THE STATUS OF THE CHRISTIAN – RIGHTS, FREEDOMS, RESPONSIBILITIES – IN AN INFORMATIONAL AND DIGITIZED WORLD. A MISSIONARY PERSPECTIVE

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Abstract: The relationship between the rights and freedoms, on the one hand, and the responsibilities, on the other hand, for the contemporary Christian, is a completely unbalanced one in favor of the rights and freedoms.

The challenges for today's Christian in the field of "human rights" reveal the danger of man's autonomy from God and the Church. The contemporary society is becoming informational and digitized/digitalized, as technology increasingly defines and controls the life of the contemporary Christian. The challenge for the contemporary Christian coming from the sphere of the informational and digitized society lies in the danger of his/her depersonalization and the emergence of scientific ideologies that can influence and divert the Christian from his free and personal relationship with God.

Keywords: rights, freedoms, responsibilities, human rights, information society, digitalization, scientism, technological progress, biotechnologies, artificial intelligence.

Introduction

This research study aims to provide a panoramic picture of the relationship of the contemporary Christian with the legal framework of human rights and freedoms in today's society, on the one hand, and the challenges from the field of computerization and digitization of today's postmodern society, on the other hand. We will try to define the relationship between rights, freedoms and responsibilities for the contemporary Christian, in a missionary-theological analysis and to assess the challenges arising from

the exacerbating rights and freedoms to the detriment of the responsibilities in an increasingly secularized and de-Christianized society. At the same time, we will try to describe the reference points of an informational and digitized society and we will assess, from a missionary perspective, the challenges arising from this direction. Last but not least, we will define the status of the Christian in today's society, referring particularly to the relationship between rights and digitization, in a missionary-theological approach providing as many explanations as possible.

I. The relationship between rights, freedoms and responsibilities for the contemporary Christian. A missionary-theological assessment

When we talk about rights, freedoms and, to some extent, responsibilities, we must consider human rights as a general framework for human survival in today's society. The Church's approach to "human rights" stems from its relationship with the state and it involves responsibilities and duties. This approach is based on the answer given by Savior Jesus Christ regarding the justification of the taxes owed to Caesar (Matthew 22:17). From this answer, two realities stand out: 1) the recognition of the state's authority by the Savior and, implicitly, by His Church; 2) the non-opposition between religious and civic duties within the Church of Christ[1].

The Savior is the only Source of authority, He makes known the full spiritual authority of God, and ordains obedience to the political authority.

Similarly, St. Paul the Apostle to the Gentiles strengthens the word of the Savior and gives precise commandments concerning the full acceptance of state's authority: "Pay to all what is owed to them: taxes to whom taxes are owed, honor to whom honor is owed, fear to whom fear is owned" (Romans 13:7); "Whosoever therefore resisteth the power, resisteth the ordinance of God" (Romans 13:2).

When we talk about the relationship between the Church and the state, we must understand from the beginning that these are two distinct realities: The Church is the divine-human institution that takes care of the salvation of the believers, in this age and in the eternal one, and the state

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1   Roger P. Schroeder, *What Is the Mission of the Church?*, published by Orbis Books, Maryknoll, NY, 2008, p. 1

takes care and has competence in human civic issues, which are economic, political or social, strictly in relation to this age[2].

When we talk about human rights, we must consider three universal declarations, fundamental to the human rights and freedoms in today's society: 1) "The Book of American Colonies' Rights" or "The Virginia Declaration of Rights" of 1776; 2) "The Declaration of the Rights of Man and of the Citizen", published during the French Revolution of 1789; 3) "The Universal Declaration of Human Rights" adopted by the United Nations on December 10, 1948[3].

We did not have a legislation on universal human rights in the ancient world, for reasons of context and priorities of that era. Thus, the ancient world, through the system of taxes, the conceptions related to justice and the political legitimacy imposed by military means tried to achieve human dignity and well-being independently of human rights[4]. However, we find these in the case of the Romans or the Greeks as the so-called "natural rights"; the medieval tradition included these "natural rights" as precursors of modern "human rights". The concept of "human rights" developed in the early modern period, along with the European secularization of Judeo-Christian ethics[5].

The notion of "human rights" is not a theological concept, but a philosophical, political, social and judicial concept. The first codified form of this concept appeared in the "Declaration of the Rights of the Citizens of Virginia" of 1776, later taken over in the "Declaration of Independence" of July 4, 1776[6]. After the Second World War, seeing the horrific events of the war, on December 10, 1948, the UN adopted the "Universal Declaration of Human Rights", which recognizes several inalienable rights, such as civil or political rights, as well as social, cultural, and economic rights.

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2   Priest Professor Mihai Himcinschi, PhD. *Misionarismul vieții Eclesiale [The Missionarism of Ecclesiastic Life]*, published by Reîntregirea, Alba Iulia, 2008, p. 29

3   Cristina Diac, *Sfârșiturile comunismului* [The End of Communism], March 5, 2007, *Jurnalul Național*.

4   Jack Donnelly, *Universal human rights in theory and practice*, Cornell University Press, Ithaca, 2003, p. 71.

5   Micheline R. Ishay, *The history of human rights: from ancient times to the globalization era*, University of California Press, Berkeley, CA, 2008, p. 64.

6   Aurel Nae, *Drepturile omului – încercare de evaluare ortodoxă [Human rights - an attempt at Orthodox assessment]*, in „Vestitorul Ortodoxiei", No. 225/1999, p. 4.

Therefore, human rights represent fundamental inalienable rights to which a person has an inherent right simply because he / she is a human being[7]. "Human rights" are universal (they apply everywhere) and egalitarian (the same for all), meaning that they can exist as natural and judicial rights, both in the national and in the international law[8].

The "universal human rights" in the "European Convention on Human Rights/ECHR" have been included in the Romanian Constitution, Chapter II being devoted to fundamental rights and freedoms. Thus, we have absolute human rights (the right to life - Article II of ECHR, the right not to be subjected to torture and degrading treatment - Article III of ECHR, the right not to be subjected to slavery and forced labor - Article IV of ECHR, the right not to be subject to unlawful punishment - Article VII of ECHR, etc.) and relative rights (the right to liberty and security - Article V of ECHR, the right to a fair trial - Article VI of ECHR, the right to the respect of private and family life, home and correspondence - Article VIII of ECHR, the right to marry - Article XII of ECHR, which presumes equality between the spouses and regulates the parent-child relationship, etc.).

Among the freedoms proclaimed by the "Universal Human Rights", of particular importance is the freedom of thought, conscience, and religion - Article IX of ECHR; we also mention the freedom of expression - Article X of ECHR or the right to liberty and security Article V of ECHR.

There are Protestant theologians who claim that human rights are, in fact, a product due to Christianity; however, this assumption is not confirmed from an Orthodox point of view. These "Declarations of Human Rights" appeared and were organized in a political and social context which had nothing in common with religion or the Church. Moreover, they seek "the liberation of the individual from external determinations, and, therefore, also from God"[9].

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7   Magdalena Sepúlveda; Theo van Banning; Gudrún Gudmundsdóttir; Christine Chamoun; Willem J.M. van Genugten, *Human rights reference handbook*, University of Peace, Ciudad Colon, Costa Rica, 2004, p. 3.

8   James Nickel, *Human Rights. The Stanford Encyclopedia of Philosophy*, Ed. Fall, 2010, p. 7.

9   In the theological discourse, "syncretism is generally seen as a violation of the principles or as an attempt to preserve unity with the price of the truth", as "a distortion of the Truth" and "a loss of identity, an impermissible contamination, a sign of religious deca-

In terms of these "Human Rights", we notice positive aspects, but also relative solutions. The positive aspects refer to the overthrow of totalitarian regimes, free voting, and, last but not least, the recognition of religious rights. Regarding their relative solutions, we specify that the "American Declaration" provided for the abolition of black slavery and human trafficking, however, they continued for another 100 years after its proclamation. With regard to the "French Declaration", beyond its humanism, it unfortunately allowed the establishment of terror in the name of the free man autonomous from all and everything. Moreover, with regard to the "UN Declaration", it did not eliminate crime, war, torture and abuse of all kinds. Human rights, democracy and the rule of law are highlighted and become the core values of the European Union.

After reviewing the fundamental elements of the rights, freedoms, and responsibilities of the society in which we live for today's Christian, we can conclude that the relationship between rights and freedoms, on the one hand and responsibilities, on the other, clearly leans in favor of the former.[10]

II. The informational and digital society - the framework of the contemporary Christian's life. Fundamental reference points

The context of the contemporary society in which the Christian lives and proclaims his faith differs from all the contexts of the historical periods that the Church went through. Today's society is informational and digitized. When we try to define what the information society represents for the Christian, we must keep in mind the information valued as an essential resource in the development of modern societies, with the political, economic, and social evolution largely depending on it.

Therefore, we are talking about a new type of society, characterized by dynamism and complexity, which makes extensive use of information and communications technology. This is how the concept of information society appears, presented as a new stage of human civilization, a new way

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dence". (Peter van der Veer, "Syncretism, Multiculturalism and the Discourse of Tolerance," in JSRI, No. 5, Summer 2003, pp. 4-20).
10   Ioan-Gheorghe Rotaru, *Om-Demnitate-Libertate (Man-Dignity-Freedom)*, Cluj-Napoca, Risoprint Publishing House, 2019, pp. 201-215.

of life, of superior quality, which involves the intensive use of information in all the areas of human activity and existence.

This information society is connected to the phenomenon of globalization, having a significant impact from an economic and social point of view. This new society has a technological support carried out with priority within three representative sectors: a sector influenced by information technology, another one by communications technology, and finally a sector marked by the production of information content - multimedia. Thus, digital information becomes the support of new economic and social values, and information becomes the key resource for the digital economy, a new economy based on the transformation of the current economy, through the use of digital technologies.

At the inter-human level, digital technologies have caused the explosion of telecommunications. Communication through technology risks becoming an aggression against the person's freedom, through mobile telephony, global communication networks and, especially, the Internet. The Internet, which all of us are accustomed to, started with a project of the United States Department of Defense (1968-1972), which involved an interconnected computer system. As we well know, today the Internet has become a real command of global international traffic, a huge, global network which includes millions of data servers.

The Internet has become vital for contemporary postmodern man, being related to the aspects of utility, necessity and, unfortunately, addiction. When we talk about utility, we refer to everything that means documentation and problematization, when we refer to the aspect of necessity, we refer to solving essential human needs, such as self-respect, belonging or identity. However, when we talk about the addictive aspect, we have to admit that we are on an eminently ailing terrain[11].

When we talk about an information and digital society, we must emphasize the extremely important role that technology plays. The Orthodox Church does not demonize technology and technological progress in any way and has not been, is not and will not be against technological progress; however, it encourages its management through a great, important and effective virtue: spiritual and intellectual acumen. If we think about the

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11   Frances Flannery-Dailey, „Robot Heavens and Robot Dreams: Ultimate Reality in A.I. and Other Recent Films", in *The Journal of Religion & Film*, Vol. 7, No. 2, October 2003.

slippages coming from the sphere of current technologies, we consider that there is an imperative need for another major spiritual virtue - the gift of "discernment of spirits".

There is a challenge in the realm of contemporary technology that can affect the mind through the brain. We are referring to the chip discovered at Harvard and implemented in the brain, by a team of scientists, including a Romanian[12], which claims to help us make good decisions, in the case of depressed people with suicidal tendencies, in the case of those who suffer from senile dementia or who have had strokes. Beyond this new reality in the field of neurosurgery, the major problem remains the huge potential for human manipulation through this chip, an issue admitted by the Romanian scientist, who declined the competence and especially the responsibility in the sphere of the scientist in favour of the contemporary politician and ethicist, who must develop and implement a legislation that should prevent manipulation.

Another challenge from the sphere of contemporary technology considers the attempt to prolong life inside the body at any cost - the meaning and purpose of life being valued only in the material dimension of its existence, a sign that the (materialistic and naturalistic) ideologies have achieved their goal; the hope in that endeavor lies in contemporary genetics, which would manage to prolong human life by tens, hundreds or even thousands of years[13] (in fact, we are dealing with an imitation of the immortality of the Church in the strictly terrestrial paradigm, a relevant sign for us to understand who is in the shadow of such an approach).

However, the most important technological challenge comes from the area of Silicon Valley's multibillionaires, who invest in the so-called "artificial intelligence" and seek to gain immortality without God in a new species, a hybrid species composed of man and robot, which would practically mean the end of "homo-sapiens," who more and more contemporary scholars recognize as actually being a "homo-religiosus". In fact, there is talk of two new species: one from the field of genetic engineering and biotechnologies and another from the field of artificial intelligence.

In the first case, the emergence of the superhuman as a super genius is proclaimed, as a result of the genetic technology called "Human germline

12   See Aldous Huxley, *Minunata lume nouă [Brave New World]*, published by Polirom, Iași, 2011 and George Orwell, *1984*, published by Polirom, Iași, 2002.
13   According to Professor Ioan Opriș.

engineering", supported by teams of scientists, many of them Nobel laureates[14], which consists in the prior modification of the genes passed on to children, by manipulating the embryos (it is a biotechnology), from the earliest stages of development. The target is the anticipated sketching of body shapes, life span, personality, and the induction of super-intelligence. It is hoped that in this way in a few centuries humanity will be divided into superhumans[15] (called the GenRich Class) and subhumans (called the Natural Class), who will become two different species over time. The estimate is made by Lee Silver, a geneticist at Princeton University, in his book "Remaking Eden: Cloning and Beyond in a Brave New World" for the year 2350 AD[16].

In the second case, the idea of the emergence of a new non and trans-human species in the name of artificial intelligence is credited. The "prophet" of this ideological and utopian vision is Ray Kurzwell, who wrote the article "How Silicon Valley shapes our future", where he claims that by 2029, robots will reach the same level of functionality as humans. He defines the process by which robots and humanity will become one - "singularity"[17]. Thus, we have outlined the digitized contemporary so-

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14   See the commentary of the Christian philosopher Petre Țuțea in the book "Between God and my people", Anastasia Foundation, "Graphic Art" Publishing House and Printing House, Bucharest, 1992; thus, Petre Țuțea draws a comparison between a simple old woman "with dirt on her feet" who prays sincerely on her knees in front of the icon of the Mother of God, whom he categorizes as being human, as opposed to a Nobel Prize-winning atheist scientist, whom he characterizes as Nobel laureate "ferret".

15   In this sense, F. Nietzsche could be considered a visionary with his superhuman who replaces the "dead God".

16   GenRich, who represent 10% of the American population, all wear synthetic genes that were created in the laboratory. GenRich are a modern hereditary class of genetic aristocracy. All aspects of the economy, mass-media, industry are controlled by members of the GenRich class. The other 90% (Natural) will do the poorly paid jobs as suppliers and workers. Completely separate, the two classes lose the ability to mate and their interest in each other will be the same as that of humans' interest in the chimpanzee. Professor Gheorghe Sandu, PhD. Eng. (Hieromonk Gregory), *Știință și credință. Împreună pe calea adevărului [Science and Faith. Together on the Path of the Truth]*, Oltenia Metropolitan Publishing House, Craiova, 2007, pp. 298-299.

17   Jacques Ellul, *Le bluff technologique* (English translation: *The technological bluff*, William B. Eerdmans Publishing Company, 1990; Jacques Ellul, *The Technological System*, The Continuum Publishing Corporation, New York, 1980; *Encyclopedia of Science Technology and Ethics*, coordinated by Carl Mitcham, Thomson Gale, United States, 2005, volume 1.

ciety, in which information becomes its "Omega point", and this information and digitized society becomes the framework of a Christian's life nowadays.

III. The status of the Christian in today's society. The relationship between rights and digitalization from a missionary perspective

"Human rights" formulated from a strictly secular perspective are a serious challenge for the Christian of today. We will try to illustrate this. Article II of ECHR defines the right to life; this right to life is of divine origin and is inscribed in the commandment of the Decalogue "Thou shalt not kill". The entire Christian tradition speaks of a certain state of the man, which has as priority the "peace" with God, "for he could not reconcile with God, who is not at peace with his brother, but in division and hatred"[18]. Thus, we see the huge difference between the two perspectives: the right to life from the secular perspective refers only to life in the flesh and regulates the relations exclusively between people, while the right to life from the Christian perspective considers both this life and the eternal life and prioritizes man's relation with God.

Article IX of ECHR regulates freedom of thought, conscience, and religion. This article has an obvious biblical foundation: it is about "free will", as a gift from God to man. The way this article is written has as a direct consequence the possibility to be used as motivation, both in acts of proselytism by sects and pseudo-religious denominations, and by secular-atheist groups. Practically, from this right three elements are highlighted: 1) the right to have religious beliefs; 2) the right not to have religious beliefs; 3) the right to change our religious beliefs.

Article VII of ECHR refers to the right not to be subjected to unlawful punishment. Regarding this article, from a Christian perspective, the confusion is generated by the fact that it opens legal loopholes for the spread of immorality, given the legislation on prostitution, homosexuality, and drug use subsequent to this article.

Article XII of ECHR guarantees the human's right to marry and guarantees equality between spouses and the relation between parents and children. This article also generates confusion, because in the meantime the

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18   It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads (Revelation 13:16).

Christian in the contemporary society is facing the pressure of accepting both homosexual marriages and homosexual adoptions.

One last remark regarding the Christian's approach to "human rights": while God is found as a notion in the "Virginia Declaration", in the "French Declaration", God is no longer mentioned at the notion level, being replaced by the supreme being; in the "UN Declaration", the idea of Divinity disappears definitively, being replaced by that of human nature. Therefore, we observe a deliberate involution which is directly proportional to the dynamics of secularization, desacralization and especially de-Christianization of the contemporary man, especially the Western one.

The contemporary Christian must be aware of these challenges, and must not forget that the notion of "human rights" appeared in their secular version in revolutionary France of the year 1789, in the context of the antagonism between God's rights - in the traditional Christian vision of the time - and the rights of the autonomous, desacralized, de-Christianized and secularized human, and these led to the declaration of Christianity as a dangerous superstition, the French Revolution being from this point of view the reverse of the Edict of freedom granted to Christians by St. Emperor Constantine the Great, in Mediolanum, 312/313 AD.

The approach of the Christian to the challenges arising from the informational, digitized, and technological sphere of the contemporary society represents an important aspect for the mission of the Church in contemporaneity. A first consequence of these regarding the Christian of today is represented by the moral dimension, which is seriously affected: there is the danger of depersonalization through excessive technologicalization/digitization, by affecting inter-human relations, there is the risk of an exacerbated syncretism through fake religious information, and last but not least, we have the phenomenon of abandonment to the Internet of children and young people in particular, an abandonment which adds to the other types of abandonment the contemporary post-modern society is facing. Moreover, Christian morality is replaced by the digitized pseudo-morality and presented as a dimension more appropriate for contemporary man: the secular cyber-morality, as a secular virtual reality, along with the cyber-space or the cyber-relationship.

The harmful consequences of the digitalization of human / Christian life in the contemporary society start primarily with the emergence of a new type of religiosity: science-fiction "religiosity". It has its foundation in

the science fiction dimension, and behind it are the allegories of myth and pseudo-religion; consequently, science fiction "religiosity" is entirely based on fantasy[19]. In reality, the science fiction "religiosity" is, in fact, a pseudo-religiosity in the same way that science-fiction is a pseudo-science.

The motivation for promoting the science-fiction dimension is based on the positive accreditation of the fact that it reflects a variety of contemporary concerns, such as ecological disasters, nuclear wars, people replaced by technology, diseases, alien abductions, genetically modified humans / animals, etc.[20]

Science-fiction "religiosity" includes the secular sci-fi "Scripture": deities, robots, aliens, etc. In this sense, we notice religious themes explored through sci-fi films: the sacrifice, the search for the Divine, the Revelation, the redemption, demons, angels, gods, spirits, faith, immortality, etc. All these lead to an illusion, the impression of a persistence of the religious language, of a spiritual philosophy and a consistency of text-scenarios belonging to sacredness. In reality, we are facing a syncretic challenge, of a pseudo-religious nature, such as pseudo-mysticism, esotericism, concepts of artificial intelligence, magic, elements of technology, parallel universes, androids, extraterrestrial life forms, etc.[21]

An example of the impact of technological progress both in science and in theology is neurotheology, i.e., the relationship between the human brain and the spiritual experiences. The framework of neurotheology is represented by the cognitive neurosciences and the evolutionary approaches of religion. Neurotheology is the science of religion, a unique field of research and investigation, and its object is represented by the relationship between brain and theology and, by extension, between mind and religion[22].

It is also called spiritual neuroscience and is represented by James Ashbrook, Michael Persinger or Eugene D Aqili. Neurotheology reflects

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19   Malory Nye, *Religion. The basics*, Routledge, London, 2003, p. 14.

20   James Aston, John Walliss, „The (Un)Christian Road Warrior: The Crisis of Religious Representation in The Book of Eli", in *The Journal of Religion & Film*, Vol. 15, No. 1, April 2011.

21   Jennifer E. Porter, Darcee L. McLaren, *Star Trek and Sacred Ground: Explorations of Star Trek, Religion, and American Culture*, State University of New York Press, Albany, 1999, p. 6; Gabriel McKee, *The Gospel according to Science Fiction: From the Twilight Zone to the Final Frontier*, Westminster John Knox Press, Louisville, 2007, p. XII.

22   Andrew Newberg, *Principles of Neurotheology*, Ashgate Publishing, Burlington, 2010, pp. 1-2.

the nature of the spiritual experiences on a strong biological basis; it tries to demonstrate a close connection between aspects of religious experience and physiological processes in the brain, starting from the premise of a set of interconnected regions of the brain, associated with different types of religious behavior (contemplative prayer, meditation), some of them specific to some Christian religious groups (glossolalia), others being non-Christian (meditation-mantra).

According to it, the religious expression is located in a neural circuit which connects the orbital and dorsomedial prefrontal cortex, the right dorsolateral prefrontal cortex, the ascending serotonergic system, the mesocortical system, the amygdala (hypothalamus) and the temporal lobes of the right hemisphere[23]. Thus, morality would be located in the frontal and temporal lobes of the brain, empathy (feelings) in the anterior insular cortex, faith in God would be rooted in the genes and in the temporal lobes, whereas free will is a function of the frontal lobes. Francis Crick is persuasive from this perspective, stating: "we are nothing but a pack of neurons"[24].

Therefore, the structure and function of the brain would predispose us to faith in God, and the place of God's biological substratum would be the limbic system. In the year 2004, geneticist Dean Hamer talked about the God gene (VMAT2), which predisposes people to faith, to spiritual-mystical experiences and regulates the level of dopamine in the brain; of great importance would be the relationship of conditionality between dopamine and the levels of spirituality, hence showing that religiosity, in fact, would have a foundation and a biological-material structure. In this case we deal with an ideological spiritualism (opposed to atheist materialism), which is authoritatively dominating the sciences at the present time.

God's spot has been identified in a distinct area of the brain, specifically in the right parietal lobe[25], hence it would follow that the religious impulse would be rooted in the biology of the human brain, i.e., the "religious brain". The question that arises is: what happens if we deactivate these genes using modern technological means? The answer to this question is

23   P. McNamara, *The neuroscience of religious experience*, Cambridge University Press, New York, 2009, p. 127.

24   F. Crick, *The astonishing hypothesis*, Touchstone, New York, 1994, p. 3, apud Paul F. Cunningham, *cited works*, p. 225.

25   M. Alper, *The "God" Part of the Brain: A Scientific Interpretation of Human Spirituality*, Rogue Press, New York, 2001, p. 67.

synonymous with opening a "Pandora's box", so from a missionary-Christian perspective we reject any form of spiritualism that actually proposes an unacceptable scientific-religious syncretism.

Another consequence having an impact on the sphere of religiosity, in the field of science's relationship with theology through neurotheology, is Spiritual Intelligence (SQ), a part of human intelligence, along with rational intelligence (IQ) and emotional intelligence (EQ). This is a concept proposed in 1997 by Danah Zorah, in the work "Rethink the Corporate Brain? Using the New Science to Rethink How We Structure and Lead Organizations", which gives us the moral sense, the ability to temper the rigidity of some rules through understanding and compassion. Unfortunately, SQ is mainly used in New Age speeches. SQ is presented as our ability to ask questions about the ultimate meaning of life, the ability to simultaneously experience the perfect connection between each of us and the world we live in. The object of SQ is the subjective world that spirituality deals with[26]. SQ has five characteristics: 1) Transcendence - the ability to transcend the sensitive; 2) Mysticism - the ability to enter spiritual, high states of consciousness; 3) Sanctification - the ability to acquire a sense of the sacred; 4) Religious copying - the use of spiritual resources to solve problems in life and 5) Virtuous features - the ability to be virtuous[27]. SQ does not combine intelligence with spirituality, it does not integrate intelligence into spirituality, but it develops the human personality in the spiritual dimension, not just in the neurological and cognitive dimension[28].

We can see from the aspects presented above that digitalization and computerization can become a catalyst both for the confusion about the religious aspects, and, especially, for the phenomenon of deception regarding the authentic religious aspects; in the name of spirituality we fall from the true and authentic religiosity. Furthermore, digitalization and computeriza-

26   Richard N. Wolman, *Thinking with Your Soul: Spiritual Intelligence and Why It Matters*, Harmony Books, 2001,
apud Andreea Raluca Neagu, deacon Sorin Mihalache „O posibilă frontieră între teologie și psihologie [A possible boundary between theology and psychology]", in *Lumina newspaper*, the November 13, 2011 edition.
27   Robert A. Emmons, „Is Spirituality an Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern", in *International Journal for the Psychology of Religion*, Vol. 10, No. 1, 2000, pp. 3-26.
28   Frances Vaughan, „What is Spiritual Intelligence?", in *Journal of Humanistic Psychology*, Vol. 42, 2002, p. 16.

tion effectively penetrate all known religious dimensions (Christianity, Islam, Hinduism, Buddhism, Zoroastrianism), but also the occult pseudo-religious dimensions (cyber-voodoo, wicca, druidism, technopaganism, etc.).

Therefore, we have a panoramic picture of the challenges the contemporary Christian is faced with in the field of human rights and freedoms, but also in a computerized and digitized society.

Conclusions

We have tried to outline the relationship of the contemporary Christian with the demands of the current legislation on human rights, freedoms and responsibilities, in an increasingly computerized and digitalized society.

With regard to "human rights," the Christian must manage and assume them respecting their letter and their spirit and assimilate them in the light of the great virtue of intellectual and spiritual acumen. At the same time, it is fundamental to avoid any confusion in this dimension related to legality and with an impact on the social life of the one called to be a "citizen" of heaven. The confusion we have mentioned can be made between a binomial which includes the Church and the state and another binomial which includes religion and politics; the inability to distinguish between them has two immediate consequences in social practice: 1) the emergence of the tendency to oscillate between avoiding the institutionalization of a religion and allowing and guaranteeing its free expression and practice; and 2) the emergence of conflicting states between the beliefs and religious practices and the secular law as the expression of state reason[29]. The Church-state binomial refers to the relations of some independent institutions, one from another, the religion-political relationship is related to two spheres of the individual's life: those who belong to religious groups are at the same time citizens of the secular society; thus, there is a dualistic association that can generate complications. The modern democratic state separates the political and administrative activities from those specific to the Church, unlike atheist totalitarian regimes, where religious institutions are subordinated to the atheist state's institutions, or the fundamentalist regimes, where religious and political institutions intertwine and identify with each other[30].

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29   Cătălin Raiu, *Filantropie genuină [Genuine Philanthropy]*, published in the newspaper "Lumina" of April 4, 2011.
30   Ignacio Ramonet, *Geopolitica haosului [The Geopolitics of Chaos]*, Bucharest, Doina Publishing House, 1998, p. 97.

Regarding the challenges arising from the sphere of computerization and digitalization of the society, the Christian must approach this phenomenon, being aware that technological progress is from God and is beneficial insofar as it does not inevitably lead to a spiritual regression. Attempts coming from this dimension must increase the Christian's responsibility in terms of their exacerbation and their manipulation by ideologies, in this case by the scientific ideology. The technological progress highlighted in the field of genetic engineering, biotechnologies or artificial intelligence shows us that scientific ideology must be treated with the utmost seriousness from a missionary perspective. These can lead to the emergence of an autonomous man and scientist, who dreams of replacing man with new non and transhuman species; by this approach we understand that, in his madness, he believes to be a kind of demiurge creator of monstrosities and chimeras. His relation to God is made on the coordinates of revolt and hatred, this man desacralizes and de-Christianizes himself claiming both "the death of God" (Nietzsche) and the killing of man as "Homo sapiens" (Harari); the actions committed in the name of autonomous and anti-Christian science and technology proclaim the "Homo Deus" man, but in reality we are witnessing not only his dehumanization, but also, even worse, a true process of self-destruction of the human race.

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