Negative Effects of Digital Technologies and the Direction of Church Education in the Era of the Great Digital Transformation

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Abstract

The purpose of this study is to formulate the direction of Church education, taking into account the negative effects of digital technologies in the era of the Great Digital Transformation. Firstly, the study discussed comprehension of the Great Digital Transformation and negative effects of digital technologies. The term "Great Digital Transformation" signifies a fundamental shift into a world where everything that surrounds us becomes digital-based. In this era of the Great Digital Transformation, the negative effects of digital technologies are intensifying. Secondly, the study discussed the issue of education and church education during the great digital transformation period. The use of digital technologies has been widespread in schools. However, academic circles have raised concerns about the negative effects of digital technology on both the classroom environment and basic academic skills such as reading ability. Since digital education is becoming more popular, there is a fear that church education may fall behind in a rapidly changing society. In conclusion, the study proposed recommendations for reshaping Church education in the era of the Great Digital Transformation, considering the negative effects of digital technologies. The first is Christian worldview education, which is centered around the faith community. Education in the Christian worldview, learned through the interaction with various faiths within the faith community, encourages critical thinking and reflection on the risks posed by the digital age that are associated with capitalism and meritocracy. The second is Christian care, which is centered around the faith community. Christian care in the era of the Great Digital Transformation will help us to form genuine connections with discriminated, isolated, and lonely souls who suffer from negative effects of digital technologies, guiding them towards the path of salvation.

Key Words

디지털 대전화의 시대, 디지털 역기능과 교회교육의 방향

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논문 요약

연구 목적 : 본 연구의 목적은 디지털 대전환의 시대, 디지털 역기능에 따른 교회교육의 방향을 제언하기 위한 것이다.

연구 내용 및 방법 : 연구는 첫째, 디지털 대전환과 디지털 역기능에 대한 이해를 논하였다. 디지털 대전환은 우리의 주변을 구성하는 모든 것이 디지털 기반으로 바뀌면서, 기존과는 근본적으로 다른 차원의 세계로 변화한다는 것을 의미한다. 이러한 디지털 대전환의 시대에 디지털 역기능이 심화되고 있다. 둘째, 디지털 대전환의 시대 교육의 이슈와 교회교육을 논하였다. 학교에서 디지털 기술을 활용한 수업이 확산되고 있다. 하지만 디지털 기술이 수업 분위기를 해칠 뿐 아니라 읽기 능력 등 기초 학력 저하를 유발한다는 우려가 학계에서 제기되고 있다. 교회교육은 디지털 교육이 교육의 트렌드로 부상하는 상황에서 변화하는 사회에서 도태될 수 있다는 두려움이 있다.

결론 및 제언 : 디지털 대전환의 시대 디지털 역기능에 따른 교회교육의 방향을 제언하였다. 첫째는 신앙공동체를 중심으로 하는 기독교 세계관 교육이다. 신앙공동체 안에서 다양한 신앙의 상호 작용 경험을 통해 배우는 기독교 세계관 교육은 자본주의와 능력주의와 결부되어 위험에 처하게 될 디지털 시대를 비판적으로 사고하고 성찰하도록 하며, 미래 인공지능 시대와 디지털 역기능을 대비하는 교육의 역할을 할 수 있다. 둘째는 신앙공동체를 중심으로 하는 기독교적인 돌봄이다. 기독교인 돌봄은 디지털 대전환의 시대를 살아가면서 디지털 역기능에 의해 고통 받고 차별받고 소외되고 외로운 영혼들과의 진정한 만남을 형성하게 하고, 그들을 구원의 길로 인도할 수 있게 할 것이다.

I. Introduction

In the movie 'The Matrix' there is a scene where the protagonist learns how to fly a helicopter by simply downloading the skill directly into the brain, without any prior learning or training. This scene, once seen only in movies, is becoming the new reality. 'Neuralink' has successfully developed Brain-Computer Interface (BCI) - the technology that implants a computer chip into the human brain. In 2021, a monkey with a brain chip successfully played a game just by using its own thoughts, and recently, a chip called 'telepathy' was implanted in the human brain. Musk states, "Neuralink's ultimate goal is to achieve a symbiosis with AI." With the advancement of BCI technology, it may be possible to store all human memories in computers, and transfer them to other bodies or robots, potentially achieving a form of immortality. (Kim & Hwang, Jan 31, 2024) If such highly advanced BCI technologies combine with capitalism and meritocracy, what impact will it have on our society?

In 『Homo Deus』, Y. Harari predicts that in the future the value of God and the meaning of anthropocentric ideology will disappear due to the decline of humanism and the development of science. The leading order of the modern era is capitalism and meritocracy. This order binds humans to the shackles of infinite competition. In the future, Homo Deus individuals with capital and skills will dream immortality, happiness, and divinity through advancements in science and technology. The year 2045 was said to be the era of the technological singularity. Even in the age of science and technology, some myths and religions are expected to become stronger than ever before (2017, 250). So, will the value of life and dignity of all human beings and the well-being of the Earth's ecosystem be guaranteed in the future world of the age of science and technology? Is it reasonable to entrust the future of humanity to the assumption that future scientists will develop or discover something that will save humanity and the planet? It would not be an exaggeration to say that science and technology are driven by capital and are used as tools for enhancing human capabilities. Science and technology were utilized for industrial growth, and thus, the perspective of viewing them as tools for economic growth was strong until the industrial age (Lee, et al., 2022). In capitalism,

the advancement of science and technology is considered to turn workers into omnipotent machines manipulated by management (Kang, 2010), and there have been attempts to improve labor power. The dominant values of a scientific and technological society equate materialism and consumption-oriented thinking with happiness (Hong, 2009). Therefore, the advancement of science and technology brings material abundance, but capital is needed to enjoy it, creating a chain that requires labor to own capital and the enhancement of human capabilities for labor.

COVID-19 has accelerated the digital transformation of our society. Digital technology has been introduced not only in public but also in private sectors. Our society has evolved into a system that operates even without people (Yoon, 2023). The post-COVID-19 era is often referred to as an era of great transformation. The transition to an AI-driven digital technology society is confronting newly emerging dysfunctional patterns. "In most scenarios, AI is likely to worsen overall inequality," stated Kristalina Georgieva, Managing Director of the International Monetary Fund (IMF) and emphasized that "This is a problem that policymakers must actively address to prevent the technology from sparking social tensions." (Lee, Feb 9, 2024) Furthermore, teenagers in the digital age are more comfortable and physically safer online than partying outside. (feel more comfort and safe being online than engaging in outside activities) However, as a downside, they face a mental health crisis (Twenge, 2017).

Digital Transformation is sparking the AI digital era, but it also demands a qualitatively new system. Orders are not formed overnight. Through education, we must create a new order that aligns with the requirements of the new era. The church, being an important institution in life, has the responsibility to help congregants living in the age of Digital Transformation to understand the principles of Christian faith and to apply them in daily life (Trozzo, 2021). Positioned in the center of society, it is important for the church to demonstrate Christian ethics that can create a new social order in the digital age and promote social integration through faith, and to play a role in caring for the vulnerable. Due to the problems related to the negative effects of digital technologies described above, there will be an increase in the number of people who need care. Church education is essential to this. Therefore, in the era of the Great Digital Transformation, the

direction of church education in response to negative effects of digital technologies becomes crucial. Hence, the purpose of this study is to indicate the direction of church education considering the negative effects of digital technologies in the era of Digital Transformation.

Ⅱ. The Digital Transformation and the negative effects of digital technologies

1. What is 'Digital Transformation'?

'Digital Transformation' is a fundamental transition in all aspects of society, includeeing industry, organizations, processes, business models, culture, and systems, through the use of digital technology. This means that everything around us is becoming digital, creating a world on a fundamentally different level than before. In other words, 'Digital Transformation' is a term that clearly shows the emergence of a new society with a completely different foundation compared to the past (Kwon, 2022).

'Digital transformation' generally means that the spread of business models through the use of digital technology leads to improved productivity. Initially, it has started with 'digitization(analog → digital conversion)' in the digital industry, have turned through the 'digitalization (application of digital technology)' stage, and has changed to a 'digital first' approach after the COVID-19 pandemic. The transformation to a digital era is not limited to the specific industrial fields but is also applicable to the daily lives of all humankind. It is inevitable and can be considered revolutionary in both its speed and far-reaching effects In particular, COVID-19 has brought about changes in digitally-driven lifestyles and accelerated the phenomenon of 'digitization of all areas (Digital Everywhere)'. The characteristics of this digital transformation, summarized by the National Information Society Agency of the Republic of Korea, are as follows. First, the acceleration of the speed of digital transformation, second, the ripple effect and expansion of scope, and third, the dual character, when both crisis and opportunity come simultaneously. Presently, Korea's education system is facing rapid social changes due to

low birth rate, aging population, decline in school-age population, widening social polarization, deepening educational disparities, the impact of digital transformation and rapid developments in intelligent information technologies (Jeong, December 8, 2022).

In 2023, there was a notable attention to generative artificial intelligence (AI) technologies such as ChatGPT, which caused a significant impact on industry and society since the end of November 2022. ChatGPT is a large language model (LLM) that generates outputs based on its training data. It learns massive amounts of data and creates not only sentences but also images and videos based on the learned information (Yoon, 2023). The application of deep learning algorithms confined to the domain of engineers just a few years ago, has now expanded to all aspects of society, including education. Therefore, generative AI impacts our society in various areas such as automated tasks, personalized services, and creative content generation. Consequently, there are both expectations and concerns about this new era.

2. The negative effects of digital technologies

The concept of negative effects of digital technologies refers to the side effects that arise from the use of digital technologies and from their application services (EC, 2020; OECD, 2021). With the advancement of digital technology, it is anticipated that various forms of its negative effects will develop, significantly impacting individual lives and social behavior (Kim et al., 2022). Since the emergence of smartphones in the late 2000s, negative effects of digital technologies have intensified, exerting a substantial influence on our lives and the behavioral patterns of members of society (Kim & Oh, 2021). The negative effects of digital technologies exceed psychological or social harm, such as causing psychological disorders and pathologies in individuals or deteriorating interpersonal relationships. They can also be misused to block economic opportunities, widen disparities, and commit personal crimes or terrorism. In addition, because it is connected to ethical issues of bias or discrimination, system collapses, the area and scope of the harmful effects is greatly expanding (Kang, 2016; Koo, 2021; Yoon et al., 2018).

The development of science and technology improves the convenience of life, but it deepens the polarization between those who can enjoy the benefits and those who cannot. In other words, the phenomenon of polarization intensifies with technological development, leading to the emergence and solidification of associated social classes. Additionally, with the widespread adoption of real-time data collection and evolution of non-face-to-face communication, a growing number of individuals decrease their leisure time. Because efficient 24-hour work is becoming possible, workloads have grown more burdensome than before. In essence, we are witnessing the rise of a society that has been deprived of rest. As big data technology advances, the service that predicts the individual's future becomes more prevalent. There will be more people who conform to the future predicted by AI, and there will also be people who rely on AI to make all decisions in their lives. As AI takes on crucial social decisions, the spirit of human community will likely disappear (Yoon, 2023).

In reality, in our society, the drawbacks and negative impacts of new digital technologies and devices have been on the rise, overshadowing the benefits and gains. Online platforms are experiencing a surge in malicious comments and the circulation of fake news, along with the emergence of ethically deficient AI. Various situations that can result in disputes between organizations or countries, such as personal information leakage and copyright infringement, persistently occur (Jeon, Kwon & Kim, 2021).

In 2023, Neuralink received clinical trial approval from the U.S. Food and Drug Administration (FDA) for surgery involving the transplantation of the Link system into the human brain (brain-computer interface). While the ultimate extent of this technology remains uncertain, it is clear that we are approaching a better understanding of the brain's language. As Elon Musk said, humanity is facing the challenges of AI, and we may find ourselves in confrontation with AI in the future. Now, humanity is striving to upgrade its inherent intelligence and body using technology, aiming to become superhumans. Technologies ranging from anti-aging technology, genetic manipulation to mind uploading prompt the question: Are we opening a Pandora's box that should remain closed? Most brain engineers argue that brain-computer interface technology is 'an innovation that will change the

future of humanity.' This is because it has tremendous potential: from treating various brain disorders like dementia to serving as a catalyst for artificial evolution of humanity (Lim, 2024, 6-15). However, can everyone benefit from these technologies? It is necessary to consider whether technologies such as genetic manipulation and mind uploading may pose different risks to humanity than before.

There has been an increasing interest in generative AI models like ChatGPT that have significantly affected industries and society since late November 2022. The scale of the global conversational AI market based on generative AI will grow rapidly in the future. It is anticipated to be utilized in various fields such as finance, commerce, travel, healthcare, life sciences, education, communication, media, entertainment, and more. Thus, AI can now be discussed in the same context as digitization, which has recently become a common noun.

The development of such technology may benefit humanity but it poses potential threats. The era of AI and digital transformation brings opportunities, such as optimized personalized services using big data, individualized education, communication that transcends language, crime management, global disaster response, unmanned vehicles, companion robots, and more. However, as digital technology becomes more sophisticated, social problems it generates cause a bigger crisis for the public (Yoon, 2023).

The development of digital technology inevitability involves capital, and there are negatively effects that come with it. This is because application of new technologies requires considerable financial resources. As a result, a new class will emerge in the era of digital transformation, comprised of those who are marginalized from both capital and technology and those with the ability to handle data (Lee, 2017). The ability to handle such data will exacerbate disparities between social classes and generations. For instance, recently, disparities related to digital competence have been deepening between the rich and the poor, as well as among vulnerable groups like the elderly and individuals with disabilities (Park & Kwon, September 19, 2023).

As mentioned above, inequality, alienation, and discrimination caused by negative effects of digital technologies will bring suffering to humanity in a different way than in previous times. Therefore, what should the church prepare for these

phenomena? The church, as an important institution in life, has the responsibility to help its members living in the age of Digital Transformation to understand the principles of Christian faith and to apply them in their daily lives (Trozzo, 2021). Being positioned at the center of society, it is important for the Church to demonstrate Christian ethics that can create a new social order in the digital age and promote social integration through faith, and to play a role in caring for the vulnerable.

Ⅲ. Issues of digital learning and Church education

1. Issues of digital learning

COVID-19 pandemic has significantly transformed global educational practices, with many institutions shifting a significant portion of their courses and programs to online platforms and digital learning. Post-pandemic world recognizes the need for educational institutions and educational programs to integrate digital technology components into their curriculums (Izabela & Varaidzo, 2023). Currently, AI education has been actively conducted in elementary schools of the Republic of Korea (Koo, 2023). Additionally, it was announced that from 2025, digital textbooks will be issued, and by 2028, there will be a complete transition to digital textbooks (Park, August 9, 2023). The Korean Education Ministry aims to achieve personalized education for using all educational technologies (edutech). In the age of digital transformation, students are expected to become active learners, and teachers will serve as learning designers who create custom learning environments for each student and support them socially and emotionally (Ministry of Education of the Republic of Korea, May 10, 2023).

Recently, while use of digital technology in classrooms has been increased, more and more countries are putting the brakes on this trend. Digital learning has been raising concerns in recent years due to its potential negative impact on the educational environment and erosion of fundamental academic skills such as reading. This has led to an increasing chorus among educators and researchers calling for moderation in the use of digital technology in education. Sweden de-

cided to completely abolish its previous policy (2017) that mandated the use of digital learning in kindergartens. They said there was clear scientific evidence that digital learning hinder students' learning ability, and that knowledge should be acquired through printed textbooks and teachers' expertise. Finland is pushing for a law revision to restrict the use of mobile devices during classes (Cho & Yoo, September 22, 2023).

The research team at Kyoto Medical University published research results indicating that children who use smart devices regularly are more prone to be attention deficit and hyperactivity disorders. Moreover, it was found that the empathy ability of American teenagers has decreased by half since the 2000s. Studies on German and Chinese students revealed a clear correlation between excessive use of digital devices such as smartphones and low empathy or low life satisfaction. A 2018 a study conducted on Korean university students demonstrated that those who used the Internet had more tendency of significantly lower social skills and confidence. Patricia Greenfield, a psychology professor at the University of California, Los Angeles (UCLA), pointed out that although digital devices enhance visual abilities, they impair systematic knowledge acquisition, logical reasoning, critical thinking, free imagination, and deep reflection (Kang, July 14, 2020). According to a 2023 Gallup Korea survey, 100% of teenagers are using smartphones (Park, September 14, 2023). Our society is a world of smartphones and the Internet. At this point, we must consider whether accelerating the digital environment in education is the right direction decision.

Technology is not a value-neutral 'innovation' or 'progress', but a field driven by intricate relationships that seek profit. In the era of the great digital transformation, the widespread adoption of digital education seems inevitable. However, we must consider whether the enthusiasts promoting digital education are students or profit-seeking businesses. This is crucial because people in lower-income groups tend to use digital devices excessively. The overuse of digital devices leads to poor academic performance, poor communication skills, and poor social skills. This results in increased socioeconomic disparities once again. In the case of the United States, impoverished public schools provide students with iPads for 'smart classes'. Beginning with insufficient education funding, such as Utah and Mississippi,

are expanding 'non-face-to-face kindergartens'. Children visit 'virtual kindergartens' by sitting in front of the screen at home, this trend has started long before the COVID-19 outbreak. Technology is becoming a cheap substitute for human relationships. The driving force behind the evolution of this technology is capitalism. This phenomenon shows that companies are trying to make more money, governments are trying to save money, and users are using more digital technologies because they have no money (Kang, July 14, 2020).

2. Church education in the digital age

Not long ago, there were concerns that wealthier students would access the Internet earlier, acquire skills and create a digital divide. But now parents are increasingly panicking about the impact of digital technology on their children, raising concerns about a new digital divide. While children of lower and middle-class parents are raised using digital devices, children of elites in wealthy areas like Silicon Valley prefer education through wooden toys and human interaction (Bowles, Oct 26, 2018). This phenomenon indicates that parents have already become aware negative effects of digital technologies in education. Church education also needs to consider it as we enter the era of the great digital transformation.

In the digital age, church education has underwent various transformations. Changes in church education in the AI-driven digital era include personalization of learning experiences, promotion of interaction and participation, diversity and accessibility of learning materials, learning analysis and improvement, organizational management and leadership support. These changes contribute to enhancing the effectiveness and efficiency of church education and provide learners with more engaging learning experiences (Bowers, 2019).

Thus far, the field of church education has primarily utilized online digital platforms to search for resources or has made church education content. The ways in which church education relate to digital platforms are as follows: The first is the method of searching for and sharing church education resources through online-digital platforms. The second is to utilize church education resources via online-digital platforms. The third approach is to produce church education re-

sources through online-digital platforms. Fourth, there is the strategy of building an church education resources ecosystem using online-digital platforms (Shin, 2022).

In the face of the COVID-19 pandemic, searching, sharing, and using of church education resources through online-digital platforms have become more active. There are now more opportunities to create church education resources. Therefore, the phenomenon of polarization is deepening in the digital church education, resulting in the emergence and solidification of classes. Churches, depending on their size, may face challenges in adopting the digital church education, encountering various issues: lack of resources, manpower, and financial constraints. While technology is developing, it is true that the landscape of church education remains challenging and rugged. There are existing problems with technological gaps and with the recruitment and training of volunteers who can serve church education.

Despite these circumstances, Korean churches are quickly adapting to the era of the great digital transformation and introducing digital education (Yoon, 2023). Even amidst the recession in church schools, proposals and attempts to use the metaverse as a new means of church education or evangelism are emerging one after another. This reflects the fear that, in a society where digital education is emerging as an educational trend, if church education does not hop on digital transformation train, it will inevitably be left behind. Church education is mirroring the fears and solutions of the broader Korean education system. At this point, it is crucial to question whether church education in the era of the great digital transformation is moving towards becoming technology-dependent. In the current situation, when negative effects of digital technologies is deepening, discussions should focus on the desirable direction for church education to take.

Ⅳ. The Direction of Church Education in the Age of the Great Digital Transformation

In the era of the great digital transformation, church education is also at the crossroads of great transformation. Technological advancements have profoundly

had an impact on various aspects of human life. The emergence of AI and digitization has cased transition in the way we practice and experience Christian faith. AI has the potential to provide new avenues for religious inquiry and understanding of spirituality. Additionally, it can help to simplify administrative tasks and process large amounts of information. For example, using machine learning algorithms for automating prayer requests, managing online donations, and organizing religious event schedules. This automation allows church leaders to focus more on pastoral care and community building.

On the other hand, various problems and dysfunctions arise. It is possible that AI will replace human spiritual leaders and religious authorities. There are potential biases in AI algorithms, and if algorithms are biased or trained on limited data, they may perpetuate existing inequalities or discriminatory beliefs. As AI-driven digital technology develops, negative effects of digital technologies may gradually worsen because capitalism and meritocracy become linked to each other.

So what should be the direction of church education in the era of the great digital transformation? Even in the era of the great digital transformation, the church that stays at the heart of society must play a pivotal role in shaping a new social order through faith, fostering social integration through Christian ethics and caring for the vulnerable. Therefore, this study suggests the following two directions for church education in the era of digital transformation.

1. Christian worldview education centered on the faith community

AI can provide guidance and information for a life of faith, but it cannot replace the biblical values, emotional connection, and personal interaction that many people seek in their faith. C. E. Nelson asserts that faith is transmitted and socialized through mutual exchange within a faith community (1996, 8). Faith does not impart knowledge, but rather influences human emotions and is modeled through mutual exchange within the faith community. The communal values within a faith community shape an individual's worldviews. Therefore, in the age of the great digital transformation, negative effects of digital technologies necessitate church education to implement Christian worldview education centered on the

faith community.

A worldview can be defined as a perspective on the world held by an individual or a community (Kim, 2019, 33-35). As we live, we form relationships with various people and encounter situations that demand judgment from different angles. In other words, we develop various points of view. Therefore, in a fundamental sense, it can be said that people live with a worldview. One's perspective on oneself, neighbors, and the world can be considered as one's worldview. Worldview is modified or supplemented through various experiences. As individuals mature, they go through many trials and errors to learn the correct ways to relate to themselves, others, and the world. Therefore, the modification and supplementation of the worldview is a lifelong process. It can be said that it occurs continuously through learning. What is important is that through learning the worldview can be modified and expanded in the right direction.

According to A. Kuyper, the Christian worldview is a system of Christian life. A genuine, comprehensive framework for human existence is derived only when the starting point is the transcended God, who is beyond the created world (Ryu, 2020). His discussions on worldview are more oriented towards existence and preservation rather than the principle of recognition as revelation. The fact illustrates that the subjects of worldview have a close relationship with each other, ranging from religion, politics, culture, art, academics, AI, digital, and into the future. Thus, worldview can explain how the grace flowing from God, who is absolute and infinite, reaches even the created world and the era of digital transformation. Despite possible conflicts between the Christian worldview and the secular worldview, the Christian perspective understands the world more organically and can explain how the created world can become a realm of the Reign of Grace. Hence, Christian worldview education centered on the faith community provides a desirable perspective in the era of the great digital transformation.

Christian worldview education that allows students to learn through various interactive experiences of faith within a faith community restores the essence of church education. It's an education that cannot be replaced even if AI and digital technology continue to develop in the future (Yoo, et al., 2023, 81-83). Christian worldview education helps students to think critically and reflect on the digital

age, which is at risk due to its association with capitalism and meritocracy. It plays a role in preparing for the future AI era and addressing the potential negative effects of digital technologies. In addition, if we approach the development of technology in the era of digital transformation from the perspective that it is the fruit of the creative intelligence and exploration given to humans by God, then through Christian worldview education, digital technology can respect God's created order, suppress human sin, and help preserve social justice.

2. Christian care centered on the faith community

So far, church education has not played a sufficient role in turning 'Biblical Know' into 'Christian Being' (Jeon, 2021). If church education has focused on conveying Bible knowledge, now is the time to restore the true essence of education. The original model of education can be found in the ministry of Jesus Christ. His ministry focused on meeting the needs of people and taking care of them. Jesus did not wait for people in need to come to Him; instead, He led His disciples and went to them to provide care. Through the Bible, we can see the diversity of the people Jesus met in His caring ministry. All of them had various problems and needs. This caring ministry of Christ, reaching out to people, formed genuine connections and changed the direction of people's lives. The form of care was also clearly revealed through the work that Jesus Christ did on this earth during his public ministry (Lee, 2021).

The caring ministry of Jesus was accompanied by teaching. He taught and preached the gospel, healing all kinds of diseases and infirmities, and oversaw the special ministry of caring (Matthew 4:23). The teachings of Jesus Christ focused on caring for the people of God's kingdom, leading them towards salvation (Lee, 2008). In the era of the great digital transformation, modern church education stands at crossroads and needs the caring ministry of Jesus. The church must evolve into a ministry that, like Jesus, reaches out to those suffering from detrimental consequences of the digital realm - isolation, inequality, disparities etc. - addressing their needs and providing care. Young people of the era of the great digital transformation feel lonely (Park, 2022; Son & Heo, 2020). Just as Jesus' caring

ministry formed genuine encounters, modern youth also in need of it.

M. Buber said that true humanity and a humane life are not formed 'within' on's subjectivity but rather take shape 'between'(zwischen) one's self and the other (Buber, 2003, 12). Humans can only define who they are through encounters and relationships with others. True human life exists within and through relationships. When people neglect dialogue and meetings, being buried in material culture and technology, they even lose their one's 'self'.

Caring centered on the faith community fosters the formation of genuine en-counters and the establishment of a Christian educational community that values practical internal worth. Education for such care can be implemented through the following four components: Modeling, Dialogue, Practice, and Confirmation (Jeon, 2021). Firstly, Modeling means an instructor's modeling, just what Jesus showed to His disciples (John 13:3-11). Care through modeling, based on trust and relationships, brings faith into practice, allowing learners grow from being cared for to being caregivers. Secondly, the basic element in caring relationships is Dialogue. Dialogue creates close trust and non-selective receptivity between the instructor and learner. Therefore, Dialogue not only sustains caring relation-ships through the interaction between the instructor and learner, but also assists in making well-informed decisions. Thirdly, Practice allows learners to experience care directly. Volunteering experiences in nursing homes, animal shelters, hospitals, botanical gardens, etc. provide opportunities to enhance learners' capabilities for care. Lastly, Confirmation is based on deep relationships, it involves the instructor's acts of confirmation motivated by love. Through such confirmations, learners are expected to transform into a better versions of themselves. Confirmation helps learners to realize the essence love in Christ and caring for all of creation, fos-tering growth and the manifestation of faith.

The education for the above-mentioned care will create Ministry of Care, like that of Jesus. It will facilitate genuine encounters with souls suffering from ad-verse effects of the digital era - discrimination, isolation and loneliness - guiding them towards the path of salvation.

V. Conclusion

According to the results of the in-depth survey conducted by the Korea Institute of Science and Technology Evaluation and Planning (KISTEP) on 32 experts, the current severity level of negative effects of digital technologies is reported to be very high - at 6.8 points (out of 10). They predicted that this severity will increase by more than 58% in the future (Lee, 2023). Social class disparities, discrimination, inequality, isolation and mental health issues will deepen in our society because of the advancing digital technology closely intertwined with capitalism and meritocracy. In such times, the church should act as a light of the world, helping humanity fully enjoy their basic rights. Throughout history, the church has always been a refuge for those who are marginalized, suffering, and discriminated. David confessed in Psalm 142:5 (NRSV), "I cry to you, O Lord; I say, 'You are my refuge, my portion in the land of the living" The church that serves as a refuge must wear the biblical lens, signifying a Christian worldview with a proper perspective on the world. It should move forward with a caring ministry, following the example of Jesus. A true refuge focuses on meeting people's needs and caring for them.

The Five Loaves and Two Fishes miracle shows us the holistic care that provided spiritual and daily nourishment to people. While the Korean church has loudly cried out for 'spiritual needs', there has been a consistent silence regarding 'real-life needs' (Lee, 2008). For this holistic care, a community of faith is necessary, along with Christian worldview education that will teach how to perceive the world and act from a biblical perspective. Jesus' caring ministry was accompanied by such teachings, and this pattern, where disciples bear disciples, has continued.

Even though it may seem that our current church education has deviated from being the light of the world, it can be restored to its original form. Christian worldview education and a care ministry centered on faith community will constitute church education that creates disciples needed for today, as Jesus intended to do through us. Jesus' heart was always been with wounded and pained souls. In the era of the great digital transformation, the youth of our society are

suffering from negative effects of digital technologies. Now, church education must overcome the fear that it will be left behind if it does not jump on the train of digital transformation. We must return the original form of church education that follows the heart and ministry of Jesus. Even in the age of the great digital transformation, the church centered on the faith community can play a role of the light to the world through Christian worldview education and a role of caring ministry of Jesus. This means that the church, as a fundamental part of society, contributes in creating a new social order in the digital age through faith, showing Christian ethics that can achieve social integration, and in taking care of the vulnerable.

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