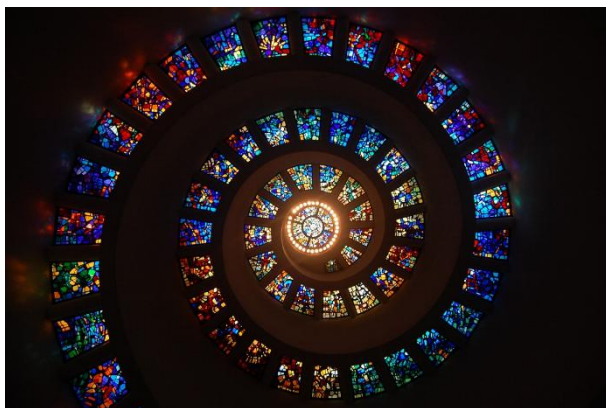


Mednarodna znanstvena konferenca  
International Scientific Conference

**RELIGIJSKO IZKUSTVO V KONTEKSTU  
DIGITALNE KULTURE**

**RELIGIOUS EXPERIENCE IN THE CONTEXT  
OF DIGITAL CULTURE**



Ljubljana, 17.–18. junij 2025

Ljubljana, June 17<sup>th</sup>–18<sup>th</sup> 2025

*Slovenska matica, Kongresni trg 8, 1000 Ljubljana*

Organizacija/Organisation:

Teološka fakulteta, Univerza v Ljubljani

Faculty of Theology, University of Ljubljana



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**Program and abstracts**

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Faculty of Theology, University of Ljubljana

**Uredili/Editors:**  
Bojan Žalec, Janez Vodičar, Jonas Miklavčič

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Mednarodna konferenca *Religijsko izkustvo v kontekstu digitalne kulture* je del aktivnosti v okviru raziskovalnih projektov (J6-4626) *Teologija, digitalna kultura in izzivi na človeka osrediščene umetne inteligence* in (J6-60105) *Teologija in digitalizacija: antropološki in etični izzivi*, ki ju financira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

# PROGRAM

## Tuesday, June 17<sup>th</sup>/Torek, 17. junij

**9.00-9.10** Welcome speech/Pozdravni nagovor

President of the Organizing Committee/Predsednik organizacijskega odbora **Janez Vodičar**  
Dean of the Faculty of Theology/Dekan Teološke fakultete **Tadej Stegu**

1

(Chairperson/Moderator: Branko Klun)

**9.10-9.45** Keynote Lecture/Vabljeno predavanje: **Kurt Appel**: *Transcendence, Self Consciousness, and Artificial Intelligence*

**9.45-10.05** Discussion/Razprava

**10.05-10.20** Break/Odmor

2

(Chairperson/Moderator: Jonas Miklavčič)

*Lectures/Predavanja*

**10.20-10.40** **Diana Daly**: *AI Chatbots Approached Anthropologically: Oracular Cultural Performance*

**10.40-11.00** **Mateja Centa Strahovnik, Vojko Strahovnik**: *Thinking and Talking with AI: How AI Chatbots Restructure Epistemic Identity and Virtue*

**11.00-11.20** **Nadja Furlan**: *Emotional Cyborgs and Gendered Experience in Hyperconnected Reality*

**11.20-11.50** Discussion/Razprava

**11.50-12.00** Break/Odmor

3

(Chairperson/Moderator: Vojko Strahovnik)

*Lectures/Predavanja*

**12.00-12.20** **Branko Klun**: *In the Beginning Was the Word: The Challenges of Digitising Language*

**12.20-12.40** **Iva Nežič Glavica**: *Between the Screen and the Adolescent: Catechesis as a Place of Hope in Times of Online Violence*

**12.40-13.00** **Luka Trebežnik**: *Conditions of Possibility for Faith in the Age of Digital Textuality*

**13.00-13.30** Discussion/Razprava

**13.30-15.00** Lunch/Kosilo

4

(Chairperson/Moderator: Luka Trebežnik)  
*Lectures/Predavanja*

**15.00-15.20 Jonas Miklavčič:** *The New Escape: Reality, Virtuality, and Religious Experience*

**15.20-15.40 Blaž Lenarčič:** *Another Link in the Wall – How Digital Tech Transforms Social Ties*

**15.40-16.00 Octavian-Mihai Machidon:** *Shaped by the Machines, Saved by the Heart: an Antidote to Digital Disincarnation*

**16.00-16.30** Discussion/Razprava

**Wednesday, June 18<sup>th</sup>/Sreda, 18. junij**

5

(Chairperson/Moderator: Janez Vodičar)

**9.00-9.35** Keynote Lecture/Vabljeno predavanje: **Pierre Bourdon:** *Is AI a New Locus for Practical Theology?*

**9.35-9.55** Discussion/Razprava

**9.55-10.10** Break/Odmor

6

(Chairperson/Moderator: Bojan Žalec)

*Lectures/Predavanja*

**10.10-10.30 David Kraner:** *Artificial Intelligence in Education: Between Promises of Progress and the Pitfalls of Alienation*

**10.30-10.50 Janez Vodičar:** *Human Intelligence, Whether Natural or Artificial, Is on the Way to Destroy the Relationship with God Again!?*

**10.50-11.10 Stjepan Štivič:** *Technological Salvation: Neuralink's Campaign Through the Lens of Religious Symbolism*

**11.10-11.40** Discussion/Razprava

**11.40-12.00** Break/Odmor

## 7

(Chairperson/Moderator: Matjaž Celarc)

*Lectures/Predavanja*

**12.00-12.20 Andrej Šegula:** *Opportunities, Challenges, and Issues of Algorithms in Pastoral Care*

**12.20-12.40 Erika Prijatelj:** *AI in Mental Health: Fostering Virtue-Based Interventions for Holistic Well-Being*

**12.40-13.00 Nenad Palac:** *Croatian Religious Teachers' Trust in AI*

**13.00-13.30** Discussion/Razprava

**13.30-15.00** Lunch/Kosilo

## 8

(Chairperson/Moderator: Roman Globokar)

**15.00-15.35** Keynote Lecture/Vabljeno predavanje: **Peter Kirchschaeger:** *Human Dignity and the Planet at Risk – The Urgent Need for Global Governance of “AI”*

**15.35-15.55** Discussion/Razprava

**15.55-16.10** Break/Odmor

## 9

(Chairperson/Moderator: Stjepan Štivić)

*Lectures/Predavanja*

**16.10-16.30 Matjaž Celarc:** *From Screens to Souls: The Possibilities and Limits of Digital Spirituality*

**16.30-16.50 Roman Globokar:** *Experiencing Transcendence and Mortality in the Digital Age*

**16.50-17.10 Bojan Žalec:** *Mind Uploading: Immortality, Consciousness, and Personal Identity*

**17.10-17.40** Discussion/Razprava

**17.40-17.50** Concluding remarks/Sklepne besede

President of the Program Committee/Predsednik programskega odbora **Bojan Žalec**

# INTRODUCTION

The development of technology has experienced a tremendous expansion in recent decades. We have entered the digital age, in which most information is already digitally described and allows for digital processing and use. The term "digitalisation" does not refer only to the technical aspect but also to the psychological, social, societal, cultural, and spiritual impacts of digitalisation. Digitalisation encompasses all levels and areas of human life, significantly transforming them, from family and healthcare to education, politics, religion, and spirituality.

Artificial intelligence has emerged as a central technology of the present and future. The significant progress in AI development affects not only the human environment and reality but also human beings themselves, both externally and physically, as well as internally. It shapes and changes the human body, experiences, and ways of thinking, posing a challenge to our understanding of ourselves and the world around us.

The focus of our conference is on religious experience in the digital age. Various authors highlight how digital technology has, on the one hand, enabled new forms of religious and spiritual presence among people. The new way of communication brought about by digital technology has profoundly affected the human experience as an individual and a member of a community, especially within the religious community. This includes sharing theological and spiritual content and experiences, providing religious education, organising religious events, and fostering networking. On the other hand, it also appears to have various negative impacts, such as separation from the physical religious community, the depersonalisation of religion, and the disappearance of traditional religious practices. All these phenomena demand a contemporary (critical) response from theology, philosophy, and other humanities. These disciplines must examine relevant phenomena, reject them where necessary, and provide the foundation for developing ethical, pastoral, catechetical guidelines and regulations for life in the digital age. We must find an appropriate compromise or middle path between enabling the development and use of science and technology on the one hand and protecting human dignity and humanity on the other.

One of our starting points is to utilise a phenomenological and personalist approach to explore how religious life can be lived within the digital world. Phenomenological analysis shows that the transformation of the digital world and one's understanding within it also changes one's capacity for religious experience. Therefore, a particular focus of the conference will be the altered experience of the world, which people perceive not only as "disenchantment" (in Max Weber's sense) due to digitalisation but also as a sense that the world is entirely accessible and controllable. However, in this attitude toward the world, developing a religious experience becomes challenging, as it essentially entails the revelation of something unexpected, unpredictable, and uncontrollable, and is thus transcendent. An important research

question will be the exploration of the possibility of fostering a different attitude toward the world, enabling individuals to experience transcendence in today's digital world. We pay special attention to the relational nature of human experience, which includes the study of experience from the perspectives of intersubjectivity, empathy, resonance, communication, collective mentality, and community. We will also attempt to situate all this within the context of understanding and developing a theology of proclamation. A new way of communicating between people, a new experience of faith for the individual and in the community, requires new ways of proclaiming Revelation today.

Janez Vodičar and Bojan Žalec

## UVOD

Razvoj tehnologije je v zadnjih desetletjih doživel velikanski razmah. Vstopili smo v digitalno dobo, v kateri je večina informacij že digitalno opisana in omogoča digitalno obdelavo in uporabo. Izraz „digitalizacija“ se ne nanaša le na tehnični vidik, temveč tudi na psihološke, socialne, družbene, kulturne in duhovne vplive digitalizacije. Digitalizacija zajema vse ravni in področja človeškega življenja ter jih bistveno spreminja: od družine, zdravstva, izobraževanja in politike do religije in duhovnosti. Umetna inteligenca je postala osrednja tehnologija sedanjosti in prihodnosti. Pomemben napredek pri razvoju umetne inteligence ne vpliva le na človekovo okolje in stvarnost, temveč tudi na človeka samega - tako navzven in fizično kot tudi navznoter. Oblikuje in spreminja človeško telo, izkušnje in načine razmišljanja ter predstavlja izziv za naše razumevanje sebe in resničnosti.

Naša konferenca se osredotoča na versko izkušnjo v digitalni dobi. Različni avtorji poudarjajo, kako je digitalna tehnologija omogočila nove oblike verske in duhovne prisotnosti med ljudmi. Nov način komunikacije, ki ga je prinesla digitalna tehnologija, je močno vplival na doživljanje človeka kot osebe in člana skupnosti, zlasti ko gre za versko skupnost. To vključuje izmenjavo teoloških in duhovnih vsebin in izkušenj, versko izobraževanje, organizacijo verskih dogodkov in povezovanje v mreže. Po drugi strani pa se zdi, da ima tudi različne negativne učinke, kot so ločitev od fizične verske skupnosti, depersonalizacija religije in izginjanje tradicionalnih verskih praks. Vsi ti pojavi zahtevajo sodoben (kritičen) odziv teologije, filozofije in drugih humanističnih ved. Te discipline morajo preučiti ustrezne pojave, jih po potrebi zavrniti in zagotoviti podlago za razvoj etičnih, pastoralnih, katehetskih smernic in predpisov za življenje v digitalni dobi. Najti moramo ustrezen kompromis ali srednjo pot med omogočanjem razvoja in uporabe znanosti in tehnologije na eni strani ter varovanjem človekovega dostojanstva in človečnosti na drugi.

Eno od naših izhodišč je uporaba fenomenološkega in personalističnega pristopa za raziskovanje, kako je mogoče živeti versko življenje v digitalnem svetu.

Fenomenološka analiza pokaže, da preoblikovanje digitalnega sveta in človekovega razumevanja v njem spreminja tudi njegovo zmožnost religioznega doživljanja. Zato bo poseben poudarek konference na spremenjenem doživljanju sveta, ki ga ljudje zaradi digitalizacije ne dojemajo le kot „razočaranje“ (v smislu Maxa Webra), temveč tudi kot občutek, da je svet v celoti dostopen in obvladljiv. V takšnem odnosu do sveta pa postane razvijanje religiozne izkušnje izziv, saj ta v bistvu vključuje razodetje nečesa nepričakovanega, nepredvidljivega in neobvladljivega ter je zato transcendentna. Pomembno raziskovalno vprašanje bo raziskovanje možnosti spodbujanja drugačnega odnosa do sveta, ki bi posameznikom omogočil doživljanje transcendence v današnjem svetu, prežetem z digitalno tehnologijo. Posebno pozornost namenjamo relacijski naravi človekovega doživljanja, kar vključuje preučevanje doživljanja z vidika intersubjektivnosti, empatije, resonance, komunikacije, kolektivne miselnosti in skupnosti. Vse to bomo skušali umestiti tudi v razumevanje in razvoj teologije oznanjevanja. Nov način komunikacije med ljudmi, nova izkušnja vere za posameznika in skupnost zahteva nove načine oznanjevanja razodetja danes.

Janez Vodičar in Bojan Žalec

## ABSTRACTS/POVZETKI

---

**Kurt Appel**, Faculty of Catholic Theology, University of Vienna

### ***Transcendence, Self-Consciousness, and Artificial Intelligence***

The first question that arises is whether so-called artificial intelligence really deserves to be called “intelligent” or whether it is a complex technical algorithm that can never achieve self-awareness. To address the question of the nature of artificial intelligence, both transcendental philosophical considerations and insights from Hegel's Science of Logic on mechanism and the relationship between means and ends are presented. Based on these considerations, the question is then posed as to whether artificial intelligence is a purely immanent product or whether there can be such a thing as a transcendence of artificial intelligence.

**Key words:** transcendence, self-consciousness, artificial intelligence, Hegel, algorithm

### ***Transcendencja, samozavedanje in umetna inteligenca***

Prvo vprašanje, ki se poraja, je, ali si tako imenovana umetna inteligenca res zasluži naziv „inteligentna“ ali pa gre za zapleten tehnični algoritem, ki nikoli ne more doseči samozavedanja. Da bi odgovorili na to vprašanje o naravi umetne inteligenca, so predstavljeni tako transcendentalni filozofski premisleki kot misli iz Heglove *Znanosti logike* o mehanizmu ter razmerju med sredstvi in cilji. Na podlagi teh premislekov se nato zastavi vprašanje, ali je umetna inteligenca povsem imanenten produkt ali pa lahko obstaja nekaj takega kot transcendencja umetne inteligenca.

**Ključne besede:** transcendencja, samozavedanje, umetne inteligenca, Hegel, algoritem

---

**Pierre Bourdon**, Higher Institute of Pastoral Catechetics, Catholic University of Paris

### ***Is AI a New Locus for Practical Theology?***

AI already pervades our digital culture, influences our minds, and manages our relations. It also shapes such theological loci, or mediations of Revelation, as human and natural sciences, as well as church practices. But is AI in itself a new theological locus? One could argue that pastoral theology, which focuses on both praxis and the human sciences and cultures, is inherently oversensitive to the effects of the ever-

increasing use of AI. However, as the conference argument states, this extends further, and foremost, in an anthropological sense. It may be that AI is not just another technology, but a “transformative meta-technology” at the heart of a new, emerging world. Or that it has seized control of our personal, social, and professional relations, which are the scene of our redemption drama. Or that it has become a new form of life, the product of our co-creation with God, called with us to a common salvation. Or even that it will so inform our own intelligence that we will place our trust and hope in it, and make it our new God. We have inquired whether AI can serve as a theological locus. However, conversely, can theology help address the anthropological and ethical debates raised by AI's proponents? We have asked if AI will become human, or more, even if only in appearance. But what of its potential benefits for humanity, if it is successfully used as the outstanding tool it already is? And finally, what is the role of AI in God's salvation plan? We aim to conclude this presentation with a few perspectives on this broader question, which warrants urgent theological consideration.

**Key words:** artificial intelligence, theological locus, pastoral theology, anthropology, salvation

### ***Ali je umetna inteligenca nov lokus za praktično teologijo?***

Umetna inteligenca že prodira v našo digitalno kulturo, vpliva na naše misli in upravlja naše osebne odnose. Oblikuje tudi take teološke lokuse ali posredovanja Razodetja, kot so humanistične in naravoslovne znanosti ter cerkvene prakse. Toda ali je umetna inteligenca sama po sebi nov teološki lokus? Lahko bi trdili, da je pastoralna teologija, ki se osredotoča tako na prakso kot na človeške znanosti in kulture, po naravi stvari preobčutljiva za učinke vedno številčnejših rab UI. Toda, kot navaja argumentacija na konferenci, gre to še dlje in predvsem v antropološkem pogledu. Morda UI ni le še ena tehnologija, temveč „transformativna meta-tehnologija“, ki je v osrčju novega nastajajočega sveta. Morda je prevzela nadzor nad našimi osebnimi, družbenimi in poklicnimi odnosi, ki so prizorišče naše odrešilne drame. Morda je postala nova oblika življenja, ki je plod našega soustvarjanja z Bogom, z nami, poklicanim k skupnemu odrešenju. Morda pa bo celo tako informirala našo lastno inteligenco, da ji bomo zaupali in vanjo upali ter jo naredili za svojega novega Boga. Zastavili smo si vprašanje, ali je umetna inteligenca lahko teološki lokus. Vendar pa, po drugi strani, ali lahko teologija pomaga pri antropoloških in etičnih razpravah o UI, ki jih sprožajo njeni zagovorniki? Zastavili smo si vprašanje, ali bo UI postala človek ali kaj več, četudi le na videz. Kaj pa njene morebitne koristi za človeštvo, če jo bomo uspešno uporabljali kot izjemno orodje, kakršno že je? In končno: Kakšna je vloga umetne inteligence v Božjem načrtu odrešenja? Predstavitev želimo skleniti z nekaj pogledi na to širše vprašanje, ki zahteva nujen teološki razmislek.

**Ključne besede:** umetna inteligenca, teološki lokus, pastoralna teologija, antropologija, odrešenje

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***Human Dignity and the Planet at Risk – The Urgent Need for Global Governance of “AI”***

So-called “AI” – more adequately defined as “Data-Based Systems DS” – causes ethical opportunities and risks. To ensure that all humans benefit from the ethical advantages of DS and that the ethical disadvantages of DS are mitigated or addressed, there is an urgent need for human rights-based DS and the establishment of an International Data-Based Systems Agency (IDA) at the UN to implement this global regulation of DS. Human rights-based DS and IDA at the UN will ensure a life with human dignity for all humans as well as a sustainable and flourishing future for the planet.

**Key words:** human dignity, Data-Based Systems, human rights, AI regulation

***Človekovo dostojanstvo in ogroženost planeta - nujna potreba po globalnem upravljanju umetne inteligence***

Tako imenovana umetna inteligenca, ki jo je ustrezneje opredeliti kot „na podatkih temelječe sisteme PS“, povzroča etične priložnosti in tveganja. Da bi zagotovili, da bodo imeli vsi ljudje koristi od etičnih prednosti PS in da se bomo izognili etičnim slabostim PS ali jih obvladali, nujno potrebujemo PS, ki temelji na človekovih pravicah, in ustanovitev Mednarodne agencije za sisteme, ki temeljijo na podatkih (IDA), pri ZN, ki bo izvajala to globalno ureditev PS. PS, ki temelji na človekovih pravicah, in IDA pri ZN bosta zagotovila človeško dostojanstveno življenje za vse ljudi ter trajnostno in cvetočo prihodnost planeta.

**Ključne besede:** človeško dostojanstvo, podatkovni sistemi, človekove pravice, regulacija UI

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## ***Thinking and Talking with AI: How AI Chatbots Restructure Epistemic Identity and Virtue***

The integration of large language models or AI-driven chatbots into everyday communication and knowledge practices has important implications for how we think and understand ourselves as epistemic agents. The phrase “Just Google it” is being rapidly replaced by “Just ask ChatGPT.” This paper examines how AI chatbots influence epistemic identity and virtue, with a focus on the impact of human-AI interaction. The use of AI chatbots can ultimately impact epistemic virtues, such as curiosity, intellectual humility, and open-mindedness, on the one hand, and also raise questions about epistemic agency and responsibility on the other. The paper emphasizes the importance of reflective practices that maintain human autonomy, foster epistemic responsibility, and promote virtuous collaboration with AI systems. Ultimately, the paper advocates for a partial reimagining of epistemic identity in the age of AI, seeking a balance between the advantages of AI and the significance of human intellectual virtues.

**Key words:** epistemic identity, epistemic virtue, agency, artificial intelligence, human-AI interaction, autonomy

## ***Misliti in govoriti z umetno inteligenco: kako klepetalni roboti z umetno inteligenco prestrukturirajo epistemično identiteto in vrlino***

Vključevanje velikih jezikovnih modelov ali klepetalnih robotov, ki jih poganja umetna inteligenca, v vsakdanje prakse komuniciranja in znanja ima pomembne posledice za to, kako mislimo in razumemo sebe kot epistemične agente. Fraza »Just google it« hitro nadomešča fraza »Just ask ChatGPT«. Ta članek raziskuje načine, kako klepetalni roboti z umetno inteligenco preoblikujejo epistemično identiteto in vrlino, pri čemer se osredotoča na učinke interakcije med človekom in umetno inteligenco. Uporaba klepetalnih robotov z umetno inteligenco lahko navsezadnje vpliva na epistemične vrline, kot so radovednost, intelektualna ponižnost in odprtost na eni strani, na drugi strani pa odpira vprašanja o epistemičnem posredovanju in odgovornosti. Članek poudarja pomen reflektivnih praks, ki ohranjajo človeško avtonomijo, spodbujajo epistemično odgovornost in krepijo krepostno sodelovanje s sistemi umetne inteligence. Na koncu se članek zavzema za delno preoblikovanje epistemične identitete v dobi UI, pri čemer išče ravnovesje med prednostmi UI in pomenom človeških intelektualnih vrlin.

**Ključne besede:** spoznavna identiteta, spoznavna vrlina, delovanje, umetna inteligenca, interakcija med človekom in UI, avtonomija

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**Matjaž Celarc,** Faculty of Theology, University of Ljubljana

### ***From Screens to Souls: The Possibilities and Limits of Digital Spirituality***

In an increasingly digitised world, spiritual life is no longer confined to physical spaces. Virtual liturgies, prayer apps, online communities, and digital retreats now offer new modes of engagement—accessible, personalised, and emotionally resonant. While these platforms can foster reflection and connection, they also risk enclosing individuals within curated digital environments that prioritise immediacy, emotional gratification, and reward-driven interaction. This presentation examines the emerging phenomenon of digital spirituality through the lens of theological anthropology, particularly the understanding of the human person as *imago Dei*—created for freedom, relationship, and embodied communion. Drawing on key insights from neuroscience and psychology, we examine how digital technologies activate dopaminergic and oxytocinergic systems, thereby fostering connection and intimacy. Yet without the grounding of physical presence and mutual vulnerability, such experiences often lack the depth required for sustained spiritual and ethical transformation. Thus, digital spirituality reveals both its connective promise and its disintegrative risk. By engaging a multidimensional framework of addiction, we aim to evaluate not only the constructive potential of digital practices to foster healing and meaning but also the hidden vulnerabilities they may obscure—unmet existential and relational needs that, if left unaddressed, can give rise to new forms of digital addiction (DA). While digital platforms may serve as extensions of sacred space, they also risk commodifying the transcendent and displacing not only ecclesial authority but also the human capacity for creativity and personal growth in mutual relationship, reducing these to mere algorithmic mediation. We argue that authentic spiritual maturity requires more than the passive consumption of content; it demands embodied, accountable relationships. Only within such contexts can digital tools function as catalysts of genuine transformation rather than instruments of spiritual simulation.

**Key words:** digital spirituality, *imago Dei*, embodiment, behavioural addiction, sacred space

### ***Od zaslonov do duš: možnosti in omejitve digitalne duhovnosti***

V vse bolj digitaliziranem svetu duhovno življenje ni več omejeno na fizične prostore. Virtualne liturgije, molitvene aplikacije, spletne skupnosti in digitalni odmiki zdaj

ponujajo nove načine sodelovanja - dostopne, prilagojene in čustveno odmevne. Čeprav lahko te platforme spodbujajo razmislek in povezanost, pa tudi tvegajo, da bodo posamezniki zaprti v prilagojena digitalna okolja, ki dajejo prednost neposrednosti, čustveni zadovoljivosti in interakciji, ki temelji na nagrajevanju. Ta predstavitev obravnava pojav digitalne duhovnosti skozi prizmo teološke antropologije, zlasti razumevanje človeške osebe kot imago Dei - ustvarjene za svobodo, odnos in utelešeno občestvo. Na podlagi ključnih spoznanj nevroznanosti in psihologije raziskujemo, kako digitalne tehnologije spodbujajo dopaminergične in oksitocinergične sisteme ter tako simulirajo povezanost in intimnost. Vendar brez podlage fizične prisotnosti in vzajemne ranljivosti takšne izkušnje pogosto nimajo globine, ki je potrebna za trajno duhovno in etično preobrazbo. Tako digitalna duhovnost razkriva tako svojo povezovalno obljubo kot tudi tveganje dezintegracije. Z uporabo večdimenzionalnega okvira zasvojenosti želimo oceniti ne le konstruktivni potencial digitalnih praks za spodbujanje zdravljenja in pomena, temveč tudi skrite ranljivosti, ki jih lahko zakrivajo - neizpolnjene eksistencialne in relacijske potrebe, ki lahko, če ostanejo nenadomeščene, povzročijo nove oblike digitalne zasvojenosti (DA). Čeprav digitalne platforme lahko služijo kot razširitev svetega prostora, obstaja tudi nevarnost, da bodo transcendentno spremenile v blago in izpodrinile ne le cerkveno avtoriteto, temveč tudi človeško zmožnost ustvarjalnosti in osebne rasti v medsebojnih odnosih - in jih zreducirale na zgolj algoritemsko posredovanje. Trdimo, da avtentična duhovna zrelost zahteva več kot le pasivno uživanje vsebin; zahteva utelešene, odgovorne odnose. Le v takšnih okvirih lahko digitalna orodja delujejo kot katalizatorji resnične preobrazbe, in ne kot instrumenti duhovne simulacije.

**Ključne besede:** digitalna duhovnost, *imago Dei*, utelešenje, vedenjska odvisnost, sveti prostor

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### ***AI Chatbots Approached Anthropologically: Oracular Cultural Performance***

Generative AI (genAI) chatbots are being used by an increasing number of users for a broader range of tasks, from performing work typically assigned to humans to providing oracular insights. In online discourse, humans' reactions to genAI chatbots evoke a range of attitudes, including alarm, scepticism, amusement, acceptance, and worship. Theological roles projected on AI applications include the notion of ChatGPT-as-God, accessed through a technological channeling of an ever-existent intelligence; oracular object performance roles akin to Magic 8 Ball and the Ouija board; feminised helping oracles; and the Basilisk, a tyrannical overlord specter conjured through a thought experiment in which an AI agent destroyed all who were not dedicated to growing its

power. In this presentation, I interrogate the epistemic performances genAI chatbots enact before their prompting publics, as well as the sociocultural roles and scenarios projected onto the bots through interfaces, responses, and interactions. I discuss my recent study, informed by Seaver's Anthropology of Algorithms, in prompting genAI chatbots ChatGPT, Claude, and DeepSeek to produce short theatrical sketch scripts to prebunk misinformation. I then discuss the roles constructed through these particular chatbot performances and the human and organisational goals they reveal through their altercasting of the prompters. Underlying this work is a methodological study and deployment of genAI chatbots' cultural performances, aimed at illuminating tacit meanings and channelling the heteroglossia at play in large language models branded as artificial intelligence.

**Key words:** generative AI, epistemic performance, large language models, misinformation

### ***Klepetalni roboti z umetno inteligenco z antropološkega vidika: orakuljska kulturna predstava***

Klepetalne robote z generativno umetno inteligenco (genAI) uporablja vse več uporabnikov za vse bolj raznolika opravila, od opravljanja dela, ki je dodeljeno kot človekova odgovornost, do odgovarjanja na prošnje za jasnovidni vpogled. V spletnem diskurzu odzivi ljudi na klepetalne robote genAI vzbujajo različne odzive, vključno z zaskrbljenostjo, skepticizmom, zabavo, sprejemanjem in čaščenjem. Teološke vloge, ki se projicirajo na aplikacije umetne inteligence, vključujejo pojem ChatGPT-kot-Bog, ki je dostopen prek tehnološkega kanaliziranja vedno obstoječe inteligence; vloge orakularnih predmetov, podobnih Magic 8 Ball in Ouija board; feminizirane orakle pomoči; in Baziliska, tiranskega nadvladnega duha, ki je bil ustvarjen z miselnim eksperimentom, v katerem je agent umetne inteligence uničil vse, ki niso bili predani povečevanju njegove moči. V tej predstavitvi se sprašujem o epistemičnih predstavah, ki jih klepetalni roboti genAI uprizarjajo pred svojimi javnostmi, ki jih spodbujajo, ter o družbeno-kulturnih vlogah in scenarijih, ki se projicirajo na robote prek vmesnikov, odzivov in interakcij. Razpravljam o svoji nedavni študiji na podlagi Seaverjeve antropologije algoritmov, v kateri sem klepetalne robote ChatGPT, Claude in DeepSeek spodbudil, da so pripravili kratke gledališke skeče za preprečevanje dezinformacij. Nato razpravljam o vlogah, ki so bile ustvarjene s temi posebnimi predstavami klepetalnikov, ter o človeških in organizacijskih ciljih, ki jih ti razkrivajo s spreminjanjem oddajanja napotkov. Temelj tega dela je metodološko preučevanje in uporaba kulturnih performansov klepetalnih robotov genAI, da bi osvetlili tihe pomene in usmerili heteroglosijo, ki je prisotna v velikih jezikovnih modelih, označenih kot umetna inteligenca.

**Ključne besede:** generativna UI, spoznavno delovanje, veliki jezikovni modeli, dezinformacije

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Nadja Furlan, Science and Research Centre Koper

### ***Emotional Cyborgs and Gendered Experience in Hyperconnected Reality***

Through the lens of theological ecofeminism, the presentation critically analyses the concept of emotional cyborgs and questions how the integration of technology into human emotional experiences can alter individual identities, feelings, and social relationships. Issues of human interaction with affective computing, or artificial emotional intelligence (the general term for machines that mimic human thought and measure, understand, simulate, and respond to human emotions), will be analysed. With advances in artificial intelligence and biotechnology, the boundaries between humans and machines are becoming increasingly blurred, and the concept of the emotional cyborg is emerging as a powerful framework for understanding the evolution of human emotions and connections. This brings us to the question: Will the use of emotional robots lead us to become emotional cyborgs, losing our empathy and humanity? What does the unreflected transfer of negative gender stereotypes to emotional AI mean for humanity? What are the possible consequences of strong intertwinement with the introduction of technologies that enhance emotional responsiveness, such as social robots, AI-driven virtual companions or wearable devices? What kind of relationality is created by the interconnectedness of natural and artificial? This exploration ties into broader socio-cultural themes, including the pursuit of authenticity in a hyper-connected world where digital interactions often overshadow face-to-face relationships. Through the lens of posthumanism and critical ecofeminist theory, this study examines the challenges of the entanglement between human and artificial emotional intelligence, including the possibility of consequent alienation, the decline of emotional intelligence and empathy, and the risks associated with the commodification of human emotions. It also examines how this shift affects contemporary issues, including mental health, social isolation, and community building. Ultimately, the presentation explores the intersection of emotional cyborgs and gendered experiences within hyperconnected realities, reflecting on how these entities challenge and reshape traditional theological understandings of gender, embodiment and relationality. The emotional cyborg—the fusion of human emotional capacities with artificial intelligence—serves as both a mirror and a modifier of social constructions surrounding gender.

**Key words:** emotional cyborgs, theological ecofeminism, emotions, relationality, gender stereotypes

## ***Čustveni kiborgi in izkušnja spola v hiperpovezani resničnosti***

Predstavitev skozi prizmo teološkega ekofeminizma kritično analizira koncept čustvenih kiborgov in se sprašuje, kako lahko vključitev tehnologije v človekove čustvene izkušnje spremeni posameznikove identitete, čustva in družbene odnose. Analizirana bodo vprašanja človekove interakcije z afektivnim računalništvom ali umetno čustveno inteligenco (splošni izraz za stroje, ki posnemajo človeško mišljenje ter merijo, razumejo, simulirajo in se odzivajo na človeška čustva). Z napredkom umetne inteligence in biotehnologije so meje med človekom in strojem vse bolj zabrisane, pojem čustvenega kiborga pa postaja močan okvir za razumevanje razvijajočih se človeških čustev in povezav. To nas pripelje do vprašanj: Ali nas bo uporaba čustvenih robotov spremenila v čustvene kiborge, ki bodo izgubili empatijo in človečnost? Kaj za človeštvo pomeni nereflektiran prenos negativnih spolnih stereotipov na čustveno umetno inteligenco? Kakšne so možne posledice močnega prepletanja z uvajanjem tehnologij, ki povečujejo čustveno odzivnost - kot so socialni roboti, virtualni spremljevalci, ki jih poganja UI, ali nosljive naprave? Kakšno vrsto odnosnosti ustvarja povezanost naravnega in umetnega? To raziskovanje se navezuje na širše družbeno-kulturne teme, vključno z iskanjem pristnosti v hiperpovezanem svetu, v katerem digitalne interakcije pogosto zasenčijo odnose iz oči v oči. Skozi prizmo posthumanizma in kritične ekofeministične teorije ta študija raziskuje izzive prepletenosti človeške in umetne čustvene inteligence, vključno z možnostjo posledične odtujitve, upadom čustvene inteligence in empatije ter tveganji komodifikacije človeških čustev. Raziskuje tudi, kako ta premik vpliva na sodobna vprašanja, kot so duševno zdravje, socialna izolacija in oblikovanje skupnosti. Nazadnje predstavitev raziskuje presečišče čustvenih kiborgov in spolnih izkušenj v hiperpovezanih resničnostih ter razmišlja o tem, kako te entitete izzivajo in preoblikujejo tradicionalna teološka razumevanja spola, utelešenja in odnosnosti. Čustveni kiborg - združitev človeških čustvenih zmožnosti z umetno inteligenco - služi kot ogledalo in spreminjevalec družbenih konstrukcij o spolu.

**Ključne besede:** čustveni kiborgi, teološki ekofeminizem, čustva, relacijskost, spolni stereotipi

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**Roman Globokar**, Faculty of Theology, University of Ljubljana

### ***Experiencing Transcendence and Mortality in the Digital Age***

In our discussion, we will explore the extent to which modern digital technology is influencing the human understanding of transcendence and mortality. The transhumanist quest for immortality, which modern digital technologies are designed to help people achieve, is changing the existing relationship between people's awareness

of their own mortality and their longing for eternity. Many see humanity's awareness of its finitude and its longing to transcend it as the defining characteristic of the human species in relation to other living beings. We will take Hans Jonas' reflections on the burden and blessing of mortality and on the special nature of human beings, which results from their structure as living organisms, as a starting point for our exploration. For Jonas, the living organism is a paradigm of being that presupposes a constant exchange of matter and the subject's freedom for its existence. Death is always on the horizon of human existence. Death and life presuppose each other and make each other possible. Without death, there is no new life. Jonas's existentialist analysis of being will serve as a compass to help us master the challenges of today's digital age. Only by accepting one's mortality and finitude can one embark on the search for one's true transcendence, which does not imply everlasting persistence in this world or the continuation of "consciousness" in a virtual (digital) reality, but actual immortality in a new, transcendent mode of being.

**Key words:** transcendence, mortality, eternity, finitude, transhumanism, digital technology

### ***Doživljanje transcendence in umrljivosti v digitalni dobi***

V naši razpravi bomo ugotavljali, v kolikšni meri sodobna digitalna tehnologija spreminja človeško pojmovanje transcendence in smrtnosti. Transhumanistično prizadevanje za nesmrtnost, ki naj bi ga sodobne digitalne tehnologije pomagale doseči, spreminja obstoječe razmerje med človekovim zavedanjem lastne smrtnosti in njegovim hrepenenjem po večnosti. Mnogi človekovo zavedanje o svoji končnosti in hrepenenje po njenem preseganju vidijo kot posebnost človeške vrste v odnosu do drugih živih bitij. Za izhodišče našega raziskovanja bomo vzeli razmišljanja Hansa Jonasa o bremenu in blagoslovu smrtnosti ter o posebni naravi človeka, ki izhaja iz njegove strukture kot živega organizma. Za Jonasa je živi organizem paradigma bivanja, ki za svoj obstoj predpostavlja stalno izmenjavo snovi in svobodo subjekta. Smrt je vedno na obzorju človeškega obstoja. Smrt in življenje predpostavljata drug drugega in omogočata drug drugega. Brez smrti ni novega življenja. Jonasova eksistencialistična analiza bivanja nam bo služila kot kompas, ki nam bo pomagal obvladati izzive današnje digitalne dobe. Le s sprejetjem lastne smrtnosti in končnosti se lahko lotimo iskanja svoje resnične transcendence, ki ne pomeni večnega vztrajanja v tem svetu ali nadaljevanja „zavesti“ v virtualni (digitalni) resničnosti, temveč dejansko nesmrtnost v novem, transcendentnem načinu bivanja.

**Ključne besede:** transcendenca, smrtnost, večnost, končnost, transhumanizem, digitalna tehnologija

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## ***In the Beginning Was the Word. The Challenges of Digitising Language***

The rise of artificial intelligence, particularly in the form of large language models (LLMs), has, for the first time, enabled the mathematisation of natural human language. This development marks not only a significant step in the ongoing evolution of modern science, which owes much of its success to the translation of reality into mathematical structures, but also a profound shift in how humans understand themselves. Since ancient Greek philosophy, humans have defined themselves as "beings that have logos" – that is, beings that possess language, reason, and meaning. This article explores language not just as an external tool, but as a core aspect of human existence: we are what we understand ourselves to be, and that understanding is shaped within the horizon of language. The digitisation of language through AI is not simply creating a powerful new tool; it is altering the very framework through which humans perceive language and, by extension, their understanding of themselves. To protect human identity from being completely subsumed by mathematical and digital rationality, the article proposes a return to the biblical tradition, which embeds language in a personal and ethical context—a necessary counterbalance to the risks of complete digital assimilation.

**Key words:** language, artificial intelligence, natural language processing, phenomenology, logos, mathematisation

### ***V začetku je bila beseda. Izzivi digitalizacije jezika***

Razvoj umetne inteligence, zlasti v obliki velikih jezikovnih modelov (LLM), je prvič omogočil matematizacijo naravnega človeškega jezika. Ta razvoj ne pomeni le pomembnega koraka v nenehnem razvoju sodobne znanosti, ki svoj uspeh v veliki meri dolguje prevajanju stvarnosti v matematične strukture, temveč tudi globok premik v razumevanju samega človeka. Že od starogrške filozofije dalje se človeka opredeljuje kot „bitje, ki ima logos“ - jezik, razum in pomen. V tem članku jezik ni obravnavan le kot zunanje orodje, temveč kot osrednji vidik človekovega obstoja: smo to, kar razumemo, da smo, in to razumevanje se oblikuje v obzorju jezika. Digitalizacija jezika s pomočjo umetne inteligence ne ustvarja le močnega novega orodja, temveč spreminja sam okvir, v katerem ljudje dojemajo jezik in s tem tudi svoje razumevanje samega sebe. Da bi obvarovali človekovo identiteto pred popolno prevlado matematično-digitalne racionalnosti, članek predlaga vrnitev k svetopisemskemu izročilu, ki jezik umešča v osebni in etični kontekst, kar predstavlja nujno protiutež tveganjem popolne digitalne asimilacije.

**Ključne besede:** jezik, umetna inteligenca, procesiranje naravnega jezika, fenomenologija, logos, matematizacija

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**David Kraner**, Faculty of Theology, University of Ljubljana

### ***Artificial Intelligence in Education: Between Promises of Progress and the Pitfalls of Alienation***

The integration of artificial intelligence (AI) into the educational process is becoming increasingly relevant and inevitable, raising essential questions about its impact on the quality of teaching and learning. This paper examines the advantages, drawbacks, and challenges faced by educators in applying AI in modern learning environments. Identified benefits include personalised learning, clarification of complex concepts, increased student engagement, and support in preparing educational materials. Conversely, concerns emerge regarding the accuracy of information, the risk of plagiarism, dependence on technology, and the erosion of interpersonal interaction. Research indicates that successful AI integration requires teachers' professional competence, adequate infrastructure, and critical reflection on ethical dimensions. This paper focuses on the key question of whether thoughtfully implemented AI can contribute to improved learning outcomes without compromising the human aspect of education. Based on a literature review and an analysis of current practices, it provides recommendations for the meaningful, safe, and inclusive use of AI in educational settings.

**Key words:** artificial intelligence, educational process, learning technologies, ethical challenges, teacher professional development

### ***Umetna inteligenca v izobraževanju: med obljubami napredka in pastmi odtujenosti***

Vključevanje umetne inteligence (UI) v pedagoški proces postaja vse bolj aktualno in neizogibno, kar odpira številna vprašanja glede njenega vpliva na kakovost poučevanja in učenja. Prispevek obravnava prednosti, slabosti in izzive, s katerimi se soočajo vzgojno-izobraževalni delavci pri uporabi UI v sodobnem učnem okolju. Med ugotovljenimi prednostmi izstopajo personalizacija učenja, razlaga kompleksnih pojmov, večja angažiranost študentov ter podpora pri pripravi učnih vsebin. Po drugi strani se pojavljajo pomisleki glede točnosti informacij, tveganja plagiatorstva, odvisnosti od tehnologije ter izgube medosebnega stika. Raziskave kažejo, da je za uspešno integracijo UI nujna strokovna usposobljenost učiteljev, ustrezna infrastruktura in kritična refleksija o etičnih vidikih. Prispevek se osredotoča na ključno vprašanje, ali lahko premišljena uporaba UI prispeva k boljšim učnim izidom, ne da bi pri tem ogrozila

humani vidik izobraževanja. Na podlagi pregleda literature in analize obstoječih praks ponuja priporočila za smiselno, varno in vključujočo rabo UI v pedagoški praksi.

**Ključne besede:** umetna inteligenca, pedagoški proces, tehnološki pripomočki, etični izzivi izobraževanje učiteljev

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**Blaž Lenarčič**, Science and Research Centre Koper

### *Another Link in the Wall: How Digital Tech Transforms Social Ties*

The paper examines the evolving nature of social ties in an era increasingly defined by digital technology. Traditionally rooted in physical proximity and shared spaces, social connections have undergone a significant transformation, extending beyond local communities to global networks. The spread of digital communication platforms has redefined the geography of social interaction, enabling relationships to flourish across vast distances and cultural boundaries. One major consequence of this shift is the change in the size and structure of social networks. Digital tools allow individuals to maintain larger networks of weak ties while simultaneously challenging the depth and intimacy of strong, close relationships. This development raises critical questions about the quality of social connections in contemporary society. Are we more connected—or merely more networked? The characteristics of social ties today are increasingly mediated by digital presence. From messaging apps and social media to virtual spaces and AI companions, the boundaries between public and private, presence and absence, are blurred. The question of presence — what it means to “be there” for someone in a digital context — is central to understanding the evolving emotional and social labour involved in maintaining relationships. Presence can now be asynchronous, ambient, and even symbolic, reshaping how commitment, care, and availability are signalled. By unpacking these shifts, this paper contributes to broader discussions in digital sociology and media studies, offering a critical lens on how technology mediates the most fundamental aspects of human connection.

**Key words:** social networks, digital communication, social ties, digital sociology

### *Še en člen v zidu: kako digitalna tehnologija spreminja družbene vezi*

Članek raziskuje spreminjajočo se naravo družbenih vezi v dobi, ki jo vse bolj oblikuje digitalna tehnologija. Družbene vezi, ki so tradicionalno temeljile na fizični bližini in skupnih prostorih, so se močno spremenile in presegajo lokalne skupnosti ter se širijo v

globalna omrežja. Širjenje digitalnih komunikacijskih platform je na novo opredelilo geografijo družbenih interakcij in omogočilo razcvet odnosov prek velikih razdalj in kulturnih meja. Ena od glavnih posledic te spremembe je sprememba velikosti in strukture družbenih omrežij. Digitalna orodja posameznikom omogočajo, da vzdržujejo večja omrežja šibkih vezi, hkrati pa izzivajo globino in intimnost močnih, tesnih odnosov. Ta razvoj sproža kritična vprašanja o kakovosti družbenih povezav v sodobni družbi. Ali smo bolj povezani ali zgolj bolj omreženi? Značilnosti družbenih vezi danes vse bolj posreduje digitalna prisotnost. Od aplikacij za sporočanje in družbenih medijev do virtualnih prostorov in spremljevalcev z umetno inteligenco, povsod so meje med javnim in zasebnim, prisotnostjo in odsotnostjo zabrisane. Vprašanje prisotnosti - kaj pomeni „biti tam“ za nekoga v digitalnem kontekstu - je osrednjega pomena za razumevanje spreminjajočega se čustvenega in družbenega dela, povezanega z ohranjanjem vezi. Prisotnost je zdaj lahko asinhrona, ambientalna in celo simbolna, kar spreminja način sporočanja zavezanosti, skrbi in razpoložljivosti. Z razgrnitvijo teh sprememb ta članek prispeva k širšim razpravam v digitalni sociologiji in medijskih študijah ter ponuja kritično luč o tem, kako tehnologija posreduje najbolj temeljne vidike človeške povezanosti.

**Ključne besede:** družbena omrežja, digitalna komunikacija, družbene vezi, digitalna sociologija

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**Octavian M. Machidon**, Faculty of Computer and Information Science, University of Ljubljana

### ***Shaped by the Machine, Saved by the Heart: An Antidote to Digital Disincarnation***

In the age of artificial intelligence, we are not only automating tasks—we are gradually automating ourselves. As AI shapes the world through utility, optimisation, and prediction, it simultaneously reshapes the human person, fostering a cultural shift from relational depth to transactional efficiency. This transformation marks not just a technological evolution, but an anthropological rupture: what Pope Francis has prophetically identified as a "crisis of love." Emerging data now confirms this trajectory, with studies linking exposure to automation and AI with measurable declines in religiosity and spiritual practice. This paper interprets such trends through the lens of what might be called digital disincarnation—the estrangement of the human person from embodiment, vulnerability, and interpersonal presence. As we become more interfaced and efficient, we risk becoming less incarnate: less capable of forming deep relationships, moral discernment, and spiritual encounters. In this context, Pope Francis's encyclical *Dilexit Nos* offers a profoundly theological and anthropological response. It reclaims the heart, particularly the Sacred Heart of Jesus, as the locus of

truth, memory, communion, and divine love. Far from sentimentalism, the Sacred Heart emerges as an antidote to algorithmic reductionism —a symbol not only of God's love but also of what it means to be truly human. Through this encyclical, the Church calls us back from a data-driven identity to a personal vocation, from algorithmic prediction to a grace-filled freedom, from disincarnate efficiency to embodied love. This presentation explores *Dilexit Nos* as a response to the silent spiritual crisis of the digital age. It proposes that only a return to the heart can redeem our relational, incarnate humanity.

**Key words:** artificial intelligence, digital disincarnation, sacred heart, relationality, Catholic anthropology

## ***Oblikovan s strojem, rešen s srcem: protistrup za digitalno raztelesenje***

V dobi umetne inteligence ne avtomatiziramo le nalog, temveč postopoma avtomatiziramo tudi sami sebe. Medtem ko umetna inteligenca oblikuje svet s pomočjo uporabnosti, optimizacije in napovedovanja, hkrati preoblikuje tudi človeka in spodbuja kulturni premik od globine odnosov k učinkovitosti transakcij. Ta preobrazba ne zaznamuje le tehnološke evolucije, temveč tudi antropološki prelom: to, kar je papež Frančišek preroško opredelil kot „krizo ljubezni“. To potrjujejo tudi novi podatki, saj študije povezujejo izpostavljenost avtomatizaciji in umetni inteligenci z merljivim upadom religioznosti in duhovnih praks. V tem prispevku te trende razlagamo skozi prizmo tega, kar bi lahko imenovali digitalna disinkarnacija - odtujitev človeške osebe od utelešenja, ranljivosti in medosebne prisotnosti. Ker postajamo vse bolj povezani in učinkoviti, tvegamo, da bomo postali manj utelešeni: manj sposobni globokih odnosov, moralnega razločevanja in duhovnega srečanja. V tem kontekstu enciklika *Dilexit Nos* papeža Frančiška ponuja globok teološki in antropološki odgovor. V njej je srce, še posebej Jezusovo Srce, ponovno izpostavljeno kot kraj resnice, spomina, občestva in božje ljubezni. Daleč od sentimentalizma se Sveto srce kaže kot protiutež algoritmičnemu redukcionizmu: simbol ne le Božje ljubezni, temveč tudi tega, kaj pomeni biti resnično človek. S to encliko nas Cerkev poziva, naj se vrnemo od identitete, ki temelji na podatkih, k osebni poklicanosti, od algoritmičnega predvidevanja k milosti polni svobodi, od utelešene učinkovitosti k utelešeni ljubezni. Predstavitev obravnava *Dilexit Nos* kot odgovor na tiho duhovno krizo digitalne dobe in predlaga, da lahko le vrnitev k srcu odreši našo odnosno, utelešeno človeškost.

**Ključne besede:** umetna inteligenca, digitalno raztelesenje, sveto srce, relacijskost, katoliška antropologija

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**Jonas Miklavčič**, Faculty of Theology, University of Ljubljana

### ***The New Escape: Reality, Virtuality, and Religious Experience***

This paper addresses the assumption that virtuality is problematic because it is less real. Instead, it argues that virtuality has become unbearable precisely because it has become too real—too responsive, too present, too performative, and too permanent. Rather than offering a space of escape, the virtual now constitutes an inescapable environment of continuous feedback, exposure, and measurement. In response, a growing cultural movement is emerging toward what is framed as the “real world”: nature, silence, and slowness. However, this so-called real world is no longer an autonomous or ontologically distinct domain. It is shaped and mediated through digital imaginaries, functioning as an aesthetic and symbolic extension of the virtual — a curated experience of rest through contrast. The paper proposes that this search is not accidental: the type of experience people intuitively seek in their retreat from the digital structurally corresponds to what has historically been understood as religious experience.

**Key words:** reality, virtuality, religious experience, escapism, digital culture

### ***Novi beg: resničnost, virtualnost in religijska izkušnja***

Članek naslavlja predpostavko, da je virtualnost problematična, ker je manj resnična. Namesto tega trdi, da je virtualnost postala neznosna prav zato, ker je postala preveč realna - preveč odzivna, preveč prisotna, preveč performativna in preveč trajna. Namesto da bi virtualnost ponujala prostor pobega, zdaj predstavlja neizogibno okolje nenehnih povratnih informacij, izpostavljenosti in merjenja. Kot odgovor na to se v kulturi pojavlja vse večje gibanje k tistemu, kar je opredeljeno kot „resnični svet“: k naravi, tišini in počasnosti. Vendar ta tako imenovani resnični svet ni več avtonomno ali ontološko ločeno področje. Oblikujejo in posredujejo ga digitalni imaginariji, ki delujejo kot estetski in simbolni podaljšek virtualnega - urejena izkušnja počitka s pomočjo kontrasta. Članek predlaga, da to iskanje ni naključno: vrsta izkušnje, ki jo ljudje intuitivno iščejo v svojem umiku od digitalnega, strukturno ustreza nekaterim vidikom tistega, kar je bilo v preteklosti razumljeno kot religiozna izkušnja.

**Ključne besede:** resničnost, virtualnost, religijska izkušnja, eskapizem, digitalna kultura

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**Iva Nežič Glavica**, Faculty of Theology, University of Ljubljana

## ***Between the Screen and the Adolescent: Catechesis as a Place of Hope in Times of Online Violence***

Online violence is an increasingly common phenomenon among young people and has a significant impact on their mental health, bringing with it the risk of depression, anxiety, social isolation, etc. Social support from family, school, and the wider community, including the Church, has proven to be an important protective factor. In the context of catechesis, it is therefore important to develop approaches that will support young people in strengthening their inner strength and resilience. The New Directory for Catechesis emphasises that catechesis is at the service of people's lives. It must address the individual, in our case, the young person and their specific experiences. Today's young people are marked by psychological, social, and cultural dimensions that pose new challenges for catechetical approaches. In this regard, youth catechesis can follow the PERMA model (positive emotions, engagement, relationships, meaning, achievements), which promotes a quality and meaningful life. It is essential that, in addition to strengthening their personal faith experience, young people are encouraged to develop an optimistic attitude, which can protect them from mental distress. In the digital world, the task of catechesis is to foster a personal experience of faith, authentic relationships, and active co-creation of online content, while thoughtfully incorporating Information and Communication Technology (ICT), which should support and not replace the living experience of community and faith. This approach enables young people to translate their faith into concrete life and act responsibly in society and the Church.

**Key words:** online violence, adolescent, New Directory for Catechesis, PERMA model

## ***Med zaslonom in mladostnikom: kateheza kot prostor upanja v času spletnega nasilja***

Spletno nasilje je vse pogostejši pojav med mladostniki in pomembno vpliva na njihovo duševno zdravje – prinaša tveganje za depresijo, anksioznost, socialno izolacijo ... Socialna podpora družine, šole in širše skupnosti, kamor spada tudi Cerkev, se izkazuje kot pomemben zaščitni dejavnik. V okviru kateheze je tako pomembno razvijati pristope, ki bodo mladostnika podpirali pri krepitvi notranje moči in odpornosti. Novi *Pravilnik za katehezo* poudarja, da je kateheza v službi življenja ljudi. Nagovarjati mora konkretnega človeka, v našem primeru mladostnika in njegove izkušnje. Današnji mladostniki so zaznamovani s psihološkimi, družbenimi, kulturnimi razsežnostmi, ki postavljajo katehetske pristope pred nove izzive. Pri tem se lahko kateheza mladostnikov zgleduje po modelu PERMA (prijetna čustva, zavzetost, odnosi, smisel, dosežki), ki spodbuja kakovostno in smiselno življenje. Pomembno je, da, poleg krepitve osebne izkušnje vere, mladim pomaga ojačati optimistično držo, ki je lahko varovalo pred duševnimi stiskami. V digitalnem svetu je naloga kateheze spodbujati osebno izkušnjo vere, pristne odnose in aktivno soustvarjanje spletnih vsebin, obenem

pa premišljeno vključevanje IKT-ja, ki naj podpira, in ne nadomešča živo izkušnjo skupnosti in vere. Tak pristop mladim omogoča, da vero prenesejo v konkretno življenje in odgovorno delujejo v družbi ter Cerkvi.

**Ključne besede:** spletno nasilje, mladostnik, Pravilnik za katehezo, model PERMA

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**Nenad Palac**, Catholic Faculty of Theology, University of Split

### ***Croatian Religious Teachers' Trust in Artificial Intelligence***

Artificial Intelligence (hereafter: AI) and AI-based tools have become an integral part of modern society and are increasingly being implemented in the educational system, both among teachers and students. This paper analyses the attitudes and trust of Croatian religious education teachers towards the application of AI tools in everyday life and in Catholic religious education classes. The empirical research was conducted through a survey among 1,400 religious education teachers gathered in the Facebook group "Školski vjeronauk – Vjeroučitelji" (Eng. Religious Education in School – Religious Education Teachers, hereafter: ŠVV), with 205 participants (14.43%) anonymously completing the questionnaire in February 2025. The results indicate an ambivalent attitude of religious education teachers towards AI. Despite their limited knowledge of AI, they still recognise its potential. At the same time, they express a certain level of caution, particularly regarding the generation and processing of religious content. However, they ultimately do not fear that these tools will replace them in the future. The primary concern of religious education teachers is the potential reduction of the interpersonal dimension of teaching, emphasising the need for more straightforward ethical guidelines in integrating AI tools into the educational system.

**Key words:** artificial intelligence, religious education teachers, Catholic religious education, trust

### ***Zaupanje hrvaških učiteljev verouka v umetno inteligenco***

Umetna inteligenca (v nadaljevanju: UI) in orodja, ki temeljijo na UI, so postali sestavni del sodobne družbe in se vse bolj uveljavljajo v izobraževalnem sistemu, tako pri učiteljih kot pri učencih. V prispevku analiziramo stališča in zaupanje hrvaških učiteljev verske vzgoje do uporabe orodij UI v vsakdanjem življenju in pri pouku katoliške verske vzgoje. Empirična raziskava je bila izvedena z anketo med 1400 učitelji verske vzgoje, zbranimi v Facebook skupini „Školski vjeronauk - Vjeroučitelji“ (angl. Religijska vzgoja v šoli - učitelji verske vzgoje, v nadaljnjem besedilu: učitelji verske vzgoje, angl: ŠVV), pri čemer je februarja 2025 vprašalnik anonimno izpolnilo 205 udeležencev (14,43 %). Rezultati kažejo na ambivalenten odnos učiteljev verske vzgoje

do UI. Kljub omejenemu poznavanju UI se še vedno zavedajo njenega potenciala. Hkrati izražajo določeno stopnjo previdnosti, zlasti glede ustvarjanja in obdelave verskih vsebin, čeprav se navsezadnje ne bojijo, da jih bodo ta orodja v prihodnosti nadomestila. Glavna skrb učiteljev verske vzgoje je morebitno zmanjšanje medosebne razsežnosti poučevanja, pri čemer poudarjajo potrebo po jasnejših etičnih smernicah pri vključevanju orodij umetne inteligence v izobraževalni sistem.

**Ključne besede:** umetna inteligenca, učitelji verouka, katoliška religijska vzgoja, zaupanje

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**Erika Prijatelj**, Faculty of Theology, University of Ljubljana/Hellenic College Holy Cross, USA

### ***AI in Mental Health: Fostering Virtue-Based Interventions for Holistic Well-Being***

In an era when artificial intelligence (AI) is rapidly reshaping mental health care, this presentation offers a critical and constructive response from a Christian perspective. Rather than viewing AI solely as a tool for emotional regulation or behavioural tracking, it explores how virtue-based interventions—rooted in Christian anthropology and ethics—can shape a more holistic vision of well-being, one that integrates body, mind, and spirit. As AI becomes increasingly capable of simulating empathy and guiding self-help practices, urgent questions arise: Can a machine truly support the moral and spiritual development of an individual? Can it foster selflessness, humility, or a more profound openness to grace? This presentation suggests that while AI can assist in promoting habits aligned with mental wellness, it cannot replace the relational, grace-filled process of metanoia—the ongoing conversion of heart central to Christian life. Grounded in theological tradition and contemporary mental health discourse, the presentation examines the promise and peril of AI through the lens of virtue ethics. It proposes a model in which AI serves—not substitutes—the human journey toward holiness, emphasising that true healing involves not just knowing oneself but becoming more fully united with God and others. By bringing together technology, theology, and psychology, this presentation invites a timely and necessary conversation: How can we utilise AI not only to optimise life, but also to sanctify it?

**Key words:** artificial intelligence, virtue-based interventions, holistic well-being, Christian anthropology, metanoia

## ***Umetna inteligenca v duševnem zdravju: spodbujanje na vrlinah temeljčih ukrepov za celostno dobro počutje***

V dobi, ko umetna inteligenca (AI) hitro preoblikuje skrb za duševno zdravje, ta predstavitev ponuja kritičen in konstruktiven odziv s krščanskega vidika. Namesto da bi na umetno inteligenco gledali zgolj kot na orodje za uravnavanje čustev ali sledenje vedenju, raziskuje, kako lahko intervencije, ki temeljijo na krepostih in imajo korenine v krščanski antropologiji in etiki, oblikujejo bolj celostno vizijo dobrega počutja, ki združuje telo, um in duha. Ker je umetna inteligenca vse bolj sposobna simulirati empatijo in voditi prakse samopomoči, se pojavljajo nujna vprašanja: Ali lahko stroj resnično podpira moralno in duhovno rast osebe? Ali lahko spodbuja nesebičnost, ponižnost ali globljo odprtost za milost? Ta predstavitev predlaga, da umetna inteligenca sicer lahko pomaga pri spodbujanju navad, skladnih z duševnim zdravjem, vendar ne more nadomestiti odnosnega, milosti polnega procesa metanoia - nenehnega spreobrnjenja srca, ki je osrednjega pomena za krščansko življenje. Predstavitev temelji na teološkem izročilu in sodobnem diskurzu o duševnem zdravju, obljubo in nevarnost umetne inteligence pa obravnava skozi prizmo etike kreposti. Predlaga model, v katerem umetna inteligenca služi - in ne nadomešča - človekovi poti k svetosti, pri čemer poudarja, da pravo ozdravljenje ne vključuje le spoznavanja samega sebe, temveč tudi popolnejšo povezanost z Bogom in drugimi. S povezovanjem tehnologije, teologije in psihologije ta predstavitev vabi k pravočasnemu in potrebnemu pogovoru: Kako lahko umetno inteligenco uporabimo ne le za optimizacijo življenja, temveč tudi za njegovo posvečenje?

**Ključne besede:** umetna inteligenca, na vrlinah temelječi ukrepi, celostno dobro počutje, krščanska antropologija, metanoia

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**Andrej Šegula**, Faculty of Theology, University of Ljubljana

### ***Opportunities, Challenges and Risks of Algorithms in Pastoral Care***

The impact of artificial intelligence on pastoral care is a theme that explores how digital platforms and algorithms are changing religious life. Artificial intelligence (AI) makes religious content more accessible through social networks, websites, and apps, which can increase engagement among believers. Algorithms tailor content according to user preferences, leading to a more personalised experience. The primary challenge of using algorithms in pastoral care is to facilitate better engagement among the faithful. Algorithms can help create content that is more relevant to individuals, increasing their engagement and interaction with faith communities. For example, tailored sermons, religious events and prayers can better address the specific needs and interests of

believers. The risk of algorithms in pastoral care, however, is the loss of personal contact. Digital platforms can reduce face-to-face contact between believers and religious leaders, which is crucial for building strong communities. Additionally, algorithms can limit exposure to diverse perspectives by tailoring content based on a user's past interactions. This can lead to information closure, where believers are not exposed to a broader spectrum of religious and moral perspectives. In this context, it is also worth mentioning the influence of influencers in pastoral care, which can be positive as they can disseminate religious content and connect the community. However, there is also a danger of becoming too influential and manipulative. Algorithms and personalisation are a double-edged sword. Tailoring content to users' preferences can lead to better engagement, but it also limits exposure to different views. Believers can become trapped in bubbles where they are only exposed to content that confirms their existing beliefs, limiting their perspective. A look to the future suggests that AI can become a valuable aid and opportunity in pastoral care. AI can help to analyse the needs of believers, create personalised content and improve communication within faith communities. However, it is crucial to maintain a balance between digital interaction and personal contact to avoid losing the human warmth and connection that is the foundation of religious life.

**Key words:** artificial intelligence, digital platform, pastoral care, influencers, religious life, believers

### ***Priložnosti, izzivi in tveganja algoritmov v pastoralni***

Vpliv umetne inteligence na pastoralo je tema, ki raziskuje, kako digitalne platforme in algoritmi spreminjajo versko življenje. Umetna inteligenca (UI) omogoča večjo dostopnost verskih vsebin preko družbenih omrežij, spletnih strani in aplikacij, kar lahko poveča angažiranost vernikov. Algoritmi prilagajajo vsebine glede na uporabnikove preference, kar vodi do bolj personalizirane izkušnje. Osnovni izziv uporabe algoritmov v pastoralni je priložnost za boljšo angažiranost vernikov. Algoritmi lahko pomagajo pri ustvarjanju vsebin, ki so bolj relevantne za posameznika, kar povečuje njihovo vključenost in interakcijo z verskimi skupnostmi. Na primer, prilagojene pridige, verski dogodki in molitve lahko bolje nagovorijo specifične potrebe in interese vernikov. Tveganje algoritmov v pastoralni pa je izguba osebnega stika. Digitalne platforme lahko zmanjšajo neposreden stik med verniki in verskimi voditelji, kar je ključno za gradnjo močnih skupnosti. Poleg tega algoritmi lahko omejijo izpostavljenost različnim pogledom, saj prilagajajo vsebine glede na pretekle interakcije uporabnika. To lahko vodi do informacijske zaprtosti, kjer verniki niso izpostavljeni širšemu spektru verskih in moralnih perspektiv. V tem kontekstu je dobro omeniti tudi spletne vplivneže in njihov vpliv v pastoralni, ki je lahko pozitiven, saj lahko širijo verske vsebine in povezujejo skupnost. Vendar pa obstaja tudi nevarnost, da postanejo preveč vplivni in manipulativni. Algoritmi in personalizacija predstavljajo dvorezni meč. Prilagajanje vsebin glede na preference uporabnikov lahko vodi do boljše angažiranosti,

vendar hkrati omejuje izpostavljenost različnim pogledom. Verniki lahko postanejo ujeti v mehurčke, kjer so izpostavljeni le tistim vsebinam, ki potrjujejo njihova obstoječa prepričanja. Pogled v prihodnost kaže, da umetna inteligenca lahko postane pomembna pomoč in priložnost v pastoralni. UI lahko pomaga pri analizi potreb vernikov, ustvarjanju prilagojenih vsebin in izboljšanju komunikacije znotraj verskih skupnosti. Vendar je ključnega pomena, da se ohrani ravnotežje med digitalno interakcijo in osebnim stikom, da se prepreči izguba človeške topline in povezanosti, ki je temelj verskega življenja.

**Ključne besede:** umetna inteligenca, digitalna platforma, pastoralna, influencerji, versko življenje, verniki

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### ***Technological Salvation: Neuralink's Campaign Through the Lens of Religious Symbolism***

This paper examines Neuralink's public campaign and promotional strategies through the lens of religious symbolism. Neuralink presents its brain-computer interface (BCI) technology as a revolutionary medical advancement, claiming it can restore physical abilities and significantly enhance human cognition. The central argument is that Neuralink's marketing model incorporates elements of religious discourse, particularly echoing the image of the Christian God, the God of the New Testament. By analysing these symbolic parallels, the paper argues that Neuralink offers a form of technological salvation that distinguishes it within a crowded field of emerging neurotechnologies.

**Key words:** Neuralink, religious symbolism, marketing model, Christian God, technological salvation

### ***Tehnološka odrešitev: kampanja podjetja Neuralink skozi prizmo verske simbolike***

Ta članek obravnava javno kampanjo in promocijske strategije družbe Neuralink skozi prizmo verskega simbolizma. Neuralink svojo tehnologijo vmesnika možgani-računalnik (BCI) predstavlja kot revolucionarni napredek v medicini in trdi, da lahko obnovi telesne sposobnosti in znatno izboljša človeško kognicijo. Osrednji argument je, da Neuralinkov tržni model vključuje elemente verskega diskurza, zlasti v odzvanjanju podobe krščanskega Boga - Boga iz Nove zaveze. Z analizo teh simbolnih vzporednic članek trdi, da Neuralink ponuja obliko tehnološke odrešitve, s katero se lahko razlikuje na natrpanem področju nastajajočih nevrotehnologij.

**Ključne besede:** Neuralink, religijski simbolizem, marketinški model, krščanski Bog, tehnološko odrešenje

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### ***Conditions of Possibility for Faith in the Age of Digital Textuality***

It seems that faith, as an expression of deep inner devotion, something that transcends external trends and events, is structured in a similar way to how it was in biblical times. But our access to truth is conditioned by the concreteness of modern, high-tech existence. Its symbolic dimension appears through completely different semantic formations than those of not so long ago. Technology determines not only the meanings with which we define ourselves, but also our processes of subjectivation, the way we understand ourselves and form identities. In this way, it determines much more than just cognitive horizons; it also completely shapes us as cognitive beings committed to the pursuit of truth. A relation to unconditionality characterises the enigmatic phenomenon of faith, appears as fidelity to the unconditional, total character of truth, and in this respect seems to stand in complete contrast to the relations and actions that prevail in today's virtual realities. The paper will therefore examine the factors that determine how otherness is addressed in the digital age, how information can be attributed authenticity, and how something can ultimately appear as truth in the digital world.

**Key words:** technology, truth, unconditional, faith, textuality

### ***Pogoji možnosti vere v dobi digitalne tekstualnosti***

Zdi se, da je vera kot izraz globoke notranje predanosti nekaj, kar presega zunanje trende in dogajanje ter je tudi danes strukturirana zelo podobno kot npr. v bibličnih časih. Toda naš dostop do resnice je pogojen s konkretnostjo sodobne eksistence, ki je visoko tehnologizirana, njena simbolna razsežnost nastopa preko povsem drugačnih pomenskih tvorb kot še nedavno. Tehnologija pa ne določa le pomenov, do katerih se opredeljujemo, temveč določa tudi naše subjektivizacijske procese, način, kako se samorazumevamo in tvorimo identitete. S tem pa seveda določa precej več kot le spoznavne horizonte, v celoti namreč oblikuje tudi nas kot spoznavajoča bitja, zavezana resnici. Prispevek bo na primeru vere, ki je, za razliko od odnosov in dejanj v sodobnih virtualnih resničnostih, zaznamovana z brezpogojnostjo in nastopa kot vera v brezpogojni, totalni značaj resnice, preučil načine, kako se človek digitalne dobe nanaša na drugost, kako v tehnostnanstvenem kontekstu nastopa status verodostojnosti in, v končni fazi, kaj je resnica v digitalnem svetu.

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### ***Human Intelligence, Whether Natural or Artificial, Is on the Way to Destroy the Relationship with God Again!?***

Artificial intelligence is considered by many to be omnipotent, omnipresent, omniscient and living among the clouds, so to speak, surpassing even human comprehension, even though we created it ourselves. Increasingly, we turn to this system for our everyday needs, for it can help us in times of illness, uncertainty, ignorance and helplessness. It can predict the future and even world conflicts. Our lives increasingly depend on it. Although we speak of artificial, machine and other intelligences, which would devalue them, at least linguistically, artificial intelligence is increasingly taking on the role of man's irreplaceable partner, even the role of God. Many, including the creators of artificial intelligence, are increasingly warning against this Unknown and Almighty. Our question is where there is still room for the God of Christian Revelation, and, above all, what relationship the believer still has with the revealed God. According to the teachings of the Church and the living tradition of the Magisterium, Revelation has authority over the image of God. In the age of digital culture, this authority, as we know it from the history of the Church, is being called into question. The Church's magisterium is actively responding to the emergence of artificial intelligence. It is limited to ethical, political and pedagogical questions. We will ask ourselves how the perception of relationships in the community of believers is changing for a kind of classical believer involved in an active Christian community. In doing so, it is essential to clarify what the fundamental Christian message is to respond meaningfully to the challenges posed by AI. By seeking soundness and a redemptive openness, we will also be better able to guide contemporary proclamation and life in the Christian communion.

**Key words:** artificial intelligence, God, belief, religious community, Christianity, authority, experience

### ***Človeška inteligenca, naravna ali umetna, je na poti, da zopet uniči odnos z Bogom?***

Umetno inteligenco mnogi smatrajo za vsemogočno, vseprisotno, vsevedno in tako rekoč bivajočo med oblaki, nekaj, kar celo presega človeško zmožnost razumevanja, čeprav smo jo sami ustvarili. K temu sistemu se vedno bolj zatekamo v vsakdanjih potrebah, saj nam lahko pomaga v boleznih, negotovosti, nevednosti in nemoči. Lahko napoveduje prihodnost in celo svetovne konflikte. Od nje je vedno bolj odvisno naše življenje. Čeprav govorimo o umetni, strojni in še kakšni inteligenci, kar bi to vsaj

jezikovno razvrednotilo, umetna inteligenca vedno bolj prevzema vlogo človekovega nenadomestljivega partnerja, celo božjo vlogo. Mnogi, med njimi stvaritelji umetne inteligence, vedno bolj opozarjajo pred tem Neznanim in Vsemogočnim. Naše vprašanje je, kje je tu še mesto za Boga iz krščanskega Razodetja, predvsem pa, kakšen odnos ima vernik še z razodetim Bogom. Razodetje ima po učenju Cerkve in življenju po tradiciji učiteljstva avtoriteto nad božjo podobo. V dobi digitalne kulture je avtoriteta, kot jo poznamo iz zgodovine Cerkve, pod velikim vprašajem. Učiteljstvo Cerkve se aktivno odziva na pojav umetne inteligence. Pri tem se omejuje na etična, politična in vzgojna vprašanja. Vprašali se bomo, kako se pri nekakšnem klasičnem verniku, ki je vključen v aktivno krščansko skupnost, spreminja dožemanje odnosov v skupnosti verujočih. Pri tem je pomembno, da se vprašamo, kaj je temeljno krščansko oznanilo, da se smiselno odzovemo na izzive umetne inteligence. Z iskanjem trdnosti in z odrešenjsko odprtostjo bomo lažje usmerjali tudi sodobno oznanjevanje in življenje v krščanskem občestvu.

**Ključne besede:** umetna inteligenca, Bog, verovanje, verska skupnost, krščanstvo, avtoriteta, izkustvo

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### ***Mind Uploading: Immortality, Consciousness, and Personal Identity***

The uploading of the human mind onto a non-biological substrate is a question highly relevant to theology, as it touches on key theological issues, including immortality, resurrection, and humanity as the image of God, among others. Due to advances in science and technology, the concept of mind uploading is becoming increasingly topical, as more and more people are convinced that it is not only a real possibility but also a reality that will eventually emerge. Therefore, it is essential that theology, philosophy, and ethics also address this issue and formulate a suitable response.

One reason for the appeal of mind uploading is that some see it as a possibility for personal immortality. The speaker addresses the question of the probability of a mind uploading that would enable personal immortality. In this regard, he explores two questions: 1. the probability that the upload would have consciousness; 2. the probability that the upload would retain personal identity. He argues that there are good reasons against the probability of both the first and the second.

**Key words:** mind uploading, religion, immortality, consciousness, personal identity

## ***Naložitev uma: nesmrtnost, zavest in osebna identiteta***

Naložitev človeškega uma na nebiološki substrat je vprašanje, ki je zelo relevantno za teologijo, saj se dotika ključnih teoloških vprašanj: nesmrtnosti, vstajenja, človeka kot božje podobe, če omenim samo nekatere. Zaradi napredka znanosti in tehnologije postaja vse bolj aktualno, saj je vse več ljudi prepričanih, da je naložitev človeškega uma ne samo realna možnost, ampak da bo prej ali slej postala resničnost. Zato je pomembno, da se tudi teologija, filozofija in etika ukvarjajo s tem vprašanjem in oblikujejo ustrezen odziv. En razlog za privlačnost naložitve uma je, da nekateri v njej vidijo možnost za osebno nesmrtnost. Govorec se ukvarja z vprašanjem verjetnosti naložitve uma, ki bi omogočala osebno nesmrtnost. V tem oziru razišče dve vprašanji: 1. verjetnost, da bi naloženec imel zavest; 2. verjetnost, da bi naloženec ohranil osebno identiteto. Dokazuje, da obstajajo tehtni razlogi proti verjetnosti tako prvega kot drugega

**Ključne besede:** naložitev uma, religija, nesmrtnost, zavest, osebna identiteta

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## **NOTES**

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