



TEOF

UNIVERZA V LJUBLJANI

Teološka fakulteta

International Scientific Conference
Mednarodna znanstvena konferenca

***GLOBAL JUSTICE AND RELIGION:
HUMANITIES, SOCIAL SCIENCE, AND
INTERDISCIPLINARY PERSPECTIVES***



“But let justice roll on like a river, righteousness like a never-failing stream!”

Amos 5:24

Celje, October 15th–17th 2026

Celje, 15.–17. oktober 2026

Organisation:

Organizacija:

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

Mednarodna znanstvena konferenca
**GLOBALNA PRAVIČNOST IN RELIGIJA:
HUMANISTIČNE, DRUŽBOSLOVNE IN
INTERDISCIPLINARNE PERSPEKTIVE**

Celje, 15.–17. oktober 2026

Program in povzetki

International scientific conference
**GLOBAL JUSTICE AND RELIGION:
HUMANITIES, SOCIAL SCIENCE, AND
INTERDISCIPLINARY PERSPECTIVES**

Celje, October 15th–17th 2026

Program and abstracts

Organizacija:

Organisation:

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

Uredniki knjižice

Editors of the Booklet

Martin Perčič, Urška Jenčič, Bojan Žalec

Mednarodna znanstvena konferenca
GLOBALNA PRAVIČNOST IN RELIGIJA

Celje, 15.–17. oktober 2026

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

International scientific conference
GLOBAL JUSTICE AND RELIGION

Celje, October 15th–17th 2026

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. Dr. Roman Globokar, University of Ljubljana, Faculty of Theology
(president/predsednik)

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

Prof. Dr. Barbara Simonič, University of Ljubljana, Faculty of Theology

Assoc. Prof. Rafal Smoczynski, Institute of Philosophy and Sociology, Polish Academy of Sciences

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

Organising committee/Organizacijski odbor

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

Prof. Dr. Roman Globokar; University of Ljubljana, Faculty of Theology

Assist. Dr. Martin Perčič; University of Ljubljana, Faculty of Theology

Assist. Urška Jenčič; University of Ljubljana, Faculty of Theology

Assist. Lucija Gantar; 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 /Uredniki: Martin Perčič, Urška Jenčič, Bojan Žalec

Introduction/Uvod Roman Globokar, Bojan Žalec

Translation to Slovene/Prevod v slovenščino: Martin Perčič, Urška Jenčič

Cover image: Lucija Gantar

Ljubljana, Faculty of Theology, Teološka fakulteta, 2026

CONTENTS/KAZALO

CONTENTS/KAZALO	5
PROGRAM.....	11
INTRODUCTION	16
UVOD.....	17
ABSTRACTS/POVZETKI.....	18
KEYNOTE SPEAKERS / VABLJENI PREDAVANJI:	18
<i>FRANSISKUS XAVERIUS EKO ARMADA RIYANTO, WIDYA SASANA SCHOOL OF PHILOSOPHY THEOLOGY.....</i>	<i>18</i>
<i>Religion and Global Justice: What the World Can Learn from Indonesian (Southeast Asian) Interreligious Experience.....</i>	<i>18</i>
<i>Religija in globalna pravičnost: kaj se lahko svet nauči iz indonezijske (jugovzhodnoazijske) medverske izkušnje</i>	<i>18</i>
<i>THOMAS GREMSL, UNIVERSITY OF GRAZ, FACULTY OF CATHOLIC THEOLOGY.....</i>	<i>19</i>
<i>Global Justice under Conditions of Digital Transformation: A Christian Social-Ethical Perspective on Global Labor Relations and Structures of Exploitation.19</i>	
<i>Globalna pravičnost v razmerah digitalne preobrazbe: krščanski socialnoetični pogled na globalna delovna razmerja in strukture izkoriščanja.....</i>	<i>20</i>
<i>RAID AL-DAGHISTANI, PIIT, UNIVERSITÄT PADERBORN / UNIVERSITY OF LJUBLJANA, FACULTY OF THEOLOGY / IITR, UNIVERSITÄT INNSBRUCK.....</i>	<i>21</i>
<i>“Indeed, Allah commands justice...” (Q. 16:90). Islamic Theology and Ethics of Justice: Some General Observations.</i>	<i>21</i>
<i>»Resnično, Allah zapoveduje pravičnost ...« (K 16,90). Islamska teologija in etika pravičnosti: nekaj splošnih ugotovitev.....</i>	<i>21</i>
<i>TOMISLAV ANIĆ, CATHOLIC UNIVERSITY OF CROATIA.....</i>	<i>22</i>
<i>Religious Freedom and the Right to Religious Life in Communist Yugoslavia: The Case of St Peter’s Parish in Split, 1960s–1980s.....</i>	<i>22</i>
<i>Verska svoboda in pravica do verskega življenja v komunistični Jugoslaviji: primer župnije sv. Petra v Splitu od 1960-ih do 1980-ih let.....</i>	<i>23</i>
<i>MATTHEW BAGOT, SPRING HILL COLLEGE.....</i>	<i>23</i>
<i>Fostering the Common Good: Catholic and Islamic Understandings of the Nature of Justice</i>	<i>23</i>
<i>Spodbujanje skupnega dobrega: katoliško in islamsko razumevanje narave pravičnosti.....</i>	<i>24</i>

MATEJA CENTA STRAHOVNIK, UNIVERSITY OF LJUBLJANA, FACULTY OF THEOLOGY.....	25
<i>Technological Capacities as Divine Gift and the Ethics of AI.....</i>	25
<i>Tehnološke zmožnosti kot Božji dar in etika umetne inteligence.....</i>	26
EMMANUEL ZUMABAKURO DASSAH, UNIVERSITY FOR DEVELOPMENT STUDIES	26
<i>Interreligious Engagement as a Framework for Global Justice and Social Cohesion in Ghana.....</i>	26
<i>Medversko sodelovanje kot okvir globalne pravičnosti in družbene kohezije v Gani</i>	27
DENIS DULOVICS, FACULTY OF ARTS, MATEJ BEL UNIVERSITY IN BANSKÁ BYSTRICA...	28
<i>Can Artificial Intelligence Be Morally Responsible? Practical Identity and the Limits of Artificial Agency.....</i>	28
<i>Ali je umetna inteligenca lahko moralno odgovorna? Praktična identiteta in meje umetnega delovanja</i>	29
TOMAŽ ERZAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	29
<i>Interpersonal consequences of spiritual bypassing.....</i>	29
<i>Medosebne posledice duhovnega izogibanja</i>	30
LUCIJA GANTAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	31
<i>Visibility, Light, and Gaze: A Theological-Iconographic Approach to the Question of Justice</i>	31
<i>Vidnost, svetloba in pogled: teološko-ikonografski pristop k vprašanju pravičnosti</i>	31
ROMAN GLOBOKAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	32
<i>Just Peace as the Foundation of Global Justice: Pope Leo XIV's Ethical Vision in Magnifica Humanitas.....</i>	32
<i>Pravični mir kot temelj globalne pravičnosti: Etična vizija papeža Leona XIV. v okrožnici Magnifica Humanitas</i>	33
MARKO GRČEVIČ AND BRANKO MURIČ, CATHOLIC FACULTY OF THEOLOGY, UNIVERSITY OF ZAGREB.....	34
<i>From Reconstruction to Common Witness and Pilgrimage: The Evolving Vision of Social Justice in the World Council of Churches Assemblies</i>	34
<i>Od obnove do skupnega pričevanja in romanja: razvoj vizije družbene pravičnosti na skupščinah Svetovnega sveta Cerkva</i>	35
URŠKA JEGLIČ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	36
<i>Between Islam and Christianity: Hizmet, Ahmadiyya and the concept of global justice</i>	36
<i>Med islamom in krščanstvom: Hizmet, Ahmadija in koncept globalne pravičnosti</i>	36
URŠKA JENČIČ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	37

<i>Beyond the Human: Colonial Power, Animalisation and Politics of Exclusion..</i>	37
<i>Onkraj človeškega: kolonialna oblast, animalizacija in politike izključevanja ..</i>	38
CLYD REX JESALVA, FACULTY OF THEOLOGY AND RELIGIOUS STUDIES, KU LEUVEN, BELGIUM	39
<i>Towards the Idea of Relational Dignity in Aging Societies: The Promise of the Hermeneutic Integration of Human Dignity and Relationality in the Text Dignitas Infinita.....</i>	39
<i>K ideji »relacijskega dostojanstva« v starajočih se družbah: obet hermenevtične integracije človekovega dostojanstva in relacijskosti v Dignitas Infinita</i>	40
IVICA KELAM, FACULTY OF EDUCATION / FACULTY OF DENTAL MEDICINE AND HEALTH, J. J. STROSSMAYER UNIVERSITY OF OSJEK	41
<i>Preemptive Apocalypse: The Misanthropic Logic of AI Doomerism and the Crisis of Global Solidarity.....</i>	41
<i>Preventivna apokalipsa: mizantropska logika katastrofičnega diskurza o umetni inteligenci in kriza globalne solidarnosti.....</i>	42
BRANKO KLUN, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	43
<i>Justice in Interpersonal Relations: Between Asymmetrical Responsibility and Reciprocity</i>	43
<i>Pravičnost v medosebnih odnosih: med asimetrično odgovornostjo in vzajemnostjo.....</i>	43
DAVID KRANER, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	44
<i>From the Rhetoric of Conflict to a Culture of Dialogue: The Pedagogical Significance of Responsible Communication in Contemporary Society.....</i>	44
<i>Od retorike konflikta h kulturi dialoga: pedagoški pomen odgovorne komunikacije v sodobni družbi</i>	45
URŠKA MALI KOVAČIČ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	45
<i>Phenomenological Experiences of Young Patients Undergoing Orthognathic Treatment</i>	45
<i>Fenomenološko doživljanje mladih pacientov, vključenih v ortognatsko zdravljenje</i>	46
SIMON MALMENVALL, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA/ SLOVENIAN SCHOOL MUSEUM.....	47
<i>Pietism, Reformed Catholicism, and the Origins of State Schooling in Central Europe in the Eighteenth Century.....</i>	47
<i>Pietizem, reformno katolištvo in korenine državnega šolstva v srednji Evropi v 18. stoletju.....</i>	47
ARTO MUTANEN, NATIONAL DEFENCE UNIVERSITY.....	48
<i>Global Justice and Cosmopolitanism.....</i>	48

<i>Globalna pravičnost in kozmopolitizem</i>	49
IVA NEŽIČ GLAVICA, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	49
<i>Addressing Poverty in Catechesis: Didactic Impulses and Reflections</i>	49
<i>Obravnava teme revščine pri katehezi: didaktični impulzi in razmisleki</i>	50
MARTIN PERČIČ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	51
<i>Love as an Expression of Justice in Interpersonal Relationships</i>	51
<i>Ljubezen kot izraz pravičnosti v medosebnih odnosih</i>	51
MATEJA PEVEC ROZMAN, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	52
<i>The Vulnerable Subject: Dependence, Care, Solidarity, and Ethical Implications for Global Justice</i>	52
<i>Ranljivi subjekt: odvisnost, skrb, solidarnost in etične implikacije za globalno pravičnost</i>	53
IVAN PLATOVNJAK AND TONE SVETELJ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	54
<i>From Moral Realism to Spiritual Transformation: A Christian Path Toward Global Justice</i>	54
<i>Od moralnega realizma do duhovne preobrazbe: krščanska pot h globalni pravičnosti</i>	54
BORUT POHAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	55
<i>Christian Faith as an Ideal for Achieving Greater Justice</i>	55
<i>Krščanska vera kot ideal za doseganje večje pravičnosti</i>	56
LYSTER SAJONIA, FACULTY OF THEOLOGY AND RELIGIOUS STUDIES, KU LEUVEN	57
<i>Whose Flourishing? Rethinking Justice Through Pope Francis's Integral Ecology</i>	57
<i>Čigava blaginja? Ponovni premislek o pravičnosti skozi integralno ekologijo papeža Frančiška</i>	57
FRANCESCO SCALZOTTO, FACOLTÀ TEOLOGICA DELL'EMILIA ROMAGNA.....	58
<i>J. Bernardin's Consistent Ethic of Life: A Global Vision Valid for Today?</i>	58
<i>Dosledna etika življenja J. Bernardina: globalna vizija, veljavna tudi danes?</i> ..	59
TADEJ STEGU, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	60
<i>The Search for Meaning in a Time of Global Crises: A Christian Response to the Existential Vulnerability of Contemporary Humanity</i>	60
<i>Iskanje smisla v času globalnih kriz: krščanski odgovor na eksistencialno ranljivost sodobnega človeka</i>	60
VOJKO STRAHOVNIK, FACULTY OF ARTS AND FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	61
<i>AI Ethics Training, Epistemic Injustice, and Value Lock-In as Problems of Global Justice</i>	61

<i>Usposabljanje umetne inteligence za etiko, epistemska nepravilnost in zaklenjenost vrednot kot problemi globalne pravičnosti</i>	62
TADEJ STREHOVEC, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	63
<i>When War Is Built Not to End: Autonomous Weapons and the Collapse of Recta Intentio</i>	63
<i>Ko vojna ni zasnovana tako, da bi se končala: avtonomno orožje in zlom recta intentio</i>	63
MICHAŁ SZCZERBIŃSKI AND MARCIN TOMASIEWICZ, JAGIELLONIAN UNIVERSITY;.....	64
<i>Can Love Be Ordered? A Critical Analysis of the Concept of Ordo Caritatis from the Perspective of Global Justice</i>	64
<i>Ali je mogoče ljubezen urediti? Kritična analiza koncepta ordo caritatis z vidika globalne pravičnosti</i>	65
ANDREJ ŠEGULA, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	66
<i>Catechesis for Global Responsibility: Theological and Pedagogical Perspectives of the Directory for Catechesis</i>	66
<i>Kateheza za globalno odgovornost: teološko-pedagoški vidiki Pr- avilnika za katehezo</i>	66
STJEPAN ŠTIVIĆ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	67
<i>Structures of Sin and the Technocratic Paradigm: When Corruption Becomes Part of Technological Development</i>	67
<i>Strukture greha in tehnokratska paradigma: ko korupcija postane del tehnološkega razvoja</i>	67
NIK TRONTELJ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	68
<i>A Comparison of Fundamental Theology Topics at Theological Faculties in Ljubljana, Zagreb, and Rijeka: The Development of the Doctrine of Revelation</i>	68
<i>Primerjava vsebin osnovnega bogoslovja na teoloških fakultetah v Ljubljani, Zagrebu in Reki: razvoj nauka o razodetju</i>	69
SEBASTIJAN VALENTAN, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	69
<i>Baptism as an Indelible Fact: The Right to Be Forgotten between Data Protection and Religious Autonomy</i>	69
<i>Krst kot neizbrisljivo dejstvo: pravica do pozabe med varstvom podatkov in versko avtonomijo</i>	70
BOJAN ŽALEC, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	71
<i>Trump's Policy in the Light of Philosophical Theories of Justice: Walzer, Capabilities, and Solidary Personalism</i>	71
<i>Trumpova politika v luči filozofskih teorij pravičnosti: Walzer, zmožnosti in solidarni personalizem</i>	72

An International conference, *Global Justice and Religion: Humanities, Social Science, and Interdisciplinary Perspectives*, 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 *Globalna pravičnost in religija: humanistične, družboslovne in interdisciplinarne perspektive* 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 15th/Četrtek, 15. 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 namestitve udeležencev v Domu sv. Jožefa.

15.45-16.00 Welcome speeches/Pozdravni nagovori

Dean of the Faculty of Theology/Dekan Teološke fakultete **Assoc. Prof. Tadej Stegu**
President of the Program Committee/Predsednik programskega odbora **Prof. Roman Globokar**

1

Chairperson/Moderator: Borut Pohar

Lectures/Predavanja

16.00-16.20 Tomaž Erzar (Slovenia): *Interpersonal Consequences of Spiritual Bypassing*

16.20-16.40 Branko Klun (Slovenia): *Justice in Interpersonal Relations: Between Asymmetrical Responsibility and Reciprocity*

16.40-17.00 Bojan Žalec (Slovenia): *Trump's Policy in the Light of Philosophical Theories of Justice: Walzer, Capabilities and Solidary Personalism*

17.00-17.30 Discussion/Razprava

17.30-17.45 Break/Odmor

2

Chairperson/Moderator: Martin Perčič

Lectures/Predavanja

17.45-18.05 Lyster Sajonia (Belgium and Philippines): *Whose Flourishing? Rethinking Justice through Pope Francis's Integral Ecology*

18.05-18.25 Francesco Scalzotto (Italy): *J. Bernardin's Consistent Ethic of Life: a global vision valid for today?*

18.25-18.45 Clyd Rex Jesalva (Belgium): *Towards the Idea of Relational Dignity in Aging Societies: The Promise of the Hermeneutic Integration of Human Dignity and Relationality in the Text Dignitas Infinita*

18.45-19.05 Roman Globokar (Slovenia): *Just Peace as the Foundation of Global Justice: Pope Leo XIV's Ethical Vision in Magnifica Humanitas*

19.05-19.30 Discussion and Meeting of participants /Razprava in Druženje udeležencev

19.30 Dinner/Večerja

Friday, October 16th/Petek, 16. 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 **Franciscus Armada (Indonesia)**: *Religion and Global Justice: What the World Can Learn from Indonesian (Southeast Asian) Interreligious Experience*

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

2

Chairperson/Moderator: Branko Klun

Lectures/Predavanja

10.10-10.30 Mateja Centa Strahovnik (Slovenia): *Technological Capacities as Divine Gift and the Ethics of AI*

10.30-10.50 Vojko Strahovnik (Slovenia): *AI Ethics Training, Epistemic Injustice, and Value Lock-In as Problems of Global Justice*

10.50-11.10 Denis Dulovics (Slovakia): *Can Artificial Intelligence Be Morally Responsible? Practical Identity and the Limits of Artificial Agency*

11.10-11.30 Discussion/Razprava

11.30-11.40 Break/Odmor

3

Chairperson/Moderator: Mateja Pevec Rozman

Lectures/Predavanja

11.40-12.00 Urška Jeglič (Slovenia): *Between Islam and Christianity: Hizmet, Ahmadiyya and the Concept of Global Justice*

12.00-12.20 Matthew Bagot (USA): *Fostering the Common Good: Catholic and Islamic Understandings of the Nature of Justice*

12.20-12.40 Ivan Platovnjak, Tone Svetelj (Slovenia, USA): *From Moral Realism to Spiritual Transformation: A Christian Path Toward Global Justice*

12.40-13.00 Discussion/Razprava

Parallel section /Vzporedna sekcija
Chairperson/Moderator: David Kraner

Lectures/Predavanja

11.40-12.00 Urška Mali Kovačič (Slovenia): *Phenomenological Experiences of Young Patients Undergoing Orthognathic Treatment*

12.00-12.20 Simon Malmenvall (Slovenia): *Pietism, Reformed Catholicism, and the Origins of State Schooling in Central Europe in the Eighteenth Century*

12.20-12.40 Borut Pohar (Slovenia): *Christian Faith as an Ideal for Achieving Greater Justice*

12.40-13.00 Discussion/Razprava

13.00-14.00 Lunch/Kosilo

4

Chairperson/Moderator: Mateja Centa Strahovnik

Lectures/Predavanja

14.00-14.20 Nik Trontelj (Slovenia): *A Comparison of Fundamental Theology Topics at Theological Faculties in Ljubljana, Zagreb, and Rijeka: The Development of the Doctrine of Revelation*

14.20-14.40 Lucija Gantar (Slovenia): *Visibility, Light, and Gaze: A Theological-Iconographic Approach to the Question of Justice*

14.40-15.00 Urška Jenčič (Slovenia): *Beyond the Human: Colonial Power, Animalisation and Politics of Exclusion*

15.00-15.30 Discussion/Razprava

15.30-15.45 Break/Odmor

Parallel section /Vzporedna sekcija

Chairperson/Moderator: Vojko Strahovnik

Lectures/Predavanja

14.00-14.20 Martin Perčič (Slovenia): *Love as an Expression of Justice in Interpersonal Relationships*

14.20-14.40 Ilica Kelam (Croatia): *Preemptive Apocalypse: The Misanthropic Logic of AI Doomerism and the Crisis of Global Solidarity*

14.40-15.00 Stjepan Štivić (Slovenia): *Structures of Sin and the Technocratic Paradigm: When Corruption Becomes Part of Technological Development*

15.00-15.30 Discussion/Razprava

15.30-15.45 Break/Odmor

5

Chairperson/Moderator: Stjepan Štivić

Lectures/Predavanja

15.45-16.05 Andrej Šegula (Slovenia): *Catechesis for Global Responsibility: Theological and Pedagogical Perspectives of the Directory for Catechesis*

16.05-16.25 David Kraner (Slovenia): *From the Rhetoric of Conflict to a Culture of Dialogue: The Pedagogical Significance of Responsible Communication in Contemporary Society*

16.25-16.45 Iva Nežič Glavica (Slovenia): *Addressing Poverty in Catechesis: Didactic Impulses and Reflections*

16.45-17.15 Discussion/Razprava

17.15-17.30 Break/Odmor

Parallel section /Vzporedna sekcija

Chairperson/Moderator: Nik Trontelj

Lectures/Predavanja

15.45-16.05 Mateja Pevec Rozman (Slovenia): *The Vulnerable Subject: Dependence, Care, Solidarity, and Ethical Implications for Global Justice*

16.05-16.25 Arto Mutanen (Finland): *Global Justice and Cosmopolitanism*

16.25-16.45 Tadej Stegu (Slovenia): *The Search for Meaning in a Time of Global Crises: A Christian Response to the Existential Vulnerability of Contemporary Humanity*

16.45-17.15 Discussion/Razprava

17.15-17.30 Break/Odmor

6

Chairperson/Moderator: Tomaž Erzar

Lectures/Predavanja

17.30-17.50 Raid Al-Daghistani (Slovenia and Austria, online): *"Indeed, Allah commands justice..." (Q. 16:90). Islamic Theology and Ethics of Justice: Some General Observations.*

17.50-18.10 Tomislav Anić (Croatia): *Religious Freedom and the Right to Religious Life in Communist Yugoslavia: The Case of St Peter's Parish in Split, 1960s-1980s*

18.10-18.30 Michał Szczerbiński, Marcin Tomasiewicz (Poland): *Can Love Be Ordered? A Critical Analysis of the Concept of Ordo Caritatis from the Perspective of Global Justice*

18.30-18.50 Emmanuel Zumabakuro Dassah (Ghana): *Interreligious Engagement as a Framework for Global Justice and Social Cohesion in Ghana*

18.50-19.20 Discussion/Razprava

19.30 Dinner/Večerja

Saturday, October 17th/Sobota, 17. oktober

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

Chairperson/Moderator: Roman Globokar

Lectures/Predavanja

9.00-9.35 Keynote Lecture **Thomas Gremsl (Austria):** *Global Justice under Conditions of Digital Transformation: A Christian Social-Ethical Perspective on Global Labor Relations and Structures of Exploitation*

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

2

Chairperson/Moderator: Ivan Platovnjak

Lectures/Predavanja

10.10-10.30 Sebastijan Valentan (Slovenia): *Baptism as an Indelible Fact: The Right to Be Forgotten between Data Protection and Religious Autonomy*

10.30-10.50 Tadej Strehovec (Slovenia): *When War Is Built Not to End: Autonomous Weapons and the Collapse of Recta Intentio*

10.50-11.10 Marko Grčević, Branko Murić (Croatia): *From Reconstruction to Common Witness and Pilgrimage: The Evolving Vision of Social Justice in the World Council of Churches Assemblies*

11.10-11.30 Discussion/Razprava

11.30-11.45 Break/Odmor

11.45-12.25 Discussion and concluding words/Razprava in sklepna beseda

President of the Organizing Committee/Predsednik organizacijskega odbora Prof. Bojan Žalec

12.30-13.30 Lunch/Kosilo

Departure of the participants/Odhod udeležencev

INTRODUCTION

The theme of this year's conference, global justice, is one of the most fundamental and pressing issues of our time. In an increasingly interconnected yet increasingly polarised world, we are confronted with profound inequalities, armed conflicts, forced migration, economic exploitation, ecological crises, cultural tensions, and new challenges arising from technological development and digitalisation. These realities raise fundamental questions about justice, responsibility, solidarity, human dignity, rights, peace, and the common good on a global scale. Religions play an extremely important role in all of this.

Global justice is difficult to define comprehensively, which presents a significant challenge for philosophy, theology, ethics, and other humanities and social sciences. Yet conceptual clarification is indispensable if we are to understand both the causes of injustice and the conditions of a more just world. One of the central aims of our conference is therefore to contribute to a deeper and more integrated understanding of global justice, rooted in religious, theological, and philosophical traditions while remaining responsive to contemporary global realities.

Questions of global justice concern fundamental aspects of the human person and the human condition, the meaning and purpose of social life, our obligations towards others, especially the vulnerable, and the responsibility of communities and institutions. At the same time, they invite reflection on compassion, recognition, reconciliation, solidarity, and the possibility of universal ethical foundations in a pluralistic world. We wish to connect these theoretical reflections with research into the historical, religious, psychological, educational, social, political, legal, economic, ecological, and technological dimensions of justice and thereby contribute to the search for practical guidelines for a more just and humane world.

A distinctive feature of the Celje conferences is their interdisciplinary character, cultivated over the years. We believe that the complex and multilayered problems of global justice can be adequately understood only through dialogue between different and complementary perspectives. The humanities remain at the forefront of our conference, while contributions from the social sciences and other disciplines enrich this common endeavour.

Roman Globokar and Bojan Žalec

UVOD

Tema letošnje konference, globalna pravičnost, je eno temeljnih in najbolj perečih vprašanj našega časa. V vse bolj povezanem svetu, ki pa se hkrati vse bolj polarizira, se soočamo z globokimi neenakostmi, oboroženimi konflikti, prisilnimi migracijami, ekonomskim izkoriščanjem, ekološkimi krizami, kulturnimi napetostmi ter novimi izzivi, ki izhajajo iz tehnološkega razvoja in digitalizacije. Te stvarnosti odpirajo temeljna vprašanja o pravičnosti, odgovornosti, solidarnosti, človekovem dostojanstvu, pravicah, miru in skupnem dobrem na globalni ravni. Religije imajo pri tem izredno pomembno vlogo.

Globalno pravičnost je težko celovito opredeliti, kar predstavlja pomemben izziv za filozofijo, teologijo, etiko ter druge humanistične in družboslovne vede. Vendar je pojmovna razjasnitev nujna, če želimo razumeti tako vzroke nepravičnosti kot pogoje pravičnejšega sveta. Eden osrednjih ciljev naše konference je zato prispevati k globljemu in celovitejšemu razumevanju globalne pravičnosti, ki je ukoreninjeno v religijskih, teoloških in filozofskih izročilih, obenem pa se odziva na sodobne globalne stvarnosti.

Vprašanja globalne pravičnosti zadevajo temeljna vprašanja človeka in njegovega položaja, smisla in namena družbenega življenja, naših obveznosti do drugih, zlasti ranljivih, ter odgovornosti skupnosti in institucij. Hkrati nas spodbujajo k razmisleku o sočutju, pripoznanju, spravi, solidarnosti in možnosti univerzalnih etičnih temeljev v pluralističnem svetu. Te teoretične premisleke želimo povezati z raziskovanjem zgodovinskih, religijskih, psiholoških, izobraževalnih, družbenih, političnih, pravnih, ekonomskih, ekoloških in tehnoloških razsežnosti pravičnosti ter tako prispevati k iskanju praktičnih smernic za pravičnejši in bolj človeški svet.

Posebnost celjskih konferenc je njihova interdisciplinarna narava, ki jo negujemo že vrsto let. Prepričani smo, da je kompleksne in večplastne probleme globalne pravičnosti mogoče ustrezno razumeti le v dialogu med različnimi in dopolnjujočimi se perspektivami. Humanistika ostaja v ospredju naše konference, prispevki družboslovnih in drugih ved pa bogatijo naše skupno prizadevanje.

Roman Globokar in Bojan Žalec

ABSTRACTS/POVZETKI

Keynote speakers / Vabljeni predavanji:

Fransiskus Xaverius Eko Armada Riyanto, Widya Sasana
School of Philosophy Theology

Religion and Global Justice: What the World Can Learn from Indonesian (Southeast Asian) Interreligious Experience

This presentation explores how Indonesia's long experience of religious diversity can contribute to contemporary reflections on global justice. Although my reflections arise primarily from the Indonesian context, they also represent many of the opportunities and challenges shared by Southeast Asian societies. The presentation is offered from the perspective of an Indonesian Catholic priest who has lived and worked for many years in a society where Christians are called to witness to the Gospel while living in daily dialogue with Muslims, Hindus, Buddhists, Confucians, and followers of other religious traditions. Rather than approaching religion primarily as a source of division or conflict, this presentation examines how religious communities can become partners in advancing justice, peace, solidarity, and care for our common home. Drawing on Indonesia's experience of interreligious encounter, it reflects on how different religious traditions can collaborate in responding to poverty, social inequality, environmental challenges, and threats to human dignity. While every society has its own historical and cultural context, the Indonesian experience offers insights for a world increasingly shaped by religious diversity and cultural pluralism. It suggests that global justice cannot be achieved solely through political institutions, economic systems, or legal frameworks; it also requires a culture of dialogue, mutual trust, ethical responsibility, and spiritual solidarity among religious communities.

Keywords: global justice, interreligious dialogue, Indonesia, religious pluralism, solidarity, social inequality, human dignity.

Religija in globalna pravičnost: kaj se lahko svet nauči iz indonezijske (jugovzhodnoazijske) medverske izkušnje

Predstavitev raziskuje, kako lahko dolgoletne indonezijske izkušnje verske raznolikosti prispevajo k sodobnim premišljevanjem o globalni pravičnosti. Čeprav razmišljanja

izhajajo predvsem iz indonezijskega konteksta, odražajo tudi številne priložnosti in izzive, ki so skupni družbam jugovzhodne Azije. Podana je z vidika indonezijskega katoliškega duhovnika, ki že vrsto let živi in deluje v družbi, kjer so kristjani poklicani pričevati za evangelij, hkrati pa v vsakdanjem življenju vstopajo v dialog z muslimani, hindujci, budisti, konfucijanci in pripadniki drugih verskih tradicij. Namesto da bi religijo obravnavala predvsem kot vir delitev ali konfliktov, preučuje, kako lahko verske skupnosti postanejo partnerice pri uveljavljanju pravičnosti, miru, solidarnosti in skrbi za skupni dom. Na podlagi indonezijskih izkušenj medverskega srečevanja premišljuje, kako lahko različne verske tradicije sodelujejo pri odzivanju na revščino, družbeno neenakost, okoljske izzive in grožnje človekovemu dostojanstvu. Čeprav ima vsaka družba svoj zgodovinski in kulturni kontekst, indonezijska izkušnja ponuja pomembne uvide za svet, ki ga vse bolj zaznamujeta verska raznolikost in kulturni pluralizem. Kaže, da globalne pravičnosti ni mogoče doseči zgolj s političnimi institucijami, gospodarskimi sistemi ali pravnimi okviri. Potrebna je tudi kultura dialoga, medsebojnega zaupanja, etične odgovornosti in duhovne solidarnosti med verskimi skupnostmi.

Ključne besede: globalna pravičnost, medverski dialog, Indonezija, verski pluralizem, solidarnost, družbena neenakost, človekovo dostojanstvo.

Thomas Gremsl, University of Graz, Faculty of Catholic Theology
Global Justice under Conditions of Digital Transformation: A Christian Social-Ethical Perspective on Global Labor Relations and Structures of Exploitation

Digital transformation depends on global value chains, material resources, and often invisible forms of human labour. In the Global South in particular, its social and ecological costs become especially evident, while the benefits of digital value creation are concentrated elsewhere. Examples range from raw material extraction to forms of digital labour such as data annotation and content moderation.

The lecture uses these asymmetries as a starting point for examining global justice under conditions of digital transformation. It focuses on global labour relations and structures of exploitation, as well as on how the benefits and burdens of technological progress are distributed. From the perspective of Christian social ethics, the key question is which normative criteria should guide the evaluation and shaping of digital transformation once its global social and ecological conditions are taken seriously.

Keywords: global justice, digital transformation, Christian social ethics, global labor, exploitation, digital labor, global value chains.

Globalna pravičnost v razmerah digitalne preobrazbe: krščanski socialnoetični pogled na globalna delovna razmerja in strukture izkoriščanja

Digitalna preobrazba temelji na globalnih vrednostnih verigah, materialnih virih in pogosto nevidnih oblikah človeškega dela. Zlasti na globalnem jugu postajajo njeni družbeni in ekološki stroški posebej očitni, medtem ko so koristi ustvarjanja digitalne vrednosti skoncentrirane drugje. Primeri segajo od pridobivanja surovin do oblik digitalnega dela, kot sta označevanje podatkov in moderiranje vsebin. Predavanje te asimetrije vzame za izhodišče pri preučevanju globalne pravičnosti v razmerah digitalne preobrazbe. Osredotoča se na globalna delovna razmerja in strukture izkoriščanja ter na vprašanje, kako so porazdeljene koristi in bremena tehnološkega napredka. Z vidika krščanske socialne etike je ključno vprašanje, katera normativna merila naj usmerjajo presojo in oblikovanje digitalne preobrazbe, če resno upoštevamo njene globalne družbene in ekološke pogoje.

Ključne besede: globalna pravičnost, digitalna preobrazba, krščanska socialna etika, globalno delo, izkoriščanje, digitalno delo, globalne vrednostne verige.



Raid Al-Daghistani, PIIT, Universität Paderborn / University of Ljubljana, Faculty of Theology / IITR, Universität Innsbruck
“Indeed, Allah commands justice...” (Q. 16:90). Islamic Theology and Ethics of Justice: Some General Observations.

This talk explores the concept of justice (‘adl) in Islamic thought, where it occupies a central place as both a Divine attribute and a fundamental principle of individual moral conduct. First, the presentation examines selected Qur’anic verses and Prophetic traditions (Sunna/Hadith) related to justice. It then highlights some of the most important approaches to justice in classical Islamic systematic theology, with particular attention to the theological school of Mu‘tazila. In this context, the relationship between justice and mercy (rahma) will also be considered. The lecture briefly addresses the spiritual and mystical dimensions of justice in Sufism (Tasawwuf), where the idea and ideal of inner purity and self-improvement dominate the discourse. Finally, the talk critically reflects on the relevance of Islamic conceptions of justice to contemporary global social challenges, aiming to promote a deeper understanding of justice not only as a Divine quality but also as a dynamic ethical value and moral virtue. In doing so, the presentation provides a multi-perspective examination of the nature of justice in Islam, illuminating its role and function in different contexts.

Keywords: justice, Islam, Quran, theology, ethics, Divine attribute, ethical value, moral virtue.

»Resnično, Allah zapoveduje pravičnost ...« (K 16,90). Islamska teologija in etika pravičnosti: nekaj splošnih ugotovitev

Predavanje raziskuje pojem pravičnosti (‘adl) v islamski misli, kjer zavzema osrednje mesto kot Božja lastnost in kot temeljno načelo moralnega ravnanja posameznika. Najprej obravnava nekatere koranske verze in preroška izročila (suna/hadis), povezana z vprašanjem pravičnosti. Nato izpostavi najpomembnejše pristope k temi pravičnosti z vidika klasične islamske sistematične teologije, zlasti iz perspektive teološke šole mu‘tazila. V tem okviru obravnava tudi razmerje med pravičnostjo in usmiljenjem (rahma). Na kratko se posveti tudi duhovni in mistični razsežnosti pravičnosti v sufizmu (tasawwuf), kjer v razpravi prevladujeta ideja in ideal notranje čistosti ter samoizpopolnjevanja. Nazadnje kritično premisli relevantnost islamskih pojmovanj pravičnosti za nekatere sodobne globalne družbene izzive, s čimer želi spodbuditi globlje razumevanje pravičnosti ne le kot Božje lastnosti, temveč tudi kot dinamične etične vrednote in moralne kreposti. Predavanje tako ponuja večperspektivno

obravnavo narave pravičnosti v islamu ter osvetljuje njeno vlogo in funkcijo v različnih kontekstih.

Ključne besede: pravičnost, islam, Koran, teologija, etika, Božja lastnost, etična vrednota, moralna krepost.

Tomislav Anić, Catholic University of Croatia

Religious Freedom and the Right to Religious Life in Communist Yugoslavia: The Case of St Peter's Parish in Split, 1960s–1980s

This paper examines the relationship between constitutionally guaranteed religious freedom and its practical implementation in communist Yugoslavia through the everyday religious life of the Catholic population. Although the Yugoslav constitutional and legal framework formally recognised freedom of religion, religious rights were exercised within a political system that sought to restrict the public and social influence of religious communities. Religious freedom is understood not only as the individual right to belief and participation in worship, but also as the possibility of developing a broader communal religious life. This required suitable spaces for religious instruction, pastoral work, meetings, social interaction and other forms of activity connected with the Church. The construction and availability of religious buildings and pastoral facilities can therefore be regarded as an important indicator of the actual scope of religious freedom. Particular attention is given to St Peter's Parish in Split. After its church was destroyed in the Allied bombing of the city in 1944, the parish remained without a permanent church building. Rapid post-war urban expansion increased the need for adequate pastoral facilities. From the 1960s onwards, Church authorities repeatedly sought permission to construct a new parish church in the eastern part of the city. Permission was granted only in 1979, after years of negotiations. The issue also extended beyond the local level and became part of diplomatic relations between the Holy See and Yugoslavia. Construction subsequently began in the Lokve district. In 1983, the pastoral centre beneath the unfinished church was blessed and the parish was established within new territorial boundaries. The case demonstrates that the effective exercise of religious freedom depended not only on the formal possibility of worship, but also on access to spaces in which parish life could develop.

Keywords: religious freedom, Catholic Church, communist Croatia/Yugoslavia, Church–State relations, religious life, religious infrastructure, Split.

Verska svoboda in pravica do verskega življenja v komunistični Jugoslaviji: primer župnije sv. Petra v Splitu od 1960-ih do 1980-ih let

Prispevek preučuje razmerje med ustavno zagotovljeno versko svobodo in njenim praktičnim uresničevanjem v komunistični Jugoslaviji skozi vsakdanje versko življenje katoliškega prebivalstva. Čeprav je jugoslovanski ustavni in pravni okvir formalno priznaval svobodo veroizpovedi, so se verske pravice uresničevale znotraj političnega sistema, ki je skušal omejiti javni in družbeni vpliv verskih skupnosti. Verska svoboda je razumljena ne le kot individualna pravica do verovanja in udeležbe pri bogoslužju, temveč tudi kot možnost razvijanja širšega skupnostnega verskega življenja. To je zahtevalo primerne prostore za verski pouk, pastoralno delo, srečevanja, družbeno povezovanje in druge oblike dejavnosti, povezanih s Cerkvijo. Gradnjo in razpoložljivost verskih stavb ter pastoralnih prostorov je zato mogoče razumeti kot pomemben kazalnik dejanskega obsega verske svobode. Posebna pozornost je namenjena župniji sv. Petra v Splitu. Po uničenju cerkve med zavezniškim bombardiranjem mesta leta 1944 je župnija ostala brez stalne cerkvene stavbe. Hitra povojna urbana rast je povečala potrebo po ustreznih pastoralnih prostorih. Od šestdesetih let dalje so cerkvene oblasti večkrat zaprosile za dovoljenje za gradnjo nove župnijske cerkve v vzhodnem delu mesta. Dovoljenje je bilo po letih pogajanj izdano šele leta 1979. Vprašanje je preseglo lokalno raven in postalo del diplomatskih odnosov med Svetim sedežem in Jugoslavijo. Gradnja se je nato začela v četrti Lokve. Leta 1983 je bil blagoslovljen pastoralni center pod nedokončano cerkvijo, župnija pa je bila vzpostavljena v novih teritorialnih mejah. Primer kaže, da dejansko uresničevanje verske svobode ni bilo odvisno le od formalne možnosti bogoslužja, temveč tudi od dostopa do prostorov, v katerih se je lahko razvijalo župnijsko življenje.

Ključne besede: verska svoboda, Katoliška cerkev, komunistična Hrvaška/Jugoslavija, odnosi med Cerkvijo in državo, versko življenje, verska infrastruktura, Split.

Matthew Bagot, Spring Hill College

Fostering the Common Good: Catholic and Islamic Understandings of the Nature of Justice

At the beginning of Nostra Aetate (1965), the Catholic Church expresses “a high regard for the Muslims” and “urges that a sincere effort be made to achieve mutual understanding” in the interests of “peace, liberty, social justice, and moral values.” In

this paper, I respond to the Church's call by exploring the confluence between some recent Catholic and Muslim teaching regarding the nature of justice. A Catholic–Muslim contribution to the common good is, in my view, imperative given the broad scope of these two communities across our complex, persistently conflicted world. From a Catholic perspective, justice is the principal human virtue that directs a person's actions towards the good of fellow human beings. Thus, justice is both particular and general. In Thomas Aquinas' terms: "commutative" and "distributive." More recently, the United States Catholic bishops refer to a third category, "social" justice, which implies the participation of all persons in the life of the community. In a similar vein, the Sunni Muslim legal scholar Khaled Abou El Fadl regards the pursuit of justice through social cooperation and mutual assistance as a key value in the Qur'an (49:13, 11:119). The epitome of justice (and mercy) here is the crucial distinction between Shari'ah as God's law and "the fact that this law is manifested only through subjective interpretive determinations." The provisional jurisprudential traditions of fiqh reflect these determinations, but it is ultimately the preponderance of a particular person's belief that determines whether a law is, in fact, the law of God for that person. In other words, if a legal opinion is simply adopted and enforced by the state, then it cannot be God's law. The Shi'ite scholar Mohsen Kadivar agrees: religious commandments, as time-bound and subject to change, must pass through popular consent – participation – to become customary law and avoid despotism.

Keywords: Catholic, Muslim, understanding, social justice, participation, interpretation.

Spodbujanje skupnega dobrega: katoliško in islamsko razumevanje narave pravičnosti

Katoliška cerkev na začetku deklaracije Nostra aetate (1965) izraža »visoko spoštovanje do muslimanov« in spodbuja »iskreno prizadevanje za medsebojno razumevanje« v interesu »miru, svobode, družbene pravičnosti in moralnih vrednot«. V prispevku se na ta poziv Cerkve odzivam z raziskovanjem stičišč nekaterih novejših katoliških in muslimanskih nauk o naravi pravičnosti. Katoliško-muslimanski prispevek k skupnemu dobremu je po mojem mnenju nujen, glede na široko prisotnost obeh skupnosti v našem kompleksnem svetu, ki ga vztrajno zaznamujejo konflikti. S katoliškega vidika je pravičnost glavna človeška krepost, ki posameznikova dejanja usmerja k dobremu soljudi. Pravičnost je zato hkrati posebna in splošna; po besedah Tomaža Akvinskega »komutativna« in »distributivna«. V novejšem času katoliški škofje Združenih držav uporabljajo še tretji izraz, »družbena« pravičnost, ki vključuje

udeležbo vseh oseb v življenju skupnosti. Podobno sunitški muslimanski pravni učenjak Khaled Abou El Fadl prizadevanje za pravičnost prek družbenega sodelovanja in medsebojne pomoči razume kot eno ključnih vrednot Korana (49,13; 11,119). Vrhunec pravičnosti (in usmiljenja) je tu bistveno razlikovanje med šeriatom kot Božjim zakonom in »dejem, da se ta zakon kaže le skozi subjektivne interpretativne določitve«. Začasne pravne tradicije fikha odražajo te določitve, vendar je nazadnje prevladujoče prepričanje posamezne osebe tisto, ki določa, ali je neki zakon zanjo dejansko Božji zakon. Drugače povedano: če pravno mnenje država preprosto sprejme in uveljavi, ne more biti Božji zakon. Šiitski učenjak Mohsen Kadivar se s tem strinja: verske zapovedi so časovno pogojene in podvržene spremembam, zato morajo, da bi postale običajno pravo in se izognile despotizmu, pridobiti ljudsko soglasje oziroma participacijo.

Ključne besede: katolištvo, islam, razumevanje, socialna pravičnost, participacija, interpretacija.

Mateja Centa Strahovnik, University of Ljubljana, Faculty of Theology

Technological Capacities as Divine Gift and the Ethics of AI

One of the central questions connecting AI ethics and global justice is how the benefits and burdens of the development and use of AI technologies are distributed, including access to resources, infrastructure, data, knowledge, talent, and regulatory power. I propose turning to a theological perspective and biblical narratives to illuminate this question and place it within a broader, human-centred evaluation of our technological age. Within a biblical perspective, the following question becomes central: what responsibilities accompany the unequal distribution of human intelligence, skills, creativity, and material resources when these are understood as gifts entrusted to certain people within divine providence? Scripture suggests that such gifts are not ends in themselves but are intended to serve God's purposes and the flourishing of the human community. From this perspective, technological capacities and their uses should be evaluated not merely in terms of innovation, power, or efficiency, but according to whether they promote the common good and align with that purpose. Since technological power expands human responsibility, those who develop, use, finance, and regulate technology bear a moral obligation to ensure that it serves inclusive human development rather than exclusion, inequality, or domination.

Keywords: AI ethics, global justice, Biblical narratives about technology, theological anthropology, common good, purpose alignment.

Tehnološke zmožnosti kot Božji dar in etika umetne inteligence

Eno osrednjih vprašanj, ki povezuje etiko umetne inteligence in globalno pravičnost, je vprašanje porazdelitve koristi in bremen napredka ter uporabe tehnologij umetne inteligence, vključno z vidiki virov, infrastrukture, podatkov, znanja, talentov in regulativne moči. Predlagam, da se obrnemo k teološki perspektivi in svetopisemskim pripovedim, ki lahko osvetlijo to vprašanje ter ga umestijo v širše, na človeka osredotočeno vrednotenje razsežnosti naše tehnološke dobe. Znotraj svetopisemske perspektive postane osrednje naslednje vprašanje: katere odgovornosti spremljajo (neenako) porazdelitev človeške inteligence, sposobnosti, ustvarjalnosti in materialnih virov, če jih razumemo kot darove, ki so v okviru Božje previdnosti zaupani določenim ljudem oziroma namenjeni zanje? Sveto pismo nakazuje, da takšni darovi niso sami sebi namen, temveč služijo Božjim namenom in razcvetu človeške skupnosti. V tej perspektivi tehnoloških zmogljivosti in njihove uporabe ne bi smeli vrednotiti zgolj glede na inovativnost, moč ali učinkovitost, temveč glede na to, ali spodbujajo skupno dobro (usklajenost z namenom). Ker tehnološka moč povečuje človekovo odgovornost, imajo tisti, ki tehnologijo razvijajo, uporabljajo, financirajo in regulirajo, moralno dolžnost zagotoviti, da služi vključujočemu človeškemu razvoju, ne pa izključevanju, neenakosti ali dominaciji.

Ključne besede: etika umetne inteligence, globalna pravičnost, svetopisemske pripovedi o tehnologiji, teološka antropologija, skupno dobro, usklajenost z namenom.

Emmanuel Zumabakuro Dassah, University for Development Studies

Interreligious Engagement as a Framework for Global Justice and Social Cohesion in Ghana

Current discussions of global justice have tended to focus on economic injustice, human rights, political systems, migration and resource distribution. These approaches remain relevant but do not always address the relational and religious dynamics that can shape how different communities seek justice and live in peace. Previous studies on Christian-Muslim relations in Ghana have examined tolerance, peaceful coexistence and conflict prevention, while interreligious engagement as a practice of justice-building has

received little attention. This paper explores how Ghana's experience of interreligious engagement can contribute to a global understanding of justice beyond distributive and institutional approaches. It examines the role of dialogue, community mediation and collaborative social action in building trust, shared responsibility and social cohesion, using a qualitative methodology that draws on a critical review of the literature and selected case studies of Christian-Muslim engagement in Northern Ghana. The paper argues that interreligious engagement constitutes a relational infrastructure of justice that not only helps religious communities negotiate differences but also enables them to act together for the common good. Its overall emphasis on active engagement, solidarity and shared moral responsibility, rather than mere tolerance, takes a Global South perspective that extends current theories of global justice. It concludes that justice concerns not only fair institutions and the equitable distribution of resources, but also the relational practices that sustain inclusive and peaceful societies.

Keywords: global justice, interreligious engagement, religious pluralism, social cohesion, relational justice, global south, Ghana.

Medversko sodelovanje kot okvir globalne pravičnosti in družbene kohezije v Gani

Sedanje razprave o globalni pravičnosti se večinoma osredotočajo na ekonomsko nepravilnost, človekove pravice, politične sisteme, migracije in porazdelitev virov. Ti pristopi ostajajo pomembni, vendar ne upoštevajo vedno odnosnih in verskih dinamik, ki različnim skupnostim omogočajo prizadevanje za pravičnost in mirno sobivanje. Dosedanje raziskave krščansko-muslimanskih odnosov v Gani so se osredotočale na vprašanja strpnosti, mirnega sobivanja in preprečevanja konfliktov, medtem ko je medverskemu sodelovanju kot praksi graditve pravičnosti namenjeno malo pozornosti. Prispevek skuša odgovoriti na vprašanje, kako je lahko izkušnja medverskega sodelovanja v Gani relevantna za globalno razumevanje pravičnosti, ki presega distributivne in institucionalne pristope. S kvalitativnim pristopom, temelječim na kritičnem pregledu literature in izbranih študijah primerov krščansko-muslimanskega sodelovanja v severni Gani, raziskuje vlogo dialoga, skupnostnega posredovanja in sodelovalnega družbenega delovanja pri graditvi zaupanja, skupne odgovornosti in socialne kohezije. Prispevek zagovarja stališče, da je medversko sodelovanje odnosna infrastruktura pravičnosti, ki verskim skupnostim ne pomaga le pri usklajevanju razlik, temveč tudi pri skupnem delovanju za skupno dobro. S splošnim poudarkom na dejavnem sodelovanju, solidarnosti in skupni moralni odgovornosti namesto zgolj na strpnosti prispevek razvija pristop globalnega juga, ki razširja obstoječe teorije globalne

pravičnosti. Ugotavlja, da pravičnost ni zgolj vprašanje pravičnih institucij in pravične porazdelitve virov, temveč tudi odnosnih praks, ki omogočajo vzdrževanje vključujočih in miroljubnih družb.

Ključne besede: globalna pravičnost, medversko sodelovanje, verski pluralizem, socialna kohezija, odnosna pravičnost, globalni jug, Gana.

Denis Dulovics, Faculty of Arts, Matej Bel University
in Banská Bystrica

Can Artificial Intelligence Be Morally Responsible? Practical Identity and the Limits of Artificial Agency

Artificial intelligence increasingly shapes decisions about governance, access to opportunities, migration management, welfare allocation, and the distribution of resources across societies. Because such decisions have consequences beyond national boundaries, they raise a fundamental problem for global justice: who can be held morally responsible when decisions affecting individuals and communities are mediated by AI? This paper addresses this question through Christine Korsgaard's concepts of autonomy, reflective self-consciousness, and practical identity.

According to Korsgaard, moral agency requires the capacity to reflect on reasons for action, endorse them, and understand oneself as the author of one's actions. Through practical identities, agents achieve normative unity and become accountable for what they do. Moral agencies therefore presuppose more than intelligent behaviour or successful decision-making.

Drawing on this framework, the paper argues that current AI systems do not satisfy these conditions. Korsgaard's concept of practical identity provides a normative criterion for distinguishing between the capacity to generate decisions and the capacity to be the author of a decision in a morally relevant sense. Consequently, delegating decision-making to AI cannot amount to delegating moral responsibility. Where AI mediates decisions with implications for global justice, accountability remains with the human agents and institutions that design, deploy, authorise, and govern these systems.

Keywords: artificial intelligence, moral agency, practical identity, moral responsibility, global justice.

Ali je umetna inteligenca lahko moralno odgovorna? Praktična identiteta in meje umetnega delovanja

Umetna inteligenca vse pogostejše sodeluje pri odločitvah, ki oblikujejo upravljanje, dostop do priložnosti, upravljanje migracij, razdeljevanje socialnih prejemkov in porazdelitev virov v družbah. Ker imajo takšne odločitve posledice onkraj nacionalnih meja, odpirajo temeljni problem globalne pravičnosti: kdo je lahko moralno odgovoren, kadar odločitve, ki vplivajo na posameznike in skupnosti, posreduje umetna inteligenca? Prispevek to vprašanje obravnava s pomočjo pojmov avtonomije, refleksivne samozavesti in praktične identitete pri Christine Korsgaard. Po Korsgaard moralno delovanje zahteva sposobnost refleksije o razlogih za delovanje, njihovo sprejetje in razumevanje samega sebe kot avtorja lastnih dejanj. S pomočjo praktičnih identitet akterji dosežejo normativno enotnost in postanejo odgovorni za to, kar počnejo. Moralno delovanje zato predpostavlja več kot inteligentno vedenje ali uspešno odločanje. Na podlagi tega okvira prispevek trdi, da sedanji sistemi umetne inteligence teh pogojev ne izpolnjujejo. Korsgaardin pojem praktične identitete ponuja normativno merilo za razlikovanje med sposobnostjo generiranja odločitev in sposobnostjo biti avtor odločitve v moralno relevantnem smislu. Zato delegiranje odločanja umetni inteligenci ne more pomeniti delegiranja moralne odgovornosti. Kadar umetna inteligenca posreduje pri odločitvah, ki imajo posledice za globalno pravičnost, odgovornost ostaja pri človeških akterjih in institucijah, ki te sisteme načrtujejo, uvajajo, odobravajo in upravljajo.

Ključne besede: umetna inteligenca, moralno delovanje, praktična identiteta, moralna odgovornost, globalna pravičnost.

Tomaž Erzar, Faculty of Theology, University of Ljubljana

Interpersonal consequences of spiritual bypassing

Spiritual bypassing is a complex defence mechanism that significantly shapes the dynamics of interpersonal relationships. The phenomenon manifests through the use of spiritual expressions and religious truths to distance from or avoid unpleasant affects and contents that the speaker fails to recognise within themselves. The interpersonal consequences of such behaviour are highly dysfunctional: those around the speaker perceive inauthenticity, tension, and discomfort. Because speakers deny their own repressed emotions – particularly anger, helplessness, and distress – these unprocessed

affective states are unconsciously projected into the relational space, where the surrounding environment absorbs and reacts to them. Since spiritual verbal encouragements appear altruistic and wise at a manifest level, they are socially desirable and difficult to identify. However, their non-verbal message conveys resistance to facing another person's distress and a strong desire to rigidly avoid one's own vulnerability. The recipient of the message internalises feelings of guilt, inadequacy, and deficient morality. This paper critically examines the destructive impacts of this phenomenon on relational dynamics. It empirically illuminates how spiritual bypassing, through the mechanisms of patronising minimisation, rejection, and devaluation of other people's genuine feelings, systematically prevents the establishment of authentic empathetic connection and deepens interpersonal alienation.

Keywords: spiritual bypassing, interpersonal dynamics, emotional avoidance, relational psychological defense, inauthenticity.

Medosebne posledice duhovnega izogibanja

Duhovno izogibanje (ang. spiritual bypassing) predstavlja kompleksen obrambni mehanizem, ki pomembno zaznamuje dinamiko medosebnih odnosov. Pojav se kaže v rabi duhovnih izrazov in verskih resnic z namenom distanciranja oziroma izogibanja neprijetnim afektom in vsebinam, pri čemer govorec tega pri sebi ne prepozna. Medosebne posledice tovrstnega delovanja so izrazito disfunkcionalne: okolica zaznava nepristnost, napetost in nelagodje. Ker govorec lastna potlačena čustva – predvsem jezo, nemoč in stisko – zanika, ta nepredelana afektivna stanja nezavedno projicira v relacijski prostor, kjer jih okolica absorbira in nanje reagira. Ker delujejo duhovne verbalne spodbude na manifestni ravni altruistično in modro, so socialno zaželene in jih je težko prepoznati. Njihovo neverbalno sporočilo pa izraža odpor do soočanja s tujo stisko in željo po rigidnem izogibanju lastni ranljivosti. Naslovnik sporočila ponotranji občutke krivde, neustreznosti in pomanjkljive moralnosti. Prispevek kritično analizira destruktivne vplive tega fenomena na relacijsko dinamiko ter znanstveno osvetljuje, kako duhovno izogibanje prek mehanizmov pokroviteljskega minimaliziranja, zavračanja in razvrednotenja pristnih čustev drugih ljudi sistemsko onemogoča vzpostavitev avtentične empatične povezave ter pogloblja medosebno odtujenost.

Ključne besede: duhovno izogibanje, medosebna dinamika, izogibanje čustvom, relacijska psihološka obramba, nepristnost.

Lucija Gantar, Faculty of Theology, University of Ljubljana
Visibility, Light, and Gaze: A Theological-Iconographic Approach to the Question of Justice

This article approaches the question of justice through the relationship between visibility, light, and gaze. It begins from the thesis that justice presupposes a particular form of visibility, since a subject cannot become an addressee of justice unless recognised as a bearer of dignity, vulnerability, and moral worth. Drawing on contemporary theories of visibility and recognition, the article first examines invisibility, hypervisibility, and soul-blindness as distorted forms of social recognition. It then develops a theological understanding of light, based on the motif of the “sun of righteousness” (Mal 3:20), as a corrective to selective regimes of visibility. In its final section, the article analyses the Sinai icon of Christ Pantocrator to show how the iconographic tradition articulates the notion of a transformed gaze that does not objectify the other but recognises the other as a person. The article thus proposes a theological-iconographic model of just visibility that brings together revelation, recognition, and responsibility, while opening new possibilities for theological reflection on justice.

Keywords: visibility, justice, recognition, gaze, Sun of Righteousness, soul-blindness, icon of Christ Pantocrator.

Vidnost, svetloba in pogled: teološko-ikonografski pristop k vprašanju pravičnosti

Prispevek se vprašanja pravičnosti loteva skozi razmerje med vidnostjo, svetlobo in pogledom. Izhaja iz teze, da pravičnost predpostavlja določeno obliko vidnosti, saj subjekt ne more postati naslovnik pravičnosti, če ni prepoznan kot nosilec dostojanstva, ranljivosti in moralne relevantnosti. S pomočjo sodobnih teorij vidnosti in priznanja najprej analizira nevidnost, hipervidnost in duhovno slepoto kot deformirane oblike družbenega prepoznavanja. Nato ob motivu »sonca pravičnosti« (Mal 3,20) razvije teološko razumevanje svetlobe kot korektiv selektivnih režimov vidnosti. V zadnjem delu na primeru sinajske ikone Kristusa Pantokratorja pokaže, kako ikonografska tradicija razvija pojem preobraženega pogleda, ki drugega ne objektivira, temveč ga priznava kot osebo. Prispevek predlaga teološko-ikonografski model pravične vidnosti, ki povezuje razodevanje, priznanje in odgovornost ter odpira nove možnosti za teološki premislek pravičnosti.

Ključne besede: vidnost, pravičnost, priznanje, pogled, Sonce Pravičnosti, duhovna slepota, ikona Kristusa Pantokratorja.

Roman Globokar, Faculty of Theology, University of Ljubljana
Just Peace as the Foundation of Global Justice: Pope Leo XIV's Ethical Vision in Magnifica Humanitas

Pope Leo XIV's encyclical *Magnifica Humanitas* marks a significant development in contemporary Catholic social teaching by proposing a comprehensive vision of just peace as the indispensable foundation of global justice. Rather than treating peace merely as the absence of armed conflict, the encyclical presents it as the fruit of justice, solidarity, and the restoration of authentic human relationships. Drawing on the biblical contrast between Babylon and the rebuilding of Jerusalem, Leo XIV criticises contemporary cultures of domination, technocratic power, militarisation, and geopolitical competition, while offering an alternative vision rooted in fraternity, dialogue, and the common good.

This presentation examines the theological and ethical foundations of Leo XIV's understanding of just peace and explores its implications for contemporary debates on war, legitimate self-defence, and global responsibility. Particular attention is devoted to the encyclical's explicit rejection of the traditional just war theory as an adequate framework for addressing modern armed conflicts, especially in the context of nuclear deterrence, autonomous weapons, and increasingly asymmetric forms of warfare. At the same time, the paper investigates how the Church continues to affirm the right to legitimate self-defence while insisting that every possible non-violent alternative must be exhausted before the use of force can be morally justified.

By placing *Magnifica Humanitas* in dialogue with earlier Catholic teaching – from *Pacem in Terris* and *Gaudium et Spes* to Pope Francis' *Fratelli Tutti* – the paper argues that Leo XIV advances an ethic of 'disarming and disarmed peace', in which justice, reconciliation, and institutional solidarity become the primary means of resolving conflicts. Such an approach offers an important theological contribution to contemporary discussions on global justice in an age marked by technological transformation, geopolitical instability, and renewed militarisation.

Keywords: just peace, Pope Leo XIV, *Magnifica Humanitas*, global justice, Catholic social teaching, just war theory, peace ethics.

Pravični mir kot temelj globalne pravičnosti: Etična vizija papež a Leona XIV. v okrožnici Magnifica Humanitas

Okrožnica Magnifica Humanitas papeža Leona XIV. predstavlja pomemben korak v razvoju katoliškega družbenega nauka, saj ponuja celovito vizijo pravičnega miru kot nepogrešljivega temelja globalne pravičnosti. Mir ni predstavljen zgolj kot odsotnost oboroženih spopadov, temveč kot sad pravičnosti, solidarnosti in obnove pristnih medčloveških odnosov. S pomočjo dveh podob iz bibličnega sveta – gradnje babilonskega stolpa in obnove porušenega Jeruzalema – Leon XIV. kritično ovrednoti sodobno kulturo prevlade, tehnokratske moči, militarizacije in geopolitičnega tekmovanja ter predstavi alternativno vizijo, utemeljeno na bratstvu, dialogu in skupnem dobrem.

Prispevek analizira teološke in etične temelje Leonovega razumevanja pravičnega miru ter osvetljuje njegove posledice za sodobne razprave o vojni, zakoniti obrambi in globalni odgovornosti. Posebna pozornost je namenjena izrecni zavrnitvi teorije pravične vojne kot ustreznega etičnega okvira za presojo sodobnih oboroženih konfliktov, zlasti v razmerah jedrskega odvrčanja, avtonomnih oborožitvenih sistemov in vse bolj asimetričnih oblik vojskovanja. Prispevek ob tem pokaže, da Cerkev še vedno priznava pravico do zakonite samoobrambe, vendar hkrati poudarja, da morajo biti pred uporabo sile izčrpane vse možnosti nenasilnega reševanja sporov.

Magnifica Humanitas nadaljuje razvoj družbenega nauka Cerkve – od okrožnice Pacem in Terris in pastoralne konstitucije Gaudium et Spes do okrožnice Fratelli Tutti papeža Frančiška. Leon XIV. razvija etiko »razoroženega in razorožujočega miru«, v kateri pravičnost, sprava in institucionalna solidarnost postanejo temeljni načini reševanja konfliktov. Takšen pristop predstavlja pomemben teološki prispevek k sodobnim razpravam o globalni pravičnosti v času tehnoloških preobrazb, geopolitične nestabilnosti in ponovne militarizacije sveta.

Ključne besede: pravični mir, Leon XIV., Magnifica Humanitas, globalna pravičnost, katoliški družbeni nauk, teorija pravične vojne, etika miru.

Marko Grčević and Branko Murić, Catholic Faculty of Theology, University of Zagreb

From Reconstruction to Common Witness and Pilgrimage: The Evolving Vision of Social Justice in the World Council of Churches Assemblies

This presentation proposes to trace and interpret the historical development of the World Council of Churches' (WCC) understanding of social justice as reflected in its Assemblies from 1948 to 2022. Bringing together 356 member churches and committed to the visible unity of the Church, the WCC has made its Assemblies the key space in which theological reflection, public witness, and programmatic priorities intersect. In this light, the Assemblies offer a unique lens through which to follow how Christian engagement with questions of justice, peace, and reconciliation has been articulated, expanded, and reshaped over time. A particular emphasis will be placed on the Fourth Assembly in Uppsala (1968), where social justice became a defining theme. Here, poverty, racism, and structural inequalities were brought into sharp focus, and the Council articulated a decisive shift: Christian responsibility was no longer understood merely as charitable assistance to marginalised groups but as a moral obligation to transform unjust social structures themselves. In the decades that followed, the WCC's Assemblies increasingly advocated for human rights, liberation from different forms of oppression, and the struggle against apartheid and other systems of institutionalised discrimination. The Sixth Assembly in Vancouver (1983) can be highlighted as a crucial turning point, where justice, peace, and the integrity of creation were explicitly linked, signalling the growing awareness of the inseparability of social and ecological concerns. As the subsequent Assemblies engaged themselves with the dynamics of globalisation, deepening economic inequality, environmental sustainability, and the call to reconciliation among peoples and nations, special attention will be given to the Tenth Assembly in Busan (2013), which placed justice and peace explicitly at the centre of its agenda and inaugurated the Pilgrimage of Justice and Peace as the WCC's overarching framework for common action. Finally, the Eleventh Assembly in Karlsruhe (2022) will be discussed as a contemporary synthesis, emphasising reconciliation, climate justice, racial equality, gender justice, and human dignity. In conclusion, the presentation will argue that the history of the WCC Assemblies reveals a gradual but consistent broadening of the Council's vision of social justice—from post-war reconstruction and peacebuilding to a comprehensive, multidimensional commitment to human rights, economic justice, ecological responsibility, and the transformative renewal of society in accordance with Christian values. The aim is to show how this trajectory not only

reflects changing global contexts but also offers important resources for current ecumenical engagement with the crises of justice and peace today.

Keywords: World Council of Churches, social justice, common witness, peace, poverty, racism, ecology.

Od obnove do skupnega pričevanja in romanja: razvoj vizije družbene pravičnosti na skupščinah Svetovnega sveta Cerkev

Predstavitev želi slediti zgodovinskemu razvoju razumevanja družbene pravičnosti v Svetovnem svetu Cerkev (SSC), kakor se kaže na njegovih skupščinah med letoma 1948 in 2022. SSC, ki združuje 356 cerkva članic in si prizadeva za vidno edinost Cerkev, je svoje skupščine oblikoval kot osrednji prostor, kjer se prepletajo teološki premisleki, javno pričevanje in programske prioritete. Skupščine ponujajo edinstveno perspektivo za spremljanje, kako se je krščansko soočanje z vprašanji pravičnosti, miru in sprave skozi čas izražalo, širilo in preoblikovalo. Poseben poudarek bo namenjen četrti skupščini v Uppsali (1968), kjer je družbena pravičnost postala ena osrednjih tem. Revščina, rasizem in strukturne neenakosti so bili postavljeni v ospredje, Svet pa je izrazil odločen premik: krščanska odgovornost ni bila več razumljena zgolj kot dobrodelna pomoč marginaliziranim skupinam, temveč kot moralna obveznost preoblikovanja nepravičnih družbenih struktur. V naslednjih desetletjih so skupščine SSC vse bolj zagovarjale človekove pravice, osvoboditev od različnih oblik zatiranja ter boj proti apartheidu in drugim sistemom institucionalizirane diskriminacije. Šesto skupščino v Vancouvru (1983) je mogoče izpostaviti kot pomembno prelomnico, kjer so bili pravičnost, mir in celovitost stvarstva izrecno povezani, kar je pokazalo naraščajoče zavedanje o neločljivosti družbenih in ekoloških vprašanj. Ker so se naslednje skupščine ukvarjale z dinamiko globalizacije, poglobljanjem ekonomske neenakosti, okoljsko trajnostjo in pozivom k spravi med ljudstvi in narodi, bo posebna pozornost namenjena deseti skupščini v Busanu (2013), ki je pravičnost in mir izrecno postavila v središče svojega programa ter uvedla Romanje pravičnosti in miru kot krovni okvir SSC za skupno delovanje. Nazadnje bo obravnavana enajsta skupščina v Karlsruheju (2022) kot sodobna sinteza s poudarkom na spravi, podnebni pravičnosti, rasni enakosti, pravičnosti spolov in človekovem dostojanstvu. V sklepu bo predstavitev zagovarjala tezo, da zgodovina skupščin SSC razkriva postopno, a dosledno širjenje vizije družbene pravičnosti – od poveljne obnove in graditve miru do celovite, večrazsežnostne zavezanosti človekovim pravicam, ekonomski pravičnosti, ekološki odgovornosti in preobrazbeni prenovi družbe v skladu s krščanskimi vrednotami. Namen je pokazati, da ta razvojna pot ne odraža le spreminjajočih se globalnih

okoliščin, temveč ponuja tudi pomembne vire za sedanje ekumensko soočanje s krizami pravičnosti in miru.

Ključne besede: Svetovni svet Cerkev, družbena pravičnost, skupno pričevanje, mir, revščina, razizem, ekologija.

Urška Jeglič, Faculty of Theology, University of Ljubljana ***Between Islam and Christianity: Hizmet, Ahmadiyya and the concept of global justice***

The Hizmet movement and the Ahmadiyya community are global Islamic religious movements that are also active in Slovenia. Their theological and ethical orientation emphasises universal values such as peace, altruism, service to humanity, interfaith cooperation, and responsibility towards humankind. The article compares their perspectives on global justice with the Catholic document *Magnifica humanitas* and highlights the diverse interpretations of global justice within Islam. The aim of the research is not to claim that Hizmet and Ahmadiyya are 'more Christian than Islamic', but rather to examine how, within different religious traditions, similar principles of universal ethics and global justice are articulated and form the basis for building interfaith and intercultural dialogue. At the same time, we conclude that interfaith dialogue needs to be further developed and broadened.

Keywords: Hizmet movement, Ahmadiyya, global justice, interfaith dialogue, service, *Magnifica humanitas*.

Med islamom in krščanstvom: Hizmet, Ahmadija in koncept globalne pravičnosti

Gibanje Hizmet in skupnost Ahmadija sta globalni islamski verski gibanji, navzoči tudi v Sloveniji. Njuna teološka in etična usmeritev poudarja univerzalne vrednote, kot so mir, altruizem, služenje človeku, medversko sodelovanje in odgovornost do človeštva. Članek primerja njun pogled na globalno pravičnost s katoliškim dokumentom *Magnifica humanitas* in opozarja na različne interpretacije globalne pravičnosti znotraj islama. Namen raziskave ni trditi, da sta Hizmet in Ahmadija »bolj krščanska kot islamska«, temveč preučiti, kako se znotraj različnih religijskih tradicij oblikujejo sorodne smernice univerzalne etike in globalne pravičnosti, ki so temelj za gradnjo

medverskega in medkulturnega dialoga. Hkrati ugotavljamo, da je treba medverski dialog nadgraditi in razširiti.

Ključne besede: gibanje Hizmet, Ahmadija, globalna pravičnost, medverski dialog, Magnifica humanitas.

Urška Jenčič, Faculty of Theology, University of Ljubljana
Beyond the Human: Colonial Power, Animalisation and Politics of Exclusion

Mainstream approaches to animal ethics often seek to extend moral or legal consideration to animals by means of similarity – through appeals to rights, rationality, or sentience – yet these approaches frequently overlook the historical and conceptual structures through which the category of the human has been constituted in opposition to animality, and the unconscious biases this has generated. I argue that colonial domination and species hierarchy are not merely analogous forms of oppression but historically and conceptually entangled structures. Colonial discourse repeatedly used animality as a political technology of domination: colonised people were represented as closer to nature and animal life, making domination, dispossession, and violence appear intelligible and legitimate. This form of epistemic violence ultimately serves to exclude others from ontological, ethical, and political communities. The paper therefore asks what gives processes of animalisation their political force, and whether dehumanisation presupposes a prior exclusion and inferiorisation of animals. I argue that the figure of “the animal” has functioned as a constitutive “other” through which modern subjectivity, sovereignty, and legal personhood have been produced. This argument has implications for questions of global and decolonial justice: if coloniality depended in part on species hierarchy and the symbolic exclusion of animality, then projects of justice that remain exclusively human-centred risk reproducing the very conceptual and epistemic structures they seek to overcome. Rather than grounding ethics in sameness or positive similarity (in abilities), rationality, or conditional inclusion, I propose that “negative similarity”, vulnerable embodiment, and interdependency are better starting points for ethics grounded in relationality and response-ability. The paper ultimately suggests that decolonial justice cannot ignore the question of animals, while animal ethics must simultaneously confront its own entanglement with colonial histories and epistemologies.

Keywords: animal ethics, speciesism, colonialism, epistemic violence, animalisation.

Onkraj človeškega: kolonialna oblast, animalizacija in politike izključevanja

Medtem ko prevladujoči pristopi k etiki živali skušajo moralno ali pravno upoštevanje razširiti na živali na podlagi podobnosti – s sklicevanjem na pravice, racionalnost ali čutečnost –, pogosto spregledajo zgodovinske in pojmovne strukture, skozi katere se je kategorija človeškega oblikovala v nasprotju z živalskostjo, ter nezavedne pristranskosti, ki so iz tega nastale. Trdim, da kolonialna dominacija in hierarhija vrst nista zgolj analogni obliki zatiranja, temveč zgodovinsko in pojmovno prepleteni strukturi. Kolonialni diskurz je živalskost vztrajno uporabljal kot politično tehnologijo dominacije: kolonizirana ljudstva so bila predstavljena kot bližja naravi in živalskemu življenju, zaradi česar so se dominacija, razlastitev in nasilje lahko zdeli razumljivi in legitimni. Ta oblika epistemskega nasilja nazadnje služi izključevanju drugih iz ontoloških, etičnih in političnih skupnosti. Prispevek zato sprašuje, kaj procesom animalizacije daje njihovo politično moč in ali dehumanizacija predpostavlja predhodno izključitev ter inferiorizacijo živali. Trdim, da je figura »živali« delovala kot konstitutivni »drugi«, prek katerega so se oblikovali moderna subjektivnost, suverenost in pravna osebnost. Ta argument ima posledice za vprašanja globalne in dekolonialne pravičnosti: če je bila kolonialnost deloma odvisna od hierarhije vrst in simbolne izključitve živalskosti, potem projekti pravičnosti, ki ostajajo izključno osredotočeni na človeka, tvegajo reprodukcijo prav tistih pojmovnih in epistemskih struktur, ki jih želijo preseči. Namesto da bi etiko utemeljili na istosti ali pozitivni podobnosti (v sposobnostih), racionalnosti ali pogojni vključitvi, predlagam »negativno podobnost«, ranljivo telesnost in medsebojno odvisnost kot ustrežnejša izhodišča za etiko, utemeljeno v odnosnosti in odgovornosti. Prispevek sklene, da dekolonialna pravičnost ne more prezreti vprašanja živali, etika živali pa se mora hkrati soočiti z lastno prepletenostjo s kolonialnimi zgodovinami in epistemologijami.

Ključne besede: etika živali, specizem, kolonializem, epistemsko nasilje, animalizacija.

Clyd Rex Jesalva, Faculty of Theology and Religious Studies, KU Leuven, Belgium

Towards the Idea of Relational Dignity in Aging Societies: The Promise of the Hermeneutic Integration of Human Dignity and Relationality in the Text Dignitas Infinita

Human dignity is one of the most fundamental yet contentious and complex ethical principles in moral anthropology and in ethics more generally. As a Catholic ethical principle, it affirms the human person's "intrinsic and inalienable dignity" (par. 24) by virtue of each person's being created in God's image and the restored dignity afforded by Christ's redemptive action. As societies become increasingly more attentive and sensitive to the fragilities, vulnerabilities, conflictedness, and tensions of concrete human and social conditions, the Catholic theological tradition takes on the task of re-evaluating, updating, and reframing this core normative concept. This reframing can be seen most recently in the document by the Dicastery for the Doctrine of the Faith titled 'Dignitas Infinita' [DI] (2024). DI reaffirms the traditional Catholic teaching on human and personal dignity but proposes some cryptic yet fundamentally crucial anthropological insights that impact theological ethics, namely, "the fourfold (conceptual) distinction" of human dignity (par. 7), the human person's "relational structure" (par. 26), and the notion of the "fullness of dignity" (pars. 20, 66). This essay aims to develop out of DI's discourse a seminal principle called 'relational dignity'. It proceeds in three steps: first, it analyzes the merits, potentials, and limits of DI's typological and hermeneutical accounts of human dignity; second, it considers some philosophical "relational frameworks", particularly, from Paul Ricoeur, Eva Kittay, and Joseph Ratzinger that can further germinate and develop DI's interpretation of human dignity in view of giving it a thoroughly and more consistently relational framing, i.e., a theological-anthropological hermeneutic framework of relational dignity; and, third, it reflects on the strategic significance and resonance of 'relational dignity' in theological anthropology and ethics in light of contemporary social crises, particularly, those of aging societies and the crisis of care for vulnerable older adults. The essay finally argues that an enriched concept of "relational dignity" can perform a mediating, integrative, and critical function within Catholic theological anthropology and ethics.

Keywords: relational dignity, constitutive relationality, relational ontology, relational identity.

K ideji »relacijskega dostojanstva« v starajočih se družbah: obet hermenevtične integracije človekovega dostojanstva in relacijskosti v Dignitas Infinita

Človeško dostojanstvo je eno temeljnih, hkrati pa spornih in kompleksnih etičnih načel v moralni antropologiji in etiki nasploh. Kot katoliško etično načelo potrjuje »notranje in neodtujljivo dostojanstvo« človeka (odst. 24), ki izvira iz dejstva, da je vsak človek ustvarjen po Božji podobi, ter iz obnovljenega dostojanstva, ki ga omogoča Kristusovo odrešitveno delovanje. Ker so družbe vse bolj pozorne in občutljive za krhkost, ranljivost, konfliktnost in napetosti konkretnih človeških in družbenih razmer, se katoliška teološka tradicija sooča z nalogo ponovnega ovrednotenja, posodobitve in preoblikovanja tega osrednjega normativnega pojma. Takšno preoblikovanje je najnoveje prepoznavno v dokumentu Dikasterija za nauk vere Dignitas Infinita [DI] (2024). DI ponovno potrjuje tradicionalni katoliški nauk o človeškem in osebnem dostojanstvu, hkrati pa ponuja nekatere zgoščene, vendar temeljno pomembne antropološke uvide, ki vplivajo na teološko etiko: »štiridelno (pojmovno) razlikovanje« človeškega dostojanstva (odst. 7), »odnosno strukturo« človeka (odst. 26) in pojem »polnosti dostojanstva« (odst. 20, 66). Prispevek želi iz razprave v DI razviti izhodiščno načelo, imenovano »odnosno dostojanstvo«. To stori v treh korakih: najprej analizira prednosti, možnosti in meje tipoloških in hermenevtičnih razlag človeškega dostojanstva v DI; nato obravnava nekatere filozofske »odnosne okvire«, zlasti pri Paulu Ricoeurju, Evi Kittay in Josephu Ratzingerju, ki lahko dodatno razvijejo razumevanje človeškega dostojanstva v DI in mu dajo doslednejše odnosno uokvirjenje, to je teološko-antropološki hermenevtični okvir odnosnega dostojanstva; nazadnje pa premišljuje o strateškem pomenu in odmevnosti »odnosnega dostojanstva« v teološki antropologiji in etiki v luči sodobnih družbenih kriz, zlasti starajočih se družb in krize skrbi za ranljive starejše odrasle. Prispevek sklene, da lahko obogaten pojem »odnosnega dostojanstva« opravlja posredovalno, povezovalno in kritično vlogo v katoliški teološki antropologiji in etiki.

Ključne besede: odnosno dostojanstvo, konstitutivna odnosnost, odnosna ontologija, odnosna identiteta.

Ivica Kelam, Faculty of Education / Faculty of Dental Medicine and Health, J. J. Strossmayer University of Osijek

Preemptive Apocalypse: The Misanthropic Logic of AI Doomerism and the Crisis of Global Solidarity

In the contemporary post-secular landscape, the doomsday rhetoric surrounding Artificial General Intelligence (AGI) has transitioned from speculative philosophy to a potent catalyst for global symbolic injustice. In our lecture, we will critique the ideological bundle known as TESCREAL (Transhumanism, Extropianism, Singularitarianism, Cosmism, Rationalism, Effective Altruism and Longtermism), specifically its Rationalism and Longtermism pillars, as personified by one of the most influential AI doomers, Eliezer Yudkowsky. Our thesis argues that the narrative of an inevitable apocalypse serves a dual purpose: it consolidates power within a narrow technocratic elite while bypassing the democratic and interdisciplinary governance necessary for a just world order. By framing the future as a binary between Digital Godhood and Total Extinction, these actors spread misinformation that erodes the human rights and dignity of the present generation in favour of hypothetical digital successors. A primary focus of our lecture is the Alignment Ultimatum, the radical assertion that, because AGI alignment is likely impossible, the international community must resort to extreme kinetic force, such as preemptive bombing of data centres. In our lecture, we will claim that such doomsday-driven policies constitute a profound structural injustice, as the Global South would inevitably bear the brunt of military escalation and technological exclusion. By prioritising the survival of the human species in reductive, biological-computational terms, AI Doomers marginalise the vulnerability and resilience of existing marginalised populations. Drawing on theological and philosophical understandings of justice, we critique the misanthropic undercurrents of this secularised eschatology. It contrasts the resentment inherent in doomsday manipulation with the compassion and solidarity offered by religious traditions. In conclusion, we advocate for an ethical and civic formation that empowers global citizens to resist technocratic fear-mongering. Ultimately, we call for a justice of the present, rooted in hope and interdisciplinary dialogue, to ensure that the governance of modern technologies protects the most vulnerable rather than sacrificing them at the altar of an imagined digital apocalypse.

Keywords: AI Doomers, TESCREAL, global justice, Eliezer Yudkowsky, symbolic injustice, Techno-Eschatology, rationalism, preemptive violence.

Preventivna apokalipsa: mizantropska logika katastrofičnega diskurza o umetni inteligenci in kriza globalne solidarnosti

V sodobnem postsekularnem okolju se je apokaliptična retorika o splošni umetni inteligenci (AGI) iz spekulativne filozofije preoblikovala v močan dejavnik globalne simbolne nepravčnosti. V predavanju bomo kritično obravnavali ideološki sklop TESCREAL (transhumanizem, ekstropianizem, singularitarianizem, kozmizem, racionalizem, učinkoviti altruizem in dolgoročnost), zlasti njegova stebra racionalizma in dolgoročnosti, kakor ju pooseblja eden najvplivnejših zagovornikov katastrofičnih scenarijev umetne inteligence Eliezer Yudkowsky. Naša teza je, da pripoved o neizogibni apokalipsi služi dvojnemu namenu: utrjuje moč ozke tehnokratske elite in hkrati zaobide demokratično ter interdisciplinarno upravljanje, potrebno za pravičen svetovni red. S prikazovanjem prihodnosti kot binarne izbire med digitalnim pobožanstvenjem in popolnim izumrtjem ti akterji širijo dezinformacije, ki spodkopavajo človekove pravice in dostojanstvo sedanje generacije v korist hipotetičnih digitalnih naslednikov. Osrednja tema predavanja je ultimativna zahteva glede uskladitve (Alignment Ultimatum), radikalna trditev, da mora mednarodna skupnost – ker je uskladitev AGI verjetno nemogoča – poseči po skrajni kinetični sili, denimo preventivnem bombardiranju podatkovnih centrov. V predavanju bomo pokazali, da takšne politike, ki jih poganja apokaliptični diskurz, pomenijo globoko strukturno nepravčnost, saj bi globalni jug neizogibno nosil največje breme vojaške eskalacije in tehnološkega izključevanja. Ker dajejo prednost preživetju človeške vrste v reduktivnih biološko-računalniških kategorijah, zagovorniki katastrofičnih scenarijev umetne inteligence marginalizirajo ranljivost in odpornost že obstoječih marginaliziranih skupin. Opirajoč se na teološka in filozofska razumevanja pravičnosti kritiziramo mizantropske podtone te sekularizirane eshatologije. Zoperstavljamo zamero, navzočo v manipulaciji z apokaliptičnimi scenariji, sočutju in solidarnosti, ki ju ponujajo verske tradicije. V sklepu zagovarjamo etično in državljansko formacijo, ki globalnim državljanom omogoča upiranje tehnokratskemu širjenju strahu. Nazadnje pozivamo k pravičnosti sedanjosti, utemeljeni v upanju in interdisciplinarnem dialogu, da bi upravljanje sodobnih tehnologij varovalo najranljivejše, namesto da bi jih žrtvovalo na oltarju zamišljene digitalne apokalipse.

Ključne besede: AI-doomerji, TESCREAL, globalna pravičnost, Eliezer Yudkowsky, simbolna nepravčnost, tehnoeshatologija, racionalizem, preventivno nasilje.

Branko Klun, Faculty of Theology, University of Ljubljana

Justice in Interpersonal Relations: Between Asymmetrical Responsibility and Reciprocity

The traditional concept of justice is grounded in equality, proportionality, and reciprocity. From a phenomenological standpoint, however, justice becomes more problematic once interpersonal relations are approached from the first-person perspective. Emmanuel Levinas radicalises this approach by describing the encounter with the Other as fundamentally asymmetrical: my responsibility for the Other is not conditioned by the Other's reciprocal responsibility for me. Justice based on equality and symmetry emerges only with the appearance of the "third", when my infinite responsibility must be distributed among multiple others. This paper asks whether justice really enters the interpersonal relation only with the third. I argue that even the immediate relation between myself and the Other already involves a dimension of reciprocity and justice. Although the Other transcends my comprehension and cannot be reduced to an intentional meaning, every encounter takes place within a meaningful world in which the Other is also understood in a particular relation to me. Such relations entail reciprocal expectations, responsibilities, and rights, and therefore require justice. This does not invalidate Levinas's emphasis on asymmetrical responsibility. On the contrary, the finitude of my understanding implies that I can never be certain that I have fully understood the Other or acted entirely justly towards them. Human finitude can thus become a source of unintended injustice and even unintended evil. Justice in interpersonal relations therefore requires both reciprocity and an asymmetrical responsibility that exceeds it. While reciprocity provides the necessary framework of mutual rights and obligations, the face of the Other reminds me that my understanding of justice and my rights can never have the final word.

Keywords: justice, interpersonal relations, Levinas, asymmetrical responsibility, reciprocity, phenomenology.

Pravičnost v medosebnih odnosih: med asimetrično odgovornostjo in vzajemnostjo

Tradicionalni pojem pravičnosti je utemeljen na enakosti, sorazmernosti in vzajemnosti. S fenomenološkega vidika pa postane pravičnost bolj problematična, ko se medosebnih odnosov lotimo iz prvoosebne perspektive. Emmanuel Levinas ta pristop radikalizira z opisom srečanja z Drugim kot temeljno asimetričnega: moja odgovornost za Drugega ni pogojena z njegovo vzajemno odgovornostjo zame. Pravičnost, utemeljena na

enakosti in simetriji, se pojavi šele z nastopom »tretjega«, ko je treba mojo neskončno odgovornost razdeliti med več drugih. Prispevek se sprašuje, ali pravičnost v medosebni odnos res vstopi šele s tretjim. Trdim, da že neposredni odnos med menoj in Drugim vključuje razsežnost vzajemnosti in pravičnosti. Čeprav Drugi presega moje razumevanje in ga ni mogoče zvesti na intencionalni pomen, vsako srečanje poteka znotraj smiselnega sveta, v katerem je Drugi razumljen tudi v določenem odnosu do mene. Takšni odnosi vključujejo vzajemna pričakovanja, odgovornosti in pravice, zato zahtevajo pravičnost. To ne razveljavlja Levinasovega poudarka na asimetrični odgovornosti. Nasprotno, končnost mojega razumevanja pomeni, da nikoli ne morem biti povsem prepričan, da sem Drugega v celoti razumel ali do njega ravnal povsem pravično. Človeška končnost lahko tako postane vir nenamerne nepravičnosti in celo nenamernega zla. Pravičnost v medosebnih odnosih zato zahteva tako vzajemnost kot asimetrično odgovornost, ki jo presega. Medtem ko vzajemnost zagotavlja nujni okvir medsebojnih pravic in obveznosti, me obliče Drugega opominja, da moje razumevanje pravičnosti in mojih pravic nikoli ne more imeti zadnje besede.

Ključne besede: pravičnost, medosebni odnosi, Levinas, asimetrična odgovornost, vzajemnost, fenomenologija.

David Kraner, Faculty of Theology, University of Ljubljana

From the Rhetoric of Conflict to a Culture of Dialogue: The Pedagogical Significance of Responsible Communication in Contemporary Society

From a pedagogical perspective, the rise in aggression is a symptom of a broader crisis in relationships, trust, and communication. In response to the rhetoric of aggression, manipulation, and disinformation, pedagogy promotes a rhetoric grounded in dialogue, compassion, and responsibility. Habermas emphasises the importance of communicative action; Levinas highlights responsibility towards the Other; Rosenberg advocates nonviolent communication; Nussbaum regards empathy as a foundation of democracy; and Arendt warns against the dangers of propaganda and the erosion of truth. In the contemporary context, Jamil Zaki further develops these insights through psychological and neuroscientific research, demonstrating that empathy and trust are essential competencies for the future of democracy. One of the central tasks of education is therefore to cultivate individuals who can think critically, communicate responsibly, and act compassionately.

Keywords: responsible communication, culture of dialogue, empathy, trust, nonviolent communication, critical thinking, democratic education.

Od retorike konflikta h kulturi dialoga: pedagoški pomen odgovorne komunikacije v sodobni družbi

S pedagoškega vidika je porast agresivnosti simptom širše krize odnosov, zaupanja in komunikacije. Kot odgovor na retoriko agresije, manipulacije in dezinformacij pedagogika spodbuja retoriko, utemeljeno na dialogu, sočutju in odgovornosti. Habermas poudarja pomen komunikativnega delovanja, Levinas izpostavlja odgovornost do Drugega, Rosenberg zagovarja nenasilno komunikacijo, Nussbaum empatijo razume kot temelj demokracije, Arendt pa opozarja na nevarnosti propagande in erozije resnice. V sodobnem kontekstu Jamil Zaki te uvide dodatno razvija s psihološkimi in nevroznanstvenimi raziskavami ter pokaže, da sta empatija in zaupanje bistveni kompetenci za prihodnost demokracije. Ena osrednjih nalog izobraževanja je zato oblikovati posameznike, ki so sposobni kritično misliti, odgovorno komunicirati in sočutno delovati.

Ključne besede: odgovorna komunikacija; kultura dialoga; empatija; zaupanje; nenasilna komunikacija; kritično mišljenje; demokratično izobraževanje.

Urška Mali Kovačič, Faculty of Theology, University of Ljubljana ***Phenomenological Experiences of Young Patients Undergoing Orthognathic Treatment***

Orthognathic treatment affects one of the most visible and identity-significant parts of the body – the face – and takes place during adolescence or early adulthood, a period in which body image, self-evaluation, and relationships with others play an important role in an individual's lived experience. We present a phenomenological exploration of the experiences of young people undergoing orthognathic treatment, with particular emphasis on their experience of their own body and face and on the relationship between these experiences and psychological distress.

The study is based on a qualitative phenomenological approach. In-depth semi-structured interviews were conducted with young people undergoing orthognathic treatment, focusing on their subjective experience of the treatment process. We explore how young people experience their bodies and faces, what meaning they attribute to

bodily changes, how their relationship with their bodies is connected to their relationship with themselves and others, and how these experiences intertwine with psychological distress.

A phenomenological insight into young patients' experiences enables an understanding of orthognathic treatment as a process that extends beyond physical and functional change and significantly affects individuals' experience of themselves, their bodies, and their relationships with others. The findings aim to contribute to the development of a more holistic, experience-centred, and therefore personalised, approach to orthognathic treatment.

Keywords: adolescents, personalized medicine, phenomenological research, psychological distress, orthognathic treatment.

Fenomenološko doživljanje mladih pacientov, vključenih v ortognatsko zdravljenje

Ortognatsko zdravljenje posega v enega najbolj vidnih in identitetno pomembnih delov telesa, obraz, ter poteka v obdobju mladostništva oziroma zgodnje odraslosti, ko imajo telesna podoba, samovrednotenje in odnosi z drugimi pomembno vlogo v doživljanju posameznika. Predstavili bomo fenomenološko raziskovanje izkušnje mladih ljudi, vključenih v ortognatsko zdravljenje, s posebnim poudarkom na njihovem doživljanju lastnega telesa in obraza ter povezanosti teh izkušenj z duševnimi stiskami.

Raziskava temelji na kvalitativnem fenomenološkem pristopu. Z mladimi, vključenimi v ortognatsko obravnavo, so bili izvedeni poglobljeni polstrukturirani intervjuji, usmerjeni v njihovo subjektivno izkušnjo zdravljenja. Raziskujemo, kako mladi doživljajo svoje telo in obraz, kakšen pomen pripisujejo telesnim spremembam, kako se njihov odnos do telesa povezuje z odnosom do sebe in drugih ter kako se te izkušnje prepletajo z duševnimi stiskami.

Fenomenološki vpogled v izkušnje mladih pacientov omogoča razumevanje ortognatskega zdravljenja kot procesa, ki presega telesno in funkcionalno spremembo ter pomembno posega tudi v doživljanje sebe, lastnega telesa in odnosov z drugimi. Ugotovitve želijo prispevati k razvoju celostne in na izkušnjo mladih osredotočene, torej personalizirane ortognatske obravnave.

Ključne besede: mladostniki, personalizirana medicina, fenomenološko raziskovanje, duševne stiske, ortognatsko zdravljenje.

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

Pietism, Reformed Catholicism, and the Origins of State Schooling in Central Europe in the Eighteenth Century

This paper analyses the formation of state school systems in eighteenth-century Central Europe, arguing that they emerged not from a single ideational source but from the interaction of Enlightenment and Christian reform movements. In Prussia, Lutheran Pietism framed schooling as a means of internalising faith, moral responsibility, and social discipline, aligning with the state's aim of cultivating a diligent population. Central to these developments was August Hermann Francke's Pietist pedagogy, oriented towards character formation and inner discipline. In the Habsburg Monarchy, reform Catholicism advanced comparable goals – rational faith, moral education, and the expansion of basic knowledge. A key mediator of pedagogical transfer across confessional lines was the Augustinian abbot Johann Ignaz von Felbiger, who adapted Prussian models within the Theresian-Josephinian reforms and shaped the General School Ordinance of 1774, the first systematic foundation for universal elementary education in Austria. Such education gradually came to be regarded as a public good that ought to be equitably accessible to all social strata. The author of this paper further contends that the Austrian Enlightenment did not constitute a secular rupture but a mutually reinforcing relationship among state, Church, and schooling.

Keywords: Pietism, Enlightenment, reform Catholicism, state schooling in Central Europe, General School Ordinance (1774).

Pietizem, reformno katolištvo in korenine državnega šolstva v srednji Evropi v 18. stoletju

Prispevek obravnava nastanek državnih šolskih sistemov v srednji Evropi v 18. stoletju in zagovarja tezo, da ti niso izšli iz enotnega idejnega vira, temveč iz prepleta razsvetljenskih pobud in krščanskih prenovitvenih tokov. V Prusiji je luteranski pietizem šolstvo razumel kot sredstvo ponotranjenja vere, moralne odgovornosti in družbene discipline, kar se je skladalo z državnim prizadevanjem za oblikovanje marljivega prebivalstva. Osrednje mesto je imela pedagogika Augusta Hermanna Franckea, usmerjena v oblikovanje značaja in notranje discipline. V Habsburški monarhiji je reformno katolištvo zasledovalo sorodne cilje – razumsko vero, moralno vzgojo in širjenje temeljnega znanja. Ključni posrednik pedagoških vplivov onkraj konfesionalnih meja je bil avguštinski opat Johann Ignaz von Felbiger, ki je pruske

vzorke prilagodil v okviru terezijansko-jožefinskih reform in sooblikoval Splošni šolski red iz leta 1774, prvo sistematično podlago za univerzalno dostopno osnovno šolstvo v Avstriji. Takšno šolstvo je postopno postajalo javna vrednota, ki naj bi bila pravično dostopna vsem družbenim slojem. Avtor prispevka nadalje zagovarja stališče, da avstrijsko razsvetljenstvo ni pomenilo sekularnega preloma, temveč medsebojno izgrajujoče razmerje med državo, Cerkvijo in šolstvom.

Ključne besede: pietizem, razsvetljenstvo, reformno katolištvo, državno šolstvo v srednji Evropi, Splošni šolski red (1774).

Arto Mutanen, National Defence University

Global Justice and Cosmopolitanism

Globalisation is a controversial phenomenon, and it is unclear whether it is a source of wealth or a cause of inequality (Di Castro 2018). According to Pogge (2005), a reason for ongoing world poverty is the selfish policies of developed countries. Hence, in the midst of ubiquitous globalisation, the need for global justice is obvious to all of us. However, the meaning of the qualifier ‘global’ needs to be specified. Our juridical notions are fundamentally national, which means that the legal authority is the state and the legal subjects are citizens. In international law, the legal subjects are states, but there is no legal authority corresponding to the national legal order. Thus, international law is discursive in nature (Patomäki 2023; Heiskanen 2017).

In legal philosophy, substantial justice has played a central role, to which the Latin phrase ‘*suum cuique tribuere*’ (to allocate to each his own) refers (Barry & Matras 1998). However, in global justice, procedural justice replaces substantial law in legal thinking. Thus, the role of human rights has become more central in legal theory. However, the plurality of cultures and moralities in a global world shows the elusive character of global justice (Amstutz 1999; Griffin 2009; Miller 2026).

Although the problems at hand are global, our political-legal imagination has been limited to the sovereignty of nation-states (Patomäki 2023). Hence, there is a need for cosmopolitanism, which opens our sense of global responsibility. However, national identity serves as a basis for justice. The threat of relativism is an obstacle to genuine cosmopolitan responsibility. The philosophical-conceptual basis of cosmopolitan responsibility is genuinely problematic, so the conceptual understanding of global justice requires a Nietzschean re-evaluation of values (Brock and Hassoun 2023; Patomäki 2023).

Keywords: global justice, globalization, substantial justice, procedural justice, human rights, cosmopolitanism.

Globalna pravičnost in kozmopolitizem

Globalizacija je kontroverzen pojav in ni jasno, ali je vir blaginje ali vzrok neenakosti (Di Castro 2018). Po Poggeju (2005) so eden od razlogov za vztrajanje svetovne revščine sebične politike razvitih držav. Zato je sredi vseprisotne globalizacije potreba po globalni pravičnosti očitna. Vendar je treba natančneje opredeliti pomen pridevnika »globalna«. Naše pravne predstave so v temelju nacionalne, kar pomeni, da je pravna oblast država, pravni subjekti pa državljani. V mednarodnem pravu so pravni subjekti države, vendar tu ni pravne oblasti, ki bi ustrezala nacionalnemu pravnemu redu. Mednarodno pravo je zato po svoji naravi diskurzivno (Patomäki 2023; Heiskanen 2017). V pravni filozofiji je imela vsebinska pravičnost osrednjo vlogo, na kar se nanaša latinski izraz *suum cuique tribuere* (»vsakemu dati, kar mu pripada«) (Barry in Matravers 1998). V kontekstu globalne pravičnosti pa procesna pravičnost v pravnem mišljenju nadomesti vsebinsko pravičnost. Zato je v pravni teoriji vse pomembnejša vloga človekovih pravic. Vendar pluralnost kultur in moralnih sistemov v globaliziranem svetu kaže na izmuzljiv značaj globalne pravičnosti (Amstutz 1999; Griffin 2009; Miller 2026). Čeprav so obravnavani problemi globalni, je naša politično-pravna predstava še vedno omejena na suverenost nacionalnih držav (Patomäki 2023). Zato je potreben kozmopolitizem, ki širi naše razumevanje globalne odgovornosti. Vendar nacionalna identiteta predstavlja pomembno osnovo za razumevanje pravičnosti. Grožnja relativizma je ovira za pristno kozmopolitsko odgovornost. Filozofsko-konceptualna osnova kozmopolitske odgovornosti je zato resnično problematična, zato konceptualno razumevanje globalne pravičnosti zahteva nietzschejansko prevrednotenje vrednot (Brock in Hassoun 2023; Patomäki 2023).

Ključne besede: globalna pravičnost, globalizacija, vsebinska pravičnost, procesna pravičnost, človekove pravice, kozmopolitizem.

Iva Nežič Glavica, Faculty of Theology, University of Ljubljana ***Addressing Poverty in Catechesis: Didactic Impulses and Reflections***

Poverty, in its diverse manifestations, is one of the most complex and pressing challenges of the contemporary world. Addressing this topic in catechesis offers

numerous learning opportunities that foster the development of social and ethical competences. A holistic didactic approach that integrates the cognitive, affective, and action-oriented dimensions of learning enables children to gain a deeper understanding of the causes and consequences of poverty.

However, integrating this topic into the catechetical process also presents particular challenges, especially because of its complexity, the risk of children becoming emotionally overwhelmed, and the need to address difficult personal and social issues with sensitivity and respect. Catechists must therefore carefully adapt the content, methods, and specific examples to the children's age, experiences, and needs, while creating a safe environment for dialogue and reflection. Well-chosen didactic approaches can foster empathy and solidarity in children and encourage them to translate what they have learned into concrete acts of assistance and responsible action.

Keywords: poverty, catechesis, didactics, social competences, ethical competences, empathy, solidarity.

Obravnava teme revščine pri katehezi: didaktični impulzi in razmisleki

Revščina s svojimi raznolikimi pojavnimi oblikami predstavlja enega najkompleksnejših in najbolj perečih izzivov sodobnega sveta. Njena obravnava pri katehezi ponuja številne učne priložnosti, ki spodbujajo razvoj socialnih in etičnih kompetenc. Celostni didaktični pristop, ki povezuje kognitivno, čustveno in dejavnostno razsežnost učenja, otrokom omogoča globlje razumevanje vzrokov in posledic revščine.

Vključevanje te tematike v katehetski proces prinaša tudi izzive, povezane predvsem z njeno kompleksnostjo, možnostjo čustvene preobremenjenosti otrok ter potrebo po spoštljivi in občutljivi obravnavi zahtevnih osebnih in družbenih vprašanj. Katehet mora zato vsebine, metode in konkretne primere premišljeno prilagoditi starosti, izkušnjam in potrebam otrok ter ustvariti varno okolje za pogovor in refleksijo. Ustrezno izbrani didaktični pristopi lahko pri otrocih krepijo empatijo in solidarnost ter jih spodbujajo, da pridobljena spoznanja prenesejo v konkretna dejanja pomoči in odgovornega ravnanja.

Ključne besede: revščina, kateheza, didaktika, socialne kompetence, etične kompetence, empatija, solidarnost.

Martin Perčič, Faculty of Theology, University of Ljubljana

Love as an Expression of Justice in Interpersonal Relationships

This contribution examines the relationship between love and justice in interpersonal relations from the perspective of the personalist ethics of Karol Wojtyła and Dietrich von Hildebrand. It proceeds from the assumption that justice cannot be adequately understood merely as a principle of equality, impartiality, or giving each person what is due to them. Because the human being is a person, the fundamental demand of justice is the recognition of his or her inalienable dignity, together with respect for subjectivity, freedom, and uniqueness. Such recognition finds its fullest expression in interpersonal relations through love. For Karol Wojtyła, the point of departure for justice is the personalistic norm of action, according to which a person must never be treated merely as a means, but must instead be approached in a manner marked by love. Love is therefore a response that corresponds to the dignity of the person and to his or her distinctive ontological and moral value. Dietrich von Hildebrand complements this perspective by understanding love as a value-response to the unique value of the other person. Love is thus not merely emotional affection or subjective preference, but a response to the objective value of the person, who is recognised and affirmed for his or her own sake. Love neither abolishes nor replaces justice; rather, it deepens justice from within and leads it towards a fuller realisation. Justice safeguards respect for rights, duties, and the moral equality of persons, whereas love enables a deeper affirmation of the other as a good in himself or herself and an orientation towards the good of the other. In both authors, justice and love therefore do not appear as opposing moral principles, but as mutually related dimensions of an adequate relation to the person. Love includes the demands of justice while at the same time going beyond its strictly commutative logic through gratuitousness, self-giving, mercy, and forgiveness. The central thesis of this presentation is that love represents the highest expression of justice in interpersonal relations, since it recognises the other not merely as a bearer of rights, but as a person whose value calls for affirmation, respect, and responsibility.

Keywords: love, justice, interpersonal relationships, personalist ethics, Karol Wojtyła, Dietrich von Hildebrand.

Ljubezen kot izraz pravičnosti v medosebnih odnosih

Prispevek obravnava razmerje med ljubeznijo in pravičnostjo v medosebnih odnosih z vidika personalistične etike Karola Wojtyły in Dietricha von Hildebranda. Izhaja iz predpostavke, da pravičnosti ni mogoče ustrezno razumeti zgolj kot načelo

enakovrednosti, nepristranskosti ali dodeljevanja vsakomur tistega, kar mu pripada. Ker je človek oseba, je temeljna zahteva pravičnosti priznanje njegovega neodtujljivega dostojanstva ter spoštovanje njegove subjektivitete, svobode in enkratnosti. Takšno priznanje se v medosebnem odnosu v polnosti uresničuje v ljubezni. Pri Karolu Wojtyli je izhodišče pravičnosti personalistična norma delovanja, po kateri osebe ni nikoli dopustno obravnavati zgolj kot sredstvo, temveč mora biti ustrezen odnos do nje zaznamovan z ljubeznijo. Ljubezen je zato odgovor, ki ustreza dostojanstvu osebe ter njeni posebni ontološki in moralni vrednosti. Dietrich von Hildebrand to perspektivo dopolnjuje z razumevanjem ljubezni kot vrednostnega odgovora na enkratno vrednost druge osebe. Ljubezen tako ni zgolj čustvena naklonjenost ali subjektivna preferenca, temveč odgovor na objektivno vrednost osebe, ki jo prepoznamo in afirmiramo zaradi nje same. Ljubezen pravičnosti ne odpravlja in je ne nadomešča, temveč jo notranje pogloblja ter vodi k njeni polnejši uresnitvi. Pravičnost zagotavlja spoštovanje pravic, dolžnosti in moralne enakovrednosti oseb, medtem ko ljubezen omogoča globljo afirmacijo drugega kot dobrega samega po sebi ter usmerjenost k njegovemu dobremu. Pri obeh avtorjih se pravičnost in ljubezen zato ne kažeta kot nasprotni moralni načeli, temveč kot medsebojno povezani razsežnosti ustreznega odnosa do osebe. Ljubezen vključuje zahteve pravičnosti, obenem pa presega njeno strogo izravnalno logiko z zastojnostjo, darovanjem, usmiljenjem in odpuščanjem. Osrednja teza predavanja je, da ljubezen predstavlja najvišji izraz pravičnosti v medosebnih odnosih, saj drugega ne priznava le kot nosilca pravic, temveč kot osebo, katere vrednost zahteva afirmacijo, spoštovanje in odgovornost.

Ključne besede: ljubezen, pravičnost, medosebni odnosi, personalistična etika, Karol Wojtyła, Dietrich von Hildebrand.

Mateja Pevec Rozman, Faculty of Theology, University of Ljubljana

The Vulnerable Subject: Dependence, Care, Solidarity, and Ethical Implications for Global Justice

The dominant Western ethical tradition is built on the image of an autonomous, rational and self-sufficient moral subject. Kant's legislator of pure reason and Rawls's agents behind the veil of ignorance represent archetypes of this fiction, which Alasdair MacIntyre in *Dependent Rational Animals* (1999) calls a structural error: moral philosophy has systematically neglected embodiment, dependence and vulnerability as

constitutive conditions of human existence. This paper argues that a relational moral anthropology, grounded in the concepts of vulnerability, dependence and care, offers a more adequate anthropological starting point for a theory of global justice.

The analysis follows four traditions: MacIntyre's neo-Aristotelian virtue ethics, feminist ethics of care (Gilligan, Noddings, Tronto), phenomenology of the subject (Ricoeur, Levinas) and normative political philosophy (Sen, O'Neill). The paper attempts to show that a structural isomorphism exists among them: all four traditions stem from a relational, vulnerable being as the moral core, and all four demand a shift from abstract law to responsibility for the concretely vulnerable other. The tension between MacIntyre's communitarian particularism and Tronto's demand for the universalisation of care is resolved through Sen's comparative logic of justice: the local community of care is not the goal, but a condition of possibility for recognising global vulnerability. The implications of this paradigm shift are threefold: for ethical theory, for political institutions and for theology, which recognises in this anthropology an echo of the communal vision of the human person.

Keywords: vulnerable subject, justice, ethics of care, dependence, solidarity, anthropology, MacIntyre.

Ranljivi subjekt: odvisnost, skrb, solidarnost in etične implikacije za globalno pravičnost

Prevladujoča zahodna etična tradicija temelji na podobi avtonomnega, racionalnega in samozadostnega moralnega subjekta. Kantov zakonodajalec čistega uma in Rawlsovi akterji za tančico nevednosti predstavljajo arhetipa te fikcije, ki jo Alasdair MacIntyre v delu *Odvisne racionalne živali* (1999) opredeli kot strukturno napako: moralna filozofija je sistematično zanemarjala utelešenost, odvisnost in ranljivost kot konstitutivne pogoje človeškega obstoja. Prispevek zagovarja tezo, da relacijska moralna antropologija, utemeljena na konceptih ranljivosti, odvisnosti in skrbi, ponuja ustrežnejše antropološko izhodišče za teorijo globalne pravičnosti. Analiza sledi štirim tradicijam: MacIntyrejevi neoaristotelški etiki vrlin, feministični etiki skrbi (Gilligan, Noddings, Tronto), fenomenologiji subjekta (Ricoeur, Levinas) in normativni politični filozofiji (Sen, O'Neill). Prispevek želi pokazati, da med njimi obstaja strukturna izomorfijska: vse štiri tradicije izhajajo iz relacijskega in ranljivega bitja kot moralnega jedra ter zahtevajo premik od abstraktnega prava k odgovornosti za konkretno ranljivega drugega. Napetost med MacIntyrejevim komunitarističnim partikularizmom in Trontojino zahtevo po univerzalizaciji skrbi je razrešena s Senovo primerjalno logiko pravičnosti: lokalna skupnost skrbi ni cilj sama po sebi, temveč pogoj možnosti za

prepoznavanje globalne ranljivosti. Ta paradigmski premik ima trojne posledice – za etično teorijo, politične institucije in teologijo, ki v takšni antropologiji prepoznavna odmev skupnostnega razumevanja človeške osebe.

Ključne besede: ranljivi subjekt, pravičnost, etika skrbi, odvisnost, solidarnost, antropologija, MacIntyre.

Ivan Platovnjak and Tone Svetelj, Faculty of Theology,
University of Ljubljana

From Moral Realism to Spiritual Transformation: A Christian Path Toward Global Justice

Contemporary debates on global justice invoke human dignity and the common good, yet their foundations often remain politically constructed, economically instrumentalised, or culturally unstable. This paper argues that the crisis of global justice is not only institutional but also anthropological and spiritual. Drawing on David Hollenbach's relational moral realism, it presents human dignity and the common good as objective moral realities grounded in the intrinsic worth and social nature of the person. It then develops the contribution of Christian spirituality, which forms persons and communities capable of recognising the dignity of distant others, resisting exclusion, and assuming responsibility for interdependence. Rooted in the imago Dei, the Incarnation, conversion, discernment, ecclesial communion, and Eucharistic solidarity, Christian spirituality transforms moral perception, freedom, desire, and action. The paper concludes that global justice requires both just institutions and the spiritual formation necessary to embody dignity, participation, solidarity, and responsibility within the global common good.

Keywords: global justice, human dignity, common good, moral realism, Christian spirituality, spiritual transformation.

Od moralnega realizma do duhovne preobrazbe: krščanska pot h globalni pravičnosti

Sodobne razprave o globalni pravičnosti se sklicujejo na človekovo dostojanstvo in skupno dobro, vendar njihovi temelji pogosto ostajajo politično konstruirani, ekonomsko instrumentalizirani ali kulturno nestabilni. Prispevek zagovarja tezo, da kriza globalne pravičnosti ni zgolj institucionalna, temveč tudi antropološka in

duhovna. Na podlagi relacijskega moralnega realizma Davida Hollenbacha predstavi človekovo dostojanstvo in skupno dobro kot objektivni moralni stvarnosti, utemeljeni v intrinzični vrednosti in družbeni naravi človeške osebe. Nato razvije prispevek krščanske duhovnosti, ki oblikuje osebe in skupnosti, sposobne prepoznati dostojanstvo oddaljenega drugega, se upreti izključevanju ter prevzeti odgovornost za soodvisnost. Krščanska duhovnost, ukoreninjena v imago Dei, učlovečenju, spreobrnjenju, razločevanju, eklezialnem občestvu in evharistični solidarnosti, preoblikuje moralno zaznavanje, svobodo, želje in delovanje. Prispevek sklene, da globalna pravičnost zahteva tako pravične institucije kot tudi duhovno oblikovanje, ki omogoča udejanjanje dostojanstva, participacije, solidarnosti in odgovornosti v okviru globalnega skupnega dobrega.

Ključne besede: globalna pravičnost, človekovo dostojanstvo, skupno dobro, moralni realizem, krščanska duhovnost, duhovna preobrazba.

Borut Pohar, Faculty of Theology, University of Ljubljana ***Christian Faith as an Ideal for Achieving Greater Justice***

Human nature has been a subject of philosophical reflection since the very beginnings of philosophy, but it took on central importance in the late modern period, in the eighteenth and especially the nineteenth century. With Kant's turn to the subject, the human person as a knowing, free, moral subject moved to the very centre of philosophical inquiry. Within certain currents of Enlightenment thought, and later within idealist and utopian traditions, an optimistic conviction emerged that human beings, through reason alone, could establish an almost perfect earthly order. Attempts to put such visions into practice in the twentieth century often revealed a profound gap between utopian expectations and social reality. Christianity, by contrast, has consistently maintained that human nature is wounded by original sin and is therefore inclined towards sin and estrangement from God, without being evil in itself. Through the power of divine grace, the human person resists this inclination by means of conversion: turning against the current of sin and setting out to follow Christ. This turning towards Christ and following him are at the very heart of Christian faith, which is in many respects counterintuitive: like modern science, Christianity points to the fact that reality is not necessarily as it appears to us at first sight. In this article, we defend two fundamental theses. First, Christian faith has four dimensions that can be analogically related to the four dimensions of nature: the vertical, transverse, longitudinal, and temporal dimensions. Second, greater justice and a more just society

can be pursued only through a counterintuitive mode of thought arising from the conversion of all dimensions of human nature. The ideal, therefore, is not human nature itself, but Christian faith as a normative ideal according to which wounded human nature is transformed and directed towards greater justice.

Keywords: human nature, idealism, science and religion dialogue, faith, conversion, counterintuitiveness, dimensions of nature, greater justice.

Krščanska vera kot ideal za doseganje večje pravičnosti

Človeška narava je bila filozofska tema že od samih začetkov filozofije, osrednji pomen pa je dobila v pozni moderni dobi, v 18. in zlasti 19. stoletju. S Kantovim obratom k subjektu je človek kot spoznavajoči, svobodni in moralni subjekt stopil v samo središče filozofskega raziskovanja. Pri nekaterih razsvetljenskih in pozneje idealističnih ter utopičnih tokovih se je razvilo optimistično prepričanje, da lahko človek z razumom sam vzpostavi skoraj popoln zemeljski red. Poskusi njihovega uresničevanja v 20. stoletju so pogosto pokazali velik razkorak med utopičnimi pričakovanji in družbeno stvarnostjo. Krščanstvo pa od nekdaj vztraja, da je človeška narava zaradi izvirnega greha ranjena in zato nagnjena k grehu ter oddaljevanju od Boga, ne da bi bila sama po sebi zla. Človek se tej nagnjenosti v moči Božje milosti zoperstavlja s spreobrnjenjem: obrne se proti toku greha in se napoti za Kristusom. Prav ta obrat h Kristusu in hoja za njim sta v jedru krščanske vere, ki je v marsičem kontraintuitivna: podobno kot sodobna znanost tudi krščanstvo opozarja, da resničnost ni nujno takšna, kakršna se nam kaže na prvi pogled. V članku zagovarjamo dve temeljni tezi. Prvič, krščanska vera ima štiri razsežnosti, ki jih lahko analogno povežemo s štirimi dimenzijami narave: vertikalno, transverzalno, longitudinalno in časovno. Drugič, večjo pravičnost in pravičnejšo družbo je mogoče graditi le s kontraintuitivnim načinom mišljenja, ki izhaja iz spreobrnjenja vseh razsežnosti človeške narave. Ideal zato ni človeška narava sama, temveč krščanska vera kot normativni ideal, po katerem se ranjena človeška narava preobraža in usmerja k večji pravičnosti.

Ključne besede: človeška narava, idealizem, dialog med vero in znanostjo, vera, spreobrnjenje, kontraintuitivnost, razsežnosti narave, večja pravičnost.

Lyster Sajonia, Faculty of Theology and Religious Studies, KU Leuven

Whose Flourishing? Rethinking Justice Through Pope Francis's Integral Ecology

This paper explores a concern for justice arising from the relationship between two moral-theological commitments that continue to guide Catholic Social Teaching's (CST) response to the socio-ecological crisis: the promotion of "integral human development" on the one hand and the responsibility to "care for creation," framed as a stewardship paradigm, on the other. While these moral obligations have come to be viewed more deeply as interconnected and remain theologically indispensable, their relationship, when critically analysed, raises a fundamental question at the core of contemporary discussions of justice within ecotheology: namely, what conceptualisation of justice is most viable if we continue to hold that both moral obligations are theologically and ethically warranted? This key question exposes the limits of adopting either an anthropocentric or a biocentric view of justice in addressing the ecological crisis. Recent scholarship, however, calls for rethinking justice beyond the framework of human development and stewardship, employing the "flourishing of all creation" as a broader hermeneutical lens. Building on this line of discussion, this paper analyses how Pope Francis's insights in *Laudato si'*, particularly his idea of "integral ecology," could frame a vision of what I term "creational flourishing". This constructive reading draws on recent developments in CST, particularly during the papacy of Pope Francis, by interpreting integral human development within the broader framework of integral ecology. The main argument this paper advances is that this reading of "integral ecology" as a broader moral-theological framework that embraces the flourishing of all creation potentially generates a deeper commitment to global justice, beyond anthropocentric interpretations of justice that have shaped earlier Church social teachings.

Keywords: integral human development, stewardship, integral ecology, creational flourishing, justice.

Čigava blaginja? Ponovni premislek o pravičnosti skozi integralno ekologijo papeža Frančiška

Prispevek raziskuje vprašanje pravičnosti, ki izhaja iz razmerja med dvema moralno-teološkima zavezama, ki še naprej usmerjata odziv Družbenega nauka Cerkve na družbeno-ekološko krizo: med spodbujanjem »celostnega človeškega razvoja« na eni

strani ter odgovornostjo za »skrb za stvarstvo«, opredeljeno v okviru paradigme skrbništva, na drugi strani. Čeprav sta ti moralni obveznosti vse bolj razumljeni kot medsebojno povezani in ostajata teološko nepogrešljivi, njuno razmerje ob kritični analizi odpira temeljno vprašanje v središču sodobnih razprav o pravičnosti znotraj ekoteologije: katera konceptualizacija pravičnosti je najustreznejša, če še naprej sprejemamo, da sta obe moralni obveznosti teološko in etično utemeljeni? To vprašanje razkriva omejitve tako antropocentričnega kot biocentričnega razumevanja pravičnosti pri soočanju z ekološko krizo. Novejše raziskave pozivajo k premisleku pravičnosti onkraj okvira človeškega razvoja in skrbništva ter kot širši hermenevtični okvir uporabljajo »blaginjo vsega stvarstva«. Prispevek na podlagi teh razprav analizira, kako bi lahko spoznanja papeža Frančiška iz okrožnice *Laudato si'* – zlasti njegova zamisel o »integralni ekologiji« – oblikovala vizijo nečesa, kar imenujem »razcvet stvarstva«. Ta konstruktivna interpretacija izhaja iz novejšega razvoja Družbenega nauka Cerkve, zlasti v času papeževanja Frančiška, pri čemer celostni človeški razvoj razume v širšem okviru integralne ekologije. Osrednja teza prispevka je, da lahko takšno razumevanje »integralne ekologije« kot širšega moralno-teološkega okvira, ki vključuje blaginjo vsega stvarstva, prispeva k globlji zavezanosti globalni pravičnosti, ki presega antropocentrične interpretacije pravičnosti, značilne za prejšnje oblike Družbenega nauka Cerkve.

Ključne besede: celostni človeški razvoj, skrbništvo, integralna ekologija, blaginja stvarstva, pravičnost.

Francesco Scalzotto, Facoltà Teologica dell'Emilia Romagna ***J. Bernardin's Consistent Ethic of Life: A Global Vision Valid for Today?***

Cardinal Joseph Bernardin, Archbishop of Chicago (1982–1996), developed the Consistent Ethic of Life (CEL). Drawing on the evangelical image of the “seamless garment”, this anthropological vision affirms that human life possesses continuous dignity from conception to natural death. CEL links diverse issues – such as anti-abortion advocacy, poverty, education, environmental protection, and opposition to nuclear deterrence– showing that caring for life requires engagement with all these interconnected spheres. During a period of sharp political and ecclesial polarisation, Bernardin offered a pragmatic framework for dialogue. This paper proposes retrieving CEL to reinterpret human dignity today as a network of familial, social, religious, and ecological bonds. This holistic perspective echoes the Catholic Church's social doctrine,

which increasingly adopts a global bioethical approach in which “everything is connected”. The paper highlights how Pope Leo XIV’s Magisterium explicitly revives Bernardin’s vision, bridging the gap between personal and social morality. This connection is reinforced by the Pope’s Chicago roots and reflected in Cardinal Robert Francis Prevost’s November 2023 speech. Elements of this framework appear in Leo XIV’s addresses to the Spanish Parliament and in his acceptance of the Liberty Medal, presenting CEL as a practical common ground to counter contemporary polarisation. Finally, the paper offers a theological grounding: the proposal serves as a bridge to a broader Christological framework, *Creatio in Christo*. This unified project holds every part of creation in vital connection, reminding us that the seamless garment ultimately belongs to Jesus Christ.

Keywords: Card. Bernardin, Consistent Ethic of Life, Social Catholic Doctrine, Leo XIV, polarization, common ground.

Dosledna etika življenja J. Bernardina: globalna vizija, veljavna tudi danes?

Kardinal Joseph Bernardin, čikaški nadškof (1982–1996), je razvil dosledno etiko življenja (Consistent Ethic of Life – CEL). Ta antropološka vizija, ki uporablja evangelijsko podobo »brezšivnega oblačila«, zagovarja stališče, da ima človeško življenje neprekinjeno dostojanstvo od spočetja do naravne smrti. CEL povezuje različna vprašanja – denimo prizadevanja proti splavu, revščini, izobraževanju, varstvu okolja in nasprotovanju jedrskemu odvrčanju – ter dokazuje, da skrb za življenje zahteva obravnavo vseh teh medsebojno povezanih področij. V obdobju izrazite politične in cerkvene polarizacije je Bernardin ponudil pragmatičen okvir za dialog. Prispevek predlaga ponovno aktualizacijo CEL za današnji čas, pri čemer bi človekovo dostojanstvo na novo razumeli kot mrežo družinskih, družbenih, verskih in ekoloških vezi. Ta celostna perspektiva odraža katoliški družbeni nauk, ki vse bolj sprejema globalni bioetični pristop, po katerem je »vse povezano«. Prispevek izpostavlja, kako učiteljstvo papeža Leona XIV. izrecno oživlja Bernardinovo vizijo ter povezuje osebno in družbeno moralo. To povezavo dodatno poudarjajo papeževe čikaške korenine in govor kardinala Roberta Francisa Prevosta novembra 2023. Sledi tega okvira se pojavljajo tudi v nagovorih Leona XIV. španskemu parlamentu in ob prejemu medalje svobode, s čimer se CEL vzpostavlja kot praktična skupna podlaga za preseganje sodobne polarizacije. Nazadnje prispevek ponuja teološko utemeljitev: predlagani pristop predstavlja most k širšemu kristološkemu okviru – *Creatio in Christo*. Ta enotni

projekt povezuje vse dele stvarstva v bistveno medsebojno povezanost in nas opominja, da brezšivno oblačilo navsezadnje pripada Jezusu Kristusu.

Ključne besede: kardinal Bernardin, dosledna etika življenja, katoliški družbeni nauk, Leon XIV., polarizacija, skupna podlaga.

Tadej Stegu, Faculty of Theology, University of Ljubljana
The Search for Meaning in a Time of Global Crises: A Christian Response to the Existential Vulnerability of Contemporary Humanity

Contemporary global crises are not merely political, economic, ecological, and technological challenges; they also affect the human experience of meaning, identity, security, and the future. This paper argues that global crises should therefore also be approached as contexts of heightened existential vulnerability. Through an interdisciplinary dialogue between contemporary mental health research, Frankl's logotherapy, the philosophical anthropology of Semyon Frank and Charles Taylor, and Christian theology, the paper examines the relationship between mental health, existential questions, and the human search for meaning. Attention is given to Christian hope and the kerygma. The paper argues that the kerygma should not be understood as a substitute for psychological or psychiatric treatment, but as a specifically theological response to the question of ultimate meaning, situating human existential vulnerability within the horizon of relationship with God, salvation, hope, and communion.

Keywords: existential questions, meaning in life, existential vulnerability, kerygma, Christian hope, logotherapy, spiritual health.

Iskanje smisla v času globalnih kriz: krščanski odgovor na eksistencialno ranljivost sodobnega človeka

Sodobne globalne krize niso zgolj politični, ekonomski, ekološki in tehnološki izziv, temveč posegajo tudi v človekovo doživljanje smisla, identitete, varnosti in prihodnosti. Prispevek izhaja iz teze, da je globalne krize treba obravnavati tudi kot prostor povečane eksistencialne ranljivosti. Na podlagi interdisciplinarnega dialoga med sodobnimi raziskavami duševnega zdravja, Franklovo logoterapijo, filozofsko antropologijo Semjona Franka in Charlesa Taylorja ter krščansko teologijo prispevek raziskuje razmerje med duševnim zdravjem, eksistencialnimi vprašanji in človekovo potrebo po

smislu. Posebna pozornost je namenjena krščanskemu upanju in kerigmi. Prispevek zagovarja tezo, da kerigma ni nadomestilo za psihološko ali psihiatrično obravnavo, temveč specifičen teološki odgovor na vprašanje končnega smisla, saj človekovo eksistencialno ranljivost umešča v horizont odnosa z Bogom, odrešenja, upanja in občestva.

Ključne besede: eksistencialna vprašanja, smisel življenja, eksistencialna ranljivost, kerigma, krščansko upanje, logoterapija, duhovno zdravje.

Vojko Strahovnik, Faculty of Arts and Faculty of Theology,
University of Ljubljana

AI Ethics Training, Epistemic Injustice, and Value Lock-In as Problems of Global Justice

The ethics training of Large Language Models (LLMs) raises critical questions about whose judgements and which rationales underpin the alignment of their normative behaviour – questions that are, at their core, also questions of global justice. Dominant RLHF-based approaches that utilise English-centric datasets such as the ETHICS dataset reflect the preferences of homogeneous, predominantly Western annotators, producing what Miranda Fricker would recognise as a form of epistemic injustice at a global scale: the moral grammars, relational norms, and evaluative frameworks of non-Western and less-resourced communities are rendered invisible or illegible within the dominant alignment infrastructure. When AI systems trained on such data are subsequently deployed in governance, education, healthcare, and legal contexts across the Global South, the affected communities bear the costs of a normative infrastructure they had no part in designing – what could be labelled algorithmic structural injustice, a form of harm produced not by individual intent but by the architecture of a global system. Complementing this concern is the risk of value lock-in: the permanent embedding of a culturally specific set of moral values within globally deployed AI systems, to the exclusion of alternatives. This is not only a problem of distributive justice – of who receives the benefits of AI – but equally a problem of recognition justice: of whose moral world is deemed worthy of representation in systems that increasingly govern human life. After addressing these issues, the paper also presents the initial steps of a reasons-based, multidimensional, and pluralistic ethics training framework developed for GaMS LLM, Slovenia's open-source and sovereign LLM.

Keywords: AI ethics, AI alignment, ethics training of AI, Large Language Models (LLMs), reasons-responsiveness, epistemic injustice, value lock-in, global justice.

Usposabljanje umetne inteligence za etiko, epistemska nepravilnost in zaklenjenost vrednot kot problemi globalne pravičnosti

Usposabljanje velikih jezikovnih modelov (LLM) za etiko odpira ključna vprašanja o tem, čigave sodbe in katere utemeljitve določajo usklajevanje njihovega normativnega vedenja – vprašanja, ki so v svojem bistvu tudi vprašanja globalne pravičnosti. Prevladujoči pristopi, ki temeljijo na učenju z okrepitevijo iz človeških povratnih informacij (RLHF) in uporabljajo na angleščino osredotočene podatkovne zbirke, kot je ETHICS, odražajo preference homogenih, pretežno zahodnih ocenjevalcev. Tako nastaja tisto, kar bi Miranda Fricker prepoznala kot obliko epistemske nepravilnosti na globalni ravni: moralne slovnice, relacijske norme in vrednotenjski okviri nezahodnih skupnosti ter skupnosti z manj viri v prevladujoči infrastrukturi usklajevanja postajajo nevidni ali nerazumljivi. Ko so sistemi umetne inteligence, usposobljeni na takšnih podatkih, pozneje uporabljeni v upravljanju, izobraževanju, zdravstvu in pravnih kontekstih na globalnem jugu, prizadete skupnosti nosijo posledice normativne infrastrukture, pri oblikovanju katere niso sodelovale – kar bi lahko označili kot algoritemsko strukturno nepravilnost, torej obliko škode, ki ni posledica namena posameznika, temveč arhitekture globalnega sistema. S tem je povezano tudi tveganje zaklenjenosti vrednot (value lock-in): trajne vgradnje kulturno specifičnega nabora moralnih vrednot v globalno uporabljene sisteme umetne inteligence, pri čemer so alternativne vrednostne perspektive izključene. To ni zgolj problem distributivne pravičnosti – vprašanja, kdo ima koristi od umetne inteligence –, temveč enako tudi problem pravičnosti priznanja: čigav moralni svet je prepoznan kot vreden reprezentacije v sistemih, ki vse bolj usmerjajo človeško življenje. Po obravnavi navedenih vprašanj prispevek predstavi tudi začetne korake oblikovanja na razlogih utemeljenega, večdimenzionalnega in pluralističnega okvira za etično usposabljanje, razvitega za GaMS LLM, slovenski odprtokodni in suvereni veliki jezikovni model.

Ključne besede: etika umetne inteligence, usklajevanje umetne inteligence, etično usposabljanje umetne inteligence, veliki jezikovni modeli (LLM), odzivnost na razloge, epistemska nepravilnost, zaklenjenost vrednot, globalna pravičnost.

Tadej Strehovec, Faculty of Theology, University of Ljubljana
When War Is Built Not to End: Autonomous Weapons and the Collapse of Recta Intentio

Just war theory judges wars as a court judges acts: strike by strike and target by target, in terms of discrimination and proportionality. This calibration rests on an assumption that the tradition rarely states because it was never in doubt: that war is a bounded episode that ends in peace. Autonomous weapons dissolve this assumption. This paper argues that fully autonomous conflict architectures not only make wars easier to start, but also engineer wars that have no structural reason to stop. When a deploying power's casualties approach zero, the political mechanisms that historically forced belligerents towards settlement – such as grief and accountability – no longer operate. What remains is not a war seeking peace, but a self-sustaining regime of technological attrition whose mortality burden migrates from the battlefield to the slow ruin of infrastructure, healthcare, and economic life. This argument is teleological rather than predictive: it does not forecast how many wars automation will cause, but demonstrates that a conflict whose architecture precludes its own termination fails the Thomistic requirement of *recta intentio* at the structural level rather than the level of intention. Such a conflict is not an unjust war. It is not a war in the moral sense at all. Reading the Second Vatican Council's condemnation of total warfare alongside Leo XIV's "Magnificent Humanity" (2026), the paper contends that no increase in algorithmic precision can remedy this situation, as precision concerns *ius in bello*, while the damage is done to the *ius ad bellum* that renders it intelligible in the first place.

Keywords: just war theory, autonomous weapons systems, war termination, *jus ex bello*, political theology, *Magnifica Humanitas*.

Ko vojna ni zasnovana tako, da bi se končala: avtonomno orožje in zlom recta intentio

Teorija pravične vojne presoja vojne podobno, kot sodišče presoja dejanja: udarec za udarcem in cilj za ciljem, z vidika diskriminacije in sorazmernosti. Takšno uravnavanje predpostavlja nekaj, kar je tradicionalno le redko izrecno poudarjeno, ker o tem nikoli ni bilo resnega dvoma: vojna je omejen dogodek, ki se konča z mirom. Avtonomno orožje to predpostavko razgrajuje. Prispevek zagovarja tezo, da popolnoma avtonomne konfliktna arhitekture ne le olajšajo začetek vojn, temveč lahko ustvarijo vojne, ki nimajo strukturnega razloga, da bi se končale. Ko se število žrtev na strani sile, ki uporablja takšne sisteme, približa ničli, politični mehanizmi, ki so skozi zgodovino sprte

strani silili k iskanju sporazumne rešitve – med drugim žalovanje in odgovornost – prenehajo delovati. Kar ostane, ni več vojna, ki bi stremela k miru, temveč samoohranjujoči se režim tehnološkega izčrpavanja, pri katerem se breme smrtnosti z bojišča premakne v postopno uničevanje infrastrukture, zdravstvenih sistemov in gospodarskega življenja. Argument je teleološki in ne napovedni: ne napoveduje, koliko vojn bo avtomatizacija povzročila, temveč pokaže, da konflikt, katerega arhitektura izključuje možnost lastnega konca, na strukturni ravni ne izpolnjuje tomistične zahteve *recta intentio*, ne glede na namen posameznih akterjev. Takšen konflikt ni nepravična vojna. V moralnem smislu sploh ni več vojna. Na podlagi branja obsodbe totalne vojne v dokumentih drugega vatikanskega koncila skupaj z delom Leona XIV. *Magnifica Humanitas* (2026) prispevek zagovarja tezo, da tega položaja ni mogoče odpraviti zgolj s povečevanjem algoritemske natančnosti, saj natančnost naslavlja *ius in bello*, medtem ko je problem v škodi, povzročeni *ius ad bellum*, ki sploh omogoča, da vojno razumemo kot moralno kategorijo.

Ključne besede: teorija pravične vojne, avtonomni orožni sistemi, končanje vojne, *jus ex bello*, politična teologija, *Magnifica Humanitas*.

Michał Szczerbiński and Marcin Tomasiewicz, Jagiellonian University;

Can Love Be Ordered? A Critical Analysis of the Concept of Ordo Caritatis from the Perspective of Global Justice

Contemporary concepts of global justice are typically based on a universalist anthropology, according to which every human being, as a bearer of rights, possesses equal dignity and the moral claims that flow from it. This perspective abstracts from specific social and emotional bonds, treating the human being primarily as a member of a universal moral community. Meanwhile, the classical Christian concept of *ordo caritatis* posits a hierarchy of duties of love, dependent on the closeness of the relationship. The question therefore arises as to whether the idea of “ordered love” is compatible with Christian universalism and whether it can provide an adequate response to the challenges of global justice. This paper argues that the tension between contemporary universalism and *ordo caritatis* is not merely an ethical dispute, but stems from a deeper conflict between two anthropologies. The first, present in both human rights theory and classical Christian soteriology, is based on the concept of universal human nature, represented by the figures of Adam and Christ. The second arises from

the experience of concrete relationships and intimacy that constitute human existence. In this context, a critical analysis of the concept of *ordo caritatis* as a possible oxymoron will be undertaken. On the one hand, love appears as an excess that transcends all order, as demonstrated by mystical traditions and Christian anarchism. On the other hand, the Thomistic tradition interprets love as a reality internally ordered by an objective order of the good. This paper aims to demonstrate that Christianity does not resolve this tension but rather constitutively sustains it, and that the contemporary debate on global justice is merely its latest manifestation.

Keywords: *ordo caritatis*, Thomas Aquinas, anthropology, political theology, order of charity.

Ali je mogoče ljubezen urediti? Kritična analiza koncepta ordo caritatis z vidika globalne pravičnosti

Sodobni koncepti globalne pravičnosti običajno temeljijo na univerzalistični antropologiji, po kateri ima vsak človek kot nosilec pravic enako dostojanstvo in moralne zahteve, ki iz njega izhajajo. Ta perspektiva abstrahira od specifičnih družbenih in čustvenih vezi ter človeka obravnava predvsem kot člana univerzalne moralne skupnosti. Klasični krščanski koncept *ordo caritatis* pa predpostavlja hierarhijo dolžnosti ljubezni, ki je odvisna od bližine odnosa. Zato se zastavlja vprašanje, ali je ideja »urejene ljubezni« zdužljiva s krščanskim univerzalizmom in ali lahko ponudi ustrezen odgovor na izzive globalne pravičnosti. Prispevek zagovarja tezo, da napetost med sodobnim univerzalizmom in *ordo caritatis* ni zgolj etični spor, temveč izhaja iz globljega konflikta med dvema antropologijama. Prva, prisotna tako v teoriji človekovih pravic kot v klasični krščanski soteriologiji, temelji na konceptu univerzalne človeške narave, ki jo predstavljata lika Adama in Kristusa. Druga izhaja iz izkušnje konkretnih odnosov in intimnosti, ki konstituirajo človeški obstoj. V tem kontekstu prispevek kritično analizira koncept *ordo caritatis* kot morebitni bistroumni nesmisel. Po eni strani se ljubezen kaže kot presežek, ki presega vsak red, kar dokazujejo mistične tradicije in krščanski anarhizem. Po drugi strani tomistična tradicija ljubezen razume kot stvarnost, ki jo od znotraj ureja objektivni red dobrega. Prispevek želi pokazati, da krščanstvo te napetosti ne razrešuje, temveč jo konstitutivno ohranja, sodobna razprava o globalni pravičnosti pa predstavlja zgolj njeno najnovejšo pojavnost.

Ključne besede: *ordo caritatis*, Tomaž Akvinski, antropologija, politična teologija, red ljubezni.

Andrej Šegula, Faculty of Theology, University of Ljubljana
Catechesis for Global Responsibility: Theological and Pedagogical Perspectives of the Directory for Catechesis

In this paper, I examine catechesis as a space for forming the human person for responsible, solidaristic, and just living within contemporary global society. I address questions about human dignity, social responsibility, and ethical challenges shaped by wars, migration, ecological crises, and digital inequalities. Attention is given to the theological-anthropological foundations of relational personalism and to the analysis of the Directory for Catechesis as a fundamental document of contemporary catechetical renewal. I argue that catechesis is not merely the transmission of religious content, but also an education in empathy, dialogue, the common good, and sensitivity towards vulnerable people. The paper also highlights the importance of pastoral and pedagogical practices in working with young people, and the role of catechesis in developing a pedagogy of global justice in contemporary society.

Keywords: catechesis, global justice, relational personalism, pastoral pedagogy, responsibility, solidarity, Directory for Catechesis.

Kateheza za globalno odgovornost: teološko-pedagoški vidiki Pravilnika za katehezo

V prispevku obravnavam katehezo kot prostor oblikovanja človeka za odgovorno, solidarno in pravično življenje v sodobni globalni družbi. Izhajam iz vprašanj človekovega dostojanstva, družbene odgovornosti ter etičnih izzivov, ki jih zaznamujejo vojne, migracije, ekološka kriza in digitalne neenakosti. Posebno pozornost namenjam teološko-antropološkim izhodiščem relacijskega personalizma ter analizi Pravilnika za katehezo kot temeljnega dokumenta sodobne katehetske prenove. Poudarjam, da kateheza ni zgolj posredovanje verskih vsebin, temveč vzgoja za empatijo, dialog, skupno dobro in občutljivost do ranljivih. Prispevek osvetljuje tudi pomen pastoralnih in pedagoških praks pri delu z mladimi ter vlogo kateheze pri razvoju pedagogike globalne pravičnosti v sodobni družbi.

Ključne besede: kateheza, globalna pravičnost, relacijski personalizem, pastoralna pedagogika, odgovornost, solidarnost, Pravilnik za katehezo.

Stjepan Štivić, Faculty of Theology, University of Ljubljana
Structures of Sin and the Technocratic Paradigm: When Corruption Becomes Part of Technological Development

Corruption has traditionally been associated with bribery, clientelism, and the abuse of political or economic power. The development of digital technologies, however, has generated new forms of corruption involving the manipulation of data and algorithms. These practices include the unlawful collection and sale of data, as well as the adaptation of digital systems to serve the interests of particular groups. This paper examines the phenomenon from the perspective of Catholic social teaching. The encyclical *Sollicitudo rei socialis* introduced the concept of structures of sin, linking them to the all-consuming desire for profit and the thirst for power at any price. *Magnifica Humanitas* shows how such structures may become embedded in contemporary technological and social systems. Corruption can therefore no longer be examined exclusively in terms of economic abuse and its underlying anthropological roots. In addition to arising from the anthropological assumptions of the technocratic paradigm, contemporary corruption also produces anthropological consequences of much broader scope. It ultimately manifests itself as an anthropological conception that reduces the human person to data, an object of optimisation and control. At this point, corruption becomes an integral part of the very logic of technological development.

Keywords: structures of sin, technocratic paradigm, corruption, technological development, Christian anthropology.

Strukture greha in tehnokratska paradigma: ko korupcija postane del tehnološkega razvoja

Korupcija se tradicionalno povezuje s podkupovanjem, klientelizmom ter zlorabo politične ali gospodarske moči. Razvoj digitalnih tehnologij pa je ustvaril nove oblike korupcije, povezane z manipulacijo podatkov in algoritmov. Med takšne prakse sodijo nezakonito zbiranje in prodaja podatkov ter prilagajanje digitalnih sistemov interesom posameznih skupin. Prispevek ta pojav obravnava z vidika katoliškega družbenega nauka. Okrožnica *Sollicitudo rei socialis* je uvedla pojem struktur greha ter jih povezala z vseobsegajočo željo po dobičku in slo po oblasti za vsako ceno. *Magnifica Humanitas* pokaže, kako se lahko takšne strukture vgradijo v sodobne tehnološke in družbene sisteme. Korupcije zato ni več mogoče obravnavati izključno z vidika gospodarskih zlorab in njihovih antropoloških korenin. Sodobna korupcija ne izhaja le iz antropoloških predpostavk tehnokratske paradigme, temveč ustvarja tudi antropološke

posledice bistveno širšega obsega. Nazadnje se kaže kot antropološko pojmovanje, ki človeško osebo reducira na podatke ter jo spreminja v predmet optimizacije in nadzora. Na tej točki korupcija postane sestavni del same logike tehnološkega razvoja.

Ključne besede: strukture greha, tehnokratska paradigma, korupcija, tehnološki razvoj, krščanska antropologija.

Nik Trontelj, Faculty of Theology, University of Ljubljana
A Comparison of Fundamental Theology Topics at Theological Faculties in Ljubljana, Zagreb, and Rijeka: The Development of the Doctrine of Revelation

The doctrine of revelation is a core component of the course in fundamental theology. By comparing textbooks and scholarly publications by individual professors at three neighbouring theological faculties, we aim to confirm the thesis that the Faculty of Theology in Ljubljana has developed its study content in the direction of relational theology, which represents a distinctive feature of this faculty. We situate this comparative analysis within the framework of three historical periods during which all three selected theological faculties were active: the period before the Second Vatican Council, the period after the Second Vatican Council, and the present day. The first period is characterised by a shared neo-scholastic orientation among all the lecturers, which shaped their doctrinal understanding of revelation. In the second period, with the renewal of the study content, a relational and historical understanding of revelation came to the fore, a perspective evident among all the selected theologians. In the third period, spanning the last few decades, however, fundamental theology in Ljubljana took a different course, leading to a further deepening of the communicative dimension of revelation under the influence of the relational theology of the French theologian Guy Lafon. This specific development stems from the fact that, unlike their colleagues in Zagreb and Rijeka, the Ljubljana lecturers were educated in Paris, then the centre of French personalism and, for them, also the place where they met Lafon in person.

Keywords: revelation, fundamental theology, the Second Vatican Council, relational theology, Guy Lafon.

Primerjava vsebin osnovnega bogoslovja na teoloških fakultetah v Ljubljani, Zagrebu in Reki: razvoj nauka o razodetju

Nauk o razodetju je temeljna vsebina študijskega predmeta osnovno bogoslovje. S primerjavo učbenikov in znanstvenih objav posameznih predavateljev na treh sosednjih teoloških fakultetah želimo potrditi tezo, da se je na Teološki fakulteti v Ljubljani študijska vsebina razvila v smeri teologije odnosa, kar predstavlja izrazito posebnost te fakultete. Primerjalno analizo umestimo v okvir treh zgodovinskih obdobj, ko so delovale vse tri izbrane teološke šole: obdobje pred drugim vatikanskim cerkvenim zborom, obdobje po drugem vatikanskem cerkvenem zboru in sodobnost. Za prvo obdobje je značilna skupna neosholastična usmerjenost vseh predavateljev, ki je določala njihovo doktrinalno podobo razodetja. V drugem obdobju je s prenovo študijskih vsebin v ospredje prišlo relacijsko in zgodovinsko razumevanje razodetja, ki ga najdemo pri vseh izbranih teologih. V tretjem obdobju, ki obsega čas zadnjih desetletij, pa je v Ljubljani prišlo do drugačnega razvoja osnovnega bogoslovja, ki je prinesel dodatno poglobitev komunikacijske razsežnosti razodetja pod vplivom teologije odnosa francoskega teologa Guya Lafona. Specifični razvoj je posledica dejstva, da so se ljubljanski predavatelji, za razliko od zagrebških in reških kolegov, študijsko oblikovali v Parizu, ki je bil prestolnica francoskega personalizma in zanje tudi kraj osebnega srečanja z Lafonom.

Ključne besede: razodetje, osnovno bogoslovje, drugi vatikanski cerkveni zbor, teologija odnosa, Guy Lafon.

Sebastijan Valentan, Faculty of Theology, University of Ljubljana ***Baptism as an Indelible Fact: The Right to Be Forgotten between*** ***Data Protection and Religious Autonomy***

The legal and ethical question of the relationship between personal data protection and the autonomy of religious communities has recently gained increasing importance due to the interaction of two legal orders: the secular system of personal data protection, as established by European legislation, and the autonomous internal law of religious communities. The discussion is prompted by a case before the Court of Justice of the European Union, which raises the question of whether the baptismal registers of the Catholic Church are compatible with European data protection law, and more specifically whether an individual may invoke the right to be forgotten to demand the

complete removal of their name from a baptismal register. This paper argues that such complete removal is neither possible nor legally, theologically, or historically justified. The paper analyses arguments arising from the field of personal data protection, existing case law, and the positions of supervisory authorities; the theological and ecclesiological perspective, which emphasises the significance of baptism as an unrepeatable sacramental act in Catholic doctrine and the consequences that deletion would have for the internal coherence of canon law; questions concerning the institutional autonomy of religious communities and the limits within which secular legislation may intervene in their internal organisation, taking into account constitutionally and conventionally guaranteed religious freedom and the principle of separation between the state and religious communities; and the archival and historical dimension, given that baptismal registers are often the only sources of demographic, genealogical, and socio-historical data for periods preceding the introduction of civil registration records, meaning that their deletion could cause irreparable harm to historiography and the collective memory of communities. Particular attention is devoted to the question of global justice and legal pluralism in democratic societies, where a balance must be established between individual rights and the legitimate collective interests of religious institutions. Rather than simply subordinating one legal logic to the other, this requires seeking a model for the coexistence of different legal orders within a unified democratic space.

Keywords: baptismal registers, personal data protection, GDPR, religious freedom, right to erasure, autonomy of religious communities, canon law.

Krst kot neizbrisljivo dejstvo: pravica do pozabe med varstvom podatkov in versko avtonomijo

Pravno in etično vprašanje razmerja med varstvom osebnih podatkov ter avtonomijo verskih skupnosti v zadnjem času pridobiva na teži zaradi soočanja dveh pravnih redov: sekularnega sistema varstva osebnih podatkov, kot ga uveljavlja evropska zakonodaja, in avtonomnega notranjega prava verskih skupnosti. Povod za razpravo predstavlja primer, ki ga obravnava Sodišče Evropske unije in odpira vprašanje, ali so krstni registri Katoliške cerkve združljivi z zahtevami evropskega prava o varstvu osebnih podatkov, natančneje, ali lahko posameznik na podlagi pravice do pozabe zahteva popoln izbris svojega imena iz krstne matične knjige. Prispevek zagovarja stališče, da tak popoln izbris ni mogoč in tudi ni pravno, teološko ali zgodovinsko upravičen.

Prispevek analizira argumente s področja varstva osebnih podatkov, dosedanje sodno prakso ter stališča nadzornih organov, teološko-ekleziološko perspektivo, ki izpostavlja

pomen krsta kot neponovljivega zakramentalnega dejanja v katoliški doktrini, ter posledice, ki bi jih izbris imel za notranjo koherentnost cerkvenega prava; nadalje vprašanja institucionalne avtonomije verskih skupnosti in meje, znotraj katerih sekularna zakonodaja sploh sme posegati v njihovo notranjo organizacijo, ob upoštevanju ustavno in konvencijsko zajamčene verske svobode ter načela ločenosti države in verskih skupnosti; kot tudi arhivsko-zgodovinsko razsežnost, saj so krstne knjige pogosto edini vir demografskih, genealoških in socialnozgodovinskih podatkov za obdobja pred uvedbo civilnih matičnih evidenc, zaradi česar bi njihov izbris pomenil nepopravljivo škodo za zgodovinopisje in kolektivni spomin skupnosti. Posebna pozornost je namenjena vprašanju globalne pravičnosti in pravnega pluralizma v demokratičnih družbah, kjer je treba vzpostaviti ravnotežje med individualnimi pravicami posameznika in legitimnimi kolektivnimi interesi verskih institucij, ne da bi eno logiko preprosto podredili drugi, temveč z iskanjem modela sobivanja različnih pravnih redov znotraj enotnega demokratičnega prostora.

Ključne besede: krstne matične knjige, varstvo osebnih podatkov, GDPR, verska svoboda, pravica do izbrisa, avtonomija verskih skupnosti, kanonsko pravo.

Bojan Žalec, Faculty of Theology, University of Ljubljana
Trump's Policy in the Light of Philosophical Theories of Justice: Walzer, Capabilities, and Solidary Personalism

Discussions about justice often differ on the question of what a just society must protect in the first place: the correct distribution of goods, respect for social or cultural meanings, or the conditions for a decent human life. The purpose of this paper is to critically examine Donald Trump's policy from the perspective of three philosophical understandings of justice: Michael Walzer's interpretative theory of spheres of (distributive) justice, solidary personalism, and the capability approach developed by Amartya Sen and Martha Nussbaum. These theories offer different criteria of justice and thus enable a multifaceted assessment of contemporary political practices.

Keywords: philosophical theories of justice, spheres of justice (Michael Walzer), solidary personalism, capability approach (Amartya Sen, Martha Nussbaum), Trump's policy.

Trumpova politika v luči filozofskih teorij pravičnosti:

Walzer, zmožnosti in solidarni personalizem

Razprave o pravičnosti se pogosto razhajajo glede vprašanja, kaj mora pravična družba sploh varovati: pravilno razdelitev dobrin, spoštovanje družbenih oziroma kulturnih pomenov ali pa pogoje za dostojno človeško življenje. Namen prispevka je kritično osvetliti politiko Donalda Trumpa z vidika treh filozofskih razumevanj pravičnosti: interpretativne teorije sfer (distributivne) pravičnosti Michaela Walzerja, solidarnega personalizma ter zmožnostnega pristopa, kot sta ga razvila Amartya Sen in Martha Nussbaum. Te teorije ponujajo različna merila pravičnosti in omogočajo večplastno presojo sodobnih političnih praks.

Ključne besede: filozofske teorije pravičnosti, sfere pravičnosti (Michael Walzer), solidarni personalizem, zmožnostni pristop (Amartya Sen, Martha Nussbaum), Trumpova politika.

NOTES



TEOF

UNIVERZA V LJUBLJANI
Teološka fakulteta