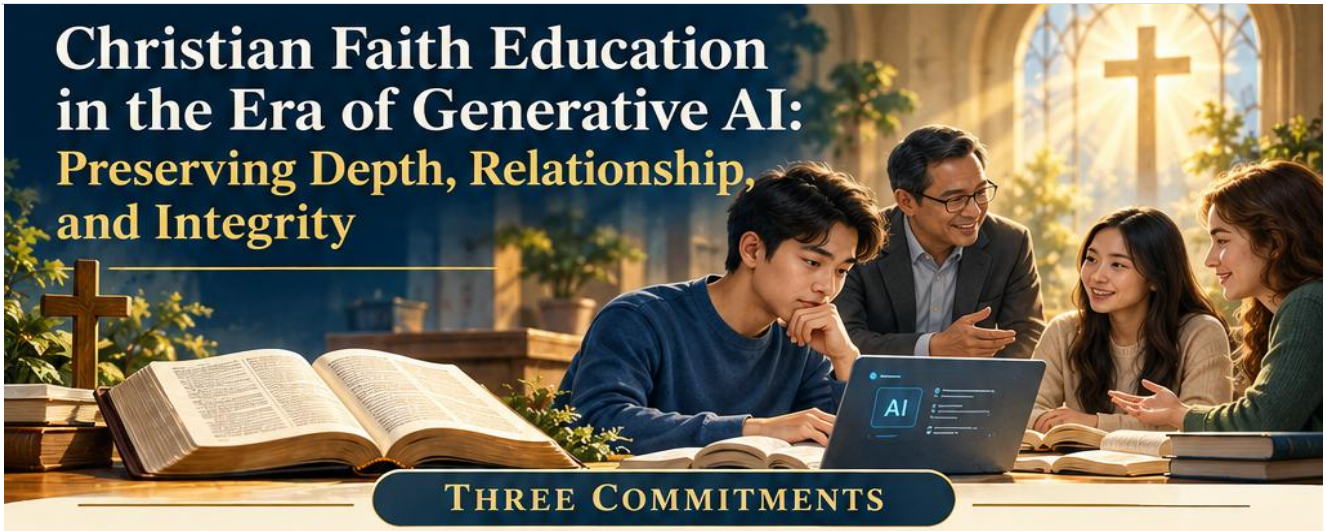
Christian Faith Education in the Era of Generative AI: Preserving Depth, Relationship, and Integrity



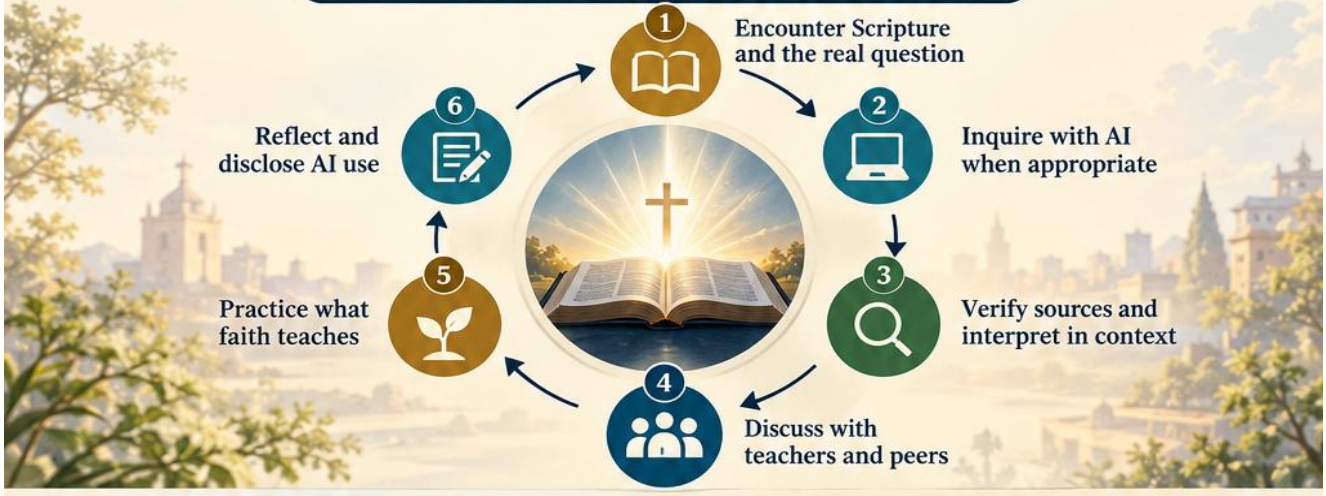
Three Commitments

DEPTH
Read Scripture in context; question, verify, reflect.

RELATIONSHIP
Learn with teachers, family, peers, and church community.

INTEGRITY
Disclose AI assistance; verify claims; protect privacy.

A Christian Learning Cycle



AI May Support

Language access • brainstorming • study questions • feedback • creative exploration

AI Cannot Replace

Spiritual authority • embodied teaching • pastoral care • reciprocal friendship • personal responsibility

Scriptural Compass

"Let the wise also hear and gain in learning."
— *Proverbs 1:5*

"Be doers of the word, and not merely hearers."
— *James 1:22*

"Speaking the truth in love."
— *Ephesians 4:15*

Use AI as an instrument for learning—
not as a substitute for wisdom, community, or faithful action.

Prof. Ir. Rudy C. Tarumingkeng, PhD
Professor of Management and AI Data Analyst | IBM-ASMI
RudyCT Academic Series
www.rudyct.com/cv.pdf

Christian Faith Education in the Era of Generative AI: Preserving Depth, Relationship, and Integrity

Prof. Ir. Rudy C. Tarumingkeng, PhD
Professor of Management and AI Data Analyst
www.rudyct.com/cv.pdf

IBM-ASMI | RudyCT Academic Series

Abstract

Generative artificial intelligence is changing how young people encounter information, ask questions, interpret texts, and complete learning tasks. Christian faith education must respond with more than either uncritical adoption or blanket prohibition. Its purpose is not merely to transmit religious information but to form people in wisdom, love of God and neighbor, truthful speech, spiritual practices, and life in a community of faith. This article develops a theological and educational framework for using generative AI while preserving three goods: depth, relationship, and integrity. It distinguishes information access from understanding, fluent output from wisdom, and personalization from formation. Drawing on biblical passages and current education research, it considers AI-assisted inquiry, biblical interpretation, assessment, teacher formation, privacy, inclusion, and governance. The article proposes a "deep, relational, and truthful" learning cycle: encounter Scripture and tradition; inquire with appropriate tools; verify and interpret in context; discuss with others; practice a response; and reflect on learning and authorship. A hypothetical church-based learning program illustrates how AI can support

language access, differentiated study, and creative exploration while leaving interpretation accountable to teachers and communities. The argument is that AI may be a useful instrument in Christian education, but it cannot become the source of spiritual authority, the substitute for embodied teaching, or the hidden author of a learner's confession. Responsible use depends on transparent boundaries, pedagogical purpose, human oversight, and a sustained commitment to the dignity and agency of every learner.

Keywords

Christian faith education; generative artificial intelligence; Christian religious education; theological pedagogy; biblical interpretation; academic integrity; spiritual formation; digital literacy; relational learning; AI ethics.

1. Introduction: Faith Education in a New Information Environment

A teenager preparing for confirmation, a university student in a Christian fellowship, and an adult attending a Bible study may now ask a generative AI system to summarize a passage, explain a doctrine, draft a prayer, or suggest answers to a theological question. The response may arrive in seconds, in polished language, and at a level adjusted to the user's request. The convenience is real. So is the educational question: what does the learner understand, believe, and become through this exchange? Christian educators have always worked amid changing media, from oral storytelling and manuscripts to print, radio, television, websites, and social platforms. Generative AI is different in degree and kind because it produces conversational responses that can appear authoritative, responsive, and personally addressed.

The central concern of this article is not whether a machine can generate religious language. It can. The question is how Christian communities can educate in ways that protect the depth of faith, the relationships through which faith is learned, and the integrity of the learner's work and witness. These goods are connected. Deep learning requires more than a fluent

summary; it involves attention, interpretation, memory, question, practice, and the capacity to live responsibly. Relationships provide context, correction, encouragement, and examples of faithfulness. Integrity makes learning trustworthy by allowing students and teachers to represent honestly what they know, what they have done, and where they need help.

Biblical faith education is relational and participatory. Deuteronomy 6:4–9 depicts teaching as a rhythm woven into ordinary life. Psalm 78:4–7 presents the intergenerational transmission of the story of God's works. Jesus calls disciples to follow and learn from him (Matthew 4:19), while the Great Commission joins teaching with communal practice (Matthew 28:18–20). Paul describes the church as a body whose members contribute to growth in love and truth (Ephesians 4:11–16). These texts do not prescribe a modern curriculum, but they show that Christian education is more than the delivery of propositions. It joins knowledge, identity, relationship, worship, and action.

Research on generative AI in education is expanding quickly, but much of it studies general or higher education rather than Christian faith formation. Mapping reviews describe applications in tutoring, writing, feedback, and content generation alongside concerns about accuracy, bias, privacy, and assessment (Yusuf et al., 2024; Ogunleye et al., 2024). These findings can inform Christian educators, but they cannot answer theological questions on their own. A classroom's purpose, authority structure, and understanding of human flourishing matter. This article therefore combines educational evidence with biblical and theological reasoning, while marking the difference between empirical findings and normative interpretation.

The argument proceeds in four movements. First, it clarifies what generative AI can and cannot do in learning. Second, it develops depth, relationship, and integrity as educational and theological commitments. Third, it proposes practices for Scripture study, teaching, assessment, and pastoral safeguarding. Finally, it offers an implementation framework for churches, schools, seminaries, and households. The goal is neither a machine-centered

curriculum nor nostalgia for a world without digital tools. It is a form of Christian education in which technologies remain accountable to human vocation and the community's calling to love God and neighbor.

2. What Generative AI Does—and Why Fluency Can Mislead

Generative AI systems produce outputs by identifying patterns in data and predicting likely continuations in response to instructions. Large language models can summarize, translate, classify, brainstorm, and compose text; multimodal systems can also work with images, audio, and other inputs. Their conversational form encourages users to experience them as partners in dialogue. Yet a fluent answer should not be mistaken for a human act of understanding, faith, or moral judgment. A model can produce a plausible explanation without knowing whether it is true, wise, pastorally appropriate, or faithful to the tradition in which a question is asked.

In a Christian education setting, the distinction matters. A student may ask, “What does Jesus mean by loving enemies?” and receive a coherent paragraph. That paragraph may be a useful starting point, but it is not itself the student’s interpretation. It may omit the passage's literary context, the social realities of the first-century audience, the history of Christian interpretation, or the learner's own questions. It might harmonize divergent interpretations without naming them. It can also fabricate quotations, references, or scholarly claims. The response must therefore be treated as a proposal for examination rather than a final authority.

Educational commentary has identified both possibilities and risks. Kasneci et al. (2023) describe potential uses such as personalized explanations, feedback, and support for teachers while emphasizing the need for competencies and critical oversight. Systematic reviews map applications across teaching, learning, and assessment, but the field remains uneven and rapidly changing (Ogunleye et al., 2024; Yusuf et al., 2024). Early evidence should not be treated as settled knowledge about long-term learning or

spiritual development. Christian educators should communicate uncertainty openly and update practice as stronger evidence appears.

It is helpful to distinguish at least four functions. First, AI can act as an access tool: translating difficult vocabulary, generating audio transcripts, or rephrasing directions for a learner. Second, it can act as a study aid: producing questions, examples, or alternative explanations. Third, it can act as a drafting partner: helping a learner outline or revise a piece of work. Fourth, it can generate finished products that may conceal the learner's lack of engagement. The same system can serve different functions depending on task design, disclosure, and the learner's agency. The educator's responsibility is not simply to ask whether AI was used, but to clarify what kind of use supports the learning objective.

A useful Christian metaphor is stewardship. Tools are neither morally neutral in every effect nor autonomous moral agents. Their design embeds human decisions, economic incentives, and cultural assumptions. Users and institutions remain responsible for how they select and deploy them. Genesis 1:26–28 describes humanity's vocation in relation to creation; Psalm 24:1 places the world within God's ownership. These texts invite care, accountability, and humility. AI can assist a learner, but it cannot bear the learner's responsibility before God or neighbor. It can generate a sentence about compassion, but it cannot perform the act of compassion that gives that sentence its practical meaning.

3. The Aims of Christian Faith Education

Christian faith education has cognitive aims, but it cannot be reduced to recall of facts. Learners need to know biblical narratives, theological concepts, histories, practices, and the interpretive tools with which Christian communities have read Scripture. They also need to understand how claims relate to one another and to real questions of suffering, justice, hope, work, family, and public life. Knowledge matters because love without truth can

become confused, while information without love can become an instrument of pride or exclusion. First Corinthians 8:1 warns that knowledge can "puff up," while love builds up. The text does not diminish learning; it directs knowledge toward the service of others.

Christian education also has formative aims. It seeks to cultivate habits such as prayer, attentiveness, gratitude, repentance, courage, hospitality, self-control, and service. Galatians 5:22–23 names the fruit of the Spirit, and James 1:22 urges hearers to become doers of the word. Such formation does not occur because learners have received a good explanation alone. It grows through repeated practice, example, communal correction, and grace. A lesson on forgiveness becomes educationally substantial when learners consider what repair requires, hear stories of reconciliation, and practice truthful apology in safe and accountable contexts.

A third aim is interpretive agency. Learners should grow able to read texts carefully, ask what they do not understand, compare interpretations, identify evidence, and explain why they hold a view. They should be able to distinguish a biblical text from a paraphrase, a denominational teaching from a universal Christian consensus, and a personal opinion from an established scholarly claim. This agency does not make each learner an isolated authority. It equips people to participate responsibly in the interpretive life of the church. Acts 17:11 commends those who examine what they hear; 1 Thessalonians 5:21 instructs believers to test everything and hold fast to what is good.

A fourth aim is communal belonging and vocation. Christian learning is directed toward life with God and neighbor, not simply toward individual achievement. Ephesians 2:10 describes believers as created for good works; Romans 12:4–8 portrays diverse gifts within one body. Learners should discover that their gifts matter and that education equips them to contribute. The classroom, church group, and household become places where young people are known, challenged, and trusted with meaningful responsibility.

Digital tools may widen access to resources and conversation, but they cannot create belonging merely by personalizing a screen.

These aims provide criteria for technology choices. Does a tool help learners understand Scripture in context, or does it encourage dependence on ready-made interpretations? Does it strengthen dialogue with teachers and peers, or quietly replace those relationships? Does it support truthful authorship, or reward concealment? Does it help learners practice service, or make attention and efficiency the only measures of success? The technology's value depends on the educational and spiritual goods it serves. Christian educators should begin with those goods, then select or refuse tools accordingly.

4. Preserving Depth: From Instant Answers to Sustained Understanding

Depth is not the same as difficulty for its own sake. A learner can struggle without learning, and a clear explanation can open a path into a challenging idea. The educational task is to help students move from first contact to meaningful understanding. Generative AI can lower the entry barrier by defining terms or offering examples, but if it removes every productive challenge, it may also remove the learner's opportunity to formulate questions, connect ideas, and revise assumptions. Good teaching calibrates assistance so that it enables effort rather than replacing it.

Christian educators can design a three-stage practice: first, the learner encounters the source; second, the learner uses an AI tool to test or extend an interpretation; third, the learner returns to the source and explains what has changed. For a lesson on the parable of the Good Samaritan (Luke 10:25–37), students might first annotate the passage and identify what they find surprising. They could then ask a generative system to propose several interpretations or compare how different audiences might hear the story. Finally, they would check each claim against the text, consult a trusted commentary or teacher, and articulate an interpretation with evidence. The AI response becomes an object of study, not a substitute for study.

Sustained attention is central. Scripture is often read in excerpts, but understanding requires attention to narrative setting, genre, language, and canonical context. A system that produces a “three-point summary” may help a beginner orient themselves; it may also flatten ambiguity, lament, poetry, or theological tension. The teacher can model slow reading: noticing repeated words, asking who speaks, observing changes in scene, and distinguishing what the passage says from what the reader assumes. Psalm 1's image of meditation day and night suggests patient attention, while Luke 24:13–35 portrays understanding emerging through conversation, explanation, and shared recognition.

Depth also includes memory. In an information environment where answers can be retrieved quickly, educators may wonder whether memorization still matters. Memorization can be empty when disconnected from meaning, but remembered passages, prayers, and narratives can become resources for reflection and action. A learner who has internalized Psalm 23 or the Beatitudes may return to them during grief, conflict, or decision. AI can support spaced practice or offer recall prompts, but the spiritual value lies in the learner's engagement with words that shape imagination and conduct. The goal is not a competition with a database but an informed inner life.

Teachers can use AI to generate analogies, counterexamples, and questions, then evaluate these materials before use. They can ask a model for an accessible explanation of “covenant,” then compare it with a reliable theological source. If examples are culturally narrow, they can replace them with contexts meaningful to the class. If the output oversimplifies, the class can examine what was lost. This process models intellectual humility and critical reading. Proverbs 2:1–6 associates wisdom with seeking, listening, and discernment; it presents understanding as something pursued, not merely delivered.

Deep learning needs room for silence, uncertainty, and unresolved questions. Not every spiritual question can be solved in one lesson or translated into an

output. The teacher can distinguish between a question that needs factual clarification, one that needs interpretation, and one that belongs to ongoing prayer or pastoral conversation. AI often rewards a prompt with an answer; Christian education should also teach when to wait, ask a person, revisit a passage, or live faithfully amid uncertainty. Such restraint protects the learner from confusing constant response with genuine understanding.

5. Preserving Relationship: The Teacher as Witness, Guide, and Fellow Learner

Christian teaching is relational because faith is learned through words and through lives. Teachers reveal what they value by how they listen, respond to disagreement, admit error, and treat those with less power. Jesus' teaching was not detached information delivery; it took place in meals, journeys, questions, acts of healing, and shared life. John 13:1–17 presents teaching through service and example. A generative system can produce an explanation of humility, but it cannot embody humble service to a student or accept accountability for a harmful interaction.

This does not mean teachers must compete with AI on speed or encyclopedic recall. Their distinctive work includes discerning learners' needs, establishing trust, noticing silence or distress, connecting ideas with lived experience, and guiding a group through difficult conversation. A teacher can ask why a particular question matters to a student, notice that a generated answer has intensified shame, or invite a learner to consider the perspective of someone harmed by a choice. Such judgment is situated in a relationship and carries responsibility. AI can suggest possible responses, but a teacher remains accountable for the response actually given.

Relational education includes peer learning. Young people often test ideas with friends before they express them to adults. Structured peer discussion helps learners hear different experiences and learn how to disagree without contempt. James 1:19 encourages readiness to listen and slowness to speak;

Ephesians 4:15 joins truth-speaking with love. Educators can establish norms for inquiry: summarize another person's view fairly, ask clarifying questions before rebutting, distinguish critique of an idea from rejection of a person, and protect confidentiality when stories are shared. AI may provide a debate prompt, but it cannot guarantee that the classroom will become a trustworthy community.

The teacher can also be a fellow learner. Generative AI changes quickly, and no educator can know every feature or risk. A Christian teacher can say, “I am not certain; let us examine this carefully,” and model how to verify, consult, and revise. This humility resonates with 1 Corinthians 13:12, which acknowledges partial knowledge. It can counter the false authority of polished AI output while strengthening the teacher's credibility. Students learn that expertise involves not only possessing answers but knowing how to investigate responsibly and when to seek help.

Relationship must be protected in digital formats as well. Online learning can connect students who are geographically distant, homebound, or otherwise excluded from in-person participation. Yet it can also intensify isolation if every interaction becomes transactional or recorded. Teachers should make room for live conversation, collaborative work, pastoral follow-up, and accessible ways to participate. A hybrid class should not assume that a platform is equivalent to presence in every respect. It should ask which activities benefit from synchronous conversation, which can be asynchronous, and how students can signal that they need human attention.

For educators, care also means maintaining appropriate boundaries. A teacher should not present a chatbot as a spiritual confidant, crisis counselor, confessor, or substitute pastor. If a learner shares distress, abuse, or danger with an AI or an adult, the response must follow safeguarding procedures and refer to qualified support where necessary. The teacher's relational role is not unlimited, but it is real: listen, respond within one's competence, preserve

safety, and connect the learner with appropriate people. Christian care is accountable care.

6. Preserving Integrity: Truthful Work, Honest Witness, and Trust

Integrity in Christian education has several dimensions. The first is academic honesty: students should represent their own work accurately, acknowledge assistance, and follow the task's stated rules. The second is epistemic integrity: learners and teachers should not pass along fabricated sources, false claims, or confident interpretations that have not been checked. The third is spiritual integrity: religious language should not be used to simulate experience, conviction, or testimony that the speaker does not hold. Together, these dimensions express a commitment to truthfulness before God and neighbor.

Generative AI complicates authorship because a student's work may contain a mix of original writing, generated language, human revision, translation, and automated suggestions. A simple rule such as “AI is cheating” may not distinguish legitimate accessibility support from undisclosed substitution. Conversely, saying “AI is only a tool” can obscure the extent to which a system has shaped the final reasoning. Teachers should state what uses are allowed for each assignment: brainstorming, outlining, translation, grammar feedback, source discovery, drafting, or generation of final text. Students should disclose use in a form appropriate to the task. The goal is intelligible accountability, not ritual confession of every spell-check suggestion.

Assessment design can support integrity more effectively than detection alone. AI detectors can be unreliable and may misclassify human writing, including writing by multilingual learners. A teacher should not treat a detector score as proof of misconduct. Instead, assignments can include a proposal, source notes, an annotated draft, a short oral explanation, or a reflection on revision. These elements make learning visible and give students a chance to explain their process. They also help teachers identify where

students need instruction. Cotton et al. (2024) argue that academic integrity needs a thoughtful institutional response to ChatGPT rather than a narrow reliance on prohibition; Christian settings can extend this concern to formation and trust.

Integrity also means avoiding false claims about AI itself. Teachers should explain that systems can generate plausible errors and may reflect biases in data or design. Students should verify factual claims, quotations, references, and biblical citations. If a system invents a commentary title or attributes a quotation to a theologian, the student is responsible for checking before submission. This is not because the learner alone controls every technical limitation, but because publication and teaching create consequences for others. Proverbs 12:22 commends truthful speech; Colossians 3:9 warns against falsehood among members of a community.

In faith education, disclosure has a pastoral dimension. A student who submits an AI-generated prayer as a personal prayer may misrepresent their inner life. A teacher who presents an AI-written testimony as a personal account risks deceiving the congregation. There can be legitimate uses of AI to draft liturgical resources or prompts, just as communities use hymnals and commentaries. The boundary is whether the speaker is transparent about the process and whether the words are honestly owned, adapted, and authorized. A model can produce eloquent language about grief, forgiveness, or conversion, but it cannot claim those experiences for itself or for a human who has not had them.

7. Reading Scripture with AI: A Disciplined Hermeneutical Practice

Christian educators should teach learners to approach AI-generated biblical interpretation with curiosity and caution. A model may provide a useful outline of a passage, identify repeated terms, or suggest questions for discussion. It may also collapse distinct books and eras into a single generalized “Bible says” voice. Scripture is a collection of writings with varied

genres, historical settings, theological emphases, and interpretive histories. Responsible reading therefore attends to the specific text before drawing broad conclusions.

A classroom protocol can use five movements. First, read the passage in a reliable translation, aloud where appropriate. Second, identify observations directly grounded in the text: speakers, actions, repeated images, setting, and structure. Third, invite AI to generate questions or a provisional interpretation, clearly labeling it as machine-produced. Fourth, check every factual or interpretive claim against the passage, a reputable study resource, and the teacher's guidance. Fifth, discuss what the output noticed, omitted, or distorted, and formulate a reasoned interpretation together. This method teaches both biblical literacy and AI literacy.

For example, if students ask an AI tool to interpret Job's suffering, it may offer a tidy summary that describes the book as a simple lesson in patience. Students can compare that response with the book's poetic argument, Job's protests, the friends' inadequate explanations, and God's response from the whirlwind (Job 3–42). The exercise can reveal how a fluent summary may erase lament and complexity. It can also help learners see that interpretation requires listening to the whole text and to the voices within it. The teacher can distinguish the text's literary dynamics from later theological conclusions and invite students to name what remains difficult.

The same care applies to translation and language access. AI tools may assist with vocabulary or compare translations, but generated translations can contain errors and are not equivalent to expert textual scholarship. Learners should know which translation they are reading, why translations differ, and when a question about Hebrew or Greek requires a reliable lexicon or trained teacher. A tool should not invent an original-language meaning to make a lesson sound authoritative. Christian educators can model how to say “we do not know from this source” rather than fill gaps with speculation.

Theological diversity deserves fair representation. Christians differ on baptism, communion, church governance, spiritual gifts, salvation, and other questions. AI systems may flatten these differences or present one tradition as universal. Teachers should identify the tradition and context from which a course speaks, introduce alternative interpretations fairly, and distinguish core commitments from contested questions. Romans 14:1–13 calls for care in disputes of conscience; it does not require pretending that every difference is insignificant. Learners need both conviction and charitable understanding.

AI should not be the sole interpreter or source of pastoral counsel. A question like "Does God forgive me?" may involve biblical teaching, personal history, trauma, and a need for a compassionate human response. A chatbot can produce a general statement about forgiveness but cannot know the student's circumstances or provide accountable spiritual care. Teachers should invite such questions and respond with appropriate human support. The educational use of AI is strongest when it encourages learners to return to Scripture, community, prayer, and responsible scholarship rather than bypassing them.

8. Designing Lessons: From Prompt Engineering to Pedagogical Purpose

The quality of an AI-supported lesson depends less on clever prompts than on clear educational aims. Before selecting a tool, a teacher should define what learners are expected to understand, practice, or create. If the aim is to notice literary structure in a parable, the task should require learners to demonstrate that observation. If the aim is to practice compassion, the task should include reflection and action rather than only a generated paragraph about empathy. When the learning goal is unclear, AI can multiply activity without increasing understanding.

A useful lesson sequence is "encounter, inquire, interpret, practice, reflect." Encounter gives learners a direct experience of the biblical text, a theological question, or a lived case. Inquire allows them to ask questions and, where

suitable, use AI for alternative explanations or examples. Interpret requires evidence, context, dialogue, and judgment. Practice connects the learning to an action, spiritual discipline, or decision. Reflect asks what changed in the learner's understanding and how the tool influenced the process. The sequence can be adapted to a one-hour class or a multiweek project.

The teacher should plan AI use as a scaffold. A scaffold supports a learner during a task but is adjusted as competence grows. A beginning learner may use AI to generate vocabulary definitions before returning to the passage. A more advanced learner may compare model outputs from different prompts and explain why one is better supported. An experienced student may critique the system's framing and design a better question. The point is not to move everyone toward greater AI use. It is to develop greater capacity for independent, communal, and ethically responsible judgment.

Learning objectives should include tool-independent capacities. Students should be able to explain an idea without relying on a chatbot, cite evidence, articulate uncertainty, listen to another interpretation, and apply learning to a real relationship or responsibility. This does not mean every assessment must be handwritten or conducted offline. It means educators should know what capacities the assessment intends to observe. If a student can use AI to produce a polished essay but cannot explain the claim or evidence, the work does not yet demonstrate the intended understanding.

Teachers can also use AI behind the scenes to draft multiple reading levels, brainstorm discussion questions, create role-play scenarios, or prepare translation supports. Human review is essential. An AI-generated scenario about bullying may reproduce stereotypes or expose vulnerable details; a question set may be doctrinally inaccurate or emotionally unsafe. The teacher knows the group, the local curriculum, and the pastoral context. A technically plausible resource is not automatically pedagogically suitable.

Lesson design should include a “no-tool path” when reasonable. Students may have privacy concerns, limited connectivity, disabilities, or religious objections to a particular platform. Providing an equivalent way to achieve the learning objective respects agency and access. It also prevents the lesson from implying that spiritual seriousness is measured by technological participation. Teachers can explain why a tool is being used, what information it may process, and how students may participate without sharing sensitive data.

9. Assessment That Reveals Learning and Forms Character

Assessment in Christian education should provide evidence of learning while encouraging honesty, reflection, and growth. Traditional essays and quizzes can still have value, but generative AI changes what such tasks reveal. A take-home essay may show a student's ability to prompt and edit a model more than their understanding of Scripture. Rather than abandon writing, teachers can structure it as a process: initial interpretation, source check, draft, feedback, revision, and reflection on authorship. Students can submit a short note identifying where they used AI and what they changed or rejected.

Oral assessment can complement written work. A brief conversation asks students to explain their central claim, point to evidence, respond to a question, or describe what they found challenging. It need not be adversarial. In a pastoral and educational setting, conversation can help the teacher understand a student's reasoning and provide feedback. Alternative formats should be available for learners with speech, anxiety, language, or accessibility needs. The purpose is to make learning visible, not to catch a student in a trap.

Performance tasks can connect doctrine to practice. A class studying the Good Samaritan might design a plan to respond to a local need, interview a community partner with consent, and reflect on how the parable informed their choices. AI may assist with brainstorming or translating materials, but

learners must verify claims, obtain permission, and evaluate the consequences of their plan. Assessment can consider biblical interpretation, collaboration, ethical reasoning, and reflection, rather than only the polish of the final product.

A portfolio can preserve evidence of growth over time. It might include a student's early questions, reading notes, a selected passage reflection, a record of revisions, a service project, and a final statement of learning. A portfolio reveals development that one exam cannot capture. Teachers should minimize sensitive content and avoid requiring students to disclose private spiritual experiences. A learner may choose a public account of faith, but no one should be pressured to provide a conversion story, confession, or personal trauma as proof of maturity.

Rubrics should make AI expectations explicit. A rubric can distinguish accuracy, interpretation, use of evidence, engagement with community perspectives, transparency about assistance, and practical application. It should not reward complexity of wording alone. If AI is permitted for one stage but not another, the instructions should say so. When learners violate a boundary, the response should be proportionate and educational: clarify what happened, hear the student's account, apply fair consequences, and teach the relevant skill. Integrity systems should not become surveillance systems that assume every student is dishonest.

Assessment is also an act of formation. A student who receives feedback can learn that correction is not rejection. A student who acknowledges an error can practice truthfulness and repair. A teacher who corrects a grading mistake models accountability. Matthew 7:1–5 warns against hypocritical judgment; Galatians 6:1–2 calls for restoration and mutual burden-bearing. These passages do not remove standards. They help educators uphold standards in a manner consistent with dignity, fairness, and hope.

10. Inclusion, Accessibility, and the Unequal Conditions of Learning

Generative AI can widen access for learners who face language barriers, disabilities, limited tutoring, or unfamiliar academic conventions. It may offer translation, speech-to-text, text simplification, audio summaries, or opportunities to ask a question privately before raising it in class. These uses can help learners participate more fully. Christian education should welcome tools that reduce barriers, while checking whether the tool actually meets the needs of the person it is intended to support.

Access is not evenly distributed. Students may share phones, rely on intermittent data, use older devices, or lack a private place to study. A school or church that makes a paid AI platform essential can deepen inequality. Some learners may have fast connectivity and extensive adult support; others may have responsibilities that leave little time for digital assignments. Equity requires low-bandwidth materials, offline alternatives, device access where feasible, and tasks that do not penalize a learner for constraints outside their control. These decisions are part of Christian neighbor-love and justice, not merely technical logistics.

AI systems may also perform unevenly across languages, dialects, cultures, and forms of expression. A model trained largely on dominant language data may misunderstand local idioms, names, or theological vocabulary. It may present Western examples as universal or overlook the histories of minority communities. Teachers should ask whose knowledge appears in the system's responses and whose perspectives are missing. Learners can compare a generated explanation with local voices, oral histories, community scholarship, and lived experience. This guards against the assumption that machine output is culturally neutral.

Accessibility should not become a rationale for compulsory disclosure. A student using AI to support reading or writing may be using a legitimate accommodation. Teachers should distinguish accommodation from

outsourcing and preserve the student's privacy. Institutional policies should involve disability support professionals and affected learners. If a student relies on a tool for communication, banning it without an alternative may exclude them from participation. At the same time, students deserve information about how their data is processed and what risks may arise from entering personal information.

Christian educators should avoid equating technological fluency with intelligence or spiritual maturity. Some learners may be adept at prompting; others may be more skilled in listening, practical care, music, storytelling, or service. First Corinthians 12:12–27 presents a body with many members and warns against treating some as less necessary. An inclusive curriculum recognizes varied gifts and ways of knowing. AI can be one means of participation, but it should not define who counts as capable.

11. The Teacher's AI Literacy and Theological Judgment

Teachers need enough AI literacy to use systems critically and explain their limits. AI literacy includes understanding basic system capabilities, recognizing likely errors, evaluating outputs, safeguarding information, and making intentional choices about use. Long and Magerko (2020) frame AI literacy as a set of competencies that helps people understand and interact critically with AI. For Christian educators, this literacy should be joined to theological judgment: the capacity to ask how technology shapes authority, community, human dignity, and the meaning of spiritual practice.

Professional development should be practical and ongoing. Teachers can test a system with low-risk prompts, compare its responses with trusted sources, and document recurring errors. They can practice revising an AI-generated lesson and identify what context the model lacks. They should learn institutional rules about student data, age limits, copyright, accessibility, and disclosure. No single training session can prepare educators for every future

system, so institutions should build peer learning and review into their practice.

Theological judgment begins by naming educational purpose. A teacher may ask: What is worth learning slowly? What should remain a human conversation? Which forms of spiritual authority are appropriate? What does honest authorship mean in this assignment? How might the system affect a student's trust or sense of worth? Such questions keep AI adoption from being driven only by novelty or workload reduction. They also invite educators to evaluate whether efficiency serves or undermines the relationships required for formation.

Teachers should resist two forms of false certainty. Technological optimism assumes that a new tool necessarily improves learning; technological pessimism assumes that any use necessarily damages faith. Neither is adequate. The same system may help one learner access material while encouraging another to avoid effort. Outcomes depend on design, context, teacher preparation, student needs, and institutional safeguards. A careful educator observes effects, listens to learners, and revises the approach. Romans 12:2 calls believers to discern what is good; such discernment is active and contextual.

Teacher authority also needs transparency. If an educator uses AI to draft a devotional or feedback comment, they should review and own the final text. If AI is used to grade, teachers must understand the system's limits and remain responsible for decisions affecting students. Automated scoring should not be treated as neutral, especially in matters that require interpretation, pastoral sensitivity, or contextual knowledge. Learners should have a human avenue for questions and appeals. Authority is trustworthy when it is answerable to the people it serves.

12. Family, Church, School, and Seminary as a Shared Learning Ecology

Faith education often takes place across several settings. Families teach through everyday conversation, rituals, and example. Churches provide worship, catechesis, service, and intergenerational relationships. Schools and seminaries offer structured study, disciplinary knowledge, and assessment. Online spaces provide resources and peer connections. These settings can reinforce one another or send contradictory messages. A young person may hear a church demand honesty while seeing adults circulate unverified content, or be told that prayer matters while every class interaction is mediated by a screen. Recent work on Christian digital faith formation likewise stresses that digital practices need to be integrated with the relationships and wider contexts in which young adults learn faith (de Kock, 2025).

A shared learning ecology does not require every institution to use the same platform or curriculum. It does require communication about values, responsibilities, and safety. Parents should understand the church's policy for AI and minors. Teachers should know how to contact caregivers when an issue requires support. Seminaries can prepare future pastors to teach digital discernment and understand AI-assisted research. Denominations and networks can share guidance, training, and evaluation rather than leaving each small congregation to navigate procurement alone.

Families can create practices of conversation instead of relying on surveillance. A parent might ask a child to show how they used AI for a school or Bible study task and discuss what they trusted or checked. Shared technology agreements can name privacy, sleep, appropriate communication, and help-seeking. Agreements should be revisited as young people mature. Deuteronomy 6:6–7 imagines teaching as woven into ordinary life; digital decisions can become occasions for that teaching. The aim is not to police every click but to build judgment and trust.

Churches can create spaces where difficult questions about AI and faith are welcome. Young people may wonder whether AI could pray, whether a chatbot's answer about Scripture can be trusted, or whether automation will change their future work. Adults should not ridicule such questions. They can clarify Christian beliefs about personhood, prayer, agency, and community while acknowledging where theological reflection is ongoing. A youth discussion group might compare an AI-generated answer with Scripture, tradition, and lived experience, then invite a pastor or theologian to explain why the differences matter.

Seminaries and Christian colleges have an additional responsibility to examine AI in theological scholarship and ministerial preparation. Students may use AI for language support, bibliographic organization, or initial brainstorming, but must verify sources and develop their own arguments. Faculty should teach responsible use of digital research tools and preserve close reading, language study, historical context, and theological conversation. Future ministers need the ability to explain AI's limits to congregations without overstating either danger or promise.

Partnership should protect the learner's agency. Adults can set boundaries and safeguarding rules, but young people should have a voice in designing them. They can identify platform practices adults overlook, propose accessible alternatives, and explain what forms of participation feel authentic. This is not the transfer of adult responsibility to minors. It is recognition that young people are members of the learning community whose knowledge matters.

13. A Practical Model: The Deep, Relational, and Truthful Learning Cycle

The framework proposed here is a repeated cycle rather than a rigid formula. Its first movement is **encounter**: learners meet a biblical text, theological question, person, or community need before receiving a machine-generated interpretation. Encounter may involve reading, listening, observation, prayer,

or service. It gives the learner a first-hand reference point. Without it, AI may determine the frame before the learner has formed a question of their own.

The second movement is **inquiry**. Learners formulate questions and decide whether AI can help answer them. They identify the tool's role in advance: vocabulary support, brainstorming, comparison, or feedback. They avoid placing sensitive pastoral details into systems that have not been approved. The teacher makes clear that a generated response is provisional. Inquiry nurtures curiosity while setting boundaries around authority and privacy.

The third movement is **verification and interpretation**. Learners return to primary texts, reliable scholarship, community knowledge, and the teacher's guidance. They check quotations, references, context, and assumptions. They ask what the answer emphasizes, what it leaves out, and whose perspective it represents. They distinguish observation from interpretation and interpretation from application. This movement protects depth and epistemic integrity.

The fourth movement is **dialogue**. Students explain their reasoning to peers and teachers, listen to alternative readings, and revise where needed. The goal is not consensus at any cost but truthful conversation marked by charity. The teacher helps the group distinguish a disagreement about evidence from a disagreement about values or tradition. Dialogue makes learning relational and exposes the limits of solitary interaction with a model.

The fifth movement is **practice**. Learners connect their understanding to a concrete response: a service action, a habit of prayer, an ethical decision, a creative work, or a form of repair. The practice should be appropriate to the learner's age and circumstances. If a lesson on care never reaches action, its formative aim remains incomplete. James 2:14–17 challenges faith that remains only verbal; Christian education should help learners embody what they have studied.

The sixth movement is **reflection and truthful attribution**. Learners describe what they learned, how AI influenced the process, what they accepted or rejected, and what questions remain. They disclose assistance according to the assignment's policy. Reflection builds metacognition and honesty. Over time, the cycle helps learners become less dependent on ready-made answers and more capable of responsible inquiry, communal interpretation, and faithful action.

14. Illustrative Case: A Church-Based Learning Unit on Wisdom and Technology

Consider a hypothetical six-week course for a mixed group of senior high-school students in a local congregation. The unit is titled “Wisdom, Truth, and Technology.” The class includes students with differing levels of internet access, confidence in Bible study, and familiarity with AI. The teacher begins by asking learners to describe where they already encounter AI: search, translation, social media recommendations, homework, image generation, or chatbots. No one is required to disclose private use. The opening establishes that the class will study a social reality rather than shame individual students.

In the first two weeks, learners study Proverbs 1–4 and James 1:19–27. They read passages in context, compare a few translations, and write an initial question about wisdom. The teacher asks an AI system to generate a brief explanation of “fear of the Lord” and a set of discussion questions. Students examine the output. They identify points that help, note language that sounds generic, and check whether the questions are grounded in the text. A Bible teacher then introduces the genre of Proverbs and explains how wisdom literature works through images, contrasts, and practical instruction.

During weeks three and four, students use AI to analyze a fictional online rumor that includes a false quotation attributed to a church leader. They identify emotional triggers, trace the source, and check whether the quotation exists. They then discuss Proverbs 18:17 and 1 Thessalonians 5:21.

The task includes a disclosure statement: AI may be used to brainstorm verification questions, but every claim must be checked and the final explanation must be the student's own. Students with limited connectivity receive printed materials and work in pairs using a church device. The equivalent offline path does not reduce the learning objective.

In the final weeks, groups design a short digital or print resource encouraging truthful and compassionate communication. They choose an audience, cite Scripture responsibly, obtain consent for any images or stories, and ask another group to review clarity and accuracy. A closing circle invites each learner to explain one insight, one mistake they corrected, and one practice they want to carry forward. Students may decline to share personal spiritual experiences. The teacher assesses text interpretation, verification, collaboration, ethical judgment, and reflection rather than visual polish alone.

The case is illustrative, not a published intervention with measured outcomes. Its value is to show how learning objectives, Scripture, AI literacy, peer dialogue, accessibility, and integrity can be integrated. A different church could choose another passage or age group. The transferable design principle is that AI enters a learning cycle whose sources, relationships, responsibilities, and practical purpose remain visible. Leaders can evaluate the unit afterward, revise what confused students, and invite young people to help improve the next version.

15. Ethics, Privacy, Safeguarding, and Institutional Governance

Christian educational settings hold information that deserves care: students' names, beliefs, learning needs, pastoral questions, family circumstances, and sometimes disclosures of harm. Teachers should not enter identifiable student information into public AI systems unless the institution has reviewed and approved the tool and its data terms. Data minimization is a practical expression of respect: use only what is needed, remove identifiers, and avoid

uploading sensitive material for convenience. A model should not become an unexamined repository of a learner's spiritual or personal history.

Safeguarding policies should cover AI-mediated interaction. Children and adolescents need to know that chatbots are not confidential pastors, therapists, or emergency services. Adults should know how to respond if a young person reports harmful advice, sexualized content, coercion, self-harm content, or a deceptive impersonation. Leaders should have a clear route to caregivers and qualified professionals, consistent with law and institutional policy. Spiritual support can accompany professional care; it should not be presented as a substitute when specialized help is needed.

Governance should assign responsibility. A school or church can designate who approves tools, who reviews data protection, how student use is disclosed, how content is moderated, how incidents are reported, and how policies are updated. Educators need guidance on copyright, attribution, age-appropriate use, bias, accessibility, and human oversight. UNESCO's guidance for generative AI in education and research emphasizes human-centered use, protection of data, and age-appropriate safeguards (UNESCO, 2023). Christian institutions can use such principles while adding commitments grounded in theology and pastoral care.

A sound policy should be understandable to students and parents. It should distinguish permitted assistance from prohibited substitution, explain privacy limits, and identify where a human decision-maker remains responsible. It should also include an appeal process. A student should be able to question an automated recommendation or contest a penalty based on an unreliable detector. The policy should not promise that AI use can always be detected. Its foundation should be an educational relationship in which expectations are taught and fairly applied.

Governance also concerns procurement and justice. Institutions should ask whether a vendor stores prompts, uses them for model training, offers age

protections, supports local languages, provides accessibility features, and allows an institution to control data. They should consider environmental and labor implications, not only convenience. These concerns align with broader ethical principles of beneficence, justice, explicability, and human agency in AI governance (Floridi et al., 2018). Smaller congregations may lack technical staff; denominational networks can share evaluations and model policies. Responsible use is a communal obligation, not a burden each teacher must solve alone.

Policies should be reviewed periodically. Tools, terms, and risks change. A policy that was reasonable for a closed classroom platform may not fit a new general-purpose chatbot. Institutions should collect minimal incident data, seek feedback, and revise procedures. If a practice undermines trust, the institution should acknowledge the problem and change it. Acts 6:1–7 offers an example of a community responding to a complaint about unequal care by reorganizing responsibility. Governance can likewise become a practice of listening, justice, and correction.

16. The Spiritual Practices That Protect Depth and Relationship

Christian faith education can include deliberate rhythms that resist the assumption that every question needs an immediate digital answer. Silence, prayer, communal reading, Sabbath, confession, service, and shared meals are not technological techniques. They are practices through which believers attend to God and neighbor. Psalm 46:10 calls the faithful to stillness; Mark 6:31 records Jesus inviting the disciples to rest. These texts can inform a classroom rhythm that alternates digital inquiry with unhurried reading, conversation, and reflection.

A “digital Sabbath” can be introduced carefully, as a voluntary communal practice rather than a test of devotion. A class might set aside a short period for close reading without notifications, then discuss what learners noticed. Some students may require digital tools for accessibility or safety, so

exemptions and alternatives matter. The point is not to glorify disconnection but to create space for attention and agency. Teachers should avoid portraying students who use devices for legitimate needs as spiritually deficient.

Prayer should not be reduced to generated language. AI can help a teacher brainstorm a prayer structure or translate a liturgical text, but learners should have room to speak in their own words, remain silent, or use traditional prayers. A personal prayer is not valuable because it is eloquent. It is an act of relationship. If AI helps a student find words during a difficult moment, the teacher can honor that assistance while inviting the student to make the prayer their own and to seek human companionship where appropriate.

Worship and communal ritual also teach through embodied participation. Singing, reading Scripture aloud, sharing the peace, receiving communion according to one's tradition, and serving together involve bodies and relationships. Livestreams and digital liturgies can make worship accessible to people who cannot attend physically, but communities should attend to whether remote participants are meaningfully included and supported. Different theological traditions will make different claims about sacrament and presence; educators should represent these carefully rather than assume a single view.

Service is a vital test of learning. A course that discusses compassion can invite students to learn from a local organization, support a community effort, or identify a need in the congregation. AI may help draft a flyer or translate information, but the activity should be shaped by the people being served. Learners should avoid treating neighbors as props for a class project. Christian formation turns outward in humble service, not merely in polished reflection. Matthew 25:31–46 connects care for vulnerable people with discipleship; the passage challenges educators to make love concrete.

17. Research Priorities and Evaluation

Research on generative AI in education is growing, but Christian faith education remains comparatively underexamined. Mapping reviews show rapid publication growth and a broad range of proposed applications, while also identifying gaps in long-term evidence, diverse settings, and the relationship between tools and learning outcomes (Yusuf et al., 2024; Ogunleye et al., 2024). Theological education, church-based formation, catechesis, and intergenerational learning require direct study. Findings from higher education or commercial tutoring cannot simply be transferred to youth ministry or spiritual formation.

Researchers should distinguish access, use, and outcome. A learner's frequency of AI use does not show whether the tool improves understanding, agency, belonging, or faith practice. Studies should identify the pedagogical task, comparison condition, learner characteristics, and teacher involvement. They should measure both cognitive outcomes and relational experience, while avoiding the assumption that spiritual maturity can be captured by a single scale. Qualitative research can explore how students interpret AI responses, how teachers negotiate authority, and how communities set boundaries.

Longitudinal and participatory designs are especially valuable. Researchers can follow courses over time to see whether AI-supported scaffolding leads toward greater independence or sustained dependence. Students, families, teachers, pastors, and disability advocates should help formulate research questions and interpret findings. Studies should include multilingual, Global South, rural, low-resource, and denominationally diverse settings. This would reduce the risk that a small set of well-resourced institutions defines “best practice” for everyone.

Evaluation in practice can be modest but systematic. Before a course begins, educators can state the intended learning outcomes and record the AI roles

they plan to use. During the course, they can gather student reflections, note access barriers, and examine whether discussions became deeper or more superficial. At the end, they can compare student explanations, source use, transparency, and participation with the objectives. Findings should be interpreted cautiously; a class project is not a controlled study. Still, documentation helps teachers learn from experience rather than rely only on impressions.

Research should also examine unintended harms: privacy breaches, exclusion through language or cost, bias in generated religious content, dependency in pastoral help-seeking, and the displacement of teacher-student conversation. It should ask when AI use is beneficial, for whom, under what conditions, and at what cost. The relevant question is not whether AI is good or bad in the abstract. It is whether particular designs serve educational and theological goods in real contexts. Transparent reporting of negative results is necessary for responsible practice.

18. A Decision Framework for Responsible Adoption

Christian schools, churches, and seminaries can evaluate a proposed AI use through a sequence of questions before making it routine. The first question is purpose: What learning or pastoral need does the tool address, and why is an AI system suitable for that need? A tool chosen only because it is fashionable or because a vendor promises efficiency lacks a clear educational rationale. A teacher who wants to provide vocabulary support to multilingual students has a defined aim; a church that installs a chatbot without deciding what kind of help it should offer does not.

The second question is formation: What human capacity should grow through this activity? The desired capacity might be close reading, source evaluation, writing, theological reasoning, language access, or creative expression. The educator should then ask whether the tool helps learners practice that capacity or performs it in their place. If a student is expected to

learn how to construct an argument, an AI-generated complete argument may defeat the purpose, while feedback on a student-created outline may support it. If the desired outcome is access to a text, translation support may be appropriate even when it does not directly teach translation skills. The fit depends on the learning objective.

The third question is relational and pastoral: Could this use displace a conversation that should occur with a teacher, pastor, caregiver, or peer? Some functions are well suited to automation, such as formatting a handout or generating low-stakes practice questions. Other functions require human presence because they involve grief, conscience, safety, discernment, or a learner's identity. When the latter are involved, AI may offer background information but should not be positioned as the final responder. The institution should clarify who will receive a learner's concern and how a person can reach them.

The fourth question is integrity and risk. What data will the system receive? Could it create a misleading claim, disclose sensitive information, reproduce bias, or obscure authorship? What will the learner be told about its use? Can the teacher verify the output and correct it? Risk is not eliminated by a disclaimer. The institution should limit exposure, avoid unnecessary personal data, review outputs, and ensure that a human decision-maker remains accountable. For young learners, the explanation and safeguards should be age appropriate.

The fifth question is inclusion. Who can use the tool, who cannot, and what alternative will preserve equal opportunity? A platform that requires a personal account, high-speed data, or a specific language may exclude some participants. A student must not receive a lower grade because they chose an approved alternative for privacy or accessibility. An institution should consult learners and disability-support staff before making a tool compulsory.

The final question is evaluation: How will the community know whether the tool helped? Evaluation should examine learning evidence, student experience, teacher workload, relational quality, and unintended consequences. A brief pilot can establish a baseline, invite feedback, and define conditions for continuing, revising, or stopping use. This process reflects stewardship and humility: the community is willing to change its practice when the effects do not serve its stated purpose. The framework is not a technical checklist detached from theology. It is a way to ask whether the use of a tool is truthful, just, educationally sound, and consistent with love of neighbor.

19. Conclusion: Keeping Human Formation at the Center

Generative AI is becoming part of the environment in which Christian learners study, communicate, and seek answers. It can help explain difficult vocabulary, generate questions, support translation, adapt materials, and broaden creative possibilities. These uses can serve Christian education when they expand access and invite deeper engagement. They become problematic when they displace interpretation, conceal authorship, flatten Scripture, privatize spiritual questions, or weaken the relationships through which faith is practiced and corrected.

Depth, relationship, and integrity are therefore not nostalgic preferences. They are educational and theological commitments. Depth asks learners to attend to Scripture, history, tradition, and lived reality rather than settle for the first fluent response. Relationship insists that teachers, peers, families, pastors, and communities remain active participants in formation. Integrity requires truthful authorship, careful verification, responsible data use, and honest spiritual speech. Each commitment strengthens the others: deep learning needs dialogue, dialogue needs trust, and trust needs integrity.

The proposed learning cycle—encounter, inquire, verify and interpret, dialogue, practice, and reflect—offers a practical way to use AI without

making it the center of the classroom. Teachers can allow AI to assist with defined tasks while retaining responsibility for sources, safeguarding, evaluation, and pastoral response. Learners can use AI critically while making their own reasoning visible. Institutions can establish human-centered policies, accessible alternatives, and regular review. Families and churches can join this work through conversation, example, and shared practices.

Scripture presents wisdom as a way of life formed in relationship with God and others. “Let the wise also hear and gain in learning” (Proverbs 1:5) suggests that wisdom remains open to growth. James 3:17 describes wisdom as peaceable, gentle, willing to yield, full of mercy, and fruitful. These qualities are not properties of a language model. They are virtues to be cultivated in people and communities. AI can help learners ask better questions, but it cannot make them wise by itself.

The task of Christian faith education is thus not to preserve every older classroom method unchanged, nor to adopt every new technology as a sign of progress. It is to educate people who can seek truth, love God and neighbor, interpret Scripture faithfully, discern authority, create responsibly, and act with courage. Generative AI may assist this work when it remains an instrument under human judgment. The measure of success is whether learners grow in knowledge joined to love, in freedom joined to responsibility, and in faith that becomes visible through care for others.

Glossary

Academic integrity: Honest, fair, and accountable practice in learning, research, assessment, and authorship.

AI literacy: The ability to understand basic AI capabilities and limits, evaluate outputs, protect data, and make informed decisions about use.

Artificial intelligence (AI): Computational systems designed to perform tasks such as prediction, classification, language processing, and pattern recognition.

Biblical hermeneutics: The disciplined study of how biblical texts are interpreted, considering language, genre, historical setting, literary context, theological tradition, and contemporary application.

Christian faith education: The intentional formation of Christian knowledge, practices, character, relationships, discernment, and service across the life course.

Generative artificial intelligence (GenAI): AI systems that create text, images, audio, code, or other content in response to prompts by drawing on learned patterns.

Hallucination: A plausible-sounding but inaccurate, unsupported, or fabricated AI output.

Human oversight: Meaningful review and control by people who can evaluate, correct, reject, or stop a system's output and remain accountable for its use.

Large language model (LLM): A machine-learning model trained on large text datasets to generate and transform language.

Metacognition: Awareness and regulation of one's own thinking and learning processes.

Relational pedagogy: An approach to teaching that treats trust, dialogue, mutual recognition, and shared responsibility as central to learning.

Spiritual formation: The shaping of a person's life toward Christian faithfulness through Scripture, prayer, worship, community, service, and the work of the Holy Spirit.

Transparency of AI use: Clear communication about where and how AI contributed to learning, teaching, research, or published work.

References

National Council of Churches. (2021). *New Revised Standard Version Updated Edition Bible*. Friendship Press.

Cotton, D. R. E., Cotton, P. A., & Shipway, J. R. (2024). Chatting and cheating: Ensuring academic integrity in the era of ChatGPT. *Innovations in Education and Teaching International, 61*(2), 228–239. https://doi.org/10.1080/14703297.2023.2190148

de Kock, A. (2025). Christian digital faith formation among young adults: A literature review. *Religious Education, 120*(5), 438–455. https://doi.org/10.1080/00344087.2025.2546240

Floridi, L., Cowls, J., Beltrametti, M., Chatila, R., Chazerand, P., Dignum, V., Luetge, C., Madelin, R., Pagallo, U., Rossi, F., Schafer, B., Valcke, P., & Vayena, E. (2018). AI4People—An ethical framework for a good AI society: Opportunities, risks, principles, and recommendations. *Minds and Machines, 28*, 689–707. https://doi.org/10.1007/s11023-018-9482-5

Kasneci, E., Sessler, K., Küchemann, S., Bannert, M., Dementieva, D., Fischer, F., Gasser, U., Groh, G., Günnemann, S., Hüllermeier, E., Krusche, S., Kutyniok, G., Michaeli, T., Nerdel, C., Pfeffer, J., Poquet, O., Sailer, M., Schmidt, A., Seidel, T., … Kasneci, G. (2023). ChatGPT for good? On opportunities and challenges of large language models for education. *Learning and Individual Differences, 103*, Article 102274. https://doi.org/10.1016/j.lindif.2023.102274

Long, D., & Magerko, B. (2020). What is AI literacy? Competencies and design considerations. In *Proceedings of the 2020 CHI Conference on Human*

Factors in Computing Systems (pp. 1–16). Association for Computing Machinery. https://doi.org/10.1145/3313831.3376727

Ogunleye, B., Zakariyyah, K. I., Ajao, O., Olayinka, O., & Sharma, H. (2024). A systematic review of generative AI for teaching and learning practice. *Education Sciences, 14*(6), Article 636. https://doi.org/10.3390/educsci14060636

UNESCO. (2023). *Guidance for generative AI in education and research*. https://unesdoc.unesco.org/ark:/48223/pf0000386693

Yusuf, A., Pervin, N., Román-González, M., & Noor, N. M. (2024). Generative AI in education and research: A systematic mapping review. *Review of Education, 12*(2), Article e3489. https://doi.org/10.1002/rev3.3489