

# Annotated Bibliography

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## References

- [1] Alexis Hiniker and Jacob O. Wobbrock. Reclaiming attention: Christianity and HCI. *Interactions*, 29(4):40–44, June 2022.

This article explores the intersection of Christianity and Human-Computer Interaction (HCI) Design. It discusses the need for HCI Designers to consider the spiritual and ethical implications of their work, and how designs capture and keep users' attention. The authors introduce ways that technology can take away from humans relationships with God and others. They claim that a relationship with God involves slowing down, pausing, and being present, which is often at odds with the fast-paced nature of technology. Of course, relationships with others are also important, and the article discusses how technology can both help and hinder these relationships. The authors suggest that HCI Designers can focus on creating technology that encourages mindfulness, presence, and deeper connections with God and others by prioritizing relationship centric design principles. This article interests me because it talks about how technology has negatively impacted our relationship with God and others, and how HCI Designers can help to mitigate these effects through thoughtful design.

- [2] Amy Roche. *Facilitating spiritual understanding through hermeneutical and critical Bible engagement: What can be learned from the experience of a group of Christians reading the Bible with a course developed from the work of Sandra M. Schneiders?* PhD thesis, Durham University, 2020.
- [3] Dale B Sims. The effect of technology on christianity: Blessing or curse. *Makalah riset, Texas Baptist University*, 2001.

This paper explores the dual nature of technology's impact on Christianity, examining both its positive contributions and potential drawbacks. It discusses how technology has facilitated the spread of Christian teachings and community building, while also raising concerns about distractions and superficial engagement with faith called, "Cultural Christianity." The Author starts by telling a story about his experience at a church with over 4000 members. At the

end of the service, on the way back to his car, someone says to him, "That was quite a production this morning, wasn't it?". This comment highlights one of the many problems the church has run into with the use of technology. While the paper makes readers aware of how technology has benefited the church, like making the Gospel more accessible to everyone, it also talks about how the use of technology has watered down the message of Christianity. I like this paper because it gives a balanced view of how technology can both help and hurt Christianity, giving points for both sides which could be useful for me to explain in my research.

- [4] Sara Wolf, Frauke Moerike, Simon Luthe, Ilona Nord, and Jörn Hurtienne. Spirituality at the Breakfast Table: Experiences of Christian online worship services. In *Extended Abstracts of the 2022 CHI Conference on Human Factors in Computing Systems*, CHI EA '22, New York, NY, USA, 2022. Association for Computing Machinery.

This paper investigates the experiences of Christian believers participating in online worship services, particularly in the context of the COVID-19 pandemic. The study takes place in Germany, which saw a 61the pandemic. The authors conducted virtual observations and interviews with eight participants to understand how technology mediates religious experiences. They found that believers live in a field of tension between faith, everyday life, individuality, and community. One participant stated that the experience of a worship service is weakened by the online format, and suggested that a lot of the elements leaned more towards infotainment rather than a worship experience. Another participant expressed their disapproval of the focus on production quality instead of content. Overall, this study suggests that online worship services often fail to meet the needs of believers. This paper is interesting to me because it highlights the challenges of using technology to facilitate religious experiences.