

## Natural and Artificial Intelligence in the World of Young People: Discussion Article

### Naturalna i sztuczna inteligencja w świecie młodych. Artykuł dyskusyjny

**Jan Kazimierz  
Przybyłowski**

Cardinal Stefan Wyszyński  
University in Warsaw,  
Poland

ORCID

0000-0002-8814-0504

j.przybylowski@uksw.edu.pl

Received: 28 Nov 2024

Revised: 2 Jan 2025

Accepted: 13 Mar 2025

Published: 30 Jun 2025

**Abstract:** The article discusses the results of research on natural and artificial intelligence in the virtual and real worlds. Modern man exists in the real world using natural intelligence, but he is also increasingly interacting with the virtual world dominated by artificial intelligence. The research sought to define human natural intelligence in the context of the intelligence of the earthly reality and human society, and to seek an answer to the question of the role of artificial intelligence in everyday life. Since, the real world and the virtual world permeate one another, it is up to man to control artificial intelligence so that it can benefit both his life and the advancement of human society.

**Keywords:** natural intelligence, artificial intelligence, real world, virtual world

**Abstrakt:** W artykule zostały omówione wyniki badań nad naturalną i sztuczną inteligencją w świecie wirtualnym i realnym. Człowiek współczesny funkcjonuje w świecie realnym, posługując się naturalną inteligencją, ale coraz bardziej w jego życie wkracza również świat wirtualny, w którym dominuje sztuczna inteligencja. Celem przeprowadzonych badań było dookreślenie naturalnej inteligencji człowieka w kontekście inteligencji rzeczywistości ziemskiej i społeczeństwa ludzkiego, a także poszukiwanie odpowiedzi na pytanie o rolę sztucznej inteligencji w życiu codziennym. Świat realny i wirtualny wzajemnie się przenikają, dlatego zadaniem człowieka jest panowanie nad sztuczną inteligencją, aby pełniła rolę służebną w jego życiu i rozwoju społeczeństwa ludzkiego.

**Słowa kluczowe:** naturalna inteligencja, sztuczna inteligencja, świat realny, świat wirtualny

## INTRODUCTION

Artificial intelligence and its tools are among those technological inventions whose functioning and potential are for most ordinary people impossible to decipher. Nowadays, people have limited knowledge of the “techniques of their operation”, which is why they prefer to use intuitive, and at the same time increasingly autonomous, media applications created with the help of artificial intelligence. Development of artificial intelligence triggers interest that oscillates between



This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0>).

enthusiasm and disorientation, since on the one hand AI effectively supports human (natural) intelligence, but on the other, it competes with it (*Człowiek na rozdrożu* 2020).

Young people benefit from the progress of digital technologies. Artificial intelligence allows them to acquire the latest knowledge without much intellectual effort, to creatively, although with little personal creative input, develop new content and forms of media content. Thanks to technologies managed by artificial intelligence, “the world has now switched to the sixth gear and is speeding at a dizzying pace carried by the power of technology. We are currently witnessing a significant discussion about the meaning and impact of artificial intelligence on the development of the economy, science, society and each of us. Such discussions are often charged with emotions. The vision of robots taking control of the world is mixed with the heavenly perspective of AI’s ‘service’ for the glory of humanity. Where does the truth lie?” (Malczewski 2019, 2).

This question gains even more on importance due to the threats generated by artificial intelligence, such as the risk of finding oneself in a filter bubble. “Functioning in such a distorted, but also in a sense narcissistic reality, leads to a situation when an individual is no longer interested in confronting his own beliefs with others. Any form of diversity may then be not so much rejected by such an individual as simply not brought to his consciousness, because he is imposed upon a cohesive version of digital reality that he largely identifies with” (Szpunar 2018, 194)<sup>1</sup>.

The emergence of artificial intelligence is a “sign of the times” (Przybyłowski 2021a), therefore, it generates the need to clarify the essence of natural human intelligence, to show its uniqueness and autonomy, in order to seek an answer to the question of what will be the future of man and human society in the age of artificial intelligence (Franciszek 2022; Franciszek 2023; Lennox 2023). This article is an attempt to start a dialogue with young people who have not given up on growing their faith and who are seeking opportunities to live out their faith in everyday life. It is thus aimed to raise young people’s awareness of the value and richness, as well as of the practical importance of natural intelligence, which may enable them to use artificial intelligence more reflectively and thoughtfully.

## 1. INTELLIGENCE OF MAN, NATURE AND HUMAN SOCIETY

According to Revelation, it was God who gave mankind His Spirit so that people might have “wisdom, understanding, knowledge, and skill in all crafts” (Ex 35:31).<sup>2</sup> Reason is an expression of the dignity given to human beings by the Creator, who created them in his own image and likeness (cf. Gen 1:26) and enabled them

---

<sup>1</sup> Young people are often unaware of the existence of an information bubble, which is why, they do not analyse the displayed advertisements or the proposed political postulates of a given party, which deepen the one-sidedness of their own views (Popiołek and Sroka 2019, 162).

<sup>2</sup> People can celebrate the free gift of friendship with the Lord only when they “realize that our earthly life and our natural abilities are his gift. We need ‘to acknowledge jubilantly that our life is essentially a gift and recognize that our freedom is a grace. This is not easy today, in a world that thinks it can keep something for itself, the fruits of its own creativity or freedom’” (Franciszek 2018, 55).

to respond to His love through freedom and knowledge. Science (knowledge acquired through the search for truth) and technology created by man demonstrate in a special way this fundamentally relational quality of human reason and will: they are extraordinary products of human creative potential.

In its most basic definition, intelligence refers directly to man and denotes the capacity to understand, learn and remember the acquired knowledge that one can apply in practice, that is use it in one's day-to-day functioning as a human. Intelligence, however, encompasses more than just thinking; it also includes evaluating, choosing, reacting, and, in general, manifesting a free and rational existence in the real world (Nęcka 1994; Strelau 1997).

The concept of natural intelligence can, however, be applied in a broader sense also to earthly reality, i.e. the entire created world. By virtue of their creation, all things have their own permanency, actuality, goodness, as well as their own laws and order, all of which man ought to respect (Sobór Watykański II 2012, 36). Apart from natural human intelligence and intelligence of nature, there is also the concept of social intelligence. The Pastoral Constitution on the Church in the Modern World (No. 36) states that human societies, like all created things, have their own laws and values that man must gradually understand, embrace, and order (Przybyłowski 2022).

Every moment of human life is a miracle of existence, a fact that man cannot fully realize as an individual, for life seems to be an independent and autonomous process, but at the same time one that is due to man – “I am because I am” one. Moreover, all nature seems to be at man's service, because man can manage nature (rule it, take care of it). The same is true of human society, whose functioning is subjected to human rule. However, in accordance with the principle of the relative “autonomy of temporal things”, man must acknowledge the truth that created things depend on God, and that he therefore cannot use them without referring them to Him. This knowledge is necessary for the Church to be able to “update” (*aggiornamento*) the implementation of the salvation mission (Przybyłowski 2018b), but it is primarily needed by Christians so that they can fruitfully fulfil their individual vocations and engage successfully in both social and political spheres of life (Sobór Watykański II 2012, 62; Przybyłowski 2024; Przybyłowski 2018a; Przybyłowski 2020).

Therefore, “intelligence” in the real world first refers to the existence and activity of God, who creates everything. Man has been given intelligence by God as well, and his primary responsibility is to understand himself and his existence. Having recognized the appropriate methods of individual sciences or arts, man's second challenge is to distinguish between social intelligence and the intelligence of nature, which has its own laws and order that man must respect. This can be done by putting specific methods that are unique to each field of science or art into practice (Sobór Watykański II 2012, 36).

According to Revelation, the existence and meaning of the world is closely linked to man in his unity and wholeness, with his body and soul, with his heart and conscience, with his mind and will (Sobór Watykański II 2012, 3). The

teaching of the Church, whose source is Divine Revelation<sup>3</sup> should provide answers to several questions: 1) What is the proper condition of man?; 2) What are human weaknesses?; 3) How can we ensure that human dignity and vocation are properly recognized? ((Sobór Watykański II 2012, 12).

The search for answers to these questions is the subject of applied theology, whose research focuses on the person of man who is by his nature created by God in His likeness. Man's individuality, on the other hand, results from being endowed with a created, immortal soul. And here we can include the thoughts of St. Teresa of Jesus. According to her, "of the many joys to be found in the kingdom of Heaven, the chief is that we shall have no more to do with the things of earth; for in Heaven we shall have an intrinsic tranquillity and glory, a joy in the rejoicings of all, a perpetual peace, and a great interior satisfaction which will come to us when we see that all are hallowing and praising the Lord, and are blessing His name, and that none is offending Him. For all love Him there and the soul's one concern is loving Him, nor can it cease from loving Him because it knows Him. And this is how we should love Him on earth, though we cannot do so with the same perfection nor yet all the time; still, if we knew Him, we should love Him very differently from the way we do now" (Teresa od Jezusa 1987).

The teaching of St. Teresa allows us to define more precisely the nature of human presence in the real world. Namely, man strives to satisfy his basic physical, material and psychological needs, which focuses his life on nature and society. However, in the spiritual dimension, life focuses on God. It should be emphasized though, that just as human soul participates in existential being, so the body participates in the spiritual relationship between man with God. The immortal soul and the mortal human body are one and the same and cannot be separated. It should be underlined that, just as the soul's presence is not recognized or distinguished in a person's physical existence, so the limitations of the body are imperceptible in the existence of the immortal soul. These reservations have their significance, because in every dimension of existence man constitutes, appears and acts as an individually whole person (Mrzygłód 2012).

It is worth mentioning the various ways of human existence. Namely, the original environment of human life is nature, or in other words, the created world. The Church teaches that human life changes with death, but does it not end, and when the place of human "earthly dwelling turns to dust", man will find an eternal dwelling prepared for him in heaven (preface from the Mass for the Dead). Man does not therefore vanish with death but changes his form of existence. The reality that the preface refers to as the "eternal dwelling" is yet inaccessible to present human cognition (intelligence), but the changed life of man (eternity) is still real life, not invented, hypothetical, or as we might say today: "virtual". Eternity is the ultimate goal of human existence, to which Christ invites each created and redeemed man.<sup>4</sup>

<sup>3</sup> Christian revelation contributes greatly to the promotion of this communion between persons, and at the same time leads us to a deeper understanding of the laws of social life which the Creator has written into man's moral and spiritual nature (Sobór Watykański II 2012, 23).

<sup>4</sup> In applied theology, the Council's perspective of the world is adopted, which means "the whole human family along with the sum of those realities in the midst of which it lives; that world

---

## 2. ARTIFICIAL INTELLIGENCE IN THE TEACHING OF POPE FRANCIS

The intelligence of nature and human society created by God is directed towards man, who is endowed with the gifts of reason and will, limited by God's law. With the aid of contemporary media technology, man develops artificial intelligence by applying his intelligence and relative freedom in the pursuit of truth. It enables him to use a collection of data and sophisticated algorithms to construct a virtual world. However, as this world is merely a possible depiction of the actual world created with the aid of media technology, not everything can be calculated or predicted. The world portrayed by the media is fabricated, fictional, transient, and contains only statistical approximations rather than definitive future predictions. One could argue that only man has his own history (time continuum); the virtual world lacks the feature of temporal transience (past, present, and future). However, in the dimension of space, the virtual world is an alternative to the real world. These two worlds constitute two coexisting spaces (however mutually exclusive) therefore a person should be aware of the unreality (artificiality) of the virtual world, its fragmentation and incompleteness.

Thanks to contemporary cybernetic communication techniques, artificial intelligence has joined the intelligence of humans, nature, and society in the virtual world. The virtual world, which is "artificial," has been linked to the concept of intelligence used so far, therefore its associated intelligence is also artificial. It may also be referred to as learning intelligence, virtual intelligence, cyberspatial intelligence, media-based intelligence, or computational intelligence (Kurzweil 2023).

In the world of science and technology, there is no unambiguous definition of artificial intelligence. The term itself, which has already entered everyday language, encompasses a variety of sciences, theories and techniques aimed at making machines reproduce or imitate in their operation the cognitive abilities of human beings. The term "forms of artificial intelligence" is therefore often used, which emphasizes the discrepancy that exists between these systems and the human person. Artificial intelligence is not a uniform entity, since its different forms are "fragmentary" in the sense that they can imitate or reproduce only some of the functions of human (natural, integral) intelligence. The use of plural form also highlights how distinct these devices are from one another and how they should always be viewed as "psychotechnical and sociotechnical systems". Regardless of the underlying technology, their operation and effects on people and their lives depend not only on their design but also on the objectives and preferences of those who use and create them, as well as the circumstances in which they are employed (Franciszek 2022, 2).

Intelligent machines can perform tasks assigned to them with greater efficiency than humans. In its various forms, artificial intelligence, based on

---

which is the theater of man's history, and the heir of his energies, his tragedies and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, fallen indeed into the bondage of sin, yet emancipated now by Christ, Who was crucified and rose again to break the strangle hold of personified evil, so that the world might be fashioned anew according to God's design and reach its fulfillment" (Sobór Watykański II 2012, 2).

machine learning techniques,<sup>5</sup> although still in its early stages, is already bringing about significant changes in human life as well as in the fabric of societies, having a profound impact on cultures and social behaviours (Franciszek 2022, 3). Here an important question arises: Will humans be able to control the impact of artificial intelligence on their lives and the real world?

With the advancement of artificial intelligence, new challenges will arise of technical, anthropological, educational, social and political nature. Artificial intelligence has made it possible to, for instance, increase labour savings, develop more automated and efficient production through the advancements of robotics, enhance transportation, create more dynamic markets, and transform data collection, organization, and verification procedures. At the same time, nowadays, people must become more conscious of the rapid changes taking place and learn how to handle them in a way that protects fundamental human rights, while respecting institutions and laws that support the holistic development of the human person. Artificial intelligence should support human potential and modern people's highest aspirations, not compete with them (Franciszek 2022, 2).

Advancements in computing and digital technologies are changing numerous aspects of everyday life, including communication, public administration, education, consumption, interpersonal relationships and many more. Technologies employing various algorithms can, however, extract data from the digital traces left on the Internet that permits the control of people's mental and relational habits for commercial or political purposes, often without their knowledge, thereby restricting their conscious exercise of their right to free choice. Indeed, in a space such as the Internet, characterized by an excess of information, they can shape the flow of data according to selection criteria that are beyond the user's control (Franciszek 2022, 2).

Digital revolution provides greater freedom for people, but at the same time it may trap them in structures known today as *echo chambers* (Jamieson and Cappella 2008). Echo chambers are produced by algorithms that present users with information that supports their current views. By gaining knowledge from users' interactions with other content, such as likes, comments, and shares, these algorithms regulate media communication. Through the delivery of pertinent and captivating content, algorithms manage social media communications to maintain user engagement.

The virtual image of the world, created by humans with the use of artificial intelligence, will now permanently coexist with the real world. However, this raises the question: Will humans, as creators of the virtual world continue to have a decisive impact on the virtual world's evolution as its creators? And the second, important question: Will humans maintain full control over artificial intelligence, a technical tool that is far more capable than humans at processing, storing, and correlating data?

---

<sup>5</sup> "Developments such as *machine learning* or deep learning raise questions that go beyond the realm of technology and engineering, and have to do with understanding, which is intimately linked to the meaning of human life, basic cognitive processes and the capacity of the mind to perceive truth" (Franciszek 2022, 3).

Currently, primarily due to artificial intelligence, the real and virtual worlds are intertwined. In practice, this means that when thinking, feeling and acting, modern people use applications created and managed by artificial intelligence. Artificial intelligence thus poses new challenges generated by the virtual world for people living in the real world.

### 3. THE VIRTUAL WORLD AND ARTIFICIAL INTELLIGENCE

Today, a new culture of the virtual world is emerging, where “digitalized multimodal communication networks have encompassed all cultural expressions and personal experiences to such an extent that virtuality became a fundamental dimension of our reality” (Castells 2011, 21). The virtual world can be briefly summarized as  $I^3$ : Interaction + Immersion + Imagination (Burdea and Coiffet 2003, 4).

From the very beginning, the virtual world created by humans, thanks to modern media communication technologies and using the Internet, has been characterised by the existence of AI. Already in the first wave of artificial intelligence, i.e. social media, users discovered new possibilities of communicating on the network, but at the same time real threats and pathologies in their use also appeared. Social media, for instance, frequently turns into instruments of “cognitive contamination,” altering reality by spreading partially or totally untrue narratives, such as deepfake, fake news, or artificially produced audio or video messages that mimic real-life behaviour or use voiceovers. These programs’ foundation, simulation, can be helpful in some situations, but it turns perverse when it warps relationships with other people and the real world (Franciszek 2023).

The second level of generative, artificial intelligence brings completely new possibilities but also threats. The launch of the ChatGPT application, marked a qualitative leap in the use of artificial intelligence in networked media communication. However, this is just another stage in the development of artificial intelligence, not its beginning. Media communication assumes that it is possible to create a tool that will allow people to use and utilize the computing power of computers even more effectively.<sup>6</sup> Artificial intelligence functions only in the virtual world and therefore should also be defined and described as a technical instrument for managing cyberspace.

However, due to the widespread access to the Internet and easier access to modern digital devices, the boundaries between the real and virtual worlds have blurred. People are increasingly integrating the advantages of the virtual world with their real-world presence in their daily lives. These worlds coexist simultaneously and permeate one another. However, this does not eliminate the fundamental

---

<sup>6</sup> The computing power of a computer is the number of arithmetic operations that this device can perform in a given unit of time. The first computers performed only operations on integers, but since the 1960s, operations on floating-point numbers have been used, which are more flexible and convenient to use for most applications. Today, computing power is expressed in the number of such operations per second (Floating point Operations Per Second – FLOPS). On the other hand, the computing power of the most modern quantum computers compared to classical computers may depend on the number of entangled qubits in their memory (Nielsen and Chuang 2000; Biskupski and Benke 2019).

difference between the real and virtual worlds. People live in the real world, to which they belong both physically, spiritually and mentally. Human corporeality has an immanent dimension, thanks to which people have the opportunity for personal (individual) development, but also for social development through the progress of science and modern technologies. Human spirituality, on the other hand, has a transcendent dimension, which allows them to overcome their limitations resulting from their nature, tainted by the effects of sin, in order to direct their life towards God, who is both the Creator and the Savior.

The natural environment of human life is the real world which humans discover with the use of their senses and intelligence. Humans use their senses to perceive the virtual world as well. The virtual world thus becomes, through imagination, an extension of the sensory cognition of the real world (Przybyłowski 2021b). The virtual world is an “image” created from elements of the real world, but it is created by humans using artificial intelligence, which is not subject to the logic of natural intelligence. As people increasingly use artificial intelligence tools in the virtual world, the boundaries between the real and virtual worlds are becoming less clear. This will have a limiting effect on people’s natural intelligence, shaped in the real world.

As artificial intelligence advances, we may envision a scenario in which using its tools to do tasks in the virtual world will become easier for people than following their natural intelligence’s instructions. As a result, artificial intelligence may eventually surpass natural intelligence, which would restrict the impact of natural intelligence on people and their lives in the actual world.

Natural intelligence is based on the foundation of the truth about the relative autonomy of the real world and limited freedom in using the laws which govern earthly reality. However, because artificial intelligence allows people to use the virtual world with a great deal of freedom, it is not constrained by the truth of the real world. Thanks to artificial intelligence, the virtual world is independent of the limitations that the real world is subject to. First of all, humans, using artificial intelligence, extend the possibilities of both quantitative and qualitative existence beyond the real everyday reality. There is no such thing as time or space limitations in the virtual world. When people utilize virtual worlds, their senses, which are directly tied to how the brain, reason, and intellect work, become less important than artificial intelligence, which takes precedence over cognition, emotion, and experience. As a result, artificial intelligence starts to create the virtual world more as a superior force than a mere tool. Additionally, in the actual world, artificial intelligence is progressively displacing humans with tools that help them solve the obstacles of daily life more quickly and easily, both in the functional and material spheres.

## CONCLUSIONS FOR FURTHER DISCUSSION WITH YOUNG PEOPLE

Based on the conducted analysis, it is possible to provide answers to the following basic questions: What are the benefits for humans of using artificial intelligence tools? Does artificial intelligence pose a real threat to human intelligence? The

answer to these two questions seems unambiguous, namely, artificial intelligence can only exist in close link with humans. If people die, artificial intelligence will die as well, as it is unable to control the intelligence of earthly reality (nature). Nature, whose laws were established by the Creator, does not need artificial intelligence for its existence, because its laws have superior power over artificial intelligence. Humans are part of nature, which is why artificial intelligence could not function autonomously in the real world without humans.

Thanks to artificial intelligence, humans increase their access to the virtual world, but at the same time, the use of AI technologies will change the way the life is organized in the real world. Systems with artificial intelligence are capable of learning and producing knowledge. Because of the increasing speed of computational operations and the capacity to accumulate, store, and use information resources, artificial intelligence will become increasingly intuitive and autonomous in this domain, potentially surpassing human intelligence. As artificial intelligence develops in cyberspace, its influence on individual human life and its functioning in society will also increase. Artificial intelligence will “manage” human societies’ institutions, structure, and functioning.

On a personal level, it is an individual who decides on the degree to which he includes artificial intelligence in his life and in what spheres of his life he allows it to adapt to his daily functioning, physical, spiritual, and mental demands. However, on a society’s level, artificial intelligence can be applied to enhance the structure and operation of institutions. Unfortunately, it can also be used to restrict people’s social and personal rights in a way that may violate human dignity. People can be manipulated, enslaved, and subject to institutional control through the unlawful but also immoral (unethical) use of artificial intelligence, which poses a threat to individual life as well.

“A computer is a logical apex of a human’s evolution: intellect without morality” (John Osborne) – these words can also be used directly to describe artificial intelligence, which lacks human emotions and is not governed by morality derived from truth or freedom. What guidelines, then, ought to govern how people use artificial intelligence? In the first place, artificial intelligence must be subordinated to absolute protections of human life, both in the individual and social dimension. Secondly, artificial intelligence should play a subservient role towards respecting personal dignity of man and the ensuing rights. As a result, people and, more generally, various organizations should be required to adhere to morally and legally established norms when using artificial intelligence. From the perspective of faith, it should be emphasized that a crucial criterion for the use of new artificial intelligence tools should be their adherence to the moral standards of both societal and individual human life (*Encountering Artificial Intelligence* 2024).

Considering faith in an individual dimension, in order to use artificial intelligence, man needs the presence of God, who endows him with the grace of faith; “since it is faith that adequately introduces man into the reality of the revealed mystery. The ‘guiding into all the truth’ is therefore achieved in faith and through

faith: and this is the work of the Spirit of truth and the result of his action in man. Here the Holy Spirit is to be man's supreme guide and the light of the human spirit" (Jan Paweł II 1986, 6). It is widely accepted that the ability to discern between fact and fiction and to make one's own assessment of the objective condition of circumstances is a sign of maturity. Therefore, when employing artificial intelligence, one should endeavour to find the truth and follow moral principles. Given the adage "there is no morality without freedom", every believer has a grave moral duty to pursue the truth and, if discovered, to uphold it (Jan Paweł II 1993, 34). "All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way. For, since Christ died for all men, and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery" (Sobór Watykański II 2012, 22).

Plutarch stated that "the mind is not a vessel to be filled, but a fire to be kindled" (Dryden and Vos 2000, 306). In the end, we should view the relationship between artificial intelligence and natural intelligence as follows: natural intelligence will gain nothing if humans uncritically use the effects of artificial intelligence; on the other hand, artificial intelligence will continue to be a very useful and effective support for humans if they treat it as an object, as a tool that needs to be constantly monitored so that the mind, feelings and emotions are not cluttered with its "products".<sup>7</sup>

Artificial intelligence creates a virtual environment that can become a "prison" for humans. However, humans will decide how far and deep they want to enter the environment of artificial intelligence, because this involves the danger of being enslaved by it. Many people will certainly succumb to such enslavement and become dependent on the environment of artificial intelligence (Przybyłowski 2018c). This is a real threat and a pessimistic vision of the relationship between man and artificial intelligence.

The positive vision is associated with the revealed truth about man, who received from God the mission of ruling over creation. Man should therefore also rule over the environment of artificial intelligence, deciding on its influence on his life. It is man who must decide to what extent artificial intelligence will be used by him, because he is responsible for watching over its development and participation in his individual and social life. Artificial intelligence will remain at man's service if he decides on the scope of its influence on his person and everyday life.

However, the increasing degree of mutual permeability of the real and virtual worlds will be a challenging issue of the future. As a result of this process, man's spatiotemporal presence in the actual world will be progressively limited and replaced by his functioning in the virtual world. Since this process cannot be stopped, it should be acknowledged in the context of religion that man's reality exists wherever he is. However, there is a distinction between the real and virtual worlds: the former is a natural living environment that requires human care,

---

<sup>7</sup> "Machines certainly have an immensely greater capacity than humans to store data and correlate it, but it is humans and humans alone who must decipher its meaning" (Franciszek 2023).

whereas the latter should be dominated, controlled, and monitored by humans so that the artificial intelligence environment does not become a “prison” for them.

It is up to young people to take up this new challenge: “It is our responsibility to creatively influence the process of change (...), while remaining truthfully sensitive to all of its harmful and inhuman elements”. (...) Obviously, we face technical, scientific, and political challenges, but they can only be resolved from the human standpoint. It is necessary to awaken a new humanity that is infused with a deeper spirit, new freedom, and new faith” (Guardini 2021, 82-83).

**Funding:** This research received no external funding.

**Institutional Review Board Statement:** Not applicable.

**Conflicts of Interest:** The author declares no conflict of interest.

## REFERENCES:

- Biskupski, Piotr and Piotr Beńke. 2019. Jak działa i jakie ma możliwości pierwszy komputer kwantowy IBM Q System One. Accessed on: 7.07.2023. <https://itwiz.pl/jak-dziala-jakie-ma-mozliwosci-pierwszy-kwantowy-komputer-ibm-system/>.
- Burdea, Grigore C. and Philippe Coiffet. 2003. *Virtual Reality Technology*. Wiley Interscience.
- Castells, Manuel. 2011. *Spółeczeństwo sieci*. Translated by Janusz Stawiński. Warszawa: Wydawnictwo Naukowe PWN.
- Człowiek na rozdrożu. Sztuczna inteligencja – 25 punktów widzenia*, edited by John Brockman. Translated by Marcin Machnik. 2020. Gliwice: Helion.
- Dryden, Gordon and Jeanette Vos. 2000. *Rewolucja w uczeniu*. Translated by Bożena Jóźwiak. Poznań: Zysk i S-ka.
- Encountering Artificial Intelligence: Ethical and Anthropological Investigations*. 2024. Accessed on: 13.09.2024. <https://jmt.scholasticahq.com/article/91230-encountering-artificial-intelligence-ethical-and-anthropological-investigations>.
- Franciszek. 2018. *Adhortacja Apostolska “Gaudete et Exsultate”*. Accessed on: 4.03.2024. [https://www.vatican.va/content/francesco/pl/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20180319\\_gaudete-et-exsultate.html](https://www.vatican.va/content/francesco/pl/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultate.html).
- Franciszek. 2022. *Orędzie Papieża Franciszka na 57. Światowy Dzień Pokoju „Sztuczna inteligencja i pokój”*. Accessed on: 4.03.2024. <https://www.vatican.va/content/francesco/pl/messages/peace/documents/20231208-messaggio-57giornatamondiale-pace2024.html>.
- Franciszek. 2023. *Orędzie Papieża Franciszka na 58. Światowy Dzień Środków Społecznego Przekazu „Sztuczna inteligencja i mądrość serca: dla komunikacji w pełni ludzkiej”*. Accessed on: 4.03.2024. <https://www.vaticannews.va/pl/watykan/news/2024-01/oredzie-papieza-franciszka-na-lviii-swiatowy-dzien-srodkow-spol.html>.
- Guardini, Romano. 2021. *Listy z nad jeziora Como*. Translated by Kamil Markiewicz. Warszawa: Narodowy Instytut Architektury i Urbanistyki.
- Jamieson, Kathleen H. and Joseph Cappella. 2008. *Echo Chamber: Rush Limbaugh and the Conservative Media Establishment*. New York: Oxford University Press.
- Jan Paweł II. 1979. *Encyklika “Redemptor hominis”*. Accessed on: 4.03.2024. [https://www.vatican.va/content/john-paul-ii/pl/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_25031992\\_pastores-dabo-vobis.html](https://www.vatican.va/content/john-paul-ii/pl/apost_exhortations/documents/hf_jp-ii_exh_25031992_pastores-dabo-vobis.html).

- Jan Paweł II. 1986. *Encyklika "Dominum et Vivificantem"*. Accessed on: 4.03.2024. [https://www.vatican.va/content/john-paul-ii/pl/encyclicals/documents/hf\\_jp-ii\\_enc\\_18051986\\_dominum-et-vivificantem.html](https://www.vatican.va/content/john-paul-ii/pl/encyclicals/documents/hf_jp-ii_enc_18051986_dominum-et-vivificantem.html).
- Jan Paweł II. 1993. *Encyklika "Veritatis splendor"*. Accessed on: 4.03.2024. [https://www.vatican.va/content/john-paul-ii/pl/encyclicals/documents/hf\\_jp-ii\\_enc\\_06081993\\_veritatis-splendor.html](https://www.vatican.va/content/john-paul-ii/pl/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html).
- Kurp, Feliks. 2023. *Sztuczna inteligencja od podstaw*. Gliwice: Helion.
- Lennox, John C. 2023. 2084. *Sztuczna inteligencja i przyszość ludzkości*. Translated by Zbigniew Kościuk. Warszawa: Fundacja Prodeoteo.
- Malczewski, Łukasz. 2019. *Czy leci z nami robot?*, Access on: 15.04.2024. [https://dfusion.pl/wp-content/uploads/2019/03/Czy-leci-z-nami-robot\\_Raport\\_AI.pdf](https://dfusion.pl/wp-content/uploads/2019/03/Czy-leci-z-nami-robot_Raport_AI.pdf).
- Mrzygłód, Piotr. 2012. „Dusza i ciało jako integralne składowe ludzkiego bytu. Stanowisko metafizyki realistycznej”. *Wrocławski Przegląd Teologiczny* 20(1): 177-196.
- Nęcka, Edward. 1997. *Inteligencja i procesy poznawcze*. Kraków: Oficyna Wydawnicza „Impuls”.
- Nielsen, Michael A. and Isaac L. Chuang. 2000. *Quantum Computation and Quantum Information*. Cambridge University Press.
- Popiołek, Malwina and Klaudia Sroka. 2019. „Bańka filtrująca i świadomość mechanizmów jej funkcjonowania wśród młodzieży – wyniki badania przeprowadzonego wśród gimnazjalistów”. *Zarządzanie Mediami* 7(3): 159-171.
- Przybyłowski, Jan K. 2018a. „Komunikacja w nowej kulturze i w Kościele”. *Studia Włocławskie* 20: 361-376.
- Przybyłowski, Jan K. 2018b. „Kościoł w świecie wirtualnym. Artykuł dyskusyjny”. *Seminare. Poszukiwania naukowe* 39(1): 33-44.
- Przybyłowski, Jan K. 2018c. „Media jako zagrożenie i szansa w wychowaniu dzieci w rodzinach”. In *Media w rodzinie w perspektywie społeczno-pastoralnej*, edited by Ireneusz Celary and Grzegorz Polok, 130-142. Katowice: Księgarnia św. Jacka.
- Przybyłowski, Jan K. 2020. „Religia chrześcijańska a nowa kultura. Trudności w dialogu”. *Studia Koszalińsko-Kołobrzeskie* 27: 275-291.
- Przybyłowski, Jan K. 2021a. „'Znak czasu' w perspektywie historycznej i kulturowej”. In *Pandemia jako „znak czasu” dla Kościoła w Polsce*, edited by Mateusz J. Tutak and Tomasz Wielebski, 63-83. Warszawa: Wydawnictwo UKSW.
- Przybyłowski, Jan K. 2021b. „Świat realny i świat wirtualny – poszukiwanie przestrzeni dla wyobraźni i duchowości. Artykuł dyskusyjny”. *Studia Włocławskie* 23: 220-235.
- Przybyłowski, Jan K. 2022. „Kościelność i społecznienie człowieka w aspekcie teologii stosowanej”. *Seminare. Poszukiwania Naukowe* 43(4): 27-40.
- Przybyłowski, Jan K. 2024. „Interfejs Kościoła i świata w perspektywie prawdy o osobie ludzkiej. Analiza teologiczno-socjologiczna w świetle Konstytucji duszpasterskiej o Kościele w świecie współczesnym Gaudium et spes”. In *Dziś i jutro realizacji w Polsce przesłania II Soboru Watykańskiego*, edited by Mateusz J. Tutak and Tomasz Wielebski, 169-189. Warszawa: Wydawnictwo Naukowe UKSW.
- Sobór Watykański II. 2012. „Konstytucja duszpasterska o Kościele w świecie współczesnym Gaudium et spes”. In Sobór Watykański II. *Konstytucje. Dekrety. Deklaracje*. Poznań: Pallottinum.
- Strelau, Jan. 1997. *O inteligencji człowieka*. Warszawa: Wiedza Powszechna.
- Szpunar, Magdalena. 2018. „Koncepcja bańki filtrującej a hipernarcyzm nowych mediów”. *Zeszyty Prasoznawcze* 61(2): 191-200.
- Teresa od Jezusa św. 1987. „Droga doskonałości (rozd. 30, 1-5)”. In *Liturgia godzin*, vol. 3, 355-356. Poznań: Pallottinum.