

CHALLENGES OF ARTIFICIAL INTELLIGENCE TO CHRISTIANITY

Mary I. Egwuanikwu¹

Abstract

Christianity is a religion that acknowledges technological advancement, including development in artificial intelligence. In recent times, AI systems are being integrated into Church practices in various ways. Yet, it is essential for the Church to consider the probable outcome of such intersection in order to tread with caution. Some scholars envisage threats of AI being susceptible for misuse to inculcate the ideals of apostasy, violence and radicalism. With this in mind, the essence of this research is to appraise the potential challenges of Artificial Intelligence (AI) to Christianity with respect to the difficulties that go together with its appliance in the Church for it to effectively operate in harmony with the Christian religion. The paper applied the historical and descriptive techniques with the use of primary and secondary data. The research revealed that proper implementation of Artificial Intelligence without encroaching into the basic Christian doctrines; ethics and spirituality would be highly beneficial to Christians. The application of Artificial Intelligence with respect to the Christian religion ought to take cognizance of ethical and moral values in order to maintain the original essence of Christianity. By stressing the prospective effect of AI to both replicate and structure societal norms and values, the study suggests the invention of ethical model and education of Christians on AI procedure to ensure that the partnership and progress in AI positively upholds the dignity of humans and the development of the society.

Keywords: Challenges, Artificial Intelligence, Christianity

¹Mary I. Egwuanikwu Phd is a Lecturer in the Department Of Religion And Human Relations, University Of Delta, Agbor, Delta State. mary.egwuanikwu@unidel.edu. 08030801304

Introduction

The explosion of artificial intelligence since its evolution has become quite alarming. Over the last two decades, AI tools are being utilized in numerous cognitive technologies ranging from digital entertainment, therapeutic investigation, trade and industry, climate prediction, biometric detection, speech and text rendition, evasion of catastrophic situations, to independent automobile. This is against the backdrop of its capability to enhance individuals' standard of living presently and later. However several others feel apprehensive of the future outcome of AI on the significance of individuals, output, and the exercise of freedom, particularly in relation to Christianity. AI technology is a digital platform with visual perception, reason, and capacity to perform tasks and advance like humans (Gatot, etal 2022). It is necessary to be cognizant of the fact that AI is a mere instrument with the effort to instantiate human neurological capacity on mechanical assistance. Essentially, AI explores the nature of human aptitude and seeks the potentiality to construct technological apparatus that could accurately imitate or even surpass human intellectual competence (Dorobantu, 2022).

A comprehensive assessment of the influence of Machine Intelligence on various disciplines is currently trending. One of these areas of concern is Christianity which has integrated Artificial Intelligence into its practices; thereby enhancing modern methods of worship and analysis of sacred texts, and simultaneously creating unique dimensions for perceiving religious and cultural phenomenon. For instance, biblical texts could be translated into other languages with the aid of language processing. Besides, Church messages could be transmitted to several persons through the thinking machine to propagate the gospel across the globe. Basically, the probable effect of intelligent systems on the general public cannot be overemphasized. What then are the challenges of adopting AI in Christian religious services? Are there possible ethical implications of AI in this intersection? Is AI really a threat to Christianity as opined by some scholars?(Conrad (2025), Uyar (2024) among others. Would its usage have negative or positive impact on Christianity? With these puzzles in mind, the study examines the various ways AI systems are being integrated into Church practices as well as its potential challenges to Christianity. The research equally adopted primary and secondary means of data collections alongside historical and descriptive techniques.

Conceptual Framework

Comprehending Artificial Intelligence (AI)

The concept of Artificial Intelligence (AI) as posited by various scholars will be considered herein with a view to understanding what it entails. Meacham (2021) opines that for several decades, humans have employed the use of machines to enhance their ability which culminated to the yearning to duplicate their cognitive processes in some of those machines. AI is a system which permits technological equipments to mimic several composite expertise as humans. It is the use of algorithms to complete certain jobs. Algorithms refer to specific instructions for

tackling difficult issues (Haidt's, 2023). Obviously, these computers are programmed to imitate human abilities and surpass their speed of operation. AI could also be regarded as a set of technology that enables computers to perform a variety of complicated tasks which involves the ability to discover, grasp and translate spoken and written language; engage in data analysis, recommendations and others (Kamai, 2023). There is a consensus among scholars that an American Computer Scientist, John McCarthy is the father of Artificial intelligence. He devised the expression, Artificial intelligence in 1955 at a professional development Workshop named as Dark -Mouse Summer Research initiative on intelligent machines. Other founders of AI were Alan Turning, Allen Newel, Herbert A. Simon and Marvin Minisky (Manning, 2020).

Implicitly, Artificial intelligence depicts supposition and expansion of software framework with the capacity to execute assignments normally through the application of human intelligence. Some of the tasks cover image sensitivity, words detection, resolutions, conversion of verbal communications, and a host of others. Sheikh etal, (2023) conceive AI systems as that which demonstrates intellectual performance by assessing their environs and working with some measure of independence to accomplish specific objectives. This definition covers all the identifiable AI applications at present, yet allocate opportunities for probable adjustment that mankind would regard as suitable for AI in the future. Artificial intelligence is an aspect of computer science where apparatus have the capacity to function like humans. It involves developing of Computer programs to complete tasks which would have required human intelligence. Khoirunnisa (2023) defines Artificial intelligence (AI) as a branch of information technology system where machines are programmed to carry out functions which human intelligence would have executed. In Haidt's (2023) view, Artificial intelligence is an innovation which permits machines to mimic several multifaceted human competencies. In addition, Artificial intelligence is the principle and advancement of computer network with the capacity to execute assignments in general through the application of human intelligence. Some of the tasks include image sensitivity, word detection, strategic planning, and paraphrasing of languages. It is also possible to view Artificial Intelligence as a computer program that has the capacity to conceive and think. That is, whatever machine that comprises a program that executes a duty which could ordinarily be done by humans.

Huang & Rust, (2021) classify AI into three categories which include Mechanical AI, Thinking AI and Feeling AI. On his part, Bjork (2008) enumerate various forms of AI such as Weak AI, Strong AI and Super AI. Weak AI is the AI system used to execute functions that generate similar outcome as human intelligence in a specific domain. For instance, this form of AI could be used to play chess but might not perform other related tasks such as grading credit applications except there is a significant change to the algorithm. Conversely, Strong AI is the Hypothetical AI system which possesses self-consciousness and used to accomplish results in a wider scope. A Strong AI's cognitive capability and personal insight enables it to handle a multitude of responsibilities in multifarious spheres akin to mankind. However, the constant integration of strong AI in industrial settings sparks important ethical debates about delegating

tasks and the morality of relying on machines in decision making processes. Besides, Strong AI ignites a critical examination of human existence, consciousness, values about the nature of humanity and purpose. Suffice it to know that AI is beyond human intellect and can complete assignments faster and more successfully than humans. According to Duggai (2024) Super AI is assumed to have enhanced performance ahead of human acumen and can realize its target in a higher dimension than individuals. Be that as it may, Artificial Intelligence is the science of manipulating machines to actualize functions meant for human beings. As a matter of fact, these tools reach this altitude due to comprehensive study of the environment to which they are allocated to perform particular functions.

Comprehending Christianity

Several definitions of Christianity as a concept by various scholars abound. Interestingly they all point to a particular figure and a community that profess faith towards that personality, though, with slight variations portraying human diversity in knowledge and understanding. Christianity is one of the world's largest religions comprising of about 2.8 billion devotees globally. It is generated from the word, Christian which is *christos* in Greek and whose Hebrew equivalent is *messiah* meaning the *anointed one* (Denova, 2022). Christianity originated from [Judaism](#), the Jewish religion and it refers to the followers of Jesus Christ. These followers of Christ, *Christianoi*, believe in the birth, life, teachings, death, and resurrection of the incarnate Jesus Christ, whom they believe to be the Son of God and the redeemer of humankind. Christianity emphasizes the belief in one God, the transcendental and immanent Being, and is manifest through the Triun- God or the Holy Trinity, that is, God the Father, God the Son (Jesus Christ), and God the Holy Spirit. Christianity is monotheistic in nature and is classified as one of the three Abrahamic religions alongside Judaism and Islam (McGrath, 2017).

The Christians are of the view that their Sacred Scripture, which comprises the Jewish Torah (Laws) and History popularly known as the Old Testament coupled with the New Testament (the Gospels, the Letters of Apostle Paul and the Book of Revelations), are revealed and inspired by God. The core beliefs of Christianity include: The Almighty God and Creator of the Universe; Jesus Christ as the Messiah; the Holy Trinity; the Bible as the authoritative Word of God; Salvation through faith in Jesus Christ; the Incarnation; Atonement; Death and Resurrection of Jesus Christ; the Church and Community; Worship; Prayer; Baptism, Eucharist, The Second Coming of Jesus Christ; Love for God and one another within the Christian Community and a host of others (Cross & Livingstone, 2005). Christianity is divided into numerous branches, each having its unique understanding, theological emphasis, interpretations and practices such as Roman Catholicism, Eastern Orthodoxy, Protestantism, and other Christian movements which include Evangelicalism, Pentecostalism, and Anabaptism. As world religion with myriad adherents, Christianity has impacted positively on diverse spheres of human lives and endeavours ranging from culture, politics, art and the society at large (Noll, 2000). Christianity reiterates the significance of faith and works as the basis for Christian living. Inadvertently, it is predictable that the Christians' belief and faith in Jesus Christ should be accompanied with

distinctive virtues, good works, and intentional godly and exemplary lifestyles that mirror their faith.

The Interaction between Christianity and Artificial Intelligence

At this juncture, a critical examination of the multifaceted intersection between artificial intelligence (AI) and the sphere of Christianity is vital in order to ascertain the influence of the former on the latter. Obviously, AI mechanism is being incorporated into Christian religious practices to enhance fresh mode of worship and analysis of sacred texts. Given the anxiety of seclusion, independence, and the validity of AI - arbitration, it is expedient to address the import of an impartial approach to the integration of AI into religious domains (Dedo, 2024). Artificial Intelligence has become almost indispensable and a household name among Christians. The reason is because they are used regularly in Christian forums and are highly beneficial. The application of AI in the study and analysis of Biblical texts creates fresh opportunities for faster knowledge in research. The use of thinking machines to examine revered scriptural texts enables scholars to gain vast information and discoveries at the rate higher than individual capacity. This ultimately enhances peoples understanding of Christian principles and also promotes clearer elucidation of texts among numerous faithful believers across the globe (Oyebanji, 2025). While some of these AI tools are fashioned for assembling and dispensing reports, translation of scriptural text; others serve the purpose of entertainment and relaxation. Presently, some Churches in Nigeria have integrated AI into their activities. This includes the Redeemed Christian Church of God's chatbot "Apostle Stephen" and Deeper Life's "AskKumuyi" used to broaden pastoral contact and offer reachable devotional items (RCCG., n.d.) and (Legitimedia (2025).

Essentially, it is pertinent to assess AI systems and tools from Christian perspective, particularly those that might have spiritual effect in their application. The efficiency of this procedural evaluation must be based on Biblical standard along with the guidance of the Holy Spirit. The creation narrative reveals divine endowment of intelligence, wisdom and capability for technical innovation on humanity. Obviously, Man's imaginative prowess manifests in physical practical design of machines and entities which includes computers, robotics and diverse other smart apparatus with the capacity to execute functions akin to humans. The invention of Artificial intelligence with mechanical, feeling and thinking ability (Huang & Rust, 2021) is an evidence of man's creative nature from God. Madu (2024) reiterates that man's insightful ability fashioned religion owing to his quest for solutions to the mysterious happenings and human experiences in the universe.

In the same manner, he has the prospective power in the construction of machines and entities like computers, robotics and various other intellectual equipments that can carry out chores similar to human beings. He therefore advocates for AI as he observes an inherent connectivity of Religion, Man and Artificial Intelligence based on the fact that man is at the central position among all other creation. He is the architect of both religious progression and scientific technical

innovation, with the aid of his Divine glow as his resourceful driving force. Certainly, the rapid advancement of AI in Christian space insinuates it's propensity to both imitate and reconstruct societal norms and values. Thus, the onus is on the Church presently and in future to train and educate her members in AI literacy and biblical-spiritual literacy to aid their autonomous and efficient decision making in all circumstances that would entail the service of AI technology, machines, and applications (Jambrek, 2024). The Church should therefore formulate ethical model to ensure that the partnership and progress in AI would positively uphold the dignity of humans and the development of the society.

Challenges of Artificial Intelligence to Christianity

Artificial Intelligence (AI) has speedily developed into a crucial technical influence in recent times. Although, its operation has profited education, healthcare, business, and religious sphere, scholars progressively contend that AI poses intense threat and challenges to Christianity which goes beyond technological degree to hit at the dogmatic, spiritual, and central part of Christian belief and practice. Contemporary works by intellectuals like Conrad (2025), Uyar (2024), and The Vatican (2025), coupled with sustaining studies (Jackson et al., 2024; Zhang, 2025), jointly scrutinize the means by which AI's incorporation into human life threatens and defaces Christian doctrine and practice. The major areas of concern include:

Misrepresentation and Distortion of Christian Truth: Some scholars identified the misrepresentation or distortion of Christian truth as one of the primary threats of AI to Christianity. This technological intervention is a source of challenge in religious scholarship since there could be probable prejudice on the pattern of interpretation in religious perspective which could prompt conventional scholars and believers to query the authenticity of AI-generated explanations. Conrad (2025) posits that generative AI systems have the ability to formulate doctrinally reasonable but false biblical notes, messages, and devotionals that could easily misinform inexperienced readers. Since AI algorithms are skilled on huge, unfiltered data from digital landscape, they often combine conventional religious teachings with heretical thoughts, thereby cunningly debasing doctrinal teachings. Conrad (2025) further expressed concern that this "mechanical theology" is capable of creating confusion in the minds of Christians and ultimately weakens the Biblical authority and Faith-based teaching. Correspondingly, The Vatican (2025) cautions that AI-generated deep fakes, maneuvered religious images, and copied voices of Church preachers could instigate moral and doctrinal disorder in faith communities. For instance, Fake AI-generated adverts once mimicked Pastor Enoch Adeboye to support fraudulent activities (The Guardian Nigeria, 2025).

Substitution of the Holy Spirit's Guidance: When AI systems start responding to ethical, existential, and sacred questions, there is the risk of the substitution of the Holy Spirit's guidance; compelling the Christians to consider machine-generated answers as divinely inspired. The challenge is that it threatens the Christian belief which emphasizes that wisdom and discernment emanate from the Holy Spirit rather, than logic from AI models. Conrad (2025)

buttressed this fact as he remarked that in some Christian organizations AI chatbots are currently being used to prepare sermons, prayers, and devotionals. Sadly, this has resulted in some relying on machine rather than the quest for divine insight. According to Uyar (2024), AI can imbibe a “culture of machine deference, that is the potential to depend on AI systems as quasi-infallible guides”. In such situation, prayer, spiritual discernment, and group reflection are substituted by technical closeness. The Vatican (2025) advances a solution by advocating for a new stress on human spiritual agency, even as Christians should remain conscious of the fact that AI is a mere source of information, not a master, in spiritual matters.

Playing God: The Theological and Ethical Dilemma: This point about “playing God” causes grave concern because it arrogates divine authority over life and death to algorithms. Since humans are said to be made in the image of God, the bible automatically assigns them the responsibility of taking charge over other creatures. Thus ministry and pastoral presence replicate human assignment that AI cannot wholly personify; yet, God remains the absolute authority. AI as a technology should be regarded as a designed good functional for stewardship but not to be assumed as possessing supernatural power. Jambrek (2024) quips that AI is both the realization of a divine assignment to humankind as penned in Genesis (1 and 2), as well as man’s quest to impersonate Supernatural Being, which could be termed opposition against God as recorded in Genesis (3:5). Uyar (2024) contends that when definitive power is bestowed upon Artificial Intelligence by the society, as if it is independent and omniscient being idolized, it could result to theological malady. Conrad (2025) asserts that AI machine management of religious experiences such as prophetic worship services and individuals’ spiritual reflection stand the danger of altering or eroding Christian conviction.

Bias, Inaccurate Content, and Data Bias: Among these challenges is the option of conscientious application of the tools; and also the problem of the AI machines being reliably operated by powerful corporations or maneuvered directly by AI systems. This portends the fact that artificial intelligence technologies could be used for both good and evil as implied by some group of scientists and intellectuals. They envisage a colossal hazard in the usage and misuse of AI, and the probability that thinking machines might assume control of human beings sooner than later (Jambrek, 2024). Scholars lament that AI machines exhibit inherent bias implanted in the information on which they are trained, hence it poses a moral threat. AI-generated representation of some biblical personalities might unconsciously reflect Western standards of good looks or influence, suppressing non-Western viewpoints. Inadvertently, such prejudice could strengthen doctrinal distortion and past inequalities within Christianity. Thus, it would publicize prevailing cultural narratives while shutting up minority ideals, which include African, Asian, and feminist adaptation (Zhang, 2025). It is therefore expedient for AI to be used carefully to guarantee that its output mirror legitimacy, justice, respect for individuals and races.

Replacement of Human Relationships: Another significant challenge of AI to Christianity relates to the substitution of human relationships by AI machine. The essence of the Church is for believers to fellowship with one another. So, in a situation where chatbots and online service

replace actual human agency, there is the tendency for pastoral care in the Church to become ordinary transfer of information. Obviously, AI executes administrative or advisory tasks, but is neither emotional nor empathetic; which are the basic ingredients of the Christian association (Conrad 2025). Overdependence on AI in Church management, evangelism, or counseling would possibly undermine physical presence, discipleship and social bonds Church members. Additionally, the moral and philosophical debates generated by AI's incorporation into Christian activities are intense and complex. As AI assumes a larger role in spiritual context, the legitimacy of machine facilitated experiences raises critical questions about the inherent value and the significance of human-led worship and spiritual guidance as it touches on the intrinsic value and meaning of human-led worship and spiritual guidance. Can artificial intelligence replicate the profound sacred bond between human spiritual leaders and their congregations as it assumes a more prominent role in spiritual context? This inquiry extends beyond technical feasibility and sparks a nuanced exploration of the intersections between technology, theology, and enduring significance of human presence in religious practices.

Loss of Nuance and Critical Thinking: There is no gainsaying that Christians encounter a number of challenges in the course of utilizing AI systems. For instance, the constant practice of using smart phones which empowers users to effortlessly connect and access information could result in reliance and addiction to AI. Incidentally, such act subtly erodes critical thinking skill; surrender to AI-driven control, and the deliberate surrender of human agency. As AI transforms society in profound ways, its dark underbelly is also laid bare, revealing desolate scenery of social isolation, one that threatens to overwhelm humanity.

Christians who depend extremely on algorithms for reasoning, decision-making, and moral judgment are bound to lose touch of rational reasoning. This is against the backdrop that doctrinal studies flourish on meditation, conversation, and analytic effort; contrary to AI's instantaneous and clear-cut response. This could eventually result to logical indolence and shallow religious attitude. Jackson et al. (2024) affirm that mechanization is associated with disregard of people's commitment to intelligent functions, such as religious way of thinking. Since Christian faith hinges on interpretation of the scripture, ethical consideration, and spiritual sensitivity, decline in critical thinking symbolizes a profound threat to human existence.

The Impact of AI on Christianity

Artificial Intelligence (AI) has both Positive and Negative Impacts on Christianity; hence some of them are listed below:

Positive Impacts:

Intensifies Collective Worship through Language-Sensitive Technology

Artificial Intelligence (AI) has transformed communal worship by allowing usual language processing that promotes participation during prayer and fellowship meetings. AI-driven

appliances which include as verbal communication recognition and semantic analysis tools, can explain speeches of members, reply in contextually suitable ways, and also generate interactive worship experiences (Ojo, 2024).

Enables Clergy to Concentrate on Pastoral Care over Administrative Duties

AI fundamentally promotes competence in Church administration and helps pastors to focus on spiritual tasks. These responsibilities which cover trailing of attendance, fiscal report, planning of events, and member communication are computerized through smart system (Hollander, 2021).

Promoting Individual's Prospect, development, and Value

AI is currently being regarded by Christian scholars and technologists as a divine means of promoting human potentials when ethically directed. Apart from religious services, AI aids believers to attain personal spiritual growth through the use of Bible study apps, voice-activated devotionals, and AI-based spiritual counseling systems. According to Papakostas (2025) AI, when effectively utilized within a theology of co-creation, could foster mental health, social cohesion, educational advancement, involvement in God's creative activity and ultimately improve a person's moral life.

Operational Efficiency, Dynamic Content Delivery, and Cost Savings

AI supports efficient Church operations through mechanized announcements, virtual meeting platforms, sermon transcription, and multimedia production. These apparatus lessen the financial burden on Churches while stretching outreach to online worshippers. Thus, Tsuria and Tsuria (2024) aver that Churches utilize AI-driven content delivery systems account for higher velocity of commitment and lower operational costs. Resultantly, finances can be channeled towards evangelistic outreach and community development.

Data-Driven Decision Making for Church Strategy

AI offers logical insights by processing Church attendance, records, and feedback statistics to assist Church leadership make evidence-based decisions. This data-driven knowledge creates efficient planning for allocation of resources, ministerial blueprint, and outreach. The advantage is that it encourages prudence in Christian leadership.

Negative Impacts of Artificial Intelligence on Christianity

Danger of Overdependence on Technology and decay Spiritual fundamentals

Obviously, AI proffers numerous positive results; however, extreme reliance might weaken genuine spirituality. Tsuria and Tsuria (2024) advise that when religious activities are executed through thinking machines, there is a potential risk of revering competence at the expense of intimacy with God.

Dearth of Pastoral Sensitivity and Moral Discernment

As a machine, AI does not possess emotional intelligence and moral power, which are attributes crucial in pastoral ministry. It lacks the ability to convey empathy, recognize delicate moral pressure, or provide divine succour in times of predicament. Undoubtedly, spiritual leadership entails compassion and ethical wisdom, which cannot be automated. Thus, AI stands the chance of dehumanizing Christianity when used as a substitute for human pastoral care.

Reduced Human Communication and Fellowship

Digital service managed by Artificial Intelligence could probably diminish physical attendance to Church, deflating the biblical injunction for mutual assembly (Hebrews 10:25). Online worship does not have the affection, responsibility, and communal presence that empowers community of believers. Papakostas (2025) cautions that despite the fact that virtual participation increases ease of access; it also has the tendency to encourage seclusion and shallow commitment. This might produce 'digital discipleship' devoid of personified fellowship.

Job Loss and financial Challenge in the Church

Computerized administrative and pastoral responsibilities could lead to the dislodgment of Christian workers such as secretaries, media officials, and Church assistants. This mechanization confronts the Church's shared ethic of recruitment and stewardship. Essentially, the Churches must equate advancement with compassion; not to forfeit human dignity or source of revenue in search of hi-tech efficiency.

Economic Stress and Resource Mismanagement

The use of AI communications such as software, endorsement, and coaching—can inflict considerable financial strain on Churches, particularly in upward perspective. Resources assigned to technology may trim down allotment for mission, charity, and other major programs in the Church. In Papakostas (2025) opinion expertise in ministry should complement the Church's undertakings, not eclipse it.

Confidential Interest and Dogmatic Disorder of influence

AI systems assemble and analyze susceptible religious information like prayer requests, declaration of guilt, or psychotherapy comments; which hoist confidential apprehension. Any infringement could defy clerical discretion and corrode faith. Additionally, characterizing enlightenment to AI mechanism can display excessive attachment opposed to biblical instruction that definitive insight and illumination proceed solely from the Supernatural Being (James 1:5). On this note, Reuters (2025) remarks that the Vatican cautions against conveying moral or spiritual agency to Artificial Intelligence, emphasizing the uniqueness of human beings and divine supremacy.

Conclusion

So far, the rapid evolution of AI systems has penetrated the Christian space in no small measure. The research exposes the usefulness and great influence exerted on Christianity by AI thereby enhancing modern methods of worship and analysis of sacred texts, and simultaneously creating unique dimensions for perceiving religious and cultural phenomenon. The three fundamental categories of AI were equally pinpointed as Weak AI, Strong AI and Super AI used to execute functions that generate similar or diverse outcome akin to human intelligence in various domains. Notwithstanding, Christians are confronted with several challenges in their association with artificial intelligence technologies ranging from misrepresentation and distortion of Christian truth, substitution of the Holy Spirit's guidance, playing God: the theological and ethical dilemma, to loss of nuance and critical thinking. Yet, a cautious application of AI technologies in Christian activities by informed believers would produce momentous dividend.

Recommendations

The recommendations are as follows:

- i. The Leaders of the Christian Faith must ensure that some of their members embark on a comprehensive learning that instructs them on AI and furnishes them with its intricacies and operations.
- ii. Artificial Intelligence should be used conscientiously and with extreme wariness.
- iii. The Church should endeavour to make AI systems align with her doctrines.
- iv. Church leaders should engage in ethical reflection and dialogue on how to handle the AI complications in the Church.
- v. Physical presence is highly essential in Christian worship; therefore, AI must not replace Church fellowship and Services.
- vi. The Church must attempt not to allow AI to replace human value, dignity and God's role as the Creator.
- vii. The AI operators from the Religious Community should be spiritually minded to enable them adhere to the ethics of the Christian faith in the course of delivering their duties.
- viii. The Church leaders should establish organizational AI standards that must be diligently obeyed.

References

- Bjork, R. C. (2008). Artificial intelligence and the soul. *Perspectives on Science & Christian Faith*, 60(2).
- Conrad, P.G. (2025). Opportunities and Threats of Artificial Intelligence in Christian Ministry: An Interdisciplinary Approach Through the Lens of Scientific Exploration and Technology. *Religions* (MDPI), 16(9), <https://doi.org/10.3390/rel16091092> . Accessed on 5/7/25
- Conrad, M. (2025). *Artificial Intelligence and the Future of Faith: Theological and Ethical Reflections*. Cambridge University Press.
- Cross, F. L., & Livingstone, E. A. (2005). *The Oxford Dictionary of the Christian Church*. Oxford University Press.
- Dedo W. J. Y. (2024). The Role of Artificial Intelligence in Shaping Religion and Social Studies. *Convergence Chronicles*. 5(1), pp. 334-342), yohannesd1@hotmail.com.
- Denova, R. (2022). Christianity. *World History Encyclopedia*. Retrieved on 10th February, 2025 from <https://www.worldhistory.org/christianity/> Accessed 21/2/25
- Dorobantu, M. (2022). Artificial Intelligence and Religion: Recent Advances and Future Directions. *www.wileyonlinelibrary.com/journal/zygon*. Accessed 10/10/2024
- Duggai, N. (2024). Advantages and Disadvantages of Artificial Intelligence (AI). *Simply Learn*. <https://www.simplilearn.com/> Accessed 21/2/25
- Gatot, G., Yanny, M., Denni, B. S., and Prasasti, P., (2022). Artificial Intelligence in a Christian Perspective of Humanity and Personhood. *International Dialogues on Education*. 9(1) 177 <https://idejournal.org>. Pp 176
- Haidt, M., (2023, Oct 15). Artificial Intelligence - What About Our Spirituality? Religion\Articles on AI & Religion 2\Artificial Intelligence - What About Our Spirituality_.mhtml!https://www.linkedin.com/pulse/spell-casting-course-online-india-sunil-rawat-997sc
- Hildebrandt, M. (2008). Defining profiling: A New Type of Knowledge? In *Profiling the European citizen* (pp. 17–45). Springer.

Hollander, P. (2021). AI and religious administration: Efficiency and effectiveness. *Journal of Religious Studies and Innovation*, 15(3), 45–60.

Huang, M.-H., & Rust, R. T. (2021). A strategic Framework for Artificial Intelligence in Marketing. *Journal of the Academy of Marketing Science*, 49(1), 30–50.
<https://doi.org/10.1007/s11747-020-00749-9>

Jackson, R., Adeyemi, O., & Liu, H. (2024). Automation, cognition, and religious reasoning: The impact of AI on human critical engagement. *Journal of Religion and Technology*, 18(2), 112–129.

Jambrek, S. (2024). Christians Facing the Challenges of Artificial Intelligence. *The Biblical Institute, Zagreb*. <https://orcid.org/0000-0002-6877-9247>. sjambrek@bizg.hr Accessed 10/10/2024

Kamai, P.H. (2023). Artificial Intelligence and the Future of Christianity: A Threat or Potential. *AKU: An African Journal of Contemporary Research*. 2(3) Retrieved on 7th November, 2024 from www.apasafrica/journals.php on 15/10/2024, 83-91

Khoirunnisa, A., Rohman, F., Azizah, H. A., Ardianti, D., Maghfiroh, A. L., Noor, A. M.(2023).

Islam in the Midst of AI (Artificial Intelligence) Struggles: Between Opportunities and Threats. *International Journal of Islamic Studies*. <https://journals2.ums.ac.id/index.php/suhuf/index>. 3(1)

Madu, J. E. (2024). Religion (African Traditional Religion), and Artificial Intelligence as Allies in

Cosmic and Human Development: A Philosophico-Theological Viewpoint. A Lead Paper Presented at the Nasr Annual Conference Holding at Nnamdi Azikiwe University, Awka, 5th - 8th of November 2024.

McGrath, A. E. (2016). *Christian Theology: An Introduction*, Wiley-Blackwell.

Meacham M.(2021). A Brief History of AI and Education. *International Journal of Adult and Non*

Formal Education. <https://creativecommons.org/licenses/byncnd/4.0/www.globalscienceresearchjournals.org>. 2 (4). Pp.1-2 . Accessed 21/2/25

- Noll, M. A. (2000). *Turning Points: Decisive Moments in the History of Christianity*, Baker Academic.
- Ojo, S. O., (2024). Artificial Intelligence and Christianity: Navigating Ethical Challenges and Opportunities in the Techno-Scientific Era in Nigeria. *International Journal of Contemporary Research in Humanities*. Journal of the Faculty of Arts, Lead City University, Ibadan, Nigeria 2(1), 135
- Oyebanji, I. T.; Oyunwol, T. O.; Segun, A. I.; and Ogunbiyi, D. O. (2025). Artificial Intelligence and Its Effects on Christian Youths' Spirituality. *African Journal of Religious and Theological Studies* Vol.4,(1) www.afropolitanjournals.com. DOI:<https://doi.org/10.62154/ajrts.2025.04.013>
- Papakostas, C. (2025). Artificial Intelligence in Religious Education: Ethical, Pedagogical, and Theological Perspectives. *Religions*, 16(5), 563. <https://doi.org/10.3390/rel16050563>
- Reuters. (2025). Vatican says AI has 'shadow of evil,' calls for close oversight <https://www.reuters.com/technology/artificial-intelligence/vatican-says-ai-has-shadow-evil-calls-close-oversight>
- Schreurs, W., Hildebrandt, M., Kindt, E., & Vanfleteren, M. (2008). Cogitas, ergo sum. The Role of Data Protection Law and Non-Discrimination Law in Group Profiling in the Private Sector. In *Profiling the European citizen* (pp. 241–270). Springer.
- Sheikh, H. et al (2023). Artificial Intelligence: Definition and Background. In *Mission AI Research for Policy*. Springer, Cham. https://doi.org/10.1007/978-3-031-21448-6_2
- The Guardian Nigeria. (2025). Fake adverts flagged for AI impersonation of Pastor Adeboye.
- The Vatican. (2025). *Antiqua et nova: Doctrine and AI*. Vatican Press.
- Tinku T., (2020). Creator God, Humans, and Artificial Intelligence: Framework to Address Theological and Relational Issues. "A Thesis Project Submitted in Partial Fulfillment of the Requirements for the Doctor of Ministry Degree in Biblical and Theological Engagement. Bethel University Seminary".



Tsuria, R., & Tsuria, Y. (2024). Artificial Intelligence's Understanding of Religion: Investigating the

Moralistic Approaches Presented by Generative Artificial Intelligence Tools. *Religions*,

15(3), 375. <https://doi.org/10.3390/rel15030375>

Uyar, A. (2024). Technocratic Sacralisation: *The Challenge of Artificial Intelligence to Religion and*

Ethics. Routledge.

Zhang, L. (2025). AI hallucinations and the distortion of sacred narratives: Empirical findings on generative models. *AI & Society*, 40(1), 56–74.