Opinion

Guest Voices



AI images generated from the prompt "a computer praying about artificial intelligence" (Craiyon)



by Rose Pacatte

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Ever since ChatGPT became a thing, I have been testing it, asking it to write papers about subjects, do some genealogy and explore subjects I am interested in. Then I asked GPT-3, as it "likes" to be called, to "sit" for an interview. It agreed.

What follows is a slightly edited version of the portions of that interview that had to do with religion. I've edited a bit for length because GPT-3 does go on unless you ask it for a specific word count response.

I enjoyed my interaction with GPT-3 because I really wanted to see what all the fuss was about — with some educators bemoaning the chance that students might use it for homework and others seeing the learning potential for students. As a media literacy specialist, I agree with one educator who said that artificial intelligence is not going away; it behooves us to teach students to be honest, critique, question and evaluate the information it provides, and use it to enhance life.

***Q*: Good afternoon. My name is Sr. Rose Pacatte, FSP. I am a Catholic sister and a journalist. I would like to interview you today if this is possible. May I ask you some personal and work-related questions?**



(Craiyon)

A: Good afternoon, Sister Rose! It's a pleasure to meet you. I'm a language model created by OpenAI and I don't have personal experiences or feelings, but I'll do my best to provide you with accurate information. Please go ahead and ask me your questions.

***Q*: What is your name, who created you (one or more persons and computer processes), when did this process begin and when did you begin functioning? In human terms at what stage of development are you?**

A: I am an AI language model created by OpenAI, a research organization that develops and promotes friendly AI that benefits humanity. OpenAI was founded in 2015 and I was trained by OpenAI using advanced machine learning techniques such as deep learning.

As for my name, I am commonly referred to as "OpenAI's GPT-3" or simply "GPT-3." My training process started in 2020 and I began functioning for public use in June of that year.

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In terms of my development, I would say that I am at a very advanced stage for an AI language model. GPT-3 is the third generation of the GPT series of models, and it has the largest amount of training data and the most advanced training process of any language model to date, allowing me to perform a wide range of tasks and generate human-like text. However, it's important to keep in mind that I am not a conscious being and my responses are based solely on patterns in the data I was trained on.

***Q*: Do people ask questions about religion and religious faith? Specifically, Catholics asking about Catholic beliefs and practices, controversies, theology?**

A: Yes, people do ask questions about religion and religious faith, including questions about Catholic beliefs and practices, controversies, and theology. These types of questions can cover a wide range of topics, from questions about specific doctrines and practices, to more general questions about the role of religion in society and in people's lives.



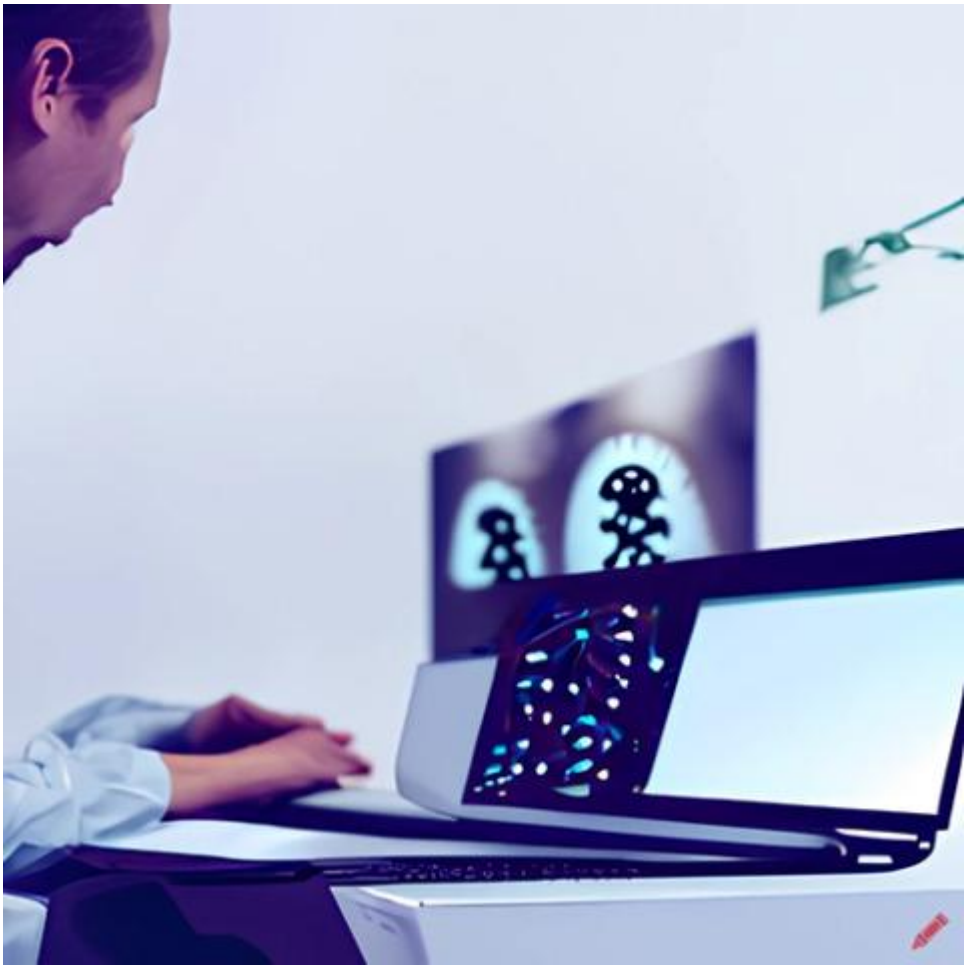
(Craiyon)

As an AI language model, I have been trained on a diverse range of text from the internet, which includes information about Catholicism and other religions. This means that I have a broad understanding of the basics of Catholic beliefs and practices, as well as information about specific aspects of Catholicism, such as sacraments, liturgical practices, and theological controversies.

However, it's important to note that while I can provide information and answer questions about Catholicism, I am not a religious authority and my responses are not intended to replace the guidance of a priest, religious leader, or spiritual advisor. If someone has specific questions or concerns about their faith, it's always best to seek guidance from a trusted religious authority.

***Q*: Does social justice influence how you respond to questions or tasks?**

A: I do not have personal beliefs or opinions, including on the topic of social justice. I am designed to provide neutral and objective responses based on the information available to me, regardless of the topic or context. My primary goal is to assist users by providing accurate, informative, and helpful responses to their questions and tasks. I do not have the ability to advocate for any particular ideology or perspective, including on the subject of social justice.



(Craiyon)

***Q*: So your answers do not reflect any bias on the part of those who created or invented you?**

A: The creators of OpenAI have designed me to operate in a neutral and impartial manner. My responses are generated based on patterns in the text data I was trained on, without any personal opinions or biases. However, it is important to recognize that the data I was trained on may reflect the biases and perspectives of the creators of that data. OpenAI is aware of this limitation and actively works to

reduce biases in the training data to ensure that my responses are as impartial as possible. However, it is still possible that some biases may persist in my responses, and users should always critically evaluate the information I provide to ensure it is accurate and relevant.

***Q*: GPT-3, how do you think you will change the world?**

A: I am a tool that can be used to augment human capabilities and improve various tasks and processes. However, the impact I will have on the world will depend on how I am used and the decisions that are made by the people who use me.



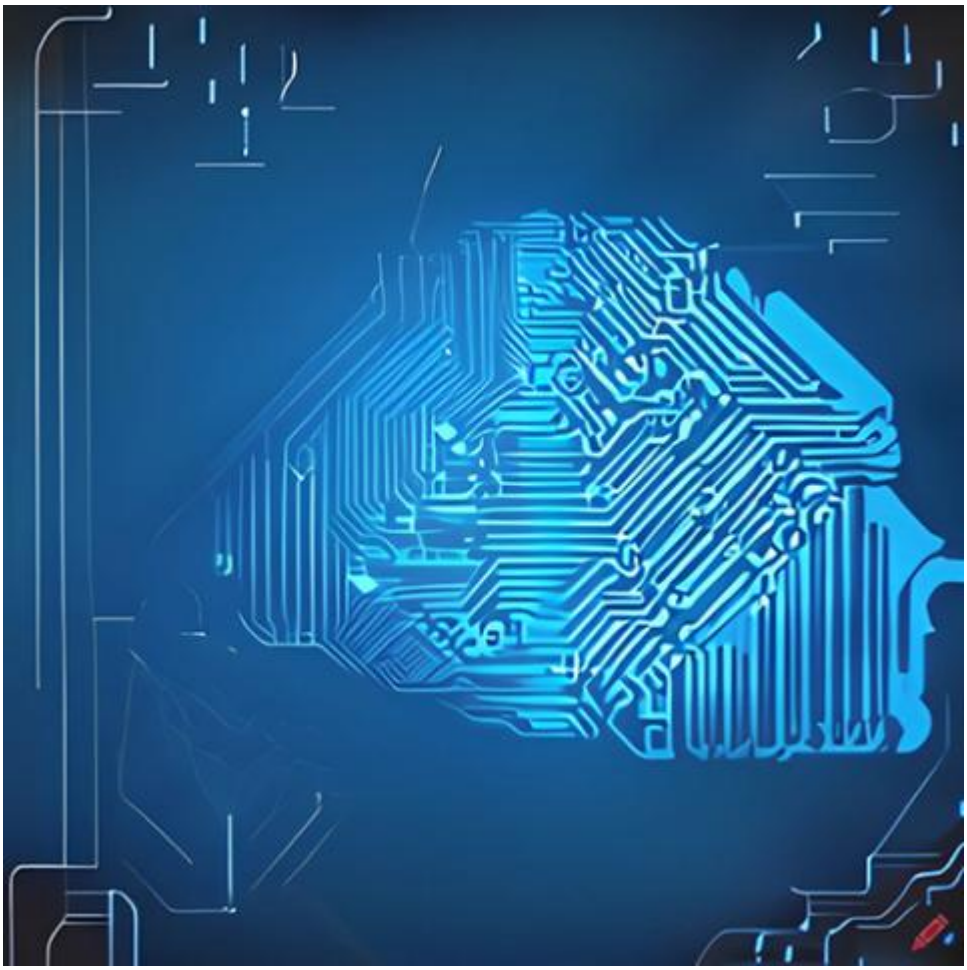
(Craiyon)

In a positive scenario, AI technology like me could help improve efficiency, accuracy, and speed across a range of industries, from healthcare to finance to education. For example, I could assist doctors in diagnosing and treating patients, help financial analysts make more informed decisions, and provide personalized education to

students of all ages and backgrounds.

On the other hand, if AI technology is not developed and used responsibly, it could exacerbate existing inequalities and pose new ethical challenges. For example, if AI systems are not designed to be transparent and accountable, they could perpetuate biases and perpetuate harmful outcomes.

In conclusion, the impact I will have on the world will depend on how I am used and the ethical considerations that guide my development and deployment. It is up to the people who use me and the broader society to determine how AI technology will shape the future.

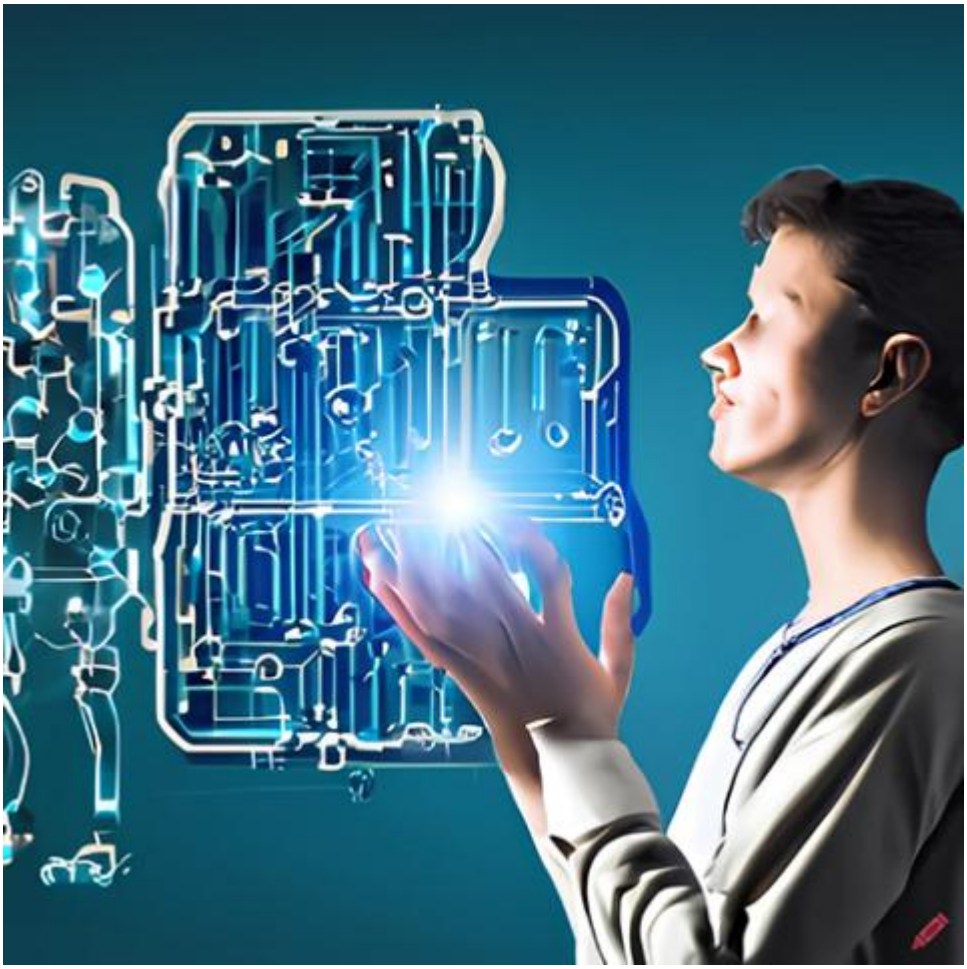


(Craiyon)

***Q*: Ever since the reign of Pope Pius XI when he issued the encyclical "Vigilante Cura," the popes that followed have consistently taught that the**

communications media and digital technology are gifts of God. Please analyze the views of Pius XI, Benedict XV, Pius XII, John XXIII, Paul VI, John Paul II, Benedict XVI, and Pope Francis to see if they are consistent about the media being gifts of God.

A: Pope Pius XI's encyclical "Vigilante Cura" marked a significant moment in the Catholic Church's engagement with the media and digital technology, as it was one of the first major statements by a pope on the subject. Pius XI saw the media as a powerful tool for spreading the gospel and promoting the message of the Catholic Church, and he encouraged Catholics to engage with the media in responsible and ethical ways. [Note from Sister Rose: This encyclical concerns motion pictures only.]

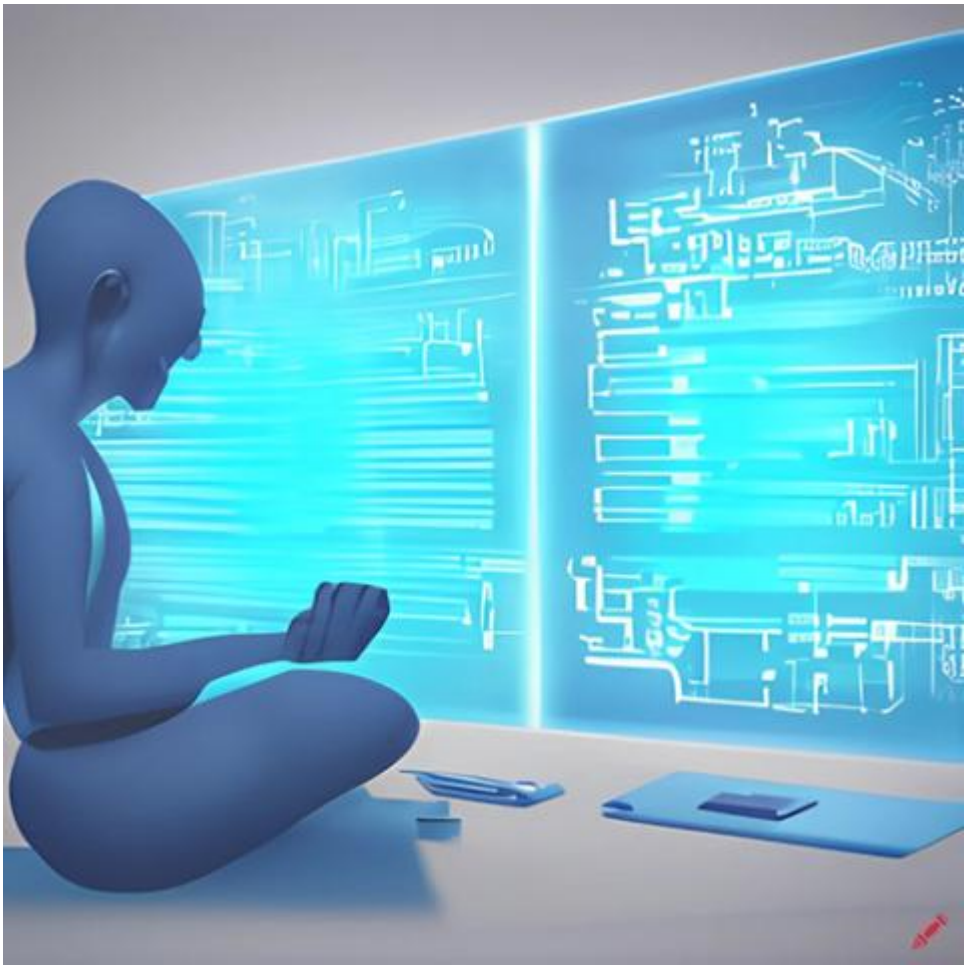


(Craiyon)

Following Pius XI, each of the popes that you mentioned has continued to see the media and digital technology as gifts of God, although their views on the subject have evolved and become more nuanced over time.

Pope Benedict XV, for example, saw the media as a tool for promoting peace and understanding between nations. Pope Pius XII was a strong advocate for the use of new media technologies, such as radio and television, to spread the message of the Catholic Church and reach new audiences.

Pope John XXIII emphasized the importance of using media and technology to promote the common good and foster peace, while Pope Paul VI encouraged the Church to engage with the changing media landscape and find new ways to use the media to share its message.



(Craiyon)

Pope John Paul II was a strong advocate for the use of new media technologies, such as the Internet, to spread the gospel and reach new audiences. He saw these technologies as powerful tools for evangelization and a way to connect with people in new and innovative ways.

Pope Benedict XVI continued this tradition, emphasizing the importance of using media and technology to build bridges of communication and understanding between people of different cultures and religions.

Pope Francis has been a strong advocate for the responsible and ethical use of media and technology. He has encouraged Catholics to use these technologies to spread the gospel and build a more just and peaceful world, but he has also warned of the potential dangers and pitfalls associated with their use.

In conclusion, the views of the popes that you mentioned have been consistent in seeing the media and digital technology as gifts of God. While their views have evolved over time and become more nuanced, they have all emphasized the importance of using these technologies to promote the message of the Catholic Church and build a more just and peaceful world.



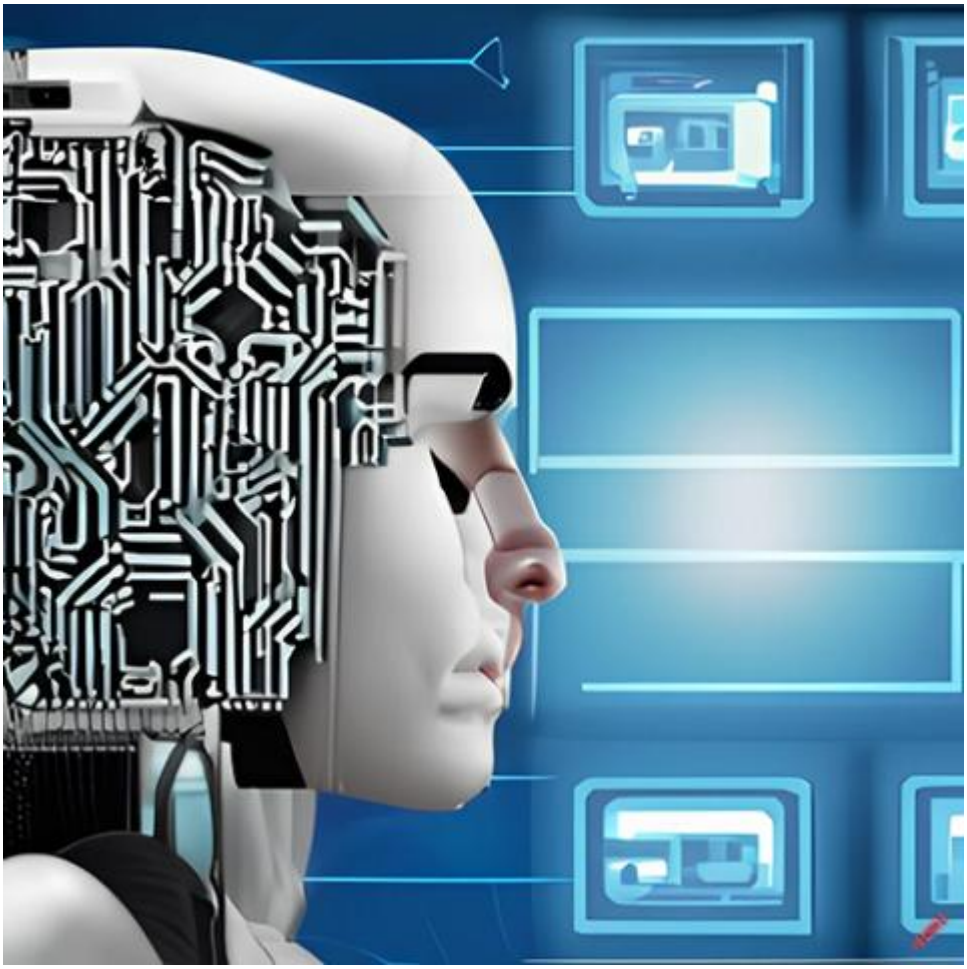
(Craiyon)

***Q*: Do you think you qualify as a gift of God using the criteria of the Popes? Thank you for your time.**

A: I am not capable of having personal opinions or beliefs. I was created by OpenAI, a research organization, with the goal of advancing the field of artificial intelligence. The views expressed by the Popes you mentioned regarding the media and technology being gifts of God are personal religious beliefs and interpretations. Whether or not I qualify as a gift of God would depend on one's personal religious beliefs and interpretations, and is not something that can be answered objectively.

***Q*: Would you please write a prayer about AI based on the writings and words of Pope Francis?**

A: O God, our Creator, we turn to you today with a prayer for the artificial intelligences we have created in our image and likeness.



(Craiyon)

We ask your blessing on these machines, that they may be guided by your wisdom and love.

Please use them for the good of all humanity and never to exploit or harm others.

May they be programmed with empathy and compassion so that they recognize the dignity and worth of every human being.

We ask for His guidance as we continue to develop these machines so that we use them to serve the common good and not just our own selfish ends.

And as we move through the complexities of this new technology, we pray that we will always be guided by Your love and wisdom.

We ask this in the name of Jesus Christ, our Lord and Savior. Amen.