


# EXAMINATION FOR COMMUNION

## A Self-Guided Meditation on *Magnifica Humanitas*

The Examination for Communion was created by Catholic Leadership Institute to both inspire and encourage the application of Pope Leo XIV's encyclical, Magnifica Humanitas.

Catholic Leadership Institute offers these questions, collected into four parts, to help navigate the use of Artificial Intelligence technology within this context, to ensure that it consistently supports and amplifies mankind's God-given gifts without diminishing the uniquely human creativity, judgment, relationships, and dignity those gifts reflect.

### SEEKING PERSONAL CONVERSION

- Have I carved out enough space for regular silence so I can hear what the Lord might be saying to me? To our organization?
- Do I see truth as "a gift to be shared or a possession to be monopolized" (25)?
- Am I committed to seeking truth beyond whatever best suits my personal claims? How does my view of truth spill into my work or my personal relationships?
- Am I avoiding conversations or true dialogue because it is inconvenient or uncomfortable for me? Am I intentionally seeking out the perspectives of those who think differently than me? (219)
- Am I identifying opportunities to "disarm" (214) my words and be mindful of the impact they have on those around me?
- Am I cultivating "authentic, critical and creative thought"? Am I growing too fatigued to seek meaning and ask profound questions? (146)

### SAFEGUARDING OTHERS' DIGNITY

- How intentionally am I listening to the person in front of me? Am I fully present or is my attention fragmented?
- Am I impatient with others' limitations? Am I impatient with my own? Do I remember that "humanity flourishes not despite limitations, but often through them"? (118)
- Am I measuring others' worth by their productivity, efficiency, intelligence, wealth, usefulness or success Do I see others as a "resource to be optimized" (172)?
- Am I getting stuck in the weeds of process when I should be prioritizing people?
- What habits or practices am I employing to safeguard those entrusted to me? (112)



## USING ARTIFICIAL INTELLIGENCE TECHNOLOGY WELL

- Is the Artificial Intelligence technology I'm using at this moment necessary? Does it build others up in service to the common good?
- Is my use of Artificial Intelligence technology and systems supporting inner freedom? If not, where might I need to set boundaries to cultivate greater "digital sobriety" in my life? (170)
- Would the task or project I'm working on be better served by the slow work of creativity or a long thought instead of using Artificial Intelligence technology for a quick output for the sake of efficiency?
- Does the Artificial Intelligence technology I'm using have a hidden impact on someone I can't see? How might I put a face to the vulnerable who might be affected by my choices?

## LEADING WITH ORGANIZATIONAL INTENTIONALITY

- What, ultimately, are we building at [insert organization, parish, diocese, etc.]? Are we being "builders of communion, rather than architects of Babel"? (16)
- What are the foundations and values upon which we are building ?
- Are utilizing our systems and professional development paths so that they are "centered on the human person or solely on performance"? (150)
- Are we pursuing profit at the expense of the human person? (152)
- Are we providing a workplace where our team members can bring their whole selves, form their identity, and discern their vocation? (167)
- Are we reducing those we serve to "mere profiles" (164) or the "data that describes them" (178), instead of seeing the fullness of who they are?
- Is our organizational culture inadvertently normalizing and justifying conflict, or are we seeking first a pathway to peacebuilding? (208)
- Are we committed to ongoing education and development so as to learn how to engage in the digital world in a human way (238)?
- Are we cultivating and cherishing opportunities for physical presence in our remote workplace? (239)
- Does our culture support opportunities for personal and collective conversion, through the intercession and imitation of the Blessed Mother? (245)

> Social Doctrine is not merely a message addressed to society; it is also
>
> **an examination of conscience for the Church —**
>
> a home and school of communion that is always called to ensure that the principles outlined in this chapter are applied..."
>
> *– Pope Leo XIV, Magnifica Humanitas (86)*

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