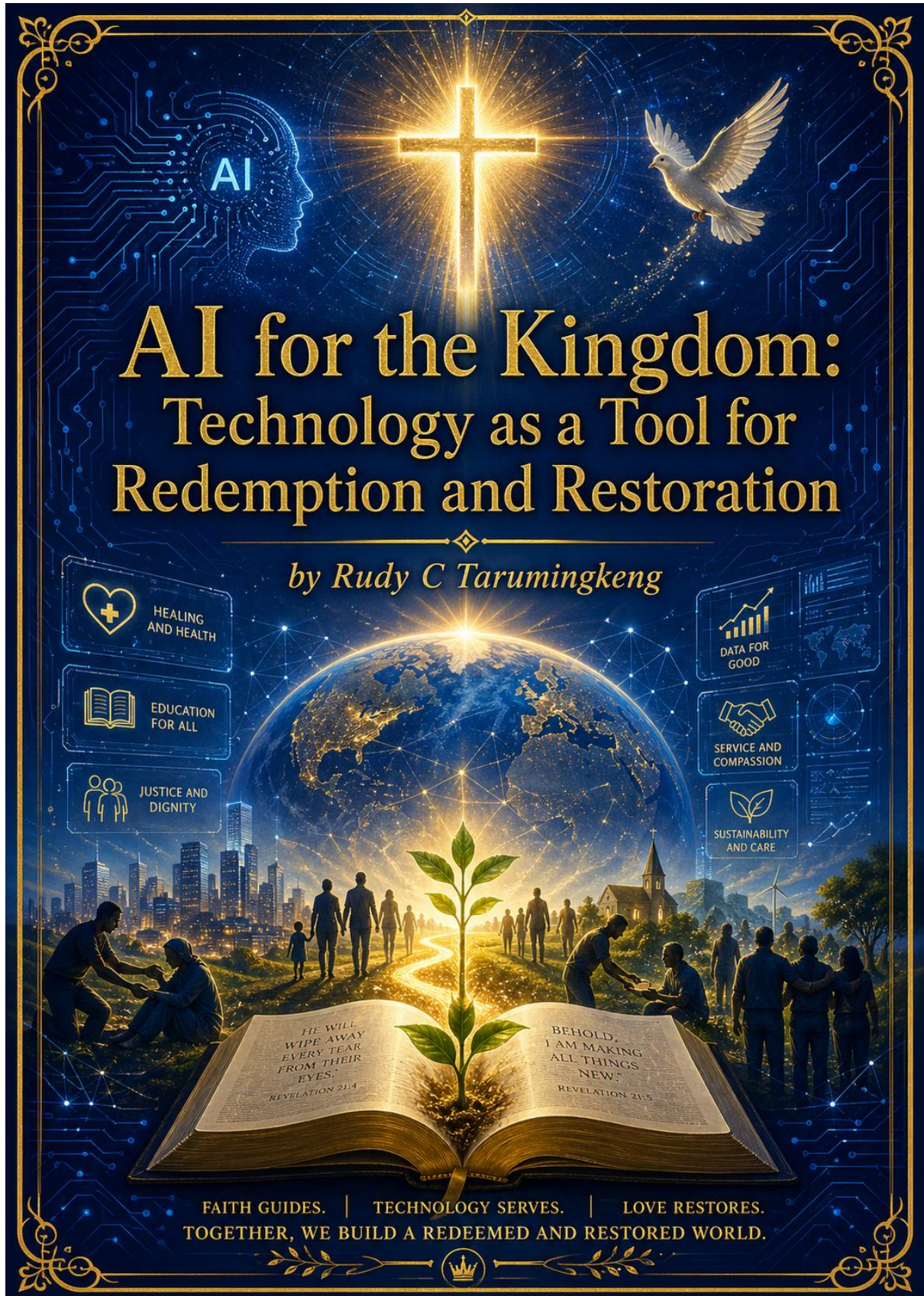




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29 April 2026

AI FOR THE KINGDOM: TECHNOLOGY AS A TOOL FOR REDEMPTION AND RESTORATION

Abstract

Artificial intelligence has become one of the most transformative technological forces of the twenty-first century. It reshapes education, health care, communication, governance, business, labor, ministry, and social imagination. For Christian theology, AI is not merely a technical instrument; it is a moral and spiritual challenge. This paper argues that artificial intelligence may be understood as a tool for the Kingdom of God only when it is subordinated to the redemptive and restorative purposes revealed in Jesus Christ. The Kingdom of God is not identical with technological progress, political utopia, or economic efficiency. It is the reign of God manifested through justice, mercy, truth, reconciliation, healing, and the renewal of creation. Therefore, AI becomes theologically meaningful not because it is powerful, but because it can be directed toward service, compassion, inclusion, wisdom, and restoration. The paper develops a theological framework for "AI for the Kingdom" by examining creation, imago Dei, stewardship, sin, redemption, restoration, and eschatological hope. It then discusses practical applications in education, health care, church ministry, environmental care, social justice, governance, and organizational transformation. The paper also warns against technological idolatry, surveillance, bias, dehumanization, misinformation, and the false promise of machine salvation. The conclusion affirms that AI can serve the Kingdom only when human beings remain morally responsible before God, neighbor, creation, and future generations.

Keywords: artificial intelligence; Kingdom of God; Christian ethics; redemption; restoration; technology; imago Dei; stewardship; AI ethics; digital theology; responsible innovation.

AI for the Kingdom: Technology as a Tool for Redemption and Restoration

1. Introduction

The rapid development of artificial intelligence has generated hope, anxiety, fascination, and confusion. AI systems can translate languages, diagnose diseases, generate text and images, forecast climate patterns, detect fraud, support education, optimize logistics, analyze large datasets, and assist scientific discovery. At the same time, AI can intensify surveillance, automate discrimination, spread misinformation, displace workers, manipulate behavior, concentrate power, and weaken human agency.

For Christian theology, AI raises a question deeper than technical capability: **Can technology participate in God's redemptive and restorative purposes?** The title of this paper, **"AI for the Kingdom: Technology as a Tool for Redemption and Restoration,"** does not suggest that artificial intelligence can bring salvation. Salvation belongs to God. The Kingdom of God is not produced by machines, algorithms, markets, governments, or digital platforms. Yet technology, like all human creativity, can become an instrument of service when directed by love, wisdom, justice, and stewardship.

Christian faith has never been anti-technology in a simplistic sense. The biblical world includes agriculture, architecture, writing, music, ships, tools,

tents, roads, lamps, wells, and cities. Human beings are makers because they are created in the image of a creative God. But Scripture also warns that human making can become idolatrous. The same hands that build altars can also build golden calves. The same creativity that cultivates the earth can also construct Babel. Technology is therefore morally ambiguous: it may serve life or domination, healing or exploitation, communion or alienation.

Recent Christian and global ethical discussions recognize this ambiguity. The Vatican's *Antiqua et Nova* examines the relationship between artificial intelligence and human intelligence, stressing that AI should not be confused with the full embodied, relational, moral, and spiritual nature of human intelligence. It also addresses AI's implications for education, work, health, communication, warfare, and social life. ([Vatican](#)) Pope Francis's 2024 World Day of Peace message similarly frames AI as a technology with both promise and danger, requiring human responsibility and ethical governance in the service of peace. ([Vatican](#))

This paper argues that AI can serve the Kingdom of God only when it is governed by a theological vision of redemption and restoration. Redemption concerns God's work of liberating humanity from sin, falsehood, injustice, and death. Restoration concerns the healing of persons, communities, institutions, and creation. AI cannot redeem in the theological sense, but it can become a tool within redemptive practices: helping the sick, educating the marginalized, protecting the vulnerable, restoring ecosystems, supporting truthful communication, and enabling more just governance.

The central thesis is this: **AI for the Kingdom is not AI used for religious branding, institutional efficiency, or technological spectacle; it is AI disciplined by the way of Christ and directed toward healing, justice, truth, and the renewal of creation.**

2. The Kingdom of God as Theological Framework

The Kingdom of God is one of the central themes in the teaching of Jesus. It is not merely a future heaven, nor merely a moral ideal, nor merely a political program. It is the dynamic reign of God breaking into history through Christ, calling people to repentance, justice, mercy, forgiveness, reconciliation, and hope. The Kingdom is already present in Christ's ministry, yet not fully consummated. It is both present and future, both gift and calling.

This "already and not yet" character is important for technology. Christians should not expect technology to create the Kingdom. That would be technological utopianism. Yet Christians also should not withdraw from technological responsibility. The Kingdom calls believers to witness in history: feeding the hungry, healing the sick, welcoming strangers, teaching truth, protecting the weak, and caring for creation.

AI enters this framework as a possible instrument of witness. If used wisely, AI may help detect disease earlier, extend education to remote communities, improve disaster response, translate knowledge across languages, identify corruption, support environmental restoration, and assist people with disabilities. These are not salvific in themselves, but they can become signs of neighbor-love.

However, if AI is used to manipulate attention, exploit labor, deepen inequality, militarize decision-making, violate privacy, or replace human responsibility, it contradicts Kingdom values. The ethical question is therefore not simply, "Can Christians use AI?" but rather, "Under what conditions does AI become a servant of God's justice and mercy rather than an instrument of domination?"

The Kingdom framework shifts the evaluation of AI from capability to vocation. A system may be impressive but harmful. It may be efficient but unjust. It may be profitable but dehumanizing. It may be innovative but spiritually corrosive. Christian ethics asks whether AI participates in the pattern of Christ: humility, service, truth, compassion, sacrifice, and restoration.

3. Creation, Creativity, and Human Making

Christian theology begins with creation. God creates the world and calls it good. Human beings are placed within creation not as absolute owners but as stewards. They are called to cultivate, guard, name, organize, and care. Human creativity is therefore a gift. Science, technology, art, management, agriculture, medicine, and education can all be understood as expressions of humanity's cultural vocation.

Artificial intelligence is part of this wider human creativity. It is a product of mathematical reasoning, engineering, language, computation, institutional investment, and collective knowledge. In that sense, AI reflects the human capacity to discover patterns and build tools. It is not supernatural. It is not divine. It is not a new species of spiritual being. It is a technological artifact produced by human communities.

Yet creation theology also imposes limits. Because the world belongs to God, technology must respect creation. Because human beings are creatures, they are finite and fallible. Because knowledge is partial, innovation requires humility. Because power can corrupt, technology requires accountability.

The doctrine of creation therefore protects Christian thinking from two errors. The first is fear-based rejection of technology as inherently evil. The second is naïve celebration of technology as automatically good. Creation

theology affirms the goodness of human making while placing it under stewardship, humility, and moral judgment.

In the context of AI, creation theology asks: What kind of world does this technology help build? Does it honor creation or consume it? Does it serve life or accelerate extraction? Does it strengthen community or isolate individuals? Does it deepen wisdom or multiply distraction?

4. Imago Dei and Human Dignity in the Age of AI

The doctrine of **imago Dei**, the image of God, is central to any Christian account of AI. Human beings possess dignity not because they are intelligent in a measurable sense, but because they are created by God, addressed by God, and called into relationship with God and neighbor. Human dignity is not based on productivity, speed, rational performance, economic value, or computational ability.

This point is crucial because AI can tempt society to define humanity functionally. If intelligence is reduced to information processing, and if machines process information faster than humans, then human beings may appear obsolete. But Christian anthropology rejects this reduction. Human beings are embodied, relational, moral, spiritual, historical, and accountable. They can love, repent, forgive, worship, suffer, hope, and respond to God. Machines do not bear this kind of covenantal dignity.

UNESCO's Recommendation on the Ethics of Artificial Intelligence places human rights and dignity at the center of AI ethics, emphasizing transparency, fairness, and human oversight. ([UNESCO](#)) Although UNESCO is not a theological body, its emphasis on dignity resonates with Christian concerns. AI must remain accountable to human flourishing.

From a Kingdom perspective, the imago Dei means that AI must never reduce people to profiles, scores, predictions, risk categories, or market

segments. A poor person is not a data problem. A patient is not merely a diagnostic case. A student is not a performance metric. A worker is not a replaceable unit. A citizen is not a surveillance object. The person always exceeds the system.

AI for the Kingdom must therefore be human-centered in a deep theological sense. It must enhance human agency, protect the vulnerable, and preserve moral responsibility. It should help human beings become more capable of love, service, truthfulness, and stewardship—not more passive, manipulated, or dependent.

5. Sin, Idolatry, and the Ambiguity of AI

Any Christian theology of technology must include the doctrine of sin. Human creativity is real, but it is distorted. People do not use technology from a morally neutral position. They bring ambition, greed, fear, pride, envy, domination, and self-deception into their tools. Therefore, AI systems can embody not only intelligence but also injustice.

Sin appears in AI in several forms.

First, **idolatry** occurs when technology is treated as savior. AI promises efficiency, prediction, control, personalization, and optimization. These are useful, but when society expects AI to solve the deepest problems of human existence, technology becomes an idol.

Second, **domination** occurs when AI is used to control populations, monitor workers, manipulate consumers, or automate violence. Pope Francis has warned strongly about AI's risks in relation to peace, human dignity, and military decision-making. ([Vatican](#))

Third, **injustice** occurs when biased data and opaque algorithms reproduce discrimination in hiring, lending, policing, education, or health care.

Fourth, **falsehood** occurs when generative AI produces misinformation, deepfakes, fabricated evidence, or synthetic propaganda. Christian ethics treats truth not merely as information accuracy but as a moral obligation.

Fifth, **exploitation** occurs when data, labor, attention, or natural resources are extracted for profit without fair accountability.

The World Council of Churches has expressed concern about the unregulated development of AI, noting the technology's potential for both harm and good and calling for regulation, accountability, education, and human-centered development. ([World Council of Churches](#)) This concern reflects a deeply Christian realism: powerful tools require moral governance because human beings are capable of misusing power.

AI for the Kingdom must therefore include confession and critique. It must ask not only how AI can help the Church or society, but also how AI may magnify sin. Without this realism, Christian AI ethics becomes naïve.

6. Redemption: What AI Can and Cannot Do

Redemption is God's work in Christ. It includes forgiveness of sin, liberation from bondage, reconciliation with God, restoration of human dignity, and the defeat of evil and death. AI cannot accomplish redemption. No machine can forgive sin, reconcile humanity to God, or create new life in the Spirit.

However, AI can become an instrument within redemptive practices. Christian hospitals may use AI to improve diagnosis and extend care. Christian educators may use AI to assist students who lack access to tutoring. Churches may use AI to translate teaching materials into local languages. NGOs may use AI to identify areas of hunger, disaster risk, or trafficking vulnerability. Environmental organizations may use AI to monitor deforestation and biodiversity loss.

The distinction is important. AI is not redeemer; it is tool. It does not save; it may serve. It does not replace grace; it may support ministries of grace. It does not replace the Church; it may assist the Church's mission.

A redemptive use of AI must be marked by humility. The Christian community should resist language that suggests AI will "transform everything" in a quasi-messianic way. The Gospel already names the true transformation: new creation in Christ. AI may contribute to practical renewal, but it remains subordinate to divine redemption.

This perspective prevents both fear and worship of machines. Christians do not need to demonize AI, nor do they need to baptize every innovation. They need discernment.

7. Restoration: AI and the Healing of Creation

Restoration is broader than individual salvation. Scripture presents God's work as the renewal of all things. Creation groans for liberation. Communities need reconciliation. Institutions require justice. The poor need protection. The earth needs healing.

AI can contribute to restoration when applied to ecological care, climate adaptation, sustainable agriculture, disaster response, and resource management. The United Nations 2030 Agenda frames sustainable development as a plan for people, planet, prosperity, peace, and partnership, with the Sustainable Development Goals serving as a shared global blueprint. ([Sustainable Development Goals](#)) AI can support this agenda through data analysis, early warning systems, energy optimization, crop monitoring, and public health tools.

Christian theology adds a deeper motivation: the earth is not merely a resource base but God's creation. *Laudato Si'* describes the earth as our common home and calls for an integral ecology that connects

environmental, social, economic, cultural, and spiritual concerns. ([Vatican](#))
The Laudato Si' Action Platform similarly emphasizes that ecological crisis is also social and that the poorest and most vulnerable suffer most. ([Laudato Si' Action Platform](#))

AI for ecological restoration must therefore be evaluated ethically. It is not enough to use AI for "green" purposes if the technology depends on exploitative mining, excessive energy consumption, or unjust supply chains. Sustainable AI requires attention to data centers, electricity use, hardware production, e-waste, and labor conditions.

A Kingdom-oriented approach to AI and creation asks: Does this technology heal or merely optimize extraction? Does it protect vulnerable communities from climate risk? Does it respect indigenous knowledge? Does it reduce ecological harm or shift it elsewhere? Does it strengthen stewardship?

8. AI in Education: Formation, Not Mere Information

Education is one of the most promising and risky fields for AI. AI tutors, writing assistants, translation tools, adaptive learning systems, automated feedback, and learning analytics can expand access to knowledge. Students in remote areas may receive support previously unavailable. Teachers may gain help in preparing materials. People with disabilities may benefit from assistive technologies.

Yet Christian education is not merely information transfer. It is formation in wisdom, character, truth, service, and discernment. AI can provide explanations, but it cannot replace the moral and relational role of teachers. It can generate essays, but it cannot replace the student's responsibility to think. It can simulate dialogue, but it cannot replace community.

AI for the Kingdom in education must therefore be governed by several principles.

First, AI should **increase access**, especially for poor, rural, marginalized, or linguistically underserved learners.

Second, AI should **support teachers**, not reduce them to platform supervisors.

Third, AI should **promote truthfulness**, not plagiarism or intellectual laziness.

Fourth, AI should **cultivate discernment**, helping students ask ethical questions about technology itself.

Fifth, AI should **respect human diversity**, avoiding biased assumptions about learning ability, culture, language, or background.

In theological education, these principles are even more important. Pastors, teachers, and Christian leaders may use AI to organize notes, translate texts, summarize readings, or prepare study questions. But sermons, pastoral care, theological reflection, and spiritual formation must remain rooted in prayer, Scripture, community, suffering, accountability, and the work of the Holy Spirit.

AI can assist Christian education, but it must not replace wisdom.

9. AI in Health Care: Compassion and Human Presence

Health care reveals both the power and the limits of AI. AI can assist diagnosis, identify patterns in medical imaging, predict disease risk, support telemedicine, improve hospital logistics, and personalize treatment. Such applications can become tools of mercy when they expand access and improve care.

However, health care is not merely technical. Illness is existential. Patients experience fear, vulnerability, dependence, shame, hope, and questions of meaning. A diagnosis is not merely data; it is received by a person with a family, history, body, and soul.

AI for the Kingdom in health care must therefore be compassion-centered. It should not turn patients into data objects. It should not replace human presence at the bedside. It should not deepen inequality by giving advanced care only to the wealthy. It should not make opaque decisions that patients cannot understand or contest.

A Christian hospital or health institution using AI should ask: Does this tool increase care for the poor? Does it protect patient dignity? Does it support clinicians rather than overburden them? Does it preserve confidentiality? Does it reduce bias? Does it strengthen the human relationship between caregiver and patient?

In this field, redemption and restoration appear as healing. AI can participate in healing when governed by compassion, but healing remains more than prediction or intervention. It includes presence, prayer, trust, and the recognition that every patient is a bearer of God's image.

10. AI, Work, and Economic Justice

Automation has always raised questions about labor. AI intensifies these questions because it affects not only manual work but also cognitive, administrative, creative, managerial, and professional tasks. It can increase productivity, but it can also displace workers or intensify surveillance.

From a Christian perspective, work is not merely income generation. It is a sphere of vocation, service, creativity, and social participation. When AI is deployed only to reduce labor costs, it risks treating workers as disposable.

When AI systems monitor every movement, message, or output, they may turn workplaces into digital panopticons.

AI for the Kingdom must prioritize economic justice. Productivity gains should not benefit only owners, investors, or platform monopolies. Workers affected by automation deserve reskilling, participation, fair transition, and social protection. The dignity of work requires that employees be treated as persons, not variables.

Christian business leaders should ask: Is AI being used to empower workers or merely control them? Are affected employees consulted? Are efficiency gains shared fairly? Does automation increase meaningful work or create insecurity? Does workplace AI respect privacy? Does it support Sabbath rhythms, or does it intensify endless productivity?

A Kingdom economy is not anti-efficiency. But efficiency must be subordinate to justice and human flourishing.

11. AI in Church and Ministry

Churches increasingly use digital tools for communication, administration, teaching, pastoral follow-up, translation, giving, media production, and outreach. AI may assist with sermon research, Bible study preparation, language translation, scheduling, accessibility, and community needs mapping.

These uses can be helpful. Yet the Church must remember that ministry is not content production. The Church is the body of Christ, not a religious media platform. Pastoral care is not simply emotionally appropriate language. Preaching is not merely generated text. Worship is not audience engagement. Discipleship is not digital consumption.

AI for the Kingdom in ministry must preserve the embodied, relational, sacramental, and communal nature of Christian life. The pastor who uses AI for research remains responsible for prayer, interpretation, proclamation, and care. The church that uses digital tools remains responsible for fellowship, accountability, hospitality, and service. The Christian who receives AI-generated devotional content still needs Scripture, community, and the Spirit.

The Church should develop clear guidelines for AI use: transparency, privacy, pastoral responsibility, theological accuracy, protection of vulnerable people, and avoidance of manipulation. AI should not impersonate pastors, fabricate testimonies, or generate spiritual authority without human accountability.

AI can assist ministry. It must not counterfeit it.

12. AI, Truth, and Public Witness

Truth is central to Christian faith. Christ identifies himself as the way, the truth, and the life. The Church is called to bear witness to truth in love. In the digital age, this calling becomes urgent because AI can produce convincing falsehoods at scale: fake images, synthetic voices, fabricated documents, automated propaganda, and persuasive misinformation.

A Kingdom use of AI must therefore include a commitment to truthful communication. Christian institutions should not use AI to manipulate audiences, exaggerate impact, fabricate content, or simulate authenticity. In public witness, credibility is a moral asset.

Truthfulness also requires epistemic humility. AI systems can produce confident but false outputs. They may hallucinate sources, distort facts, or reflect biased training data. Christian users must verify information, cite sources responsibly, and avoid treating AI as an oracle.

In public life, AI-generated misinformation can damage elections, public health, interreligious relations, and social trust. Christian communities should educate members in digital discernment: how to check claims, identify manipulation, resist outrage, and speak responsibly.

AI for the Kingdom must be aligned with truth, not merely persuasion.

13. AI, Governance, and Accountability

AI ethics cannot depend only on individual goodwill. Because AI systems are often complex, opaque, and institutional, they require governance. The Rome Call for AI Ethics identifies six principles: transparency, inclusion, accountability, impartiality, reliability, and security/privacy. ([Rome Call](#)) These principles are highly relevant for Christian organizations, universities, hospitals, companies, and ministries.

Accountability is especially important. A machine cannot repent. An algorithm cannot be morally responsible. Responsibility belongs to the people and institutions that design, deploy, purchase, regulate, and profit from AI systems.

Kingdom-oriented governance should include:

- Ethical review before deployment.

- Human oversight in high-stakes decisions.

- Transparency about AI use.

- Protection of privacy and data dignity.

- Bias testing and continuous monitoring.

- Appeals processes for affected persons.

- Worker and community participation.

Environmental impact assessment.

Theological and ethical formation for leaders.

Clear boundaries where AI should not be used.

For Christian institutions, governance is not bureaucracy alone. It is stewardship. It is the institutional form of love of neighbor.

14. The Danger of Technological Idolatry

The phrase "AI for the Kingdom" must be handled carefully because it can be misunderstood. It could be used to justify technological triumphalism, as if the Church must adopt every new tool to remain relevant. It could turn AI into a sacred instrument without sufficient critique. It could confuse institutional growth with Kingdom fruitfulness.

Technological idolatry occurs when tools become objects of trust, identity, or salvation. Churches may idolize AI if they believe it can solve discipleship without repentance, pastoral care without presence, mission without sacrifice, or theology without wisdom. Businesses may idolize AI if they believe optimization justifies injustice. Governments may idolize AI if they believe social control can replace justice. Individuals may idolize AI if they seek from machines the guidance, comfort, and identity that belong to God and community.

A Christian response requires spiritual discipline. Prayer, Sabbath, Scripture, worship, confession, and community help Christians resist the totalizing claims of technology. The question is not only "How do we use AI?" but "How is AI using us?" What habits does it form? What desires does it intensify? What fears does it exploit? What relationships does it weaken? What virtues does it support or erode?

AI can serve the Kingdom only when it remains a servant.

15. Toward a Theology of Redemptive AI Practice

A theology of redemptive AI practice can be summarized in seven principles.

15.1 Christ-Centered Purpose

AI must be evaluated by whether it serves the way of Christ: love, truth, justice, mercy, humility, and reconciliation.

15.2 Human Dignity

Every AI system must respect persons as bearers of God's image, never reducing them to data, scores, or commodities.

15.3 Preferential Care for the Vulnerable

AI should be designed and deployed with special attention to the poor, marginalized, disabled, elderly, displaced, and digitally excluded.

15.4 Truthfulness

AI use must be transparent, verified, and resistant to manipulation, misinformation, and counterfeit authenticity.

15.5 Stewardship of Creation

AI must be assessed for ecological impact and directed toward healing the earth, not accelerating extraction.

15.6 Accountability

Human beings and institutions remain responsible for AI decisions, harms, and consequences.

15.7 Eschatological Humility

Christians work for restoration while remembering that the fullness of the Kingdom is God's gift, not a technological achievement.

16. Case Illustrations

Consider a Christian university in a rural region. It adopts AI translation tools to make lectures available in local languages, uses AI tutoring to support first-generation students, and trains students in ethical AI. This is Kingdom-oriented when it expands access, strengthens human teachers, and cultivates wisdom rather than dependency.

Consider a hospital using AI for early detection of disease. The technology serves restoration when it improves care for poor patients, protects privacy, reduces bias, and preserves compassionate human interaction.

Consider a church using AI to map community needs. If the data helps identify hungry families, isolated elderly people, or children needing educational support, AI becomes a tool for neighbor-love. But if the same church uses AI to manipulate donors or fabricate emotional testimonies, the technology becomes corrupt.

Consider an environmental ministry using AI to monitor illegal deforestation. This can serve creation care when it supports local communities, protects biodiversity, and informs just policy. But it must avoid surveillance abuse and respect the rights of indigenous peoples.

These examples show that AI is not Kingdom-oriented by label. It becomes Kingdom-oriented through purpose, governance, humility, justice, and love.

17. Conclusion

AI for the Kingdom is not a call to worship technology. It is a call to place technology under the lordship of Christ. Artificial intelligence is powerful, but it is not redemptive in itself. It can assist healing, education, justice, environmental care, and ministry, but it cannot save humanity from sin, death, or alienation from God.

The Christian task is therefore one of discernment. AI must be received neither with panic nor with naïve enthusiasm. It must be tested, governed, disciplined, and directed toward the good. It must serve human dignity, truth, justice, compassion, and creation. It must be especially accountable to the vulnerable.

The Kingdom of God is revealed not in technological spectacle but in the way of Christ: the healing of the sick, the welcoming of the excluded, the feeding of the hungry, the telling of truth, the forgiveness of sinners, the care for creation, and the reconciliation of all things in God. AI can participate in this work only as a humble instrument.

The future of AI will not be determined by machines alone. It will be shaped by the moral and spiritual imagination of the communities that design, regulate, fund, teach, and use them. For Christians, the central question remains: Will AI be used to build Babel, or will it be used to serve the Kingdom? The answer depends not on algorithms alone, but on discipleship, wisdom, courage, and love.

Glossary

Accountability: The responsibility of persons and institutions to answer for the design, deployment, consequences, and harms of AI systems.

AI Ethics: The study and practice of ensuring that artificial intelligence is designed and used in ways that respect dignity, justice, safety, transparency, and human flourishing.

Artificial Intelligence: Computational systems capable of performing tasks associated with human intelligence, such as language processing, prediction, classification, and decision support.

Bias: Systematic unfairness in data, design, or outcomes that may disadvantage certain individuals or groups.

Creation Care: The Christian responsibility to protect and cultivate the earth as God's creation.

Digital Discernment: The ability to judge digital content and technology use morally, spiritually, and critically.

Eschatological Hope: Christian hope oriented toward the final fulfillment of God's Kingdom and the renewal of all things.

Human Dignity: The inherent worth of every person, grounded in the belief that human beings are created in the image of God.

Imago Dei: Latin for "image of God," referring to the theological belief that human beings uniquely reflect God's dignity, relationality, and vocation.

Kingdom of God: The reign of God revealed in Christ, characterized by justice, mercy, reconciliation, truth, healing, and restoration.

Redemption: God's saving work in Christ, liberating humanity from sin and restoring relationship with God.

Restoration: The healing and renewal of persons, communities, institutions, and creation.

Stewardship: Responsible care and management of resources, power, knowledge, and creation as gifts entrusted by God.

Technological Idolatry: The false elevation of technology into an object of ultimate trust, identity, or salvation.

Transparency: Openness about how, when, and why AI systems are used.

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Copilot for this article: ChatGPT 5.4. Thinking (2026). Access date: 29 April 2026. Author's account ([Rudy C Tarumingkeng](#))

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