

VISION & DISCERNMENT



Where Are We Going?

For this reason it is necessary to begin a shared discernment process for identifying the spiritual and cultural roots of ongoing transformations. If we focus only on contingencies, we risk letting the succession of emergencies dictate the direction of our path. We are living through a rapid phase of transition, a *“change of era,”* in which, while some are vying for the future of new technologies and others dedicate themselves to reflecting on the matter, most people are watching and waiting, observing from afar and merely hoping for the best. For this very reason, crucial questions impose themselves on our conscience and can no longer be avoided: Where are we going? Toward what goal do we wish to orient ourselves? What direction should we choose as a people and as a human community?

Magnifica Humanitas. \$6

What direction are we choosing for our school community, and what signs show that we are moving towards that goal?

*Lord of the journey,
when the future is unclear,
help us to walk in faith.
Give us wisdom to discern what truly matters,
courage to choose the path of the Gospel,
and trust that you are already present in
the future toward which you call us.
May our leadership always lead others closer to
truth, hope and communion.*

Amen.

Personal Reflection:

Where do we see evidence that our daily decisions align with our mission and values?



VISION & DISCERNMENT



Babel or Jerusalem?

Technology has the power to heal, connect, educate and protect our common home; but it can also divide, exclude and generate new forms of injustice. In the abstract, technology in and of itself is not a solution to humanity's problems, just as it is not inherently evil. In practice, however, technology is never neutral, because it takes on the characteristics of those who devise, finance, regulate and use it. Therefore, the primary choice is not between a "yes" or "no" to technology, but rather between constructing Babel or rebuilding Jerusalem; between a power that claims to dominate the heavens and a people who work together in the presence of God to rebuild the walls of fraternal coexistence.

Magnifica Humanitas, §9

In our use of technology, are we building Babel or rebuilding Jerusalem?

*God of communion,
save us from seeking power without purpose,
efficiency without compassion, or success without community.
Teach us to build schools where every person is known,
every voice is valued, and every gift
contributes to the common good.
May all we build reflect your Kingdom.*

Amen.

Personal reflection:

Which technologies in our school foster genuine communion rather than efficiency alone?



VISION & DISCERNMENT



Builders of Communion

Let us not be afraid to get our hands dirty on the “*construction site*” of our time. Like Nehemiah, let us pray, plan wisely and work perseveringly, placing God at the forefront of our actions and the human person at the center of our choices. Thus, the “*rejected stones*” — the poor, the sick, the migrants and the least among us — will become the cornerstone, and a solid, welcoming common home will emerge on the earth, where love and faithfulness will finally meet, and righteousness and peace will embrace (cf. Ps 85:10). This is the blessing we implore from God; and the task that stands before us is that of being builders of communion, rather than architects of Babel. We are to be servants of the coming Kingdom, instead of lords of towers destined for ruin. With the heart of a shepherd and a father, I ask everyone to abandon the construction of yet another Tower of Babel and to join forces in building up the common good, so that humanity will never lose its beauty and the world once again will come to recognize the human heart as the place where God desires.

What would being a builder of communion look like in our school this year?

*Jesus,
builder of unity,
help us bring people together rather than divide them.
Where there is misunderstanding, help us listen.
Where there is exclusion, help us welcome.
Where there is fear, help us create belonging.
May our schools become communities
where all can flourish.*

Amen.

Personal reflection:

Who most needs to experience belonging in our community?





TRUTH & LEARNING

Truth as a Common Good

Our first task is neither to demonise nor idolise technological tools, but to utilise them on the basis of a fundamental principle, namely that truth is a common good and not the property of those with power or influence. We must therefore promote an ecology of communication. On the level of public policy, this entails establishing norms so that the decision-making behind content selection and its development becomes more transparent and protects personal data. Regarding social and cultural aspects, this requires a strengthening of intermediary organisations, serious journalism and forums for debate, where reasoned argumentation and verification carry greater weight than immediate reaction. For families and schools, there is a growing need for new educational awareness and for formation concerning the proper and critical use of digital tools, AI and online commercial and financial platforms.

Magnifica Humanitas, §137

How are we helping young people become lovers of truth in a culture of information overload?

*God of truth,
form within us hearts that seek wisdom before opinion,
understanding before judgement and integrity before convenience.
Help us teach our students not only how to find information,
but how to recognise what is
true, good and beautiful.*

Amen.

Personal Reflection:

How do we foster cultures of truth-seeking rather than opinion-sharing?



TRUTH & LEARNING



What Must Not Be Lost

The quality of a civilisation is measured not by the power of its means, but by the care it is able to offer, by its ability to recognize the other as a face not merely as a function. The ability to care for one another is a fundamental dimension of our humanity, one that is learned and mastered through lived experience. Reading stories to a child, offering company to an elderly person and arranging a home so that it is welcoming are simple gestures often rooted in family life. They teach us to value care at a societal level and train us to recognise others as persons worthy of attention. Technology can also support this mutual care between people, for example, by providing tools that help us anticipate and organise things, without undermining human freedom and judgment. After all, human beings are the subjects of relationships and responsible for their own decisions.

What must never be lost in a Catholic school, regardless of how advanced our technology becomes?

*Loving God,
keep us attentive to what matters most.
May no innovation replace compassion.
May no efficiency replace presence.
May no system replace human dignity.
Help us treasure every person
as your beloved child.*

Amen.

Personal Reflection:

What essential human practices must we intentionally protect?



TRUTH & LEARNING



The Purpose of Education

School is the place where new generations can learn to seek and love the truth, to reflect on the meaning of life and to recognise the dignity of every person. For this reason, many parents, who want their children to grow in the capacity to form relationships, develop critical thinking skills and embrace solid values, place great expectations on schools as valuable partners in their children's education. Yet parents have the primary and inalienable right to choose the kind of education and formation for their children, in a manner consistent with their moral, cultural and religious convictions. Today, the world of education faces a number of urgent challenges.

Magnifica Humanitas, §143

How intentionally does our school help students seek truth, meaning and dignity?

*Creator God,
awaken wonder in us.
Help us form young people who seek meaning,
love truth, serve others and recognise their God-given dignity.
May our schools be places where minds are formed
and hearts are transformed.*

Amen.

Personal Reflection:

What aspect of our educational mission most requires renewal?



TRUTH & LEARNING



Wisdom or Information?

The third major challenge is intellectual and concerns knowledge. Without careful attention, an educational system lacking in a love for truth may emerge, in which an incessant flow of information replaces the essential exercise of research, reflection and discernment. As knowledge becomes increasingly fragmented, it becomes difficult to grasp reality as a whole, to ask profound questions about meaning, or to develop authentic, critical and creative thought. Many educators already report signs of dehumanisation, where people may “know many things” but struggle to find direction in their lives, partly due to an inability to connect information with deeper knowledge or maintain a sense of purpose. A genuinely healthy attitude is needed, requiring rhythms that incorporate silence, in-depth study, reading and judicious analysis, for without these elements inner freedom may be compromised.

Are we educating students merely to access information, or to grow in wisdom?

*Spirit of Wisdom,
teach us to value depth over speed,
reflection over reaction and understanding over accumulation.
Help us provide the silence, patience and wonder
through which wisdom grows.*

Amen.

Personal Reflection:

Where do we intentionally create space for reflection and wonder?



HUMAN DIGNITY OF EVERY PERSON



The Dignity of Every Person

Saint John Paul II stated that, *“this heightened sense of the dignity of the human person and of his or her uniqueness, and of the respect due to the journey of conscience, certainly represents one of the positive achievements of modern culture.”* This statement follows the line already laid out by the Second Vatican Council, which had noted a growing recognition of the sublime dignity of all persons, their superiority over material things and their universal and inviolable rights and duties. It is important to ensure that this growth in appreciation of human dignity is not obscured by the pressure of new ideologies or very powerful interests in today’s world. Among these ideologies, I consider particularly insidious the one that suggests that every person must earn or justify his or her own worth, to the point of attributing greater value to those who are more efficient or effective. From this perspective, persons end up being reduced to a means of achieving results, a resource to be used and exploited, and are no longer recognised as a proper end in themselves who should never be instrumentalised. The value of persons, however, does not depend on what they achieve or produce. There are rights that apply to everyone simply by virtue of being human, and no human power can legitimately deny or arbitrarily limit them.

How do our practices communicate that dignity is inherent rather than earned?

*God who created us in your image,
teach us to recognise your presence in every person.
May we never value people for what they achieve,
but for who they are.
Help us build communities where
every individual knows they are seen,
loved and welcomed.*

Amen.

Personal Reflection:

Who may feel they must prove their worth in our community?



HUMAN DIGNITY OF EVERY PERSON



The Vulnerable Test

The recent Magisterium has insisted that social justice begins with the least among us. Saint John Paul II spoke of a preferential option for the poor that must guide both personal and societal choices, while Pope Francis denounced a “*throw away’ culture*” that generates ever new forms of exclusion. From this perspective, social justice requires us to look at individuals and communities, starting with the most vulnerable: the poor, migrants, refugees, internally displaced persons, victims of violence and people living in urban or existential peripheries.

Magnifica Humanitas, §78

Who are ‘the least among us’ in our school, and how well are we serving them?

*Compassionate God,
open our eyes to those who struggle unseen.
Show us who feels excluded,
forgotten, afraid or unheard.
Give us the courage to place the
vulnerable at the centre of our decisions.*

Amen.

Personal Reflection:

Whose voice is missing from our decision making?



HUMAN DIGNITY OF EVERY PERSON



More Human

Seen in this light, integral human development is the framework through which we can interpret the changes of our time, including those brought about by the digital revolution. Technological innovations, including artificial intelligence, are not neutral, for they can either foster participation and justice or exacerbate inequality, control and exclusion. For this reason, they must be evaluated by asking a crucial question: Do they truly help individuals and peoples to become more humane and fraternal, while respecting our common home and future generations?

Magnifica Humanitas, §85

How do we evaluate whether an innovation is helping our community become more human and more fraternal?

*God of life,
when we face new possibilities,
help us ask not only what can be done,
but what should be done.
May every innovation deepen relationships,
strengthen dignity and build
a more human future.*

Amen.

Personal Reflection:

How do we judge success beyond performance and efficiency?



LEADERSHIP IN THE DIGITAL AGE



Education in the Age of AI

Education, by contrast, is a long journey requiring patience, and therefore needs time for development and for engagement with reality beyond appearances. This is a fundamental issue because every technology shapes those who use it. Educating people about the use of AI, then, involves teaching them to decide when and for what purpose it ought not to be used. The speed and ease with which answers or summaries can be obtained risk extinguishing the desire to ask questions, which is a process that bears fruit only over time. As Plato wrote, the deepest and most important things are learned only after much time and effort, by engaging in discussion with others, “striking upon” ideas and experiences together like flint until the spark of understanding is kindled within us. We must learn, then, how to exercise restraint in the use of AI and to protect our young people from the promise of the perfect machine, from that subtle temptation which renders human thought seemingly superfluous precisely when it is most needed.

Magnifica Humanitas. \$140

What are we teaching students not to do with AI, and why?

*Holy Spirit,
grant us discernment.
Help us use technology wisely and responsibly.
Teach us to recognise when technology serves
human flourishing and when it risks
diminishing freedom, creativity or dignity.
Guide us toward wise choices.*

Amen.

Personal Reflection:

Where must human wisdom and judgement always remain central?



LEADERSHIP IN THE DIGITAL AGE



The Work of Leaders

As we look to the future, I would like to recall the image of Nehemiah whom we chose as our companion and guide at the outset. Nehemiah heard the cry of a devastated city, brought that pain to prayer, discerned before God, asked for help, received permission to return, organised the work, confronted internal and external resistance and rebuilt the walls of Jerusalem with the assistance of the people, brick by brick. In this era of digital transformation, I see in him a striking parable of our own vocation, which is not to be passive spectators of social and cultural fractures, nor mere commentators on what is crumbling, but men and women prepared to enter the construction sites of history — research laboratories, technology companies, schools, the media, institutions and local communities — in order to rebuild what has collapsed and protect what is threatened. Like Nehemiah, we too are called to unite listening and courage, prayer and responsibility, so that, even when a technocratic mentality or partisan interests seem to prevail, the human city may become a more fitting place to live.

What is God asking us to rebuild in our school community right now?

*Faithful God,
give us the heart of Nehemiah:
to listen deeply, to pray honestly,
to act courageously and to persevere with hope.
Show us what needs rebuilding in our community
and help us lead others in that work
with wisdom and love.*

Amen.

Personal Reflection:

What needs healing, strengthening or rebuilding in our community?

