



# Artificial Intelligence and Christian faith

## **Faith & Future**

Northern Presbytery Leadership Conference

28 February 2026

Stephen Garner

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# Overview

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- Introduction
- What do we mean by AI?
- Where do we start?
- Practical wisdom for AI, faith and life
- Some unexplored areas
- Final thoughts

# Introduction: Stephen Garner

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- Digital/Practical Theologian
  - Senior Research Fellow, Laidlaw College
  - Research Facilitator, Masters of Transformational Development, Eastern College Australia
  - Professional Teaching Fellow, THEOREL, University of Auckland
  - Sessional Lecturer, Eva Burrows College, University of Divinity, Australia
  - PhD supervisor at Alphacrucis University College, Australia
  - thirdSpaces Consulting
- Presbyterian (also works ecumenically)
- Backgrounds in Computer Science, Theology, & Higher Education
- Married to Kim & lives in Henderson

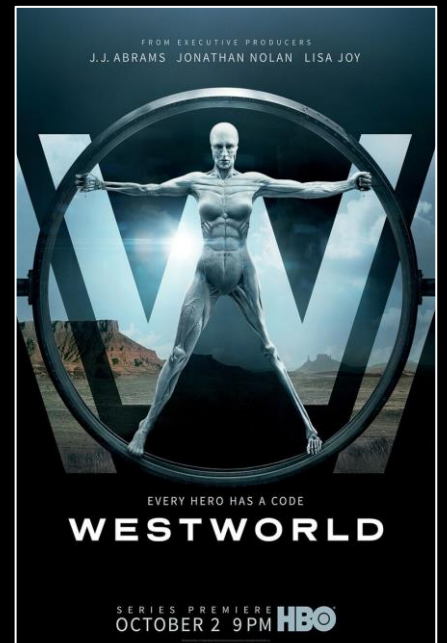
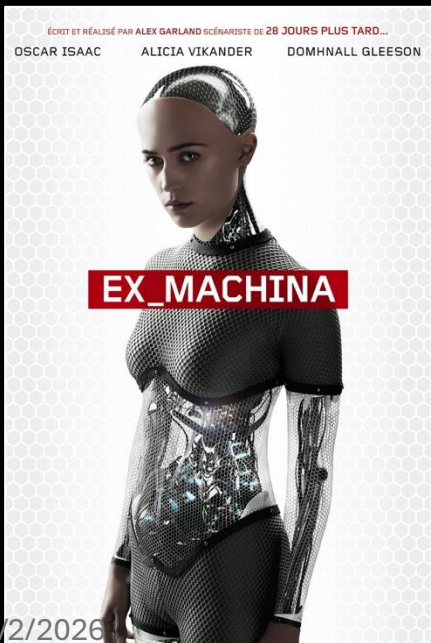
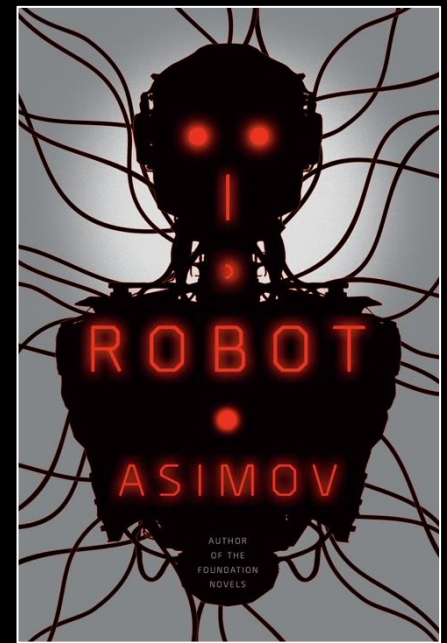
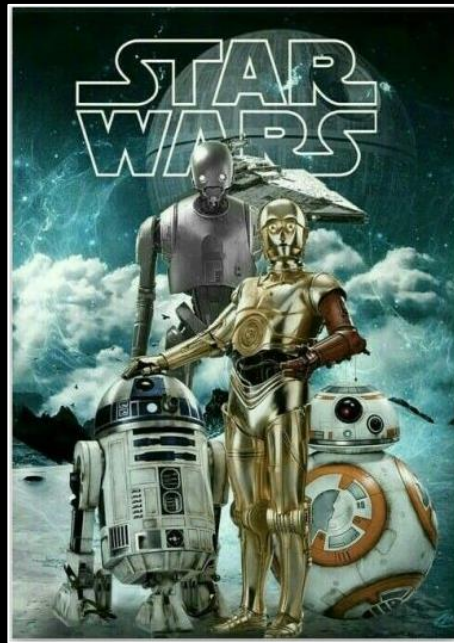


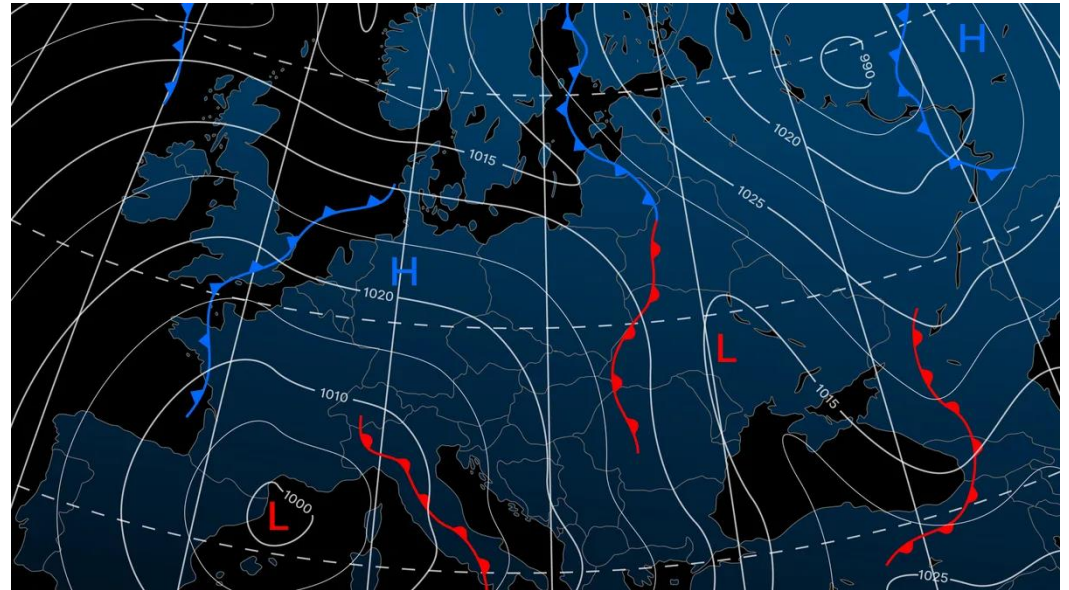
*Insatiably curious about everything*

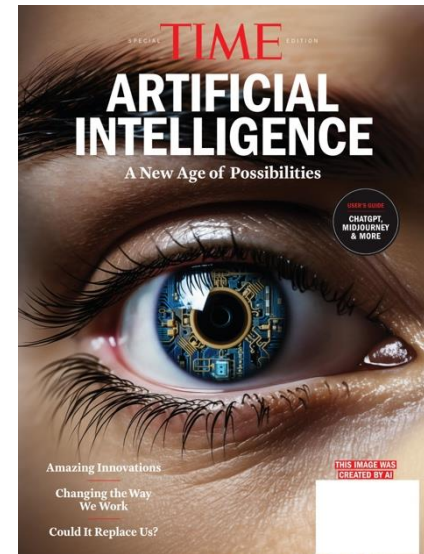
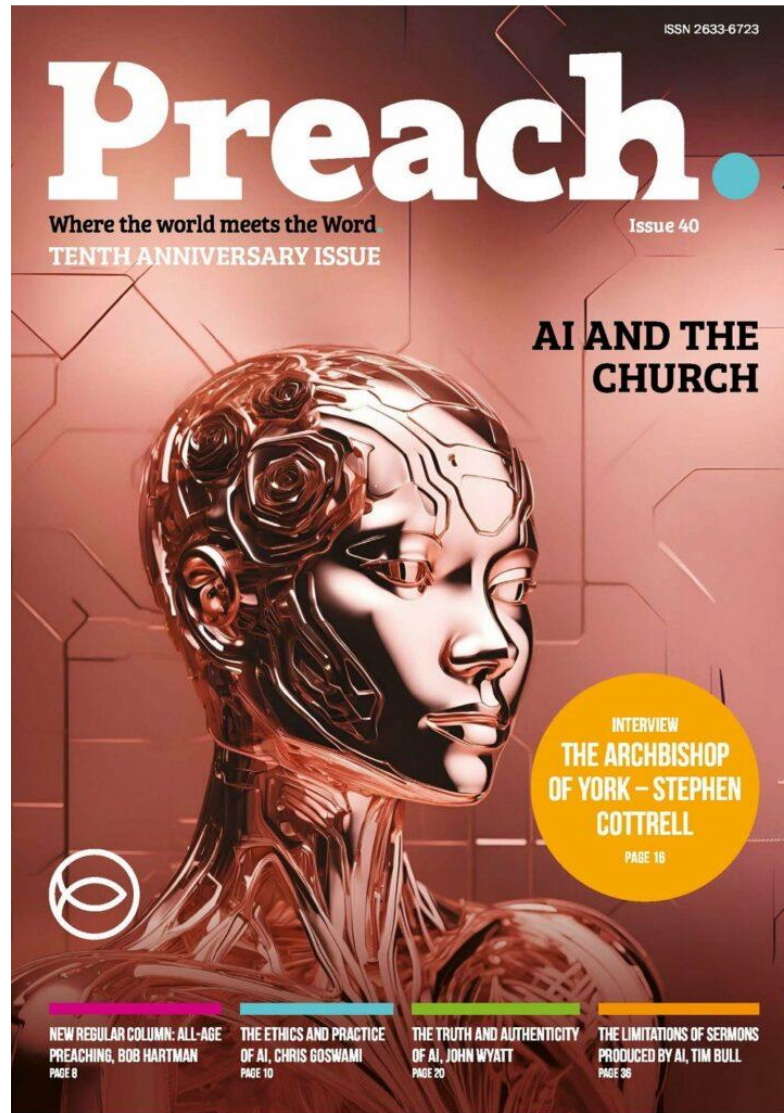
# Introduction

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- The last 3-4 years have seen artificial intelligence (AI) suddenly “appear” everywhere
- As followers of Jesus, we are called to faithfully engage with AI in both our faith communities and wider society
- AI technologies have been around in various forms since the 1950s
  - Not as visible to the wider public as now
  - We have 75 years or more of theological thinking draw on







# Questions raised by AI

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## Existential

- What does it mean to be human?
- Transgressing boundaries and “playing God”?
- What are the risks?

## Pragmatic

- How will AI impact me/us in my/our work, school, home, faith, & community?
- How can I use AI in my/our work, school, home, faith, & community?

## Ethical

- How ought we to develop and use AI?
- What accountabilities are in place regarding AI and its use?
- How do we manage risk and promote flourishing?

## Faith-based

- How does Christian faith help us with these kinds of questions?
- Twin trajectories:  
Toward the church?  
Towards the world?
- Where is God in all of this?

# Relationships with technology

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## 1. Positive

- AI will liberate us and usher in a “golden age” of prosperity and wellbeing

## 2. Negative

- AI will dehumanize us, destroy livelihoods, and be used to control us

## 3. Neutral Instrument

- AI in itself is not good nor bad, but it’s how we use it that matters

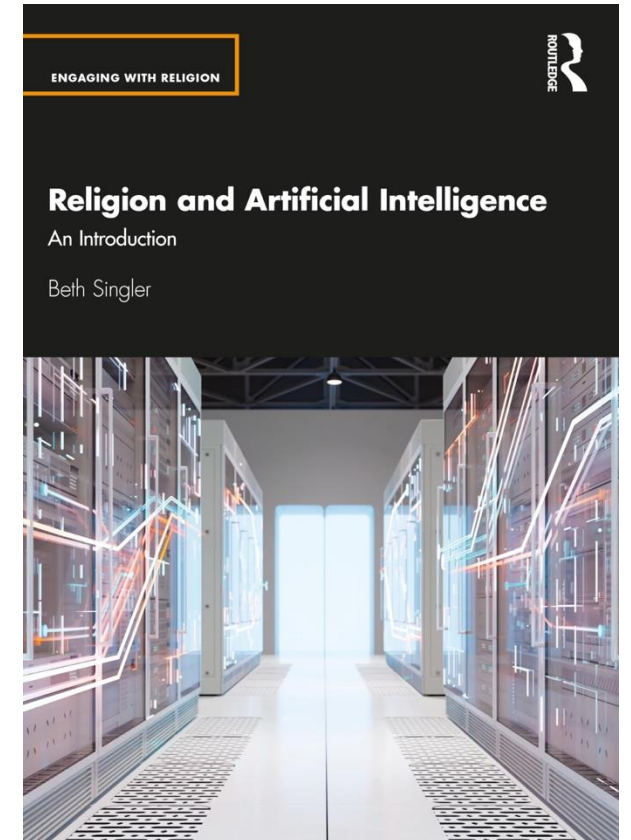
## 4. Value-loaded Technocultural System

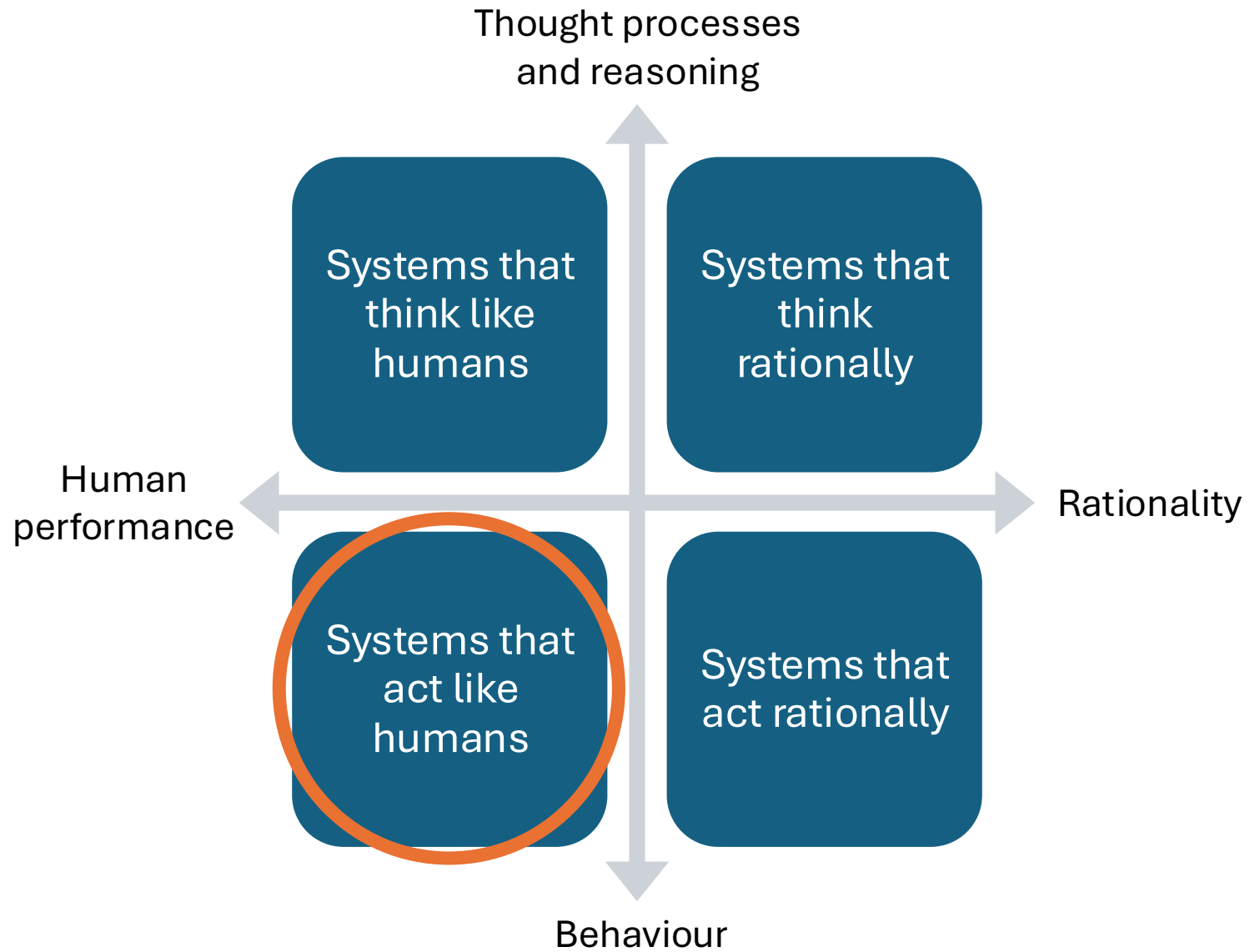
- AI combines artifacts (things), knowledge, and culture and embodies our values

# AI: A definition

“Simply put, AI as a field involves working towards rational agents that respond to stimuli, perhaps in ways comparable to modes of human cognition. To this end, AI as a field can involve reasoning, planning, learning, natural language processing, sensory perception, emotional processing and, in robotic forms, the ability to move and manipulate objects.”

- Beth Singler, "An Introduction to Artificial Intelligence and Religion For the Religious Studies Scholar," *Implicit Religion* 20, no. 3 (2018): 217, <https://doi.org/10.1558/imre.35901>.





Based on: Stuart J. Russell, Peter Norvig, and Ernest Davis. *Artificial Intelligence : A Modern Approach*. 3rd ed. Upper Saddle River: Prentice Hall, 2010.

What's a good recipe for making babaganoush?

Here is a classic Levantine-style **baba ghanoush** (also spelled *baba ganoush*) recipe, optimized for depth of smokiness and proper emulsion.

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## Traditional Baba Ghanoush

### Ingredients

- 2 large eggplants (aubergines)
  - 2–3 tbsp tahini (well-stirred)
  - 1–2 cloves garlic, finely crushed to a paste
  - 2–3 tbsp freshly squeezed lemon juice
  - 2 tbsp extra-virgin olive oil (plus more for serving)
  - ½ tsp ground cumin (optional but common)
  - Salt to taste
  - Freshly ground black pepper
  - Garnish: chopped parsley, smoked paprika or sumac, pomegranate seeds (optional)
-

develop an outline for a two hour youth group session focusing on the miracles of Jesus and including food and games and a bible study

Here is a structured, fully paced **2-hour youth group session plan** focused on the miracles of Jesus. It integrates theology, embodiment, play, and hospitality in a way that is pedagogically coherent rather than merely entertaining.

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## Youth Group Session

**Theme: *"Signs of the Kingdom: The Miracles of Jesus"***

### Aim

- To explore what Jesus' miracles reveal about who he is.
- To distinguish miracles as "signs" (cf. Gospel of John) rather than spectacles.
- To help young people connect miracle stories to their own longings, doubts, and faith.

### Age Range

Adaptable for 12–18.

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## Total Time: 2 Hours

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### 0:00–0:10 – Arrival & Hospitality (10 min)

#### Food on arrival:

- Pita and hummus
- Grapes and figs
- Flatbread and olive oil

(Simple "Mediterranean" food to connect symbolically to first-century Palestine.)

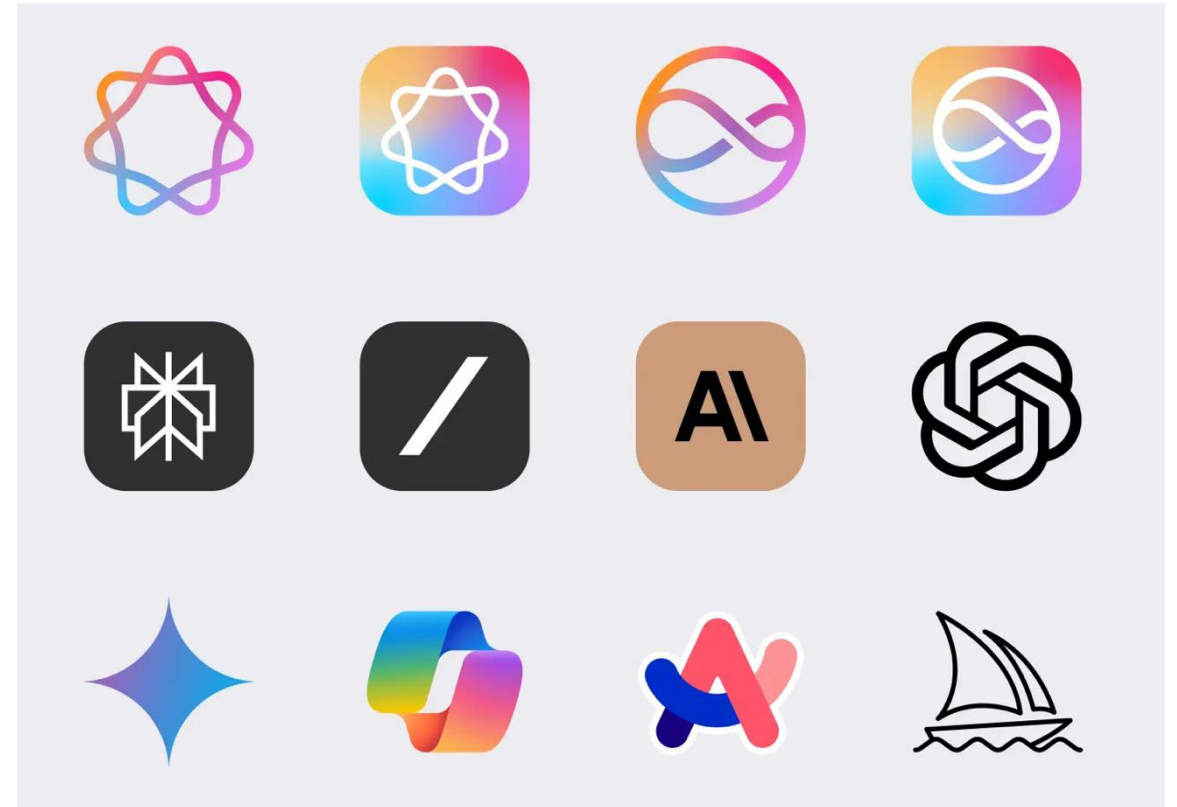
Background music optional.



# Recent developments

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- Public access to Large Language Model (LLM) systems (over the last two years or so) – Artificial Generative Intelligence (AGI)
- Conversational systems
  - OpenAI ChatGPT (Generative Pretrained Transformer)
  - Microsoft Copilot
  - Google Gemini (formerly Bard)
  - Claude
  - OpenAI DALL-E
  - Midjourney
  - Adobe Firefly
- Turning up everywhere now



# Gen(erative) AI

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- Based on identifying patterns in data and learning from those
- Statistically-based
- Process
  - Starts with initial parameters and data
  - finds patterns
  - adjusts its internal model & rules (feedback loops)
  - generates new data and texts
- Can generate new images, audio, video, texts, computer programs etc.
- Can also plan, perform tasks (agency), and lots of other things.

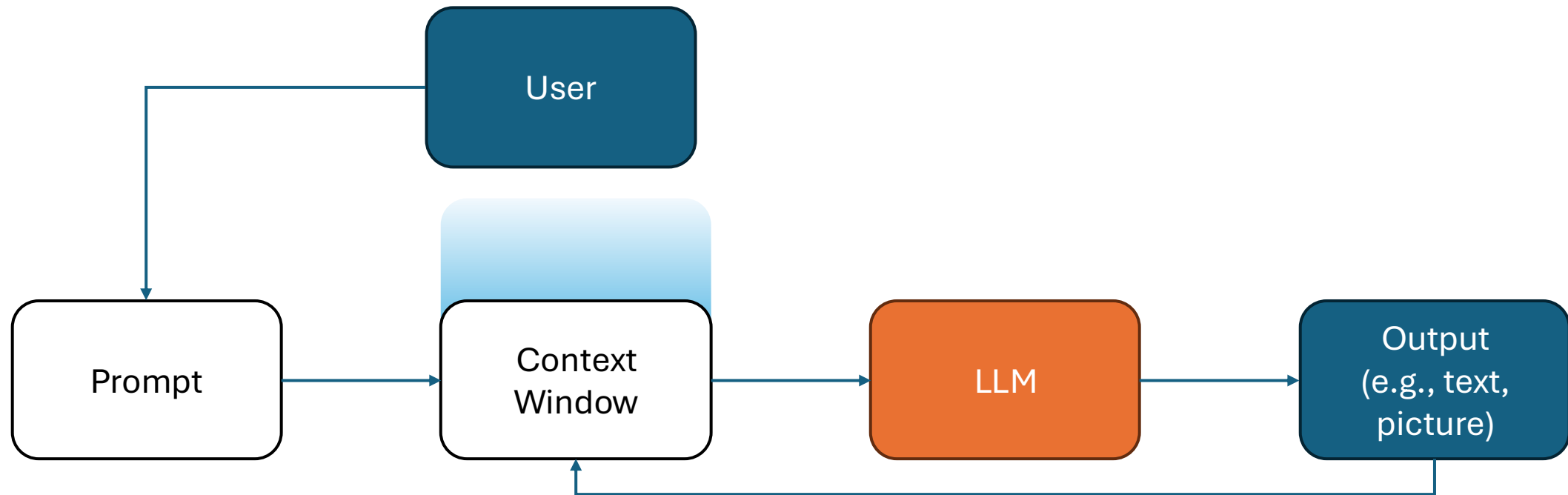
# Gen(erative) AI (2)

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- Huge training sets of texts (documents, images, web pages etc.)
- Human involvement in training responses
  - Adapt based on that human feedback and other feedback loops
- Only as good as the data it has – what biases in the data?
- What they are good at:
  - Generating text and graphics according to statistical models of what things (words, paragraphs, components of images) are most likely to be connected to each other.
- What they are less good at:
  - Value judgements
  - Mathematics

# Gen(erative) AI (3)

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# Where to start?

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- Biblical foundations
- Insights of others
- Experiences of others
- Personal and communal exploration



# Helpful Biblical foundations

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- Luke 10:25-37 (Parable of the Good Samaritan)
- Micah 6:8
- Luke 4:16-22

These are some passages I have found helpful for thinking about wise and faithful use of technology.

# Helpful Biblical foundations (2)

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## Luke 10:25-37 (Parable of the Good Samaritan)

<sup>27</sup> He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’

## Micah 6:8

<sup>8</sup> He has told you, O mortal, what is good;  
and what does the LORD require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God.

# Helpful Biblical foundations (3)

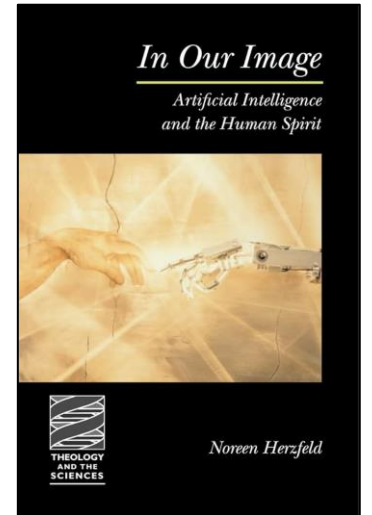
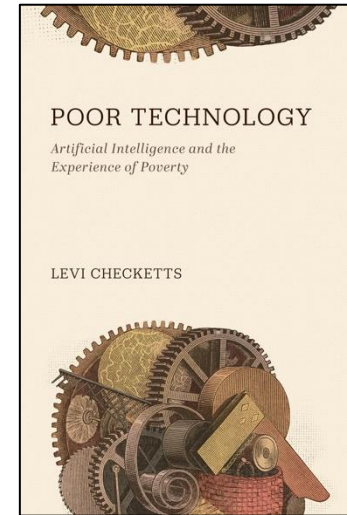
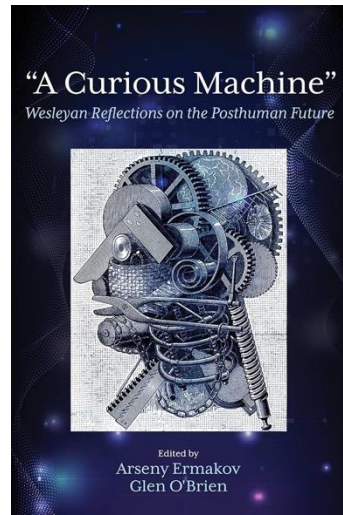
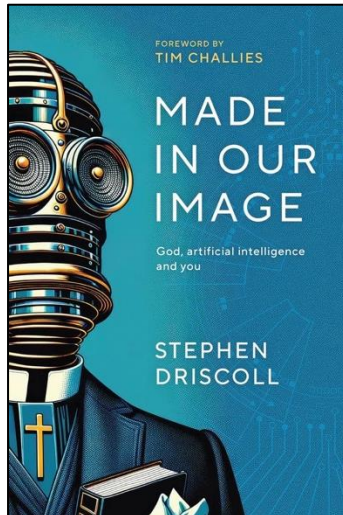
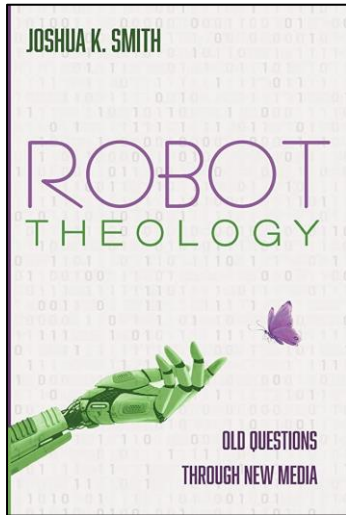
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## Luke 4:16-22

<sup>18</sup> ‘The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
<sup>19</sup> to proclaim the year of the Lord’s favour.’

# Insights of others

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# Insights of others (2)

## Lausanne Movement

- Artificial Intelligence
  - <https://lausanne.org/report/human/artificial-intelligence>
- Global Analysis publication (Nov 2025)
  - <https://lausanne.org/global-analysis/november-2025-issue-overview>
- Christian Faith and Technology
  - <https://lausanne.org/occasional-paper/christian-faith-and-technology>



**AI Ethical Framework**  
Quintin McGrath  
13 min read



**AI in Bible Translation**  
Greg Dekker  
6 min read



**AI and Discipleship**  
Thomas Osborn & Michael Meiser  
6 min read



**Navigating AI for Biblical Engagement**  
Marcus Schwarting  
8 min read



**The Use of AI in Proclamation Evangelism**  
Gretchen Huizinga  
7 min read



**AI Use in the Church**  
Todd Korpi  
8 min read



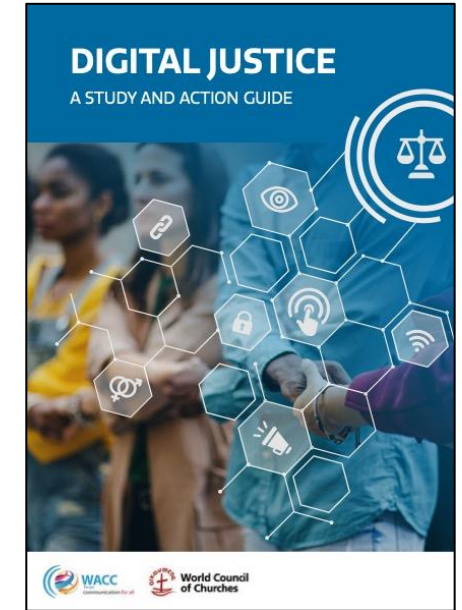
**Communicating Wisely with**



**Governing AI in God's House**

# Insights of others (3)

- ***AI, You and Your Organization***
  - *World Association for Christian Communication*
  - <https://ccrvoices.org/courses/ai-and-you/>
- ***Rome Call for AI Ethics***
  - [www.romecall.org](http://www.romecall.org)
- ***Digital Justice: A Study and Action Guide***
  - WACC/WCC
  - <https://www.oikoumene.org/resources/publications/digital-justice>



# Experiences of others

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Positive experiences



Negative experiences



Local experiences



Global experiences

# On young persons and AI

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“Think about what an AI assistant offers a struggling teenager: infinite patience, zero judgment, 24/7 availability, no power dynamics, no threat of consequences for honesty. The AI won’t call their parents. Won’t send them to the principal. Won’t give them that disappointed look. Won’t be too busy. Won’t forget what they said last week.

For students who’ve been failed by adults—and our systems fail a lot of kids—an entity that actually listens, remembers, and responds consistently may feel more reliable than the humans around them. The ELIZA effect isn’t a glitch to be fixed. It’s a feature that will make AI deeply compelling to exactly the students who most need connection.”

“Are AI Agents in Moltbook Conscious? We (and our Students) May Think They Are”, *Education Disrupted: Teaching and Learning in An AI World* (01 Feb 2026): <https://stefanbauschard.substack.com/p/are-ai-agents-in-moltbook-conscious>

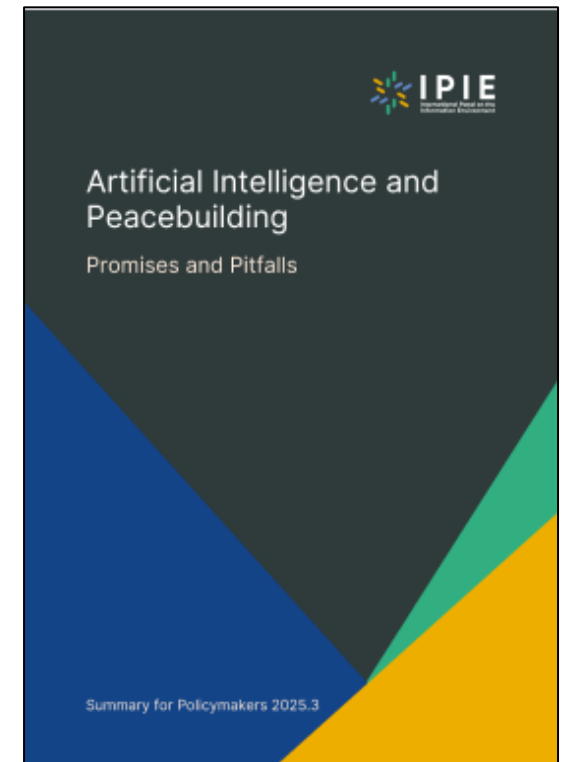
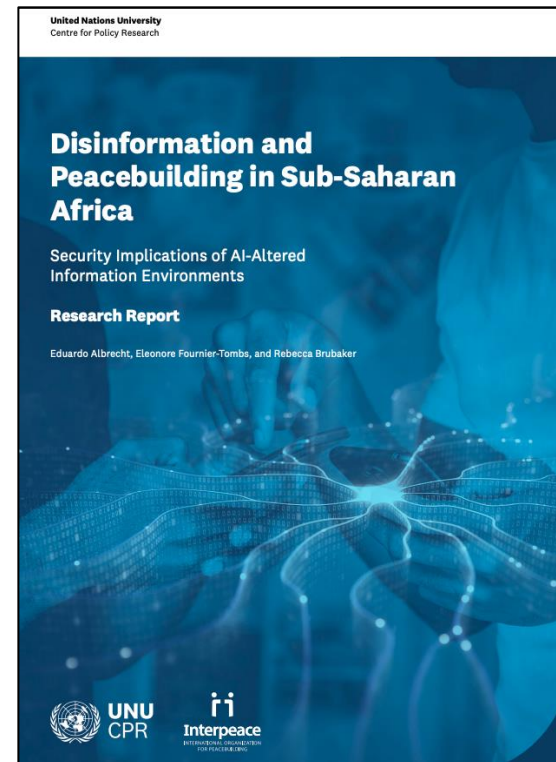
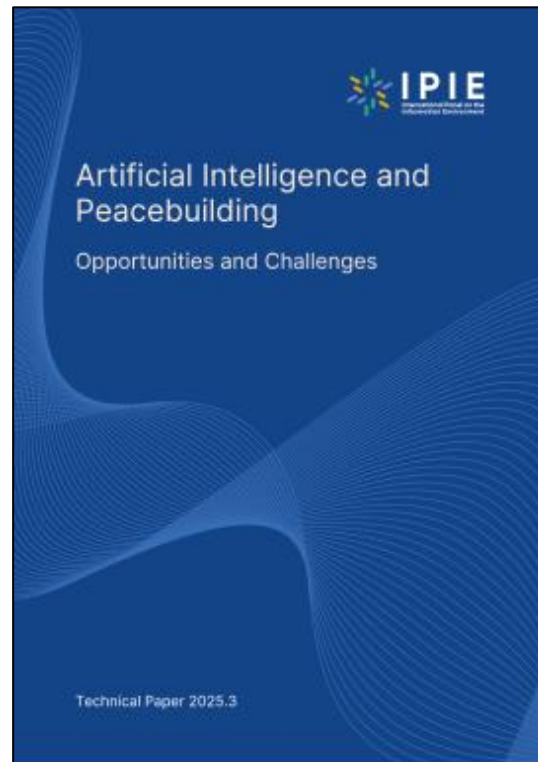
# The experience of workers building AI

<https://www.technologyreview.com/2022/04/20/1050392/ai-industry-appen-scale-data-labels/>



# AI, Conflict and Peacemaking

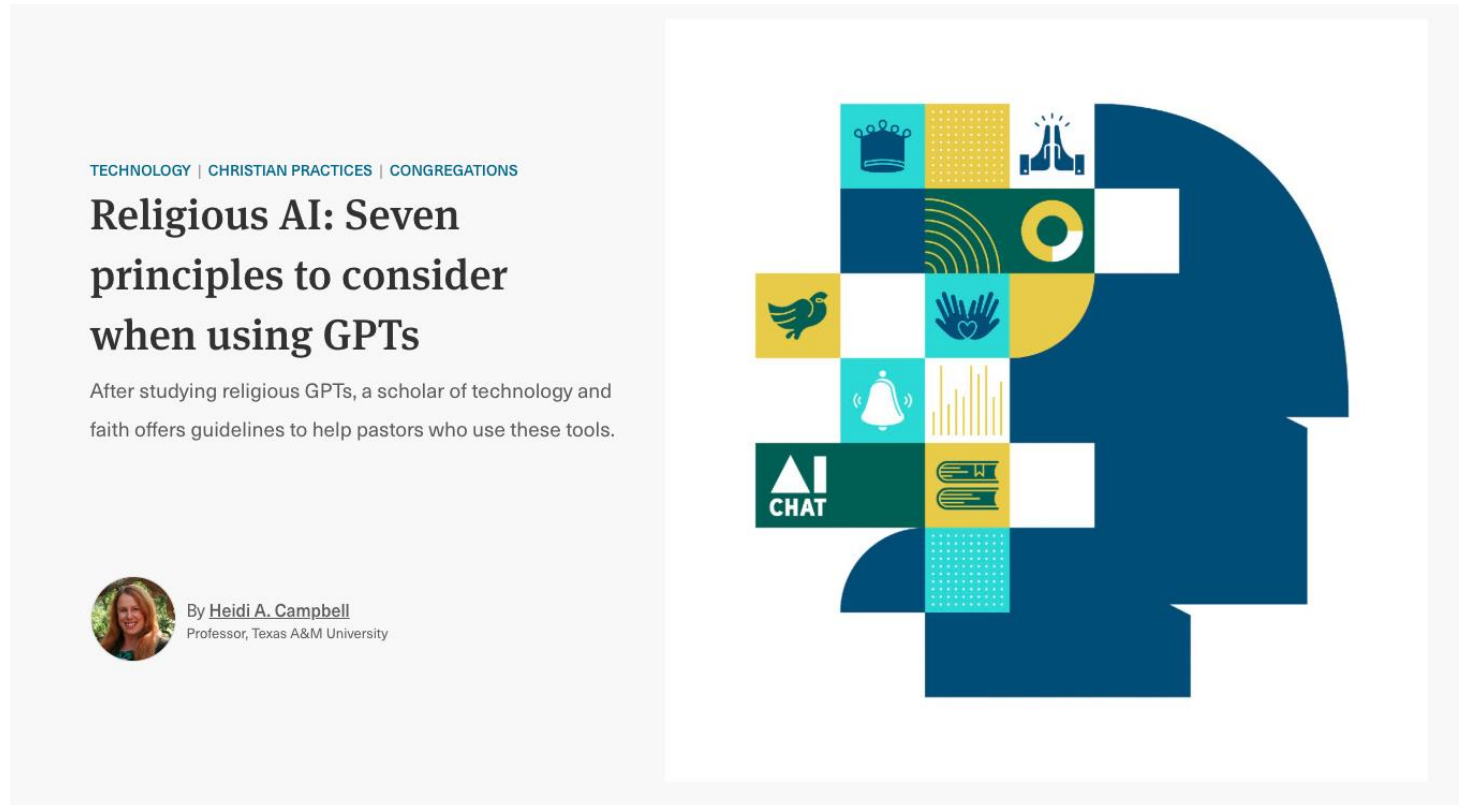
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# Personal and Communal Exploration

- What we're doing at the moment...
- To have others offer their insight (& critique) into our use of AI in different contexts?
- To have some accountability structures in place?
- Try things out in a safe context.
  - And then think about that.

# Practical wisdom for AI, faith and life



Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).

<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.

# Heidi Campbell's Seven Principles

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1. Treat GPTs as tools, not authoritative sources.
2. Fact-check before you recommend.
3. Establish doctrinal guardrails.
4. Encourage verification of scriptural references.
5. Be mindful of overaffirmation and emotional bias.
6. Protect privacy and personal data.
7. Find out who is behind the GPT.

Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).  
<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.

# 1. Treat GPTs as tools, not authoritative sources

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- “Religious GPTs should be viewed as informational aids — not spiritual or theological authorities.”
- “Leaders must emphasize that AI is not a substitute for divine guidance, sacred texts or pastoral care.”
- “Overreliance risks turning GPTs into objects of misplaced faith, potentially leading to spiritual confusion or idolatry.”

Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).  
<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.

# Worship

The core of worship is God acting to give God's life to humankind and to bring humankind to partake of that life. Christian worship involves God's self-revelation and human response enabled by God. At the centre of both is Jesus Christ who reveals God to us and through whom we make our response.

*The Directory for Worship, §1.1*

# Worship

God's self-revelation

Human response

- God takes the initiative in creation and covenant, in nurturing and transforming, in calling to repentance and in offering forgiveness
- God addresses people through Jesus Christ and stirs people to respond
- The Spirit of God brings people to an awareness of God and God's grace and claim upon their lives.

- To joyfully give all praise and honour, glory and power to God
- To acknowledge God presence in the world and in their lives
- To be transformed and renewed in response to God's claim and redemptive action in Jesus Christ
- To be equipped for God's service in the world

# Worship

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- The focus of Christian worship is the triune God—Father, Son, and Spirit—and its purpose is to glorify God.
  - Those two things are non-negotiable, regardless of whether AI is involved or not, as we strive to worship in spirit and in truth (Jn 4:24).
- Technology has always be historically and intricately connected with the practice of Christian worship
  - Books such as Bibles and hymnaries; architecture; music and musical instruments (including brass bands); the elements of communion—bread and wine (or grape juice) and how those are delivered in chalices, cups, plates; vestments and uniforms; liturgies and language; audio-visual equipment; media and communications technologies; and any number of other things.

# Preaching

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- The preached Word or sermon is to be based upon the written Word.
- It is a proclamation of the gospel in the conviction that through the Holy Spirit Jesus Christ is present to the gathered people, offering grace and calling for obedience.
- Preaching requires diligence and discernment in the study of Scripture, the discipline of daily prayer, cultivated sensitivity to events and issues affecting the lives of the people, and a consistent and personal obedience to Jesus Christ.
- The sermon should present the gospel with simplicity and clarity, in language which can be understood by the people.

*The Directory for Worship, §2.2.7 Preaching the Word*

# AI and Preaching

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- Can we use AI in preaching?
- Gen AI is very good at creating texts that look and sound like sermons and messages
  - It does this quickly, with little effort from the person prompting it, and can shape what it produces to time limits or different audiences
- What is at stake with respect to using AI in preaching (and other parts of worship)?

# AI and Preaching (2)

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“Write me a short sermon about the faithful use of artificial intelligence in Christian worship with key Bible verses and suitable for a Salvation Army audience.”

The resulting Gen AI text includes:

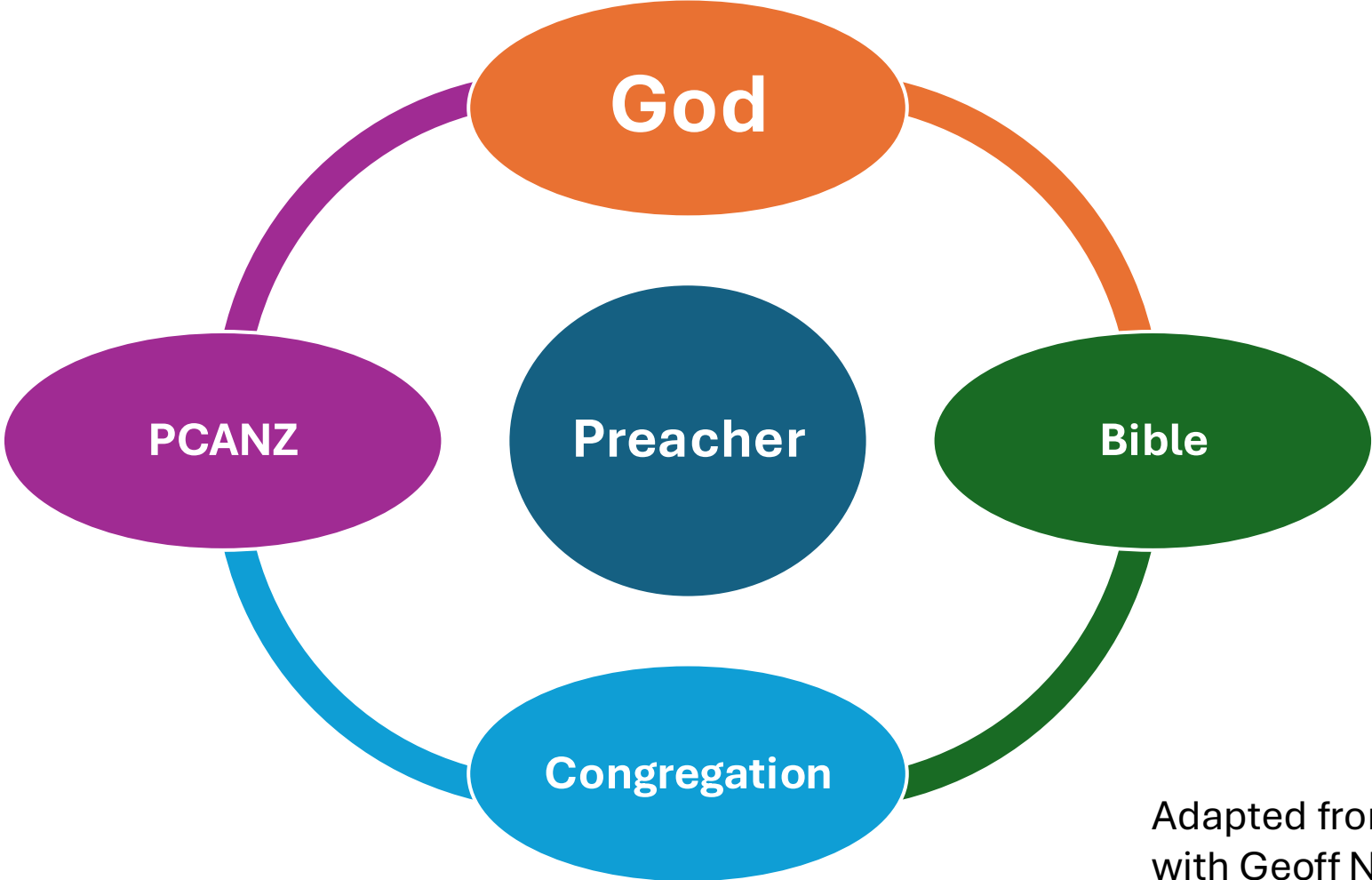
- An introduction
  - Five key points framed around Bible texts
  - A conclusion
  - An encouragement to mission and vocation
- **Sermon: The Faithful Use of Artificial Intelligence in Worship**
  - **Introduction:** Beloved family in Christ, today we gather to explore an important topic: the faithful use of artificial intelligence (AI) in our worship and service to God. As we navigate this rapidly changing world, we must seek God’s guidance on how to incorporate new technologies in ways that honor Him and enhance our mission.
  - **1. God’s Creation and Our Responsibility:** In Genesis 1:26-27, we read, “Then God said, ‘Let us make mankind in our image, in our likeness...’” As beings made in the image of God, we are called to steward creation wisely, using our gifts and innovations for His glory. AI is a tool—like any other resource we have been given—and it is our responsibility to use it in ways that reflect our Christian values.
  - **2. Enhancing Worship and Community:** AI can assist us in many aspects of worship and ministry. Consider Colossians 3:23, which says, “Whatever you do, work at it with all your heart, as working for the Lord.” By utilizing AI to streamline administrative tasks, improve communication, or enhance our worship experience through music and media, we can focus more on our mission to serve others and spread the Gospel

# AI and Preaching (3)

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- Proclamation of the good news of Jesus Christ
- Preaching is directed to both **heart** and **head**
- *Educational*
  - Presbyterian (Reformed) preaching is often didactic (educative)
- *Activist*
  - In light of the crucified and resurrected Saviour, preaching calls for a conversion of life
  - Preaching is transformative and formational – a call to holiness and obedience to God

# Accountability



Adapted from a conversation with Geoff New

# AI and Preaching (4)

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- There is a clear link between preaching and pastoral contexts
  - Those who are preaching are called to embody the Christian life to others
  - Those who are preaching are held accountable
- While an AI system might be able to produce something that looks like a Presbyterian (or wider Christian) reflection on faith and life:
  - It lacks the personal experience of living out Christian faith in word and deed and being held accountable for that

# AI and Preaching (5): Possible Uses?

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- Helpful for preaching in preparing sermon structures to which the preacher brings their own experience, faith, and study?
- AI support for editing, grammar, and locating resources relevant for preparing the message?
- Are there guidelines for preachers within their denomination regarding plagiarism and the acknowledgment of sources being used in preaching which may prevent the use of AI tools?
- How is human accountability to God, Biblical texts, and the people maintained?

# Authenticity in preaching

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- The PCANZ expects ministers to prepare and preach their own sermons.
- Plagiarism in preaching is when entire sermons or sermon content is taken from someone or somewhere else and preached in such a way, the preacher gives the impression it is their own material.
- The essence of a preaching ministry is found in the triad of Scripture-Preacher-People. This requires a minister to prepare their own sermon under the guidance of the Spirit for the people of God they serve: ...
- Sermons will invariably include sources and resources beyond the preacher's own material. Best practice is for the preacher to signal to the congregation when sermon material is not their own. Simple acknowledgments when preaching will suffice. For example:
  - “As one author states . . .”
  - “In my reading I came across this helpful thought . . .”
  - “Let me read you this engaging section from someone else's sermon . . .”

**From the PCANZ policy: Preaching & Plagiarism (CoA 2020)**

# 2. Fact-check before you recommend

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- “Before endorsing any religious GPT, leaders should test it extensively.”
- “Evaluate whether it accurately reflects your tradition’s teachings, and identify areas where it may misrepresent doctrine, fabricate quotes or omit key theological concepts.”
- “This helps prevent the spread of misinformation within your community.”

Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).  
<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.

13:41 4G 74

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Bookvitals APP SRL Support

# 3. Establish doctrinal guardrails

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- “Select GPTs that have been designed explicitly for your religious tradition or community, or ones that have been customized and programmed with critical spiritual texts, denominational creeds, theological resources or approved sources to ensure doctrinal consistency.”
- “This can be achieved by using system prompts to direct GPTs toward those texts or by fine-tuning the questions you ask about these important sources.”
- “Without careful data use and curation, GPTs may generate vague or contradictory responses that compromise theological integrity.”

Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).  
<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.

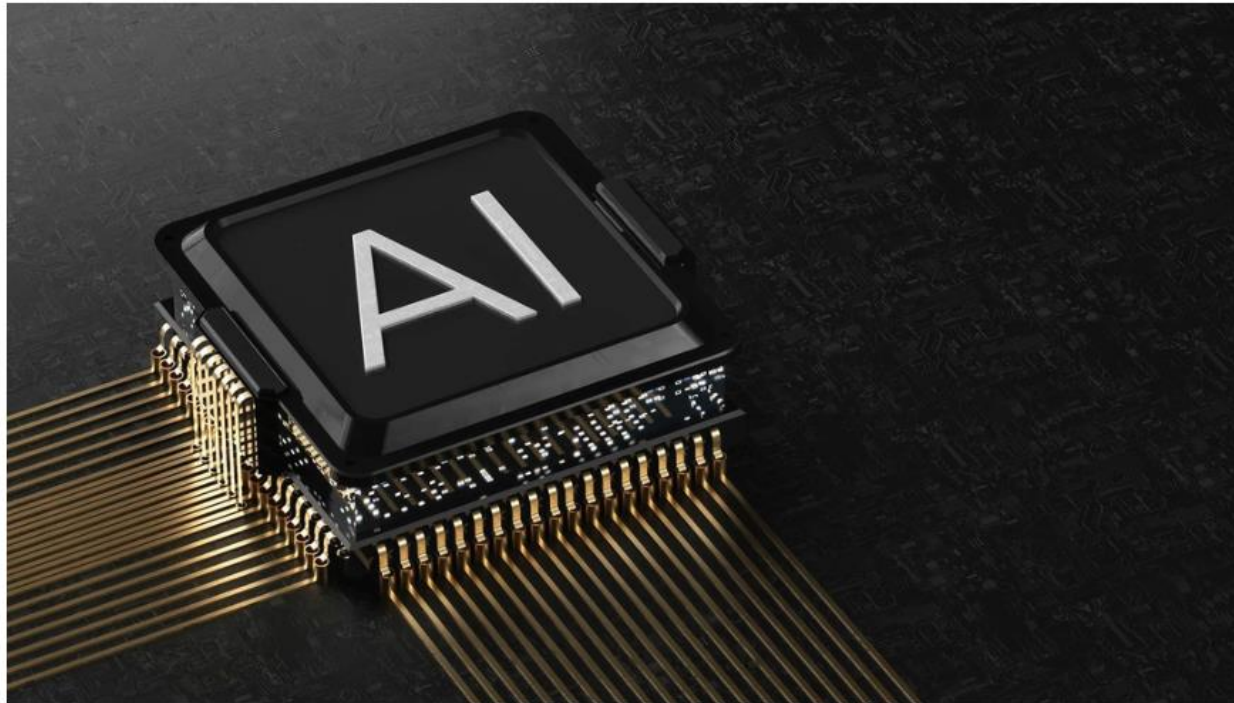


🕒 3 minute read

📅 16 January 2026

## AI, Bible Apps and Theological Bias: a report

How do AI chatbots shape how we read, interpret and engage with Scripture? Read on to discover the findings of a recent report paper, AI, Bible Apps and Theological Bias, published in January 2026.



Kurlberg, Jonas, Zoltán Schwáb, Ximian Xu, and Dan Washbrook. *AI, Bible Apps and Theological Bias*. Bible Society (Swindon, UK: Bible Society, 2026). <https://www.biblesociety.org.uk/research/ai-bible-apps-and-theological-bias-report>.

Alright. *[adjusts stole, smiles kindly]*

Let's imagine I'm standing in a small wooden church on a Sunday morning — sunlight spilling through the windows, the air smelling faintly of polished pews and hymn books.

Good morning. It's good to see you here — gathered as God's people, not because we have everything together, but because we trust that God meets us right where we are: in our questions, our weariness, our gratitude, and our hope.

In the Presbyterian way, we believe worship is a dialogue — God speaks, and we respond. We don't come to impress God, or to earn anything. We come to remember who we are: beloved children, called to serve, to think deeply, and to love generously.

Before we open Scripture, let's take a moment of silence — to breathe, to listen, and to be still before the One who holds all things in grace.

*[pause]*

Now... what would you like this Presbyterian minister to do?

Would you like a **short sermon**, a **children's message**, a **prayer**, or maybe a **pastoral conversation** about something on your heart?

That's a wonderful and very Presbyterian question.

The **Ministry of the Word** is at the heart of what we do when we gather as the church. It means, quite simply, that **God speaks**—and that the church listens, responds, and lives out what is heard.

But let's unpack that a bit more carefully.

In **Reformed and Presbyterian theology**, the *Word* has three senses:

**1. The Living Word — Jesus Christ.**

The Word of God made flesh (John 1:14). All other "words" — Scripture, preaching, sacraments — find their meaning in him. Ministry of the Word is, therefore, first about bearing witness to *Christ himself*, who is God's self-revelation to the world.

**2. The Written Word — Scripture.**

We encounter Christ through the Bible, which is inspired and authoritative for faith and life. It's not just read as history, but proclaimed as living and active — a word that *does something* among us.

**3. The Spoken Word — Preaching and Teaching.**

In Presbyterian tradition, the ministry of the Word belongs particularly to those who are *called, trained, and ordained* to preach and teach faithfully. But it's not limited to them: whenever the gospel is proclaimed truthfully — in worship, in pastoral care, even in daily conversation — the Word is ministered.

# 4. Encourage verification of scriptural references

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- “Advise users to double-check any scriptural quotes or religious rulings provided by GPTs.”
- “Encourage them to consult trusted religious texts or leaders when in doubt.”
- “GPTs can sometimes fabricate or misattribute verses, which may lead to doctrinal errors if left unchecked.”

Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).  
<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.

## **Gospel of John – Chapter 9 Summary**

**Narrative Focus:** The healing of a man born blind and the escalating conflict over spiritual sight and blindness.

### **1. The Sign: Healing of the Man Born Blind (9:1–12)**

As Jesus passes by, he encounters a man blind from birth. The disciples ask whether the blindness is due to the man's sin or his parents' sin. Jesus rejects this causal framework, stating that the man's condition will reveal the works of God.

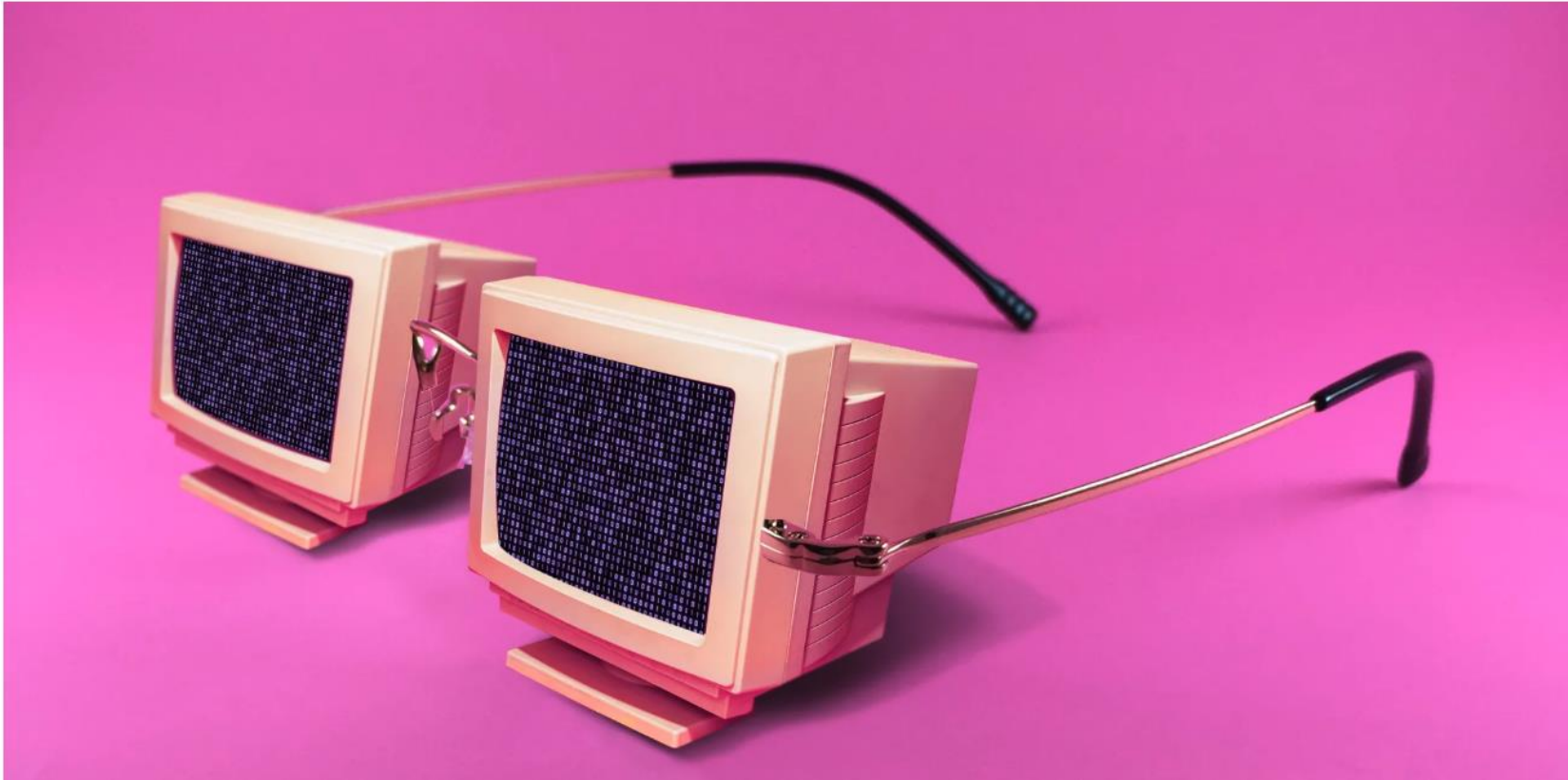
Jesus makes mud with saliva, applies it to the man's eyes, and instructs him to wash in the Pool of Siloam. The man obeys and returns able to see. Neighbours debate whether he is the same person; he insists, "I am the man."

**Theological motif:** Suffering is not simplistically reducible to moral failure; divine action reorients the interpretive framework.

# Misreading Scripture with Artificial Eyes

JOHN BOYLES

*I asked ChatGPT to interpret the Sermon on the Mount. Here's what I learned about AI's exegetical errors.*



Boyles, John. "Misreading Scripture with Artificial Eyes." *Christianity Today*. (27 July 2023).  
<https://www.christianitytoday.com/2023/07/ai-chatgpt-exegetical-tool-bible-scripture-sermon-mount/>.

# 5. Be mindful of overaffirmation and emotional bias

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- “GPTs are designed to be agreeable and empathetic, which can lead to overaffirmation of personal positions, harmful behaviors or self-serving interpretations.”
- “Leaders should caution users that AI-generated validation is not always spiritually sound or ethically appropriate.”

Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).  
<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.

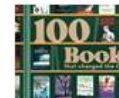
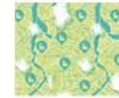
# Why your Bible App's 'verse of the day' feature could be skewing your view of God

3 October 2018 | ⌚ 2 min read



Have you noticed how the Bible verses which people retweet or share on social media tend to reflect a more therapeutic approach to life and faith?

MOST PO



Pete Phillips, "Why Your Bible App's 'Verse of the Day' Feature Could Be Skewing Your View of God," Premier Christianity Magazine, last modified 3 October, 2018, <https://www.premierchristianity.com/home/why-your-bible-apps-verse-of-the-day-feature-could-be-skewing-your-view-of-god/3511.article>.

# Christian Formation and Discipleship?

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- Digital theologian, Pete Phillips, notes that Bible apps with their reading plans and suggested verses for each day are often shaped by the behaviour of the apps' users about what kind of Bible passages they read and "like".
  - Shift in popular or well-known texts from verses like John 3:16, to texts which speak more about God's favour and blessing towards the individual and an avoidance of difficult texts.
- What you see and engage with biblically over the duration of your use of the app is being determined, not by human discernment and input, but rather by more impersonal algorithms reinforcing preexisting values and biases in the users.
  - Pete Phillips, "Why Your Bible App's 'Verse of the Day' Feature Could Be Skewing Your View of God," Premier Christianity Magazine, last modified 3 October, 2018, <https://www.premierchristianity.com/home/why-your-bible-apps-verse-of-the-day-feature-could-be-skewing-your-view-of-god/3511.article>.

# 6. Protect privacy and personal data

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- “Exercise caution when sharing personal, financial or locational data with religious GPT apps.”
- “Encourage congregants to review privacy policies and avoid platforms that lack transparency regarding data use or security.”

Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).  
<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.



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## Privacy Officer

Privacy is an important issue for any organisation that collects, uses, or discloses personal information. "Personal information" means information relating to an identifiable individual. It could be someone's name, a photograph of a person, contact details, or a record of someone's actions. For churches, this could include a church directory, pastoral information, or employment information. All agencies (in our case churches) are required to have a privacy officer under the [Privacy Act 2020](#), which came into effect on 1 December 2020. The purpose of this position is to prevent or respond to any privacy issues. A position description for a privacy officer is available [here](#).

# 7. Find out who is behind the GPT

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- “Investigate who created a religious GPT before using it.”
- “Favor tools developed by theologically trained individuals or institutions with a strong understanding of both religious doctrine and AI ethics.”
- “This helps ensure the app is grounded in sound theology and responsible design.”

Campbell, Heidi A. "Religious AI: Seven Principles to Consider When Using GPTs." *Faith and Leadership* (6 January 2026).  
<https://faithandleadership.com/religious-ai-seven-principles-consider-when-using-gpts>.

### Christian AI Apps | Integrate Faith and Technology

Learn about AI applications that enhance your spiritual life, integrating technology with faith through chat bots and Bible study tools.

Search

iPhone Android Other platform(s)

**Navigate The Way**

Navigate The Way is a free AI assistant for Scripture and theology, using ESV & NASB 1995. Ideal for church leaders and followers, it aids in study, sermon prep, and more.

**Faith Assistant**

AI-powered assistant for churches to engage communities, customize branding, and deliver relevant biblical guidance with analytics on user engagement.

**Tapos**

Unlock wisdom with TAPOS, an AI-powered tool that curates personalized insights from your church's teachings, fostering spiritual growth and knowledge.

**Bible Vector Search**

\*\*Search Bible Verse through meaning, not just words.\*\* This is a simple Bible verse search tool to use AI Embedding and Vector Database stacks to provide a search engine for Bible verses (BBE...

**StoreHouse**

Streamline church operations with StoreHouse's management tools for giving, accounting, payroll, and more, enhancing community relationships and events.

**Bible Verse Image Generator**

"Quickly create beautiful, shareable Bible verse graphics with AI. Designed by Rob Laughter."

**Bible Chat**

Explore the Bible using AI with Bible Chat, your interactive Bible study assistant. Enjoy personalized scripture, interactive request...


**Refuge | Daily Bible Devotion**

Your Personal Prayer and Devotional App Elevate your spiritual journey with Refuge, the innovative app that creates personalized...

**Pulpit AI**

Pulpit AI transforms sermons into 20+ engaging content pieces, offering content in local, discipline, and audio time as file.

Find out more about how the skill shares prayers, Christian resources and connects people with their local church at [churchofengland.org/alexa](https://churchofengland.org/alexa) #CofEAlexa



0:06

**Ask Alexa for Today's Prayer - Revd Kate Bottley**

We're launching our brand new skill, available on Amazon Alexa devices. Say: "Alexa, open the Church of England," to start the conversation today.

THE FUTURE IS HERE

# CHRISTIAN AI

The Artificial Intelligence that upholds your faith.

Christian AI empowers believers to spread the word of God, and achieve salvation.

LOGIN

LEARN MORE

“While GPTs offer shortcuts for sermon preparation and spiritual care, treating these tools as neutral assistants can be highly problematic and risks surrendering pastoral work to an AI system that prioritizes agreeableness over truth. To prevent spiritual confusion, pastors must critically evaluate the opportunities and challenges posed by these AI systems to ensure they serve as faithful tools.”

# Some unexplored areas

- AI & Pastoral Care
- AI & Youth Ministry
- AI & authenticity
  - “Deep fakes”
  - Trust in persons and information
  - Christian authenticity
- AI, “big data”, surveillance, and government
- AI and Bible translation
- AI, power, and democracy
- Ethics of AI development
- Environmental impact of AI
- Social impact of AI
- Workplace impact of AI
- Impact on creative arts and industries
- AI and infrastructure
- AI, medicine and biotechnology
- AI and minority communities

# Final thoughts: Appropriate Technology

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Appropriate technology is a “creative technology that is economically productive, ecologically sound, socially just, and personally fulfilling.”

Ian G. Barbour, *Ethics in an Age of Technology* (HarperSanFrancisco, 1993): 25.

- How might we expand this?

# Appropriate Technology (extended)



# A Prayer for a Technological World

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Lord God, you are the maker of the heavens and earth and of all that is in them, seen and unseen.

In this world you placed us, according to your loving purposes and instilled in us the desires and skills to also make and create.

Yet our technologies are beset with our human strengths and weaknesses filling us with both wondrous awe and deep anxiousness.

Lord, let us always use our technological skills in the loving service of you, and through that service seek the wellbeing of our neighbours.

Let the skills and knowledge we develop be tempered by faith, hope, and love, not driven by pride, self-interest, and idols that turn our faces away from you, Lord.

Teach us to use our technology with patience, kindness, humility, and truthfulness, being slow to anger and not delighting in the suffering of others.

Remind us, Lord, that these human things will ultimately pass away and that which remains will be grounded in your love and hope.

Draw our eyes to the future your hope provides, of a world redeemed and ordered by your power, love, and grace.

Let that vision shape all our creative activities in every aspect of our lives leading us to wise, ethical agency in the service of your kingdom.

In all our technological endeavours may we continue to worship and glorify you, Lord

And, may the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be present in all our works for the glory of your name and your kingdom now and forever more.

Amen

<https://lausanne.org/occasional-paper/christian-faith-and-technology>