VITENSKAPELIG HØYSKOLE
Norwegian School of
Theology, Religion and Society

A digital ethnographic study: The Sacred Heart Filipino Chaplaincy (Our Lady of Mount Carmel Oslo Chapter)

Religious Communication in Social Media Context:

Through Facebook, how did the Filipino Catholic Church adopt digital media to reach out to its members and promote itself during and after the post-COVID-19 pandemic period? What was the reaction of online viewers to the posts and online streaming of religious rituals?

Pamela Kathleen Ferrer Roque

Supervisor

Lars Laird Iversen

Program Director, RiCS

Acknowledgment

I would like to express my sincerest gratitude to my supervisor, Dr. Lars Laird Iversen, for providing guidance and feedback that steered me throughout this thesis research. Dr. Iversen continuously encouraged me and was always willing and enthusiastic to assist in any way he could throughout my research. Besides my supervisor, I would also like to extend my thanks to our teacher Maren Seehawer and my groupmates, Aysenur, Hem, Seerat, and Usama who reviewed and offered constructive feedback to many of my early drafts.

Last, but not the least, I dedicate this thesis to my late parents, your love and memory serve as my inspiration. To my siblings, you are my strength in all the hardships.

Abstract

This thesis studies how offline liturgical practices were expressed on the Facebook online platform during the Covid-19 worldwide Pandemic and the post-Pandemic period. Drawing on qualitative research and digital ethnographic method of the study conducted on *The Sacred Heart Filipino Chaplaincy: Our Lady of Mount Carmel Oslo Norway Chapter's Facebook page (SHFC-OLMC).* The qualitative data method that will be used is observation and content analysis of the Facebook page, including religious posts, digitized photos, and online live-stream broadcasting of the religious rituals. The focus is on the contents posted on the Church's timeline covering the initial months of the SARS-CoV-2 outbreak lockdown period from March 2020 until March 2021 and the post-Pandemic period from December 2021- February 2022. Through Facebook, the research question is how the Filipino Catholic Church turned to the social media platform to continuously present religious messages and practices such as praying the rosary, novenas, mass celebrations, religious activities, and festivals among the Filipino community in Norway during the Pandemic. And how the online viewers reacted to this Church's mode of communication through their online comments and emoji reactions. The aim is to understand how the Church's Facebook social media platform has been utilized and may be viewed as a sacred space during the pandemic period, thereby turning the Internet into a worship space and serving as an agent of religious transformation and see what are the online viewers' reactions.

Based on digital ethnographic visual and content analysis, the data gathered will aim to answer the research question primarily by linking the data collected to recent studies provided in the literature review chapter and theories of the sociology of religion. Scholars in the past 20 years, like Lundby, Campbell, Hjarvard, and Lövheim who investigates the relationship between media, religion, and culture from the Nordic perspective will be referred to. In analyzing the religious catholics' reactions and comments when participating online during the mass broadcast, I will refer to Robert Orsi's (2005) theory of transcendence and lived experience of sacred presence. Also, I will refer to Christopher Helland's (2005) on Online religion as lived religion and Gunther Kress' (2010) Social Semiotics in the visual analysis of the photographs. This theory examines meaning in all of its manifestations, in every social setting, and in every cultural location.

Abbreviations and Terminologies

SHFC- OlMC: The Sacred Heart Filipino Chaplaincy: Our Lady of Mount Carmel Oslo Chapter

Simbang Gabi: Filipinos celebrate Christmas with the custom known as simbang gabi, which means "evening or night Mass" in English. It is a set of nine evening Masses that are traditionally held from December 16–24 as part of the novena devotional tradition to prepare for Christmas Day. The golden mass or angel's mass, known as the Missa Aurea in the Roman Catholic Church, is where the term "simbang gabi" first appeared. When the Catholic evangelization of the Philippines first began, the Spanish friars started the custom specifically to allow farmers to attend mass before heading out to the fields in the morning. (Ilagan, 2021)

Belen: (Infant Jesus Nativity scene). Following the Gospels' and Apocrypha's accounts of the birth of Christ, a nativity scene shows the infant Jesus alongside the Virgin Mary and other characters. This was an act of worship; the Virgin is now shown kneeling before the Child, who is wrapped in swaddling clothes and lying in a manger, rather than standing over her body after giving birth. Joseph will frequently also bow in adoration. The two are seated underneath the roof of a stable that resembles a barn, typically represented by an ox and an ass. One or two shepherds, who represent the revelation of Christ to the Jews, and the Magi, or Wise Men from the East, who represent the revelation of Christ to the Gentiles, frequently appear in the scenario. (Encyclopedia Britannica, 2019).

Novena/ nobena: A novena is a spiritual devotion that involves reciting a specific prayer for nine days in a row. Novenas are used in Christianity to ask God for something, to get ready for a feast, or to participate in a significant occasion like a Year of Jubilee. Roman Catholicism is known for its widespread use of novena devotions. In Christianity, the phrase "novena" refers to a spiritual practice that involves reciting a specific prayer for nine days in a row to ask God for something, to get ready for a feast, or to take part in a significant occasion like a Year of Jubilee. Roman Catholicism has a very high prevalence of novena devotions. (Encyclopedia Britannica, 2022)

Tagalog: The Pilipino language, along with English, is derived from Tagalog, a member of the Austronesian (Malayo-Polynesian) language family that is spoken in the Central Philippines. Cebuano, Hiligaynon (Ilongo), and Samar are the Bisayan (Visayan) languages with which it is most closely related. About 14 million people in central Luzon and certain areas of Mindanao are native Tagalog speakers, the second-largest linguistic and cultural group in the Philippines. Another 25 million people speak Pilipino, a language based on Tagalog, as a second language. (Encyclopedia Britannica,2022)

*The Santo Niño de Cebu : (Image of the Child Jesus)*When it comes to its origin, how it got to Cebu, and when it was discovered again after Legazpi's arrival, the picture of the Sto. is well-documented. It is thought to have originated in the region of Flanders, which was a part of Spain under Charles I. During Magellan's expedition, it was carried to the Philippines. On their seventh day in Cebu, as they prepared to baptize Juana, they displayed to her pictures of Our Lady, a lovely picture of the baby Jesus, and a crucifix. She was so moved by their presence that she sought to be baptized and pleaded with them for the wooden Infant Jesus after being overcome with emotion. The next day, Magellan gave his approval for the Infant Jesus to be given to the queen and worn as a remembrance of the Son of God in place of her idols. However, the Holy Child was always referred to devotionally as the Most Holy Name of Jesus, emphasizing his Incarnation. (Order of Saint Augustine, 2019)

Gloria: (Glory) praise of a god or goddess; a state of extreme happiness or satisfaction (Encyclopedia Britannica, 2022)

Santo: holy, divine, sacred, transcendent (Streng,2019)

Rosaryo- Rosary: (Encyclopedia Britannica, 2021)

Banal na Misa – The holy mass (Green, 2022)

Espiritu Santo- Holy Spirit: (Encyclopedia Britannica, 2018)

Diyos- God (Encyclopedia Britannica, 2022)

Hesukristo- Jesus Christ. (Pelikan,2022)

***Credo – *** *creed:* The phrases "creed" and "confession of faith" are occasionally used synonymously, but when used separately, "creed" refers to a concise profession of faith used in public worship or initiation rituals, while "confession of faith" often denotes a lengthier, more comprehensive, and systematic doctrinal proclamation. (Lindbeck,2022)

***Homiliya- homily*:** The homily, or brief sermon, is delivered by the priest and typically focuses on one of the readings or the noteworthy event of the day. The public declaration of faith is then made, which includes reciting the Apostles' Creed or the shorter Nicene Creed. (Encyclopedia Britannica, 2019)

Flores de Mayo- (Flowers of May): The term "Flores," which comes from the Spanish word for "flowers" (Flores), can refer to the whole Flower Festival, which is held in May as a way to worship the Virgin Mary. It is also known as Flores de Mayo, Flores de Maria, or alay (offering). This tradition and celebration began in the Tagalog region (Luzon) when the Immaculate Conception doctrine was declared in 1854 and Mariano Sevilla's translation of the devotional Flores de Maria, also known as The Flowers of Mary or the Beautiful Flowers Offered by Devotees to Mary the Holiest, was published around 1867. The Flores de Mayo is preceded by nine days of prayer (a novena) in honor of the Holy Cross. This festival was brought to the Philippines by the Spaniards and has since assimilated into Filipino customs. (Bayan,2003)

Todos Los Santos – All Saint's day*:* In the Christian church, All Saints' Day, also known as All Hallows' Day, Hallowmas, or the Feast of All Saints, is a day set aside to remember all the church's saints—known and undiscovered—who have gained paradise. Western churches commemorate it on November 1 whereas Eastern churches celebrate it the first Sunday after Pentecost. Typically, the feast is a holy day of obligation for Roman Catholics. (Encyclopedia Britannica,2022)

Table of contents

Image number 1: SHFC-OLMC Cover Photo

Image number 2: Screenshot of the post for Information on attending the Holy Mass

Image number 3: Image screenshot of the streamed online mass in English

Image number 4: Digitized photo of the invitation to the upcoming Simbang Gabi

Image number 5: Digitized Photo of Feast of Sto. Nino (Child Jesus)

Image number 6: Screenshot image of the online streamed Novena to the Our Mother of Perpetual Help

Image 7 : Digitized Photo invitation for the Healing Mass at Saint Joseph Church

Image 8: Digitized Photo invitation for Feast of Flores de Mayo (Flowers of May)

x

1. Introduction

The coronavirus pandemic has compelled people and religious groups and organizations to step up and accelerate their digital activity and increase acceptance of online church service. ([Campbell, 2020](#)). As internet technology has improved and various religious organizations use it to support religious activities, people's interactions with the online world have changed. This thesis addresses the interconnected relationship between religion and the media, particularly the Filipino Catholic Church's use of the social media platform Facebook. I will do a digital ethnographic analysis of the Facebook contents of the page [Sacred Heart Filipino Chaplaincy: Our Lady of Mount Carmel Oslo Chapter (SHFC-OLMC)](#) in Norway. In addition, I go through how using social media is crucial for the Filipino Church in Oslo and see how the desire to be seen and develop a particular kind of online presence is reflected through their Facebook content during the pandemic. For this thesis, I will use the abbreviations SHFC-OLMC and the Filipino Catholic Church to refer to the subject of study. This thesis uses a qualitative method of observation and digital ethnography in the study of religion and new media and drawing from data gathered in the digital ethnography of the Facebook page while connecting it to relevant theories and previous research. I will aim to answer the research questions.

There are two interlinked research questions in this thesis: 1) How does the Facebook page of SHFC-OLMC utilize the social media platform during the pandemic period from December 2021- February 2022? 2) What was the reaction of online viewers to the posts and online streaming of religious rituals? Since the media platforms allow individuals to come together to discuss the central concerns of life, thus, in religion, they serve as a place where people can construct meaning in their spiritual lives. As internet technology has improved and a variety of religious organizations use the internet to support their religious activities, people's interactions with the online world have changed. I will examine the content of the Filipino Catholic Church's Facebook contents, studying the posts, images, and video content through the webcast of the Catholic religious eucharistic mass during the chosen comparative periods to understand how the media portrayal of the rosary, novena, and eucharistic mass has altered when streamed online. According to the information on the Facebook page, the SHFC-Facebook OLMC's page has 844 likes and 1,069 followers as of October 2022, with most of its parishioners being Filipino migrants and immigrants living in Norway. In the visual and content analysis, I look at how the SHFC-OLMC used its Facebook page to reach

out to its congregation in the Pandemic and post-Pandemic periods. Additionally, consider how the online congregation's remarks and reactions on the Facebook posts and religious broadcast illustrate the concepts of belongingness and transcendence. I'll also take note of the language the congregation prefers when they participate in the online Catholic Mass broadcast by writing comments both during and after streaming.

Along with this, I will also observe how the community aspects of both Catholic and Filipino culture are highlighted in the digital ethnography of the content analysis. For the study, I may occasionally need to connect to the Spanish heritage of the Filipino people for the background of the images analyzed. In addition, examine how images of Catholic holidays shared on social media during and after the Pandemic convey the sense of community and connection among Filipinos who attend the SHFC-OLMC church. The research method used is Digital ethnography through Visual and Content Analysis of the social media page SHFC-OLMC. The research strategy for data gathering requires ethnography utilizing the research tools of field notes, photos, videos, observation, and events. Case studies and previous studies on media and online religion are used as the analytical research tool to assess the data and determine how it relates to my thesis. The qualitative content and digital ethnography typically take time to collect and analyze, and the research findings are primarily descriptive or explanatory rather than predictive. I will provide more detail in the Methods Chapter of the thesis.

This thesis joins the series of recent previous studies in Spain (Sabaté Gauxach, Albalad Aiguabella, & Diez Bosch 2021), Poland (Przywara, Adamski, Kiciński, Szewczyk, & Jupowicz-Ginalska et al.,2021), Finland (Kokkonen, 2022), and Norway (Hodøl, 2021), which will be discussed in the literature review of previous studies chapter of the thesis. These recent studies deal with the adjustment and the shift from the physical Church to the digital online Church on the Facebook social media platform, thus, a phenomenon that could be considered by Hjarvard as mediatization of religion. I will also briefly refer to Gunther Kress' (2010) Social Semiotics mode on Multimodality for meaning-making using written texts and images in analyzing some of the attachments as well as Nancy Ammerman's (2003) notion on religious identity narratives in connection with how digital media offers enhanced means of social interaction for digital religious storytelling in shaping religious identities (Campbell,2013).

Moreover, it seems necessary to refer to the theory of the mediatization of religion to comprehend the background of my thesis, as the SHFC-OLMC Church utilizes digital media and the internet during and post-pandemic period to communicate with its congregation. Hjarvard's (2001) discussion on mediatization concerns institutional religion as implying the official religious texts and practices advanced by the priesthood. And also of religious institutions referring explicitly to Islam, Protestantism, and Buddhism as examples of such religions. (Hjarvard, 2011, p.128pp.). Thus, the mediatization theory of Stig Hjarvard analyzes how diverse media technologies affect and form society, culture, and communication. This theory may help to understand how the Church has responded to the new digital media environment in the context of the Facebook page of the Filipino Catholic Church in Oslo during the pandemic. The results of this study's digital ethnography of the SHFC-Facebook OLMC's page, which examines the connection between religion and the media, may support or contradict the conclusions of the previous research mentioned above. Because this thesis is only concerned with the material on the Facebook page of the Filipino Catholic Church in Oslo, this thesis findings cannot be generalized to other online churches.

However, this study is relevant as it may contribute to the study of religions on social media and attempt to present different perspectives on online religion, particularly in Filipino Catholic Churches. The aim to contribute to the theory of the mediatization of religion through the study of the Church's strategy of communication using digital media and the patterns of viewer response and interactions thus represents an ambition to contribute to the theory from the perspective of the migrant church and audience activity. I would argue that producing online content is a crucial means of connecting churches to their congregation, particularly during the pandemic period. The findings of this thesis, however, may also aid our understanding of the phenomena of the Filipino Catholic church in Oslo's presence online and social media use in the contemporary world.

The subject of my thesis study is at the crossroads of media and communication studies and media and religious studies. I will also give a brief overview of existing, relevant research in these domains in the literature review chapter and the theory chapter of the thesis. Hjarvard (2008, 2011,2012,2016), Campbell (2010, 2012) and Lundby's theories discuss the communicative development of sociocultural reality and the significance of diverse media within the mediatization process. I will refer to Robert Orsi's (2005) theory of transcendence and lived experience of sacred presence.

The COVID-19 Pandemic has had a noticeable impact on liturgical life in locked-down countries worldwide. Churches and other places of worship closed in March 2020, forcing people to shift their prayers and worship to the digital space, where online spirituality and live-streamed services emerged. New possibilities and instances of the 'lockdown liturgies' developed on the internet and social media platforms. (Beamish,2021).

Because Christians and other religious communities couldn't gather or do typical religious activities during the lockdown times, the attendees of the liturgical mass allowed inside the Church were limited. During the most challenging weeks of the pandemic, believers turned to the internet to continue their practice because most churches had banned public worship. (Campbell,2020). Digital communities complement physical communities rather than replace them, according to scholars like Campbell (2012) and Helland (2005).

This restriction had a tremendous influence on spiritual lives and practices, resulting in new ecclesiastical practices that changed what it meant to be a member of the Church. During its initial phase, the COVID-19 pandemic significantly impacted the Catholic parishes in Oslo because all their activities, including parish Masses, were moved to the online platform. When the Catholic Diocese in Oslo implemented strict restrictions for religious gatherings, the SHFC-OLMC Oslo also had to comply. Under the Catholic Diocese in Oslo's recommendations and guidelines for the liturgical celebration in the locked-down period, the Filipino Catholic Church took full advantage of social media's potential, thanks to the social distancing necessary to stop the virus's spread. For the benefit of its parishioners, the Filipino Catholic Church also started making steps available to the public online Holy Masses, and Eucharistic adoration, among other things.

The Catholic diocese, via their website and the leader of the SHFC-OLMC encouraged the members of the Filipino Catholic Church congregation who attend the liturgical mass, novenas, and religious activities at St. Joseph church and Saint Olav Cathedral to go to the Facebook page for the live streamed religious practices and other information. The Filipino Catholic Church must adjust to the circumstances to continue performing the sacraments even when there is a limited number of people, or no one is physically present. The Churches were shut down to prevent an outbreak by limiting people's direct interaction with one another. The Filipino Catholic Church's Facebook page, through its posts and streamed religious services, also served as a source of spiritual information since the physical Church

restricted access to the public during the pandemic. The online presence of the Filipino Catholic Church may modify religion in a variety of ways; in this situation, the religious member has the choice of participating in eucharistic liturgy online or physically attending the Church if allowed within the limit on the number of attendees.

As a result of the pandemic, adjustments were made, including the effort to confront the challenges of existing practices through prayers, and individuals that desire to sustain religious fellowship now have no other option but to engage in online worship. On its official social media page, the SHFC-OLMC broadcasts live Masses and other religious events on Fridays and Sundays so parishioners can participate in Holy Mass even in their homes. However, certain Christian traditions do not see online fellowship as legitimate. A written statement titled *"The Church and the Internet"* was published in 2002 by the Roman Catholic Pontifical Council for Social Communication. (Vatican City,2002). The Roman Catholic Church's position on sacramental life online is made plain by asserting in the document that the virtual reality of the internet cannot take the place of human relationships, the sacraments, the liturgy's incarnational actuality, or the gospel's immediate and direct proclamation. In my understanding, this implies that taking part in the liturgy must be in person, face to face, and that a broadcast or live stream of, say, the Eucharist does not take the place of a celebration in which everyone is present together in the church.

The Church and the Internet by the Pontifical Council of Social Communications state that - Many Church services and programs are relevant to the Internet, which includes spreading the gospel, involving either re-evangelization and new evangelization, and the traditional missionary endeavors ad gentes, the catechism and various kinds of schooling, information and news, theology, administration and leadership, and some forms of pastoral care and guidance in faith. However, the sense of a real interpersonal community can only partially be replaced by the virtual reality of the internet. Additionally, it gives the Church a way to reach out to specific demographics, including children, the elderly, individuals with disabilities, those living in distant locations, etc. (Vatican City, 2002, p. 7).

Moreover, Hutchings's (2011) study indicates that Anglican believers make similar judgments as Catholic Councils mentioned above, that people were unwilling to move traditional religious rituals like Eucharist online. Anglican believers argue that religious worship should only be carried out in actual, physical churches to maintain their religious

15

legitimacy. (Hutchings,2011;2019). This issue on the realness of religious experience may be relevant to my thesis and may imply that because a physical body and genuine presence are allegedly absent during the online Holy mass streaming of the SHFC-OLMC, the authenticity of experiences of online worship is not real. Teresa Berger (2019) (2020) responds to this argument by stating that without a body, no digital environment can be accessed, no website can be browsed, and no software can be loaded. Helland (2005) also added that people who participated in the internet broadcast and the priest delivering legal online religious ritual services would most likely be sincere in their intents when it comes to the authenticity concern.

The early research of Campbell (2006, 2007) argued that the Internet was inappropriate for hierarchical structures, such as conventional churches, which have undergone a shift in the Catholic Church's acceptance of online worship as per Pope Benedict XVI. In addition, Campbell and Lövheim (2011), focus on the interaction between offline and online contexts, the compromise between message management, participatory culture ideals, and the discourse opportunities offered by technology may be another issue. And most recently, Campbell and Evolvi's (2020) built a study that focuses on the entanglements between offline and online while also taking into account factors like race, gender, and class. In essence, I think that the shift in how physical offline worship has given way to online religious studies should concentrate on church worship rather than the difficult problem of its inappropriateness. Hence, depending on the circumstance online may no longer be seen as a threat to established systems but rather as a way to customize different areas of life.

However, digital mass authenticity is becoming increasingly accepted within the Catholic Church. Pope Benedict XVI (2013) began referring to the online world as a component of people's daily life in 2013, rather than as a separate, completely virtual world. The Pope added that the media do more than just information sharing; they also serve as a platform for us to share our lives and who we are. The expanding discussion of faith and belief on social media platforms "confirms the significance and applicability of religion in public discourse and the life of society.". (The Vatican,2013). Because they can promote spiritual and human growth, social media is significant, according to Pope Benedict. This is because they establish an environment where individuals can exchange ideas, information, and opinions while also fostering the emergence of fresh connections and communities.

Social networks in the digital age give our generation possibilities for prayer, meditation, and sharing the Bible, especially in the pandemic period.

Throughout my education, a key interest of mine is the wide range of issues on Religion and the new media. I'm curious to observe how digital media is used in the process of how the church, communities, and individuals are changing over time, whether they are renouncing their religion, embracing it, or switching religions. This is one of the things that motivated me to do my thesis. My own experience as a religious individual in the contemporary world has led me to believe that it is beneficial to comprehend how religion is evolving, whether for the better or worse. This also makes it clearer to me that I need to be careful not to overuse critical language or prejudicial study analysis when presenting my findings.

I'm interested in contributing to the field of study since I'm a member of the Filipino Catholic community, which I am studying, and I have first-hand experience with the new reality of digital worship. Regardless of whether the dominance of virtual space is here to stay, an entire generation of people has grown up assuming that whatever they are seeking might be available online. Although the focus of the study is on the Facebook platform page of the SHFC-OLMC, other churches that are dedicated to enhancing the quality of their Facebook pages may also profit practically from the results of the thesis findings. As it may broaden the view of digital religion and the media's participation in it, the thesis may be helpful to both media studies and religious congregations in that regard. My study may be an addition to the few studies found about immigrant online churches in Norway. As a churchgoer, I was curious to observe how the Filipino Catholic Church reacted to the pandemic-induced restrictions on using online live streams on Facebook for religious devotion. Understand how the Filipino Catholic Church's turned to its Facebook page to show its online presence as a response to the previous social distancing laws and lockdowns that restricted Church gatherings.

Given my religious experience and belief, I am an insider to Christianity. I must distinguish academic research and my religious connection from the subject of my study. However, there will always be traces of an author's motivations and standpoints in academic work. Therefore, transparency and reflexivity around my positionality is a key methodological virtue that I strive to achieve. Thus, the analysis and conclusion will be based

on the data gathered during the research process and presented and explained to communicate with readers with the same or a different background than myself. The move from real to digital environments is interesting to see how media technology changes our perceptions of religion and provides it with new meaning. The SHFC-OLMC case study as an example of online faith is important outside of academic circles; I would argue that this study on online faith is relevant in understanding the digital religious activity in worship and spiritual practices of the Filipino Catholic community in Oslo during the pandemic. This thesis is also relevant to people who are active on social media, fellow students interested in the study of online religion, people who, in times of crisis, turn to either offline or online religion for comfort, students taking up religion courses, or Filipinos living in Oslo curious about the shift from the physical to the virtual church of the Filipino Catholic Church.

The benefits of being an insider through the course on my research are that I have immediate access to the subject of my study as I am already a member of the SHFC-OLMC, more straightforward communication with the social media page administrators, I have familiarity with the language used on the Facebook page and its contents which may help in more accurate evaluation of online responses. Although, there is a minimal need for translations of the Tagalog words and brief explanations of religious terms were required. However, the disadvantages are the potential impact of assumptions and prejudices, the lack of desire for impartiality, and reflexivity.

1.1 Background: The SHFC-OLMC

The Oslo Catholic Diocese includes the Sacred Heart Filipino Chaplaincy in its aim of nationwide pastoral care for Filipinos in Norway. The Sacred Heart Filipino Chaplaincy – Our Lady of Mount Carmel Saint Joseph Church and its base congregations in Trondheim have ties to the Saint Olav Cathedral in Oslo. (Catholic Church in Norway, 2022) .

Identity in this thesis is used to mean nationality; I chose to use identity here to refer to the social group of people sharing a common and distinct culture, religion, and language. Lövheim's (Campbell, 2013) concept of identity through digital storytelling has long been a significant component of memory and identity. In addition, Nancy Ammerman's religious identity narratives shape the meaning that is attached to autobiographical stories. In the case of the SHFC-OLMC, they have a keen sense of identity as the Oslo Diocese's Filipino

community is served by the chaplaincy. At the same time, their identity is reflected through the contents of their social media page. As indicated on the Church's information, the Facebook page is a religious organization for the Filipino community in Oslo. I refer ti Filipino Catholicism as how nationality and religion are expressed. As I have observed during the research, the Catholic faith of Filipinos in the SHFC-OLMC congregation is practiced in the diaspora through Catholic masses, holidays, traditions, organizations, and activities.

The Holy rituals held in the Tagalog language in the Catholic Church in Oslo are due to the Second Vatican Council's decision and emphasis on the interaction between the liturgy and culture. In the document Sacrosanctum Concillium, the laypeople are now more conscious of and involved in preserving local culture. Sacrosanctum Concilium in religion is a text on the Sacred Liturgy, released on December 4th, 1963, with the main topic of discussion being how to translate the Catholic mass from Latin into different national languages. In addition to this, Pope John Paul II put inculturation on the agenda, which he defined as the introduction of Christianity to various cultures and their fusion with it. The vernacular could be used during Mass, but Latin was to remain in use. (Vatican, 1964).

Through inculturation, a closer relationship between local and global identity, as well as between national and religious identity, was made possible. (Helland, 2005) . Thus, in the Filipino diaspora, I could see Filipinos striving to exhibit their faith and their identity as Filipinos. I noticed this in the SHFC-OLMC Oslo Chapter, through both my experience as a member of the congregation and the Facebook page and its contents on religious services. The customs of the Filipino Catholics in the SHFC-OLMC parish demonstrate the Roman Catholic Church's diversity and the readiness and capacity to take advantage of opportunities to keep the Filipino religious identity, both of which are reflected in the congregation's head, members, and the Church services. One of the first things I observed during my thesis study in both the St. Olav's Cathedral and St. Joseph Chapel where the SHFC-OLMC is based was the impact the Filipino community had on the English and Tagalog Mass services through their work as ordained priests, nuns, musicians, church workers, Bible text readers, choristers, and church servers. They were distinguished from one another by their prominence and their presence in the Church.

In an overview, just a few posts on the Facebook page before the spring 2020 lockdown. The Facebook internet broadcast of the eucharistic mass celebration on the Filipino Catholic Church began on March 20, 2020, when Oslo's Catholic diocese implemented infection-prevention procedures to comply with the government's limits in the challenging scenario. These restrictions from the diocese included that all social events before and after the celebration of mass must be canceled. As an example, the usual gathering for coffee after mass or the like was no longer permitted. Activities other than mass, including choir rehearsals, talks, retreats, and similar events. The requirement to attend Sunday church has been temporarily removed; Instead, there was a limit on the number of people allowed to physically attend the Liturgical mass. A reservation ticket is also required and people attending should be registered at the ticketing office of the Catholic Church to control the number of people inside the church. Additional measures should also be taken when visiting the church, according to the guidance issued by the Catholic Diocese of Oslo firstly to maintain a distance of two meters between you and other worshipers. Second, shaking hands is prohibited. Third, each holy-water basin must be empty therefore, no holy water is applied. Lastly, Vipps donations are encouraged from the member of the congregation instead of the usual cash offerings.

The SHFC-OLMC publishes only on the Facebook platform for the simultaneous streaming of religious events and rituals held at the St. Olav Catholic Church. However, these live broadcasts are also streamed on the Facebook page and YouTube channel of St. Olav's Cathedral. I'm focusing on the Facebook page for the SHFC-OLMC because it is the relevant platform to acquire the data, I need to answer the research question and analysis.

1.2 The Structure of the Thesis

The study has been broken down into seven segments for clarity and ease of understanding. *Chapter 1* acts as the introduction that comprises the study's purpose, a problem statement, the research question, the study's objectives, the relevance of the study, and the structure of the thesis. Next is *Chapter 2* is a brief literature review of the recent studies on social media and online religion in Spain (2021), Poland (2021), Finland (2022), and Norway (2021). This chapter will also include previous studies of sociologists of religion on the mediatization of religion: The socio-constructivist perspective of the mediatization theory of Stig Hjarvard (2008, 2011,2012,2016) and Knut Lundby(2009) and

the religious-social shaping of technology theory of Heidi Campbell (2010,2012) and mediatization and religion theory of Hjarvard and Mia Lövheim (2012); religious identity development and religious narratives and storytelling by Ammermann (2003), and Online religion as lived religion by Christopher Helland (2005), Robert Orsi's Theory of Transcendence (2006) and Social Semiotics mode on Multimodality for meaning making by Gunther Kress (2020). *Chapter 3* comprises the methods and methodology section that includes the process of planning, and the gathering of data. The criteria for research quality of the data, ethical considerations, and limitations and challenges encountered. *Chapter 4* is for the Visual and Content analysis section of the data collected on the Facebook pages of SHFC-OLMC Oslo Norway Chapter and the data analysis results will be linked to relevant theories on which the conclusion, *Chapter 5,* will be based. Finally, *Chapter 6* will be for the bibliography, and *Chapter 7* for references to the attachments in the thesis.

2 Literature Review Previous Studies

My thesis study of the SHFC-OLMC's online presence on Facebook is similar to that of Przywara, Adamski, Kiciński, Szewczyk, & Jupowicz-Ginalska (2021) on the online Live-Stream Broadcast of the Holy Mass during the period of the COVID-19 Pandemic in Poland. Both the study on the SHFC-OLMC and the churches in Poland, the live streaming of the Holy Mass could be seen as an example of the mediatization of Religion. The media-pastoral research of Pryzywara and her colleagues on Mass online broadcasting in Poland in the early stages of the COVID-19 pandemic showed its dynamic development, as the findings demonstrated how the pandemic-related restrictions accelerated the digitalization and mediatization of the Catholic Church in Poland.

Connecting the said research to my observation on the subject of my thesis, I have noticed that churches have adjusted to the new normal in both case studies. This means that the Churches in Poland and the Filipino Catholic Church in Oslo have reduced their services, limited, or provided alternatives like the use of online technology, a change attributable to the COVID-19 pandemic. In the span of my research, I have noticed that only a minimal number of research have focused on religious services and people's levels of religiosity, compared to the numerous studies that have addressed health and education concerning the pandemic. My

thesis studies how much this global pandemic impacted the Church, its activities, and its members to find out how the Filipino Catholic Church adapted and turned to digital media during the pandemic.

Przywara and her colleagues based their analysis in comparison to 2016 data, wherein just a few parishes have a social media presence. And they found that Facebook and YouTube were the most popular broadcast outlets for Sunday's Eucharist and concluded that the pandemic has mobilized parishes to intensify their presence on social media. (Pryzywara et al., 2021). Although in Poland some parish priests, especially the elderly, could not hfandle the issue of handling the social media presence of their parishes the younger priests or civilian parishioners saved the day in these circumstances. Similarly, there are also efforts exerted by the Filipino Catholic church in Oslo to make sure that their congregations could still participate and see Mass broadcasts online and from the church. This demonstrates the Filipino Catholic Church's sense of duty to and attachment to its congregation. The above-mentioned study on the parishes in Poland shows the incredibly high percentage of Catholic parishes that overcame challenges with technology and competence to stay in touch with their faithful during the pandemic. Although my study is conducted on one Catholic Church in Oslo, there was also a high percentage of effort exerted seen through the increase in activity on their Facebook page (See Appendix A) to stay in touch with their parishioners during the pandemic.

In comparison, in Poland, numerous statewide broadcasts of the liturgy at the time since the liturgical mass was broadcasted via television, radio, and YouTube, nevertheless, each parish made an effort to produce its broadcasts via Facebook. The same challenge has been faced and overcome by the SHFC-OLMC in Oslo which is shown in the increase of activity on their online social media webpage in the analysis section. Although unlike in Poland, the Filipino Catholic Church in Oslo did not have television and radio broadcasts, their Facebook channel was the only means of online broadcast they used. This may be due to the SHFC-OLMC Oslo Chapter's parish size and type of parish, as the Church under study has its base in Trondheim. However, the SHFC-OLMC's broadcast is also streamed on the Facebook and YouTube pages of Saint Olav since it has ties to the Saint Olav Catholic Cathedral. The frequency of Mass broadcasting on the Saint Olav Cathedral's social media pages is higher because the Cathedral is larger and holds masses in different languages, also bishops in the Catholic dioceses in Oslo urged parish priests to broadcast religious services. It is crucial to

consider that the SHFC-OLMC parish was required to begin online broadcasting almost immediately when the restrictions from the Catholic Diocese in Oslo were issued, without prior notice, and with little opportunity for planning. Keeping in mind that the Church encouraged individual participation in the liturgy in pre-pandemic practice is also important.

Pryzywara et al.'s research and my thesis on the broadcasting of religious rituals on Facebook's social media page both analyze how when severe constraints imposed on by the threat to health and life were implemented, a pro-media attitude often prevailed. Strengthening relationships among parishioners was another important aspect. As the case study in Poland demonstrates, for many individuals, being able to see their priests and their church on a computer or smartphone screen was essential. This gave them a far greater feeling of community than watching or listening to a broadcast on the radio or television. However, in the case of SHFC-OLMC Church's case, through their use of the Facebook page, in addition to receiving religious messages, it was also possible for the Church and its online congregation to communicate with each other during the religious broadcast through the comments, or simply support one another after it had concluded.

Moreover, the case study in Spain (2021) conducted between May 2 and June 30, 2020, was at the end of the second phase of the Spanish government's state of alarm. This was done when the dioceses had access to monitoring data regarding COVID-19 response efforts and communication efforts, unlike the case study in Poland (2021), conducted in the first phase of the COVID-19 pandemic. When it came to responding to the Pandemic, Spain employed a variety of platforms, channels, and networks. In contrast to Poland, which combined extensive mass media broadcasts via radio, television, and the Internet with individual parish initiatives to broadcast the Holy Mass online, and the Filipino Catholic Church in Oslo which only used the Facebook platform.

The research of Sabaté Gauxach, Albalad Aiguabella, & Diez Bosch (2021) was an analysis of the Catholic Church's online Response in Spain during the Pandemic. The study shows that since the government's lockdown in March 2020, the Catholic Church in Spain redefined its activities, as all churches and other places of worship have been closed. It also examined how Catholicism, as one of the most firmly established offline groups, revised its communication, coming online in a couple of days. The research is carried out through surveys complemented by in-depth interviews of 70 dioceses that make up the ecclesial map

of Spain. The study points to an effective and prompt response to the pandemic, even though it is challenging to create an accurate map of digital communication among Spanish dioceses due to their heterogeneity: Due to the COVID-19 epidemic, 92.8% of the responding dioceses changed their communication strategy, and 67.2% of these did so in less than a week.   (Sabate- Gauxach et. al.,2021).

Sabate-Gauxach and colleagues covered five main categories of issues in the examination of the Spanish Catholic Church's response: Assisting transversal diocesan programs comes after first attending to the religious needs of believers, then being there for everyone, regardless of their connection with a particular religion, then attending to the media's needs. To achieve these goals, the Catholic Church's used various platforms of channels and networks in combination. These included institutional websites of the dioceses with a particular category to group all the information for COVID-19; YouTube which was used to broadcast masses, prayers, and meditation; Facebook, Twitter, Skype, and other videoconferencing platforms and Instagram. To adjust to the new situation and provide service focused on the five aforementioned aim areas of the Spanish Catholic Church, in support of the community, the media delegations of the dioceses raised their work pace. Daily Masses were streamed online, general messages from the bishops were published in multimedia format, training materials were distributed, and Parish Leaflets were shared online in PDF format, or turned into electronic bulletins, mostly to attend to people who were attending church before the state of alert was announced through newsletters. (Gauxach, et al., 2021).

Although the administrators of the SHFC-OLMC Church in Oslo used limited social media resources through Facebook, it is evident that they also increased their efforts to constant monitoring to adjust to the online presence during the pandemic period and reach out to its congregations. Through constant updates of the social media page informing the congregations of the upcoming religious activities and celebrations, as well as the schedule for the religious broadcast by using digitized pictures, PDF's, memos, and religious posts. With this mode of communication used by the Filipino Catholic Church, it may be relevant o refer to Kress's semiotic resource for meaning construction. According to Gunther Kress (2010), the mode is socially and culturally influenced and examples of modes used in representation and communication include an image, writing, layout, music, gesture, speech, moving picture, soundtrack, and 3D objects. (Kress,2010,p.79). Thus, the Filipino Catholic

Church's use of images, writing or texts, and video broadcast in their posts may be used to produce meaning and to communicate with their congregations. I want to highlight the efforts made by the administration and staff of the Filipino Catholic Church, for the online campaigns created for the Filipino congregation that was encouraged to reach more people. The Church's social media outlet- Facebook established specific protocols through invitation posts to invite and welcome even those who typically did not participate in Church activity. The Church through its Facebook posts also employed motivating themes like the parishioners are not alone, and the Church is listening to its members and other similar expressions through their posts.

Additionally, I would also connect my thesis to the study of Laura Kokkonen ([2022](#)) in Finland when it comes to the Filipino Catholic Church's choice of maintaining a social media presence in modern times. Kokonen's study was an analysis of established churches of the Finnish Orthodox Church and the Evangelical Lutheran Church in Finland. These said Churches maintain active social media accounts, through their Facebook posts, Instagram and Twitter. In terms of other platforms used by Finnish people, WhatsApp and Snapchat are mostly utilized for interpersonal communication, and the fleeting story feature that gained notoriety on Snapchat has now been added to several other platforms. According to the study, even some parishes have accounts on TikTok. [(Kokonen, 2022)](#). This was not the case for my subject of study which only have one active social media account.

In my analysis of the SHFC-OLMC, the Facebook posts gathered were grouped thematically in the study based on the essence. These postings employ language in a variety of ways, including to inform, instruct or teach, and provide examples and devotion. What I found interesting on the Facebook page of SHFC-OLMC analysis, most of the postings on the page were meant to inform, instruct, and for devotions. Devotional postings on the SHFC-OLMC are regarded as an essential component of the church's instruction on how to live as a Christian and as an aspect of the church's actual activity. While doing so, they inevitably provide a setting and justification for individual devotion or the actual practice of digital religion.

The results of Kokonen's (2022) study suggest that providing online material is a vital way for churches to introduce Finns to the Christian legacy by demonstrating how the churches provide a traditional and instructive product that represents a specific form of cultural Christianity. Kokonen's analysis shows that the posts by the churches were mainly tradition-focused because they focused on events in the church year and the Christian life. They highlighted the current Christian festivals taking place during the liturgical year, while also sharing prayers and devotions and giving examples of specific people living their lives in the church. The period of the study only differs because my thesis focuses on the pandemic and post-pandemic period, while the study in Finland discusses the two main churches in Finland's maintenance of a Facebook page within a month between May- July 2020.

In comparison, the findings of Kokonen's study and my thesis suggest that social media ultimately labels churches through social media exposure, interaction, and through the messages that are conveyed. People frequently use a lot of time on social media, thus the SHFC-OLMC's presence in these settings is relevant because people frequently use Facebook. Being active on social media can be advantageous for churches to be noticeable on platforms where people are active. Churches might try to manage the image they want to project about themselves by using sites like Facebook. Thus, producing online material is a crucial means by which the church may maintain contact with its parishioners during the pandemic and post-pandemic period.

Finally, the study in Norway by Hans-Olav Hodøl (2021) entitled *What a Friend We Have in Facebook: Norwegian Christian Churches' Use of Social Media*, analyzes the potential growth in the usage of social media by Norwegian churches and characterizes and discusses their current practices and goals. The leaders of more than 700 Norwegian congregations were surveyed, and it is abundantly obvious from their responses that social media is heavily utilized for tactical ends. The most important discovery is that churches mainly use their social media accounts to advertise church events or broadcast material without engaging in conversation. Instead, they underutilize the opportunity for two-way connections provided by the platforms. Churches are urged to consider their social media presence in terms of three things: information, inspiration, and invitation, according to the Norwegian interdenominational center for Religion and Media. Sharing current events in the church with followers is information; inspiring writings, tales, or testimony are an inspiration; and welcoming individuals to the church and Christian life is an invitation. (Hodøl, 2021).

This conclusion by Hodøl is in line with those of previous empirical investigations mentioned in this thesis, yet as we've seen, it contradicts social media theory, which is based on the premise of a participating culture. Although according to Hodøl, churches claim that their online ministries are growing, it appears that social media is still primarily seen as a means of drawing people to the church rather than a platform for providing services to the general public. In applying Hodøl's study in my thesis, the social media page of the SHFC-OLMC was utilized to its extent during the Covid-19 period as seen by the increased activity on posts on their Facebook page. The Church's efforts in making its presence online are seen and benefit from the use of social media through connectivity. Given that they announce events, activities, or worship services, many of the posts on the SHFC-OLMC Filipino Catholic Church can be viewed as invitational or informative. The Filipino Catholic Church was able to communicate with its congregation.

The allure of the SHFC-OLMC's social media during the pandemic is the ease with which connecting with anyone, either Filipinos living in Oslo Norway, or any place in Norway to gain knowledge, exchange ideas, and share online religious services. Since the SHFC-OLMC is tied to the Saint Olav Catholic Cathedral, online viewers of the Saint Olav Facebook page also can watch the Filipino Catholic Church's religious broadcast. There are also instances that the Filipino Catholic Church uses its Facebook page to cross-promote Saint Olav's other media platforms such as Facebook and YouTube pages, and so enticing users to spend time on those as well. There are, however, several examples of the SHFC-OLMC posts on the Facebook page of a different kind, such as images that integrate Scripture verses. These posts have the potential to inspire or encourage others, which is a great approach to developing a sense of community.

All the research on online churches during COVID reviewed here were surveys that focus on discussions about attending church online and the practice of religion in general at a time when many churches and faith-based organizations had turned to this as their only alternative. The studies that were already mentioned mainly concentrate on the scope and character of parishes' transmission of Holy Mass as well as the urgent response to the abrupt shift to the online church. In addition, the studies address the challenges faced by churches and religious leaders when using the internet, as well as the important considerations that religious organizations and church leaders make when deciding to start an online church. However, there is little emphasis on the online religious ritual of the Holy Mass and the

relational parts of online communication. There is also little emphasis on issues or difficulties the communities and institutions of religion confronting in light of the pandemic, and in light of the compelled shift away from bodily religious activity and toward mediated/digital religious practice, how are religious groups reacting to and/or adapting.

In line with the reviewed case studies in Spain, Poland, Finland, and Norway, my thesis aims to offer perspectives on online religion in the Filipino Catholic Church in Oslo and contribute to the study of religions on social media. There is not much research study about my topic on the online presence of the Filipino Catholic Church in Oslo and its Filipino congregation which is also one reason why I chose to do this research. My thesis emphasizes the ritual and relational aspects of the Filipino Catholic Church's online communication. The Filipino Catholic Church's online presence aim is to develop and maintain relationships with their congregations. My thesis aims to contribute to the existing research from media and communication studies, media and religious studies, and studies within strategic Church online communication.

2.3 Theories

Steve Bruce (2002, 2011), one of the theory's most ardent supporters, situates secularization within the context of modernity. Bruce, however, doesn't go into detail about how the media contributes to modernity. Even José Casanova (1994) disagrees that the media is a structural element of the new public religions, which, in his opinion, challenge some core notions of secularization, such as the commercialization of religion. Similarly, the competing paradigms within the sociology of religion challenge the secularisation theory, Stark and Bainbridge's theory of religious economy (Stark & Iannaccone, 1994; Finke & Iannaccone, 1993), - do not explicitly take the media into account as an independent force of religious transformation. However, both of the conflicting perspectives stress the importance of religious marketization, implicitly referring to the media as one of its vehicles.

As I have mentioned earlier, I think it is necessary to refer to the theory of the mediatization of religion to comprehend the background of my thesis, since the SHFC-OLMC Church makes use of digital media and the internet during and post-pandemic period to communicate with its congregation. Through the work of Stig Hjarvard, media, religion, and culture study was introduced to the application of mediatization theory to analyze religious transformation. Until Hjarvard introduced the concept of the mediatization of religion, it may seem that sociologists of religion were largely indifferent to the media as seen in the previous paragraph. This was however incompatible with the growing media role in religious, and social transformations, and internal religious conversions visible in many religious communities. Thus, the expansion of some religions is measured by the number of believers incited by the skillful use of the media in pastoral and proselyting activities and religious rituals. For example, the poll by Fischer-Nielsen performed in Denmark in 2009 shows that as many as 56% of participants would utilize the Internet to seek solutions to religious concerns, with the pastor and the Bible ranking second and third, respectively. (Hjarvard & Lövheim, 2012, p. 51). As the internet challenged the church as the natural setting for religious engagement, this illustrates how, in some ways, religion is being mediatized.

Similarly, Lövheim's study (Hjarvard et al.,2012) found that among younger Swedes, the media, friends, and school have essentially supplanted the church and family as socialization agents, albeit this is less prominent for organized religious youth than for individual religious and non-religious children. Thus, Fischer – Nielsen's survey and Lövheim's study show that people turn to online sources rather than other sources to fulfill some religious needs. The survey sample shows that media analysis should play a more significant part in contemporary debates about religion to understand the greater public presence and potentially even the increased significance of religion in modern cultures. Thus, the issue of mediatization, or the investigation of how religion is presented in an increasingly mediated society, appears to be crucial. (Hjarvard, et al., 2012).

Most studies on mediatization refer to the Nordic perspectives of Stig Hjarvard's (2008, 2011) mediatization approach on the link between media, religion, and culture. I chose to refer to this approach for theorization during my research because my digital ethnographic study allows for a multimodal examination of the Filipino Catholic Church's religious activities on social media.

Religious studies scholars like Lundby and Campbell have examined Hjarvard's theory on the mediatization of religion and how it has affected religious leaders. Some scholars have concentrated on how mediation could enhance traditional religious authority or change the basis for religious authority. Considering how religion and the media are related as two formerly distinct social organizations, Hjarvard's (2008, 2011) mediatization paradigm was relevant in linking how religious identity may change through the now-dominant online social media. Hjarvard (2008) mentions that spiritual experience in the smartphone age is not constrained to a specific time or place. Modern social networking sites like Facebook, Instagram, and Twitter enable quick communication since the Internet increases involvement in both time and space. Because media logic influences communication form, social interactions' personality, and purpose, as well as the sender, content, and recipients of the communication, these changes are important for religious groups. In the case of my thesis study, Hjarvard's theory of mediatization and Heidi Campbell's (2010, 2012) thesis on how religion and society shape technology are useful as these exemplify the various perspectives on how the media affects religion.

According to the thesis of religious mediatization, religion as a social institution has recently been impacted and dependent on media. Although religious mediatization is not a global phenomenon, media has become a significant and frequent primary source of spiritual knowledge in many countries, according to the theory's first proposition (Hjarvard, 2011). Second, the media has become a source of religious experience by providing religious behaviors, beliefs, and symbols.(Hjarvard, 2011; Lövheim, 2014). Since mediatization involves processes of social change by the media in either form or direction, the SHFC-OLMC's shift from the offline Church into its online presence observed during the pandemic could be an example. The online parishioners could experience transcendental emotions by allowing their emotional responses through their expression of devotion with their comments and reactions during religious broadcasts.

As Heidi Campbell (2010, 2012) indicates, religions, particularly Christianity, are usually regarded as anti-technology owing to an exaggerated clash between religion and modernity, as well as religion and science. Campbell emphasized that the relationship between religion and media technologies is ambiguous, similar to the relationship between religion and science, which has progressed through various stages in Western history, ranging from mutual acceptance and penetrability to rejection and mythical conflicts. On the one

hand, technology allows for new ways to communicate with existing Christians and reach out to new believers. (Campbell, 2010;2012). In analysis, Campbell emphasized that the relationship between religion and technology is difficult and two-way, with the leaders of the Church deciding which aspects of technology to embrace. Certain aspects of religious communities, such as believers' rights to interpret within the interpretive community and their relationship to authority, have a significant impact on the process.

In more recent times, the phrase "digital religion" has been used to refer to some studies that deal with technology and cultural space, particularly in conversations about how online and offline religious domains are blending or blurring. (Campbell, 2012). This may show that hybrid spaces of practice are developing, according to Campbell as offline religious settings and new internet realms converge. Therefore, instead of only examining the digitalization of religion, researchers are instead examining the real contribution the digital is providing to the religious. It is important to remember that digital religion combines elements of offline religion with online culture.

In my understanding, regardless of the social domains under consideration, their social construction alters when it occurs with the assistance of media. We sustain our connections in various ways when we use media, just as we develop other areas of society in different ways when we use media. This has to do with the particularities and specificities of media, namely how they alter communication possibilities.

On the other hand, Hjarvard (2008) proposed that mediatization may be a component of the secularisation process, he defines it as the historical process through which the media have taken over many of the social duties that were formerly provided by religious institutions. Rituals, worship, grieving, and celebration are all social activities that were originally associated with organized religion but have since been adopted by the media and transformed into more or less secular pursuits. Religion is gradually becoming integrated into the framework of the media in terms of institutional control, symbolic content, and individual actions, as a result of the mediatization process. (Hjarvard, 2008, pp. 11-12). In other words, during the message mediation process, religion regularly transforms and adapts to the media-dominated environment. The Internet can also provide opportunities for new types of multi-media communication, particularly audiovisual communication.

The concept that the media is not always a neutral conduit for religious messages is at the heart of the mediatization of religion thesis. In today's media world, religious ideals and institutions must develop to exist. Hjarvard (2016) also argued that the classical Weberian three types of authority, the charismatic, traditional, and rational-legal, still have some validity when it comes to the mediatization of religion. For example, new kinds of charismatic power might reassert themselves through media phenomena such as televangelism. (Hjarvard,2016). However, this implies that the forms of authority must be widened to recognize the new forms of authority generated by the media, which are founded on cultural standards of consensus and popularity. Connecting this to the Filipino Catholic Church's use of the media, particularly the Internet, to attract new members through the use of multimedia content posted on websites. Reflecting on the ways how people keep in touch with the world through relationships, friendships, family, education, and work, and how politics, regulation, and administration are carried out, we will find that practically everything is done nowadays with the use and assistance of technologically based digital communication. As a result of the proliferation of media throughout all areas of society, it would be wrong to continue to think of media as a distinct sphere of society.

The SHFC-OLMC's online presence is a vital component to keeping digitally linked Christian activity during the pandemic period. We may begin to understand how the online space is expanding and its importance by paying attention to the demands of the religious community of the Filipino Catholic Church, the relationships within the Church, narratives of individual and shared experiences, and offline behaviors. Online worship has been a crucial issue for many professionals over the last two decades, including Christian discourse, new media studies, and journalism as per Hutchings. (Hutchings,2011).

By defining online religion and drawing contrasts between it and religion online, Helland (2005) focused on issues of religious identity. Given that there is no boundary between an individual's offline life and experiences and their online life and experiences, and that their religious activities and worldview permeate both contexts, the previously described distinction is crucial to this study (Helland, 2005, p. 12).

One of the major problems that emerge from time to time in various research, such as Campbell and Hutchings', is the possibility that online worship might be used to replicate offline events. Churches currently embrace a wide spectrum of religious traditions and congregate through Facebook, Zoom, chatrooms, forums, blogs, video broadcasts, and social networking sites rather than only in virtual worlds.

According to Hjarvard (2008), one of the biggest changes appears to be the digitalization of social, economic, and communication life, which has sped and increased the mediatization processes of religion by impacting the area of religiousness. He highlights the two-sided process of highly advanced modernity, where the media, on the one hand, develop what is meant by mediatization. as a stand-alone organization with its logic that other social organizations must adapt. On the other hand, interactive media has grown to be an increasingly important part of a wide range of institutions, including politics, the workplace, family, and religion, as more and more activities are conducted through them. (Hjarvard 2008, p. 105). During the pandemic period, the Filipino Church's Facebook page functioned as a source of knowledge and inspiration for spiritual, service, feasts, and personal occasions. Thus it may be helpful to consider applying the notion of the mediatization of religion in my thesis study because the SHFC-OLMC Church used digital media and the internet to reach out to its congregation both during and after the epidemic.

The Filipino Catholic Church's through their online presence suggests that the mediatization of religion taking place in their case could be approached as changed communicative conditions for the Church. As Hjarvard referenced Joshua Meyrowitz and discusses the distinctions of the mediatization of religion in communication media, as conduits and language and environments. (Lundby, 2009, pp.7-8). The metaphor of conduits according to Hjarvard refers to how the media transport content or messages. Thus, in the case of my study, the internet serves as a conduit through the Facebook page platform that provides the SHFC-OLMC as well as the Filipino religious community with religious content. The different media forms that frame the messages and relationships between the sender, content, and receiver are highlighted when media is seen as language. This shows that instead of using the language of the church, the media through the Filipino Church's Facebook page frames religion in discourses of their posts as news, entertainment, religious information, and discussion.

Moreover, religious organizations examine technology before deciding whether to accept or utilize it for the benefit of collaborating with developers to create more consumer gadgets and applications. This is referred to as the religious-social development of technology by Heidi Campbell (2010). It is divided into four stages: religious groups study their core beliefs and practices, appraise technology and negotiate its redesign, and frame technology via a community language that establishes appropriate goals and boundaries for its use. (Campbell,2010, pp. 60-61).   Campbell's theory on religious social-shaping of technology could be reflected in the case of the SHFC-OLMC study, the Filipino Catholic congregation's social media participation. Because the internet has significance in the formation of an individual's identity for religious people who are active on online platforms.

Religion in the media is more than just a reflection of religious realities 'outside' the media. It is also the result of a complicated series of interactions in which the role of religion, as well as specific religious beliefs and behaviors, are both questioned and reasserted in and by the media, while religion itself is transformed by the mere act of being mediated via diverse media. (Hjarvard,2016,p.9). Although Hjarvard regards mediatization as a social trend comparable to globalization or secularization, the core concept of media logic may assist in offsetting Heidi Campbell's emphasis on religious organizations' active action in dealing with technology. Both religious social molding of technology and mediatization highlight various facets of the religion-media connection. Campbell's emphasis on history and values leads us to expect a diverse variety of Christian internet methods that represent the diversity of Christian beliefs and practices across religious traditions and geographical locations. As Hjarvard points out, any spiritual entity that wishes to embrace digital technology must adapt its communication to the medium.

The shift to the online church of religious institutions has drawbacks as well according to Hutchings (2010). Due to the emergence of new online activities including blogging, YouTube, social networking, and Twitter in 2006, Hutchings's study of online religious practices saw major growth.   Only a small portion of internet users engage in online communities, and those who are not yet engaged in Christianity are unlikely to go to a website referred to as an "online church." Online churches frequently draw significant numbers of devoted Christians who create a Christian-focused culture with a worship style that closely resembles their offline heritage. This might put off those whose experiences with offline churches have not been favorable (Hutchings, 2010, p. 74). The addition of

interactivity, personalization, and user-generated material is among the innovations of established models. These are crucial for understanding the transition from webpages with one-way communication to networked online environments that are more participatory and adaptable.

3. Methods and Methodology

Digital Ethnography

I was careful in planning the procedure and data-gathering approaches of my online ethnographic analysis. First and foremost, I must decide what thesis topic and research question I will study and consider what suitable method of data gathering applies to the research. The field site is the Facebook page of the [SHFC-OLMC Oslo Chapter](#) and observation is the main method of conducting the research, I was able to focus on the Filipino Catholic Church's Facebook content and the online viewer's conduct and interactions with one another through comments and reactions. I have been following the Church's Facebook page since 2016 and was introduced to the physical Church through a friend who was an active choir member. Before the data collection on the study took place, informed consent was sought was granted by the page administrator. Since I am already connected to the Filipino Catholic Church through Facebook, there was no need to use a mediator, I was able to reach the page administrator and ask for consent to do research. As a researcher, I must have the necessary equipment to access the field site and it was necessary to prepare myself technologically and physically before collecting the data. Thus, I needed to have a functioning personal computer with the necessary applications for editing and storing data and a mobile phone for backup. The time period under study runs from the pandemic periods from March 2020-March 2021, and the post-pandemic period from December 2021- February 2022. Data collection was conducted within a period of a month, from the third week of September to the last week of October 2022, and comprised of posts, comments, replies, number of shares, and reactions. Accessing the needed data for observing the religious rituals involved a lot of time sitting in front of my computer and my mobile phone and observing and logging and coding the content posts gathered within the target period.

The research method of digital ethnography is the most effective way to collect the information for my research since my study requires me to do an online ethnography to analyze the Facebook social media page of the Filipino Catholic Church in Oslo. The digital ethnography method allows me as a researcher to do a non-participant online ethnography where I can observe the Filipino Catholic community and see how the Filipino Catholic Church managed to reach out to its congregation during the pandemic period through its social media page. It is also a useful approach for me for learning about the interactions between the online Church and the online community.

According to Christine Hine (2010), the method of applying approaches in ethnography to online spaces is by documenting and analyzing how unique cultures may emerge with their norms, values, humor, or distinct identity. (Hine,2020). In addition, Dana Walker (2010) states that the evolution of ethnography will continue with digital ethnographic research. The literature on digital ethnography tends to concentrate on ethnographies of how culture and society change due to new technologies (Walker, 2010). Digital ethnography focuses on how digital media such as video, audio, graphics, or pictures can be used in ethnography (Murthy,2008); Pink added that ethnographic studies on social media platforms, the study of communities and cultures formed by computer-mediated social interaction is subject to digital ethnography, which adapts ethnographic methods for this purpose. (Pink, Horst, Postill, Hjort, Lewis, & Tacchi,2016).

The digital ethnography-type of approach expands the possibilities and allows researchers to understand the subject's behavior better. The digital ethnographic study was conducted on the Filipino Catholic Church's Facebook page which allows me, as a researcher, to examine how the Church and its congregation adapted during the pandemic by shifting the religious community online. And recognize how the SHFC-OLMC community's Filipino character is expressed in its online religious streams —and reflected in the Church members assisting during holy mass, novenas, and praying of the rosary, online viewers participating during broadcasts, and posts on the Facebook page. Considering this, I collected 133 posts in total from the SHFC-OLMC Facebook page, from March 2020 to March 2021 and December 2021 to February 2022. I also observed a total of 72 online streamed religious rituals that consist of the Holy Rosary, Novena, and the Holy Mass. More details will be provided in the content analysis section. Doing so allowed me to access the Catholic online

worshipers in their natural settings and obtain a comprehensive grasp of how they interacted with one another during the online ritual.

I followed the advice of Norman Blaikie and Jan Priest (2019) to acquire information with philosophical "eyes open" and an open mind when attending religious online streams and analyzing my insider knowledge. They contend that social research should look for an explanation for a social problem rather than only describing or confirming it. This means that even while I conduct my research from an insider's vantage point, an introspective glance using my eyes and thoughts may enable me to adopt postures of inquiry rather than expertise. According to her to avoid the pitfalls of insider research, researchers should start their data gathering by presuming they know nothing.

Still, I have a lot to learn about my field of study, despite any prior knowledge I may have about the subject of my study, so I will continue to ask questions and ponder. With my eyes wide open, I can start the research study with an enthusiasm for learning and the desire to comprehend before thinking about the analysis. Instead of partaking in the experience and documenting it myself, I used an observational approach. In this stage of the inquiry, I was interested in observing the online religious behaviors of the Filipino congregation as well as the Church's. Due to my insider perspective, I can understand and connect with how the online Church and Filipino Catholic community interact on social media. I've been going to the Filipino Catholic Church in Oslo for eleven years, so I am familiar with the rituals performed there. But not all Norwegian Filipino Catholic communities are the same, and I do not want to imply that they all are.

The purpose of this chapter's ethnographic digital media approach is to describe, interpret, and analyze the technical aspects of communication activities carried out by the SHFC-OLMC on the Internet in the form of Facebook live video streaming, religious posts, and digital images. Social media posts are used as primary sources, and secondary sources include books, articles, reviews, essays, and other types of written material. The three types of data utilized in social research are primary, secondary, and tertiary. The Primary data were created for this study, through screenshots of religious posts of images and online broadcasts which will be provided in the analysis chapter. The data collection method involved systematically browsing the Church's Facebook page from March 2020 to March 2021 with 61 posts and from December 2021 to February 2022 with 72 posts. The total number of posts

analyzed within this period is 133 posts. When selecting the research site, I chose to analyze the contents of the social media website Facebook since these are commonly used in the digital media age.

I used library resources, physical books, and online resources through Oria, Religion Journal, Jstor, Wiley, and Google Scholar to gather literature relevant to my thesis. I also utilized my personal computer and its software, and my mobile phone to observe and watch the streamed online rituals to collect the data I needed. The field journal taken during the data collection procedure allows for a later recall of the responses and experiences I observed in the one month of data gathering. This was conducted from the last week of September 2022 until the third week of October 2022. The process involved taking down notes in my notebook on the contents of the Facebook page, backtracking from the pandemic period of March 2020-March 2021 and December 2021- February 2022.

I kept a field journal to organize my data which will be provided in the analysis section which included: 1) observation notes that include a preliminary analysis of Facebook posts and comments, 2.) difficulties encountered during the religious broadcast viewing, and 3), a coding log, which categorizes the gathered data and modifications of substantive codes. I used four primary codes to code the data: 1) Online Streamed Rituals, 2) Digitized Photos of Invitations for Devotion, 3) Memos for information, and 4) Religious Posts. At the same time categorize the notes by the number of likes, heart emoticons, shares, comments, and views of each posting on the Facebook page. The dataset's size made it impossible to incorporate all the data, so I chose a few at random to add as attachments to the thesis. As a result, I decided to include 8 significant screenshots and digital photographs that were grabbed from the SHFC-OLMC Facebook page.

For the online religious broadcast streamed online on Fridays and Sundays, I used both my personal computer and my mobile phone to watch the rosary that started at 17:00 every Friday. Followed by the novena at 17:30 and the Tagalog Holy Mass at 18:00 which is held at the St. Joseph Parish or the St. Olav Cathedral. However, the online broadcast for the English and Norwegian Holy Mass on Sundays held at St. Olav Cathedral was no longer available on the SHFC-OLMC Facebook page for the targeted periods. I was not able to observe the Holy Mass in the said language. As I wrote down the number of likes and shares, I also noted the language used by the online viewers while commenting, their reactions

through the emoticons, and their comments during the religious broadcasts of the Holy Mass, novenas, and the praying of the rosary. I also used my mobile phone to take screenshots of relevant online streams, screenshots of digitized photos, memos for announcements, the Facebook profile cover page picture used, and screenshots of the devotional prayer intentions for healing the sick, and religious activities.

I collected the data between the months of late September to the third week of October 2022. Stored the data on my phone, my observation notebook, my personal computer, and an offline USB flash drive. After data collection, I coded the postings of the Facebook content according to the themes, if it is a post for invitation or information, a post for devotion, an announcement memo for upcoming events, or information on Covid restrictions. Afterward, I translated the Tagalog and Norwegian postings into English which will be used to describe the visual and content analysis using Google Translate site. The translated Tagalog terms were defined using Encyclopedia Britannica and Online Dictionary. I will provide a summary of the Tagalog words, translations, and their definitions in the Abbreviations and Terminology section before the Table of contents.

Another source of information I gathered is documents like pdf and memos that are shared and distributed on the SHFC-OLMC Facebook page. That could either give information or offer a topic of discussion within the online community. When it is uploaded to Facebook's Stories feature, digital photos, videos, memes, gifs, and other content can either be submitted with the aim of permanence or hosted for a short period and withdrawn after 24 hours. The latter, however, is difficult to get because it requires me to do constant monitoring for data collection and because this research has a limited time frame. The online observation of the Church's social media page allows me to understand how an online community functions and to get a sense of its atmosphere. Following data collection and analysis, the results will be linked to relevant theories by emphasizing the data in the Facebook page's posts, videos, and digital photos that are included in the Theories related to the Analysis chapter.

3.1 Ethical Considerations

According to Hine's *Ethnography for the Internet* (2020), one of the most challenging sides of doing a digital ethnography study is gaining access to the online community. (Hine,2020). However, as an advantage of being an insider, I was able to gain access since I have been following the Filipino Catholic Church's Facebook page and its contents are public. As a researcher immersed in the online community to conduct digital ethnography, I have a passive role in doing my research. I have also asked for signed informed consent from the page administrator or moderator of the social media page before I pushed through with data gathering. The analysis will be conducted on the publicly available data gathered on the Facebook page. The Facebook page of SHFC-OLMC discussed in the thesis is open to the public and is a part of the church's public communications. The Facebook page's contents describe the communication of the Filipino Catholic Church and contain no information about specific people. Also, the material processing does not harm the user accounts being studied and respects the research subjects. I still submitted a written consent form through email to the Church's page administrator, I explained my role as a researcher and introduced the topic of my research. The signed letter is attached to the end of the thesis for reference.

To utilize the language of the contents of the Filipino Church, the religious terminology, familiarity with the congregation and its customs, etc., access to any social world—in my instance, the SHFC-OLMC church community—is essential, as Blaikie and Priest (2019) explained in Designing Social Research: The Logic of Anticipation. This can result in fresh, unfiltered, and novel findings coming from "behind". When a researcher does study with a group that they are most like in terms of identity, language, and experience, this is referred to as an insider approach. (Blaikie & Priest, 2019).

Being a member of the Filipino Catholic Church community in Oslo has given me the benefit of the insider perspective and access to the community. One important aspect of being an insider is the understanding of concepts and vocabulary use of the subject of my study. However, issues relating to translations of terminologies used can be problematic, which critics may view as tampering with the data which is why I made use of online translation websites which were referenced instead of just expressing my insider understanding of the term. According to George Chryssides (2014), A definition must be precise, not arbitrary, and

possess what one researcher refers to as predictable content and fixed referents. (Chryssides & Geaves,2014, p.77).

Reflexivity is also important according to Hine (2020), with the researcher constantly reflecting on the role of the research process and not just an issue of bias but understanding how knowledge and information and information is produced through interacting with other people. (Hine, 2020). Moreover, my study approach does not necessitate immersion or engagement, but rather a Visual and Content analysis of the Facebook page. I was unseen to my study subject but visible and reachable via e-mail to the social media administrator. The need for a translation is minimal because the selected sources and site page posts are mostly in English and Tagalog oftentimes in Norwegian for the holy mass announcements held in Norwegian. The Tagalog terms about the religious rituals may be included in the research, in this case, I will provide the terms' English translation for better understanding using Google Translate and the definition will be provided using Encyclopedia Britannica and online dictionary. Practical skills are also necessary to understand the complexities and difficulties of issues connected to platform access for research and research ethics on new media. This type of research presents a challenge as a lot of time is required on browsing and observe the Facebook page going back to the specified study period. It will also take time to research the necessary information online and witness the religious rituals broadcast live online.

Also, founding my research on data collection according to Pink et al. (2016) 's study on digital ethnography, I will restrict the information I gather to a combination of field notes, documents, photos, videos, observations, and events. Providing content in various formats, can also enrich the data collection and lead to fascinating comparisons. The popularity of the content in terms of sharing, like, and accessibility is also taken into consideration by the sample of data gathered in this analysis. It would be particularly fascinating to investigate how the sharing, liking, or following of religious content may foster inclusion in the church and what the genuine nature of this relationship is. The fact that this study's sample size was very small, and it was gathered over a short period of time is its limitation. The conclusions I will have will be based on the findings, as is typical of qualitative research and interpreted through a selected theoretical lens, and offer a meaningful interpretation of the phenomenon being studied. That is to say, the explanation in the analysis is backed up and seems to make sense. However, it would be advantageous to extend the results to a larger dataset, or even to quantitative research in related settings, to expand the qualitative study of the thesis topic.

3.2 Criteria for Research Quality

To assess the research quality, reliability, and validity are important. *Reliability* refers to the quality of the empirical data I gathered and the digital ethnographic study procedure I conducted. (Nygaard, 2017). One distinguishing feature of qualitative research is that the researcher is also a type of research instrument that will always have an impact on the research effort. The selection criteria for the Facebook page were based on my interest in the digital transformation of the Catholic Church in Oslo during the pandemic period. Not only did this change have an impact on my life as a Filipino Catholic living in Norway, but it also allowed me and other congregation members to readily access the novena, the rosary, and holy mass whenever we wanted to through the Facebook online broadcast. I also considered the Church's Facebook page's number of followers and the frequency of posts on the platform. This thesis study is a continuation of my mini-thesis project which I conducted on the same subject during my first year of school although the timeline being studied differs.

I'll discuss how my position relates to the study for my master's thesis. I've decided that the insider/outsider problem binary approach will typically not be useful to me as I figure out just how my study should be. *Positionality* is relevant for the quality of the research and research ethics. (The National Committees for Research Ethics Norway, 2016). First, to acknowledge my positionality on my research, I would generally be considered an insider to the Christian religion, being a practicing Catholic member of the subject of study and a Filipino in Norway. This has an impact on the results when I think back on the choices I took during my study and the elements that can be viewed as obstacles given my position as an insider. One way to affect data collecting, along with the research methodology and analysis, is to impact the outcome. However, improving the dependability of the research project could improve the quality of my research study; consequently, transparency and reflexivity are required. Therefore through the field notes and the attached tables and images in the analysis and Appendix section of this thesis, I aimed to be both transparent and impartial in my analysis also by connecting the data gathered to previous research and theories. Transparency entails accounting for the research process by taking down important notes, being open about the phases of my research project, interpretations, and conclusions, and justifying all methodological decisions I made. The necessity of reflecting on the

positionality, the problems experienced, how various things transpired, and how these factors affected the study undertaken.

Given all of these variables, especially my positionality, the research needed to be free of bias and warrant neutrality. There ought to be methodological safeguards in place that dealt with the choice of the data gathering method, the neutrality of the data collected, and the handling of the collected data. As mentioned earlier, a field note was used to keep track of the data collection which was labeled into four categories. The idea is to establish an audit trail, to leave some signs of the process and the decisions made, and to be transparent.

To reflect on how the knowledge produced during the data gathering may be affected by my positionality as an insider, being an insider has several advantages, among them is the familiarity with the language or customs of the subject of my study. I participated in and witnessed online religious services as a member of the Filipino community. Through this immersive method, I was able to assess the digital environment for myself and comprehend the possible benefits and drawbacks of such communication. Even though the language used for the religious activities observed and the sample posts gathered were familiar to me as an insider, for an outsider all this information and terms are unfamiliar to them. Therefore, I provided translations and definitions of Tagalog terms and Catholic practices that I used in the thesis.

The researcher's function as the one who must decide what position to adopt towards the research process and participants, deciding what interaction there will be between the researcher and the researched, must thus be taken into consideration. (Blaikie & Priest, 2019). Thus, in my research, I chose to have a passive role. Because I was a member of the community, I was aware that it was hard to collect data from a typical "scientific" perspective as an impartial observer. I aimed to maintain my impartiality as an observer, especially during the data-gathering procedure, in part because of the research methodology, to prevent a scenario where the researcher's objectives conflict with the interests of the topic being examined.

However, my function as a researcher was established from the beginning to prevent a situation where the interests of the topic being studied, and the purposes of the research collide. I resorted to observation to use ethnographic methods, and I was able to create field notes. This allowed me to maintain my impartiality while doing my internet observation. Further in the analysis, I tried to not rely too much on my personal experiences and instead, if feasible, used the data and field notes to illustrate the Filipino Catholic community and analyze the contents gathered. Only publicly accessible screenshots from the services or posts from the church's social media account are utilized as visual resources.

The quality of the researcher's interpretations and conclusions is referred to as validity. (Nygaard,2017). Thus, Nygaard recommended soliciting input on interpretations during data collection to increase validity, also with the help of the comments and suggestions, and critics during the group seminars and the peer review rubric form provided by my group mates at each meeting. Comparing my data analysis interpretation to past research studies of the use of the media by Churches in Poland, Spain, Norway, and Finland, and to relevant theories could result in comparable interpretations and findings which may assist and increase the quality of my research effort. It is critical to understand that various judgments do not imply that the researcher's conclusion is incorrect. However, it may be the result of some variables, including variations in the study project's methodology, data, analyze the online data. Thus, by analyzing the data I gathered through the previous studies mentioned in the thesis and the scholarly theories which were referred to while analyzing.

3.3 Limitations

The purpose is to comprehend how the SHFC-OLMC utilized Facebook during the pandemic and the way the Church's social media portrays the holy online rituals has changed the essence of the rituals. The data gathered throughout the epidemic will enable analysis in this constrained setting. This is the main limitation of the thesis, combined with the study's brief period. Data collecting for the study was completed in October 2022, and the data gathered were from March 2020 to May 2021 and December 2020 to March 2021.

Another potential limitation is that the study is limited to one online Church, the SHFC-OLMC Church Oslo Chapter site to represent the whole Catholic online Church in Norway. Future research might involve doing several independent assessments of online religious activities in various Catholic parishes across the nation. The main benefit of keeping the study in one place is that analysis can be employed and completed quickly because there will be less need for travel during this period.

Throughout the research, I saved all the data securely in an offline separate USB flash drive. It will be eliminated as soon as this research is through. I want to keep these documents private. I have no plans to disclose my research to any other organizations. Still, the findings will be available inside and outside the MF Norwegian School of Theology and Society.

The next chapter will be the analysis chapter of the thesis. I will be presenting the visual analysis of the attachments provided which were screenshots taken during my observation of the online religious ritual streams. In the visual analysis, I will be describing the image and identifying its elements, such as formal compositional characteristics, color, tone, and a brief background story of the images in connection to the Filipino Catholic tradition. This will be done to connect the sample images to the Filipino religious tradition to further understand the Filipino Catholic Church's posts. The content analysis will also be provided, I will discuss how the religious streamed rituals were presented on the SHFC-OLMC Facebook page. I will also see what the reactions of the Catholic online viewers were while watching, the frequency of posts on the profile, the number of likes, shares, emoticons used, and comments. The summary of the translated Tagalog words was provided in the Abbreviation and Terminologies section before the Table of Contents. Word translations of terms that are in Tagalog will be translated to English by using Google Translate and their definitions were provided using Britannica Encyclopedia and Online Dictionary.

4. Analysis of Facebook (SHFC-OLMC)

The message or information the SHFC-OLMC Church wants to convey to its parishioners via the social network Facebook would have to be reorganized to fit the timeline's platform. The religious groups' attempts at media technology need to be improved by various circumstances. Specific media applications may be more suited to religious traditions than others. Through the comment sections of the video and text posts, viewers' reactions and remarks on the Filipino Catholic Church's Facebook page illustrate religious meaning-making participation with the media. Because of media technology that gives personal meaning and value drawn from users during religious broadcasts, viewers of religious content may perceive themselves as authoritative on what it means to be spiritual. During the pandemic, the SHFC-OLMC utilized the Facebook platform and the normal rituals of the Filipino religious community. The holy masses, celebrations, and praying the Novena and Rosary, were carried out online in a manner that was very similar to being physically present. The Facebook platform became operational, enabling real-time video, picture, and instant content on the SHFC-OLMC Facebook page allowing users to connect and exchange information, mostly through messages, links, videos, and images.

As I have mentioned earlier, the data collection method involved browsing the Church's Facebook page from March 2020 to March 2021 with 61 posts and from December 2021 to February 2022 with 72 posts. The total number of posts analyzed within this period is 133 posts. However, I will only use eight sample attachments for the Visual analysis, including a digitized photo cover of the Facebook page, religious posts using digitized photos with texts for invitations and information, and Screenshot photos of Streamed Holy Mass and Novenas. These attachment images will serve the purpose of the visual analysis and to see how the posts were presented to the online congregation and reflects the Filipino identity of the Church and the reactions of the online viewer. On the SHFC-OLMC Facebook page, the page administrators may write any message without having a limit on the number of characters they can use to express themselves. They can share current religious events, religious images, multimedia, and links to other relevant material with their page followers. The followers, in turn, may express their feelings about the Church's Facebook posts by clicking on emoji or responses like "Like," "Love," "Ha-ha," "Wow," "Angry," or "Sad," or by leaving comments and sharing the content.

4.1. Visual Analysis

This visual study analyzes a total of 8 Facebook images posted locally on the SHFC-OLMC Facebook page to identify how images adopted by the religious organization reflect the aim to disseminate information during the pandemic and post-pandemic period. By analyzing text, image, and color components of the profile image, cover photo, and digitized photo with devotional invitations, this study finds that the images, videos, memos, and text posts served as a mode of communication for the Filipino Catholic Church. The Facebook social media network offers the Filipino Catholic Church numerous chances to communicate visually with its online parishioners.

In the context of Facebook posts of the Filipino Catholic Church, the visual images through digitized photos and videos they share on the social media page may play a similar role in communication as words do. (Gunther Kress, 2010). Thus, the possibilities for meaning-making may vary depending on the mode. Pictures may support a key statement or help set the mood. They can warmly welcome people, provide motivation, offer support, and open a window into the religious community without ever having to write a word. The Church's decision to use its logo as its profile picture and upload photos or videos as part of its regular social media plan to interact with its members is effective. Also, the cover photo, video, or slideshows are the only visuals equally essential to the church's Facebook presence. The finding shows that the SHFC-OLMC uses motivating, relatable, simple visuals that demonstrate being faithful and religious online during the pandemic and post-pandemic period.

Most importantly, using imagery, the Filipino Catholic Church visually explains how its vision and mission align with its Filipino audience. Campbell's religious social shaping of technology theory is referred to in the Filipino Catholic Church's appropriation of media technology(Facebook) for presenting their Catholic belief. (Campbell, 2010,p. 42). The profile photo is a significant Facebook image for the Church because this image on Facebook represents it. With this, the religious meaning-making of the Filipino Catholic Church using the media may be seen in the context of cultural meaning practice as well because the social media Facebook provides the congregation with a primary source of symbols that may be used for religious meaning-making. Also, Lövheim noted (Campbell, 2013), that digital media may provide new ways to create religious identities and this is by enhancing social

engagement as well as self-presentation. Thus, through the use of image 1, the SHFC-OLMC somehow conceptualizes and expresses its identity as a Filipino Catholic Church. In addition, the cover photo, video, or slideshow presents the online Church with a significant chance to have more room to showcase the Filipino Catholic Church's personality and how they present itself. The visual analysis of the Facebook content will include a brief background of the eight sample images I selected and a brief analysis of the theme of the image.

When selecting a Facebook profile image, cover photo, video, and photo postings, it's crucial to keep the Church's audience in mind. The message the Filipino Catholic Church wants to convey to its target audience and how to visually display it should be considered by its administrators. The SHFC-OLMC keeps its profile photo simple by using the Lady of Mount Carmel image and its cover photo to show the Christianization of the Philippines. In 1565, the Spaniards landed to establish the island, the Christianization of the inhabitants, the veneration of the child Jesus and the representation of the Philippines through an image of its National Flag. The uppermost right corner of the cover photo includes two logos- the SHFC-OLMC logo and a photograph with the tagline *Gifted to Give: 500 years of Christianity in the Philippines*. In analysis, the SHFC-OLMC's choice of image 1, to use to serve as the profile picture and cover photo of their Facebook page, may be linked to Hjarvard's (2008) mediatization of religion in terms of the use of media as conduits, and languages. The Filipino Catholic Church's message in the information above could also be a convenient approach to providing important information about the history and religiosity of the Filipino Catholic Church to visitors on the Facebook page. The cover photo image is not overstuffed with text and in my opinion, the message of Christianity's history and Filipino religiosity is conveyed. Thus, considering image 1 as a mode of media conduit of communication draws its ability to influence the magnitude of communicative interactions. (Hjarvard, 2008, p.55).

Image 1: Profile Image and Cover Photo Image From SHFC-OLMC Facebook Page, Retrieved September 20, 2022, from

https://www.facebook.com/sacredheartfilipinochaplaincy

Kress' (2010) concept of "mode," which might apply to any aspect of mediated meaning-making, was primarily interested in two main modes of expression: pictures and words. Thus in my thesis, specific details can be shown in the visual mode quite well. For example, the attached image (Image 1) includes the Profile image of the SHFC-OLMC which is an image of the Lady of Mount Carmel. In the center of the digitized cover photo is child Jesus' figure known as the Santo Niño de Cebu. In brief history according to Pigafetta (2007), Magellan's chronicler, on April 9, 1521, Ferdinand Magellan befriended and persuaded the rulers of Cebu two days after the Portuguese explorer Magellan expedition arrived. By telling them that being a Christian meant being an ally of the world's most powerful sovereign, the Spanish King. The Cover photo also includes the Spanish missionaries baptizing Rajah Humabon, Cebu's ruler, his wife Queen Juana, and around 800 of the forefathers in Cebu as Christians on a Sunday. Rajah Humabon was named Don Carlos after the emperor. The queen was baptized and given the name Juana after the emperor's mother. After Magellan gave the new converts the command to demolish their gods and shrines along the coast, he gifted Juana with a 15-centimeter figure of the child

Jesus, the Santo Nino, to redirect the ancestors' spiritual life to Christianity. Magellan constructed a cross on the left side of the digitized photo at what is now Cebu, Philippines, to commemorate this important milestone in the spread of the Roman Catholic Church. However, the conversion was short-lived when Magellan was killed by Rajah Humabon's nephew Lapu-Lapu. (Pigafetta, 2007, pp.48-50)

The cover image is significant and captures the distinctive character of the SHFC-OLMC Oslo Chapter. Seen on the topmost part of the digitized photo (image 1) is the Philippine Flag, the white triangle on the Flag represents the Filipino people's equality. It has a golden sun and three golden stars to signify the Philippines' three main areas: the northern Luzon group of islands, the southern Visayan group, and Mindanao, the main southern island. The eight sunbeams represented the provinces where the first anti-Spanish insurgency occurred. The rest of the Philippine flag was composed of horizontal blue stripes representing peace and readiness to die for independence, which was put above red to represent valor and courage. (Smith,2018). By adding the Philippine Flag to the Cover photo of the Facebook page, this digited image (image 1) may be viewed as digital media enhancing the self-presentation of SHFC-OLMC's identity as a Filipino Church. (Campbell, 2013).

Moreover, the contents image 1 depicts that the Cross's background shows the scene on Conquistas de las Islas Filipinas or the conquest of the Philippines, an account by an Augustinian friar. Spanish expeditions were sent to the Philippines after Magellan's death in the hope that they would develop into a new and significant source of income. After so many expeditions that were barren of results, there was forty- five years spent in preparation for the next voyage to the islands of the Philippines. Under Miguel Lopez de Legazpi, the Spaniards returned to Cebu forty-four years later. On November 24, 1564, Father Urdaneta and four other members of the St. Augustine religious order joined the Legazpi expedition, which consisted of four ships and 400 men. (Burniol, 2013).

In my opinion, the dual character of Philippine Island colonization seems to have both spiritual and material dimensions, as shown in the cover photo. The neat convergence of the crown agents, colonizers, conquistadors, and waving the Spanish flag on one side and the indigenous people extending their welcome on the other side symbolizes these features. The picture of the colonizers striking a pose and establishing a position beyond the Philippine islands illustrates the material aspect. The spiritual dimension of the conquest is shown with

the Spanish missionary's raising one hand, lifting a host to heaven, and the other pointing to the seas and the ground below and the native people kneeling.

In summary, through the digitized Image 1, the SHFC-OLMC was able to create an online religious identity by presenting history, culture, and icons revered by Filipinos that somehow conceptualize and expresses its identity as a Filipino Catholic Church.

The next attachment (image 2) is a screenshot of the post, a combination of texts for information and a digitized photo dated December 14, 2021.
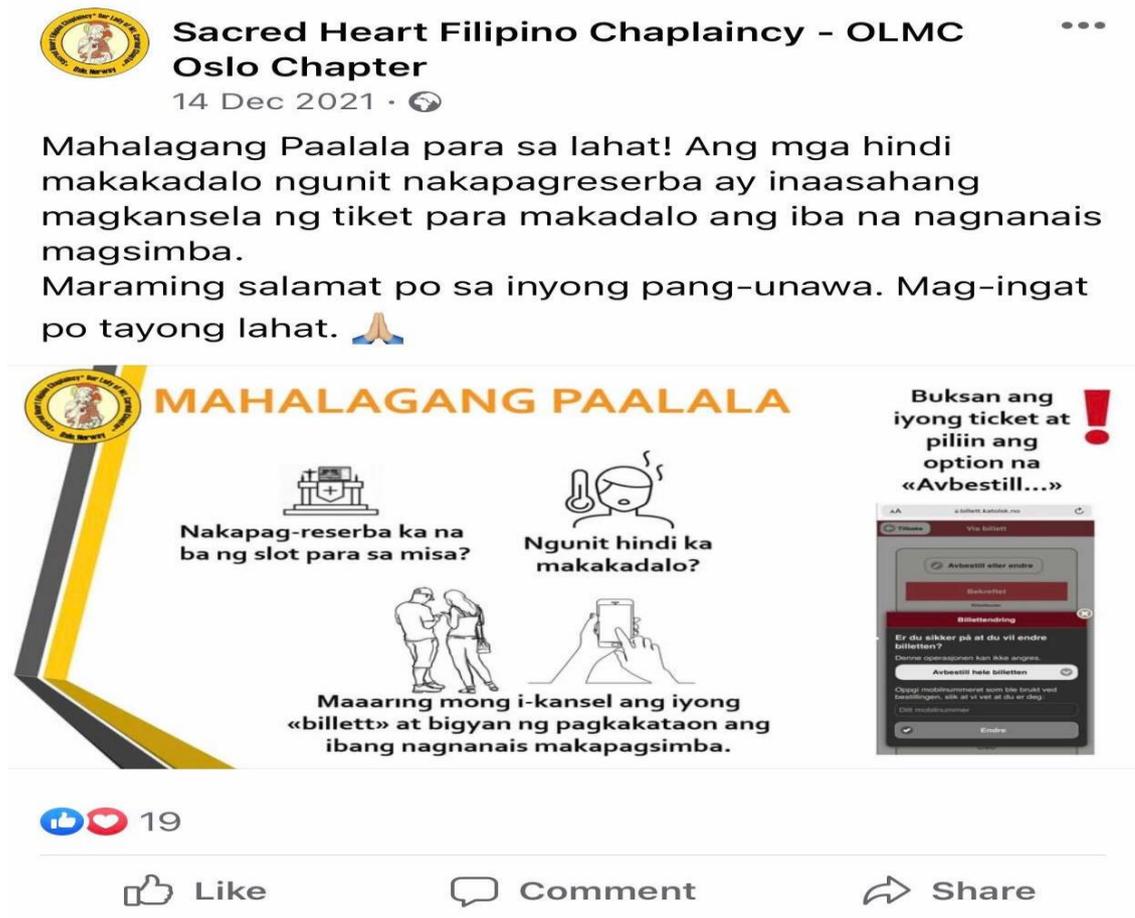
Image 2 screenshot of the post for Information on attending the Holy Mass dated December 14, 2021: Image From SHFC-OLMC Facebook Page, Retrieved October 16, 2022, from https://www.facebook.com/sacredheartfilipinochaplaincy

The post is in the Tagalog language. When translated, it means to serve as a reminder to all those who have registered for a slot on the evening Mass and are unable to come and are expected to cancel ahead of time to allow others to attend. This post instructs people attending the Holy Mass to take precautions for the Covid 19 pandemic. It also includes instructions on how to cancel the reserved slot for the physical attendance of the Holy Mass. This post is an example of the Church's Facebook post under memo posts for information. The post also shows the total likes and heart emoticons gathered from the viewers was a total of 19. In a religious setting, the Church's disseminating information that drives the target audience's desire from a broad interest to a more focused intent is vital to give the viewers detailed information on something they should take advantage of.

I would compare this sample post on the Facebook of SHFC-OLMC to how the Spanish Catholic Church through Gauxach et al.'s study (2021) adjusted to the new situation to provide service and support to the community. Although masses were streamed twice a week, during the pandemic the general messages from the bishops as well as the local parish were published in multimedia format. These were shared online in memo format (image 2) or turned into electronic bulletins posted by the Church's main doors and shared online mostly to attend to the limited number of people attending church.

The third attachment image is a screenshot of the streamed Holy Mass in English held at Saint Olav Cathedral, dated Sunday, December 19, 2021.
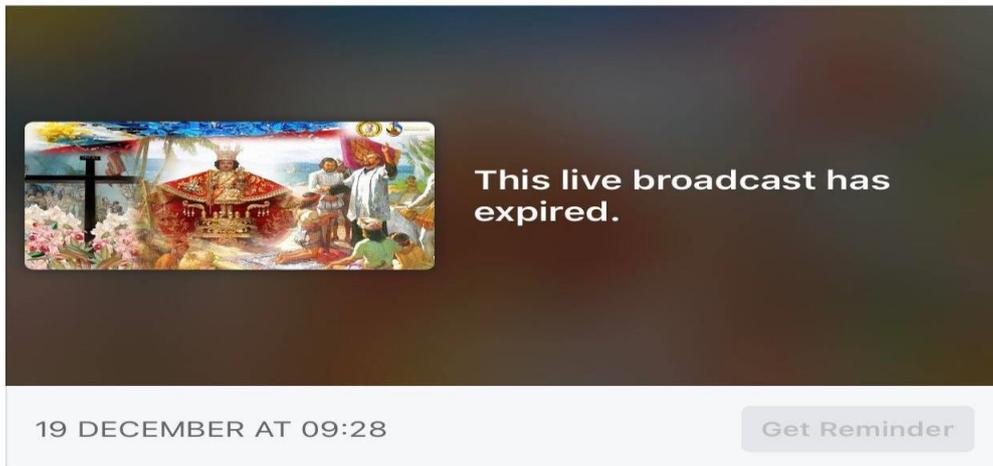
Image 3: Streamed Online mass in English: Image From Sacred Heart Filipino Chaplaincy Facebook Page, Retrieved October 16, 2022, from https://www.facebook.com/sacredheartfilipinochaplaincy

Attachment Image 3 shows the screenshot of the English live Mass held at St. Olav Cathedral posted on the SHFC-OLMC Facebook website on December 19, 2022. However, as shown in the screenshot, the live broadcast has expired, thus resulting in my failure to observe all the streamed holy Mass broadcasts in English on that date. However, there was one of the holy masses in English that was still available, these were the mass for the fifth day of the simbang gabi (evening mass). The image also shows in the post's caption that it is possible to give donations to the Church through Vipps and Bank account while the Holy Mass is streamed. Through this, the Church can easily collect donations and raise money for worthwhile causes by using online contribution platforms.

This type of post for invitation used by the SHFC-OLMC may be compared to how churches in Norway mostly utilize their social media profiles to promote events or broadcast content without conversing with users. (Hodøl, 2021). Unlike other Churches in Norway that

underutilize the platforms' provision of two-way connections as Hodøl's study shows, the subject of my thesis however Filipino Catholic Church uses these posts as an opportunity to reach out. Thus, the SHFC-OLMC utilizes its social media page as a tool to be visible to its members during the pandemic unlike the other Churches in Norway studied by Hødol that sees their social media presence in terms of three things: information, inspiration, and invitation. Using Kress' (2010) meaning-making through the use of multimodality, this type of post (image 3) uses two modes that join forces in "modal ensembles" to communicate the Church's information. (Kress, 2010,p.28).

The following attachment (image 4) is a digitized photo of an invitation to the upcoming Simbang Gabi, or the evening Mass, a Filipino tradition of Mass celebration 9 days before Christmas. This type of post belongs to the invitation for devotion posts on the Filipino Catholic Church's Facebook page.
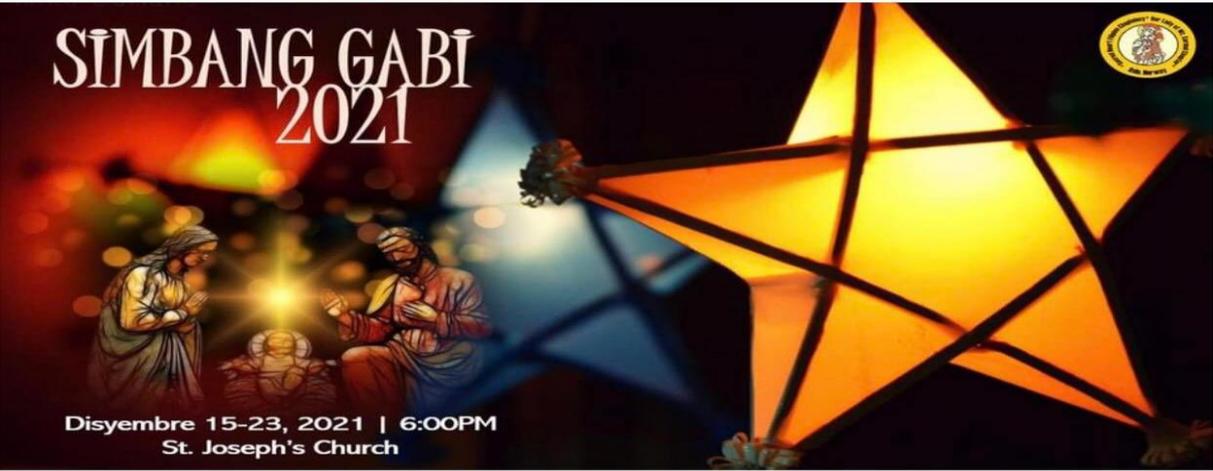
Image 4: Digitized photo of the invitation to the upcoming Simbang Gabi: Image From Sacred Heart Filipino Chaplaincy Facebook Page, Retrieved October 16, 2022, from https://www.facebook.com/sacredheartfilipinochaplaincy

The SHFC-OLMC's use of digitized photos for the invitations to upcoming festivities during the pandemic may be linked to Helland's (2005) online religion as lived religion when reflecting on how the Filipino Catholic Church's presence as an online religion during the pandemic allowed its congregation the opportunity to participate in the religious rituals online. In addition, Campbell's (2010) religious social-shaping of technology is also reflected in how different media messages in the form of Memo's digitized photos, blogs, and streamed videos are used to create and mediate religious meanings in the Filipino Catholic congregation's individuals' lives. (Campbell, 2010, p. 42). It appeared that Attachment image 4 is a digitized photo posted on the 12th of December 2021, it shows that it is an invitation for a devotion post encouraging others to attend. The Tagalog texts mean that everyone is invited for the upcoming 9 days of Simbang Gabi starting from Wednesday the 15th until the 23rd of December at 18.00 at St. Joseph Church.

When Spain introduced Catholicism in 1521, the Philippines became the only country in Southeast Asia to convert to Christianity. Spain has had a considerable influence on the nation ever since, as shown by the celebration of Misa de Gallo. Simbang Gabi, a series of Church services, begins nine days before Christmas. After these early morning services, the Misa de Gallo, or last Christmas mass, starts at midnight. Simbang Gabi is one of the most continuous and well-known Filipino traditions in the Philippines. (The Roman Catholic Archdiocese of Manila, 2003).

The evening mass for nine days before Christmas was celebrated with a different theme each night. The devotional post gathered a combination of 11 likes and heart emoticons with 2 comments and 6 shares from the viewers. On the left side of the photo is the Nativity scene which accounts for Jesus' birth. In the image, the Christmas star was highlighted. This is the star that appeared when Jesus was born in which angels welcome shepherds keeping an eye on their flocks and guiding them to the side of the young King Jesus, who is sleeping in a manger. Young Mary and Joseph are seen kneeling before the child Jesus.

The digitized photo also shows the traditional Parol or the Christmas lantern that symbolizes the star when the child Jesus was born. A parol is also spelled paról or Parul and derived from the Spanish word Farol, which means lantern, a decorative lantern used as a Christmas decoration in the Philippines. Candles, oil lamps, or carbide lamps are commonly used to illuminate parols, which are originally made of bamboo and Japanese paper. (Wikipedia,2022)

Lynn Schofield Clark and Jill Dierberg (Campbell, 2013,p.147) emphasized that storytelling has long been a significant component of memory and identity in addition to Lövheim's concept of identity. In using digital means to create and distribute religious tales, religious identities thereby perform a particular form of self that is enacted concerning others. Therefore, as people and religious organizations reflect on their narratives and can also collectively reflect what it means to assume a religious identity in a particular setting, digital media contribute to trends in the personalization of religion. Thus in the case of the image, the birth of Jesus is reflected. In addition, the intersection of two different types of stories—autobiographical tales about who we are as people and tales of religious customs, sacred figures, shared experiences, and religious institutions—leads to our religious identity narratives, according to Nancy Ammerman (2003). These religious institutions help to shape the significance we attach to our autobiographical tales. This religious narrative may be seen portrayed through the attached digitized image posts of the SHFC-OLMC as examples. The thesis study presented here briefly explored how the Filipino Catholic Church relayed its religious identity storytelling digitally through its Facebook content.

In my observation, many online viewers expressed their gratitude towards the Church during the broadcast for making virtual masses more accessible and for providing a sense of normalcy during the pandemic. This type of invitation for devotion posts is another example that can be compared to Hodøl's study of the Norwegian Churches. In a Church setting, the call for action can entail encouraging the online viewers to attend the religious services online or if possible in the Church and even getting them interested in a Church ministry. It could also involve exchanging church-related stories to strengthen bonds among members of the congregation. The text that accompanied the digital images on Facebook devotional invitation posts explained the nature of the service and which nearby Church facility will be used. Also, some texts asked the reader to remark directly beneath the image and share their own

experiences. There were a lot of comments and likes on these posts, which is an unusually high number of reactions.

The next attachment (image 5) is a digitized photo of the invitation to the Feast of Santo Niño de Cebú, which will be held at Saint Olav Cathedral.

Image 5: Digitized Photo of Feast of Santo Niño de Cebú: Image From Sacred Heart Filipino Chaplaincy Facebook Page, Retrieved October 16, 2022, from
https://www.facebook.com/sacredheartfilipinochaplaincy

According to Lövheim (Campbell, 2013), digital media provide new ways to create religious identities. They do so via enhancing social engagement as well as self-presentation. Thus, through digital texts and religious images revered by Filipino Catholics, like (Image 5), the SHFC-OLMC somehow conceptualizes and expresses its identity as a Filipino Catholic Church. According to Lövheim, developing one's sense of identity involves learning to understand the significance of everyday circumstances and how they relate to oneself. (Campbell, 2013,p.42). The reactions of other people, which either support or refute the individual's assumed viewpoint, determine whether or not the person can carry out their goals. Thus, the intent to create a Filipino Catholic Church identity is seen reflected in the Facebook posts of the SHFC-OLMC.

Image 5 is a digitized photo post of an announcement of the upcoming Santo Niño de Cebú festivities that will be held at St. Olav Cathedral on January 22, 2022. The digitized photo also includes an invitation to watch the Holy Mass Feast of the Santo Niño from the Facebook live stream of the Sacred Heart Filipino Chaplaincy- OLMC. The vibrant color of the photo layout gives out a festive look. The Senor Santo Niño de Cebú is a representation or symbol of the Child Jesus, Trinity, who acts as a "patron" or "intercessor" between God and Man and as a "protector of man" in his capacity as patron of Cebu, or as "protector" of Cebu. The Sto. Santo Niño (Holy Child) festival is one of the most popular expressions of Filipino religiosity. (Order of Saint Augustine, 2019).

As an example of digitized religious storytelling, the digitized photo (image 5) above shows the revered image of the child Jesus. Also, it has the text, *Viva Pit Señor*, in prayer, reciting "VIVA PIT SENYOR" aloud has this meaning. This post uses text and image as the mode in the meaning-making may also be linked to Kress's (2010) multimodal semiotic approach to communication to deliver the Church's message of invitation. The words in Bold italic letters are comparable to praying aloud while looking up at God and pleading with Him to hear your requests. Essentially, "viva" is a Spanish word that means "hail" or "hurrah." The phrase "viva" can be used to indicate encouragement or support. Its literal meaning is "to live." It means to applaud Jesus, our Lord, and Holy Child when you exclaim Viva Señor Santo Niño aloud. PIT is an abbreviation for "sangpit," a Cebuano phrase that means to speak out aloud to someone or God with a specific purpose. Concerning the Cebuano meaning of sangpit, there is no exact translation for this word. The closest approximation is probably "appeal," which refers to making an urgent plea. The Spanish word for "Lord" is "Senyor" or "Señor". (Order of Saint Augustine, 2019). In analysis, these words are expressions of prayer. Although brief, it is full of faith and purpose. Thus, through this religious narrative as Ammermann (2003) mentioned, the Filipino congregation could accept an invitation to engage in prayer as a community of God's children.

The next attachment (image 6) is a screenshot of the online streamed Novena to the Mother of Perpetual Help held at St. Joseph Cathedral.

Image 6: Screenshot of the Novena to the Our Mother of Perpetual Help online stream:
Image From Sacred Heart Filipino Chaplaincy Facebook Page, Retrieved October 16, 2022,
from https://www.facebook.com/sacredheartfilipinochaplaincy

Another example of a digital religious narrative (Ammerman, 2003) post of the SHFC-OLMC is image 6. This digital story is expressed through live video broadcast, however, for this thesis I have provided a screenshot of the broadcast of Our Mother of Perpetual Help Novena for analysis. In addition, the observed novena was a combination of two or more modes of communication using audio, video, and text to communicate its invitation to join for devotion to its audience. The image shows the image of Our Lady of Perpetual Help painting at the altar and the solemnity of the streamed ritual is reflected through the dim lights and the presence of lighted candles by the side. The altar is also adorned with rose flowers. The Perpetual Help Novena consists of prayers, litanies, and songs addressed to Mary under the title Our Mother of Perpetual Help. The Novena is held every Friday after the praying of the Rosary at 17:00 and before the Holy Mass starts at 18:00.

The emphasis on moderate forms of practice is clear in Novena texts, which are, after the icon, the second-most effective means of disseminating devotion. Novenas are tools for educating devotees about the fundamentals of the Catholic faith and the reading of social concerns following Catholic teachings, in addition to being fixed formulas for prayer. (Sapitula, 2014).

Hjarvard (2008) uses Meyrowitz's distinction between media as conduits of communication, thus through the religious broadcast conducted by the SHFC-OLMC, media may become a source of imagery and texts about spiritualism and religion during the pandemic period. (Hjarvard,2018,p.47). Media through the religious broadcast may also be served as language as the streamed videos may mold religious imagination following the teachings of the Church. And finally media as cultural environment as the social media Facebook page during the pandemic has temporarily replaced the functions of the physical Church. Thus, through the online streamed novenas, rosary, and holy mass, the social media page of the SHFC-OLMC provided both moral and spiritual guidance to the Filipino congregation during the pandemic lockdown of Churches in Oslo.

As an example of a conduit of communication, image 6 includes the information that the Novena was held on the second Friday, January 21, 2022. In Eastern tradition, the digitized photo also depicts the image of the Catholics revered as the Lady of Perpetual Help, also known as Theotokos of the Passion. The image is depicting Mary the Mother of Jesus cradling the infant Jesus with both hands. In the top corner of the image, Angel Gabriel is seen holding a cross and nails, and the child Jesus is gazing at the angel. However, in the upper left corner, Archangel Michael is seen holding a spear, crown of thorns, and sponge covered in wine. The way Jesus grips his mother's hand conveys his fear and Mary's consolation. The archangels are seen holding the Passion instruments as if they were awards or gifts. Theotokos is comforting Jesus by grasping his hands while also holding him out to us. (OrthodoxWiki, 2009). This devotional post may also reflect the transforming role of the media, in this study the Facebook social media when it comes to the Church settings in terms of extension of Church communication, and substitution of non-mediated religious activities.

The next attachment (image 7) is a digitized photo of the invitation to the Healing Mass at Saint Joseph's Church. The image also highlights in its posts that the Catholic Church is now open to the public for the Mass on Friday, February 11, 2022.

Image 7: Digitized Photo invitation for the Healing Mass at Saint Joseph Church:
Image From Sacred Heart Filipino Chaplaincy Facebook Page, Retrieved October 16, 2022,
from https://www.facebook.com/sacredheartfilipinochaplaincy

Attachment image 7 above is a religious post that is a combination of a digitized photo and texts of the invitation for devotion and information for the healing Mass which will be celebrated Friday, February 11, 2022, at 18:00 at the Saint Joseph Church. These posts of the Filipino Catholic Church reflect Helland's (2005) online religion as lived religion in a way that through the comment sections posting prayers and requesting prayers may be seen as a form of online religion. (Helland,2005,p.2). As seen in the photo the information that the Church is now open since the start of February and physical attendance during Holy Mass is possible. The post of the SHFC-OLMC on Facebook encourages everyone who needs special healing graces to join in the celebration of the Mass to turn to the Blessed Mother and beg for her intercession. It is important to note that in the invitation for devotion posts, the online congregation participates in the online connection through the comment section and at the same time continues to receive information.

The Anointing of the Sick will be administered by several priests present. During this month, the Church's online live streaming of the Holy Mass has stopped. The information on the post is also about the Novena at the Divine Mercy chaplet and the rosary to Our Lady of Lourdes before the Holy Mass.

This post is an attempt to make virtual connections with sacred sites more authentic, like the Lourdes grotto in France as depicted on the digitized image and the online broadcast of religious rituals more genuine. Through the comment sections of the religious Facebook post, virtual pilgrims may be able to submit a healing prayer petition. The posts gathered a combination of 12 likes and heart emoticons and is shared 4 times on Facebook by the members of the congregation. Some commenters posted public prayer requests like "pray for me for my upcoming exams, prayer for healing, prayer for safe travels and prayer for peace". (Helland, 2005, p. 7). Those who posted the examples of prayer request seems to have genuine intent of asking for online prayer and support. In combination with the text post, the digitized image also includes information on the healing Mass schedule and where it will take place.

The background story behind the image photo used is the feast day of the Our Lady of Lourdes, one of the most well-known Marian apparitions that took place in southern France. The year 1858 marks the beginning of the Our Lady of Lourdes' contemporary significance. Bernadette Soubirous, then 14 years old, experienced multiple visions of the Virgin Mary at the neighboring Massabielle grotto from February 11 to July 16. In 1862, Our Lady of Lourdes veneration was permitted after Pope Pius IX deemed the visions to be genuine. Following Bernadette's revelation of the hidden spring in the grotto, Lourdes gained notoriety as a significant destination for pilgrims. (Encyclopedia Britannica,2017; 2023).

The next attachment (Image 8) is a digitized photo of an invitation to the Feast of Flores de Mayo on the 23rd of May which was posted on the 18th of May 2020 .

Image 8: Digitized Photo invitation for Feast of Flores de Maria / Flores de Mayo on May 23, 2020. Image From Sacred Heart Filipino Chaplaincy Facebook Page, Retrieved October 16, 2022, from https://www.facebook.com/sacredheartfilipinochaplaincy

This particular post may be considered an example of how media is used through the posts of the Filipino Catholic Church in developing an online religious identity, (Campbell, 2013). What I mean by this is how online representations of Filipino Catholic traditions and identity were reflected through the religious invitational post (image 8). The information sharing taking place through the digitized photo of an invitation for the Mass celebration of the feast of Flores de Mayo may be considered done in the process mentioned by Ammermann (2003) as digital storytelling.

The post contains text information in the photo itself, an invitation for the feast of May Flowers which is also known as Flores de Maria that will be held at St. Olav Cathedral. Since the covid 19 restrictions were still observed, the traditional dinner gathering after the Mass will not be held. The digitized photo invitation is designed with a black background decorated with pink flowers to symbolize the festivity and the white text contains an

invitation for devotion for the feast of Our Lady of Fatima which is celebrated on the 13 of May.

In the Philippines, the month of May is marked by Flores de Mayo ("May flowers") celebrations. Children make floral gifts and deliver them to their Churches in the afternoon. Girls dressed in traditional attire parade around towns and villages while their family and friends sing Hail Marys. On May 31, there will be fiestas all around. (The Free Dictionary,2010).

The background story for the Marian feast in 1917, the Virgin Mary made six appearances to three rural youngsters close to the settlement of Fátima, Portugal. This is known as Our Lady of Fátima in Roman Catholicism. Millions of devout people have visited the location of the woman, known as Our Lady of Fátima, since that revelation. In 1930, the Fátima incidents received formal approval from the Roman Catholic Church as being credible. Our Lady of Fátima allegedly revealed three secrets to three shepherd children during her 1917 encounters with them and continuously urged them to pray the rosary for global peace. Although two of the messages were made public in the 1940s and widely believed to have predicted the conclusion of World War I, the start of World War II, and the rise and collapse of communism, the third letter was kept a secret by the Vatican, giving birth to several interpretations. Pope John Paul II publicly credited Our Lady of Fátima for saving his life when it was revealed in May 2000 that the third message was the Virgin Mary's vision of the assassination attempt on May 13, 1981. (Encyclopaedia Britannica, 2022).

The sample images provided in the visual analysis aimed to focus on the connection between the Filipino online congregation and how the Filipino Catholic Church expressed and enact its religious identity in an online setting through its social media Facebook page. Thus, in sum, the media through the SHFC-OLMC's Facebook posts of digitized images and online broadcasts of religious rituals not only enhanced the possibility of an individually practiced religion for its members during the pandemic but was also able to showcase its religious Filipino identity in the contemporary digital society.

4.2 Content Analysis

Mediatization has created opportunities for transmitting religious teachings from traditional Churches to their online followers. What I found interesting in this study is how the relationship between religion and digital media increased as more religious activity went online during the pandemic. Through the shift from the traditional liturgy in the physical Church to online worship, the sacred digital spaces have created a creative way to rethink Catholic Church activities and challenged the Church's ability to provide religious services online to its congregations. The SHFC-OLMC's strategic communication in fulfilling its mission of continuing the 500 years of Philippine Christianity, is about information, persuasion, and relationships with its congregation. However, the Church under study appears to prioritize the first of these factors.

I would highlight three possible connections and relevance of Stig Hjarvard's (2008) mediatization theory with the findings of my thesis study. First, the thesis study of the Filipino Catholic Church in Oslo may be considered an example of mediatized religion. According to Hjarvard's mediatization theory, religion has gotten more mediatized, which contends that this has happened in modern society. Thus, in the context of the thesis study of the Filipino Catholic Church in Oslo's use of its Facebook page as a platform for holding religious services and providing aid during the pandemic study is an example of the mediatization of religion.

Second, is the media logic (Lundby, 2009, p.7pp.), according to Hjarvard, the logic, culture, and practices of digital media have their unique effects on how people interact with one another and behave in the modern digital media environment. Thus, the Filipino Catholic Church in Oslo's Facebook page can be used as the subject of a digital ethnography study to examine how the logic of digital media has influenced the Church's communication strategy and how it engages and interacts with its followers on the social media platform. Using the online social media platform of Facebook, the Filipino Catholic Church in Oslo utilized digital media to develop new types of religious expression and advance religious beliefs. In addition, digital culture makes new religious experiences, including online religious rituals and virtual prayer communities.

Lastly, Hjarvard's mediatization of religion theory relates to my thesis study on digital culture (Hjarvard, 2008) since the mediatization theory stresses the formation of new digital cultures or the social activities that are molded by digital media technology. One example of these contemporary digital cultures relevant to my study is the social media culture, which means that with the popularity of social media sites like Facebook, Twitter, Instagram, and TikTok, new ways of interacting with others have emerged that are now an essential part of many people's daily life. Thus, in the context of the Filipino Catholic Church, their use of the digital media Facebook page and communication technologies during the pandemic period may be seen as creating a new form of digital culture. This is characterized by the digital mediation of religious practices, thus transforming the way religion is practiced and experienced. In general, mediatization theory emphasizes the significance of digital media in forming our social practices and cultures as well as the necessity of evaluating its effects on society critically.

According to Campbell (2013), religion online must be considered when examining social media, "digital religion" refers to religious expression and practice carried out online. This refers to how religion is practiced and expressed online, but also how digital media and spaces are influencing and being influenced by religious activity. (Campbell, 2013, p.1 pp). The Internet, which offers a wide range of channels and techniques for disseminating digitalized content, is directly linked to religion in the digital age. Connecting this to my thesis study, my understanding is that religious organizations like the Sacred Heart Filipino Chaplaincy – Our Lady of Mount Carmel Oslo Chapter are digitized through social media. This acknowledges how established religious rituals and practices are being reformulated online. Thus, it is vital to note that the digitalization of the religious rituals of the Filipino Catholic Church might result in a new understanding of religion that is based on unique perceptions and encounters with the meaning-mediation capabilities of digital technology.

In addition, the significant type of content on the SHFC-OLMC social media posts is the visual images, with digitized photos because it more than doubles Facebook post engagement. However, photos do not always effectively communicate concepts when used alone; it is frequently preferable to combine the image with supplementary text to form a multimodal message (Kress, 2010), which the SHFC-OLMC has been doing. Although the image posts enhance the Church's message's recognition and attractiveness, it is frequently crucial that the accompanying text links the image and provides cues as to how the image

should be perceived. Most of the upcoming services that were advertised on the Facebook page used images with text describing the activity as an instance of targeted advertising for the religious activities, it is reasonable to suppose that church members will have a heightened desire for the online occasion. The above-mentioned parish has significant followers on its Facebook page at the time of this study. The Sacred Heart Filipino Chaplaincy- Our Lady of Mount Carmel Oslo Chapter with 1038 total followers and 1000 likes. Due to the internet's integration into our daily lives, including our spiritual or religious practices, the border between online and offline has grown increasingly unclear. Since my thesis study is on the social media platform page of the SHFC-OLMC Filipino Catholic Church, thus it is vital to refer to Campbell's digital religion when researching online religion social media.

This thesis looks at how the Church is adjusting to the use of digital media and how this is affecting its community and religious activities. The research could look at how Filipino Catholic organizations use Facebook to interact with their followers and publicize religious events, such as eucharistic mass, and prayer, as well as other religious observances. The language and imagery used in these posts, as well as other aspects of the content, were studied to learn more about how the Church is transforming conventional religious practices for use in modern media. Overall, Campbell's work on digital religion may relate to a digital ethnographic analysis of the Facebook posts made by the Filipino Catholic Church in Oslo to provide us with a thorough picture of how digital media has changed religious communities and practices.

Thus, in the context of the SHFC-OLMC's decision to broadcast religious rituals online through their Facebook page during the pandemic period until the post-pandemic period shows how the internet has expanded and connected offline religious activity, such as liturgical rituals performed in Churches, with online religious activity. The thesis findings indicate how religion and the church interact with digital media and how new media may influence and transform spirituality and faith.

The Filipino Catholic Church's language, the way it interacts with the faithful and its parishioners, and even how it conceptualizes time and space are all potentially impacted by the use of the internet through the Facebook platform as a religious social-shaping medium. (Campbell,2010). In addition, in applying Hjarvard's (2008) reference on Meyrowitz that the serves media as conduits of communication to my thesis, the media used here is the Facebook social media platform. (Hjarvard, 2008). It is crucial to consider how Facebook's role as a conduit affects the message when using Meyrowitz and Hjarvard's theory of media as conduits, languages, and environments in the context of my thesis study on the SHFC-Facebook OLMC's page that promotes online streaming of religious rituals and events. When I refer to the Facebook platform as conduits, this is about how the platform gives the possibility to move symbols and messages from the SHFC-OLMC Filipino Church as senders to its online parishioners as receivers. It also means that among many other forms of messages, Facebook social media also distribute religious images. It is also vital to consider the process used to decide which postings appear in a parishioner's newsfeed first.

When it comes to Hjarvard's reference to the idea of the media as languages call attention to the numerous ways that the media shape the interaction between sender, content, and receiver. Focusing on the ways that media institutions and systems support and structure human connection and communication. Facebook as a platform shows all information in a straightforward direction and users often engage with the content on mobile devices while they are on the go. Facebook's role as a conduit for language is shown as a representation of the rules and usage patterns that the congregation of Filipino Church's online users anticipates in posts. It is logical to expect that the SHFC-OLMC attempts to follow the social media rationale and the practice that seems to work best as they aim to reach as wide Filipino Catholics in Norway. The message is affected by the media platform chosen, thus the Filipino Catholic Church should think carefully about which media outlets to employ to further their communication objectives. Even so, for the time being, the only means of media communication they utilize is the Facebook social media platform.

In terms of religion, Hjarvard (2008) contends that mediatization alters religion itself, and Knut Lundy (2013) supports this position by arguing that the use of technological media in communication has an impact on both the message and the practice of communication. However, Fischer-Nielsen (2012) argues that because Hjarvard focuses mainly on media as social institutions, his observations do not easily translate to cases in which organizations develop their content and, to some part, manage its delivery. Yet, even though organizational internet communication and the institutional approach are slightly different, there is still something to be learned from the mediatization theory because new actors like Google and Facebook restrict the methods by which how communication takes place. (Hjarvard & Lövheim, 2012,p.50). Thus, the argument of Fisher-Nielsen, on mediatization theory could be applied to my thesis wherein the religious organization- the SHFC-OLMC- themselves serve as the producers of the content that they share and deliver on their social media platform.

Although possibly reaches a larger audience, it is more difficult to engage people on a screen with the online streamed rituals of the Filipino Catholic Church in Oslo. They won't receive the same type of input that a live audience can provide, and even if a text chat is offered, it still won't be the same. The internet broadcast of the eucharistic Mass celebration on Facebook has expanded since March 2020, when Oslo's Catholic diocese implemented preventative measures against the COVID-19 pandemic to comply with the government's regulations in an extremely difficult situation. The SHFC-OLMC publishes on two platforms: online Facebook streaming for liturgical Masses, and events are streamed on both the SHFC-OLMC Facebook page and the St. Olav Catholic Church Facebook and YouTube page channel at the same time. My primary attention, though, is on the Facebook page. I acquired an overview of the online streaming of the Eucharistic Holy Mass narrowed down from the pandemic locked down period from March 2020- May 2021 and in the post-pandemic period December 2021 to March for the content analysis of the SHFC-OLMC Facebook page. The Facebook page has been active since October 29, 2014. Concerning the bio-information of the SHFC-OLMC Facebook page, the "About" tab states that the page is a Filipino community. For the information, and purpose of the page the Church created a description of the group as a religious organization and provided an email address as contact information.

As seen in the videos observed, St. Olav Catholic Church hosts the English and Norwegian Mass, which are streamed on the SHFC-OLMC Facebook page while Saint Joseph Church holds the Tagalog Mass broadcast. Although gathering demographic statistics on followers and watchers of online rituals is difficult, it is linguistically possible to assume that most commentators are native Filipinos. Tagalog and English are spoken by second-generation Filipino-Norwegian migrants and immigrants. The results of the thesis describe how the Filipino Catholic Church engages its audiences in the Facebook social stream. Likes, heart emoticons, shares, views, and online stream comments are among the metrics I used in the analysis.

In an overview of the Facebook page, all posts are mainly in English and Tagalog, but Norwegian is also used for necessary posts. According to the announcements posted through the social media page, it is possible to physically attend Church on Fridays and Sundays provided that the attendees have reserved a slot for tickets and registered at [Billetter til katolske Gudstjenester.](#) There is a need to register online or list the name and mobile number in the attendance sheet at the entrance. From March 20 to November 2021, the Church can accommodate up to 50 persons during the liturgical events and 10- 20 persons for December to January until February. It was not possible to attend Church due to stricter restrictions Covid 19. During this lockdown period from February 2021 to May 2021, the Church service was limited to online streaming on the Facebook page of SHFC-OLMC and St. Olav Catholic Church Facebook and the YouTube channel. Several invitation posts are posted three days a week in text combinations and pictures of religious images inviting everyone to the Tagalog Novena at 05.30 p.m. and Tagalog Mass on Friday, September 4, 2020, at St Olav's Church.

It seems that due to the restrictions implemented during the pandemic period, the Filipino Catholic church reserved this relational feature for offline settings until after the pandemic passed. The findings of the thesis show that the SHFC-OLMC engages in interaction with its Facebook followers to a limited extent during the pandemic period and waited until all restrictions are lifted to offer fellowship services. The overall impression based on the study is that it seems reasonable to look at this as an untapped potential when it comes to forming relationships with the audience during the pandemic period. In the summer of 2021, the Filipino Catholic Church in Oslo cautiously reopened its doors to allow a limited number of people to attend religious services if they follow tight social distance guidelines and other precautions to prevent the coronavirus from spreading. Some want to continue

participating in the digital liturgy as a representation of the new normal, but others preferred to return to attending religious services inside Church. However, the SHFC-OLMC maintained its limited numbers of people allowed to attend the Church's service, and the need to register for a slot to attend the holy mass physically was still observed until the end of February. The end of February 2022 was the last day that the SHFC-OLMC conducted streamed religious rituals on their Facebook page.

As would be expected through a Church communication channel, the SHFC-OLMC Church made standard announcements that acted as a way of disseminating information. These posts mostly served as invitations to watch videos or to learn more about upcoming events. These digitized photos, memos, and religious posts served as informative announcements for approaching events or broadcasts. From March 2020 to March 2021, most of the posts I found on the Facebook page are invitations, advertisements, religious events, images of St. Joseph Church and St. Olav Church, and specific activities. The theme of the Facebook photos posted during the period depends on the week's celebration and the religious themes celebrated for the month. The color of the pictures posted along with the texts and biblical passages varied if the event was a festive or silent commemoration. The post's themes used during the Lenten season were the spiritual preparation for Easter, Lent's topic, which is embodied by the three spiritual disciplines of prayer, fasting, and almsgiving. Every year on Ash Wednesday. Particularly celebrations of the Lenten season, Virgin Festivities in September, and the Christmas season. As a result of the restrictions, there has been an increase in activity on the Facebook page.

With regards to the reactions of the online congregation viewing the Church's Facebook posts, despite not being prayers, the other posts in the discussion thread in the comment section during the online broadcast of religious rituals may also be viewed as examples of online religion. (Helland, 2005). Because they were sincere expressions of religious practices and beliefs that were posted in a forum with other people. Even though they weren't individually praying, they were nonetheless having a religious conversation about legitimate issues of faith.

Pandemic Period Posts	Likes	Heart emoticons	Comments	Shares
March 2020	39	19	5	9
April 2020	17	8	0	0
May 2020	29	46	20	7
June 2020	0	0	0	0
July 2020	0	0	0	0
August 2020	2	8	0	3
September 2020	2	2	0	6
October 2020	4	3	0	8
November 2020	7	0	0	0
December 2020	40	31	0	14
January 2021	35	22	2	12
February 2021	27	19	0	14
March 2021	6	0	0	2
Total	208	158	27	75
Monthly Average	17,3	15,8	9	10

Table 1. Shows the monthly total of Likes, Emoticons, Comments, and Shares of the Posts on the Sacred Heart Filipino Chaplaincy- Our Lady of Mt. Carmel Facebook Page during the Pandemic period

Table 1 shows the reactions of the online viewers to the posts found on the SHFC-OLMC Facebook page during the Pandemic period from March 2020 to March 2021. The number of reactions of members is shown by the number of Likes accumulated monthly on the posts. Also, the heart emoticon was utilized in addition to writing comments for the viewers to express their reactions. The table also showed how many times the posts were shared in total for each month. In analysis, the total Likes on the Facebook posts from March 2020 to March 2021 is 208 which averaged 17,3 likes per post in each month. However, the heart emoticons on the posts were 158 for the pandemic period with an average of 15,8 heart emoticons clicked per post.

The Filipino Congregations comments on the posts from March 2020 to March 2021 totaled 27 and an average of 9 comments per post monthly. Lastly, the number of shares of the posts totaled 75 during the pandemic period and an average of 10 each month. As seen in the Table in March 2020, there was a total of 72 reactions, this was mostly on the announcement for information posts on the protective measures against Covid 19. The comments on May 2020 were on Friday, the third week of the Easter post. The comments on January 2021 were on the Invitation post for the Santo Niño (Child Jesus) Feast. I would also note that during June and July, there was no activity on the Facebook page due to the implementation of the heightened restrictions on Covid 19 wherein all offices, schools, shopping centers, and religious buildings were closed.

Post-Pandemic	Likes	Heart Emoticon	Comments	Shares	Views
December 2021	477	453	140	128	3793
January 2022	228	229	62	65	748
February 2022	18	2	0	5	0
Total	723	684	202	198	4541

Ave.Monthly	15,9	15,1	4,6	4,2	126,4

Table 2. Shows the monthly total of Likes, Emoticons, Comments, Shares, and Views of the Posts on the Sacred Heart Filipino Chaplaincy- Our Lady of Mt. Carmel Facebook Page during the Post-Pandemic period

The data collected in the post-pandemic period from December 2021-February 2022 shows that in December 2020 the total likes on all the content posted is 477 with an average of 15,9 likes for 30 days having 54 likes as the highest recorded the first stream of the Simbang Gabi's (evening mass) first day. The heart reactions however totaled 453 with an average of 15,1 and 54 hearts as the highest recorded heart reaction. When it comes to the comments sections, the total number of comments for December totaled 140 with an average of 4,6, and 25 comments recorded as the highest. The number of shares of the video streaming totaled 128 with an average of 4,2 and 14 as the highest number of shares. The number of views on the live streaming of the online rituals totaled 3,793 with an average of 126,4 for 30 days and 414 recorded views as the highest. The total number of posts analyzed in the period of Match 2020- March 2021 is 61 posts. While from December 2021 to February 2022, there are 72 posts in total. The overall total of the posts in the period studied is 133 posts.

Moreover, the findings on the contents posted in February dropped. The SHFC-OLMC Church has stopped the live online broadcast of the Eucharist because the Church has opened and there are no longer restrictions on the number of Church attendees. The page only contains once-a-week posts and a total of four posts in the whole month. The total accumulated likes were 18 with an average of 4,5 per post. The heart reaction recorded was only two for the whole month and only 5 times sharing of the post. The findings in this analysis were only taken mostly digitized photos and streamed online Tagalog Mass broadcast that was held at St. Joseph Church. The Norwegian and English Mass broadcast data which were held at Saint Olav Cathedral were not possible to take due to the unavailability of the live broadcast.

The video broadcast on the Facebook page, the holy rosary, and novena are frequently aired at 17:00, followed by the transmission of the Tagalog Mass at 18:00, held at Saint Joseph Church. Every Sunday, the English and Norwegian Masses are broadcast live from Saint Olav Catholic Church. Following up on each online Mass, I noted that during the lockdown period from March 2020 to March 2021, each video for the Tagalog Holy Mass alone received 15 reactions, 20 comments, and ten shares on average. For an overview of the total number of streamed rituals and viewers' reactions, refer to Appendix A. The Filipino Catholic Church's religious importance, the advertising of its religious services through a well-publicized Facebook page, and constant reminders of invitations to view the live streaming are all potential factors in these viewers' reactions. Online viewers contribute prayers and messages even before the eucharistic ceremony begins. The increase in the online audience/ viewers and religious activities on the Facebook page could be considered looking at the time of the Church year, in terms of major Christian events, Easter and Christmas have passed. For an overview of the total number of posts that were analyzed within the pandemic period of March 2020 to March 2021 and the post-pandemic period of December 2021 to February 2022, refer to Appendix B. In totality, there were 65 posts in the pandemic period and 72 posts in the post-pandemic period.

4.2.1 Online Streamed Rituals

As I have mentioned in Chapter 3, I used four primary codes to code the data: 1) *Online Streamed Rituals*, 2) *Digitized Photos of Invitations for Devotion*, 3) *Memos for information*, and 4) *Religious Posts*. The first code is the posts for the *Online streamed rituals* which consist of the *Holy Mass* held in three languages, Tagalog, English, and Norwegian. The praying of the *Rosary* and the *Novena* is held in English and Tagalog. The second code is for the *Digitized photos of invitations for Devotion,* composed of the text's posts or digitized photos with text posts with the purpose to invite the member of the congregations to attend the Rosary, Novena, Holy Mass, and other festivities either in the online streamed videos or participate in the limited physical attendance in the Church. The third code is the *Memos for information*, these refer to the pdf posts, blog links, and memos giving information about the coronavirus restrictions when attending the limited capacity holy mass observation. Memos were also posted for announcements for the holy mass sponsors, guest priests, and information for participant registration slots on the Catholic Diocese of Oslo website. The

fourth code is for *religious posts*, which consists of either just religious text posts and also digitized photos with bible verses.

There were a total of 72 Streamed online rituals analyzed from the pandemic period from March 2020 to March 2021 and the post-pandemic period from December 2021 (24) to February 2022 (48). These streamed rituals consisted of the Novena prayers and Rosary before the Tagalog Holy Mass on Fridays. These streamed rituals held in Tagalog were mostly available while the Holy Mass videos held in English and Norwegian on Sundays were mostly already expired and no longer available for viewing.

The findings of the thesis analysis show that the SHFC-OLMC's message through their Facebook posts was generally tradition-centered because the churches posted mainly about events that occurred during the liturgical year. They also included prayers and devotions and mass for the souls of the departed as well as healing of the sick. The Filipino Catholic Church highlighted the current religious festivals that were taking place during the pandemic period and the post-pandemic through Facebook online posts. I found out that in this study, and the previous studies mentioned in this thesis, particularly the studies in the Churches in Finland by Kokonen (2022), Spain by Gauxach (2021), and Norway by Hodøl (2021) language is used primarily to provide information, instruction, devotions, and illustrations of church life throughout these postings. Just like the SHFC-OLMC, Finnish churches, like their Norwegian counterpart, focus primarily on informing and promoting activities, events, and worship services.

Since the epidemic prompted many individuals to change how the Church administers the sacraments, the use of social media has been encouraged even by Pope Benedict XVI as a way to interact with the faithful. As Przywara's (2021) study on Poland demonstrates, social media offers the church a fresh opportunity to carry out the Church's intentions of continuing proselytizing throughout the pandemic. Thus, the decision of the Filipino Catholic Church in Oslo to increase the Church's use of their social media Facebook platform during the epidemic is a useful approach to staying in touch with the faithful despite the restrictions in personal interactions that the pandemic brought us.

4. 2.2 Holy Mass

The Catholic religious services on Fridays and Sundays were often held in St. Olav Cathedral and St. Joseph Church buildings before the corona pandemic. There are often religious multimedia events with the use of music, and lighting, and the Priest's sermons are sometimes supplemented by PowerPoint displays for assistance in the response of the mass attendees. The practice of live broadcasting sermons is not new, yet at the same time, services conducted before and following corona-time may clearly be distinguished here. It has been a sudden transition for Catholics who are used to the physical aspects of attending Mass, such as kneeling, making the sign of peace, and, most significantly, receiving Holy Communion. Hutchings (2011) mentioned that theologians have different views on whether one may participate in a Mass fully, consciously, and actively if they are viewing it online on Facebook. Before the pandemic, these online religious activities were primarily utilized to complement offline religious experiences rather than to replace them.

The online mass streamed on the SHFC-OLMC Facebook page as mentioned before is limited to Norwegian, English held at St. Olav's Cathedral, and Tagalog mass held at St. Joseph Church. However, the Holy mass held in Spanish, Polish, and Vietnamese was not streamed on the SHFC-OLMC page although they are also held at St. Olav's Church and St. Joseph Church. In my observation, the online viewers were mostly reacting to the English and Tagalog Mass broadcast. Some Spanish words are still prevalent in Tagalog, as observed during the Tagalog Mass broadcast, where phrases like Gloria (glory) and Santo (holy) are frequently used. More words in Spanish observed during the streamed online broadcast of the rosaryo/rosary, nobena/novena, and banal na misa / holy mass that has a Filipino counterpart include Espiritu Santo (Holy Spirit), Diyos (God), Hesukristo (Jesus Christ), credo (creed), and homiliya (homily). Moreover, Spanish names are used for liturgical events such as Misa de Gallo/Simbang gabi (evening mass), Noche Buena (Christmas Eve festivity, Santo Niño / Santo Niño de Cebu (Holy Child Jesus), and Flores de Mayo (Flowers of May).

In my opinion, from the perspective of making sure everyone in the Mass attends, the virtual setting may be even more effective in promoting participation than the physical setting. In other words, each time a participant prays or speaks, the entire virtual congregation is directly and equally affected. Hearing the priest during a physical mass can be challenging, especially if the congregation is seated far from the altar and the Mass is quite large. Each participant might hear the priest in the virtual setting and respond appropriately. People were unable to respond to the priest in a way that the congregation could hear in more remote settings in the past, such as when Mass is broadcast on television. Thus, in the broadcast of the mass by the Filipino Catholic Chuch, each member of the congregation may reply in the virtual environment by typing a response. This demonstrates that some level of structural unity is possible in the virtual environment that is at least comparable to what is possible in the actual environment.

People leave the mundane world behind when they enter the church and arrive in a setting that is as close to heaven as the world can offer. The Catholic church thus offers its members an immersive experience that the smartphone cannot rival before a liturgy even begins. The ritual then begins with one of the most potent acts that humans have ever performed, singing together. It takes more than simply words to communicate. We can learn more from the Priest's attitude and body language than we can from just listening to them speak through online streaming. We are thereby engaging in the most basic kind of human communication when we physically listen to the priest read a passage from the Bible rather than by merely engaging in the holy mass broadcast.

As observed on the online live stream of the Tagalog holy mass, there is a dynamic choir that sings charismatic songs, they sing in English and Tagalog. Because of the unavailability of the Norwegian and English live-streamed mass on the Facebook page that was held at Saint Olav Cathedral, I was unable to observe the said videos. Because the Facebook platform allows users to view the online mass anytime they want, click pause and resume viewing or pick some aspects of the ritual they would prefer to see. It shows that the users have more influence or freedom to view the online mass, which could be a positive thing because they can access it anytime. This possibility to choose empowers the Facebook user by allowing them to view the rosary and online mass from start to finish or choose which part of the ritual to consider listening to and repeating only what interests them and exclude what feels uninteresting to them. This feature gives the online viewer more power by allowing

them to watch the online rituals from start to finish or to pick and choose which portions of the ritual they wish to listen to and repeat, eliminating those they find dull.

The online viewer also has the choice and freedom to watch the rosary, novena, and online Mass whenever they are available, regardless of whether they receive a broadcast notification. Eucharistic communion, which has been replaced with spiritual communion, is the only element lacking from online mass celebrations. According to the comments, some viewers may feel empty since they are unable to receive the Lord's body. Only a few devout people were physically able to attend Church due to the restrictions. Even partaking in a digital activity can have real-world consequences for individuals. They have yet to extract any monetary value from it. As a result, spiritual connection and prayer have taken the place of the need for Eucharistic bread at communion. The shift to an individualized communication style, as well as the fact that many Christians choose to write their prayers at Mass rather than talk with their companions, may all contribute to the religious ritual's individualistic usage.

I would argue that as a way of reacting to the online Church's posts, and streamed rituals broadcast the online viewers of the live broadcast of the holy mass use online features like the comment section, reaction buttons, and emojis to communicate emotionally charged moments when attending worship services. As a result, some of the traditional power relations between worshipers as well as performative parts of Christianity are transferred into the digital realm. Digital platforms can impose restrictions on religious rituals, but the Church and its congregation find creative ways to get around these limitations by repurposing the digital instruments at their disposal to express their spirituality and build close bonds with other worshipers via online broadcast.

The Eucharistic prayer is prayed or heard at the present Roman Catholic mass, and this provides a potent illustration of the ecclesial communion that extends beyond actual co-presence. I'm referring to the communion of saints that the Eucharistic prayer embodies. As part of the ecclesial communion being done when praying, we not only mention saints but also the pope and the local bishop, who stand in for the global and local Churches even though they are not physically present. A community's sick or elderly members can still participate in celebrations even though they are unable to attend Church, and the community's surviving and deceased members can be remembered in our prayers. (Berger, 2019).

Even before the eucharistic service begins, the online viewers write their comments as prayers and prayer intentions. The rosary and the mass last up to 3 hours. In my analysis, the people who write their prayers in the comment section either participate in the online mass service, comment on prayers, and worship songs or reply with an Amen. The viewers also used emoticons to react to posts, pictures, and videos on the Facebook page. The users who access the Mass on Facebook feel a direct link with the divine, with Jesus, the holy spirit. Also, Christians refer to Mary, the mother of Jesus, or the people who believe, in the queen, and the lady, whom Christians implore to protect them from the epidemic, forgiveness of sin, and even death. Thus, the relationship with "the mother" implies transcendence.

From the perspective of communication, if we consider faith and religion to be a means of connecting individuals to God, then we must acknowledge that this connection happens within religious communities. The sacraments, which are a physical representation of an unseen grace, play a significant part in this spiritual oneness. For this reason, the priests in the Filipino Catholic Church functions as the minister of sacraments and serve as a middleman in this exchange during the religious online streams. Although the Church argued before that sacraments cannot be performed in cyberspace, the experience of the pandemic has forced its teaching to place a greater emphasis than before on spiritual means of direct communication between individuals and God. By presenting religious practices going place in the here and now, in the actual Church with which the viewer/participant feels linked, broadcasts surely facilitate spiritual communion with God and the praying group. It should be highlighted that there is another component to this communication process, including those who deal with the technical aspects of transmission, Internet service providers, camera operators, etc. Giving technical, and professional support to the event's organizers will therefore be essential to a good assessment of the scope of the Holy Mass's broadcast in the SHFC-OLMC Oslo Chapter.

4.2.3 Observed Streamed Rosary and Novena

In my observation, the streamed Rosary starts every Friday at 17:00, the Rosary (Yeary, 2017) starts with the sign of the Cross. The joyful mysteries are recited on Mondays and Saturdays, the sorrowful mysteries on Tuesdays and Fridays, the secrets of light on Thursdays, and the glorious mysteries on Wednesdays and Sundays. The Lord's Prayer (Hill, 2019), ten Hail Marys (Yeary, 2017), and a Glory Be close out each mystery. After praying the five mysteries, one recites the Litany of the Virgin, which is a series of prayers honoring our Mother. This basic Rosary prayer form may include additional invocations and prayers that reflect the diversity of local traditions.

In addition, according to Clifford Yeary (2017), Catholic spiritual practice has long revolved around the rosary. He states that by using Sacred Scripture to concentrate our thoughts and hearts on the teachings and the life of Jesus Christ, we can help it take its rightful position in our spiritual life today with great strength. With five or more Scripture readings for each set of mysteries, Hail Mary, Holy Bible digs deeply into the Bible and offers both new and enduring insights. Joyful, Sorrowful, Luminous, and Glorious mysteries. (Yeary, 2017).

In this part of the thesis, I will give a brief overview of the novenas that were performed before the online streamed Holy mass at the SHFC-OLMC Facebook page held at Saint Joseph Chapel and Saint Olav Cathedral. Brief description of the formal and liturgical elements of the three novena prayers that were observed, and the structure of phrases, as well as the sequences of statements, and gestures made throughout the online stream celebration, keeping in mind that a ritual's form determines its content.

According to the Redemptorists Fathers (2022), the custom of performing a novena, or nine-day prayer, originated when Mary, Jesus' mother, and the apostles spent nine days in prayer before the arrival of the Holy Spirit following Jesus' ascension into heaven. Since then, it has become a pious tradition among the devout to do novenas in remembrance of various events in Jesus' life, His Mother Mary, or any saint to whom they have a specific devotion, in the hopes of obtaining some special grace or favor via their intercession. (Fathers, 2022). Thus, the novena prayers held in the Filipino Catholic Church are directed to

ask for mercy and mediation to the [Lady of Perpetual Help](#) and [Sacred Heart of Jesus](#), and reciting the Divine Mercy chaplet for the Divine Mercy novena (North, 2021).

In my observation of the streamed novena, the streamed novena to the Lady of Perpetual Help starts with an opening hymn of the *Immaculate Mother* while singing as everybody stands. After the hymn, everybody either kneels or sits down for the opening prayer. The Leader starts the novena by addressing the Holy Trinity- God the Father, Jesus God's Son, and the Holy Spirit. The followers will answer Amen in reply. The Leader afterward addresses the followers, Brothers, and sisters, as children of the Blessed Mother, as all are gathered before her miraculous picture to honor her and to pray for all personal needs. The followers are then asked for God's mercy and pardon by reciting a prayer asking for mercy and pardon. After the prayer for mercy, the Leader then will recite a reading of Petitions and Thanksgiving. This is followed by a Hymn of Mary Immaculate, Star of the Morning. The hymn is then followed by the continuous reciting of two prayers.

The first is the Novena prayer to Our Mother of Perpetual Help, followed by Prayer for the Home. The novena prayers are then followed by Petitions to our mother of Perpetual Help, the Leader recites a petition, and the followers reply with the following *Pray for Us, Lovingly Mother Pray for us*. In the next part after the reciting of petitions, the Leader then asks the followers to pray in silence for their intentions. Afterward, the Leader will say Holy Mary, and the followers will answer pray for us, pray for all the people of God; may all experience God's perpetual help. Then everybody will say Amen. The next prayer to be recited is the *Act of Consecration* followed by a hymn *Mother of Christ* in which everybody stands while singing. Everybody then is asked to kneel for the benediction prayer, followed by a pause for silent prayer. This then is followed by a Thanksgiving Prayer. Addressed to honor, glory, and thanksgiving to the Most Holy Trinity- Father, Son, and the Holy Spirit, and concluded with an Amen. The reciting of the Prayer for the Sick follows afterward addressed to Jesus which is then followed by the Hymn *Let us raise our voice*. The Novena for the Divine praises and concluded by praying the Hail Mary, Holy Mary, and an Amen.

According to Wyatt North (2021), the Divine Mercy Chaplet is based on old-fashioned notions of God's mercy, especially for individuals who are troubled by guilt over sin. The Divine Mercy Chaplet was written by St. Faustina Kowalska after she received a vision from Christ, and she specifically advised it to individuals who are troubled by their past sins or their continuous battle with chronic or persistent sin in the present. (North, 2021).

The third and last novena observed is dedicated to the Sacred Heart of Jesus which is held in the Filipino language followed by the Tagalog Holy mass. Jesus' mystical-physical heart is revered as the "Sacred Heart of Jesus," in Roman Catholicism. Devotion involves acts of consecration and honor given to the image of the Sacred Heart, in addition to a feast that is presently observed on the Friday of the third week following Pentecost. These images frequently feature a broken heart, a crown of thorns, and radiance.

The Filipino Catholic Facebook page case study may be considered an example of the Internet operating as a spiritual medium, allowing persons and groups to have spiritual experiences. As a result, it is employed as a spiritual network or a place where spiritual interactions take place. (Campbell, 2010, p.25). The Filipino Catholic Church and religious users use Facebook to attain spiritually inspirational goals or to maintain religious values.

This observation of transcendence, the capacity to "imagine" it as a "reality," a "figure," a holy or supernatural "force," and enter into a connection with it, is what I would connect with Robert Orsi's theory of transcendence through the critics of religious studies professor Anne Taves (2006). According to Orsi, believers consider speaking with this kind of person can assist lessen the effects of a negative incidence, like the epidemic. As demonstrated in his study, the Catholics' devotion is a never-ending series of interactions between followers and the objects of their faith. These are interpersonal interactions, and religious connections have all the potential for both good and ill. These are interpersonal ties, and religion is a type of interaction that carries with it all the potential for both good and bad. (Taves et al., 2006, p.2).

Orsi contends that the divine presence arises from a dynamic process of internalization and projection that includes culture and imagination into relational networks that are constrained in various ways. He explicitly states that he does not consider the sense of the divine presence to be a "premodern" artifact, but rather one of two different ways of "being in the world at the same time": formal-aesthetic and devotional-instrumental. As a result, when images and other objects are viewed earnestly as opposed to formally, such as a work of art, people attach emotional reactions such as desire, need, love, and terror to them. Orsi contends that both personal and societal factors influence these feelings and that they are intricately linked to social power relations in many ways. The concept of Christ being present in liturgical events, like in the bread and wine during Eucharistic celebrations, can also be a substitute to describe the real presence of the Holy Spirit. Real presence can also refer to the bodily presence of participants in a liturgical event.

In analysis, the online recognition of genuine spiritual encounters by Pope Benedict (the Vatican, 2013) is one thing, but the 'reality' of liturgical encounters is still up for debate. The fact that these experiences lack a physical body or embodiment is sometimes raised as a defense against their authenticity. No digital environment can be visited, no website can be viewed, and no software can be installed without a body, Teresa Berger (2019) (2020) claims in response to this criticism. However, I would agree with Helland (2005) that those that took part in the internet broadcast and the priest conducting legitimate online religious ritual services would most likely be sincere in their intentions when it comes to the authenticity question. The few persons who could attend in person made an effort to go through the procedure of registering and enrolling themselves through the Catholic Diocese website, which for some would be inconvenient.

The online viewers made an effort to watch the stream at a specific time. These elements show a level of dedication that almost certainly symbolizes sincerity and authenticity. The ceremonies carried out online were likewise fairly open affairs. These elements make it obvious that there was a lot of religious activity going on in this setting. To put their religious rituals and beliefs to life, many joined online religious broadcasts. They collaborated on information, worshipped together, took part in collective rituals, and fostered an atmosphere conducive to practicing religion. Thus this may be an illustration of online religion.

Worship cannot occur online or in a Church without the physical body. Online bodily presence does not adhere to the same standards as conventional bodily participation in worship, though. Ganados's (2020) criticism of Berger's (2019) @*Worship Exploring Liturgical Practices in Cyberspacepoints* points out Berger's belief that this dismisses criticism's assertion that "digital liturgy happens without the requirement of a real body present" since it is just too extreme. She claims that because multi-sensory situations are common, participants often experience physical effects. These effects "may occasionally be bigger than in a conventional Sunday worship service." Online worship always requires the presence of a physical body. Separating spiritual activities conducted through digital media from a physical body is impossible. Consequently, "digitally mediated worship implies its distinctive bodily proprieties," but always in continuity with an offline bodily presence at worship, rather than asserting that online liturgy is fundamentally disembodied. (Granados,2020).

The online viewer's reactions during the novena prayers consist of a combination of words of praise and thanksgiving. Example comments like Alleluia! Purihin and Panginoon magpakailanman (Hallelujah! Praise be to God forever), Amen, Peace be with you all, Salamat sa Diyos (Thanks be to God). There were also comment threads stating that the online viewer is watching, participating, or following the religious broadcast. Others also commented using the emojis of praying hands and hearts and also by sharing the video broadcast.

According to Helland (2005), issues on religious studies and the internet arise according to what online or offline behavior qualifies as a truly religious act and how it can be determined if those who engage in various types of internet religion are engaging in real religious activity and having true religious experiences. He argues that ritual studies understand that it is not just the deed that obtains a truly religious experience. Whether or if participants are seeking a genuine religious experience depends on their motivation. In many respects, assessing the activity depends on determining the event's authenticity, which is a very difficult thing to do. (Helland, 2005).

Thus, depending on the context and the participants' perception, performing online rituals and lighting a candle during holy Mass and novenas, for example, may or may not be regarded as a religious event. Not every user of a certain online environment engages in the same conversations or religious experiences. Depending on the activity, people might or might not be doing it for a genuine religious encounter. The event's authenticity is something that is frequently considered when assessing the activity, although it can be quite difficult to ascertain.

An observation on the Tagalog online live-streamed Eucharistic mass, was held with the petition for the healing of the sick and the dying, and a holy mass for the soul of the departed was also offered. The Catholic priests bring communion to the ill, the absent, and others through the sacred prayer of communion, this means that the ecclesial community and partaking in the Eucharist were not limited to those who were in the room physically. This means that the people offered the online holy mass belonged to a particular celebration even though they weren't physically present.

The SHFC-OLMC online liturgical rituals in this thesis frequently have offline roots. As I have observed in the online holy ritual of the rosary, the novena, and the holy mass, for instance, all rituals begin with the sign of the cross. During the COVID-19 pandemic, the Filipino Catholic Church's digital liturgy was utilized as a temporary replacement for offline Church participation. Thus, the absence of physical activity limitations in the digital liturgy does not imply that there are none. For the online viewers engaging in the live-streamed online rituals of the SHFC-OLMC, it is still impossible to share bread and wine, feel the warmth of a candle's flame, smell the aroma of incense, or feel the holy water. There are some still restrictions on the sensory experience in digitally mediated liturgical service because not every aspect of the liturgy can be facilitated by the priests and experienced by the online viewers.

4.3. Findings of the Thesis

The findings of the thesis support the previous research contexts in other countries mentioned earlier. A content analysis was performed, and I want to highlight four key findings. The first main finding of the thesis indicates that the social media platform appears to be a method or continuance of communication between the SHFC-OLMC and its congregation. During the pandemic, the Filipino Catholic Church in Oslo needs to project a warm social presence that draws people due to the restrictions. Thus, their Facebook social media serves as a platform for online presence creation. Serving as a reminder of the pace for people to connect with the Church in a modern way rather than as a tool for membership recruitment. However, I would like to highlight that the SHFC-OLMC church has not joined any other various social media channels in addition to Facebook. Facebook's social media page provided the Church with useful platforms for outreach and visibility. Social media can serve the Church's community in a variety of ways, including by providing information about the parishes' events, activities, and advocacies and by offering a forum for parishioners to engage in conversation. However, social media cannot completely replace in-person gatherings, especially worship.

The second finding identifies four content categories for the SHFC-OLMC posts: 1) *Online Streamed Rituals*, 2) *Digitized Photos of Invitations for Devotion*, 3) *Memos for information*, and 4) *Religious Posts*, for each content category reveals that the SHFC-OLMC is using its Facebook page to promote different Church happenings, devotions, and festivities as well as information on COVID-19 restrictions. A total of 43% of the posts collected were categorized as persuading and inviting people to attend or watch the broadcast of forthcoming religious events online, however, the engagement rate of the viewers for these postings was low. On the other hand, 51% of the posts collected were categorized as online streamed rituals posts are the ones with the highest engagement rates postings on SHFC-OLMC's Facebook, with a 71% engagement rate.

Using an image in a Facebook post can improve viewer engagement and make information easier to understand. The main reason is that they are noticeable as users read through their feeds. They can swiftly learn what they need to know from an image without pausing to read the language, which they might not even do. It is helpful for the SHFC-OLMC that the language they used in the post was in either Tagalog, English, or Norwegian. With the use of text, the Filipino Catholic Church can draw viewers in, make a point, and persuade the viewers to pause their scrolling long enough to read the content. The Facebook digitized photos posted by the Filipino Catholic Church were not only appropriate for the post, but they are also attractive. I would assert that choosing photographs that stand out, are of sufficient quality to look excellent on mobile devices and desktop computers, and offer more to their text are therefore necessary.

Third is the observed viewer's reactions toward the religious broadcasts and posts on the Facebook page show both a feeling of transcendence and belongingness. By enabling their emotional responses through their display of devotion with their comments and reactions during religious broadcasts, online parishioners could experience transcendental emotions. The comments were written in either the Tagalog language or English for words used for praise and worship during devotion. I would contend that online viewers of the live broadcast of the holy mass use online features like the comment section, reaction buttons, and emojis to communicate emotionally charged moments while attending worship services. This is how they respond to the online Church's posts and streamed rituals broadcast.

Lastly, the third finding that I found interesting is an increase in the activity on the SHFC-OLMC Facebook page during the Pandemic period in comparison to the once-a-week postings on the page before the pandemic. Because before the pandemic started, the post on the Filipino Catholic Church's page is observed to be once or twice a month. Overall, the findings show a strong correlation between the Filipino Catholic Church's use of social media platforms and its community outreach and social marketing efforts for devotional invitations. The Filipino Catholic Church increased its interaction with its followers on social media when social exclusion, house quarantine, and cancellation of large meetings became necessary. Through the social media platform Facebook, the Church carried Masses into the comfort of people's homes and kept them informed about parish events.

The findings of the thesis show that the daily Christmas Mass, weekly, Holy Week Masses, spiritual gatherings, Rosary, and Novenas that were live-streamed online had attracted a sizable number of reactions from online viewers during the target period observed. Based on the online reactions of Filipino viewers, it seemed that the streaming and broadcasting of the rosary, novena, and Holy Masses was helpful, particularly for the sick, and old, who are forced by law to stay at home and not attend the Mass during the restrictions.

5. Conclusion

This thesis study explored the Sacred Heart Filipino Chaplaincy- Our Lady of Mount Carmel's use of social media, concentrating on their Facebook activity during the Pandemic and post-pandemic. The study looked at the activity and categories of the contents, and I tried to respond to two research topics in this thesis. The first dealt with how social media Facebook was used by the Oslo Chapter of the SHFC-OLMC, the Filipino Catholic Church, during COVID-19 and the aftermath of the epidemic. The second one centered on determining how the reactions of online viewers toward online religious streams. Finding out how social media streaming has altered the fundamental nature of religious practices. Hence, this study aims to explore the practices followed by the Catholic Church to maintain its religious activities throughout the COVID-19 pandemic and use them as a tool for evangelism in the future. Considering that the Church utilized social media to communicate with the Filipino populace during the pandemic.

I analyzed the experience of the SHFC-OLMC congregation in Oslo, Norway, by drawing on theoretical notions of the mediatization of religion, use of multimodality for meaning-making, transcendence, religious identity narratives, and religious social-shaping by technology, religious identity narratives, etc., and by carrying out a digital ethnographic study. The Filipino Church had to recontextualize what worship meant in the new internet environment and adapt to new collaborative approaches.

The Catholic religious services gather people to participate, which usually entails singing hymns or psalms together, hearing the Bible read and explained in sermons, praying the rosary and the novenas together and individually, and frequently partaking in the Eucharist or Holy Communion. Most Christians find it crucial that such rituals continue in the context of a supportive community of fellow believers, even though, in some circumstances, the continuity of worship is so significant. A key component of a religious life built on intimate connections between people is attending and participating in communal prayer. Through the growth of connections centered on shared worship, fellowship influences the connections between people and place. Lockdowns and social distancing practices have distorted these concepts.

The COVID-19 crisis has shown how valuable this new existential context is as a location for people to see the Church's messages through religious posts of digitized photos and participate in liturgical online Livestream services on Facebook. The past year has seen the Church's most recent period of online presence and visibility. Thus, it is now easier for people to participate in online worship activities such as live-streaming sessions. In addition to reaching out to people, online Churches use their presence to share their faith with the world. It allowed for the construction of a setting for genuine encounters, which signifies an interaction that is sincere and real.

In my opinion, the research on the SHFC-OLMC Facebook page digital religious activity during the pandemic is an example of an online religion that can potentially transform worship and the spiritual practices and rituals of the Filipino Catholic community in Oslo. However, the Filipino Catholic Church's use of only Facebook instead of utilizing other social media platforms like YouTube, Twitter, TikTok, etc, in addition to the Facebook profile, has also a downside. The church's use of only one platform may limit the scope of the audience it can reach. However, it is important to note that the SHFC-OLMC's target audience is limited to Filipino Catholics. By establishing a temporary online sacred place connected for shared worship and fellowship during the pandemic period, the Church and its congregations quickly adjusted to the shifting pandemic restrictions. Through shared values and actions, this new virtual normality helped to reconnect people and places.

Therefore, to summarize the key findings of the thesis, in the case of the Filipino Catholic Church in Oslo, social media does not function as a tool for recruiting new members but rather as a means of creating a presence, serving as a reminder of the Church and providing a space for people to connect with the Church in a contemporary manner. Second, the findings identify four content categories for the SHFC-OLMC posts: 1) *Online Streamed Rituals*, 2) *Digitized Photos of Invitations for Devotion*, 3) *Memos for information*, and 4) *Religious Posts*. The SHFC-OLMC page's staff is using its Facebook page to advertise and promote different Church happenings, devotions, and festivities as well as information on COVID-19 restrictions. Third, in my observation, the online viewer's reactions to the posts and remarks in the comment section during the broadcast of the religious rituals illustrate the concepts of belongingness and transcendence. This is evident through the comments on prayers that consist of a combination of words of praise and thanksgiving which were written in either Tagalog or English language. Lastly, an increase in the activity on the SHFC-OLMC Facebook page during the Pandemic shows a strong correlation between the Filipino Catholic Church's use of social media platforms and its community outreach and social marketing efforts for devotional invitations.

Being the most widely used social networking site, Facebook may be a fantastic method for Churches to interact with their members and draw in new people. Just like the argument of Hutchings that Churches on the Internet can use various methods, such as live broadcasting from parishes, interacting on various websites, and taking part in chats and forums. Although it may be one of the venues where Churches interact with people, the online or digital environment is not a unique offline religion. Through its capability of video sharing, the digital media platform Facebook offers new means for the SHFC-OLMC Filipino Catholic community to construct their religious identity online. Because the video-sharing Facebook site offers enhanced, means of interaction and public representation for the online Church.

Consequently, the new media forms provide a stage for the public performance of religious rituals and rethinking religious institutions' identities, which may assist in building a personal and collective narrative in a new public space. The SHFC-OLMC's main target audience on their Facebook page comprises people who are already members of the Filipino Catholic Church in Oslo. The target audience combined with the mindset that the Church's

social media makes it possible to strengthen the fellowship among members online makes the possibility of strengthening the congregation within.

One may see how media institutions and systems promote social contact and communication when they are examined using the media as the environment. With this, I could say that the Facebook platform serves as the environment that promotes the communication of the Filipino Catholic Church to its members online. Based on this, the internet seems to be a new environment for engaging in religious themes. In argument, Hjarvard's mediatization of religion is a collective term for using media as conduits, languages, and environment.

The Church is already aware of the value of using social media for evangelism, as shown in the increase in the activity on the SHFC-OLMC Facebook page during the pandemic periods March 2020- May 2021. However, after the restrictions were lifted by the government at the start of February 2022, a "step back" was apparent. The Filipino Catholic Church stopped broadcasting and instead promoted personal attendance on Friday and Sunday Mass. One factor that may hinder a fully digital response of a Church during the pandemic appears to be a lack of equipment and human resources, as well as community members' lack of training and commitment. Still, it appears that the technical people behind the online stream of religious practices are equipped with the knowledge to do the broadcast.

Finally, I am conscious that I cannot adopt an objective observer's perspective because I am a Filipino Catholic community member. However, the research methods reduced some of the danger of possible biases. The information on the SHFC-Facebook OLMC's page that has been observed primarily promotes Church events and activities. Although it is certainly overstating the case to say that the use of technology and online communication has contributed to the Church's mission of proselytizing online, it does appear to be a trait that merits further investigation.

However, since fellowship for the parishioners during the pandemic period was restricted, I think it would have been beneficial for the SHFC-OLMC to use Facebook groups as well. In addition to the online religious streaming's options for live comments, reactions, and sharing features, these groups can be spaces for questions, prayer requests, thoughts, and story-sharing. They can be available to everyone or only to parishioners. Thus, since the Filipino Catholic Church utilized only one Social media platform, I suggest conducting additional research on how online groups might help the Filipino Catholic Church in Oslo achieve its goals and fully utilize the benefits of using social media. Also, using Facebook social media platforms is possible in the future, even after the pandemic, to spread religious information and religious rituals to more people within and outside the congregation.

The representation of the Filipino Catholic Church in contemporary society and the advancement of their interaction on social media platforms show that the Church is utilizing new ways of communication and discovering ways to enter the mediated public sphere. Their method of controlling information uses message types through their Facebook posts, visibility, and their activity on social media platforms. As there are still many unanswered concerns about how churches use social media and its impacts, it is important to continue researching how Facebook is used as a communication and presence tool within churches.

6. Bibliography

Ammerman, N.T. (2003). Religious identities and religious institutions. In M.Dillon (Ed.), *Handbook of the Sociology of Religion* (pp. 207-224). Cambridge University Press.

Augustinian Fathers- Order of Saint Augustine. (March 24, 2019). The Three Icons: Magallanes' Remnants and the Augustinians. *Basilica Minore del Sto. Niño de Cebu.* https://santoninodecebubasilica.org/

Augustinian Fathers- Order of Saint Augustine. (March 25, 2019). What does "VIVA PIT SEÑOR!" and "VIVA SEÑOR SANTO NIÑO!" mean?. *Basilica Minore del Sto. Niño de Cebu.* https://santoninodecebubasilica.org/

Bayan, R. (2003). Philippine Festivals: Flores de Mayo at SantaCruzan.. *Festivals of the World.*
http://www.seasite.niu.edu/tagalog/cynthia/festivals/flores_de_mayo_at_santacruzan.htm

Beamish, R. (2021). The distanced Church: Reflections on doing Church online. *Practical Theology*, *14* (1-2), pp.161-164.
https://doi.org/10.1080/1756073X.2021.1878193

Granados. (2020). Teresa Berger, @ Worship: Liturgical Practices in Digital Worlds. *Homiletic, 45*(1). https://doi.org/10.15695/hmltc.v45i1.4940

Berger. (2019). @ worship : liturgical practices in digital worlds. Routledge.

Blaikie, N., & Priest, J. (2019). *Designing social research: The logic of   anticipation.* John Wiley & Sons.

Britannica, T. Editors of Encyclopaedia (2017, June 21). Lourdes. Encyclopedia Britannica. https://www.britannica.com/place/Lourdes

Britannica, T. Editors of Encyclopaedia (2017, August 8). Sacred Heart. *Encyclopedia Britannica*. https://www.britannica.com/topic/Sacred-Heart-Roman-Catholicism

Britannica, T. Editors of Encyclopaedia (2018, October 12). Holy Spirit. *Encyclopedia Britannica*. https://www.britannica.com/topic/Holy-Spirit

Britannica, Streng, F. J. (2019). Sacred (Holy).*Encyclopedia Britannica*.

    https://www.britannica.com/topic/sacred

Britannica, T. Editors of Encyclopaedia (2019, September 19). liturgy of the Word.

    Encyclopedia Britannica. https://www.britannica.com/topic/liturgy-of-the-Word

Britannica, T. Editors of Encyclopaedia (2019, November 11). Nativity.

    Encyclopedia Britannica.

    https://www.britannica.com/topic/Nativity-Christian-art

Britannica, T. Editors of Encyclopedia. (2021, October 22). Rosary.

    Encyclopedia Britannica. https://www.britannica.com/topic/rosary

Britannica, T. Editors of Encyclopaedia. (2022). Glory.

    Encyclopedia Britannica. https://www.britannica.com/dictionary/glory

Britannica, T. Editors of Encyclopaedia (2022, July 18). All Saints' Day.

    Encyclopedia Britannica. https://www.britannica.com/topic/All-Saints-Day

Britannica, T. Editors of Encyclopaedia (2022, July 20). Our Lady of Fátima. Encyclopedia

    Britannica. https://www.britannica.com/event/Our-Lady-of-Fatima

Britannica, T. Editors of Encyclopaedia (2022, August 1). novena.

    Encyclopedia Britannica. https://www.britannica.com/topic/novena

Britannica, T. Editors of Encyclopaedia (2022, September 1). Tagalog language.

    Encyclopedia Britannica. https://www.britannica.com/topic/Tagalog-language

Britannica, Green, R. (2022, October 11). Mass. *Encyclopedia Britannica.*

    https://www.britannica.com/topic/mass-Christian-religious-service

Britannica, T. Editors of Encyclopaedia (2022, October 3). existence of God.

    Encyclopedia Britannica. https://www.britannica.com/topic/existence-of-God

Britannica, Lindbeck, G.A. (2022, October 8). Creed. *Encyclopedia Britannica.*

    https://www.britannica.com/topic/creed

Britannica, T. Editors of Encyclopaedia (2023, January 3). St. Bernadette of Lourdes. Encyclopedia Britannica. https://www.britannica.com/biography/Saint-Bernadette-of-Lourdes

Burniol, J. Translated by Becker T. (1912) (Republished 2013). *A History of the Philippines*. Lightning Source UK Ltd. U.K. p.39

Bruce, S. (2002). *God is Dead: Secularization in the West*. Blackwell Publishing

Bruce, S. (2011). *Secularization: In Defence of an Unfashionable Theory.* Oxford University Press.

Campbell, H. (2006). Religion and the Internet. *Centre for the Study of Communication and Culture. 25* (1). http://cscc.scu.edu

Campbell, H. (2007) Who's Got the Power? Religious Authority and the Internet. *Journal of Computer-Mediated Communication, 12* (3), pp. 1043–1062. https://doi.org/10.1111/j.1083-6101.2007.00362.x

Campbell, H. (2010). When religion meets the new media. Abingdon, Routledge.

Campbell, H., & Lövheim, M. (2011). Introduction. *Information,Communication & Society, 14*(8). Pp.1083–1096. https://doi.org/10.1080/1369118X.2011.597416

Campbell, H. A. (2012). Understanding the Relationship Between Religion Online and Offline in a Networked Society. *Journal of the American Academy of Religion*, *80* (1), pp. 64–93. https://doi.org/10.1093/jaarel/lfr074

Campbell, H. (2013). Digital religion. *Understanding Religious Practice in New Media*. Routledge

Campbell, H., & Evolvi, G. (2020). Contextualizing current digital religion research on emerging technologies. Human Behavior and Emerging Technologies, 2(1), pp. 5–17. https://doi.org/10.1002/hbe2.149

Campbell, H. (2020). Religion in Quarantine: The Future of Religion in a Post-Pandemic
World. *Austin: Digital Religion Publications.*
https://doi.org/10.21423/religioninquarantine

Casanova, J. (1994). *Public Religions in the Modern World*. University of Chicago Press.

Catholic Church in Norway. (2022, June 24). In Wikipedia.
https://en.wikipedia.org/wiki/Catholic_Church_in_Norway

Chryssides, G.D. & Geaves, R. (2014). *The Study of Religion: An Introduction to Key Ideas
and Methods.* Bloomsbury

Fathers, R. (2022). *Novena, Hymns, and Prayers to Our Mother of Perpetual Help.* Braunfell
Books.

Finke, R., & Iannaccone, L. R. (1993). Supply-Side Explanations for Religious Change.
The Annals of the American Academy of Political and Social Science, (527)
pp. 27–39.   http://www.jstor.org/stable/1048674

Helland, C. (2005). Online religion as lived religion: Methodological issues in the study of
religious participation on the internet. *Online-Heidelberg Journal for Religions on the
Internet (1)pp. 1–16.*
https://doi.org/10.11588/heidok.00005823

Hill, W. (2019). *The Lord's Prayer : A Guide to Praying to Our Father*. Lexham Press.

Hine, C. (2020). *Ethnography for the Internet: Embedded, embodied, and every day*.
Routledge.

Hjarvard, S. (2008). The mediatization of religion: A theory of the media as agents of
religious change. *Northern Lights: Film & Media Studies   Yearbook*, *6*(1),9–26.

Hjarvard, S. (2011) The mediatization of religion: Theorising religion, media, and social
change, Culture and Religion, 12:2, 119-135.
 https://doi.org/10.1080/14755610.2011.579719

Hjarvard, S. & Lövheim,. (2012). Mediatization of Religion: Nordic Perspectives. Nordicom.

Hjarvard, S. (2016). Mediatization and the changing authority of religion. *Media, Culture & Society*, *38*(1), 8-17. https://doi.org/10.1177/0163443715615412

Hodøl, H.-O. (2021). What a Friend We Have in Facebook: Norwegian Christian Churches' Use of Social Media. *Journal of Media and Religion, 20*(3), pp.123-142. https://doi.org/10.1080/15348423.2021.1954829relevance

Hutchings, T. (2010). The politics of familiarity: Visual, organizational and liturgical conformity in the online church. *Online: The Heidelberg Journal of Religions on the Internet, 4* (1), 63–86. https://doi.org/10.11588/rel.2010.1.9385

Hutchings, T. (2011). Contemporary religious community and the online church. *Information, Communication & Society, 14*(8), 1118-1135. https://doi.org/10.1080/1369118X.2011.591410

Hutchings, T. (2019). *Digital Christianity*. The Bloomsbury Handbook to Studying Christians. Bloomsbury Academic

Ilagan, M.V. (2021). Simbang Gabi: A Revered Filipino Christmas Tradition. Asian Journal Arts & Culture, Events. https://www.asianjournal.com/entertainment/events/simbang-gabi-a-revered-filipino-christmastradition/#:~:text=SIMBANG%20Gabi%2C%20which%20literally%20means,in%20preparation%20for%20Christmas%20Day.

Gunther Kress. (2010). Multimodality : A Social Semiotic Approach to Contemporary Communication. Routledge.

Kokkonen. (2022). Established Churches on Social Media: The Case of the Finnish Churches. Religions (Basel, Switzerland), 13(7), p.587. https://doi.org/10.3390/rel13070587

Lövheim. (2014). Mediatization and religion. *In Mediatization of Communication* (21), pp. 547–570. De Gruyter. https://doi.org/10.1515/9783110272215.547

Lundby, K. (2013). Media and Transformations of Religion. In Knut Lundby (Ed.), *Religion Across Media: From Early Antiquity to Late Modernity*. pp. 185–202. Peter Lang.

Murthy, D. (2008) Digital Ethnography An Examination of the Use of New Technologies for Social Research. Sociology, 42(5) pp. 837-855. https://doi.org/10.1177/0038038508094565

National Committees for Research Ethics in Norway. (2016). *Guidelines for research ethics in   the social sciences, humanities, law, and theology.* https://www.forskningsetikk.no/en/guidelines/social-sciences-humanities-law-and-theology/guidelines-for-research-ethics-in-the-social-sciences-humanities-law-and-theology/

North, W. (2021). *How to pray the chaplet of the divine mercy*. Wyatt North Publishing.

Nygaard. (2017). *Writing your master's thesis : from A to Zen*. SAGE.

Orthodox Wiki Contributors. (2009). Theotokos of the Passion. OrthodoxWiki. https://orthodoxwiki.org/index.php?title=Theotokos_of_the_Passion&oldid=81809.

Parol. (2022, October 18). In Wikipedia. https://en.wikipedia.org/wiki/Parol

Pelikan, J. Jan & Sanders, E.P. (2022, December 2). Jesus. *Encyclopedia Britannica*. https://www.britannica.com/biography/Jesus

Pigafetta, A. & Theodore J., J. C. (2007). *The First Voyage Around the World (1519-1522) : An Account of Magellan's Expedition*. The University of Toronto Press. https://doi.org/10.3138/9781442684928

Pink, S., Horst, H.A., Postill, J., Hjorth, L., Lewis, T.& Tacchi, J.(2016). *Digital ethnography: principles and practice*, pp. 1-18. Sage Publications.

Przywara B, Adamski A, Kiciński A, Szewczyk M, & Jupowicz-Ginalska A. (2021). Online Live-Stream Broadcasting of the Holy Mass during the COVID-19 Pandemic in Poland as an Example of the Mediatisation of Religion: Empirical Studies in the Field

of Mass Media Studies and Pastoral Theology. *Religions*. *12*(4), 261.
https://doi.org/10.3390/rel12040261

Sabaté Gauxachs, A., Albalad Aiguabella, J. M., & Diez Bosch, M. (2021). Coronavirus-Driven Digitalization of In-Person Communities. Analysis of the Catholic Church Online Response in Spain during the Pandemic. *Religions, 12*(5), 311. MDPI AG.
http://dx.doi.org/10.3390/rel12050311

Sapitula, M. V. J. (2014). Marian Piety and Modernity The Perpetual Help Devotion as Popular Religion in the Philippines. Philippine Studies: Historical & Ethnographic Viewpoints, 62(3/4), 399–424. http://www.jstor.org/stable/24672318

Smith. W. (2018). *Flag of the Philippines*. Encyclopedia Britannica.
https://www.britannica.com/topic/flag-of-the-Philippines

Stark, R. & Iannaccone, L. R. (1994). A Supply-Side Reinterpretation of the Secularization of Europe. *Journal for the Scientific Study of Religion, 33*(3),230–252.
https://doi.org/10.2307/1386688

Taves, A., & Orsi, R. (2006). Review of Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them. *The Journal of Religion*, *86*(3),
pp. 505–506.
https://doi.org/10.1086/507749

The Free Dictionary.(2010) Flores de Mayo. (n.d.) Holidays, Festivals, and Celebrations of the World Dictionary, Fourth Edition. Retrieved January 3 2023 from
https://encyclopedia2.thefreedictionary.com/Flores+de+Mayo

The Roman Catholic Archdiocese of Manila. (2003). *Simbang Gabi.* Internet Archive Wayback Machine.
http://www.rcam.org/library/SIMBANG_GABI.htm

The SHFC-OLMC. (n.d.) *Sacred Heart Filipino Chaplaincy – Our Lady of Mt. Carmel Oslo Chapter* (Facebook page). Facebook.Retrieved. September 10 – October 16, 2022,
https://www.facebook.com/sacredheartfilipinochaplaincy

The Vatican. (1963). Constitution on the Sacred Liturgy SACROSANCTUM CONCILIUM: Solemnly Promulgated By His Holiness POPE PAUL VI on December 4, 1963. *The Vatican Holy See Website Roman Catholic Church Pontifical Council for Social Communications.*
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html

The Vatican. (2002). The Church and the Internet. *Roman Catholic Church Pontifical Council for Social Communications.*
http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20020228_church-internet_en.html

The Vatican. (2013). Pope Benedict XVI, Message for 47th World Communications Day: Social Networks: portals of truth and faith; new spaces for evangelization. *The Vatican Holy See Website.*
https://www.vatican.va/content/benedictxvi/en/messages/communications.index.html

Walker, D. M. (2010). The Location of Digital Ethnography. Cosmopolitan Civil Societies: *An Interdisciplinary Journal, 2* (3) pp. 23-39.
https://doi.org/10.5130/ccs.v2i3.1596

Yeary, C. M. (2017). Hail Mary, Holy Bible. Liturgical Press.

7. Attachments

Image number 1: SHFC-OLMC Cover Photo

Image number 2: Screenshot of the post for Information on attending the Holy Mass
Image number 3: Image screenshot of the streamed online mass in English

Image number 4: Image 5 Digitized photo of the invitation to the upcoming Simbang Gabi

Image number 5: Digitized Photo of Feast of Sto. Nino

Image number 6: Screenshot image of the online streamed Novena to the Our Mother of Perpetual Help

Image number 7: Digitized Photo invitation for the Healing Mass at Saint Joseph Church

Image number 8: Digitized Photo invitation for Feast of Flores de Maria / Flores de Mayo

8. Appendix A

Novena, Rosary and Tagalog Holy Mass	Likes	Emoji Reactions	Comments	Shares
Average from March 2020- March 2021	15	20	20	10

Table 3. Shows the average Likes, Emoji Reactions, Comments, and Shares of the Online streamed rituals on the SHFC-OLMC Facebook page

Appendix A show that during the lockdown period from March 2020 to March 2021, each video for the Tagalog Holy Mass alone received 15 reactions, 20 comments, and ten shares on average.

Appendix B

Posts	Total number of posts March 2020-March 2021	Total number of posts December 2021-February 2022
Digitized Photos with invitations for Devotion	27	17
Memos for Information	6	9
Religious Post	6	2
Online Streamed Rituals	22	44
Total	65	72

Table 4: Shows the Total number of posts analyzed from the SHFC-OLMC Facebook Page from March 2020-March 2021 and December 2021- February 2022

Appendix B shows a summary of the total number of posts that were analyzed within the pandemic period of March 2020 to March 2021 and the post-pandemic period of December 2021 to February 2022. In totality, there were 65 posts in the pandemic period and 72 posts in the post-pandemic period.

9. Signed Letter of Consent to do Research signed by the SHFC-OLMC Oslo Chapter social media administrator

February 05,2022

To the admin of the Facebook page,

Sacred Heart Filipino Chaplaincy

Oslo, Norway

Subject: Permission to conduct research

Respected Sir ,

I am ▮▮▮▮, a student studying master's degree in Religion in Contemporary Society at MF Norwegian School of Theology and Society. Respectfully, I would bring to your kind concern that I want to conduct a thesis project through a digital ethnography of the Filipino Catholic Church's Facebook page. For the said thesis I will be requiring a visual and content analysis of the Facebook posts, pictures, and online ecclesiastical services during the pandemic through observation online. My research does not require conducting the interview; thus, it will only be the contents of the Facebook page which will be observed and analyzed. The period covered in my thesis is from March 2020 to Mach 2021, and the post-pandemic period is from December 2021 to February 2022. I am respectfully writing this letter to seek your permission to conduct research for my thesis which will be submitted on May 2023. This research is conducted under the guidance of my Thesis Supervisor Dr. Lars Laird Iversen, Associate Professor, MF Norwegian School of Theology, Religion, and Society. As per my thesis supervisor, it is not necessary to seek informed consent for my study which will be conducted on the publicly available data gathered on the social media Facebook page because it is a part of the church's public communications. The Facebook page's contents describe the communication of the Filipino Catholic Church and contain no information about specific people. As a result, Facebook posts are regarded as non-anonymous in the content. Second, the material processing does not harm the user accounts being studied and respects the research subjects.

Details of my Thesis:

Thesis Title : *A digital ethnographic study: The Sacred Heart Filipino Chaplaincy (Our Lady of Mount Carmel Oslo Chapter)*

Religious Communication in Social Media Context:

Through Facebook, how did the Filipino Catholic Church adopt digital media to reach out to its members and promote itself during and after post-COVID- the 19 pandemic period? How can media portrayal change the essence of the Holy online rituals?

Abstract

This research studies how offline liturgical practices are expressed on the Facebook online platform during the Covid-19 worldwide Pandemic and the post-Pandemic period. Drawing on qualitative research of observation and digital ethnographic method of the study conducted on The Sacred Heart Filipino Chaplaincy: Our Lady of Mount Carmel Oslo Norway Chapter's Facebook page (SHFC-OLMC). The qualitative data analysis method that will be used is an observation and content analysis of the Facebook page, including 1) Digitized photos for invitations for devotions 2) Posts like memos for information 3) Online Sreamed religious rituals 4) Religious Posts (photos with biblical passages). The focus is on the contents posted on the Church's timeline covering the initial months of the SARS-CoV-2 outbreak lockdown period from March 2020 until March 2021 and the post-Pandemic period from December 2021- February 2022. Through Facebook, the research question is how the Filipino Catholic Church utilized the social media platform to continuously present religious messages and practices such as praying the rosary, novenas, mass celebrations, religious activities, and festivals among the Filipino community in Norway during the Pandemic. And how the online viewers reacted to this Church's mode of communication. At the same time categorize the data by the total number of likes, heart emoticons, shares, comments, and views of all the posting on the Facebook page during the target period. The total number of posts analyzed within this period is 133 posts. However, I will make use of some attachments for the Visual analysis which includes a digitized photo cover of the Facebook page, religious posts using digitized photos with texts which are for invitations and information, and Screenshot photos of Streamed Holy Mass and Novenas. The aim is to understand how the Church's Facebook social media platform has been utilized and could even be viewed as a sacred space, thereby turning the Internet into a worship space and serving as an agent of religious transformation and see how can media portrayal change the essence of the Holy online rituals.

I shall be highly obliged if you look into this matter and approve my request.

Thanking you,

Student Religion in Contemporary Society

MF School of Religion, Theology, and Society

Neil Christopher Baquiran

Facebook Administrator SHFC-OLMC