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**EDUCATIONAL POTENTIAL  
OF THEOLOGY IN INTERNET****ОБРАЗОВАТЕЛЬНЫЙ ПОТЕНЦИАЛ  
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*This article explores the educational and theological potential of information technology. In the modern world, IT plays a large role, they are also extremely important in the development of education. The purpose of the article is to focus on the educational and theological potential of IT. Among the research methods: problem-confessional, theoretical journalism and visual anthropology. IT will be more and more intensively introduced by many representatives of confessional education in a variety of ways, the goals of future research may be to develop a number of problems that arise in the era of new media in connection with the IT phenomenon, the methodological and conceptual apparatus in a dialogue between teachers and philosophers, theologians and religious scholars, sociologists and culturologists, managers and programmers.*

**Keywords:** *theology, Internet, confessional education, IT, online, Youtube.*

*В данной статье исследуется образовательно-теологический потенциал информационных технологий. В современном мире большую роль играют ИТ, они также исключительно важны в развитии образования. Цель статьи – сосредоточить внимание на образовательно-теологическом потенциале ИТ. Среди методов исследования: проблемно-конфессиональный, теоретико-журналистский и визуальной антропологии. ИТ будут все более интенсивно внедряться многими представителями конфессионального образования самым разнообразным образом, целями будущих исследований могут являться разработка ряда проблем, возникающих в эпоху новых медиа в связи с феноменом ИТ, методологического и концептуального аппарата в диалоге между педагогами и философами, теологами и религиоведами, социологами и культурологами, менеджерами и программистами.*

**Ключевые слова:** *теология, Интернет, конфессиональное образование, ИТ, онлайн, Youtube.*

*(стаття друкується мовою оригіналу)*

As we know, in the modern world, information technology (IT) plays a great role, they also they are also very important in the development of education. We would like to draw attention to the educational and theological potential of information technology, since theologians also have an obvious interest in the latter.

Modern post-non-classical science implies a definite return to the principles of education in ancient societies, when mythological comprehension implied, among other things, the development of the world in the form of fairy tales, epics, myths, songs, epics, etc. Generally speaking, since the beginning of the XXth century, in the world there is a variety of types, mod-

els of education, especially bearing in mind the non-institutional model of education, focused on education in nature, using the World Wide Web, in open schools, distance learning, etc. The modern stage of science is also characterized by overcoming the differentiation of types of education by the type of dominant content of education, by the nature of the development of cultural values, by the scale of the development of cultural values, by the nature of the acquired scientific knowledge, by the type of human activity, by the nature of the educational system, by class character, etc.

Describing the crisis of modern education, scientists note that its essence lies in the multiple splitting of a single worldview and understanding of the world, differentiation, delimitation and sealing of individual cultural spheres (A.E. Chuchin-Rusov). Scientists note the pain points of inconsistency of the existing educational model of the modern cultural era, when the volume of knowledge and the number of disciplines grow several orders of magnitude faster than improving methods and content of education. The emerging value pluralism elevated individuality to the status of the most important value, while the school, organizing the educational space on a collective-group basis, objectively does not allow the individual trajectories of the student's personality development to be realized.

The post-non-classical stage of science and education may include social adaptability and autonomous consciousness as a strategic goal of education, the search for an adequate principle of organizing the educational space and creating a universal educational environment, the formation of intercultural literacy in a student, which is caused by the multicultural principle of selecting the content and method of education, individual learning paths. A creative model of education, reflecting convergence, mosaics (non-linearity), polylogics, etc., does not imply a universal implementation option. The ability to self-awareness, self-development and self-education realizes such intentions as the "path to oneself" "through life", cooperation on partnership basis. IT as the dominant form of cultural socio-code requires the creation of an information educational environment where the development of cyberspace will become a mechanism of self-development [1].

Obviously, all these questions and arguments are related to religious education. From a theological point of view, education in principle can be characterized as a way of spiritual formation and formation of a person, intellectual, cultural design of the human "I", and the formation of the image of God in the human soul [2]. Based on the neo-patristic tradition, theology of education appears as theology in culture, as a hermeneutical study of the word of God about the formation of man in his various acculturations. The subject of discussion is the return to science and theology of the unity that they have lost over the centuries; it can be noted with confidence that religious pedagogy, theology of education as part of pastoral theology represent a place for interdisciplinary dialogue [3]. In general, pedagogy in the highest dimension is aimed at realizing the destiny of a person, as evidenced by the ideals of eternal pedagogy, pedagogical philosophy, the doctrine of human destiny [4].

In the current situation of the coronavirus pandemic, large audiences are obviously dangerous for communication, as a result of this, religious education and worship from full-time and offline becomes respectively remote and online, virtual and remote. Offers of universities on distance learning have been and remain relevant, implying remote management, a differentiated level of access, disciplinary and professional interest groups, the community in messengers and social networks.

Religious studies on the Global Web to a large extent become remote in the mode of video conferencing, despite the need for personal communication, respectively, the interest in small groups is updated. This circumstance is especially important in connection with the current pandemic situation: religious organizations are gradually tightening the anti-epidemic regime - they introduce restrictions, completely close to public prayers, services are conducted online, sermons become short with a minimum number of believers who are required to wear masks. The priesthood conducts lessons and gives spiritual instructions in Internet, arranging an online broadcast, introduces restrictions on mass gatherings, trade and movement, as well as the obligation to comply with the rules of quarantine and observation, are mandatory regardless of religious beliefs.

Of course, this applies not only to religious education - problems began in other areas of religious life. In order to compensate for this difficult situation of a global nature, theological schools are creative in developing educational programs specifically for learning through the World Wide Web. The confessional palette of the use of information technology is quite extensive due to the axiomatic methodological wealth and the impressive innovative potential of the latter.

For example, Orthodox distance learning courses can be aimed at obtaining basic knowledge about the Holy Scriptures of the Old and New Testaments, the history of the church, its dogmatic and liturgical life, as well as deepening and streamlining knowledge about God and the church. Orthodox online courses are also involved as a project of remote assistance in entering the faith and practice of the Orthodox Church. Orthodox online courses for adults and children with lecture broadcasts on Youtube.com are being introduced into the practice of church life.

The widespread development of modern Orthodox Internet education, in particular, includes online Sunday schools, online and distance catechesis, which provide distance learning thanks to the Global Web of missionaries, theologians and catechists. Increasingly, calls are heard to actively use the capabilities of Internet to preach Christianity, since the influence of the network on modern social, political and scientific life cannot be overestimated. For teachers and students, the World Wide Web provides an opportunity to overcome traditional barriers, since the distance learning system allows you to convey theological knowledge anywhere in the world. Therefore, Orthodox Internet education will develop from year to year, and more and more people, especially from remote cities, will prefer it to traditional forms of education [5].

Today, confessional portals are becoming a reality, in addition to materials for self-education and testing for self-monitoring, also sites of electronic textbooks to support students. An important component of denominational distance learning is the systematic long-term and short-term distance education for the laity: now such tools as webinars, wiki-documents, blogs, mutual assessment of students and others have become available. Advanced training courses for "distance" teachers for teachers of theological schools have been developed, and completely in remote mode.

It became possible to receive a theological education online, online courses from icon-painting schools, and the emergence of virtual universities. The main advantage of distance education is the ability to start classes at almost any time of the year, plan your time and schedule in the most convenient way. Another advantage of distance education is that students can optimize their time and combine education with research or work.

The characteristics of today's educational process are Orthodox radio and TV online, online education for priests, online Bible study courses, theological online libraries, faith-based social networks, faith-based international Internet portals representing directories of Orthodox Internet resources, etc. It is possible to obtain Bible education online, learning at a convenient time directly from your Smartphone, a variety of theological educational Internet projects are available on the basics of the Christian faith, the ability to remotely study the Word of God through the Global Web. Higher Christian education is mainly characterized by deep and lengthy theological preparation; therefore many programs are currently switching to distance formats, including photo reports of public lectures and video courses on Youtube-channels.

The educational arsenal of theological universities has a diverse palette of tools: multi-stage online institutions for educating believers about their religion using web technologies, creating innovative educational platforms and providing access to theological programs, assuming fully interactive communication. Among the educational programs of online academies are holding online webinars that teach online classes in theological disciplines, media portals of theological education, and corresponding Youtube-channels.

Future theologians intently and focusedly study the confessional phenomena of today, including: mission on the World Wide Web, denominational blogosphere, sermon on online sites, Internet resources and online TV channels, Internet television, online missionary projects, fundraising on social networks, online - charity with the help of crowd-funding projects, round-the-clock Internet broadcasting, online platforms for discussing current theological problems, religious banners on the pages of sites, in mobile social networks, faith-based online forums, online donations, faith-based dating services, etc.

A specific and important aspect of confessional education is architectural, since it can be stated that modern church architecture is concerned with compiling a full-fledged digital 3D registry of emergency church-monuments. Thanks to the digitalization of photogra-

phy, we are witnessing the explosive development of photogrammetry, a technology that uses “completion” by engineering and analytical methods for drawing from existing photographs [6]. More and more often it is possible to observe the erection of churches online, virtual tours of church buildings are offered with interactive information dynamically appearing on the monitor screen about an exhibit, an element of architectural decoration and interior decoration.

Having mastered augmented reality and responding to pandemic challenges, confessional education is forced to become more and more remote, online, turning to a wide information and technological arsenal. All indications are that denominations have settled the space of the Global Web with greater or lesser success, deploying informational, educational, and missionary activities in it. Due to quarantine, many denominational schools and projects announce classes online, so in a modified form, virtual space has become a reflection and receptacle of spiritual and religious life.

It can be suggested that IT will be more and more intensively introduced by many representatives of confessional education in the most diverse way, because now even followers of even conservative religions are increasingly taking panoramic panoramas of temples, offering 3D tours of holy places, audio and video guides, and spiritual and educational programs, original television programs and media projects, carry out online broadcasting of worship services, install vending machines for the sale of church services, and accept online requirements. The objectives of future research on selected issues may be the development of a number of problems that arise in the era of new media in connection with the phenomena of IT, the methodological and conceptual apparatus in a dialogue between teachers and philosophers, theologians and religious scholars, sociologists and culturologists, managers and programmers.

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