

International Scientific Conference
Mednarodna znanstvena konferenca

HOSTILITY AND PEACEBUILDING: FROM TRADITION TO MODERN CONTEXTS



Celje, October 23rd–25th 2025
Celje, 23.–25. oktober 2025

Organisation/Organizacija:
Faculty of Theology, University of Ljubljana
Teološka fakulteta, Univerza v Ljubljani

Mednarodna znanstvena konferenca

**SOVRAŽNOST IN GRADITEV MIRU:
OD TRADICIJE DO SODOBNIH KONTEKSTOV**

Celje, 23.–25. oktober 2025

Program in povzetki

International scientific conference

**HOSTILITY AND PEACEBUILDING:
FROM TRADITION TO MODERN
CONTEXTS**

Celje, October 23rd–25th 2025

Program and abstracts

Organisation/Organizacija:
Faculty of Theology, University of Ljubljana
Teološka fakulteta, Univerza v Ljubljani

Editors/Uredila
Bojan Žalec, Stjepan Štivić

Mednarodna znanstvena konferenca
**SOVRAŽNOST IN GRADITEV MIRU: OD TRADICIJE DO SODOBNIH
KONTEKSTOV**

Celje, 23.–25. oktober 2025

Dom Sv. Jožefa, Duhovno-prosvetni center, Plečnikova 29, 3000 Celje, Slovenija

International scientific conference
**HOSTILITY AND PEACEBUILDING: FROM TRADITION TO MODERN
CONTEXTS**

Celje, October 23rd–25th 2025

St. Joseph Home, Spiritual Educational Centre, Plečnikova 29, 3000 Celje,
Slovenia

Organisation/Organizacija

Faculty of Theology, University of Ljubljana/Teološka fakulteta, Univerza v
Ljubljani

Program committee/Programski odbor

Prof. Robert Petkovšek, University of Ljubljana, Faculty of Theology
(president/predsednik)

Prof. Stanko Gerjolj, University of Ljubljana, Faculty of Theology

Prof. Bojan Žalec, University of Ljubljana, Faculty of Theology

Assoc. Prof. Rafał Smoczyński, Institute of Philosophy and Sociology, Polish
Academy of Sciences

Prof. Michal Valčo, Evangelical Lutheran Theological Faculty, Comenius University
Bratislava

Organising committee/Organizacijski odbor

Prof. Bojan Žalec; University of Ljubljana, Faculty of Theology
(president/predsednik)

Prof. Vojko Strahovnik; University of Ljubljana, Faculty of Theology and Faculty of
Arts

Assist. Lucija Gantar; University of Ljubljana, Faculty of Theology

Assist. Stjepan Štivić; University of Ljubljana, Faculty of Theology

Financial Support/Finančna podpora

Faculty of Theology, University of Ljubljana/Teološka fakulteta, Univerza v
Ljubljani; Slovenian Research and Innovation Agency (ARIS)/ Javna agencija za
znanstvenoraziskovalno in inovacijsko dejavnost RS (ARIS)

Editors/Uredila

Bojan Žalec, Stjepan Štivić

**Translation of abstracts of foreign authors to Slovene/Prevod povzetkov
tujih avtorjev v slovenščino:** Lucija Gantar & Stjepan Štivić

Proofreading/Jezikovni pregled: Valerija Japelj

Cover image: Jacques-Louis David, The Intervention of the Sabine Women; Source:
Wikipedia.org – Public domain

Ljubljana: Teološka fakulteta, 2025

CONTENTS/KAZALO

PROGRAM	8
INTRODUCTION	13
UVOD.....	14
ABSTRACTS/POVZETKI	15
<i>João J. VILA-CHÃ, PONTIFICIA UNIVERSITÀ GREGORIANA, DEPARTMENT OF PHILOSOPHY</i>	<i>15</i>
<i>Conflict vs. Polarity: Romano Guardini, Carl Schmitt and The Challenges of Peace in the World of Today</i>	<i>15</i>
<i>Konflikt proti polariteti: Romano Guardini, Carl Schmitt in izzivi miru v današnjem svetu</i>	<i>16</i>
<i>WOLFGANG PALAVER, UNIVERSITY OF INNSBRUCK, DEPARTMENT OF SYSTEMATIC THEOLOGY</i>	<i>17</i>
<i>Active Nonviolence at the Centre of Just Peace</i>	<i>17</i>
<i>Aktivno nenasilje v središču pravičnega miru</i>	<i>17</i>
<i>MATEJA CENTA STRAHOVNIK, UNIVERSITY OF LJUBLJANA, FACULTY OF THEOLOGY; VOJKO STRAHOVNIK, UNIVERSITY OF LJUBLJANA, FACULTY OF ARTS AND FACULTY OF THEOLOGY</i>	<i>17</i>
<i>Hate and Violence in the Digital Culture and the Era of AI</i>	<i>17</i>
<i>Sovražnost in nasilje v digitalni kulturi ter dobi umetne inteligence</i>	<i>18</i>
<i>JAROSŁAW DUDAŁA, NICOLAUS COPERNICUS UNIVERSITY IN TORUN</i>	<i>18</i>
<i>Just war, according to Paul Włodkowicz</i>	<i>18</i>
<i>Pravična vojna po Paulu Włodkowicu</i>	<i>19</i>
<i>MILAN ĐORĐEVIĆ, ORTHODOX THEOLOGICAL FACULTY SAINT CLEMENT OF OHRID, UNIVERSITY SS. CYRILL AND METHODIUS, SKOPJE/ ANA ĐORĐEVIĆ, FACULTY OF PSYCHOLOGY, MIT UNIVERSITY IN SKOPJE</i>	<i>19</i>
<i>Hostility and (Spiritual) Peace in the Era of Social Media</i>	<i>19</i>
<i>Sovražnost in (duhovni) mir v dobi družbenih medijev</i>	<i>20</i>
<i>TOMAŽ ERZAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA</i>	<i>20</i>
<i>Beyond Negativity: Optimising Gratitude Practices for Emotional Well-being?</i>	<i>20</i>
<i>Stran od negativnosti: izboljšanje prakse hvaležnosti za čustveno blagostanje?</i>	<i>21</i>
<i>LUCIJA GANTAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA</i>	<i>21</i>
<i>Christ as the New Temple of Reconciliation: A Biblical-Liturgical Hermeneutics of Peace</i>	<i>21</i>
<i>Kristus kot novi tempelj sprave: biblično-liturgična hermenevtika miru</i>	<i>22</i>
<i>ROMAN GLOBOKAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA</i>	<i>22</i>
<i>Is Francis a Pacifist? Pope Francis's Rejection of War</i>	<i>22</i>
<i>Ali je Frančišek pacifist? Zavračanje vojne pri papežu Frančišku</i>	<i>23</i>
<i>MARCIN GODAWA, PONTIFICAL UNIVERSITY OF JOHN PAUL II IN KRAKOW</i>	<i>23</i>

<i>Making Hostility a Step to Christian Peacebuilding – Desert Lessons</i>	23
<i>Sovražnost kot korak k krščanskemu mirotvorstvu – puščavniške lekcije</i>	24
IVICA KELAM, FACULTY OF DENTAL MEDICINE AND HEALTH, JOSIP JURAJ STROSSMAYER UNIVERSITY OF OSIJEK	24
<i>GMO Crops between Hostility and Peacebuilding with the Environment and Society</i>	24
<i>GSO med sovražnostjo in mirotvorstvom z okoljem in družbo</i>	25
BRANKO KLUN, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	25
<i>The Threat of the Anonymous Other: Challenges to Levinasian Ethics in the Digital Age</i>	25
<i>Grožnja anonimnega Drugega: izzivi za Levinasovo etiko v digitalni dobi</i>	26
GUSZTÁV KOVÁCS, UNIVERSITY OF PÉCS, MEDICAL SCHOOL, EPISCOPAL THEOLOGICAL COLLEGE OF PÉCS	26
<i>Peacebuilding in a Burnout Society</i>	26
<i>Mirotvorstvo v družbi izgorelosti</i>	27
DAVID KRANER, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	27
<i>Destructive Effects of Media Violence on Social Representations and Perceptions</i>	27
<i>Destruktivni učinki medijskega nasilja na družbene predstave in zaznave</i>	28
SIMON MALMENVALL, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA/ SLOVENIAN SCHOOL MUSEUM	28
<i>From Medieval Mission to the Slovenian Language in Education: The Image of Cyril and Methodius in the Slovenian Catholic National Movement</i>	28
<i>Od srednjeveškega misijona do slovenskega jezika v izobraževanju: podoba Cirila in Metoda v slovenskem katoliškem narodnem gibanju</i>	29
BÉLA MESTER, ELTE RESEARCH CENTRE FOR THE HUMANITIES, INSTITUTE OF PHILOSOPHY	29
<i>Endeavour for Peace as a Sinister Rhetoric Element in the Politics</i>	29
<i>Prizadevanje za mir kot zlovešč retorični element v politiki</i>	30
JONAS MIKLAVČIČ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	31
<i>The Ethics of the 'Future' and the Future of Ethics: The Ontological Violence of Predictive Artificial Intelligence</i>	31
<i>Etika 'prihodnosti' in prihodnost etike: ontološko nasilje napovedne umetne inteligence</i>	31
ARTO MUTANEN, FINNISH NAVAL ACADEMY & FINNISH DEFENCE UNIVERSITY	32
<i>Search for Peace: Human Rights and Human Dignity</i>	32
<i>Iskanje miru: človekove pravice in človekovo dostojanstvo</i>	32
DANIEL G. OPREAN, FACULTY OF THEOLOGY, AUREL VLAICU UNIVERSITY OF ARAD	33
<i>The Biblical Story of Jacob and Esau from Genesis 32-33 as an Existential Mirror for the Journey from Hostility to Peacemaking</i>	33
<i>Svetopisemska zgodba o Jakobu in Ezavu iz 1 Mz 32–33 kot eksistencialno ogledalo na poti od sovražnosti k mirotvorstvu</i>	34
MARI JOŽE OSREDKAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	34

<i>There is no Salvation outside Dialogue</i>	34
<i>Brez dialoga ni odrešenja</i>	35
MATEJA PEVEC ROZMAN, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	35
<i>Virtue Ethics and Peace Building: MacIntyre's Communitarian Framework and Sacks' Covenantal Model as Complementary Resources for Peace and Reconciliation in Divided Societies</i>	35
<i>Etika vrlin in gradnja miru: MacIntyrejeva komunitarna etika vrlin in Sacksov model zaveze kot dopolnjujoča se pristopa k spravi in gradnji miru v sodobni razdrobljeni družbi</i>	36
IVAN PLATOVNJAK, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA; TONE SVETELJ, HELLENIC COLLEGE, USA	37
<i>From Dehumanisation to Fraternity: On Hatred as a Wound and the Spiritual Response to It</i>	37
<i>Od razčlovečenja do bratstva: o sovraštvu kot rani in duhovnem odgovoru nanj</i>	37
TADEJ STEGU, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	38
<i>Love Your Enemies: Christian Anthropology as the Foundation of Peace</i>	38
<i>Ljubite svoje sovražnike: krščanska antropologija kot temelj miru</i>	38
TADEJ STREHOVEC, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	39
<i>Artificial Intelligence in Armed Conflicts: Ethical Dimensions of Autonomous Weapons Systems</i>	39
<i>Umetna inteligenca v oboroženih konfliktih: etične razsežnosti avtonomnih oborožitvenih sistemov</i>	39
GRZEGORZ SZAMOCKI, FACULTY OF HISTORY, UNIVERSITY OF GDAŃSK	40
<i>Elisha as a Peacemaker in Light of 2 Kings 6:21-23</i>	40
<i>Elizej kot mirotvorec v luči 2 Kr 6,21–23</i>	40
ANDREJ ŠEGULA, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	41
<i>Saint Francis of Assisi as a Peacemaker: Then and Now</i>	41
<i>Sveti Frančišek Asiški kot mirotvorec nekoč in danes</i>	41
STJEPAN ŠTIVIĆ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	42
<i>Technological Progress and Moral Decline: The Challenge of War and Hatred to Technological Optimism</i>	42
<i>Tehnološki napredek in moralni upad: izziv vojne in sovraštva tehnološkemu optimizmu</i>	42
NIK TRONTELJ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	43
<i>Dialogical Impulses of the Practical Apologetics by Vilko Fajdiga</i>	43
<i>Dialoške spodbude praktične apologetike Vilka Fajdige</i>	43
KATARÍNA VALČOVÁ, EVANGELICAL LUTHERAN THEOLOGICAL FACULTY, COMENIUS UNIVERSITY BRATISLAVA	44
<i>From Pixels to Peacemakers: Theological Anthropology, Social Media, and the Formation of Hostility and Peace</i>	44
<i>Od pikselov do mirotorcev: teološka antropologija, družbena omrežja ter oblikovanje sovražnosti in miru</i>	44

MICHAL VALČO, EVANGELICAL LUTHERAN THEOLOGICAL FACULTY, COMENIUS UNIVERSITY BRATISLAVA.....	45
<i>A Sobering Legacy: The Ambivalent Fruits of Apocalyptic Urgency in Luther's Mission to 'Christianize Christendom'</i>	<i>45</i>
<i>Streznjujoča dediščina: ambivalentni sadovi apokaliptične nujnosti v Luthrovem poslanstvu »pokristjanjenja krščanstva«.....</i>	<i>46</i>
ANNE VANDENHOECK, FACULTY OF THEOLOGY AND RELIGIOUS STUDIES, KU LEUVEN	46
<i>Healthcare Chaplains as Mediators in Peacebuilding. Reflections on Evil and (Inner) Peace in the Context of Health Care.....</i>	<i>46</i>
<i>Zdravstveni duhovniki kot posredniki pri gradnji miru: razmisleki o zlu in (notranjem) miru v kontekstu zdravstvene oskrbe</i>	<i>47</i>
JANEZ VODIČAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	47
<i>Through the Experience of Evil and the Ethics of Care to Educate and Catechise for Peace</i>	<i>47</i>
<i>Preko izkustva zla in etike skrbi do vzgoje in kateheze za mir</i>	<i>48</i>
BOJAN ŽALEC, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	49
<i>Ključne besede: politično nasilje, (ne)upravičenost nasilja, terorizem, genocid, kulturni boj, totalna politika.....</i>	<i>49</i>

An International conference, Hostility and Peacebuilding: From Tradition to Modern Contexts, is a part of the research program P6-0269 Religion, Ethics, Education, and Challenges of Modern Society, funded by the Slovenian Research and Innovation Agency (ARIS).

Mednarodna konferenca *Sovražnost in graditev miru: od tradicije do sodobnih kontekstov* je del aktivnosti v okviru raziskovalnega programa P6—0269 Religija, etika, edukacija in izzivi sodobne družbe, ki ga financira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost RS (ARIS).

PROGRAM

Thursday, October 23rd/Četrtek, 23. oktober

Arrival and accommodation of the participants at Dom sv. Jožefa (Home St. Joseph, Spiritual Educational Center), Plečnikova 29, SI-3000 Celje, Slovenia / Prihod in nastanitev udeležencev v Domu sv. Jožefa.

15.45-16.00 Welcome speeches/Pozdravni nagovori:

Dean of the Faculty of Theology/Dekan Teološke fakultete **Assist. Prof. Tadej Stegu**
President of the Program Committee/Predsednik programskega odbora **Professor Robert Petkovšek**

1

(Chairperson/Moderator: Branko Klun)

Lectures/Predavanja

16.00-16.20 Roman Globokar (Slovenia): *Is Francis a Pacifist? Pope Francis' Rejection of War*

16.20-16.40 Gusztáv Kovács (Hungary): *Peacebuilding in a Burnout Society*

16.40-17.00 Tomaž Erzar (Slovenia): *Beyond Negativity: Optimizing Gratitude Practices for Emotional Well-being?*

17.00-17.30 Discussion/Razprava

17.30-17.45 Break/Odmor

2

(Chairperson/Moderator: Roman Globokar)

Lectures/Predavanja

17.45-18.05 Tadej Stegu (Slovenia): *Love your Enemies: Christian Anthropology as the Foundation of Peace*

18.05-18.25 Marcin Godawa (Poland): *Making Hostility a Step to Christian Peacebuilding – Desert Lessons*

18.25-18.45 David Kraner (Slovenia): *Destructive Effects of Media Violence on Social Representations and Perceptions*

18.45-19.15 Discussion/Razprava

19.15-19.30 Meeting of participants/Druženje udeležencev

19.30 Dinner/Večerja

Friday, October 24th/Petek, 24. oktober

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

(Chairperson/Moderator: Bojan Žalec)

Lectures/Predavanja

9.00-9.35 Keynote Lecture **João J. Vila-Chã (Portugal):** *Conflict vs. Polarity: Romano Guardini, Carl Schmitt and The Challenges of Peace in the World of Today*

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

10.10-10.30 Grzegorz Szamocki (Poland): *Elisha as a Peacemaker in Light of 2 Kings 6:21-23*

10.30-10.50 Mateja Centa Strahovnik, Vojko Strahovnik (Slovenia): *Hate and Violence in the Digital Culture and the Era of AI*

10.50-11.10 Discussion/Razprava

11.10-11.20 Break/Odmor

2

(Chairperson/Moderator: Vojko Strahovnik)

Lectures/Predavanja

11.20-11.40 Branko Klun (Slovenia): *The Threat of the Anonymous Other: Challenges to Levinasian Ethics in the Digital Age*

11.40-12.00 Mari Jože Osredkar (Slovenia): *There is no Salvation outside Dialogue*

12.00-12.20 Bojan Žalec (Slovenia): *The (Un)justifiedness of Political Violence: Terrorism – Genocide – Culture War*

12.20-12.50 Discussion/Razprava

13.00-14.00 Lunch/Kosilo

3

(Chairperson/Moderator: Nik Trontelj)
Lectures/Predavanja

14.00-14.20 Ivan Platovnjak, Tone Svetelj (Slovenia, USA): *From Dehumanization to Fraternity: On Hatred as a Wound and the Spiritual Response to It*

14.20-14.40 Janez Vodičar (Slovenia): *Through the Experience of Evil and the Ethics of Care to Educate and Catechize for Peace*

14.40-15.00 Milan Đorđević, Ana Đorđević (North Macedonia): *Hostility and (Spiritual) Peace in the Era of Social Media*

15.00-15.30 Discussion/Razprava

15.30-15.45 Break/Odmor

Parallel section /Vzporedna sekcija
(Chairperson/Moderator: Marcin Godawa)
Lectures/Predavanja

14.00-14.20 Jonas Miklavčič (Slovenia): *The Ethics of the 'Future' and the Future of Ethics: The Ontological Violence of Predictive Artificial Intelligence*

14.20-14.40 Arto Mutanen (Finland): *Search for Peace: Human Rights and Human Dignity*

14.40-15.00 Stjepan Štivić (Slovenia): *Technological Progress and Moral Decline: The Challenge of War and Hatred to Technological Optimism*

15.00-15.30 Discussion/Razprava

15.30-15.45 Break/Odmor

4

(Chairperson/Moderator: Mari Jože Osredkar)
Lectures/Predavanja

15.45-16.05 Béla Mester (Hungary): *Endeavour for Peace as a Sinister Rhetoric Element in the Politics*

16.05-16.25 Simon Malmenvall (Slovenia): *From Medieval Mission to the Slovenian Language in Education: The Image of Cyril and Methodius in the Slovenian Catholic National Movement*

16.25-16.45 Andrej Šegula (Slovenia): *Saint Francis of Assisi as a Peacemaker: Then and Now*

16.45-17.15 Discussion/Razprava

17.15-17.30 Break/Odmor

Parallel section /Vzporedna sekcija
(Chairperson/Moderator: Stjepan Štivić)

15.45-16.05 Jarosław Dudala, (Poland): *Just War according to Paul Wlodkowic*

16.05-16.25 Nik Trontelj (Slovenia): *Dialogical Impulses of the Practical Apologetics by Vilko Fajdiga*

16.25-16.45 Lucija Gantar (Slovenia): *Christ as the New Temple of Reconciliation: A Biblical-Liturgical Hermeneutics of Peace*

16.45-17.15 Discussion/Razprava

17.15-17.30 Break/Odmor

5
(Chairperson/Moderator: Andrej Šegula)
Lectures/Predavanja

17.30-17.50 Anne Vandenhoeck (Belgium): *Healthcare Chaplains as Mediators in Peacebuilding. Reflections on Evil and (Inner) Peace in the Context of Health Care*

17.50-18.10 Tadej Strehovec (Slovenia): *Artificial Intelligence in Armed Conflicts: Ethical Dimensions of Autonomous Weapons Systems*

18.10-18.30 Mateja Pevec Rozman (Slovenia): *Virtue Ethics and Peace Building: MacIntyre's Communitarian Framework and Sacks' Covenantal Model as Complementary Resources for Peace and Reconciliation in Divided Societies*

18.30-19.00 Discussion/Razprava

19.05 Dinner/Večerja

Saturday, October 25th/Sobota, 25. oktober

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

Lectures/Predavanja

(Chairperson/Moderator: Bojan Žalec)

9.00-9.35 Keynote Lecture **Wolfgang Palaver (Austria):** *Active Nonviolence at the Centre of Just Peace*

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

2

Lectures/Predavanja

(Chairperson/Moderator: Lucija Gantar)

10.10-10.30 Ivica Kelam (Croatia): *GMO Crops Between Hostility and Peacebuilding with the Environment and Society*

10.30-10.50 Katarína Valčová (Slovakia): *From Pixels to Peacemakers: Theological Anthropology, Social Media, and the Formation of Hostility and Peace*

10.50-11.10 Michal Valčo (Slovakia): *A Sobering Legacy: The Ambivalent Fruits of Apocalyptic Urgency in Luther's Mission to 'Christianize Christendom'*

11.10-11.30 Daniel G. Oprean (Romania): *The Biblical Story of Jacob and Esau from Genesis 32-33 as Existential Mirror for the Journey from Hostility to Peacemaking*

11.30-12.10 Discussion/Razprava

12.10-12.15 Concluding words of the President of the Organising Committee, **Professor Bojan Žalec/Sklepna beseda predsednika organizacijskega odbora, prof. dr. Bojana Žalca**

12.30-13.30 Lunch/Kosilo

Departure of the participants/Odhod udeležencev

INTRODUCTION

The topic of the conference is, on the one hand, an “eternal” topic, relevant to every society and all periods. Even in modern times, we are witnessing numerous wars and hostilities. In a certain sense, we can say that we are living in a period of increasing polarisation and aggravation. We are entering a new era, which we do not yet understand well and which we will try to give some deeper understanding at the conference. This development represents a significant challenge for the ethics of peace, which offers our conference a topical character.

Peace and hostility are difficult to define, which poses a challenge for philosophy, theology and other humanities. Despite the difficulty, the question of determining peace and hostility is key to creating a comprehensive understanding of them, which is one of the central goals of our conference. We want to contribute to the development of contemporary philosophy, theology and ethics of peace that are connected to tradition, but also correspond to the current situation and allow for appropriate reflection and responses to it. The discussion about what constitutes such an integral understanding concerns fundamental questions about human nature and condition, the meaning and purpose of human existence, and society. However, we want to connect and intertwine these discussions with research that concerns religious, historical, psychological, therapeutic, educational, sociological, political, legal and other aspects of the conference topic, and thus also contribute to the creation of practical guidelines and models for preventing and reducing hostility and building peace.

The specificity of Celje conferences is their interdisciplinary character, as cultivated throughout the years. The issues are discussed and evaluated from various aspects: philosophical, theological, from the point of view of (bio)ethics, religious and cultural studies, cognitive science, psychology, psychotherapy, education, (intellectual) history, social science and others. We believe that the conference subject may be understood better if approached through different, complementary viewpoints, foremost through the humanities and social sciences; approaches from other perspectives are also welcome, as the issues and problems associated with hostility and peacebuilding, ethics and religion are very complex and multileveled and require multifaceted research and clarification. Therefore, our conference, which is of an interdisciplinary nature, is very suitable for their consideration.

Robert Petkovšek and Bojan Žalec

UVOD

Tema te konference je po eni strani »večna« tema, ki je pomembna za vsako družbo in vsa obdobja. Tudi v sodobnem času smo priče številnim vojnām in sovražnostim in v določenem smislu lahko rečemo, da živimo v obdobju naraščajoče polarizacije in zaostrovanja. Vstopamo v novo obdobje, ki ga še ne razumemo dobro, in na konferenci bomo skušali to razumevanje poglobiti. Ta razvoj predstavlja velik izziv za etiko miru, kar daje naši konferenci aktualen značaj.

Mir in sovražnost je težko opredeliti, kar predstavlja izziv za filozofijo, teologijo in druge humanistične vede. Kljub težavnosti pa je vprašanje opredelitve miru in sovražnosti ključno za oblikovanje celovitega razumevanja, kar je eden osrednjih ciljev naše konference. Želimo prispevati k razvoju sodobne filozofije, teologije in etike miru, ki so povezane s tradicijo, a hkrati ustrezajo današnji situaciji ter omogočajo ustrezno refleksijo in odzivanje nanjo. Razprava o tem, kaj tvori tako integralno razumevanje, zadeva temeljna vprašanja o človeški naravi in pogojih ter smislu in namenu človeškega obstoja in družbe. Želimo pa te razprave povezati in preplesti z raziskavami, ki se nanašajo na verske, zgodovinske, psihološke, terapijske, vzgojno-izobraževalne, sociološke, politične, pravne in druge vidike konferenčne teme, ter tako prispevati tudi k oblikovanju praktičnih smernic in modelov za preprečevanje in zmanjševanje sovražnosti ter gradnjo miru.

Posebnost celjskih konferenc je njihov interdisciplinarni značaj, ki se je razvijal skozi leta. Vprašanja se obravnavajo in vrednotijo z različnih vidikov: filozofskega, teološkega, (bio)etičnega, religijskih in kulturnih študij, kognitivne znanosti, psihologije, psihoterapije, vzgoje in izobraževanja, (intelektualne) zgodovine, družboslovja in drugih. Prepričani smo, da je temo konference mogoče bolje razumeti, če se ji približamo z različnih, dopolnjujočih se zornih kotov, predvsem s pomočjo humanistike in družboslovja; dobrodošli pa so tudi pristopi z drugih področij, saj so vprašanja in problemi, povezani s sovražnostjo in gradnjo miru, etiko in religijo, zelo kompleksni in večplastni ter zahtevajo večdimenzionalne raziskave in razlage. Zato je naša konferenca, ki je interdisciplinarne narave, zelo primerna za njihovo obravnavo.

Robert Petkovšek in Bojan Žalec

João J. Vila-Chã, Pontificia Università Gregoriana, Department of Philosophy

Conflict vs. Polarity: Romano Guardini, Carl Schmitt and The Challenges of Peace in the World of Today

This paper examines the fundamental tension between two influential 20th-century Catholic thinkers' approaches to political conflict and peace: Carl Schmitt's friend-enemy distinction and Romano Guardini's theory of polar opposition. While both emerged from German Catholic intellectual traditions, they offer radically different paradigms for understanding the nature of political relationships and the possibilities for sustainable peace. Schmitt's political theology reduces politics to existential conflict, arguing that the specific political distinction to which political actions and motives can be reduced is that between friend and enemy. In this framework, political existence requires decisive sovereign decisions that resolve conflicts through the potential elimination or subordination of enemies. Since Schmitt's approach views conflict as ontologically constitutive of the political realm, making peace merely a temporary suspension of hostilities rather than a positive condition, our goal is to underline the importance of Guardini's polar opposition theory as a constructive alternative as it preserves tension without destroying the other and inasmuch as such a dialectical understanding maintains that polar opposites create dynamic tension where one pole does not destroy the other but instead generates creative possibilities for coexistence. It will be shown, therefore, that unlike Schmittian conflict, the Guardinian polarity envisions the opposite as a necessary complement within unified reality rather than an existential threat requiring elimination. Our goal, therefore, will be to show some of the implications for peacebuilding theory and practice inasmuch as Schmitt's framework tends toward authoritarian solutions and the perpetuation of violence as political conflicts require decisive resolution through sovereign power. At the same time, Guardini's approach, by contrast, offers possibilities (institutional and otherwise) that maintain a creative tension while avoiding both destructive conflict and sterile synthesis. – In the end, we shall use Schmitt's decisionist 'theology' as an explanation for various forms of political authoritarianism around the world today, while invoking Guardini's polar thinking in terms of its potential for the development of dialogical approaches to international relations and civil society peacebuilding initiatives. The contributions of theologians such as Erik Peterson and Pope Francis will also be taken into consideration to help us elucidate both the perils and the most authentic promises of Political Theology towards the advancement of inter-human peaceful coexistence and democratic participation in pluralistic societies.

Keywords: conflict, polarity, Carl Schmitt, Romano Guardini, Pope Francis, peace.

Konflikt proti polariteti: Romano Guardini, Carl Schmitt in izzivi miru v današnjem svetu

Članek obravnava temeljno napetost med pristopoma dveh vplivnih katoliških mislecev 20. stoletja k političnemu konfliktu in miru: razlikovanjem med prijateljem in sovražnikom pri Carlu Schmittu ter teorijo polarne opozicije pri Romanu Guardiniju. Čeprav oba izhajata iz nemške katoliške intelektualne tradicije, ponujata radikalno različna izhodišča za razumevanje narave političnih odnosov in možnosti trajnostnega miru. Schmittova politična teologija politiko reducira na eksistenčni konflikt, saj trdi, da je specifična politična razmejitev, na katero se lahko skrečijo politična dejanja in motivi, prav razlikovanje med prijateljem in sovražnikom. V tem okviru politična eksistenca zahteva odločne suverene odločitve, ki razrešujejo konflikte z morebitno eliminacijo ali podreditvijo sovražnikov. Ker Schmittov pristop razume konflikt kot ontološko konstitutiven za politično področje, mir pa zgolj kot začasen premor sovražnosti, in ne kot pozitivno stanje, je naš cilj poudariti pomen Guardinijeve teorije polarne opozicije kot konstruktivne alternative. Ta namreč ohranja napetost brez uničenja drugega, saj dialektično razumevanje potrjuje, da polarna nasprotja ustvarjajo dinamično napetost, v kateri en pol ne uniči drugega, temveč generira ustvarjalne možnosti za sobivanje. Pokazano bo torej, da, v nasprotju s Schmittovim konfliktom, Guardinijeva polariteta dojema nasprotje kot nujni komplement v enotni stvarnosti, in ne kot eksistenčno grožnjo, ki zahteva odpravo. Naš cilj je zato pokazati nekatere implikacije za teorijo in prakso gradnje miru, kolikor Schmittov okvir teži k avtoritarnim rešitvam in ohranjanju nasilja, saj politični konflikti zahtevajo odločno razrešitev s suvereno močjo, medtem ko Guardinijev pristop ponuja možnosti (institucionalne in druge), ki ohranjajo ustvarjalno napetost ob izogibanju tako destruktivnemu konfliktu kot sterilni sintezi. Na koncu bomo uporabili Schmittovo odločitveno 'teologijo' kot razlago različnih oblik političnega avtoritarizma v današnjem svetu, hkrati pa bomo Guardinijevo polarno mišljenje priklicali kot možnost za razvoj dialoških pristopov k mednarodnim odnosom in mirovnim pobudam civilne družbe. V razpravo bodo vključeni tudi prispevki teologov, kot sta Erik Peterson in papež Frančišek, da bi lažje osvetlili tako nevarnosti kot tudi najbolj avtentične obljube politične teologije za napredek v medčloveškem mirnem sobivanju in demokratičnem udejstvovanju v pluralističnih družbah.

Ključne besede: konflikt, polariteta, Carl Schmitt, Romano Guardini, papež Frančišek, mir.

Wolfgang Palaver, University of Innsbruck, Department of Systematic Theology

Active Nonviolence at the Centre of Just Peace

Christian peace ethics shifted in recent decades from just war to just peace. The criteria of the just war tradition are still valid, but the centre of peace ethics now focuses on peace and not on war. At the centre of the concept of just peace is active nonviolence. Christians have learned from Gandhi that the Sermon on the Mount focuses not on nonresistance but on active nonviolence. In the final part, I will address what just peace means for the relationship between church and state by referring to Dietrich Bonhoeffer's interpretation of the katechon (restrainer).

Keywords: nonviolence, just war, just peace, Gandhi, katechon.

Aktivno nenasilje v središču pravičnega miru

Krščanska etika miru se je v zadnjih desetletjih premaknila od paradigme pravične vojne k paradigmi pravičnega miru. Merila tradicije pravične vojne ostajajo veljavna, vendar je središče etike miru danes usmerjeno na mir, in ne na vojno. V jedru koncepta pravičnega miru je aktivno nenasilje. Kristjani so se od Gandhija naučili, da Govor na gori ne poudarja pasivnega neodpornišva, temveč aktivno nenasilje. V zaključnem delu bom obravnaval, kaj pomeni pravični mir za odnos med Cerkvijo in državo, pri čemer se bom skliceval na Dietricha Bonhoefferja in njegovo razlago katehona (zadrževalca).

Ključne besede: nenasilje, pravična vojna, pravični mir, Gandhi, katechon.

Mateja Centa Strahovnik, University of Ljubljana, Faculty of Theology; **Vojko Strahovnik**, University of Ljubljana, Faculty of Arts and Faculty of Theology

Hate and Violence in the Digital Culture and the Era of AI

The talk discusses the forms, characteristics and specificities of online hate, hostility and violence in the digital culture. At the same time, it highlights some of the forms that are specific to artificial intelligence, or that are significantly transformed by the use of AI technologies. The talk also deals with the fundamental characteristics of such hatred and violence, highlighting in particular those that concern the emotional or affective domain. In conclusion, it addresses the question of an adequate or holistic understanding of compassion and its role in digital culture, including the aspects highlighted by

theology. Compassion is not only a morally necessary and private emotion, but a socially and politically important attitude that needs to be cultivated in the digital culture to support the development of a just society, the full respect for human dignity and the proper functioning of democratic institutions.

Keywords: online hate, hostility, violence, digital culture, artificial intelligence.

Sovražnost in nasilje v digitalni kulturi ter dobi umetne inteligence

Prispevek obravnava oblike, značilnosti in posebnosti spletnega sovraštva, sovražnosti in nasilja v digitalni kulturi. Hkrati so izpostavljene nekatere oblike, ki so svojstvene za umetno inteligenco oz. ki jih uporaba tehnologij UI bistveno predružači. Ukvarja se tudi s temeljnimi značilnostmi takšnega sovraštva in nasilja ter še posebej izpostavi tiste, ki zadevajo čustveno oz. afektivno domeno. V zaključku naslovi vprašanje ustreznega oz. celostnega razumevanja sočutja in njegove vloge v digitalni kulturi, vključno z vidiki, ki jih izpostavlja teologija. Sočutje ni le moralno pomembno in zasebno čustvo, temveč družbeno in politično pomembna naravnost, ki jo je treba gojiti, da bi v digitalni kulturi podprli razvoj pravične družbe, celostno spoštovanje človekovega dostojanstva in ustrezno delovanje demokratičnih institucij.

Ključne besede: spletno sovraštvo, sovražnost, nasilje, digitalna kultura, umetna inteligencea.

Jarosław Dudala, Nicolaus Copernicus University in Torun

Just war, according to Paul Wlodkowicz

The outbreak of war in Ukraine, the most significant military conflict in Europe since World War II, has sparked interest in the classical concept of just war. The paper will address the concept of just war presented at the Council of Constance (1413-1418) by Polish representative Paul Wladimiri (Pawel Wlodkowicz) (1370-1435). Paul Wladimiri stressed that all people - Christians and non-Christians alike - have the right to political self-organisation, property and living in peace. According to him, these rights stem from human nature. Paul Wladimiri rejected the idea of holy war. His position was similar to the views of the Salamanca School (considered the cradle of international law), but was developed a century earlier. The contemporary Catechism of the Catholic Church refers to the concept of just war, although in a different form than that of Paul Wladimiri. However, John Paul II, for example, did not consider any of the wars fought during his pontificate to be just wars. Pope Francis was also critical of the use of the concept of just war in his encyclical *Fratelli tutti*. This means that the concept of just war faces difficulties in its application in modern conditions.

Keywords: just war, Paul Wladimiri, Paweł Włodkowic, Council of Constance, *ius gentium*.

Pravična vojna po Paulu Włodkowicu

Izbruh vojne v Ukrajini, največjega vojaškega spopada v Evropi po drugi svetovni vojni, je ponovno vzbudil zanimanje za klasični koncept pravične vojne. Prispevek obravnava koncept pravične vojne, ki ga je na koncilu v Konstanci (1413–1418) predstavil poljski predstavnik Paul Wladimiri (Paweł Włodkowic) (1370–1435). Paul Wladimiri je poudarjal, da imajo vsi ljudje – kristjani in nekristjani – pravico do politične samoorganizacije, lastnine in življenja v miru. Po njegovem mnenju te pravice izhajajo iz človeške narave. Paul Wladimiri je zavrnil idejo svete vojne. Njegovo stališče je bilo podobno pogledom Salamanske šole (ki velja za zibelko mednarodnega prava), vendar se je razvilo stoletje prej. Sodobni Katekizem Katoliške cerkve se sklicuje na koncept pravične vojne, čeprav v drugačni obliki, kot ga je razumel Paul Wladimiri. Janez Pavel II. na primer ni nobene izmed vojn, ki so se odvijale v času njegovega pontifikata, štel za pravično vojno. Papež Frančišek je bil prav tako kritičen do uporabe pojma pravične vojne v svoji encikliki *Fratelli tutti*. To pomeni, da se koncept pravične vojne v sodobnih razmerah sooča z velikimi težavami pri svoji uporabi.

Ključne besede: pravična vojna, Paul Wladimiri, Paweł Włodkowic, koncil v Konstanci, *ius gentium*.

Milan Đorđević, Orthodox Theological Faculty Saint Clement of Ohrid, University Ss. Cyril and Methodius, Skopje/ **Ana Đorđević**, Faculty of Psychology, MIT University in Skopje

Hostility and (Spiritual) Peace in the Era of Social Media

Hostility, present since the story of Cain and Abel, has always marked human relations. Freud interpreted it as an expression of the death instinct (*Thanatos*), a fundamental drive within human nature. In the digital age, its manifestations increasingly unfold through social media—the dominant medium of contemporary communication—where aggression follows new patterns and dynamics. This paper explores the continuity and transformation of hostility within digital contexts from Christian-philosophical and psychological perspectives. It examines whether social media amplifies narcissism, alienation, and aggression, or whether it may also open new spaces for dialogue, reconciliation, and peacebuilding. Special attention is given to the implications of digital interaction for spiritual and ecclesial life. By comparing historical and contemporary forms of enmity, the study seeks to clarify the ambivalent role of digital media in shaping both interpersonal and spiritual relations.

Keywords: hostility, social media, aggression, spiritual life, peacebuilding.

Sovražnost in (duhovni) mir v dobi družbenih medijev

Sovražnost, navzoča že od zgodbe o Kajnu in Abelu, je vedno zaznamovala človeške odnose. Freud jo je razlagal kot izraz nagona smrti (thanatos), temeljnega nagona v človeški naravi. V digitalni dobi se njene manifestacije vse bolj razkrivajo prek družbenih medijev – prevladujočega medija sodobne komunikacije – kjer agresija sledi novim vzorcem in dinamiki. Prispevek raziskuje kontinuiteto in preobrazbo sovražnosti v digitalnih kontekstih s krščansko-filozofskega in psihološkega vidika. Preučuje, ali družbeni mediji krepijo narcizem, odtujenost in agresijo ali pa lahko odpirajo tudi nove prostore za dialog, spravo in gradnjo miru. Posebna pozornost je namenjena posledicam digitalne interakcije za duhovno in cerkveno življenje. S primerjavo zgodovinskih in sodobnih oblik sovražstva študija skuša razjasniti ambivalentno vlogo digitalnih medijev pri oblikovanju medosebnih in duhovnih odnosov.

Ključne besede: sovražnost, družbeni mediji, agresija, duhovno življenje, gradnja miru.

Tomaž Erzar, Faculty of Theology, University of Ljubljana

Beyond Negativity: Optimising Gratitude Practices for Emotional Well-being?

Gratitude is a powerful emotional state that arises from the recognition of having received a benefit that was neither intentionally sought nor necessarily deserved. Expressing gratitude has been associated with reduced pessimism, increased happiness, and a decrease in toxic emotions such as anger, fear, and loneliness. Practising gratitude intentionally appears to shift attention away from burdensome thoughts and feelings, fostering a more positive outlook. However, despite encouraging findings in specific domains, the impact of gratitude exercises on overall well-being remains inconsistent. Critics argue that the benefits of these interventions may be overstated, suggesting they could operate partly through placebo effects. This paper proposes two remedies to improve the effectiveness of gratitude practices. First, to achieve the desired attentional shift, it is essential to avoid referencing negative experiences or emotions during the exercise, as merely invoking them may reduce its calming impact. Second, expressions of gratitude should not function simply as negations of negativity; instead, they should aim to cultivate genuine openness to the good that surrounds us.

Keywords: gratitude, gratitude exercises, attentional focus, negative emotions, emotional openness.

Stran od negativnosti: izboljšanje prakse hvaležnosti za čustveno blagostanje?

Hvaležnost je močno čustveno stanje, ki izhaja iz spoznanja, da smo prejeli korist, ki je nismo namerno iskali niti si je nismo nujno zaslužili. Izražanje hvaležnosti je povezano z zmanjšanjem pesimizma, večjo srečo ter zmanjšanjem toksičnih čustev, kot so jeza, strah in osamljenost. Prakticiranje hvaležnosti preusmeri pozornost stran od obremenjujočih misli in čustev ter spodbuja bolj pozitiven pogled na svet. Kljub spodbudnim ugotovitvam na določenih področjih učinki vaj hvaležnosti na čustveno blagostanje niso enoznačni. Kritiki trdijo, da se pretirano poudarja koristi teh pristopov in da bi lahko deloma temeljile na placebo učinku. V tem prispevku predlagamo dve rešitvi za izboljšanje učinkovitosti prakse hvaležnosti. Prvič, za doseganje želene preusmeritve pozornosti je pomembno, da se med vajo izognemo omembi negativnih izkušenj ali čustev, saj lahko že njihova omemba oslabi pomirjujoči učinek. Drugič, izrazi hvaležnosti ne bi smeli biti zgolj zanikanje negativnega, temveč naj bi spodbujali iskreno odprtost za dobro.

Ključne besede: hvaležnost, vaje hvaležnosti, usmerjanje pozornosti, negativna čustva, čustvena odprtost.

Lucija Gantar, Faculty of Theology, University of Ljubljana

Christ as the New Temple of Reconciliation: A Biblical-Liturgical Hermeneutics of Peace

This paper examines the understanding of peace through the perspective of Christ as the new temple of reconciliation. Drawing on biblical exegesis and liturgical hermeneutics, it argues that peace is not merely an ethical ideal or the result of human effort, but a gift that flows from the body of Christ. In him, the dividing wall of hostility that separates human beings is torn down. At the same time, the paroket, the Old Testament veil that separates humanity from God, is definitively rent. This tearing, which begins already at Jesus' baptism, is fulfilled on the cross, where in the body of Christ "access to the Father in one Spirit" (Eph 2,18) is opened. This is the "new and living way" (Heb 10,19) of reconciliation, which begins for the "new man" (Eph 2,15) in the sacrament of baptism, where one becomes a son in the Son (Rom 8,15-16) and a brother among brothers. The relational identity of the new man, transcending ethnic, cultural, and religious divisions, makes possible the building of peace also in the contemporary world: "Blessed are the peacemakers, for they shall be called children of God" (Mt 5,9).

Keywords: body of the Son, bond of peace, wall of hostility, temple veil, baptismal (relational) identity, Spirit.

Kristus kot novi tempelj sprave: biblično-liturgična hermenevtika miru

Prispevek obravnava razumevanje miru skozi perspektivo Kristusa kot novega templja sprave. Na podlagi biblične eksegeze in liturgične hermenevtike pokaže, da mir ni zgolj etični ideal ali rezultat človeškega napora, temveč dar, ki izvira iz Kristusovega telesa. V njem je podrta stena pregrade, ki ločuje človeka od človeka, hkrati pa se v njem dokončno pretrga paroket, starozavezno zagrinjalo, ki ločuje človeka od Boga. Trganje, ki se začne že pri Jezusovem krstu, je dopolnjeno na križu, ko se je v Kristusovem telesu odprl »dostop k Očetu v enem Duhu« (Ef 2,18). To je »nova in živa pot« (Heb 10,19) sprave, ki se za »novega človeka« (Ef 2,15) začne pri zakramentu krsta, ko postane sin v Sinu (Rim 8,15-16) in brat med brati. Odnosna identiteta novega človeka, ki presega etnične, kulturne in verske delitve, omogoča graditev miru tudi v sodobnem svetu: »Blagor tistim, ki delajo za mir, kajti imenovali se bodo Božji otroci.« (Mt 5,9)

Ključne besede: telo Sina, vez miru, zid sovraštva, tempeljsko zagrinjalo, krstna (odnosna) identiteta, Duh.

Roman Globokar, Faculty of Theology, University of Ljubljana

Is Francis a Pacifist? Pope Francis's Rejection of War

Throughout history, the Catholic Church has developed the concept of "just war", which authorises the use of weapons to achieve just ends. In his encyclical *Pacem in Terris*, Pope John XXIII signalled a shift in the Church's position from advocating just war to promoting pacifism. The Catechism of the Catholic Church of 1993 only permits "legitimate defence by military force" (CCC 2308-2310) and no longer speaks of just war. In the encyclical *Fratelli Tutti*, Pope Francis warns of an overly broad interpretation of "legitimate defence" and advocates the rejection of all forms of war. Like his predecessors, he calls on world leaders to end wars and establish a just peace worldwide. Of course, the only legitimate goal is the creation of a just peace. Nevertheless, the question arises as to whether pacifism is the only appropriate Christian response to concrete violence. In certain extreme circumstances, when a country is attacked, is not the use of military force in defence of people and territory the appropriate moral response? We will use Pope Francis' response to the war in Ukraine as an example to critically evaluate his views on the use of military force and the viability of his perspectives in the current historical context.

Keywords: just war, legitimate defence, just peace, Pope Francis, war in Ukraine, pacifism.

Ali je Frančišek pacifist? Zavračanje vojne pri papežu Frančišku

Katoliška cerkev je skozi zgodovino razvila koncept »pravične vojne«, ki omogoča uporabo orožja za doseganje pravičnih ciljev. Že papež Janez XXIII je v okrožnici *Pacem in Terris* nakazal premik katoliške Cerkve od zagovarjanja pravične vojne do zagovarjanja pacifizma. Katekizem Katoliške cerkve iz leta 1993 dopušča le še »zakonito obrambo z vojaško silo« (KKC 2308-2310) in ne govori več o pravični vojni. V okrožnici *Fratelli Tutti* papež Frančišek opozori na možnost ohlapne razlage koncepta »zakonite obrambe« in se zavzame za zavračanje vsake oblike vojne. Podobno kot njegovi predhodniki tudi on vseskozi poziva svetovne voditelje k ustavitvi vojn in k vzpostavitvi pravičnega miru na globalni ravni. Vsekakor je edini legitimni cilj vzpostavitev pravičnega miru, vprašanje pa je, ali je pacifizem edini ustrezen krščanski odgovor na konkretno nasilje. Ali ni v določenih skrajnih primerih, ko je država napadena, ustrezen moralni odgovor tudi uporaba vojaške sile za obrambo ljudi in ozemlja? Na primeru odzivanja papeža Frančiška na vojno v Ukrajini bomo kritično ovrednotili njegova stališča do uporabe vojaških sredstev in uresničljivost njegovih pogledov v sedanjem zgodovinskem trenutku.

Ključne besede: pravična vojna, zakonita obramba, pravični mir, papež Frančišek, vojna v Ukrajini, pacifizem.

Marcin Godawa, Pontifical University of John Paul II in Krakow

Making Hostility a Step to Christian Peacebuilding – Desert Lessons

The paper addresses a hidden and paradoxical relation between hostility and peacebuilding, which can be considered from the perspective of Christian spiritual theology. Although hostility is, in terms of morality, antithetical to peacebuilding, it may be treated as an experience (a step) which triggers the growth of spiritual life expressing itself in open acceptance and even love for enemies (Mt 5:43-48). The critical moment means to situate the act of hostility in the whole historico-redemptive context containing the concept of prevailing grace. Following the Biblical teaching, such as the rule: "power is made perfect in weakness" (2 Cor 12:9), other texts representing Catholic theology will be presented. Their selected theses connected with the description of Christian life (Desert Fathers, Carthusians, Hueck-Doherty, martyrs, Morus et al.) will argue for such a fundamental attitude which actually changes the real world. Thus, its explanation will also be referred to some contemporary challenges (social aggression, persecution, everydayness, war, migration).

Keywords: hostility, sacrifice, prevailing grace, forgiveness, peace, prayer.

Sovražnost kot korak k krščanskemu mirotvorstvu – puščavniške lekcije

Prispevek obravnava skrito in paradoksalno razmerje med sovražnostjo in mirotvorstvom, ki ga je mogoče osvetliti z vidika krščanske duhovne teologije. Čeprav je sovražnost v moralnem smislu v nasprotju z mirotvorstvom, jo je mogoče razumeti kot izkušnjo (korak), ki sproži rast duhovnega življenja, izražajočega se v odprtem sprejemanju in celo ljubezni do sovražnikov (prim. Mt 5,43–48). Ključni trenutek je umeščanje dejanja sovražnosti v celoten zgodovinsko-odrešenijski kontekst, ki vključuje pojem presežne milosti. V skladu s svetopisemskim naukom, kot je načelo »moč se popolnoma izpopolnjuje v slabotnosti« (2 Kor 12,9), bodo predstavljena tudi druga besedila katoliške teologije. Izbrane teze, povezane z opisom krščanskega življenja (puščavni očetje, kartuzijani, Hueck-Doherty, mučenci, Morus idr.), bodo utemeljile tak temeljni odnos, ki dejansko spreminja resnični svet. Razlaga bo obenem umeščena v nekatere sodobne izzive (družbena agresija, preganjanje, vsakdanjost, vojna, migracije).

Ključne besede: sovražnost, daritev, presežna milost, odpuščanje, mir, molitev.

Ivica Kelam, Faculty of Dental Medicine and Health, Josip Juraj Strossmayer University of Osijek

GMO Crops between Hostility and Peacebuilding with the Environment and Society

The discussion surrounding genetically modified organisms (GMOs) in agriculture is a highly sensitive topic in contemporary bioethics and ecology. Advocates point to advantages like higher yields, disease resistance, and decreased pesticide use. In contrast, critics raise concerns about environmental hazards, threats to biodiversity, and socioeconomic issues, particularly affecting small-scale farmers. This tension often results in social division and polarised opinions. The presentation will primarily address ecological impacts – such as effects on non-target species, the emergence of resistant weeds, and declining genetic diversity – as well as social outcomes, including economic dependence on large biotech firms and the disruption of local farming traditions. By examining diverse cultural, ethical, and ecological viewpoints, it becomes clear that the GMO debate transcends scientific debate and becomes a platform for dialogue and potential value conflicts. The paper underscores the necessity of transparent research, open data access, and active community participation in decision-making, enabling local populations to influence GMO development. Ultimately, GMO crops represent not only a source of conflict between technology and nature but also an opportunity to create sustainable and collaborative models. Incorporating ethical considerations and intercultural dialogue, the GMO debate can foster enduring harmony between humans and the environment.

Keywords: GMOs, bioethics, environment, sustainability, hostility, peacebuilding, agriculture.

GSO med sovražnostjo in mirotvorstvom z okoljem in družbo

Razprava o gensko spremenjenih organizmih (GSO) v kmetijstvu je izjemno občutljiva tema sodobne bioetike in ekologije. Zagovorniki poudarjajo prednosti, kot so večji donosi, odpornost na bolezni in zmanjšana uporaba pesticidov, medtem ko kritiki opozarjajo na okoljska tveganja, grožnje biotski raznovrstnosti ter socioekonomske težave, ki še posebej prizadenejo male kmete. To nasprotje pogosto povzroča družbene delitve in polarizirana stališča. Prispevek se bo najprej osredotočil na ekološke vplive – denimo na učinke na neciljne vrste, pojav odpornega plevela in upad genetske raznolikosti – ter na družbene posledice, kot sta gospodarska odvisnost od velikih biotehnoških podjetij in prekinitev lokalnih kmetijskih tradicij. S preučevanjem različnih kulturnih, etičnih in ekoloških perspektiv postane jasno, da razprava o GSO presega strogo znanstveno raven ter postaja prostor dialoga in morebitnih vrednotnih konfliktov. Prispevek poudarja nujnost preglednih raziskav, odprtega dostopa do podatkov in aktivnega sodelovanja skupnosti pri odločanju, kar lokalnemu prebivalstvu omogoča vpliv na razvoj GSO. Gensko spremenjeni pridelki tako predstavljajo ne le vir konflikta med tehnologijo in naravo, temveč tudi priložnost za oblikovanje trajnostnih in sodelovalnih modelov. Z vključevanjem etičnih vidikov in medkulturnega dialoga lahko razprava o GSO spodbuja trajno harmonijo med človekom in okoljem.

Ključne besede: GSO, bioetika, okolje, trajnost, sovražnost, mirotvorstvo, kmetijstvo.

Branko Klun, Faculty of Theology, University of Ljubljana

The Threat of the Anonymous Other: Challenges to Levinasian Ethics in the Digital Age

Levinasian ethics, one of the most original approaches in contemporary philosophy, grounds morality in the interpersonal relationship between the I and the Other. Unlike classical or modern ethical frameworks based on universal principles, it demands an embodied encounter with the Other, whose “face” issues an infinite ethical call and reveals my subjectivity as responsibility. In the digital age, however, such unmediated encounters are increasingly replaced by technological mediations. Online communication reconfigures the face-to-face relation, and the digitisation of the face introduces new ethical challenges. Facial biometrics transform the face into an object of surveillance, while digital technologies “produce” faces as images or avatars that may conceal, manipulate, or even simulate persons. In these contexts, responsibility is suspended, and interactions often occur with anonymous others — or with bots imitating human presence. This paper addresses these issues — unknown to Levinas in

his own time — and argues that, despite such challenges, his thought remains profoundly relevant for the ethical dilemmas of the digital age.

Keywords: Levinasian ethics, the Other, digital age, face-to-face encounter, anonymity, ethical responsibility.

Grožnja anonimnega Drugega: izzivi za Levinasovo etiko v digitalni dobi

Levinasova etika, eden najbolj izvirnih pristopov v sodobni filozofiji, utemeljuje moralo v medosebnem razmerju med jazom in Drugim. Za razliko od klasičnih ali modernih etičnih okvirov, ki temeljijo na univerzalnih načelih, Levinasova etika zahteva utelešeno srečanje z Drugim, s čigar »obraz« prihaja neskončen etični klic in razkriva mojo subjektiviteto kot odgovornost. V digitalni dobi pa takšna neposredna srečanja vse bolj nadomešča tehnično posredovanje. Spletna komunikacija preoblikuje odnos »iz obličja v obličje«, digitalizacija obraza pa prinaša nove etične izzive. Biometrija spreminja obraz v predmet nadzora, medtem ko digitalne tehnologije »proizvajajo« obraze kot podobe ali avatarje, ki pogosto zakrivajo, manipulirajo ali celo simulirajo osebe. V takšnih okoliščinah je odgovornost ukinjena, srečujemo pa se z anonimnimi drugimi, ali celo z boti, ki posnemajo človeško prisotnost. Prispevek obravnava te nove izzive, ki jih Levinas v svojem času ni poznal, in pokaže, da njegova misel ostaja globoko relevantna tudi za etične dileme digitalne dobe.

Ključne besede: Levinasova etika, Drugi, digitalna doba, srečanje iz obličja v obličje, anonimnost, etična odgovornost.

Gusztáv Kovács, University of Pécs, Medical School, Episcopal Theological College of Pécs

Peacebuilding in a Burnout Society

This paper explores peacebuilding in the context of what Byung-Chul Han calls the “burnout society.” Han diagnoses our age through the lens of pathology, suggesting that the dominant illnesses of the 21st century - burnout, ADHD, and borderline personality disorder - stem not from external infections but from the violence of overproduction, overachievement, and overcommunication. In contrast to Foucault’s disciplinary society, Han describes a world inhabited not by obedient subjects but by self-exploiting performers, driven by boundless possibilities yet trapped in depression and failure. Drawing on this diagnosis, the paper asks whether peace can only be understood as an external condition, or whether it must also be cultivated as an inner practice, a source of resilience and renewal in an age of positivity’s excess.

Keywords: peacebuilding, Byung-Chul Han, burnout society, resilience, ADHD.

Mirotvorstvo v družbi izgorelosti

Prispevek obravnava mirotvorstvo v kontekstu tistega, kar Byung-Chul Han imenuje »družba izgorelosti«. Han naš čas diagnosticira skozi prizmo patologije in predlaga, da prevladujoče bolezni 21. stoletja – izgorelost, ADHD in mejna osebnostna motnja – ne izvirajo iz zunanjih okužb, temveč iz nasilja pretirane produkcije, doseganja in komunikacije. V nasprotju s Foucaultovo disciplinsko družbo Han opisuje svet, v katerem ne prebivajo več pokorni subjekti, temveč samovrnitveni izvajalci, ki jih ženejo neomejene možnosti, a so hkrati ujeti v depresijo in neuspeh. Na podlagi te diagnoze se prispevek sprašuje, ali je mir mogoče razumeti zgolj kot zunanji pogoj ali pa ga je treba gojiti tudi kot notranjo prakso, kot vir odpornosti in prenove v času presežka pozitivnosti.

Ključne besede: mirotvorstvo, Byung-Chul Han, družba izgorelosti, odpornost, ADHD.

David Kraner, Faculty of Theology, University of Ljubljana

Destructive Effects of Media Violence on Social Representations and Perceptions

Media violence has been steadily increasing, serving for some as a source of entertainment despite its harmful effects, and for others as a source of profit. The media—often regarded as the fourth branch of power alongside the legislative, executive, and judicial—appear to be valued according to the amount of violence they “display,” even competing in this regard. Such practices exert a destructive influence on our perception of others and on social representations. Yet these representations can also be constructive, particularly when they consist of positive images, good examples, and encouraging practices with which audiences can identify. Unfortunately, such representations are scarce, as negative or destructive ones often displace them. The latter are reinforced through hostile and aggressive messages, framed as “entertainment,” but also through exploitation, deception, and media propaganda. Theories of media effects support the claim that a greater presence of constructive content would foster more peace among individuals and within society. However, this would simultaneously generate less profit for the media and the agencies associated with them.

Keywords: media violence, entertainment, profit, social representations, media effects.

Destruktivni učinki medijskega nasilja na družbene predstave in zaznave

Medijsko nasilje se vztrajno povečuje: za nekatere predstavlja vir zabave, kljub njegovim škodljivim učinkom, za druge pa vir dobička. Zdi se, da so mediji – pogosto obravnavani kot četrta veja oblasti poleg zakonodajne, izvršilne in sodne – cenjeni glede na količino nasilja, ki ga »prikazujejo«, pri čemer v tem celo tekmujejo. Takšne prakse destruktivno vplivajo na našo percepcijo drugih in na socialne reprezentacije. Te pa so lahko tudi konstruktivne, zlasti kadar jih sestavljajo pozitivne podobe, zgledi in spodbudne prakse, s katerimi se občinstvo lahko poistoveti. Takšne reprezentacije so redke, saj jih pogosto izrinejo negativne ali destruktivne. Te se krepijo z negativnimi in agresivnimi sporočili, ki so predstavljena kot »zabava«, pa tudi z izkoriščanjem, prevarami in medijsko propagando. Teorije medijskih učinkov potrjujejo trditev, da bi večja prisotnost konstruktivnih vsebin prispevala k večjemu miru med posamezniki in v družbi, hkrati pa bi to pomenilo manj dobička za medije in z njimi povezane agencije.

Ključne besede: medijsko nasilje, zabava, dobiček, socialne reprezentacije, medijski učinki.

Simon Malmenvall, Faculty of Theology, University of Ljubljana/
Slovenian School Museum

From Medieval Mission to the Slovenian Language in Education: The Image of Cyril and Methodius in the Slovenian Catholic National Movement

From the mid-nineteenth century, Slovenian Catholic intellectuals attributed significant merit to Cyril and Methodius in strengthening national consciousness. Their missionary activity among the Slavs in the ninth century was considered an example for the later cultural and linguistic independence in the struggle against Germanization and other nationalist pressures. On the one hand, this kind of interpretation emphasised the desired unity between Catholicism and Eastern Orthodoxy, and, on the other, the connection with Slavs in the Habsburg Monarchy and elsewhere. The importance of Cyril and Methodius in the Slovenian Catholic environment was particularly substantiated by the pedagogue and bishop of Maribor Anton Martin Slomšek (1800–1862), the Franciscan friar and linguist Stanislav Škrabec (1844–1918), and the diocesan priest and historian Ivan Vrhovnik (1854–1935). The highest expression of these efforts was the establishment of the Society of Saints Cyril and Methodius in 1885, whose purpose was to build schools with the Slovenian language of instruction in ethnically mixed areas. The encyclical *Grande munus* (1880) by Pope Leo XIII also significantly contributed to the spread of their veneration. However, the role of Cyril and Methodius was

comprehensively portrayed among Slovenian intellectuals not until Franc Grivec (1878–1963) in the first half of the twentieth century, within his studies on ecclesiology and Eastern theology at the Faculty of Theology in Ljubljana.

Keywords: Cyril and Methodius, Slovenian national movement, language and education, Anton Martin Slomšek, Stanislav Škrabec, Ivan Vrhovnik, Franc Grivec.

Od srednjeveškega misijona do slovenskega jezika v izobraževanju: podoba Cirila in Metoda v slovenskem katoliškem narodnem gibanju

Od sredine 19. stoletja so slovenski katoliški intelektualci Cirilu in Metodu pripisovali pomembne zasluge pri krepitvi narodne zavesti. Njuna misijonarska dejavnost med Slovani v 9. stoletju je pomenila zgled za kasnejšo kulturno in jezikovno samostojnost v boju proti germanizaciji in drugim nacionalističnim pritiskom. Takšen interpretativni okvir je po eni strani poudarjal željeno edinost med katolištvom in pravoslavljem, po drugi pa povezovanje s Slovani v habsburški monarhiji in drugod. Pomen Cirila in Metoda so v slovenskem katoliškem okolju utemeljevali zlasti pedagog in mariborski škof Anton Martin Slomšek (1800–1862), frančiškan in jezikoslovec Stanislav Škrabec (1844–1918) ter škofijski duhovnik in zgodovinar Ivan Vrhovnik (1854–1935). Najvišji odraz teh prizadevanj je pomenila ustanovitev Družbe svetega Cirila in Metoda leta 1885, katere namen je bila gradnja šol s slovenskim učnim jezikom na narodnostno mešanih območjih. K razmahu njunega čaščenja je pomembno prispevala tudi okrožnica Grande munus (1880) papeža Leona XIII. Toda vlogo Cirila in Metoda je med slovenskimi intelektualci celovito prikazal šele Franc Grivec (1878–1963) v prvi polovici 20. stoletja znotraj svojega proučevanja ekleziologije in vzhodne teologije na ljubljanski Teološki fakulteti.

Ključne besede: Ciril in Metod, slovensko narodno gibanje, jezik in izobraževanje, Anton Martin Slomšek, Stanislav Škrabec, Ivan Vrhovnik, Franc Grivec.

Béla Mester, ELTE Research Centre for the Humanities, Institute of Philosophy

Endeavour for Peace as a Sinister Rhetoric Element in the Politics

However, peace and endeavour for peace are an inevitable element of (almost) any human civilisation; the misuse of the terms of peace and peacefulness are as ancient aspects of the discussion of peace as the concept of peace in itself. A classic Scriptural locus formulates it as it follows: “Because, even because they have seduced my people,

saying, Peace; and there was not peace; and one built up a wall; and, lo, others daubed it with untempered mortar [...] To wit, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and there is no peace, saith the Lord God.” (Ezekiel 13:10, 16.) Usage of the term peace was always ambivalent in the imperial narratives; however, pax Romana is a synonym of (both military and cultural) dominance of the Imperium Romanum (what has not have official borders), and its benefits for European civilisation are inevitable. Later, there were highly rare endeavours for different conquests without any ideology of the world-wide, at least, European concept of everlasting peace. In the recent cultural memory of our East-Central European region, in the second half of the 20th century, the most characteristic misuse of the term ‘peace’ was an amalgam of the Russian imperialist doctrine and the self-identification of the USSR as the leader of the ‘fight for peace’ against Western imperialism. Churches of the former Socialist countries were often pressured by earthly power to participate in these campaigns for peace.

Keywords: East-Central Europe, campaign for peace, church, fight for peace, imperialism, peace, socialism.

Prizadevanje za mir kot zlovešč retorični element v politiki

Mir in prizadevanje za mir sta neizogibna elementa (skoraj) vsake človeške civilizacije, vendar pa so zlorabe pojmov miru in miroljubnosti prav tako starodavni spremljevalci razprav o miru kot sam pojem miru. Klasično svetopisemsko mesto to povzema takole: »Ker zapeljujejo moje ljudstvo, ko govorijo: Mir! – pa ni miru; ko eden zida steno, jo drugi mažejo z apneno malto [...]. To so preroki Izraela, ki prerokujejo o Jeruzalemu in imajo videnja miru zanj, toda miru ni, govori Gospod Bog.« (Ezk 13,10.16) Uporaba pojma mir je bila v imperialnih narativih vedno ambivalentna. Tako je pax Romana pomenila sinonim (vojaške in kulturne) prevlade Imperiuma Romanum (ki sploh ni imel uradnih meja); njene koristi za evropsko civilizacijo pa so nesporne. Kasneje so bila le redka prizadevanja za osvajanja, ki niso bila povezana z ideologijo svetovnega ali vsaj evropskega koncepta večnega miru. V nedavnem kulturnem spominu vzhodno-srednjeevropske regije je v drugi polovici 20. stoletja najbolj značilna zloraba pojma mir nastala v obliki zlitja ruske imperialistične doktrine in samorazumevanja SZ kot voditeljice »boja za mir« proti zahodnemu imperializmu. Cerkev v nekdanjih socialističnih državah je bila pogosto pod pritiskom posvetne oblasti, da sodeluje v teh kampanjah za mir.

Ključne besede: vzhodna in srednja Evropa, kampanja za mir, cerkev, boj za mir, imperializem, mir, socializem.

Jonas Miklavčič, Faculty of Theology, University of Ljubljana

The Ethics of the 'Future' and the Future of Ethics: The Ontological Violence of Predictive Artificial Intelligence

This paper analyses the ethical and ontological consequences of predictive artificial intelligence systems, which use statistical patterns to make decisions and take actions about individuals before they have done anything. The author shows how, in such systems, the logic of action gives way to the logic of risk, which transforms the fundamental concepts of guilt, responsibility, and freedom. Predictive models exercise “ontological violence” because they negate the openness of the future and reduce individuals to data profiles that become the basis for social measures. The paper theoretically argues that ethical resistance to such practices is necessary—not in the form of rejecting technology as such, but by developing an “ethics of the future” that defends uncertainty, ambiguity, and the space of human freedom. The author proposes a paradigm of “algorithmic humility” that rejects the automatic closure of possibilities in a pre-calculated future.

Keywords: predictive artificial intelligence, ontological violence, freedom, responsibility, algorithmic justice.

Etika 'prihodnosti' in prihodnost etike: ontološko nasilje napovedne umetne inteligence

Prispevek analizira etične in ontološke posledice napovednih sistemov umetne inteligence, ki na podlagi statističnih vzorcev oblikujejo odločitve in ukrepe o posameznikih, še preden ti karkoli storijo. Avtor pokaže, kako se v takšnih sistemih logika dejanja umakne logiki tveganja, kar preoblikuje temeljne pojme krivde, odgovornosti in svobode. Napovedni modeli izvajajo »ontološko nasilje«, saj izničujejo odprtost prihodnosti in posameznika zreducirajo na podatkovni profil, ki postane osnova za družbene ukrepe. Članek teoretsko utemelji, da je etični odpor proti takim praksam nujen – ne v obliki zavračanja tehnologije kot take, temveč z oblikovanjem »etike prihodnosti«, ki brani negotovost, dvoumnost in prostor človeške svobode. Avtor predlaga paradigmo »algoritemske ponižnosti«, ki zavrača avtomatično zapiranje možnosti vnaprej izračunane prihodnosti.

Ključne besede: napovedna umetna inteligenca, ontološko nasilje, svoboda, odgovornost, algoritemska pravičnost.

Search for Peace: Human Rights and Human Dignity

In 1795, Kant wrote his book “Perpetual Peace: A Philosophical Essay,” which, in the spirit of enlightenment, believed that it could be possible to build up democratic peace theory, which shows the route to lasting peace, which still seems to be a hope of the far future. Dark colours might characterise the situation, but there is no reason to descend into pessimism. The concrete presence of evil forces us to take it seriously. (Pihlström 2014). Hence, we have no moral holidays (Pihlström 2014; Lachs 2020) that would allow us to leave things as they are. Peacebuilding is not mere moral work but concrete work in a political reality saturated with international crises, which are not, by definition, local and instantaneous but developing and engrossing. Hence, solving a situation can be neither local nor national. Therefore, a solution presupposes that national characterisations should be surpassed. Unfortunately, there are no international agents to do the intended tasks. (Heiskanen 2017.) However, people are actors who together build peace, whether they are representatives of states, global communities, or local residents. Negotiations must be dialogical, in which human dignity and human rights play a prominent role. Unfortunately, human rights are not a silver bullet that would solve all the problems. (Griffin 2008.) The dialogical negotiations presuppose special dialogue competence, which “changes the orientation and entails holistic comprehension of the factors in crises” (Heinonen 2017). The dialogue should build genuine hope for a better life for people, which entails that dialogue should be pedagogically oriented. Unfortunately, conflicts have “their own irrational logic” (Heinonen 2017), dealing with which is both a conceptual-philosophical and an ethical task. Hence, it is possible to generate a melioristic mood that strengthens the power of human dignity and human rights in building a more peaceful world.

Keywords: peace, ethics, dialogue competence, human rights, human dignity.

Iskanje miru: človekove pravice in človekovo dostojanstvo

Leta 1795 je Kant napisal svoje delo Večni mir: filozofski spis, v katerem je v duhu razsvetljenstva verjel, da je mogoče oblikovati demokratično teorijo miru, ki kaže pot k trajnemu miru – ta pa se še vedno zdi upanje daljne prihodnosti. Razmere bi bilo mogoče opisati s temnimi barvami, a kljub temu ni razloga za pesimizem. Konkretna navzočnost zla nas prisili, da ga jemljemo resno (Pihlström 2014). Zato nimamo »moralnih počitnic« (Pihlström 2014; Lachs 2020), ki bi nam dovolile pustiti stvari takšne, kot so. Gradnja miru ni zgolj moralno delo, temveč konkretno delo v politični stvarnosti, prežeti z mednarodnimi krizami, ki po definiciji niso lokalne in trenutne, ampak se razvijajo in poglobljajo. Zato reševanje kriz ne more biti ne zgolj lokalno ne zgolj nacionalno. Rešitev predpostavlja preseganje nacionalnih označevalcev. Na žalost ni mednarodnih akterjev, ki bi opravljali potrebne naloge (Heiskanen 2017). Vendar so

ljudje tisti, ki skupaj gradijo mir – bodisi kot predstavniki držav, mednarodnih skupnosti ali kot lokalni prebivalci. Pogajanja morajo biti dialoška, pri čemer imata človekovo dostojanstvo in človekove pravice osrednjo vlogo. Človekove pravice žal niso »čarobna rešitev«, ki bi odpravila vse težave (Griffin 2008). Dialoška pogajanja predpostavljajo posebno kompetenco dialoga, ki »spreminja usmeritev in vključuje celostno razumevanje dejavnikov v krizah« (Heinonen 2017). Dialog naj bi ustvarjal resnično upanje na boljše življenje za ljudi, kar pomeni, da mora biti pedagoško usmerjen. Na žalost imajo konflikti »svojo lastno iracionalno logiko« (Heinonen 2017), s katero soočanje je hkrati konceptualno-filozofska in etična naloga. Zato je mogoče ustvariti melioristično naravnost, ki krepi moč človekovega dostojanstva in človekovih pravic pri gradnji bolj mirnega sveta.

Ključne besede: mir, etika, kompetenca dialoga, človekove pravice, človekovo dostojanstvo.

Daniel G. Oprean, Faculty of Theology, Aurel Vlaicu University of Arad

The Biblical Story of Jacob and Esau from Genesis 32-33 as an Existential Mirror for the Journey from Hostility to Peacemaking

It is the conviction that roots this work, that the biblical stories are fascinating existential mirrors. Therefore, a proper understanding of the message contained in these ancient stories proves very relevant for existential experiences of any generation. On this trajectory is placed the intention of this paper, to demonstrate the relevance for today of the story regarding the journey from hostility to peacemaking, in the experience of two brothers, Jacob and Esau, as is contained in the message of Genesis 32-33. The analysis will start with the description of the conflict between the two brothers, which leads to a long period of hostility, a conflict that is narrated in the context of the text Genesis 32-33. Secondly, the analysis will focus on describing the reason why, in the narrative of Genesis, Jacob could be characterised as a conflictual person. And then, the study will reveal several attempts of manipulation through which Jacob becomes an epitome of what could be called a false peacemaking. Moreover, the analysis will underline the fact that Jacob's encounter with God constitutes a significant change in his future attitude toward Esau. Eventually, the study will explore from a theological perspective the necessary steps for an enduring peacemaking as it is revealed in the biblical story of Jacob and Esau's encounter after twenty years of hostility.

Keywords: conflict, peacemaking, manipulation, encounter, change, reconciliation.

Svetopisemska zgodba o Jakobu in Ezavu iz 1 Mz 32–33 kot eksistencialno ogledalo na poti od sovražnosti k mirotvorstvu

Temeljno prepričanje tega prispevka je, da so svetopisemske zgodbe izjemna eksistencialna ogledala. Zato se izkaže, da je ustrezno razumevanje sporočila, ki ga vsebujejo te starodavne pripovedi, zelo pomembno za eksistencialne izkušnje sleherne generacije. V tem okviru je postavljen namen članka: pokazati aktualnost zgodbe o poti od sovražnosti do mirotvorstva v življenjski izkušnji dveh bratov, Jakoba in Ezava, kot jo zasledimo v sporočilu 1 Mz 32–33. Analiza se bo najprej osredotočila na opis konflikta med bratoma, ki je vodil v dolgo obdobje sovražnosti, in ki je pripovedovan v kontekstu besedila 1 Mz 32–33. Nato bo predstavljeno, zakaj je mogoče Jakoba v Genezi opisati kot konfliktno osebo. V nadaljevanju bo analiza razkrila več poskusov manipulacije, zaradi katerih Jakob postane zgled tistega, kar bi lahko imenovali lažno mirotvorstvo. Poleg tega bo poudarjeno, da Jakobovo srečanje z Bogom pomeni pomembno prelomnico za njegov prihodnji odnos do Ezava. Na koncu bo analiza s teološkega vidika raziskala nujne korake za trajno mirotvorstvo, kakor se razodevajo v svetopisemski zgodbi o srečanju Jakoba in Ezava po dvajsetih letih sovražnosti.

Ključne besede: konflikt, mirotvorstvo, manipulacija, srečanje, sprememba, sprava.

Mari Jože Osredkar, Faculty of Theology, University of Ljubljana

There is no Salvation outside Dialogue

In the article, we highlight the discrepancy between the image of a cruel God that the reader recognizes when reading texts in the Old Testament, which cites God's will as the reason for killing the unfaithful, "not ours" and those who have already done evil to "ours" or who are in danger of doing so, and the image of a loving and merciful God that we recognize in the Gospels. The word of God did not "fall from heaven", but the believer recognises it from his way of life; consequently, in faith, he also recognises God's image. Faith is a relationship that is constantly changing, and therefore, the believer's image of God also changes. In the Old Testament, the Israelites truly recognised God's will to exterminate the nations in the land that God himself gave them as their possession; exterminating their enemies was their method of conquest. Today, however, Christians recognise that God requires us to do good to our enemies. The image of God develops as a person develops through different periods of life. The Catholic Church today strives for dialogue and understanding with those who think differently and believe differently, because it has recognised that there is no survival outside of dialogue!

Keywords: salvation, biblical language of violence, recognition of the image of God, Catholic Church, dialogue.

Brez dialoga ni odrešenja

V članku izpostavimo neskladje med podobo krutega Boga, ki jo bralec prepozna ob branju besedil v Stari zavezi, ki kot razlog za poboje nezvestih, »ne naših« in tistih, ki so »našim« že storili zlo ali pa obstaja nevarnost, da jim kaj takega storijo, navaja Božjo voljo, ter podobo ljubečega in usmiljenega Boga, ki jo prepoznamo v Evangelijih. Božja beseda ni »padla z neba«, temveč jo vernik prepozna iz svojega načina življenja; posledično v veri prepozna tudi Božjo podobo. Vera je odnos, ki se stalno spreminja, zato se tudi vernikova podoba Boga spreminja. V Stari zavezi so Izraelci resnično prepoznali Božjo voljo, da iztrebijo narode v deželi, ki jo jim Bog sam daje v last; iztrebljanje sovražnikov je bil njihov način osvajanja. Danes pa kristjani prepoznavamo, da Bog od nas zahteva delati dobro sovražnikom. Podoba Boga se razvija, kot se razvija človek skozi različne dobe življenja. Katoliška Cerkev si danes prizadeva za dialog in razumevanje z drugače mislečimi in drugače verujočimi, ker je prepoznala, da zunaj dialoga ni preživetja!

Ključne besede: odrešenje, biblični jezik nasilja, prepoznavanje Božje podobe, Katoliška Cerkev, dialog.

Mateja Pevec Rozman, Faculty of Theology, University of Ljubljana

Virtue Ethics and Peace Building: MacIntyre's Communitarian Framework and Sacks' Covenantal Model as Complementary Resources for Peace and Reconciliation in Divided Societies

The article discusses a comparison analysis of two contrasting ethical views regarding peace building and reconciliation in modern fragmented societies: Alasdair MacIntyre's (1929 – 2025) communitarian virtue ethics and Jonathan Sacks' (1984 – 2020) covenantal ethics. Both philosophers provide compelling alternatives for addressing conflict within and between communities that offer a viable alternative to liberal individualism and moral relativism. MacIntyre's framework emphasises practices of community, narrative identity, and tradition-constituted reasoning as the foundations for building communities that can sustain peace. In addition to that, Sacks' stress on covenantal ethics gives a structure for interfaith conversations (interreligious dialogue) in terms of the dignity of difference, and about covenant-based relationships, encouraging diversity within unity. Both thinkers take their cue from rich philosophical and theological traditions - MacIntyre in Aristotelian-Thomistic sources and Sacks in Jewish ethical tradition - while applying recent moral philosophy to address pressing reconciliation concerns in direct form. Using both MacIntyre's interest in common good and local practices and Sacks' focus on the role of interfaith cooperation (interreligious dialogue) in peacebuilding efforts, the study probes how these methodologies can

supplement one another. The recovering virtue-based approaches to community and difference, presented in this paper, provide key alternatives to the market-driven and merely procedural approaches to conflict resolution, both in theory and practice, which are necessary if durable peace is to be fostered in pluralistic societies. However, critical analysis highlights significant tensions and practical deficiencies in theory, which require further consideration of the topic.

Keywords: peace, reconciliation, virtue ethics, covenantal ethics, Alasdair MacIntyre, Jonathan Sacks.

Etika vrlin in gradnja miru: MacIntyrejeva komunitarna etika vrlin in Sacksov model zaveze kot dopolnjujoča se pristopa k spravi in gradnji miru v sodobni razdrobljeni družbi

Članek prinaša primerjalno analizo dveh etičnih pogledov na spravo in gradnjo miru v sodobni razdrobljeni družbi: komunitarno etiko kreposti letos preminulega škotskega filozofa Alasdairja MacIntyreja (1929–2025) in etiko zaveze (»covenantal ethics«) angleškega filozofa, rabina Jonathan Sacksa (1948–2020). Oba filozofa ponujata predloge za reševanje konfliktov znotraj in med skupnostmi, ki predstavljajo alternativo liberalnemu individualizmu in moralnemu relativizmu. MacIntyre poudarja pomen skupnosti, praks, skupnega dobrega, pripovedne identitete in tradicije kot temeljev za gradnjo skupnosti, ki lahko zagotavljajo in vzdržujejo mir. Sacksovo poudarjanje etike zaveze ponuja okvir za medverski dialog v smislu dostojanstva različnosti ter spodbuja odnose, utemeljene na zavezi, ki podpirajo raznolikost znotraj enotnosti. Oba misleca izhajata iz močnih filozofskih in teoloških tradicij — MacIntyre iz aristotelsko-tomistične tradicije in Sacks iz judovsko etične tradicije — ter sodobno moralno filozofijo uporabljata za neposredno obravnavo perečih vprašanj miru in sprave. Z uporabo MacIntyrejevega poudarka na lokalnih skupnostih in praksah ter Sacksovega zanimanja za vlogo medverskega sodelovanja pri prizadevanjih za mir raziskava preučuje, kako se ti metodološki pristopi medsebojno dopolnjujejo. Pristopi, ki temeljijo na vrlinah ter na ponovnem odkrivanju skupnosti in različnosti, nudijo ključne alternative tržno usmerjenim in zgolj formalističnim pristopom k reševanju konfliktov tako v teoriji kot v praksi, in se kažejo kot tisti, ki lahko spodbujajo trajni mir v pluralističnih družbah. Kritična analiza poudarja tudi pomembne napetosti in praktične pomanjkljivosti v teoriji, ki zahtevajo nadaljnjo obravnavo.

Ključne besede: mir, sprava, etika vrlin, etika zaveze, Alasdair MacIntyre, Jonathan Sacks.

Ivan Platovnjak, Faculty of Theology, University of Ljubljana;
Tone Svetelj, Hellenic College, USA

From Dehumanisation to Fraternity: On Hatred as a Wound and the Spiritual Response to It

This lecture examines hatred as a deep anthropological and spiritual wound, shaped by the legacy of totalitarian regimes and echoed in today's ideological fragmentation. Drawing on the thought of Hannah Arendt and Simone Weil, it explores how dehumanisation, illusion, force, and the collapse of judgment contribute to systemic evil and moral indifference. Arendt exposes the dangers of thoughtlessness and political conformity, while Weil uncovers the spiritual and metaphysical roots of hatred, grounded in disconnection from truth and transcendence. In response, the lecture proposes Christian spirituality as a path of inner freedom, critical discernment, and transformative resistance. Through prayer, Scripture, and communal reflection, believers are called to engage the world courageously, confront evil truthfully, and nurture fraternity. Spiritual maturity becomes essential for rebuilding human dignity and healing the wounds of division—offering a hopeful vision where hostility is not denied, but transfigured through compassion and justice.

Keywords: dehumanisation, spiritual discernment, totalitarianism, hatred and solidarity, Christian spirituality.

Od razčlovečenja do bratstva: o sovraštvu kot rani in duhovnem odgovoru nanj

Predavanje obravnava sovraštvo kot globoko antropološko in duhovno rano, ki izhaja iz dediščine totalitarnih režimov in se danes odraža v ideološki razdrobljenosti družbe. Na osnovi misli Hannah Arendt in Simone Weil raziskuje, kako razčlovečenje, iluzija, uporaba sile in zaton presoje prispevajo k sistemskemu zlu in moralni otopelosti. Arendt opozarja na nevarnosti brezmiselnosti in politične komfortnosti, medtem ko Weil razkriva duhovne in metafizične korenine sovraštva, zakoreninjene v ločenosti od resnice in presežnega. Kot odgovor predavanje predlaga krščansko duhovnost – ne kot umik, temveč kot pot notranje svobode, razločevanja in preobrazbene odpornosti. Po molitvi, Svetem pismu in občestvenem razločevanju so verniki poklicani, da pogumno vstopajo v svet, se resnično soočajo z zlom in gradijo bratstvo. Duhovna zrelost postaja ključna za obnovo človeškega dostojanstva in zdravljenje ran razdeljenosti z vizijo, kjer sovražnost ni zanikana, temveč preobražena v sočutje in pravičnost.

Ključne besede: razčlovečenje, duhovno razločevanje, totalitarizem, sovraštvo in solidarnost, krščanska duhovnost.

Love Your Enemies: Christian Anthropology as the Foundation of Peace

The question of peace and hatred has accompanied humanity throughout history. In today's world, marked by wars, migrations and increasing polarisation, the call to love one's enemies becomes exceptionally provocative and relevant at the same time. Polarisation is defined as division, tribal differences, ideologies that describe themselves as closed, and bitter narratives about the "enemy". These circumstances create high psychological, emotional and social hurdles for loving one's enemies, which requires in-depth theological reflection. This article discusses Jesus' commandment to love one's enemies as the fundamental core of the Christian ethic of peace. The thesis of the article is that loving one's enemies is understood throughout the Christian tradition as the only way to true peace, since evil dwells not only outside of man, but in his heart. Therefore, the path to peace leads through the conversion of the human inner being. Methodologically, the article combines an analysis of biblical passages, a historical overview of the doctrine in different periods of the Church and contemporary theological considerations. Emphasis is placed on the Church Fathers who, in the context of the persecutions of the early Church, understood the love of enemies as essential proof of the truth of the Gospel. Contemporary theologians affirm that forgiveness and reconciliation are an anthropological necessity for the survival of humanity in times of polarisation and violence. How is it possible to recognise one's neighbour in a conflict of interests where everyone is against everyone else? The article concludes that the love of enemies is at the centre of Christian anthropology, which makes it possible to overcome hostility and create a culture of peace. Christian education and catechesis in the family play an invaluable role in building a culture of peace, as they are the most important place where values are lived and transmitted.

Keywords: love of enemies, peace, Christian anthropology, ethics of reconciliation, family, catechesis.

Ljubite svoje sovražnike: krščanska antropologija kot temelj miru

Vprašanje miru in sovraštva spremlja človeštvo skozi vso zgodovino. V današnjem svetu, zaznamovanem z vojnami, migracijami in naraščajočo polarizacijo, postane klic k ljubezni do sovražnikov hkrati posebej izzivalen in aktualen. Polarizacija je opredeljena kot razdeljenost, plemenske razlike, ideologije, ki same sebe razumejo kot zaprte, ter grenke pripovedi o »sovržniku«. Takšne okoliščine ustvarjajo visoke psihološke, čustvene in družbene ovire za ljubezen do sovražnikov, kar zahteva poglobljeno teološko refleksijo. Članek obravnava Jezusovo zapoved ljubezni do sovražnikov kot temeljno jedro krščanske etike miru. Teza članka je, da se ljubezen do sovražnikov skozi celotno krščansko tradicijo razume kot edina pot k pravemu miru, saj zlo ne prebiva zgolj zunaj človeka, temveč tudi v njegovem srcu. Pot do miru zato vodi

skozi spreobrnjenje človekove notranjosti. Metodološko članek združuje analizo svetopisemskih odlomkov, zgodovinski pregled nauka v različnih obdobjih Cerkve ter sodobne teološke premisleke. Poseben poudarek je na cerkvenih očetih, ki so v kontekstu preganjanja zgodnje Cerkve razumeli ljubezen do sovražnikov kot bistven dokaz resničnosti evangelija. Sodobni teologi potrjujejo, da sta odpuščanje in sprava antropološka nujnost za preživetje človeštva v času polarizacije in nasilja. Kako je mogoče prepoznati bližnjega v spopadu interesov, kjer so vsi proti vsem? Članek sklene, da je ljubezen do sovražnikov v središču krščanske antropologije, ki omogoča preseganje sovražnosti in ustvarjanje kulture miru. Krščanska vzgoja in kateheza v družini igrata neprecenljivo vlogo pri oblikovanju kulture miru, saj sta najpomembnejši prostor, kjer se vrednote živijo in posredujejo naprej.

Ključne besede: ljubezen do sovražnikov, mir, krščanska antropologija, etika sprave, družina, kateheza.

Tadej Strehovec, Faculty of Theology, University of Ljubljana

Artificial Intelligence in Armed Conflicts: Ethical Dimensions of Autonomous Weapons Systems

The use of Lethal Autonomous Weapons Systems (LAWS) in contemporary armed conflicts raises fundamental ethical and legal dilemmas that require in-depth analysis. The lecture focuses on moral issues: the question of responsibility for the actions of autonomous systems, adherence to the principles of international humanitarian law, the impact on civilian populations, and the long-term consequences for human dignity in warfare. Methodologically, the lecture is based on an interdisciplinary analysis that integrates ethical theories, international humanitarian law, and the technological capabilities of current AI systems. The results highlight the need for the development of new regulatory frameworks to govern the development and use of such weapon technologies. Special attention is given to the concept of "human-in-the-loop" as a potential solution for maintaining human and ethical control over critical life-and-death decisions in the process or system of artificial intelligence.

Keywords: autonomous weapons systems, artificial intelligence, ethics, military law, human-in-the-loop, technological ethics, security studies.

Umetna inteligenca v oboroženih konfliktih: etične razsežnosti avtonomnih oborožitvenih sistemov

Uporaba avtonomnih oborožitvenih sistemov (LAWS - Lethal Autonomous Weapons Systems) v sodobnih oboroženih konfliktih odpira temeljne etične in pravne dileme, ki zahtevajo poglobljeno analizo. Predavanje se osredotoča na etične problematike:

vprašanje odgovornosti za dejanja avtonomnih sistemov, spoštovanje načel vojnega prava, vpliv na civilno prebivalstvo ter dolgoročne posledice za človeško dostojanstvo v vojskovanju. Metodološko predavanje temelji na interdisciplinarni analizi, ki povezuje etične teorije, mednarodno humanitarno pravo in tehnološke zmožnosti trenutnih AI sistemov. Rezultati kažejo na potrebo po razvoju novih regulatornih okvirov, ki bodo uravnavali razvoj in uporabo tovrstnih oborožitvenih tehnologij. Posebna pozornost je v tem okviru namenjena konceptu »človeka v zanki« (human-in-the-loop) kot potencialni rešitvi za ohranjanje človeške in etične kontrole nad življenjsko pomembnimi odločitvami v procesu oz. sistemu umetne inteligence.

Ključne besede: avtonomni oborožitveni sistemi, umetna inteligenca, etika, vojaško pravo, človek v zanki, tehnološka etika, varnostne študije.

Grzegorz Szamocki, Faculty of History, University of Gdańsk

Elisha as a Peacemaker in Light of 2 Kings 6:21-23

The focus of the paper is the presentation of observations and analyses concerning the interpretation of the biblical text 2 Kings 6:21-23. This passage forms the conclusion of the pericope describing the actions of the prophet Elisha, which ultimately led to the outcome that „Aramean raiding parties never again invaded the land of Israel” (2 Kgs 6:23). Elisha thus appears in the text as a peacemaker. His peace-bringing actions included demonstrating the greatness of YHWH and inspiring awe before Him, as well as showing kindness to the Aramaean captives. The prophetic command to show kindness to captured enemies was carried out by the king of Israel, who provided a great feast for them and then sent them back to their masters. Elisha’s position, reflected in the actions of the king, sets forth timeless standards for the pursuit of peace. These standards call for the rejection of hatred and the renunciation of revenge and retribution against enemies, even when such responses may be legally or traditionally sanctioned. In their place, they propose acts of kindness and goodness, inspired by God’s justice and mercy (cf. Ps 85:11).

Keywords: Old Testament, Elisha, peacemaker, captives, kindness, mercy.

Elizej kot mirotvorec v luči 2 Kr 6,21–23

Osrednje izhodišče prispevka je predstavitev opazanj in analiz v zvezi z razlago svetopisemskega besedila 2 Kr 6,21–23. Ta odlomek predstavlja sklep perikope, ki opisuje dejanja preroka Elizeja, ki so na koncu privedla do izida, da »aramejske čete niso več prišle v izraelsko deželo« (2 Kr 6,23). Elizej se tako v besedilu kaže kot mirotvorec. Njegova mirotvorna dejanja so zajemala razodevanje veličine JHWH in vzbujanje spoštovanja do njega ter hkrati izkazovanje dobrote aramejskim ujetnikom. Prerokov ukaz, naj se ujetim sovražnikom izkaže prijaznost, je uresničil izraelski kralj,

ki jim je pripravil veliko gostijo in jih nato poslal nazaj k njihovemu gospodu. Elizejev položaj, odsevan v ravnanju kralja, postavlja brezčasne standarde za prizadevanje za mir. Ti standardi zahtevajo zavrnitev sovraštva ter odpoved maščevanju in povračilu sovražnikom, tudi kadar bi bili takšni odzivi pravno ali tradicionalno utemeljeni. Namesto tega predlagajo dejanja dobrote in prijaznosti, navdahnjena z Božjo pravičnostjo in usmiljenjem (prim. Ps 85,11).

Ključne besede: Stara zaveza, Elizej, mirotvorec, ujetniki, dobrota, usmiljenje.

Andrej Šegula, Faculty of Theology, University of Ljubljana

Saint Francis of Assisi as a Peacemaker: Then and Now

Saint Francis of Assisi, through his life and writings, became a model of peace, reconciliation, and fraternity. His choice to live a simple, poor, and non-violent life was rooted in the Gospel call to love God and one's neighbour—his encounter with Sultan al-Malik al-Kamil in 1219 stands as a powerful symbol of courageous interreligious dialogue. The spirit of peace that permeates Francis's writings continues to inspire forgiveness, love, and brotherhood. In 1986, Pope John Paul II convened a historic interfaith prayer for peace in Assisi, which significantly advanced interreligious dialogue and has since become a lasting initiative. Pope Francis carries forward this vision in his encyclicals *Laudato si'* and *Fratelli tutti*, emphasising peace, care for creation, and universal fraternity. Today, the Franciscan spirit resonates in Church documents, prayer initiatives, and ongoing efforts for peace and dialogue.

Keywords: Francis of Assisi, peace, fraternity, interreligious dialogue, Assisi 1986, *Fratelli tutti*.

Sveti Frančišek Asiški kot mirotvorec nekoč in danes

Sveti Frančišek Asiški je s svojim življenjem in spisi postal vzor miru, sprave in bratstva. Njegova odločitev za preprost, ubožen in nenasilen način življenja temelji na evangelijskem pozivu k ljubezni do Boga in bližnjega. Njegovo srečanje s sultanom alMalikom alKamilom leta 1219 simbolizira pogumen dialog med verstvi. Frančiškov duh miru se ohranja v njegovih spisih, kjer spodbuja odpuščanje, ljubezen in bratstvo. Leta 1986 je papež Janez Pavel II. v Assisiju organiziral zgodovinsko molitev za mir z voditelji različnih verstev, kar je okrepilo medverski dialog in postalo trajna pobuda. Papež Frančišek v enciklikah *Hvaljen moj Gospod* in *Fratelli tutti* nadaljuje Frančiškovo vizijo miru, skrbi za stvarstvo in univerzalnega bratstva. Danes Frančiškov duh odmeva v cerkvenih dokumentih, molitvenih pobudah in prizadevanjih za mir ter dialog.

Ključne besede: Frančišek Asiški, mir, bratstvo, medverski dialog, Assisi 1986, *Fratelli tutti*.

Technological Progress and Moral Decline: The Challenge of War and Hatred to Technological Optimism

This paper examines the paradox of technological optimism by situating it against the realities of war and hatred. The paper argues that the fundamental problem of technological optimism lies in its tendency to obscure moral responsibility by transferring salvific expectations onto technological systems that cannot address the existential realities of sin, violence, and enmity. Instead, the roots of war and hatred lie in the mystery of human freedom and moral choice, realities that no technological innovation can substitute. Catholic theology cannot accept technological optimism as an adequate stance; yet neither can it endorse technological pessimism. The central question, then, is what kind of attitude toward technology is theologically and ethically acceptable, and what its essential components must be. The paper concludes that only by integrating technological progress into a framework of responsibility, solidarity, and peacebuilding can humanity resist conflicts and orient innovation toward a more authentically human future.

Keywords: technological optimism, war, hatred, theology, moral responsibility.

Tehnološki napredek in moralni upad: izziv vojne in sovraštva tehnološkemu optimizmu

Ta prispevek obravnava paradoks tehnološkega optimizma, in sicer tako, da ga postavlja v razmerje do stvarnosti vojne in sovraštva. Avtor zagovarja tezo, da je temeljni problem tehnološkega optimizma v njegovi nagnjenosti k zamegljevanju moralne odgovornosti, saj prenaša odrešenijska pričakovanja na tehnološke sisteme, ki ne morejo odgovoriti na bivanjske stvarnosti greha, vojne in sovražnosti. Nasprotno pa so korenine vojne in sovraštva ukoreninjene v skrivnosti človekove svobode in moralne izbire – v resničnostih, ki jih nobena tehnološka inovacija ne more nadomestiti. Očitno je, da katoliška teologija ne more sprejeti tehnološkega optimizma kot ustreznega stališča, prav tako pa ne more potrditi tehnološkega pesimizma. Ključno vprašanje zato je, kakšen odnos do tehnologije je teološko in etično sprejemljiv ter katere so njegove bistvene sestavine. Prispevek sklene, da se lahko človeštvo upre konfliktom in usmeri inovacije k pristno človeški prihodnosti le, če se tehnološki napredek vključi v okvir odgovornosti, solidarnosti in gradnje miru.

Ključne besede: tehnološki optimizem, vojna, sovraštvo, teologija, moralna odgovornost.

Dialogical Impulses of the Practical Apologetics by Vilko Fajdiga

The theologian Vilko Fajdiga (1903-1984) worked in the field of fundamental theology. In the middle of the 20th century, he sought new ways of justifying the Christian faith that would make the attractiveness of the Christian life more accessible to modern man. At the Faculty of Theology in Ljubljana, in addition to the core study treatise on the authenticity of Christian revelation, he introduced the practical aspect of spontaneous justification of faith by life and personal example, thus expanding the methodological scope of apologetics from a predominantly defensive viewpoint to a stance of witness. The thematic emphases of the Christian's greater openness towards the world have laid the foundations for more constructive engagement with non-believers and members of other religions, albeit with the clear pastoral goal of converting them to the Church. In developing practical apologetics, Fajdiga followed the example of internationally renowned neo-scholastic theologians, who since the first half of the 20th century had been searching for ways to rearticulate faith in a rapidly changing world. Practical apologists shared the belief that talking about faith should not be merely a rational justification of its truth. Still, they should also take into account volitional (desired) reasons, meaning that a person not only recognises the faith as true, but also as appealing. The paper sheds light on the sources of Fajdiga's practical apologetics. It explains its influence on the author's understanding of dialogue with different interlocutors, which, for him, is, above all, an opportunity to proclaim Christianity.

Keywords: Vilko Fajdiga, practical apologetics, fundamental theology, dialogue, proclamation.

Dialoške spodbude praktične apologetike Vilka Fajdige

Teolog dr. Vilko Fajdiga (1903–1984) je na polju osnovnega bogoslovja sredi 20. stoletja iskal nove poti utemeljevanja krščanske vere, ki bi sodobnemu človeku bolj približale privlačnost krščanskega življenja. Na Teološki fakulteti v Ljubljani je poleg temeljnega študijskega traktata o resničnosti krščanskega razodetja uvedel še praktični vidik spontanega utemeljevanja vere z življenjem in osebnim zgledom ter razširil metodično polje apologetike od pretežno obrambnega vidika k drži pričevanja. Vsebinski poudarki kristjanove večje odprtosti v odnosu do sveta so podali temelje za bolj konstruktivno navezovanje stikov z neverujočimi in pripadniki drugih verstev, čeprav z jasnim pastoralnim ciljem njihovega spreobračanja v Cerkev. Fajdiga se je pri razvoju praktične apologetike zgledoval po mednarodno uveljavljenih neosholastičnih teologih, ki so od prve polovice 20. stoletja že iskali načine za novo ubeseditev vere sredi hitro spreminjajočega se sveta. Praktičnim apologetom je bilo skupno prepričanje, da govor o veri ne sme biti le razumsko opravičenje njene resničnosti, ampak je treba upoštevati tudi volitivne (hotenjske) razloge, kar pomeni, da človek ne prepozna le

resničnosti vere, ampak tudi njeno privlačnost. Prispevek osvetli vire Fajdigove praktične apologetike in razloži njen vpliv na avtorjevo razumevanje dialoga z različnimi sogovorniki, ki zanj pomeni predvsem priložnost za oznanjevanje krščanstva.

Ključne besede: Vilko Fajdiga, praktična apologetika, osnovno bogoslovje, dialog, oznanjevanje.

Katarína Valčová, Evangelical Lutheran Theological Faculty,
Comenius University Bratislava

From Pixels to Peacemakers: Theological Anthropology, Social Media, and the Formation of Hostility and Peace

The article addresses the impact of contemporary technologies and social networks on human identity, mental activity, and behaviour regarding conflict and peacebuilding through a Protestant theological paradigm. The study explores the dual function of digital technologies as both facilitators and obstacles in modern society, utilising principles from pastoral theology and theological anthropology. Social media platforms enable fresh forms of interaction, debate, and community formation, allowing peacebuilders to foster understanding and reconciliation across divisions. Nonetheless, these platforms simultaneously intensify hatred, disseminate misinformation, and cultivate echo chambers that promote bias and animosity. The study examines how algorithmic manipulation and online subcultures affect theological contemplation, moral reasoning, and the ability to empathise and forgive among individuals and groups. The paper emphasises the imperative for critical-reflexive involvement and pastoral practices by linking theological anthropology with contemporary research on digital peacebuilding, addressing the benefits and risks related to digital technologies. Ultimately, it proposes that a sophisticated, theologically informed strategy is crucial for empowering faith communities to move through the intricate digital terrain and serve as agents of peace in an era characterised by both unparalleled connection and escalating societal fragmentation.

Keywords: theological anthropology, social media, peacebuilding, hostility, digital technology.

Od pikslov do mirotvorcev: teološka antropologija, družbena omrežja ter oblikovanje sovražnosti in miru

Članek obravnava vpliv sodobnih tehnologij in družbenih omrežij na človeško identiteto, duševno dejavnost in vedenje v povezavi s konfliktom in mirotvorstvom skozi protestantski teološki paradigmatski okvir. Študija raziskuje dvojno funkcijo digitalnih tehnologij kot posrednikov in hkrati ovir v sodobni družbi, pri čemer

uporablja načela pastoralne teologije in teološke antropologije. Platforme družbenih omrežij omogočajo nove oblike interakcije, razprav in oblikovanja skupnosti, s čimer mirotvorci spodbujajo razumevanje in spravo prek delitev. Hkrati pa te platforme stopnjujejo sovraštvo, širijo dezinformacije ter ustvarjajo odmevne komore, ki krepijo pristranskost in sovražnost. Študija analizira, kako algoritmična manipulacija in spletne subkulture vplivajo na teološko kontemplacijo, moralno presojo ter sposobnost empatije in odpuščanja pri posameznikih in skupinah. Prispevek poudarja nujnost kritično-refleksivne vključenosti in pastoralnih praks z navezavo teološke antropologije na sodobne raziskave o digitalnem mirotvorstvu ter obravnava koristi in tveganja, povezana z digitalnimi tehnologijami. Na koncu predlaga, da je prefinjena, teološko utemeljena strategija ključna za opolnomočenje verskih skupnosti, da bi se znale gibati po zapletenem digitalnem prostoru in služiti kot nosilke miru v času, ki ga zaznamujeta nepreosljliva povezanost in naraščajoča družbena fragmentacija.

Ključne besede: teološka antropologija, družbena omrežja, mirotvorstvo, sovražnost, digitalna tehnologija.

Michal Valčo, Evangelical Lutheran Theological Faculty,
Comenius University Bratislava

A Sobering Legacy: The Ambivalent Fruits of Apocalyptic Urgency in Luther's Mission to 'Christianize Christendom'

In our contemporary context of escalating culture wars and political polarisation, it is curious, however, that we often fail to see the historical precedents for our own apocalyptic fervour. Martin Luther's mission to "Christianize Christendom" offers a potent, if unsettling, case study. Motivated by a profound understanding of the missio Dei, Luther sought to reintroduce an authentic, theocentric piety into a culture mired in idolatry and superstition. This project was, in essence, a form of spiritual peacebuilding. On the other hand, of course, it was this very sense of apocalyptic urgency that fuelled his profound hostility toward his opponents. The pope, the Turks, the Jews, and even fellow reformers were framed not as mere dissenters, but as agents of the Antichrist in a final, cosmic battle. We are thus confronted by a complex narrative: a mission for the authentic gospel that simultaneously produced some of the most inexcusable invectives of the era. This paper will explore that ambivalent legacy. If this is truly so, then we must ask ourselves: How can we cultivate profound conviction without it inevitably decaying into the dehumanising rhetoric that sanctions hostility? The lessons from Luther's time, I fear, are more relevant than we'd care to admit.

Keywords: Martin Luther, apocalyptic urgency, peacebuilding, hostility, polarisation.

Streznjujoča dediščina: ambivalentni sadovi apokaliptične nujnosti v Luthrovem poslanstvu »pokristjanjenja krščanstva«

V našem sodobnem kontekstu naraščajočih kulturnih vojn in politične polarizacije je presenetljivo, da pogosto spregledamo zgodovinske precedense lastnega apokaliptičnega žara. Poslanstvo Martina Luthra, da »pokristjani krščanstvo«, ponuja zgovoren, čeprav vznemirljiv študijski primer. Voden s poglobljenim razumevanjem *missio Dei* je Luther skušal ponovno uvesti pristno, teocentrično pobožnost v kulturo, ujeto v malikovanje in praznoverje – projekt, ki je bil v svojem bistvu oblika duhovnega mirotvorstva. Po drugi strani pa je bil prav ta občutek apokaliptične nujnosti tisti, ki je poganjal njegovo globoko sovražnost do nasprotnikov. Papež, Turki, Judje in celo so-reformatorji so bili predstavljeni ne kot zgolj drugače misleči, temveč kot orodja Antikrista v končnem, kozmičnem boju. Soočeni smo torej z zahtevno pripovedjo: poslanstvo za pristni evangelij, ki je hkrati rodilo nekatere najbolj neopravičljive napade tistega časa. Ta prispevek bo raziskal to ambivalentno dediščino. Če to drži, se moramo vprašati: Kako lahko gojimo globoko prepričanje, ne da bi se to neizogibno izrodilo v razvrednoteno retoriko, ki dovoljuje sovražnost? Lekcije iz Luthrovega časa so, se mi zdi, bolj aktualne, kot bi si želeli priznati.

Ključne besede: umetna inteligenca, demokracija, etika, transparentnost, človekove pravice.

Anne Vandenhoeck, Faculty of Theology and Religious Studies,
KU Leuven

Healthcare Chaplains as Mediators in Peacebuilding. Reflections on Evil and (Inner) Peace in the Context of Health Care

Professional healthcare chaplains take on many roles towards patients, family and staff, one of them being mediators towards (inner) peace or peacemakers. Evil happens on the level of patient care where adverse events lead to medical failures or families are fighting towards the end of life of patients. Chaplains try to work with staff members who are involved in adverse events towards forgiveness of self (acceptance and humility) and others. In acute situations where broken families are gathered around dying patients, chaplains will mediate, focused on the inner peace of patients. Evil also happens on a meso level when healthcare systems prohibit good patient or staff care. Chaplains will use the tradition of prophetic pastoral care to question systems that are not supporting quality of patient care. Lastly, evil happens on a macro level when a pandemic or a war radically changes or destroys healthcare. Chaplains will use creativity, presence, knowledge and rituals to work amidst crisis. On each of these levels, healthcare chaplains can have an impact, using their skills and calling. In this presentation examples from the practice of hospital chaplains will be linked to results of empirical

research in spiritual care studies and chaplaincy studies and to theological reflection. The examples of the practice of chaplains will come out of the context of Flanders where the majority of Catholic healthcare chaplains are lay women working in interdisciplinary care teams.

Keywords: evil, (inner) peace, professional healthcare chaplains, mediators, creativity.

Zdravstveni »kaplani« kot posredniki pri gradnji miru: razmisleki o zlu in (notranjem) miru v kontekstu zdravstvene oskrbe

Poklicni zdravstveni »kaplani« prevzemajo številne vloge v odnosu do bolnikov, njihovih družin in zdravstvenega osebja; ena od teh vlog je biti posrednik (notranjega) miru oziroma graditelj miru. Zlo se pojavlja na ravni obravnave bolnikov, kjer neugodni dogodki povzročijo medicinske napake ali pa pride do konfliktov med družinskimi člani ob koncu življenja bolnikov. »Kaplani« sodelujejo z zdravstvenim osebjem, ki je bilo udeleženo v takih dogodkih, in jih spremljajo na poti k odpuščanju sebi (sprejemanju in ponižnosti) ter drugim. V akutnih situacijah, ko se ob umirajočem bolniku zberejo razdružene družine, »kaplani« posredujejo z osredotočenostjo na notranji mir bolnika. Zlo se pojavlja tudi na srednji ravni, kadar zdravstveni sistemi onemogočajo kakovostno oskrbo bolnikov ali zaposlenih. V takih primerih »kaplani« uporabljajo tradicijo preroške pastoralne skrbi, s katero kritično postavljajo pod vprašaj sisteme, ki ne podpirajo kakovostne zdravstvene oskrbe. Nazadnje se zlo pojavlja na makro ravni, kadar pandemija ali vojna radikalno spremenita ali uničita zdravstveni sistem. V takih kriznih razmerah »kaplani« uporabljajo ustvarjalnost, prisotnost, znanje in obrede. Na vsaki od teh ravni lahko zdravstveni »kaplani« s svojimi veščinami in poklicanostjo pomembno vplivajo na dogajanje. V tej predstavitvi bodo primeri iz prakse bolnišničnih »kaplanov« povezani z rezultati empiričnih raziskav na področju duhovne oskrbe in »kaplanske« službe ter s teološkimi razmisleki. Primeri iz prakse bodo izvirali iz flamskega konteksta, kjer so večina katoliških zdravstvenih »kaplanov« laične ženske, ki delujejo v medpanožnih timih zdravstvene oskrbe.

Ključne besede: zlo, (notranji) mir, poklicni zdravstveni »kaplani«, posredniki, ustvarjalnost.

Janez Vodičar, Faculty of Theology, University of Ljubljana

Through the Experience of Evil and the Ethics of Care to Educate and Catechise for Peace

The more we talk about peace, the less there is in the world. Therefore, there is an ever-increasing need for education that would change this. In this article, we examine possible ways of teaching and catechesis that could give more hope for peace in the

future. We begin our analysis with a fundamental belief in the good, because we assume that this is an essential prerequisite for a dignified education. At the same time, with the help of Paul Ricoeur's phenomenological analysis of fundamental myths about the origin of evil, we discover different ways in which humanity encounters evil. Through the theogonic myths, we finally arrive at the biblical Job, where we find a starting point for education for peace in a gratuitous relationship. In the Jewish tradition, human powerlessness grows into responsibility. We take educational principles from the ethics of care, which is based on the fundamental assumption of original human care — responsibility — and combine them with various mythical explanations for the origin of evil. The basic characteristics of such an education, based on dialogue, attention to the needs of disciples and the building of a responsible community, are used as guidelines for a catechesis that should contribute to peace. Such catechesis responds to the demands of the Church's teaching and the Christian tradition of understanding the origin of evil.

Keywords: education for peace, myths about evil, ethics of care, Paul Ricoeur, Nel Noddings, catechesis.

Preko izkustva zla in etike skrbi do vzgoje in kateheze za mir

Bolj ko govorimo o miru, manj ga je po svetu, zato je vedno večja potreba po vzgoji, ki bi to spremenila. V prispevku odpiramo možne poti do vzgoje in kateheze, ki bi prinašala več upanja za mir v prihodnosti. Analizo začnemo pri temeljni veri v dobro, saj predpostavljamo, da je ta nujna za človeka vredno vzgojo. Hkrati pa s pomočjo fenomenološke analize Paula Ricoeurja temeljnih mitov o izvoru zla odkrivamo različne poti soočanja človeštva z zlom. Preko teogoničnih mitov zaključimo pri svetopisemskem Jobu, kjer v zastonjskem odnosu najdemo izhodišče za vzgojo za mir. V judovski tradiciji človekova nemoč preraste v odgovornost. Vzgojne principe vzamemo iz etike skrbi, ki gradi na temeljni predpostavki človekove izvirne skrbi – odgovornosti, in jih povežemo z različnimi mitičnimi razlagami izvora zla. Temeljne značilnosti take vzgoje, ki temelji na dialoški, pozornosti do potreb učencev in gradnji do vseh odgovorne skupnosti, uporabimo za smernice kateheze, ki bi prispevala k miru. Taka kateheza odgovarja zahtevam učiteljstva Cerkve in krščanski tradiciji razumevanja izvora zla.

Ključne besede: vzgoja za mir, miti o zlu, etika skrbi, Paul Ricoeur, Nel Noddings, kateheza.

Bojan Žalec, Faculty of Theology, University of Ljubljana

The (Un)justifiedness of Political Violence: Terrorism – Genocide – Culture War

All concepts mentioned in the title are highly relevant for understanding the key contradictions and conflicts of the contemporary world. Consider, for instance, the situation in Gaza, the war in Ukraine, the increasing polarization everywhere in the world, the strengthening of anti-democratic policies, processes, and movements in Europe, among others. The author analyzes intertwinement and relationships among the mentioned concepts/phenomena in the title. He presents their definitions, components, conditions, and factors. He touches on the role of modern technology. Special attention is given to the analysis of (ideological) factors of attitudes justifying "all" means to achieve a certain end, regardless of the harm it causes to ((certain) people). Such analyses are useful in assessing the (un)justifiability of violence in actual situations.

Keywords: political violence, (un)justifiedness of violence, terrorism, genocide, culture war, total politics.

(Ne)upravičenost političnega nasilja: terorizem – genocid – kulturni boj

Vsi pojmi iz naslova so zelo relevantni za razumevanje ključnih nasprotij in konfliktov sodobnega sveta. Pomislimo samo na situacijo v Gazi, vojno v Ukrajini, na naraščajočo polarizacijo povsod po svetu, na krepitev antidemokratskih politik, procesov in gibanj v Evropi in še bi lahko naštevali. Avtor analizira prepletenost in odnose med v naslovu omenjenimi pojmi/pojavi. Predstavi njihove opredelitve, sestavine, pogoje in dejavnike. Dotakne se vloge sodobne tehnologije. Posebno pozornost posveti analizi (ideoloških) dejavnikov države, da so dovoljeni »vsi« načini za doseg določenega sredstva, ne glede na škodo, ki jo to povzroči ((določenim) ljudem). Takšne analize so lahko koristne pri presojanju (ne)upravičenosti nasilja v konkretnih situacijah.

Ključne besede: politično nasilje, (ne)upravičenost nasilja, terorizem, genocid, kulturni boj, totalna politika.

NOTES



Slovenian Research and Innovation Agency



TEOF

UNIVERZA V LJUBLJANI
Teološka fakulteta