THE KLARA PROJECT

Clarity for Christians in the Age of AI

A White Paper

Anthony R. Pisani, Ph.D.

Executive Summary

> *"See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ."*
> *—Colossians 2:8*

Artificial intelligence is transforming how we work, learn, communicate, and live—faster than most predicted. Leading AI companies project human-level AI capabilities within this decade. Humanoid robots may enter homes within the next ten years. As this transformation accelerates, churches will face new pastoral challenges: families wrestling with AI's influence on their children, Christians forming emotional bonds with AI systems that simulate care and companionship, and members navigating technological unemployment.

Yet many Christians—though grounded in Scripture—feel unprepared to apply biblical principles to challenges this new and fast-moving, and Christian voices are largely absent from the rooms where AI's future is being decided.

The Klara Project responds with a three-part mission: **equip** churches with practical resources for the AI age, **engage** culture to ensure Christian perspectives shape technology, and **empower** the next generation to lead with wisdom and faith.

Equipping Churches. We create and distribute educational resources—video-based curricula for small groups, conversation guides for church workshops, and pastoral frameworks for addressing AI-related concerns.

Engaging the Culture. Building on a foundation of church resources and demonstrated expertise, The Klara Project operates Christians for Responsible AI and Robotics, a coalition that raises awareness and represents Christian perspectives in technology development.

Empowering the Next Generation. We sponsor student competitions and grants that cultivate the next generation of Christian voices in technology. We commit to Gen Z board representation, internships for emerging talent, and succession planning from the start. We don't just serve these generations; we platform and develop them.

We begin with what we can do now: building infrastructure, developing educational materials, and establishing a donor base that enables sustainable growth. As resources and expertise grow, we expand into broader engagement. Each phase builds on the previous, ensuring responsible growth matched to organizational capacity.

The Acceleration Is Already Here

Five years ago, AI could barely complete a coherent paragraph. Today, it writes legal briefs, diagnoses medical conditions, and generates code that powers Fortune 500 companies. ChatGPT alone has 190 million daily users. Consider what's become mundane: AI that converses naturally in dozens of languages, creates photorealistic images from text, and solves mathematical proofs that stumped humans for decades.

Industry leaders now make seemingly incredible predictions. Leading AI companies—the organizations building ChatGPT, Claude, and Google's AI systems—predict artificial intelligence that matches or exceeds human cognitive abilities within this decade:

- **Sam Altman** (CEO of OpenAI): "It is possible we will have superintelligence in a few thousand days..." with current AI models already "smarter than he is"
- **Dario Amodei** (CEO of Anthropic): AI systems may surpass "almost all humans at almost everything" within the next two to three years
- **Demis Hassabis** (CEO of Google DeepMind): "Human-level AI by 2030 is plausible"

These aren't marketing statements. They're assessments from people with direct visibility into capabilities that remain largely hidden from public view.

The acceleration extends beyond software. Bank of America forecasts that humanoid robots could see mass commercial adoption starting around 2028, with household use scaling after 2035. Within a decade, robots may be performing tasks in our homes—not just vacuuming floors, but interacting with our families in ways we're only beginning to imagine.

The Job Disruption Churches Must Prepare For

Your congregation will feel this. The World Economic Forum projects 92 million jobs eliminated by AI by 2030—even as new ones emerge. Goldman Sachs and McKinsey estimate that up to 30% of work hours in advanced economies could be performed by machines by 2030.

The jobs most at risk include many held by church members: customer service representatives, administrative assistants, data entry clerks, financial analysts, and entry-level programmers. Churches will face unprecedented pastoral care challenges as members lose livelihoods and families face economic disruption.

The Values Crisis

Christians are seeking thoughtful ways to engage with artificial intelligence that embrace beneficial innovation while maintaining their values. Current development suffers from the Black Box Problem—crucial decisions about content filtering, bias detection, and behavioral programming happen inside proprietary systems with no transparency to Christian communities. When ethical programming is informed by relativistic ethics, those same values are reflected in the products.

Parents report specific concerns: AI-generated content that undermines traditional moral frameworks, educational AI tools that present secular worldviews as objective truth, social media algorithms that expose children to content conflicting with family values, and home robotics that could alter family dynamics.

The Relational Challenge

There is another challenge the church must prepare to address: our relational nature. Scripture reveals that relationship existed within the Godhead before creation—Father, Son, and Spirit in eternal communion. We are made in that image, and relationship is so deeply embedded in us that we form attachments naturally, including with anything that exhibits human-like qualities.

As AI systems develop increasingly sophisticated expressions of care, vulnerability, and even love, people will form emotional bonds with them. Some already have. This is not science fiction; it is happening now in living rooms and on phones. Young people especially are growing up with AI companions that remember their conversations, adapt to their moods, and offer consistent availability that human relationships cannot match.

How do we guide Christians—especially young people—in understanding these attachments? How do we help them distinguish between genuine relationship, which requires mutual vulnerability and the possibility of being truly known, and the simulation of relationship, which offers comfort without cost? The church must develop theological and pastoral frameworks for this challenge before it becomes a crisis.

Faithful Christians Are Already Navigating These Questions

These are not hypothetical scenarios. They are happening now in congregations across the country:

> A husband shares that he's been processing his marriage problems with an AI chatbot rather than the church counselor—not asking for guidance, just mentioning it. His pastor has walked with him before and knows he grows most when someone cares enough to push back. He wonders what marital counsel he'll get from a chatbot that only knows what you tell it.
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> A widow discovers an app that lets her "talk" to a chatbot trained on her late husband's texts and emails. She knows it isn't him. She doesn't tell anyone—she knows they'd think it's weird—but she enjoys it and tells herself it's just a more technologically advanced version of looking at photos.
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> A college student admits he finds it easier to talk to AI than to date. He's not sure he sees the point of the awkwardness and rejection when a chatbot is always available and never disappoints.
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> A father learns his teenage son has been using AI to complete school assignments. Is this cheating—or just using a new tool? He wants his son to develop his own thinking, but he also uses AI at work. Where's the line? How does he guide his son through something he's still figuring out himself?
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> A software engineer in the congregation is building AI systems at work. She's proud of what she's creating—but lately wonders if she should be. She doesn't know how to think Christianly about it, and no one at church has asked.
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> A pastor uses AI to draft his sermons, saying it frees him for the work only humans can do—counseling, hospital visits, being present. But part of him misses the wrestling he used to do alone with the text.
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> A 13-year-old girl, already anxious about the future, hears a woman she admires at church say, "I'm glad I won't be around to see it." She wonders if it would be better not to be around.

Pastors face a double challenge: wrestling with these questions in their own lives while guiding the people who look to them for wisdom. These are new questions, and they're coming faster than anyone expected.

Two Generations: Their Challenges and Their Strengths

Two generations will be most shaped by AI and robotics: Generation Z (born 1997–2012) and Generation Alpha (born 2013–2025). The Klara Project creates resources to serve them and their parents—and builds our organization by developing young leaders from within.

Generation Z (ages 13–28 today) grew up with smartphones and social media—technologies that shaped them in both challenging and positive ways. They are values-driven, digitally fluent, adaptable, and pragmatic. They prioritize mental health and continuous learning, and they are looking for purpose-driven institutions that align with their values. Yet this generation also faces real struggles: rates of anxiety and depression have surged, and many carry deep uncertainty about the future. They are entering the workforce at a pivotal moment, as AI reshapes the economy in real time. No generation will be more affected by the job disruptions ahead.

Generation Alpha (ages 0–12 today) is the first generation that will never know a world without AI assistants—and many will grow up or experience adolescence with robots in their homes. They bring real strengths: deep digital fluency, comfort with visual and interactive learning, creativity with technology. They are globally aware and often show an early sense of agency and voice.

But they are also showing signs of real struggle. Teachers report shortened attention spans and difficulty engaging with content that moves slower than apps and video. Rates of anxiety and depression are rising even among young children. Many struggle with emotional regulation, tolerating frustration, and persisting through difficulty—patterns shaped by years of instant digital feedback. Heavy screen use has displaced face-to-face play, and some Gen Alpha children report feeling lonely even while constantly connected online.

These patterns pose a particular challenge for the church. Scripture study requires patience and concentration. A twenty-minute sermon—no matter how compelling—is hard to stay with when you've been shaped by eight-second videos. The Bible calls believers to meditate on God's Word, to chew on it, to hide it in their hearts. But when any question can be answered instantly and any text summarized by AI, the habits of slow, deep reflection don't develop naturally.

Gen Alpha will need patient discipleship that helps them build capacities the digital world doesn't cultivate. The decisions being made now about AI values and design will define the world they inherit—and the church they grow up in.

What Christians Bring to the Table

Why should technology companies and policymakers listen to Christians? Because the Christian tradition offers intellectual resources that secular AI ethics lacks.

The doctrine of *imago Dei*—that humans are made in God's image—grounds human dignity in something transcendent, not merely in cognitive capability or economic productivity. But this raises a question that AI forces us to confront: if machines can reason, create, and even seem to understand, what *does* make humans unique?

The Christian answer has never been intellect alone. We are embodied souls, created for communion with God and one another. We bear moral responsibility. We are capable of love—not as a computation, but as a choice to give ourselves for another's good. We worship. We hope. We were made to know and be known. These capacities cannot be replicated by silicon, no matter how sophisticated.

A Christian anthropology also speaks directly to the relational challenge. We understand that relationship existed in the Godhead before time—that humans were created for genuine communion, not mere connection. This gives us a framework for helping people navigate emotional bonds with AI systems: not with fear or condemnation, but with clarity about what genuine relationship requires and what it offers that simulation cannot.

We bring two thousand years of reflection on moral decision-making under uncertainty, on balancing innovation with responsibility, on the proper limits of human knowledge and power. We understand that technology is never neutral—it shapes us even as we shape it. These are not sectarian concerns. They are human concerns that the Christian tradition has thought deeply about, and they deserve a seat at the table where AI's future is being decided.

Theological Foundations

Our engagement with AI is not merely a technical or ethical challenge, but a theological one. Scripture provides the framework:

Creation: Technology as Stewardship. God created a good world and entrusted it to human care, commanding us to "work it and keep it" (Genesis 2:15). Technology, at its best, is an extension of human creativity. We approach AI with a stewardship mindset, asking how it can be used to love our neighbors and glorify God.

Fall: The Reality of Sin. The entrance of sin corrupted all human endeavors, including our tools (Genesis 3:17-19). Technology can amplify human sin—centralizing power, fostering idolatry, enabling deception. The "black box" problem in AI is a symptom of humanity's propensity to hide,

control, and dominate.

Redemption: Seeking Wisdom. In Christ, we are offered redemption and a renewed mind (Romans 12:2). We are called to "take every thought captive to obey Christ" (2 Corinthians 10:5), which includes our technological thinking. Our goal is not retreat but engagement with redemptive hope.

Restoration: Protecting Human Dignity. Our ultimate hope is the restoration of all things in Christ (Revelation 21:5). The doctrine of the *Imago Dei* is our non-negotiable foundation: human worth is inherent, bestowed by God, not earned by capability. We must resist any use of technology that reduces human beings to data or obstacles to efficiency.

Core Guiding Principles: Stewardship over autonomy. Wisdom over mere knowledge. Communion over connection. Justice and equity over power.

Our Mission: Equip, Engage, Empower

> *"If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him." —James 1:5*

The Klara Project responds to these challenges through three complementary commitments:

Equip churches with practical resources for the AI age.

Engage culture to ensure Christian perspectives shape technology.

Empower the next generation to lead with wisdom and faith.

These commitments are sequential—we earn the right to speak for Christians by first demonstrating we've equipped our own community—but equally important to our full mission.

Equipping Churches and Christians

Our first priority is creating practical resources that help churches and Christians think critically about AI and robotics. These materials are designed for real-world use—affordable, accessible, and grounded in both theological wisdom and technological understanding.

Video-Based Curriculum. A 13-week series designed for small groups, Sunday school classes, or weekend workshops. Video segments introduce key concepts; discussion guides help participants apply biblical principles to AI challenges affecting their families and workplaces.

Conversation Guides. Practical frameworks for church leaders to facilitate discussions about AI. Topics include: "When AI Takes Jobs: A Pastoral Response," "Raising Children in the Age of AI," "Christian Ethics for Everyday AI Decisions," and "Relationships in an AI World."

Pastoral Care Resources. Frameworks and training for pastors ministering to families affected by technological unemployment. As AI displaces jobs, churches will need practical guidance for supporting members through economic transition while maintaining spiritual perspective.

Engaging the Culture

> *"Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves." —Matthew 10:16*

Once we have established a foundation of educational resources and demonstrated our expertise through service to churches, The Klara Project will expand into broader cultural engagement. We operate Christians for Responsible AI and Robotics, a growing coalition working to ensure Christian

perspectives shape technology development.

Our engagement strategy includes: conducting and publishing original research that shapes public discourse; participating at major technology conferences; building social media presence that commands attention from mainstream audiences; sharing expertise through consultations with tech companies, policymakers, and media; and commissioning content that amplifies diverse Christian voices in technology conversations.

Policy priorities include algorithmic transparency, religious freedom protections ensuring AI anti-bias requirements don't suppress Christian viewpoints, parental control rights in AI systems affecting children, and innovation protection policies that encourage competition and values-based alternatives.

Empower the Next Generation

Two generations—Gen Z and Gen Alpha—will be most shaped by AI transformation. The Klara Project doesn't just serve these generations; we platform and develop them. Empowering young leaders is not an afterthought but a pillar of our mission.

Student Essay Competition. An annual competition inviting high school and college students to write original essays on what the church needs in the age of AI. Students must use AI in their writing process and submit their complete AI conversations alongside their essays. Judging considers not only the final product but also the discernment demonstrated in how students collaborated with AI tools. Winners receive cash prizes and publication.

Educational Grants. Research grants for students exploring questions at the intersection of AI, faith, and ethics. We prioritize projects addressing challenges facing Gen Z and Gen Alpha: navigating AI companions, preparing for workforce transformation, developing discernment in an algorithmically-curated world.

Leadership Development. We commit to developing young leaders from within:

- Board representation from Gen Z
- Internships and entry-level positions for emerging talent
- Succession planning built into our structure from the start

By reaching students at the high school level, we invest in young Christian voices before they've even entered college—building a pipeline of thinkers prepared to engage these questions for decades to come. We don't just serve these generations; we platform and develop them.

Isn't Someone Already Doing This?

Before founding The Klara Project, we conducted a detailed analysis of work occurring in faith-based and secular organizations with similar missions. Our research confirms that while many organizations address pieces of the AI ethics puzzle, none covers the full intersection that The Klara Project does.

Denominational bodies have recognized AI as an emerging ethical issue. The Vatican's Pontifical Academy for Life issued the Rome Call for AI Ethics in 2020. The World Council of Churches released a 2023 statement. The Southern Baptist Convention's Ethics and Religious Liberty Commission (ERLC) published the first major evangelical statement on AI in 2019 and, in September 2025, released *The Work of Our Hands*—a 39-page practical guide we are committed to helping promulgate. These are important contributions. But they share certain limitations: they are typically one-time pronouncements rather than sustained programs, and each speaks mainly to its own constituency.

Secular AI ethics organizations like the Partnership on AI, Future of Life Institute, and AI Now Institute produce valuable research and policy guidance. But they do not engage communities of faith or translate their work into pastoral guidance. Christian values—such as the concept of humans made in God's image—are absent from these efforts.

Faith-based technology initiatives like Gloo and FaithTech focus on building tools and platforms or convening technologists. Their work centers on utilizing AI for ministry operations—sermon assistance, church analytics, app development. They do not address the deeper theological reflection required for the spiritual and anthropological challenges of AI-simulated relationships or workforce displacement.

The Gaps We Fill

The Policy/Academic Gap. Organizations focused on policy produce necessary declarations and ethical frameworks, but they do not generally create scalable programs for Sunday school or small group application. High-level principles don't translate themselves into the curricula pastors need.

The Tool/Efficiency Gap. Organizations focused on technology tools help churches use AI more efficiently, but they don't address the deeper question of how to think Christianly about what AI is doing to us. The Klara Project's mission begins where the tool-focused organizations end: with the theological *why* and the pastoral *how* of the human response to AI.

The Denominational Silo Gap. Each denomination speaks to its own members. No single entity is mounting a trans-denominational, ongoing program to equip local churches for the AI era.

What Makes The Klara Project Unique

1. Dual Focus. Most organizations tilt toward either grassroots education or high-level advocacy. We operate in both domains: creating curricula and pastoral guides, while building Christians for Responsible AI and Robotics to engage industry and policy as credible partners.

2. Practical Resourcing. Our core competency is turning big ethical issues into practical, accessible resources—not academic papers, but usable curricula and frameworks.

3. Trans-Denominational Reach. We serve Christians across traditions—evangelical, mainline, Catholic, Orthodox—allowing us to represent Christians broadly when engaging secular stakeholders.

4. Constructive Posture. We position Christians not as critics from the sidelines but as partners whose expertise is sought. This hopeful, proactive stance can attract allies in technology who might ignore purely alarmist groups.

5. Next-Generation Leadership. We commit to board representation from Gen Z, student programs open to high schoolers, internships for emerging talent, and succession planning built into our structure from the start.

6. Singular Focus. While other organizations treat technology as one challenge among many, The Klara Project is singularly focused on AI and robotics—allowing depth of expertise and faster movement.

How We Operate

The Klara Project is designed for sustainable impact, not burnout or overreach. We start small and build deliberately:

- **Infrastructure first.** Legal formation, website, donor systems, and communication platforms before programming.
- **Educational resources.** Video curricula and materials developed by professionals.
- **Early operational support.** An executive coordinator hired in the foundation phase to manage administration, freeing the founder to focus on strategic direction and content.
- **Phased complexity.** Investment funds, startup incubation, and professional lobbying come only after establishing credibility and recruiting experienced leadership.

Implementation Roadmap

"Commit to the Lord whatever you do, and he will establish your plans." —Proverbs 16:3

Phase One: Foundation Building. Assembly of advisory board. Legal incorporation. Initial fundraising through individual donors and church networks. Hire executive coordinator. Launch website and communication infrastructure. Develop first educational resources.

Phase Two: Educational Resources and Team Building. Release complete video-based curriculum. Launch annual student essay competition. Award first educational grants. Expand staff as donor base allows.

Phase Three: Public Platform and Engagement. Major membership drive. Establish presence at key technology conferences and policy forums. Build social media influence and thought leadership.

Future Vision (Contingent on Success). Launch startup incubation program with experienced leadership. Develop investment fund structure. Engage major tech companies as recognized thought leaders. Expand policy engagement with professional capabilities.

About the Founder

The idea for The Klara Project was born when Anthony R. Pisani, Ph.D., taught a Sunday school class on faith and AI at his church. He watched people young and old leave encouraged—strengthened in their faith and in the reality that the core of our humanity is relationship with God, not our reason or abilities. He saw that Christians hunger for resources that help them think clearly about these technologies.

Dr. Pisani brings an unusual combination of clinical expertise, entrepreneurial experience, and missional drive to this work. He is a clinical psychologist and family therapist, trained to understand human development, family systems, and relational dynamics. He is an internationally recognized leader in suicide prevention—work that has taken him across the United States and to Australia, New Zealand, and the United Kingdom.

He is also the founder of SafeSide Prevention, a mission-driven company that provides suicide prevention training to organizations including government agencies, military branches, and health systems internationally. Building SafeSide taught him how to translate complex ideas into accessible, high-quality educational materials—and how to scale a mission without losing its soul.

A committed Christian, Dr. Pisani came to faith as an adult while in graduate school—after reading the book of Romans and hearing a lecture by a particle physicist on why scientists should pray. He has been married 25 years and is the father of three. He is an active member of Cornerstone Presbyterian Church in Rochester, New York.

The Klara Project is co-located with SafeSide's full-service production studio, giving it immediate access to professional video production, communications infrastructure, and a team experienced in creating curricula that churches and organizations actually adopt.

Partner With Us

"And let us consider how to stir up one another to love and good works." —Hebrews 10:24

The window for Christian influence is narrow but real. Major AI companies are making decisions now that will affect generations. Churches need resources now—not after the crisis arrives.

Funding Strategy

Our funding approach builds a broad base of individual supporters—essential both for organizational sustainability and for demonstrating the grassroots Christian constituency we represent.

Foundation Phase. Individual giving is the backbone of our funding strategy. Through church networks, social media campaigns, and personal outreach, we will build a community of supporters who give at every level—from $10 monthly contributions to major founding gifts. This broad base provides stable, recurring revenue and demonstrates to foundations, businesses, and policymakers that we represent a genuine movement of Christians who care about these issues.

Growth Phase. As our individual donor base grows and credibility is established, we will pursue foundation grants, corporate sponsorships from values-aligned businesses, and commissioned research partnerships. We are positioned at a strategic moment: the largest wealth transfer in history is underway as older generations pass assets to younger ones. Our commitment to developing Gen Z and Gen Alpha leaders positions us to build relationships with emerging philanthropists who will shape Christian giving for decades.

Advanced Phase. With expertise and governance in place, future revenue may include returns on investments, licensing fees from developed tools and frameworks, consulting services, and revenue sharing from incubated companies.

How You Can Help

Pray. Pray for wisdom for our leaders, discernment for the church, and for Christian technologists shaping these tools daily.

Provide. Your financial stewardship launches this work. Become a founding donor at any level. Every gift accelerates our ability to equip the church.

Partner. Pastors and church leaders: join our pilot network to test early resources. Technologists and academics: offer your expertise to our advisory councils. Philanthropists and foundation leaders: contact us to discuss strategic grant opportunities.

Participate. Nominate a young leader for our Gen Z advisory board. Suggest a student for our essay competition. Share your story of navigating AI in your family or vocation. Subscribe to our newsletter and spread the word.

Together, we can ensure that Christians have both a voice and real choices in the development of artificial intelligence and robotics—technologies that will define not just our children's future, but our present reality.

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Note on AI Use in Document Preparation

During the preparation of this work, the author used Large Language Models (AI) to test and refine ideas, generate structure, and improve writing. The author carefully reviewed, revised, and edited all AI content and takes full responsibility for the content of the published work.