ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

THE USE OF MOBILE APPS BY SELECTED MILLENNIALS OF VICTORY

CHRISTIAN FELLOWSHIP ORTIGAS TO FACILITATE

RELIGIOUS PRACTICES

A Thesis Presented to

The Faculty of Asia-Pacific Nazarene Theological Seminary (APNTS)

In Partial Fulfillment of the Requirements for the

Degree of Master of Arts in Christian Communication

By

April Anne Fallaria

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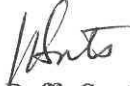WE HEREBY APPROVE THE THESIS

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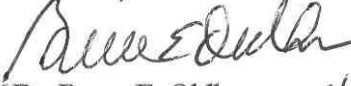
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ABSTRACT

This study seeks to answer the main question: How do millennial members of Victory Ortigas use religious mobile apps in facilitating religious practices? This study looks at the perceived knowledge and attitudes of these millennials towards the use of religious mobile apps, the factors they consider in choosing religious mobile apps, their expectations in using the apps, and the ways in which these religious mobile apps impact the spiritual lives of the respondents.

This study is guided by two theoretical frameworks, namely, the Uses and Gratifications Approach and the Religious Social Shaping of Technology. The Uses and Gratifications Approach is used to see how these millennials adapt the use of religious mobile apps in facilitating religious practices from the perspective of the users. In addition, the Religious Social Shaping of Technology is employed to see how the core values and beliefs of Victory as a church influence the way religious mobile apps are being adapted by these millennials.

The study is a descriptive research that employs qualitative methods. The respondents engaged in a one-week recording of diary reports about their daily use of religious mobile apps. Semi-structured interviews were also conducted with the respondents to help provide clarifications about the diary reports and also to gain additional data that are needed but not covered in the diary reports. Then, document analysis was used to know the core values and beliefs of Victory. The responses from the diary reports and interviews were analyzed in light of Victory's core values to know how they are reflected in the way millennials adapt religious mobile apps in facilitating religious practices.

Based on the findings of this research, the respondents use five kinds of apps: Sacred Textual Engagement, Religious Media Outlet, Religious Wisdom and Leaders, Devotional Worship and Religious Games apps. Among these types, the most used apps are Sacred Textual Engagement apps. In relation with this, the activity that they mostly do with the use of religious mobile apps involve engagement with the Scriptures—Bible reading, devotions, and in-depth study. They also employ the use of religious mobile apps for evangelism, discipleship and equipping themselves for ministry. All these activities reflect the core values of Victory. They have indicated that religious mobile apps have helped them in these aspects of their spiritual lives.

However, the core value of connecting with others was not reflected as much as the other values in the activities that the respondents engage in when using religious mobile apps. Non-religious mobile apps were what the respondents commonly use to connect and communicate with other people. The respondents have also identified the risks in using religious mobile apps which are distractions, technical errors, decrease use of the physical Bible, and security concerns. Despite these risks, the respondents keep on using the religious mobile apps because these apps satisfy their needs and expectations.

Based on the millennials' use of religious mobile apps, it can be concluded that they have developed certain degrees of dependency on apps in facilitating some religious practices. Though their uses actually reflect this dependency, the respondents still project that they are not actually dependent on apps by incorporating traditional forms of media into their activities. This reflects the conflict within these millennial Christians who are inclined towards the use of digital technology but would still want to preserve the traditions.

After conducting this research, the researcher proposed that further studies on the following areas should be considered: (a) conduct a qualitative study on how other denominations use religious mobile apps in conducting religious practices; (b) conduct a qualitative study on how other age groups use religious mobile apps in conducting religious practices; (c) conduct a qualitative study on how non-religious mobile apps are used for conducting religious practices; (d) conduct a study comparing the use of the hardcopy of the bible and the use of bible apps; (e) conduct a study comparing the use of religious mobile apps by different generations; (f) conduct a study comparing the degree of use of different mobile apps among Christians; (g)conduct a qualitative study on how computer-mediated communication could lead to monasticism; and (h) development of survey questions and scales based on the findings of this research for qualitative study.

DECLARATION

No portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

_____   April 22, 2019
        (author)   Date

DEDICATION

To the One who began the good work in me—Jesus.

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CHAPTER I

INTRODUCTION

Background of the Study

With the numerous technological developments that are occurring today, people are now given various choices on how they can conduct different practices in their everyday lived experiences. The emergence of new media has provided for some traditional practices to be done online. These practices include those which are related to religion. The concept of doing traditional religious practices online is called *religion online*. Religion online is the self-conscious use of the online context by religious organizations or movements for purposes of publicity, education, outreach, proselytization and so on (Hoover and Park 2004, 122). More than twenty years ago, Stephen O' Leary emphasized that "computers and computer networks will play an increasingly significant role in the religions of the future" (1996, 806). The practice of religion online is an example of the increasing impacts of computer and computer networks on religion. New media now plays a significant role in the way religious users are conducting religious practices. As part of the larger social and cultural settings, religion is connected with media in different ways (Hoover and Lundy 1997, 5). A concept called "networked religion" expresses the part religion plays in an online context (Bellar 2017, 112). This concept is introduced as a way to capture how religion works in the online setting (Campbell 2012, 64).

The concept of networked religion helps in the understanding between religion online and offline. Online technology uses and choices cannot be easily dis-embedded from offline contexts and so requires looking at how offline practices guide online belief and behaviors (Campbell 2012, 65). In the concept of networked religion, Campbell argues that online behaviors of religious users are still guided by their behaviors offline. Also, "religion online makes primary references to offline, preexisting religious traditions and institutions" (Young 2004, 94).

However, religion when practiced in a networked setting through new media also creates challenges. For instance, in 2004 Heidi Campbell published an article about the challenges of the Internet, a form of new media, creates when religion is practiced online. Concerns about the Internet's focus on the individual has been raised as religion in its essences is supposed to be about the relationship with divine entities and also with other believers. This nature of new media creates a challenge towards religions and the way traditional religious practices are being facilitated. New media has also brought a new perspective towards religion and the practice of faith due to this characteristic. The logic of new media reflects the logic of a post-modern society where individuality is valued over conformity (Manovich 2001, 41).

Another form of new media which allows religious users to conduct religious practices online are mobile apps. Mobile apps refer to software applications designed for specific tasks and are available on mobile devices (Fagerjord 2012, 1). According to a study done by Alexander Tkach, there are potentially 30,000 religious mobile apps across Android, iOS, Windows and Blackberry—the four main mobile operating systems in the world (2012, 26). Among these religious apps, those which are related to Christianity

have the highest number across all the four systems (Tkach 2014, 18). These findings become a point of interest for research as Christians are now offered new ways by which they can conduct religious practices.

Wendi Bellar, in her research entitled, "Pocket Full of Jesus: Evangelical Christian's Use of Religious iPhone Applications," looked into what evangelical Christians in the United States consider when choosing religious iPhone apps and how they actually use them to facilitate religious practices and navigate spirituality (2012). Participants of this study responded that they primarily choose mobile apps which they deem to have the greatest spiritual impact in their lives. Most of the respondents chose mobile apps that allow them to read and study the Bible. The practice of reading the Bible is one of the core practices of evangelical Christians. This shows the relationship between the practice of religion online and offline. On the other hand, it was found out that sharing their private experiences using the apps were not much of a concern to the users. Most of the participants responded that they use the apps in conducting religious practices privately. They use mobile apps more for personal uses rather than social purposes. This is quite a surprising finding as evangelism is one of the key tenets in the evangelical Christian faith (Bellar 2012, 56).

This also coincides with the findings about the challenges created by using the Internet for religious purposes. These show that the religious uses of new media are geared towards focusing on the individual practice of religion. Nonetheless, Campbell also said that while individuality could be brought up against the religious uses of Internet, it should also not be neglected that the Internet is relationship-oriented in nature, making individuals seek social and even spiritual connections. According to her,

practicing religion online may be different but it is not inauthentic (Campbell 2004, 88). While new media creates challenges against the religious traditions, there are also noted benefits for the individuals who use them.

Wendi Bellar's study on the religious use of mobile apps contributed to the current study. This study is conducted to discover what factors are considered by Filipino evangelicals, specifically members from Victory Christian Fellowship (hereafter referred to as Victory) Ortigas, when choosing to use religious apps in facilitating religious practices and how they actually use them. By examining how this group uses new media for religious purposes, this study will expand our knowledge about the relationship between religion and new media.

The Context of Victory Christian Fellowship

According to the 2017 Philippines in Figures released by the Philippine Statistics Authority, there are around 2.5 million Evangelicals in the Philippines, making them the third largest religious group in the country following the Roman Catholics and Muslims who are in the first and second places, respectively (Philippine Statistics Authority 2017). This figure reflects the number of the members of the Philippine Council of Evangelical Churches (PCEC) which is the biggest network of Christian denominations, churches, mission groups and organizations in the country (Philippine Council of Evangelical Churches n.d.).

One of the members of PCEC that has a large number of members is Victory. As listed in the church's website, Victory has a total of 29 congregations all over the Philippines. In a magazine article by Warren Bird (2015), it was noted that there are

around 80,000 attendees of Sunday worship services across their 19 Metro Manila congregations making Victory one of the megachurches in the country. Out of those 80,000 attendees, it was estimated that about 10,000 of them are leading discipleship groups in the said area. Victory is also a founding member of Every Nation Churches and Ministries, a global organization which aims to establish churches and campus ministries all over the world (Every Nation, n.d.).

In 2014, Victory launched The Victory App, a free mobile app that offers resources such as sermon podcasts, materials for discipleship groups, and links to the church's social media accounts. Currently the app, which is available in both iOs and Android operating systems, has a total of over 50,000 downloads in Google Play Store alone (Google Play Store website, n.d.) Alongside with The Victory App, the church also launched the One 2 One Discipleship App, a discipleship guide app that contains seven lessons which are for those who are only beginning in their faith journey as Christians. Victory's development and launching of its own mobile apps reflect the church's positive view toward the religious use of new media as they make efforts to incorporate them in some of their practices.

This also reflects the wide acceptance and positive opinion that Filipinos have toward new media. According to the 2018 joint global report by We Are Social and Hootsuite, social media marketing agencies; generally, Filipinos are optimistic towards the use of technology and incorporating it in their daily lives (Digital in 2018 in Southeast Asia, n.p.). The report says that 74% of the Filipinos who use the Internet see that new technologies offer more opportunities than threats to them. Furthermore, 64% of them prefer for tasks be done digitally, if possible. As Filipinos become more and more

acquainted with new technologies, they have also increasingly incorporate them into their everyday lives. This is especially true for the millennials as 88% of those who use mobile internet in the Philippines are under 34 years old (Muzones 2016, n.p.). This shows that this age group is the most exposed and familiar with the use of new technologies.

As new media is increasingly incorporated into the everyday lives of the Filipinos, especially the millennials (born 1981 to 1996), it is important to know how this is reflected in the sphere of religion. As society keeps on evolving, there must be an awareness of how these changes affect the religious lives of the people. In addition, this study will help in "explaining how people make sense of their religious lives and how they relate to others" (Bellar 2012, 5).

Theoretical Framework

This section discusses the two approaches that will be used for this study. First, the Uses and Gratifications Approach will be employed to be able to understand how millennials employ the use of religious mobile apps in facilitating religious practices based on their perceived knowledge and attitudes about religious mobile apps, the factors they consider in choosing religious mobile apps, their expectations when using religious mobile apps and how these apps gratify their spiritual needs and expectations.

Second, the Religious Social Shaping of Technology was integrated to see how a person's religious background and orientation affect the choices made in terms of utilizing media for religious purposes. In addition, this framework also helped in analyzing how these millennials negotiate their use of religious mobile apps with the beliefs, values and traditions of the church.

Uses and Gratifications Approach

The Uses and Gratifications Approach (hereafter referred to as U&G) is a lens that allows us to see and study media from the perspective of the audience or users. The U&G Approach takes away the focus from the effects media has on people to how people actually utilize media to satisfy their needs (Rubin 2009, 165). As we are in the Digital Age, where media users are given more and more options, this approach will help in examining the behavior of media users in relation with the choices they make. The principal elements of uses and gratifications include our psychological and social environment, our needs and motives to communicate, the media, our attitudes and expectations about the media, functional alternatives to using the media, our communication behavior and the outcomes or consequences of our behavior (Rubin 2009, 166). In this research, the U&G is reflected in sub-problems 2, 3, 4, and 5. In these research questions, I ask the questions related to why the respondents choose to use religious mobile apps, how they actually use them and what their experiences using the apps are like.

This approach started with research about the reasons why people listen to radio programs and engage in newspaper reading in the 1940's (Wimmer and Dominick 2003, 404). For example, Herta Herzog, to whom the origin of this approach is commonly attributed to, studied why housewives were attracted to listening to radio soap operas (Herzog 1944; cited in Baran and Davis 2009, 232). During the late 1950's and early 1960's, research was focused on identifying the social and psychological factors that affects the consumption of media and the gratification it gives to the users (Wimmer and Dominick 2003, 404). In the 1970's, researches were mainly focused on identifying

audience motivations and created more typologies of the uses of media to gratify social and psychological needs of the users (Ruggiero 2000, 6).

In order to employ this approach on this research, there must be an understanding of the underlying assumptions of this approach in the contemporary view. These are the assumptions as summarized by Alan M. Rubin (2009). First, the theory assumes that the media behavior of users is "goal-oriented, purposive, and motivated" (Rubin 2009, 167). The audience is seen as active users rather than passive receivers of messages (Rubin 2009, 165). However, it is also assumed that the degree of the activity may vary from one user to another (Morris and Ogan 2002, 142).

The second assumption says that people consciously make decisions in choosing to use a certain form of media (McQuail and Windahl 1993, 134). Furthermore, these choices are influenced by the users' needs and motivations. There are five different needs which are considered significant to the study of media uses and gratifications: cognitive needs, affective needs, integrative needs, need to strengthen relationship with family, friends and the world, and need for escape or release of tension (Lin 1999, 201). These needs affect the choices of people with regards to which media they deem appropriate to be used. Different people have different needs resulting in different choices. In this case, the respondents' spiritual needs and expectations affect influence their decision in choosing religious mobile apps. However, it is also observed that even those who choose the same media will still have different responses to it (Lin 1999, 207).

The third assumption states that the behavior of users is guided, filtered or mediated by social and psychological factors (Rubin 2009, 167). A person's social

background, in which religious background is included, is considered as one of the factors to be considered when studying about media users (McQuail 2010, 429).

Fourth, the theory assumes that as people are given various forms of communication to choose from, media competes with other forms of communication for the user's attention (Rubin 2009, 167). For this research, mobile apps are only one of the ways which people can use to conduct religious practices. Users may still opt to use traditional forms of media over digital ones. Also, it can be considered that one mobile app may be more appealing to a user than other mobile apps. Therefore, this approach assumes that there is no single form of media which can satisfy the needs and meet the expectations of all users.

The last assumption of this theory is that people have greater influence than the media (Rubin 2009, 167). Unlike traditional models which put emphasis on the influence media has on people, the uses and gratifications approach assumes that it is the individual who controls media use. In this sense, users may also develop a certain degree of dependency toward media or media system if the user thinks that it best satisfies the needs and expectations (Lin 1999, 206).

Religious Social Shaping of Technology

Since this study is focused on users of religious mobile apps, it is necessary to have a framework that will be used in examining the relationship between media and religion. Just like other social groups, religious groups also hold values which can influence their interaction with technology and media. It means that the "user communities' negotiations with technology are constrained by distinct beliefs and patterns of social–technical engagement grounded in their communal histories and

traditions" (Campbell 2017, 20). As the uses and gratifications approach states, users'
choices of media and how to utilize it are influenced by their environment and
interpersonal interactions. In this sense, the religious background of a person influences
the choices on how media is to be incorporated into a person's religious life.

Heidi Campbell formed a framework called Religious-Social Shaping of
Technology (RSST) to provide a way to study how and why certain religious groups use
or do not use certain forms of technology and media. The way groups respond to
technology and media differs from one another because they negotiate its use or non-use
based on their own specific traditions, beliefs and values (Tsai 2015, 121).

The Religious-Social Shaping of Technology assumes that a religious group's
adoption, rejection or adaptation of technology is guided by their beliefs and the patterns
by which technology is incorporated into their faith that are grounded in the histories and
traditions of the group. Also, RSST assumes that the religious group is able to shape this
technology to fit their morals and values (Campbell 2017, 20). This means that "social
groups can take media technology and shape it to their own personal needs and desires"
(Bellar 2012, 15). Thus, the focus is not on how media influences religion but rather on
how religion influence the shaping of technology (Lundby 2013, 232). RSST is reflected
in sub-problem number 5 as the use of mobile apps in relation with the spiritual life of the
respondents is analyzed through the core values of Victory.

In this framework, there are four main areas which are to be examined when
studying about religious groups and media. First, there must be a thorough examination
of the group's history and tradition involving their knowledge of community, authority
and textual engagement (Campbell 2017, 20). In this research, I have written in the

review of related literature the history of Victory and other pertinent information on their tradition. Bellar writes, "The way a religious groups have adjusted and incorporated the use of text (i.e., the Bible for Christians) into rituals and traditions may inform how they make decisions about interacting and adapting newer technologies" (Bellar 2012, 16).

Second, the group's core values which may affect their view on media and media use must be identified (Campbell 2017, 20). The group's core values can agree or be in conflict with the way technology is being used which can ultimately encourage or discourage its use.

Third, following the examination of the history, traditions and the core values of the group, the negotiation process by which the community goes through in relation to the adoption, rejection, or adaptation of the technology must be studied (Campbell 2017, 20). This means studying the process by which the community goes through before accepting, rejecting or modifying the media to fit the group's values (Campbell 2017, 21). A group may fully adopt new technology and media if it agrees with their history and tradition, and fits with the core values of the group. On the other hand, the technology and media can also be rejected right away if it does not conform to the group's history, traditions and values. The perceived negative functions or effects of the technology are highlighted resulting to the group's resistance to adopt it (Campbell 2007, 197). If the technology is not accepted or rejected right away, modifications can be done for it to become acceptable to the community (Campbell 2005, 5). The process of reconstructing technology involves the process of evaluating and deciding which is the acceptable form, context and ways the technology can be used (Campbell 2007, 193-194).

The last area to be examined is the communal framing and discourse which defines and justifies the group's use of technology (Campbell 2017, 21). New technologies will lead to new ideas and new ways to practice religion and will, therefore, lead to new ways the community thinks about and talks about religion (Bellar 2012, 18). In this research, I will ask the respondents what are the risks in using mobile apps so that the potential negative impact will be identified.

Conceptual Framework

This research study will follow the conceptual framework illustrated in Figure 2. The first step in the process will be about the app usage of the millennials from Victory Ortigas which include what kind of app they use and how they use them in facilitating religious practices. This will help in discovering the relevance of mobile apps to religion in the context of the millennials. The information will be gathered through the digital diary reports and the interviews. The next step is to examine the experiences and expectations of the selected respondents on the religious mobile apps as reflected in Campbell's Religious Social Shaping of Technology. The end result of this study will be the identification of recommendations on how Victory can use mobile apps to reach out and minister to the millennials.

App Use of Selected Millennials in Victory Ortigas → Respondents' App Expectations and their App Experience in Facilitating Religious Practices → Recommendations On How Mobile Apps Can Be Used As A Tool for VCF's Ministry

Figure 1: Conceptual Framework

Statement of the Problem

The purpose of this research is to explore the answer to this question: "How do selected millennial members of Victory Ortigas use mobile apps in facilitating religious practices?"

Sub-problems

1. What are the characteristics of the selected millennials of Ortigas who use religious mobile apps in terms of the following?

   a. Age?

   b. Sex?

   c. Number of years of being a Christian?

   d. Number of years as member of Victory Ortigas?

   e. Kind of mobile phone being used?

2. What are some perceived knowledge and attitudes of the selected millennials of Victory Ortigas about religious mobile apps in terms of the following?

   a. Kind of religious mobile apps they are using?

      i. Bible app?

      ii. Prayer app?

      iii. Other?

   b. Reasons for choosing these religious mobile apps?

   c. Kinds of attitude toward the religious mobile apps?

   d. Level of familiarity with the religious mobile apps?

   e. Kinds of activities they commonly use the mobile apps for?

   f. Frequency of their use of religious mobile apps?

3. What are the factors that the selected millennials of Victory Ortigas consider when choosing religious mobile apps?

   a. Specific qualities of the religious app?

   b. "Must haves" for picking a particular app?

   c. Features that the religious mobile apps provide?

   d. Other factors that they consider?

      i. Price?

      ii. Ratings and reviews?

      iii. Recommendations by church leaders, family or friends?

4. What are the expectations of selected millennials of Victory Ortigas in using religious mobile apps?

   a. Religious experience that other forms of media do not have?

   b. Importance of providing spiritual experience?

5. How do the religious mobile apps help or fail to help the selected millennials of Victory Ortigas in their spiritual life?

   a. In living out the core values of Victory?

      i. Knowing God's Word?

      ii. Sharing the Gospel?

      iii. Ministering to other people?

      iv. Developing yourself for ministry?

      v. Connecting with your family?

   b. Other benefits?

   c. Risks in using the apps?

Significance of the Study

In a conference in Ramon Llul University, Barcelona, Stewart Hoover argued that media and religion are now converging with one another so that they can no longer be thought of as two separate spheres (2012, 30). He also said that in order to understand religions in the 21ˢᵗ century, it is important to examine and understand how religions are being remade by modern media through their interactions (2012, 28). Because of this, the study of religion in light of new media has become much more significant. In addition, it has also been noted that in the last few decades communication technology has brought significant changes to how people practice religion (Campbell 2013, 1). The study then becomes significant in understanding how religion is being practiced today with the use of new media, specifically mobile apps, because it is in the everyday experiences of people where religion and media converge (Hoover 2002, 2). This research will allow us to see how computer-mediated communication is becoming more integral to the people's religious lives and how it is actually changing the way faith is being practiced today.

Generally, the number of systematic studies of mobile apps is limited and there are only a handful of researches which focus on examining religious apps or the religious use of apps (Campbell, Altenhofen, Bellar and Cho 2014, 156). Hence, this study will contribute to the pool of research about religion and mobile apps, and add insight about how mobile apps affect the way religious practices are being conducted by people today. In addition, this study can open up the mobile app use of other religious groups. Since the study will only focus on a specific group of religious users, a similar study may also be employed on different religious groups for us to gain a richer understanding of religion today.

Furthermore, this study explores how a religious group's tradition, history and beliefs influence the choice of how media is used and this will help in understanding the role religion plays in developing technology. This will give developers of religious apps the idea of how religious users actually incorporate the use of mobile apps in their religious lives which will help in identifying what features or uses are significant and helpful for the users.

Assumptions

The Uses and Gratification Approach is employed in this study, it is assumed that the respondents are familiar and are active users of any religious mobile app. Second, the respondents integrate the use of this app when they conduct religious practices to meet certain needs.

Finally, the study employs the Religious Social Shaping of Technology Framework so it is assumed that the respondents have awareness about the traditions and beliefs of Victory. Furthermore, this awareness is seen to have effects on the way users integrate mobile apps into their religious activities.

Definition of Terms

Millennials are individuals born between 1981 and 1996 (Dimock 2019, n.p.).

Mobile app/apps refer to software applications designed for specific tasks and are available on mobile devices (Fagerjord 2012, 1).

New media "is a term used to describe a whole range of digital technologies and forms of media, including computers, the internet, cell phones and smartphones, social networking software, and digital recording devices" (Campbell and Garner 2016, 40).

Religious experience, in the context of the study, are experiences of a person in relation with the religious traditions and practices of the church. These experiences are based on the core values of Victory namely, Lordship of Jesus Christ, Evangelism, Discipleship, Leadership, and Family.

Religion online refers to the provision of religious information and services offered to religious groups and traditions (Cowan and Dawson 2004, 7).

Religious practices include all of religious behaviors which includes acts, practices, observances, performances which are done under the umbrella of religion, where the believers consider it as an obligation as they put their faith in it (Charles 2010, 3).

Spiritual life, in relation with religious experience,refers to the spiritual experiences of a person. In the Christian perspective, the goal of spiritual experience is for individuals to have an experience with Jesus Christ and for the image of Jesus Christ to become more visible in themselves (Pretorius 2008, 160). In the context of Victory these are manifested in the church's core values: the Lordship of Jesus Christ, Evangelism, Discipleship, Leadership, and Family.

<div align="center">Scope and Delimitations</div>

There are four limitations to this study. First, this current study is limited only to the millennial members of Victory Ortigas, one of Victory's Metro Manila congregations. It will not include members from other congregations of Victory nor members of Victory Ortigas in other age groups. Millennials have been chosen as the respondents as people who fall under this generation are considered to have grown up in the Digital Age,

therefore, they are more familiar with new media and digital technologies (Kaifi, Nafei, Khanfar and Kaifi 2012, 89). As this generation is more acquainted with new media, they will be able to give a deeper insight as to how media and religion actually converge in people's lives. Also, as the uses and gratifications approach assumes that users of media are active, millennials who are using religious mobile apps will be chosen as respondents. Since this study will only focus on a specific age group in a specific religious group, it only represents a specific culture.

Second, this was a qualitative study providing rich and in-depth data about the topic on hand. Three research-gathering instruments will be used for this study, namely, digital diaries (Appendix B), semi-structured interviews (Appendix C) and document analysis (Appendix D). For the digital diaries and interviews, five members who are between 18 to 38 years of age of Victory Ortigas will be chosen to participate in the study. In a span of one week they will record digital diaries about their use of religious mobile apps. They will record diaries about which apps they use within each day and tell about their experiences. The use of digital diaries was also employed by Wendi Bellar in her study about the evangelicals' use of religious iPhone apps (2012). While this can provide rich data through the users' narratives, Bellar noted that there are also limitations. First, participants can delete and restart the recording which may alter the information. Second, the recording itself may alter the way users actually utilize the apps.

Third, technological issues are also possiblein the act of recording or transferring the recorded digital diaries (Bellar 2012, 117). Therefore, the interviews will be conducted after I receive and study all the digital diaries. The interview will be semi-structured and recorded with the permission of the respondents. Lastly, document

analysis will be employed on Victory's statement of belief and other documents such as books about the church's history to understand the church's beliefs, values and traditions. Since I am not a member of Victory, there will be no bias in terms of analyzing the data that will be gathered. However, as on outsider my analysis and understanding about Victory can be different from the members' perspectives.

Lastly, this study will focus solely on religious mobile apps. As defined by Campbell, Altenhofen, Bellar and Cho these apps are oriented towards facilitating religious practices or should have religious contents embedded in them (2014, 167). These will not include non-religious mobile apps which can also be used for religious purposes. In relation with this, the study will also be limited to smartphone users.Tablets, which are also platforms for app use, will not be included in the study. International Data Corporation reported the decrease in the sales of tablets in the Philippines as Filipinos prefer smartphones over tablets due to practicality (2018). In addition, the Digital in 2018 report of We Are Social and Hootsuite showed an 18% decrease in the use of tablets in accessing the Internet while the use of mobile phones has shown an increase of 2% in the Philippines ("Digital in 2018 in Southeast Asia", n.p.) Thus, the result of this study may not be applicable to other forms of new media.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents a review of related literature and studies that are relevant to the current research. The literature and studies included in this chapter are divided into four sections. The first section which focuses on the research locale, Victory Christian Fellowship, discusses about the church's history, purpose, mission, vision and culture. The second section discusses about the relationship between religion and mobile technology. The third and fourth sections contain literature and studies related with the two theories that are used for this research—the Uses and Gratifications Approach and the Religious Social Shaping of Technology.

Victory Christian Fellowship

The content of this section is based on the available resources—books and website contents—about Victory Christian Fellowship. These documents were analyzed using the Document Analysis Worksheet presented in Appendix D. The data gathered from each source were then put together and to create a synthesis about Victory's core values and beliefs. The books that were mainly used to gather the data are *Wikichurch* and *100 Years From Now*. These books were both written by Victory's founding pastor, Steve Murrell, and were published in 2011 and 2013, respectively. Then, the main website of Victory and the websites of different Victory congregations were also accessed to gather additional data.

History

Victory Christian Fellowship started when sixty-five American university students came to Manila for a one-month summer mission trip (Victory, n.d.). One of those who led the group is Steve Murrell who eventually became the church's founding pastor. Murrell shared the story of how the supposed-to-be one-month mission trip made way to planting a church in the Philippines in one of his books.

Murrell and his wife Deborah were campus ministers in Mississippi State University when they received an invitation from Rice Brooks to join the mission trip to South Korea and the Philippines. Despite not knowing much about the Philippines and the financial challenge, the couple decided to come. When they arrived in the Philippines in 1984, the country was in a middle of crisis. The country was struggling to gain freedom from the dictatorship of then President Ferdinand Marcos. Student-led protests were intense especially on C.M. Recto Avenue also known as Manila's University Belt or U-belt.

At first, they started meeting at the Girl Scouts Auditorium near U-belt but later on transferred to the basement of Tandem Cinema, a movie-theater located in the area where the concentration of colleges and universities was. Student activists would pass by Tandem Cinema on their way to Malacañan Palace to conduct protests and rallies. The situation between the student-activists and the authorities was intense but that did not stop the group from carrying out the mission. The mission group ministered to the students through evangelistic meetings, mime productions, preaching rallies, and one-to-one gospel sharing. As a result, 165 Filipino students composed of poor students from the provinces, political protesters, and radical leftist student leaders, became new believers.

For the next weeks, these Filipino students were the ones who were sharing the Gospel and praying for others. Eventually the team had to leave the Philippines but later on Steve Murrell was appointed to come to the Philippines and continue on with the ministry. What they did was focus on evangelism, conduct follow-ups and have the new believers be part of a small group. Equipping the new believers about the Biblical foundations and basic ministry skills was emphasized in their small groups. Young people were being trained to do follow-ups and disciple new believers. As a result, the church grew from 165 people to about 2,000 people within the next six years.

This growth increased exponentially in the following years. From 1990 to 2000, Victory grew from 2000 to 4,900 and by 2011 they had more than 52,000 people attending the church. In 2015, Victory reported a membership of around 110,000 people (Raposas 2017). Steve Murrell credited this huge growth on Victory's philosophical change. Instead of focusing on big evangelistic events to win people for Christ, the church placed greater importance and emphasis on discipleship through a small group discipleship system. As Murrell wrote, the goal of their ministry is to "engage non-believers and help them become disciples of Jesus Christ" (2011, 31). He also stated that they have committed themselves in mastering "a simple, biblical, transferable, discipleship process" (2011, 29).

<center>Purpose, Vision, Mission and Values</center>

Victory's mission is to honor God and make disciples. That is "to honor God by establishing Christ-centered, Spirit-empowered, socially responsible churches and campus ministries in every nation" (Murrell 2013, 7). In relation with the church's

mission, Victory is also founded on the following core values: Lordship, Evangelism, Discipleship, Leadership, and Family (Victory n.d.).

Jesus' Lordship is acknowledged by the church and submission to the will of God and His Word is believed to be the foundation of faith and spiritual growth. And since it is God's will to reach the lost, Victory also values evangelism. Furthermore, the church believes that they should not stop with evangelizing the people, they also see that it is very important that the believers become disciples of Jesus Christ. Discipleship has become part of Victory's identity as they have also called themselves as a "disciple-making church" (Murrell 2011, 31).

The church also believes in the significance of developing leaders who will serve in the church and in the community especially because they are committed to the call to establish churches in every nation. (Murrell 2013, 86). Lastly, Victory places importance on family and considers it as the "foundation and validation of ministry." (Victory n.d.) Likewise, the church community is also considered as a family—spiritual family.

<div align="center">Discipleship Culture</div>

As mentioned earlier, discipleship has become a significant part of Victory's identity as a church. Even as we look at the Victory's beginnings, it is evident that the church greatly believes that having a discipleship culture is essential in carrying out God's call. The main book that was used to discuss the discipleship process is *Wikichurch*. This book was written by Steve Murrell, the founding pastor of Victory.

The Victory discipleship process which they call as "Discipleship Journey" has four aspects—engage, establish, equip and empower (Murrell 2011, 110). Below is the diagram that shows these four aspects:

Figure 2: Victory's Discipleship Process: The Discipleship Journey

The first step in the process is engaging the culture and community with the gospel (Murrell 2013, 110). As the church believes in the Lordship of Jesus Christ, they also follow His example of how He engaged His culture and made Himself relate to His generation by not being afraid to be in contact with the non-believers (Murrell 2013, 97). Jesus reached out to all kinds of people regardless of their status in life, how the society sees them, and their background. Jesus has shown no partiality and was always engaging everyone. As a result, Victory also emphasizes the importance of reaching out to all and engaging everyone through what they call "One 2 One."

One 2 One is for anyone who desires to know Jesus even more and understand the meaning of how it is to truly walk this life with Him (Victory Ortigasn.d.). One 2 One is facilitated by a Victory group leader and includes seven lessons—Salvation, Lordship, Repentance, Baptism, Devotion, Church and Discipleship. These lessons are made to aid in communicating the gospel to the people and help them as they begin their walk in faith. In 2013, Every Nation launched the One 2 One mobile app in iTunes. Later on, it was also made available in Google Playstore. As of the writing of this research, the app has over 50,000 downloads in Google Playstore alone (Google n.d.). The app also includes 12 versions of One 2 One—Bahasa Indonesia, Campus, Mandarin, English, English (ESV), Español, Filipino, Japanese, Russian, Tetun, Ukranian and Vietnamese (Every Nation Philippines n.d.).

The second step is about establishing biblical foundations. Victory believes that it is important to "build strong foundations by establishing believers in the faith, in the Word, and in the church community" (Murrell 2011, 128). Those who have gone through One 2 One are encouraged to attend a two-day retreat they call Victory Weekend (Victory 2011). After which, they will attend the Purple Book Class, then the Church Community Class. The Purple Book class covers the basic topics of Christianity like sin, salvation, importance of reading the Bible to strengthen the foundations of the believers' faith (Victory Ortigasn.d.). On the other hand, Church Community Class gives the believers the idea of what Victory is called to do, what they do and how they can get themselves involved (Victory Ortigasn.d.).

The third step in the discipleship process is equipping the believers to minister to others. Instead of having a small group of full-time ministers, believers are also trained to

"share the gospel, lead people to Christ, pray for them to be filled with the Holy Spirit" (Murrell 2011, 152). This kind of culture is what Victory wants to impart to all the believers—disciples making disciples.

Lastly, believers are to be empowered by helping them become confident and competent in making disciples (Murrell 2011, 170). Then, Victory offers Leadership Class (Leadership 113) to those who have finished the 4E's of the Discipleship Journey (Engage, Establish, Equip, Empower). Leadership 113 is a training that runs for 10 months and is designed to equip Victory Group Leaders to become more effective in the ministry (Victory Ortigas, n.d.). The 4E Classes and Leadership 113 comprises the discipleship process of Victory.

The Millennial Generation

In the context of this study, the latest definition of millennials from the Pew Research Center will be adapted. According to the article released last January 2019, millennials are those who were born from 1981 to 1996 (Dimock 2019, n.p.) This generation has been characterized by "being confident, self-expressive, liberal, upbeat and open to change" (Pew Research Center 2010). The values of the millennials focus on the self, the individual. These values can be summed up into three statements—"I want to be heard," "I want to contribute," and "I want to be accepted" (Anderson 2017, 8). McCann Truth Central conducted a global research among young people entitled *The Truth About You* (McCann Truth Central 2016). The study was conducted among young people from 29 countries, including the Philippines. According to this study, these three human truths are significant to the millennials: (1) the need to find one's self, (2) the need

to find your people, and (3) the need to find your place in the world. These truths are also true for other generations but the millennials have a different perspective on how they can achieve these goals. For example, the definition of success is now different for the millennials. If the older generation prefers a linear and structured path towards success, the millennials are more flexible and fluid. For instance, in a study among Filipino millennials, it was found out that it is common for Filipino millennials to shift careers more often than the older generations (Cablaza, n.d.). In terms of fulfilling the need to find people, the view of the millennials has been changed because of the prevalent use of social media. Social media now plays a vital role on how the millennials communicate with other people and even more it changes the way they perceive relationships. Lastly, geographical limitations do not limit the world anymore. This is made true by the use of technology and new media, for instance, the Internet.

Being referred to as the first generation of digital natives they are inclined towards the use of technology (Richter 2017). Digital natives are people who have been raised in a world that is digitally and media saturated (Moran 2016). Technology is considered a very important part of life for this generation. For the millennials "being continuously connected to information, online social networks, and people and places around the globe via increasingly customizable digital technology is an inherent facet of what it means to be human (Bauman, Marchal, McLain, O'Connell, Patterson 2014, 301) "As millennials are digitally active, they spent most of their times with their mobile phones and laptops at their hands exchanging and facilitating communication in all forms" (Cablaza, n.d.). In a survey conducted by *The Manifest*, millennials are considered as the biggest users of mobile technology compared with any other generations. Of those

millennial mobile users, one in five opens any app more than 50 times a day. According to this survey, millennials are also comfortable in doing a variety of tasks using mobile apps (Panko 2018).

Filipino millennials also exhibit these characteristics in terms of leaning towards the incorporation of technology like mobile apps into their everyday lives. In a CNN special presentation, Filipino sociologists, Nicole Curato from the University of Canberra, Jayeel Cornelio from the Ateneo de Manila University, Mike Labayandoy from the Lyceum of the Philippines University-Laguna, and BadzCalamba from Mindanao State University - Iligan Institute of Technology, had a roundtable discussion about the Filipino millennials (CNN Philippines Life 2018). One of the topics mentioned in the discussion is the relationship between the Filipino millennials and technology. They cited examples of how technology influences the way Filipino millennials think and do different activities. Labayandoy cited online dating and the use of dating apps by the Filipino millennials as an example of how technology is changing the experience and perspectives of the Filipinos. He explains that this practice which is considered as taboo by earlier generations has become more acceptable for the Filipino millennials as almost 60% of them today are into online dating or using dating apps (2018). Curato mentioned about how the Internet provided ways for people to talk about sensitive issues such as mental health problems, suicide and post-partum depressions. Through the Internet, she said, people are able to find communities online in which they are able to discuss these issues which they find uncomfortable to discuss with other people face to face. However, BadzCalamba also explained that technology is not what solely defines who the

millennials are. Having done studies particularly in Mindanao, millennials in that area also experience conflicts and are being displaced due to wars (2018).

Aside from the relationship between millennials and technology, Cornelio mentioned in this discussion the changing views of Filipino millennials towards religion. He cited his study among Filipino Catholic youth in which he says that there is now a trend among these young people to choose not to attend church but engage themselves with organizations which allow them to get involve in civic affairs such as volunteer works during typhoons or disasters (2018). This claim is also evident in survey conducted by the Social Weather Stations in the Philippines which found a decline in the church attendance across different religions among Filipino adults has been observed. From 1991 to 2017, Filipino adults who attend weekly services dropped from 66% to 46%. This decreasing church attendance is especially evident among Filipino Catholics. Conversely, the survey also shows that three-fourths of the adults (75%) still consider religion to be very important (Social Weather Stations 2018). Even with the decline in church attendance, faith remains to be significant in the lives of the Filipino millennials.

Jayeel Serrano Cornelio argues that young Filipino Catholics are not losing faith but rather adopting a different approach to Catholicism which bears these features: "a more personal and experiential relationship with God; a new approach to morality, in which right living is seen as more important than right believing; and a critical view of what is seen as the Catholic hierarchy's misguidedness" (Cornelio 2016, 2). Cornelio argues that changes in the society, including religious changes, comes with today's technological achievements, globalization and migration (Cornelio 2018, 99). In the case of the young Filipino Catholics, whom Cornelio referred to as "creative Catholics", they

reinterpret and modify religion in ways that it would be more meaningful for them (Cornelio 2018, 100). These creative Catholics do not formally detach themselves from the Catholic institutions but rather reinterpret and modify their definition of what it means to become a Catholic and for them, they express it in more practical ways. (Cornelio 2018, 102). Because of this, the creative Catholics also have different perspectives towards the traditions of the Catholic church. "Expertise over doctrines, participations in the Sacraments and belonging to one's parish may be important but not necessarily fundamental" (Cornelio 2018, 102).

These changes or shifts are not only notable among Filipino youths but also among Americans. For example, according to the Pew Research Center study, it was noted that American millennials are considerably less religious than those from the older generations. Also, one-in-four millennials are not affiliated with any religious institution or faith community (2010, 85-101). Sarah Guldalian wrote that we should not be surprised that this generation has become "the most highly unchurched generation in recent history" (2013, 42). Being affiliated with religious institutions or participating in institutional religious practices is given less importance by this generation.

The changing views of the millennials towards religions, as it is affected by technology, were also found in other researches. Bailey, Embler, Harvey, Rinker, and Roof found that among university students aged 18-24 years old in Virginia, USA, there was an increase use of mobile media in conducting religious practices is the reconstruction of religious authorities (2016). In this particular study, the participants shared about their experiences as to how they use mobile in their everyday lived experience. The participants noted that they mainly use apps due to their lack of time to

attend weekly services in their churches on a regular basis and because of the lack of time they are also not able to participate much in their respective religious communities. Apps that allow access to sacred texts such as the Bible and prayer apps are the ones which the participants commonly use. Thus, they use mobile apps to serve as their reminder to get connected with their faith and practice it in their everyday lives even though they do not commonly go to worship services or participate in other religious group activities. The participants' experiences tell us that the religious authority is not on the hands of religious leaders but on the individuals themselves.

In an article on BBC's website, Chris Stokel-Walker discussed the ways smartphones and social media are changing Christianity today. He wrote that "many Christians are turning to apps and memes to express their faith instead of churches" (Stokel-Walker 2017). Bible reading through mobile apps is one of the examples he cited. He says that Bible apps are now replacing the book Bible and seeing people use their smartphones to check and read Bible verses during a worship service has now become common. Young people, nowadays, are also using social media to share about their beliefs. Religious memes and tweeting has also become popular among the millennials. These examples show that the ways people, especially the millennials, express their religious beliefs and engage in religious activities are evolving due to the employment of new forms of media, in this case apps and social media. Apps and social media have made it possible for the decentralization of religious activities, allowing for people to personalize their religious experiences in practicing their faith.

As exhibited in the literatures and studies above, the practice of religion today, especially among Millennials, is shifting to more personalized experiences of the

individuals and away from the traditional institution-focused practices. As millennials are

digital natives who are accustomed with the integration of technology in their everyday

practices, the introduction and integration of new media into their religious lives resulted

into this change. As a result, the focus of practicing religion shifts from the institutions to

individuals.

Religion and Mobile Technology

In 2013, TNS Philippines, a research agency, studied the behaviors, motivations

and attitudes of people in relation with smartphone utilization. According to this research,

globally, 54% of the population considers their mobile phones as their most important

piece of technology (2015). Mobile devices can be used to do numerous activities with

ease and convenience. Traditional mass media such as television, radio and print have

become mobile through the new technology. In addition, people can access new media

such as social networks, blogs and others through their mobile phones. According to

Dominick the release of small screen devices resulted to the increasing mobility of mass

media (2009, 24). Consequently, the usage of mobile technology has also increased.

The report by Hootsuite and We Are Social provided information about the

behaviors of Filipinos in terms of mobile technology use ("Digital in 2018 in Southeast

Asia", n.p.). According to this report, 89% of the population use mobile phone of any

kind and 65% uses a smartphone. Out of 67 million Filipino Internet users, 61.9 million,

which is 59% of the total population, are active mobile Internet users. In addition, 52% of

the population access the Internet most often through smartphones. As a result, web

traffic via smartphones increased the most compared with other devices such as tablets

and laptops. In terms of mobile activities, the following were identified by the respondents of the study. 55% of the population use mobile phones for messaging, 52% watch videos, 48% play games, 28% use mobile banking and 41% use mobile map services. Along with these, 41% of the Filipinos also visit social networking sites through their smartphones. In the world rankings of hours spent on social media, the Philippines has kept its crown as the top country for spending the most time with an average of almost 4 hours a day. The Philippines has been in the top position for the last three years (Kemp 2018).

Even in earlier statistics, the abovementioned smartphone activities were also observed among Filipinos. According to The Nielsen Company, Filipinos use their smartphones 23% of the total smartphone usage time on communication, 32% on using apps and 30% on entertainment. Filipinos mostly spend their time using different mobile apps. Looking closer into the app usage of the Filipinos, the top 5 apps they access through smartphones are: Google Play Store, Facebook App, Googlesearch App, Youtube App and Facebook Messenger App (The Nielsen Company 2014). As of December 2018, these social media apps are still in the list of the top free apps in the Philippines. In terms of usage rank Messenger, Facebook and Youtube are the top three free apps in the country, respectively (SimilarWeb 2018)

In a study among Filipino youth, 99% of the respondents visit social networking sites and 98% own a mobile phone (Bristol, Caro, Mangaliman, and Bernante 2016, 93). Even four years ago, Smart Communications, a major provider of mobile network services in the Philippines forecasted that young Filipinos will push smartphone penetration in the Philippines (Smart Public Affairs 2014). Bristol, Caro, Mangaliman,

and Bernante also listed the reasons for digital media consumption of Filipino youth and the top three reasons are: staying in touch with friends and family, seeking information and for entertainment (Bristol, Caro, Mangaliman, and Bernante 2016, 93).

The aforementioned studies indicate that there is an increase in the use of mobile technology of the Filipinos. However, there are still limited studies about the use of mobile apps by Filipinos. Furthermore, after searching possible sites and other universities around the area there is nothing on the religious use of mobile apps by Filipinos.

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Perceived Attitudes on the Use of Mobile Technology
for Religious Purposes

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Since its introduction, mobile technology has been making impacts in our society in different ways. For example, in a study made by Pinchot, Paullet, and Daniel Rota, it was found out that mobile technology has made significant influence in changing the way people perceive socially acceptable communication (2012, 1). What were considered as taboos before, like the usage of cellphone in the theatre, church, and other public spaces and in social settings, have now become acceptable and less likely to be perceived as a rude or disruptive behavior (Pinchot, Paullet, and Daniel Rota 2010, 8).

In a Pentecostal Church in Sao Paolo, Brazil, a positive view and response toward the use of mobile phone for religious uses have been observed among its members. Sandra Rubia da Silva noted of some of the instances or situations that support this claim (da Silva 2005, 114-120). One of the respondents in this study believes that the cell phone is a God-given invention. Another member tells that she has experienced healing by hearing a worship service through a cell phone. Members of the church also use the

cell phone during group prayers. When one member of the family cannot be physically present during prayer time, they make a call and have the person participate through the call. They also use their phones to play worship songs and share the songs with each other. Mobile phones are also not forbidden in the worship area and even during worship services. Taking photos or even filming videos during sermons are also not prohibited in the church. They also use the SMS function of the cell phone to share Bible passages with the goal of bringing encouragement and inspiration to the receivers. Despite this general positive attitude and acceptance of mobile use for religious purposes, these Pentecostals are also aware that mobile phones can also be a negative medium if not used properly. They cited indebtedness, gossip and slander as examples of how mobile phones can become a tool for people to commit sin. For this reason, the pastor of this Pentecostal church includes discipline in the use of mobile phones in his sermons. Through the sermons, the members of the church are reminded of the uses of mobile phones that are acceptable and appropriate for their group.

These observations about the integration of mobile phones into the religious lives of the people are not only present among Christians. A research among Muslims in Nigeria about their use of mobile phones in everyday life show that users also utilize mobile phones for religious uses. In this case, mobile phones are used as an instrument to maintain, nurture and strengthen their shared spiritual lives. Religious greetings, ringtones, icons and quotations from the Qur'an are used by the Muslims. They also use their mobile phone to share information about religious events, memorize verses from the Qur'an, share songs, sermons and verses, connect to Islamic websites and share about their faith. Mobile phones are also employed by the Muslims in conducting religious

practices. On the other hand, like the Pentecostals, Muslims are also aware that mobile phones can also be disruptive when used in religious settings and also it can be used for practices which are considered immoral in the Muslim faith (Alzouma 2017, 1-19).

Despite the dangers and threats that mobile phones pose towards religious groups, there are also many ways by which they can serve significant religious functions for the users. ResearchNow, a digital data collection company and AT&T, an American telecommunications company, worked together on a survey about the relationship between mobile technology utilization and faith-based practices. According to this survey, 41% of the respondents said that to connect to faith-based organizations or access inspiration sites, they use mobile phones, tablet or laptop. 21% of which use prayer or meditation apps and 19% use faith or self-improvement apps (PR Newswire 2015). People are now using mobile technology to connect with their faith. As technology keeps on developing, trends change. And these changes also affect the everyday lives of individuals that even the religious aspect of life is not exempted from the influence of technology.

In the Philippines, the introduction of cellular phones and short messaging system (SMS) in 1999 increased the use of mobile communication thus, making the Philippines the "Texting Capital of the World" (Roman 2006, 1). According to a study among Filipinos, the purpose of sending SMS is mainly for building and keeping relationships. However, SMS also serves religious purposes through the sending of inspiring text messages which helps bring encouragement to people's faith (Ramon 2006, 13).

And with the continuous development in technology, mobile phones can now do more than just calls and sending SMS. With the introduction of iPhone in 2007, mobile

applications, as we know them today, were introduced and they offered wide variety of uses and functions (MoPub 2017). According to Statista, there are around 7.2 million mobile apps available for download across five different app stores (2018). Google Play, which is used by Android users, offer the most number of apps at 3.8 million. Apple App Store, which offers the second most number of apps, has 2 million apps available for iPhone users to download. Other app stores include Windows Store, Amazon Appstore and Blackberry World.

In the article *There's A Religious App For That! A Framework For Studying Religious Mobile Applications*, Campbell, Altenhofen, Bellar and Cho sampled 451 religious mobile apps in iTunes, out of which 130 are Christian-oriented (2014, 158). According to this, "Christian apps are primarily focused on sacred texts" (Campbell 2014, 161). Sacred text apps are mobile applications which offer digitized versions of sacred texts (Wagner 2013, 200). Devotional tools with supplemental readings that help users understand the Biblical text are commonly found in many Bible-oriented apps (Campbell 2014, 161). Christian apps in iTunes tend to focus on features which help users increase engagement and facilitate better and deeper understanding of the Bible. Making the sacred texts available in mobile phones is common among apps for Abrahamic faiths such as Christianity, Islam and Judaism (Altenhofen, Bellar, Campbell and Cho 2014, 163).

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Expectations, Benefits and Risks on the Use
of Religious Mobile Apps

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In a study done among Evangelicals and their use of religious mobile apps by Wendi Bellar (2012), the student participants, in particular, expressed their sentiments

that using a mobile app is more convenient than bringing a Bible, a notebook or journal, highlighters, concordance and other materials which may be needed for doing certain religious practices. In general, majority of the participants indicated that they expect religious mobiles apps to be accessible, convenient and easy to use. Furthermore, participants used the religious mobile apps "to gain spiritual impact, encouragement, and a spiritual toolbox that, for the most part, resulted in helping them navigate their own spirituality and religious practice" (Bellar 2012, 55).

In terms of gaining spiritual impact, respondents indicated that they obtain this by reading the Bible through their apps. Religious apps that allow the users to have an encounter with the Holy Scriptures are deemed to have the most impact on one's spiritual life. Through this kind of religious apps, they are able to keep track of their Bible reading activities, access daily devotionals which include commentaries or stories related with the Scriptures, choose verses which the users deem fit for their life situations and have in-depth study of the Word of God which is helpful especially for those who prepare lessons for Bible study groups. The respondents also find it helpful to have access to various translations of the Bible right in their hands. Some also indicated that the audio features of some apps that allow them to listen to the Scriptures have been useful for them. In relation with spiritual impact, users expected to receive encouragement and inspiration through the apps. According to this study, those who have received encouragement by using the apps generally expressed positive attitudes throughout the day. Although most of the respondents gave a positive outlook towards the use of religious apps because of its spiritual impact, they have also noted that apps are just one of the tools which can help

Christians connect to God and develop their spiritual lives. They are also aware that these apps can both serve good and evil purposes.

One of the popular Bible applications in the market right now is the Bible App also referred as YouVersion. It offers multiple translations of the Biblical texts and other functions such as creating notes, sharing passages, searching the Bible, using guided reading plans of the Bible, creating bookmarks and others (Torma and Teusner 2011, 145). At the time of this writing, YouVersion has counted almost 348 million app installs, 359 billion minutes of Bible reading, 328 million generated bookmarks, 637 million verses highlighted, and 161 million completed Bible plans (YouVersionn.d.). YouVersion was one of the apps that Tim Hutchings studied in *Design and the Digital Bible: Persuasive Technology and Religious Reading* (2017). In addition to the YouVersion, Hutchings also studied the app Glo Bible in order to discover how Bible apps "lead the user to adopt particular reading practices and follow particular paths through texts" (Hutchings 2017, 206). Hutchings examined the apps themselves, interviewed the designers of the apps, and the marketing materials used to promote the apps (Hutching 2017, 208).

Based on the interviews with the app designers, he identified the motivations behind the work these designers do. First, they want the Bible to be more accessible by providing digital copies which are available through their mobile devices. Second, they seek to help users to understand the Bible more easily. In this case, Glo Bible app provides materials and resources that will help the younger people and the less experienced Christian users understand the Bible more easily. Third, they want to make the Bible be more attractive and appealing especially to new audiences. Glo Bible app

uses multi-media resources like videos to engage the users with the Bible. The fourth motivation is to help increase the frequency of the Bible engagement of the users. YouVersion provides reading plans and also awards "badges" to those who finishes them. It also records when the users open the app for consecutive days and count it as "streak" and if a user opens the app for seven straight days it counts as "perfect week." The fifth motivation is to provide Bible study tools.

According to Tim Hutchings both these apps "design and resource selection to shape how individuals engage with the Bible and how publishers reach their audience" (Hutchings 2017, 217) Both YouVersion and Glo Bible are developed and designed by Evangelical groups. The features of the apps reflect and promote the tradition of the Evangelicals, particularly the frequent reading of the Bible (Hutchings 2017, 217). These apps, though trying to influence the way people engage with the Bible, do not claim authority over the users to achieve their goals. Users still have a certain degree of freedom in terms of how they will use these apps.

Also, Tim Hutchings identified positive and negative effects of digital Bibles based on the data he gathered from respondents who are users of digital Bibles in his study *E-Reading and the Christian Bible* (2015). The following positive effects were identified by the respondents: convenience, easier access, easier way to study, openness to online conversation, and increase in frequency of reading. Convenience, easier access, easier way to study and increase in the frequency of reading correspond with the result of Wendi Bellar's study. Users of religious mobile apps seek to have a convenient and accessible way to engage themselves with the Word of God.

On the other hand, the negative effects identified by the respondents of Hutchings' study are: (1) loss of the status of the Bible as a unique and sacred object, (2) reading of isolated verses without understanding the bigger context, (3) and that the meaningful relationship of the physical representation of the Bible as a book is lost (Hutchings 2015, 437). Not only is the Bible as a book losing the high status but also religious mobile apps cause shifts in the views about religious authorities. If we look back into the study of Bailey, Embler, Harvey, Rinker, and Roof, the respondents say that through mobile apps they are still able to get themselves connected with their faith and even practice it in their everyday lives even though they are not affiliated with any religious institution or attending worship services.

Moreover, the increase in the use of mobile apps for religious purposes and its integration into the religious lives of the people also raised some questions regarding the authenticity of the experience. For example, although religious mobile apps provide users with the authentic sacred texts, the individual's capacity and power to control how they engage themselves with the sacred texts redefine the authenticity of the experience (Wagner 2013, 202). The control individuals have when they facilitate religious practices using mobile apps may make some of the experiences be different from traditional ones which eventually redefines authenticity. Wagner cited an example in which people may not find it necessary to interact with religious authorities or other believers because they rely more on religious mobile apps. In addition, there is also the danger of using the sacred texts and symbols out of context by individuals. But since authenticity is a construct, the authenticity of the experience, then, lies on the users (Wagner 2013, 202).

In Bellar's study, one of the findings is that the participants were not much concerned about sharing their personal religious app experiences to others even though it is common for the apps that they have chosen to have social networking features (Bellar 2017, 123). Social networking features of the apps were not given much weight by the participants when it came to choosing which app to use. The choice of using Bible reading and devotional apps reflect that the purpose of adapting mobile apps is for doing personal religious practices. Therefore, using religious apps is seen as a personal private experience rather than a social experience. And as cited above, the individualized experiences that religious mobile apps facilitate challenges the religious authorities and the authenticity of the experiences themselves.

The review of literature and studies about the relationship between religion and mobile phones tells that the use of mobile phones in conducting religious practices offers beneficial uses and effects to the religious users but at the same time mobile phones also create new challenges as it changes the way religious practices are being conducted by the users. As the society progress towards digitization, it becomes important for the church, especially the church leaders, to gain a better and deeper understanding about the relationship between religion and new media. Through this, churches will be able to come up with ways on how they can minister more effectively in the digital times.

Religious Uses and Gratifications of New Media

Although the foundations of the uses and gratifications approach is linked with the traditional mass media—print, radio and television—this approach is also being connected with new media. Moreover, Ruggiero argued that this approach is especially

useful in the computer-mediated communication studies. Facets of new media such as interactivity, demassification, and asynchroneity, which are not present in traditional media, allow for this approach to be applied in new ways. The ideas of interactivity, demassification and asynchroniety suggest that "media consumers can make choices based on the available options that they initiated, have the power to manipulate those choices and control over the range of available media, and it is all done at the convenience of the user" (Keppler 2014, 10). The U&G approach has been applied in different studies to discover the relationship between religion and new media in the context of how new media is being utilized by different individuals for religious purposes.

Michael Laney (2005) studied the motivations and gratifications of Christian web users. He conducted a survey among visitors of Christian websites wherein he first listed twenty-seven uses and gratifications items. These items were based on studies about the uses and gratifications of religious television viewing. Based on these items, four principal factors were extracted—religious entertainment and information items, reaction items, faith items and alternative items. Religious entertainment and information items include visiting the Web for sacred verses and texts, entertaining qualities of the website, making prayer requests, seeking inspirational music, graphics or encouraging messages, seeking information about religious community events and research information. Reaction items include making donations and monetary contributions for churches and ministries and making purchases from a website's ministry. Faith items include seeking reinforcement for personal beliefs, attempting to explore faith, desiring spiritual or religious training, desiring friendship with others who are spiritually minded and desiring

for personal or religious conversion. Lastly, alternative items include familiarity with the ministry or organization, finding alternative to traditional religious services, relation with personal religious preference or denomination, seeking reinforcement to strengthen spiritual beliefs and ministries selling products or resources online (Laney 2005, 173).

Out of the three factors, the "faith items" appear to be a motivation for Christian web users in seeking religious Web gratifications (Laney 2005, 172). Among these items, the one which most of the respondents agree with was using the Web to seek reinforcement for their personal beliefs. 94% of the respondents indicated that they agree with this (Laney 2005, 172). The findings of this study suggest that Christian websites are utilized by Christian Web users as a tool to reinforce their faith. The Web is used as a supporting tool to strengthen one's faith. This faith factor was also manifested among the users of Rezandovoy, a digital prayer tool that provides daily prayers in audio form. In Xavier Riezu's research about the uses and gratifications of this digital prayer tool, six types of motivations were identified—Spiritual, Prayer School, Guidance, Social Utility, Diversion and Emotional. Out of these motivations, spiritual gratifications are being sought by the users the most (Riezu 2014, 32-33). Many users consider that through listening to Rezandovoy they are able to spend time, communicate and meet with God (Riezu 2014, 34). In addition to this, Rezandovoy proves to be a helpful guide for praying (Prayer School) by setting the mood, creating a discipline in praying, and allowing prayer to be integrated into the daily routine of the users (Riezu 2014, 34-35). This tool also serves as a form of guidance in understanding the Bible and also as a guide in their daily lives (Riezu 2014, 35-36). Likewise, users also find that Rezandovoy serves as a way to

find peace and release stress (Diversion) as well as emotional support in specific moments in their lives (Emotional) (Riezu 2014, 37-39).

Although Rezandovoy is not a social utility tool, users imply social functions such as making them feel being connected with others when using it. Some users consider that through the tool they become connected with the people behind Rezandovoy and also with its other users. On the other hand, there are users who found explicit social uses of the prayer tool. Some users share about their experience to other people through other forms of media such as email and Facebook with the purpose of giving people encouragement or comfort (Riezu 2014, 36-37). For Christian bloggers, sharing about their spiritual experiences to express and propagate their religious beliefs and values serve as one of their major motivations why they blog (Cheong, Halavis and Kwon 2008, 24). Bloggers also identified that releasing stress also motivates them to write about their experiences. This was also evident with the users of Rezandovoy. Finally, bloggers also identified that through their blogs they are able to connect with other believers and even connect with strangers and open up new relationships (Cheong, Halavis and Kwon 2008, 28).

The religious use of new media is not only limited to religious websites. New media forms which are not originally designed to cater to the religious needs of the people are now also being used for religious purposes. For instance, there has been a study about the uses and gratifications of faith-based contents on the popular social networking site Facebook (Brubaker and Haigh 2017). Even though Facebook is not originally intended for religious use, it provides a space for Christian users to exercise their faith online. According to this research, the primary motivation for Christians to use

Facebook for religious use is to minister to others. The technological affordances of Facebook allow Christian users to share about their beliefs and provide spiritual guidance and support to other people. Furthermore, Christian users go beyond just sharing information but they also seek to establish relationship with those around their faith through Facebook (Brubaker and Haigh 2017, 8).

Aside from seeking to minister to others through Facebook, Christian users also seek spiritual enlightenment through faith-based communities in the site. Users maintain their social connections in faith-based communities as these communities are perceived to be of help in one's spiritual growth (Brubaker and Haigh 2017, 6-7). This agrees with the third motivation which is seeking religious information. Through Facebook, users are able to acquire spiritual insights and encouraging messages that help them grow spiritually (Brubaker and Haigh 2017, 8). Lastly, Christian users are motivated to use Facebook for entertainment and relaxation as sharing of experiences within the faith-based communities is considered as a form of relaxation and enjoyment for them (Brubaker and Haigh 2017, 9).

Even though religion is being practiced in a new form it is evident that motivations that are related with one's faith or spirituality play a very significant part why religious users use new media for religious purposes. Whether the new media is intended for religious use or not, users find ways by which these new media can gratify their spiritual needs.

Religious Social Shaping of Technology

In history, religion has aided in the development of technology and also in shaping its use. For example, there is a link between the spread of the use of the printing press and the Protestant Reformation and also the influence of Islam on the development of astronomy and cartography (Campbell 2005, 310). One way to examine this relationship between religion and media is by looking into how religious users respond to technology.

One study was done in an Amish community in Pennsylvania as telephones were banned to be used in their homes in 1909. Although the telephone provides benefits to the community such as access to information and proves to be useful in emergency situations, it was seen negatively because it also gives individuals easy access to outsiders, encourages individualism and which can eventually draw members to private gossip inside the homes and cause disharmony (Campbell 2007, 193). These practices do not agree with the Amish core value of viewing homes as the center of community life. So the Amish community modified how the telephones were used in the community by installing them in public places like intersections for shared use (Campbell 2005, 4). That way, technology use was reconstructed in a manner that it will fit into the community's values. This process is coined as the domestication of technology which was pioneered by Roger Silverstone, Eric Hirsch, and David Morley (Campbell 2005, 3).

There have also been studies about how Ultra-Orthodox Jews have reconstructed technology and its uses in order to fit into the group's values. One example would be how the community "koshered" the cell phone. Heidi Campbell made a study on the process by which the cell phone was modified in order to be acceptable for the Ultra-Orthodox

Jewish community (2007). Ultra-Orthodox Jews are considered to be highly religious and conservative and are known for their rejection of modern technology. In the case of cell phones, religious authorities became concerned that contents which are not suitable for Ultra-Orthodox Jews were being brought into the community through cell phones.

In 2005 MIRS Communication, an Israeli cell phone provider, announced to launch a cell phone that is specifically designed for Ultra-Orthodox Jews. Because of this, several other cell phone providers had conversations and negotiations with the officials of this religious group in order to come up with a cell phone that is deemed to be acceptable for use by the community. The original "kosher" phones were first-generation Motorola handsets which were modified in order to disable features such as Internet access, SMS text messaging, video and voice mail applications. These features were considered by the religious officials to have the capacity to expose the community to unmonitored secular contents and therefore threaten the community's conservative living. As a result, these features were disabled to be able to eliminate the threats they pose to the community. The kosher phone gives us an example of how technology can be reconstructed or modified in order for it to become appropriate for the culture of a religious group.

There were also studies about the Ultra-Orthodox Jews and their use of the Internet. The introduction of Internet to the community caused a dilemma to the community as it does threaten to infiltrate the community with secular values and contents but at the same time provides socio-economic opportunities for the Ultra-Orthodox Jews. This dilemma led to an effort to reconcile the community's values with the socio-economic needs of the people thus causing for the groups to allow for some

compromises (Livio and Weinblatt 2007, 30). This has been observed through a study conducted among Ultra-Orthodox women who regularly use the Internet for work and to some extent leisurely purposes. Livio and Weinblatt made this research and conducted in-depth interviews to find out how these women legitimize their use of the Internet despite the ambivalence regarding its use (2007, n.p.).

According to this study, these women legitimize their use based on their assumption that the risks and opportunities that the Internet offers to the community is not the same for all its members. They have drawn a distinction between the personal needs of the individuals and the societal needs of the community as a whole. For them, the Internet provides them opportunities to meet their personal needs but they can also see that it can be threatening to the community as a whole and may not even be beneficial at all. So in terms of the risks in using the Internet, they see that the Internet is less threatening in a personal level than on a societal level. At a certain point, they even consider some of the risks to be personally irrelevant to them. This shows that they legitimize their use by justifying that the Internet provides them more opportunities than threats and at the same time they confirm the position of the religious authorities by viewing the Internet as dangerous on the community level.

Another strategy these women employ to legitimize their use of the Internet is to view the Internet only as a tool or instrument. They say that the negative effects that can be experienced through the Internet depend on how it is being used by the people, specifically how the users allow themselves to be exposed to inappropriate contents. The capability of the users to control how they use the Internet is seen as a strategy to legitimize the usage. They argue that unlike the television, which was completely banned

in the Ultra-Orthodox community, the Internet provides the users some level of freedom to choose the contents they consume.

These women also recognize that the Internet can also be used for religious purposes. For instance, they mentioned about the availability of religious contents which are available in the Internet. They try to justify that the Internet also offers contents which can be helpful to the community, however, in terms of actual use, they rarely employ the aid of Internet in conducting religious practices. Their activities are mostly related with work or other leisure activities. But still, these women do not look at their Internet-related activities as acts of subversion against the beliefs and traditions of the Ultra-Orthodox Jewish community. From the points-of-view of these women their Internet use is still legitimate and compatible with the ways and culture of the Ultra-Orthodox Jewish community.

The result of this study can be paralleled with the results of the study by Azi Lev-on and Rivka Neriya-Ben Shahar in which they surveyed 156 women in an Ultra-Orthodox community to examine how they adopt new technologies, specifically the Internet, and how they incorporate it in their everyday lives (2011, n.p.). The result of the study shows that even though these women perceive the Internet as dangerous to their community there are some discrepancies in terms of practical use. For instance, 61% of the respondents own computers at home, of which 57% have Internet access and about one-third of the respondents contact other people, mostly women, through the Internet. The results show the discrepancy between the perceptions about the Internet and the how they are actually being used by these women.

The "koshering" of the cell phone and the Internet illustrates the negotiations that occur between religion and technology. As what the Religious Social Shaping of Technology states the way technology is accepted, rejected or modified for use by a religious group is affected by the group's core values and beliefs. However, the choices made by individuals in a given religious group is also affected by personal needs and motivations.

Despite the conservative nature of the Ultra-Orthodox Jews, the aforementioned studies have shown that the group, especially when looking at the level of its individual members, is not totally closing its doors towards adopting technology. According to another study, in general most Jewish groups have acknowledged that it is impossible for them anymore to isolate themselves from technological developments. Instead, they modify the technology on how it is being used in order to become suitable to their core religious values.

In the context of the evangelical Christians' use of technology, response towards the religious use of technology can be considered more accommodating than of the Ultra-Orthodox Jews. In a study conducted by Yu-Ling Lee (2013, n.p.) among members of the Intervarsity Christian Fellowship (IVCF), an evangelical Christian campus ministry, at the University of British Columbia, the respondents have shown positive views towards the religious use of the Internet. The religious practices of the respondents offline were also reflected in their online religious practices. Three religious practices of IVCF were given emphasis in this study—evangelism, community and fellowship, and devotions and Bible studies. As an evangelical ministry, one of the core values of the group is evangelism. This was reflected in some of the practices of the respondents. Internet was

used as a means to communicate the Gospel to other people. It was used to keep themselves in contact with other people and also for sharing Bible verses. Moreover, the Internet was also used to maintain their relationship with fellow members of IVCF. They use Instant Messaging programs, share their prayers and prayer requests through email and also interact in social networking sites like Facebook. Despite this active use of online technology for maintaining relationship, it was also observed with this group that online technology is used not as a substitute for offline relationships but was rather used as a tool to strengthen their relationship with one another.

Lastly, the Internet was also used to help the members of IVCF in doing devotions and studying the Bible. Though the Internet was not the main tool used in devotions and Bible study, the Internet allowed for some activities that complement the mentioned religious practices to be done. For example, Christian music was played online while doing devotions. Also, some respondents use the Internet to search about more information, like historical backgrounds of biblical passages. Just like in maintaining communication and fellowship, the Internet was not used as the main tool in conducting the religious practice, rather it was used to support the existing offline practice of devotional and Bible reading. These findings demonstrate how this religious group adapted the use of technology and integrate it with their religious life.

As religious users integrate technology into their lives, their religious beliefs and values are manifested in the way they choose how to use them. Through the studies discussed above, the ways by which technology is modified by the users and user-communities in order to be acceptable for use and to serve religious functions can be understood.

CHAPTER III

METHODOLOGY AND PROCEDURES

This study aims to discover and examine how the selected members of Victory employ the use of religious mobile apps in conducting religious practices. This chapter contains the method of the study, sources of data, research-gathering procedures, data-gathering instruments, and how the data was analyzed in order to achieve the objectives of the study.

Method of the Study

This study is a descriptive research. "The goal of descriptive research is to describe a phenomenon and its characteristics" (Nassaji 2015, 130). This was deemed appropriate for this study since the purpose of this research was to discover the reasons why millennials of Victory use religious mobile apps and how they actually use them. For this research I used a qualitative approach. Qualitative method was used to collect the in-depth details on a particular topic (Rahi 2017, 2). By employing a qualitative approach, a rich description of the case at hand was obtained. For this approach, respondents engaged in making digital diaries as they used their chosen religious mobile apps. Diaries are self-report instruments used repeatedly to examine ongoing experiences, offer the opportunity to investigate social, psychological, and physiological processes, within everyday situations (Bolger, Davis, and Rafaeli 2003, 580). Instead of employing the traditional method of using paper and pen to write about their experiences, the

respondents were asked to use a voice recording app that is available in their smart phones to record about their experiences. The use of digital diary reports in this research was adapted from Wendi Bellar's research, "Pocket Full of Jesus: Evangelical Christians' Use of Religious iPhone Applications." Recording the diary reports, instead of writing, took away the burden from the respondents to always carry paper and pen to be able to write about their experiences and it provided more data like verbal cues including the respondents' tone of voice, pauses and others (Bellar 2012, 20). Afterwards, interviews were conducted with the respondents. These two instruments when used together provide rich data especially in the mobile context (Bellar 2017, 116). These were used to acquire the needed data about why and how millennials from Victory use religious mobile apps in facilitating religious practices in their everyday lived experiences. In addition, to have a better understanding of the context of Victory, document analysis was used in examining the available books about Victory and the available contents posted in the church's website. The following data about the church are the most important for this study—history, core beliefs, and core values.

To ensure the validity and reliability of this research, I used the triangulation method (Merriam and Tisdell 2016, 259). For this study, I gathered data from multiple sources using multiple methods. The data collected from the respondents' digital diary reports and interviews were compared and checked with one another. In addition to the triangulation method, I also used the member checks by taking the data and my initial interpretations back to the sources of data to inquire whether they are acceptable or not.

Sources of Data

Purposive sampling was chosen in choosing the respondents for this study because this required certain characteristics that the respondents should have in order to answer the research questions effectively. The purposive sampling technique, also called as judgement sampling, is the deliberate choice of a participant due to the qualities the participant possesses (Etikan, Musa, and Alkassim 2016, 2). The respondents were selected according to the following characteristics.

All the respondents were members of Victory Christian Fellowship Ortigas. In the context of Victory, a person is considered a member when he or she has been baptized, has gone through the Victory Weekend and is a part of a Victory Group. The respondents were all millennials, which means that they were born between 1981 and 1996, or at the time of this writing must be between 23 years old and 38 years old. Next, all the participants were already users of religious mobile apps. For this research I referred to the categories of religious mobile apps derived from the study by Campbell, Altenhofen, Bellar and Cho (2014) According to this study, there are two parent categories of religious mobile apps—apps that are oriented towards facilitating religious practices and apps where religious contents are embedded (Campbell, Altenhofen, Bellar and Cho 2014, 167). Apps that are oriented around religious practice include sacred textual engagement apps, prayer apps, focus/meditation apps, devotional worship apps and ritual apps. (Campbell et al. 2014, 164-165). On the other hand, apps that are embedded with religious content include the following sub-categories: Religious Utilities, Religious Wisdom and Leaders, Religious Media Outlets, Religious Games, Religious Apps for Kids, and Religious Social Media (Campbell, Altenhofen, Bellar and Cho 2014, 165-167).

The first source of data were the digital diary reports from the respondents. The respondents had the freedom to use whichever religious mobile apps they wanted to use for this study. The participants recorded about their app usage using a voice recording app together with the help of some prompts and guide questions (Appendix B) in a span of one week. After which, I listened to their diary reports and transcribed them. In the process of listening to the daily diary reports I paid attention to notable responses of the participants and identified which five participants have the most usable responses for the research.

The second source of data were the responses from the interviews. Only five respondents were chosen to be interviewed. The interviews were semi-structured in format. Semi-structured interviews rely on a certain set of questions and try to guide the conversation to remain, more loosely on those questions (Hesse-Biber and Leavy 2011, 102). This format was chosen as this would allow me, as a researcher, to respond more freely to the situation and when new ideas emerge during the interview (Merriam and Tisdell 2017, 111). The interviews helped provide clarifications about the digital reports. It also helped in exploring further the emotional and spiritual experiences users had when using the app (Bellar 2012, 20-21).

The third source of data came from the church's website and books about Victory which were written by the key leaders of the church. The church's brief history and core values are all available from the church's website while their statement of faith is available through the website of Every Nation. More detailed information about Victory were available through the books written by two key leaders of Victory.

Wikichurch(Murrell 2011) and *100 Years From Now* (Murrell 2013). These documents were analyzed based on the Written Document Analysis Worksheet found in Appendix D.

Research-Gathering Procedures

For the study to be completed, there were several steps that were included in the data gathering procedure. Figure 3 below illustrates the process:

Sending of Letters of Permission to Victory	→	Conducting a Pilot Study	→	Identifying and Meeting With the Actual Respondents of the Research	→	Actual Conduct of Data-Gathering Activities

Presentation of Research Findings to the Research Panel	←	Submission of Documented Research Findings	←	Writing the Report	←	Data Analysis through MAXQDA 2018 and Document Analysis

Figure 3: Research-Gathering Process

The first step was securing the permission of Victory Ortigas to conduct the study about their church. A letter to Rev. AldwynLicud, Head of the Discipleship Department was sent (Appendix E) to ask for his permission that the study be conducted in Victory Ortigas. Then, I scheduled a meeting with him and went to their church to present the study and further explain about it. Although he gave me a positive response, he still needed to secure the permission of their Senior Pastor. I also asked for permission to conduct a pilot study before I conduct the actual study.

After a week the permission was secured. He asked me to wait until he comes up with a list of possible respondents but he allowed me to begin the pilot study and helped me identify a respondent for it. The respondent of the pilot study also had the

characteristics mentioned in the previous section—a millennial of Victory Ortigas who uses religious mobile app or apps and is willing to do the digital diary reports and interviews. Through the pilot study, I was able to test whether the probes and guide questions for the diary reports were sufficient to extract the needed data for this study. In addition, it helped me identify some possible technical difficulties—which in this case was the usage of Google Drive. The respondent for the pilot study found it difficult to access the account I made and ended up giving me the copies of her reports using a flash drive.

So even though it was stated in the proposal that Google Drive will be created for each respondent, it was found during the pilot study that it was a bit more difficult to utilize. So for the actual respondents of the study, I asked them which way would be most convenient for them—email, Google Drive, Messenger or even to meet to copy the files.

After the pilot study, I scheduled another meeting with Rev. Licud to discuss about the potential respondents for this research. Since the minimum age requirement for the respondents is 23 years old, consent from their parents were no longer needed. After identifying the twenty possible participants, Ptr. Aldwyn gave me the list and I contacted each person via phone call. Upon calling the people in the list, there was one person whom I found out was not actually a millennial. That made the person automatically not qualified to become a respondent for the study. One respondent was willing to be interviewed but expressed that she did not want to do diary reports. For the 18 remaining respondents, only 14 agreed to do the diary reports and be interviewed. However, as I did follow-ups, not all of them were actually doing the diary reports. As I waited, I again asked the help of Victory and asked for other people who might be willing to participate

in the study. I was able to contact two other members who were qualified as respondents. In total, 22 people were contacted but only 10 respondents sent their reports. Most of the respondents chose to email me their diary reports, except for two who sent theirs through Messenger.

From the 10 only nine were able to complete the 7-day making of diary reports. One of those nine sent his reports in written form but did not have any audio recordings which left me with eight valid responses from the diary reports. All the valid diary reports were transcribed. One of the respondents mostly used non-religious mobile apps for religious practices and recorded her experience about it. Although, it is an interesting area to go into, this study is limited only to the use of religious mobile apps for religious purposes. So I contacted the seven respondents but only five of them were able to give time for the interviews.

The next step were the interviews. Before the interviews, I already examined their digital diary reports and make notes about their answers or responses that needed to be clarified or further explained. The interviews were semi-structured and I used a guide which had both open-ended and closed-ended questions. To be able to gather the data from the interview more accurately, all the interviews were audio recorded. The participants' permissions were secured as it is indicated in the Informed Consent Statement (Appendix E) that the interviews will be audio recorded.

The next step in the process was to analyze the data gathered from the digital diary reports and interviews. All reports and interviews were transcribed and I used the software MaxQDA for coding the data. MaxQDA is a software that is used in analyzing data for qualitative research. But before using the MaxQDA for coding, I created a list of

codes based on my initial analysis of the diary reports and interviews. The themes from the data gathered were analyzed vis-à-vis the core values and beliefs of Victory Christian Fellowship to see how the church's values and beliefs were reflected in the members' use of religious mobile apps.

Data-Gathering Instruments

I used three data gathering instruments in this study—digital diary reports, interviews and document analysis. The respondents narrated in the digital diary reports their experiences in using their chosen religious mobile apps. Their narrations were guided by prompts and questions found in Appendix A. I adapted this guide from Wendi Bellar's study entitled, "Pocket Full of Jesus: Evangelical Christian's Use of Religious iPhone Applications." These prompts and guide questions helped the respondents share the information needed for this study since the prompts and questions were mainly about their experiences in using the app. The respondents first needed to record about the apps they use and why they chose to use them for that specific. The second part of the guide was more about the respondents' daily experiences.

The second instrument that I used were interviews. Each respondent was interviewed according to the interview protocol (Appendix C). The interviews were semi-structured and the guide that was used is in Appendix C. Some of the interview questions were also adapted from Wendi Bellar's study. The questions for the interview were divided into five parts. Part I will talked about the respondents' profile; Part II was about the respondents' knowledge and attitudes about religious mobile apps. Part III explored the factors that influence the religious app choices of the respondents. Part IV was about

what the respondents' expectations were from using religious mobile apps. Lastly, Part V were the questions about the respondents' experience when using religious mobile apps.

For the document analysis, I used the Document Analysis Worksheet in Appendix D. Through the worksheet, I extracted the needed information about Victory's history, value and beliefs from the books and websites available.

Treatment of Data

All the digital diary reports and interviews were transcribed. I transcribed the digital diary reports and interviews with the help of another transcriber. After transcribing the reports and interviews, I read the transcriptions and took memos and notes about the participants' responses to be able to organize the data gathered. The data were then analyzed to come up with themes that linked the responses together. After which, the data were coded using the MaxQDA software. Coding helped in examining all the data units across all reports and interviews which were related to a certain topic or theme (Rubin and Rubin 2005, 207). MaxQDA helped in organizing the data and determining the key topics and themes related to the study.

Based on the Religious Social Shaping of Technology scheme by Heidi Campbell, the responses of the participants on how they use religious mobile apps for conducting religious practices were analyzed vis-à-vis the core value and priorities of Victory Ortigas.

CHAPTER IV

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter focuses on the presentation, analysis and interpretation of the gathered data. The goal of this study is to explore how selected millennial members of Victory Ortigas utilize religious mobile apps in facilitating religious practices. The presentation of the data, analysis and interpretation follow the sequence of the sub-problems. I used pseudonyms for the five respondents. Respondent One was given the name Michael, Respondent Two was Jeremy, Respondent Three was Keith, Respondent Four was Gina, and Respondent Five was Jana.

Demographic Characteristics of the Participants

The following data include the participants' age, gender, number of years as a Christian and membership at Victory, their current ministries and involvements in the church and the gadgets they use.

Michael, male, is 24 years old and is working as a junior auditor in an accounting firm. He became a Christian in 2008 when he was in High School but he only started attending Victory Ortigas and got baptized in 2016 when he was 21 years old. Now, he is an intern Victory Group (VG) leader, wherein there are times when his VG leader would assign him to teach and facilitate the discussions in their VG. In Victory's Discipleship Journey, he has already gone through the Engage and Establish aspects, meaning he went through One 2 One, participated in the Victory Weekend and has taken both the Purple Book and Community Church classes.

The Discipleship Journey is the discipleship process that the members of Victory go through. It has four aspects—Engage, Establish, Equip, and Empower. The first aspect

is aimed to engage the people with the Gospel. In this process the person goes through One 2 One, or the one-on-one discipleship wherein in lessons about Salvation, Lordship, Repentance, Baptism, Devotion, Church and Discipleship are taught by a VG Leader. In the Establish aspect, aims to strengthen the foundations of the believers. After finishing the One 2 One lessons, the person attends the Victory Weekend which is a two-day retreat where the person also gets baptized. Then they take the Purple Book Class and Church Community Class. Through these classes, the members learn more about how they can grow in Jesus as an individual and at the same time how they can become involved in the community of believers.

The third step is to equip the believers in ministering to others through the Making Disciples Class. Victory firmly believes in the importance of imparting to its members the passion to make disciples. And so the fourth aspect, Empower, focuses building the confidence and competence of the leaders in making disciples. This class is only for those who are already leading Victory Groups. Those who are not yet leading any VG may only take the classes until the Equip aspect. After the leaders finish the 4E's of the Discipleship Journey, they can take the Leadership 113 class which is a 10-month training to help them become more effective in the ministry.

And so Michael, who is still an intern VG leader may only attend until the Making Disciples Class. But aside from being an intern VG Leader, Michael also teaches in the Kids Church and is a youth volunteer every Sunday. In terms of the gadget he uses, he has two Android-operated smartphones, one Huawei and one Vivo.

Jeremy is a 31year-old male who is working as a medical summarizer in a Business Process Outsourcing Company. He became a Christian through the campus

outreach of Victory Ortigas13 years ago. Thus, he has been a Christian for 13 years. He leads VGs for kids, youth and young professionals. In his Discipleship Journey, he already finished the Engage, Establish, Equip and Empower aspects. Currently, he is attending the Leadership 113 class which is taken after all the 4Es of the Discipleship Journey are finished. He is part of three ministries in Victory Ortigas— kids, youth and music. In terms of the gadget he uses, he has an Android-operated smartphone, Oppo.

Keith is a 23-year old male member of Victory who works in the field of marketing. Like Jeremy, Keith was reached out through the campus ministry of Victory. He became a Christian and a member of Victory Ortigas five years ago. He is now also involved in the Campus Ministry of the church and is now leading two different VGs, one in the church and one in the campus. Also, he serves during the youth services as part of the Tech, Stage and Communications Ministry. This year he plans to take the Leadership 113 class. This means that Keith has already gone through the 4Es of the Discipleship Journey. In terms of the gadget he uses, he has a Huawei smartphone which also uses the Android Operating System.

Gina, female, is 31 yearsold.She works from home as a researcher in the field of real estate. She is almost always online because of the nature of her job. She grew up in a Christian home having a father who is a missionary pastor. But even though she grew up in a Christian home, she only accepted Christ when she was 16 years old. And because her father is a missionary, they usually transfer from one church to another. But two years ago, when she worked in Rockwell Business Center in Ortigas, a classmate invited her to Victory. At that time, her parents were both in the province so she decided to attend the

church and eventually became a member. When her parents came back, they supported

her to stay in the church where she would grow. In a span of two years, Gina was able to

go through the 4Es of the Discipleship Journey. She is now attending the Leadership 113

class. She is also involved with various ministries in the church. She teaches two levels in

Kids' Church and she is also a part of the Ushering Team and Prayer Ministry. She is also

leading three VGs. In addition to these, she is also part of outreach ministries to local

tribes and some urban communities. Just like Michael, Jeremy, and Keith, Gina also uses

an Android device.

Jana, female, is also 31 years old. She works as a legal data collections specialist.

She became Christian in 2013when she was 25 years old and it was also the year when

both her parents passed away. A friend from her workplace who was a VG Leader from

Victory Ortigas was the one who reached her out. She calls Victory Ortigas as her home

church. Now, Jana is already taking the Leadership 113 class, meaning she has already

finished the 4E's in the Discipleship Journey just like Jeremy and Gina. She is also a VG

Leader and is currently praying for to go on a 10-day mission to Armenia. In terms of the

gadget she uses, just like the other respondents, she is also using an Android device.

Table 1 shows the summary of the respondents' age, sex, highest educational

attainment, current employment and socio-economic level. The following summarizes the

demographic characteristics of the millennial respondents of this study to be able to get

an overview of the characteristics of these millennials.

Table 1: Age, Sex, Education, Employment and Socioeconomic Level of Respondents

Name	Age	Sex	Highest Educational Attainment	Employed?	Socio-economic Level

Michael	24	Male	College	Yes (Accounting)	Middle
Jeremy	31	Male	College	Yes (Business Process Outsourcing)	Middle
Keith	23	Male	College	Yes (Marketing)	Middle
Gina	31	Female	College	Yes (Research)	Middle
Jana	31	Female	College	Yes (Business Process Outsourcing)	Middle

Based on the definition used in this study, millennials are people who are born

between 1981 and 1996, which means that at the time of this writing, the age range is at

23 to 38 years old. Looking into the respondents' age, two of them are millennials who

are at the younger side of the range while the other three, at 31, are in the middle of the

age range. In terms of gender, as shown, two are female and three are male. When it

comes to their education, all the respondents are college graduates. All of them are also

currently employed working in different fields. Based on their income, the respondents

can also be identified to belong in the middle class, meaning their monthly incomes range

from Php 11, 915 to Php 49, 526. This classification is based on the income classes by the

Philippine Statistics Authority (Padillo 2017, n.d.)

Status of Discipleship Journey of the Respondents

Table 2 shows the number of years the respondents have been Christians, the

number of years of their membership in Victory, their status in the Discipleship Journey

and their ministry involvements in their church. As shown, not all the respondents came

to know Christ through Victory. Some were already Christians even before coming to Victory. Jeremy and Keith, on the other hand, both became Christians through the campus ministries of the church.

Table 2: Christian Life and Church Involvement

Name	No. of Years as a Christian	No. of Years in Victory	VG Leader?	Discipleship Journey	Ministry Involvement
Michael	11	3	Intern	✓ Engage ✓ Establish	• Kids Church • Volunteer on Sundays
Jeremy	13	13	Yes	✓ Engage ✓ Establish ✓ Equip ✓ Empower Leadership 113 (ongoing)	• Kids • Youth • Music
Keith	5	5	Yes	✓ Engage ✓ Establish ✓ Equip ✓ Empower	• Campus Outreach • Tech, Stage and Communication
Gina	15	2	Yes	✓ Engage ✓ Establish ✓ Equip ✓ Empower Leadership 113 (ongoing)	• Kids Church • Ushering Ministry • Prayer Team
Jana	6	6	Yes	✓ Engage ✓ Establish ✓ Equip ✓ Empower ✓ Leadership 113 (ongoing)	• Kids Church

In terms of VG Leadership, Jeremy, Keith, Gina and Jana are all VG leaders, with each person leading at least one VG. Michael, on the other hand, is an intern VG Leader. This means his leader identified him as a person who could possibly lead the existing VG or start a new VG. Looking into the Discipleship Journey, all of the respondents, except

for Michael, have finished the 4E's—Engage, Establish, Equip and Empower. Since
Michael is not yet a VG leader, he is only allowed to take the classes until the Equip
aspect because the class under the Empower aspect are only for those who are already
leading a Victory Group.

In terms of ministry involvement, all of the respondents are part of at least one
ministry group in the church. This means that aside from leading their Victory Groups,
the respondents also minister to the people through their different ministry involvements.

Smartphones Used by Respondents

Table 3 shows the smartphone used by the respondents. All the respondents'
devices use the Android Operating System which means that all the apps used were
downloaded from the Google Play Store. The models of the phones that they are using
are midrange smartphones.

Table 3: Devices Used by Respondents

Name	Device	Operating System
Michael	Huawei and Vivo	Android
Jeremy	Oppo	Android
Keith	Huawei	Android
Gina	Vivo	Android
Jana	Lenovo	Android

Looking into the profile of the respondents, it can be seen that they are young
professionals who have full-time jobs but at the same time are also currently involved in
multiple ministries in the church. Even if not all of them started their Christian journey in
Victory, all of them have already embarked on the Discipleship Journey.

**Perceived Knowledge and Attitudes about
Religious Mobile Apps**

It is important to understand the perceived knowledge and attitudes of the respondents towards the use of religious mobile apps in order to understand how these apps are being used to gratify the needs and wants of the users. Incorporated in this section are the kinds of apps used by the respondents and their usage—the activities they commonly engage in, their familiarity and the frequency of their use.

Kinds of Religious Mobile Apps Used

Using the MaxQDAMaxmaps, a map of the kinds of apps the respondents is generated as shown in Figure 4.

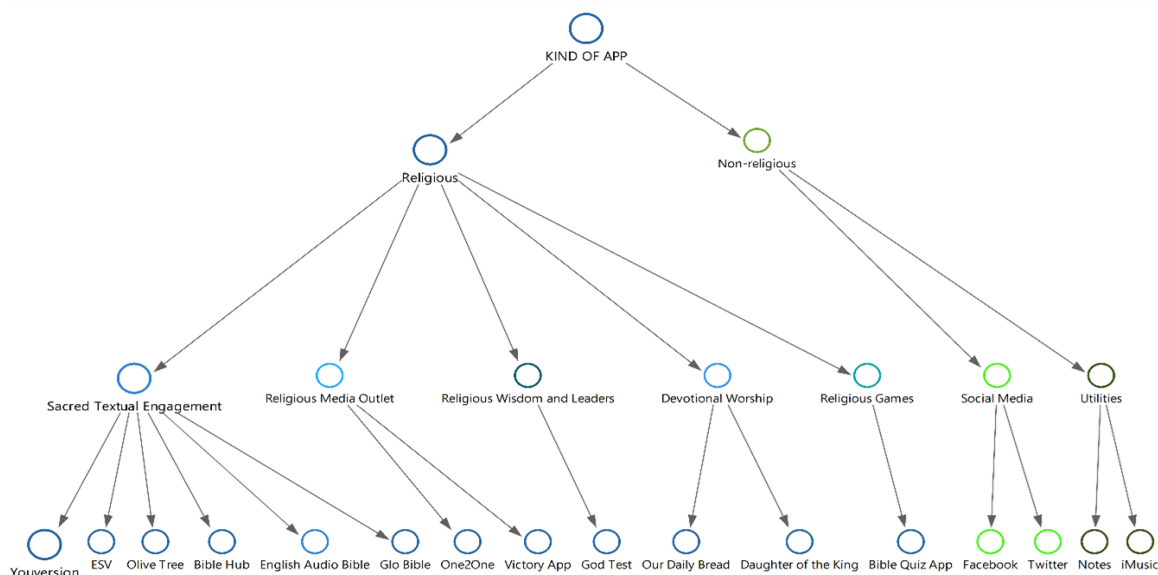Figure 4: Kinds of Apps Used by the Respondents

Although this study is limited only to the use of religious mobile apps, there were times when the respondents also mentioned some non-religious mobile apps. In these instances, these non-religious mobile apps were used for religious purposes. But still that the circle representing the religious mobile apps is bigger than the non-religious mobile

apps which means that respondents mostly mentioned religious apps in their diary reports and interviews.

Campbell, Altenhofen, Bellar and Cho in their study entitled "There's A Religious App For That! A Framework For Studying Religious Mobile Applications" (2014) classified the religious mobile apps in iTunes. Although the apps used by the respondents were downloaded from the Google Play Store, the classifications made in this article were adapted to categorize the apps used by the respondents in this study. Also, the apps used by the respondents in this study are also available in iTunes. Based on those classifications, there are five kinds of religious mobile apps which the respondents use: Sacred Textual Engagement Apps, Religious Media Outlet, Religious Wisdom and Leaders, Devotional Worship, and Religious Games.

In the Sacred Textual Apps category, the respondents used the following apps: Youversion, ESV Bible, Olive Tree, Bible Hub, English Audio Bible and Glo Bible. All these apps contain the digital copy of the Bible and other related sources which help in studying the Word of God. Among these apps, the Youversion Bible app is the one used by all the respondents. This is why the Youversion has the biggest circle among all the apps.

For the Religious Media Outlet apps, the respondents used the apps developed by their church—the Victory app and the One 2 One app. The Victory App contains resources that are produced by the church like sermon podcasts, music and VG materials. They also update the users about the events of Victory. This app also has a feature that allows users to find a Victory church. Early this year, Victory launched the new Victory app which included the Bible that can be accessed offline. The One 2 One app, on the

other hand, is the digital version of the One 2 One booklet which Victory uses for discipleship. In the Discipleship Journey, going through One 2 One is part of the aspect of engaging the people with the Gospel. As mentioned in Chapter II, this app contains different versions of the discipleship guide.

For the Religious Wisdom and Leaders apps, the respondents used the GodTest app, an evangelism tool which is derived from the book *God's Not Dead* by Rice Broockswho is one of the founders of Every Nation. This app contains questions which helps facilitate the sharing of the Gospel. It also has video resources that will help equip the users in sharing the Gospel. Except for Michael, all the other users used this app to study the material or to use in actual evangelism.

The fourth category of apps used by the respondents is devotional worship apps. Only one user used the two apps in this category because the other users used the availabledevotional or reading plansinYouversion. The last category of apps is Religious Games apps. In this category also, only one user used the Bible Quiz apps.

Activities Where Mobile Apps Are Used

Through the respondents' diary reports and interviews, these activities were identified as the activities which they commonly use the apps for: Bible reading, using of devotional plans, in-depth study, sharing content, discipleship, evangelism, listening to audio content, downloading sources or materials and as alternative to non-religious activities. Using the MAXmaps' Code-Subcodes-Segments Model, the visual representation of the data regarding these activities are presented in Figure 2.

Daily Bible Reading and Devotions

Among theabove-mentioned activities, the respondents mainly used the apps to engage themselves with the Word of God.Figure 5 depicts these activities.
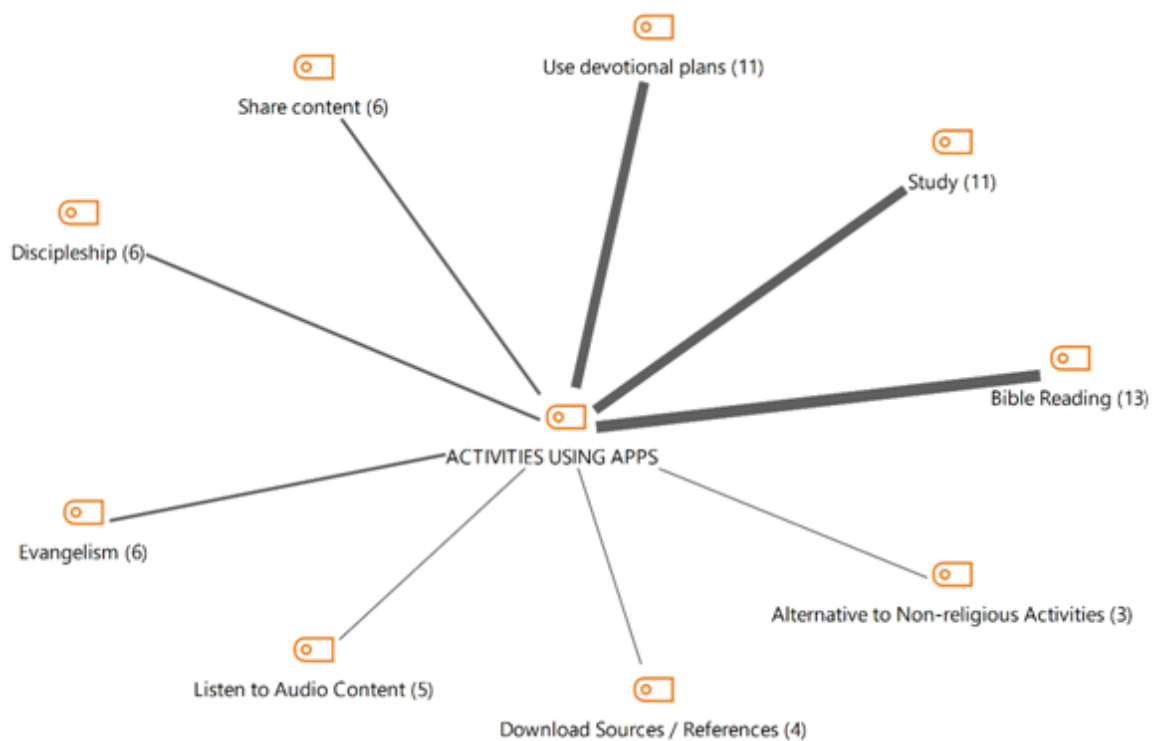
Figure 5: Activities Where Religious Mobile Apps Are Used

The number beside the activity represents the frequency that the activity was mentioned in the diary reports and interviews.Based on these frequencies, Bible reading, in-depth study, and use ofdevotional plans were mentioned the most by the respondents in both their diary reports and their interviews.Taking into account the results about the kind of apps the respondents mostly used, it can be seen that the choice of app and the activity they mostly do are connected. Sacred Textual Engagement apps were the most mentioned and the respondents usually use apps in facilitating religious practices which are related with the Bible. In Wendi Bellar's "Pocket Full of Jesus: Evangelical Christians' Use of Religious iPhone Applications" (2014), most of the respondents also chose Bible reading and devotional apps.

There are two kinds of apps that the respondents used to read the Bible, access devotional plans and study the Word of God—Sacred Textual Engagement apps and Devotional Worship apps. Among these apps, Youversion is the app used by all the respondents and they commonly use it for their personal devotionsor quiet time.

Youversion is the only religious mobile app that Michael has in his phone and he used it every day for his daily Bible reading and devotions. He did not use any other religious mobile app. From his diary reports, it can be noticed that for all the seven days, Youversion was really the only religious mobile app that he utilized. And for those seven days, he used the app to read the Bible for his devotional or quiet time. Aside from reading the Bible, Michael also used the reading plans features of this app. He said, "The feature I like here is their devotional plans. There are different contents. I use it for my quiet time and devotions as well."

Jeremy also, in his interview, indicated that when he does his devotions, he uses the Youversion app. And at times, when he wants to dig deeper into God's Words, he uses another app together with the Youversion, the Olive Tree Bible app. He stated, "I use these two apps alternately. I use the Youversion for quiet time and I use the Olive Tree for Bible study."

Keith also used the Youversion app for his quiet time but he utilized not just the access to the digital copy of the Bible but like Michael he also used the devotional plans found in the app. In his diary reports, he mentioned using the Youversion app because he was using a reading plan about health. Keith indicated, "The reason why I am always using it is because I have a reading plan there. And I always read it." In the last entry for his diary reports, Keith also mentioned that it was also the last day of his reading plan

about health but he will be starting a new plan after that. He reported, "I used the Bible, Youversion, because it is the last day of my reading devotional plan and I will start a new plan."

Jana said that she also uses the Youversionapp every day. She even uses the notification for the Verse of the Day as her alarm. But instead of using the reading plans in Youversion, Jana uses two other apps to access devotionals—Our Daily Bread and the Daughters of the King. In her diary reports she said that she alternately uses the two but later clarified during her interview that she uses the Our Daily Bread app more often. Although Jana uses three different apps, all are for the same purpose—for her daily reading of the Bible and devotions.

Gina also uses the Youversion app to access the digital copy of the Bible. In her January 30, 2019 entry, she used the Youversion during her Leadership 113 class when she needed to check a verse. Then she also used the Youversion app twice (February 2 and February 3) when she facilitated One 2 One and also during the preaching on February 3. But she does not only use the Youversion during these occasions. During the interview she said that she also uses the Youversion app daily because she also wanted to keep the reading streaks in the app. Although shemostly uses the hardcopy of the Bible for her devotions, she still access her digital copy of the Bible through the Youversion app every day. Gina pointed out, "Daily, I use the Youversion app. Even though I use the hardcopy of the Bible I make sure that I get a streak in this app because I have a friend who looks at the number of streaks."

In Chapter II it was mentioned that in Tim Hutching's "Design and the Digital Bible: Persuasive Technology and Religious Reading" (2017), the Youversion'sdesigners

and developers' intention in making the app is to make the Bible more accessible by providing digital copies available through mobile devices and increase the Bible engagement of the users. In the case of the respondents, we see that these intentions are achieved as the respondents actually use the app every day to read and study the Bible and do their devotions. The everyday uses of the respondents show that the respondents constantly engage themselves with the Word of God through the app. In addition, all the respondents have been using the app for years already and have incorporated its use into their religious practices for quite some time now.

According to the U&G Approach, the decisions made by users of media are goal-oriented and are influenced by the users' needs and motivations. In addition, these decisions are also guided by social factors. In this case, one of the core values of Victory is about knowing God and His Words. As members of Victory, the respondents are taught that it is important for a Christian to have a personal encounter with God and His Words. Thus, the respondents, in choosing to use Bible apps are guided by this value that Victory holds as community. And so, the respondents choose apps that help in engaging themselves with God's Words. As these respondents see the need to read God's Words, they chose to use a medium which help them address this need. For the respondents, the use of religious mobile apps for their daily Bible reading and devotions satisfy this need. In addition, it was also discussed in Chapter II that millennials, as digital natives, are inclined towards the use of technology and that they are comfortable in doing tasks using mobile technology.

On the other hand, the respondents also said that they still use their printed Bibles and would still recommend for everyone to have their own copies and not just rely on the

digital version. All of the respondents would still regard the hardcopy of the Bible as important and relevant. The respondents expressed the importance of the printed Bible in different ways. Keith says that he still uses his physical Bible at home and uses the app version only when he is outside. As mentioned earlier, Gina said that she mainly uses her printed Bible when she does her devotions. She also finds it important, especially for church leaders, to have their own printed copies of the Bible. Gina expressed:

> They say it's different when you are a leader. It's better to have an actual Bible. It's different when you feel the pages, feel the paper, when you actually highlight the verses from there, when you write notes on the pages, compared to just writing and taking notes on the phone (Interview with Gina, February 17, 2019).

Keith also shared a similar point with Gina. He said that if you are beginning your journey as a Christian, yes, maybe, just the app alone would work but eventually, a believer must level up and invest on a printed copy of the Bible. Jeremy also recommends everyone to have a physical copy of the Bible. He indicated, "I still recommend the physical . . . I pray that all of us would have a physical Bible. Imagine if you are in a nostalgic place, then you have a physical Bible. Wow! You would have a great quiet time with God. It's like having coffee with God." Jana also shares the same opinion. When asked if apps can replace the printed Bible, she said no and would still prefer the latter. She even carries a small Bible in her bag all the time.

In Tim Hutchings' *E-Reading and the Christian Bible* (2015), the respondents said that even though mobile apps make the Bible more accessible and provides users convenient access to God's Words it also takes away the meaningful representation of the Bible as a book. In the case of this study, the respondents recognize the meaningfulness of having a printed version of the Bible thus, they said that they still keep on using it and

sees its value and importance. Their view towards the printed Bible also represents the

view of Victory because the church sees the importance of having and using a hardcopy

of the Bible.

However, it is interesting to note that even though these millennials are saying

that the printed Bible is important, their everyday and long use of apps in accessing the

Bible and devotional contents imply the conflict between their claim about thevalue of

using a printed Bible and their actual use of apps in these particular activities. Their use

of apps everyday as part of their daily Bible reading and quiet time implies that they

actually depend on apps more than they would admit. And their statements saying that

having and using a physical Bible is a way for them to express that despite their use of

Bible apps they still adhere to the church's view regarding having and using the printed

Bible.

In-depth Study

Aside from the Youversion, the respondents also use other apps which help them

understand the Word of God even better and deeper. These apps are Bible Hub, Olive

Tree, and Glo Bible. In all the instances when these apps were used, they were used them

together with another app. When the respondents find the need to access commentaries

and other resources which are needed to have a deeper understanding of the Word of

God, they access these apps.

For example, when Jeremy was preparing a preaching, he used the Youversion

and the Bible Hub apps. In the January 29, 2019 entry in his diary reports he said:

> So, I'm going to use two applications today which is the Bible Hub and
> the Youversion. Because you know, I'm going to make a preaching so I
> need these two applications to build a preaching… I finished to do, to

build the preaching because I used these two apps—Bible Hub and the Youversion. (Jeremy's Diary Reports, January 29, 2019)

In his February 1, 2019 entry for the diary reports, Jeremyagain used the Bible Hub app and said:

Anyway, it's Feb-ibig(combination of February and *pag-ibig* which means love) na so I'm going to use the Bible Hub. I'm going to look about love, topic about love... So, if you open this you will be able to see the commentaries, devotions, and anything about this. Hmm, there [are] a lot of things you will be able to learn especially if you are looking for a topic or discussions, verses that you really want to study. So, it's effective and really useful(Jeremy's Diary Reports, February 1, 2019).

Keith, on the other hand, did not use any of the three apps during the one-week recording of the diary reports but during the interview he mentioned that he uses the Glo Bible app when he needs to know more about what he is reading.Because the Glo Bible app contains introductions and added information about the books of the Bible, it helps Keith to better understand the Bible as he reads and studies it.He does not access the Internet anymore to do any further research but only uses the Glo Bible app. This additional information available in the Glo Bible app is not available at the time of the data gathering in the Youversion app. This is the reasonwhy he uses the former together with the latter when he wants to further study and understand the Word of God or when he needs to explain it to someone else. Keith narrated:

I don't use this every day unlike the Youversion app but I use it when I need to explain or I need to have a deeper understanding. For example, with him (referring to one of the students in his Victory Group), I used it when I explain that Genesis was written during this time, for these people (Interview with Keith, February 17, 2019).

However, studying is not only limited to the study of God's Words directly from the Bible. Jana in her diary reported that she used the One 2 One and GodTest apps to study the contents of the apps and equip herself. She mentioned that she has been praying

for someone to do One 2 One with and as she prays, she also prepares for it by studying

the lessons through the app. Also, Jana used the GodTest app to know how to handle

situations when she needs to share the Gospel to non-Christians. She did not use the

GodTest app to do evangelism directly but she used it as part of her preparation for the

10-day mission in Armenia. Jana shared:

> Because I will be going to Armenia for a 10-day mission as early as
> now I want to be ready, for me to be able to be used by God there.
> Actually, Armenia is already a Christian nation. Most of them are
> already Christians but they are still practicing other religions there
> like other stuff, idolizing statues and everything…Well, basically
> this is a very, very helpful application for those who have the heart
> for evangelism, just being a Christian, this is a very, very effective
> and efficient application because it discusses about our faith and
> how to, how to defend it (Jana's Diary Reports, February 9, 2019).

Just like how she used the One 2 One app to refresh herself about the

basics of the Christian faith, she also used the GodTest app to equip herself and as

preparation for future ministry. The reason why Jana gives time in studying the

contents of the apps she uses in ministering to others is because she believes that

being prepared and equipped is necessary when sharing about God.

On the contrary, Gina does not use religious mobile apps to access other

information whichare designed to aid in studying. When she needs to go on a deep study

of the Word of God, she researches using Google. "I Google it. Then, I gather all the data

then I write it. I am just at home. I have a computer. It is easy to type, copy, paste. Then, I

make materials from there." As mentioned in her profile, Gina works from home and she

always has access to the Internet because her work requires her to be always connected.

This means that her access to information is not only limited to those which religious

mobile apps offer offline but she has a wider access through Google. But she also

mentioned that it would be good to have an app that has everything you need for a deeper

study. "It is better if there is app like that. I have yet to discover what this Bible Hub has to offer because I have not really gone through it but I think it does have things like that."

In "Pocket Full of Jesus: Evangelical Christians' Use of Religious iPhone Applications"(2014), there were also respondents who chose to use apps which would allow then to dig deeper into God's Words and these apps were used as part of their preparations for Bible study lessons that would be used for Bible study groups. As for this study, digging deeper into God's Words also is not just only for personal gain but also to be able to minister to other people. Although the respondents do not use these apps every day, the apps help them prepare materials, explain the God's Words better and even equip themselves to be able to minister more effectively when needed. If we use the U&G Approach and the RSST, it can be said that the use of religious mobile apps for in-depth study of the Bible, again reflects Victory's core value of knowing God and His Words in the respondents' decision to use religious mobile apps. In addition, since they also do in-depth study not just for themselves but to be able to minister better whether to other Christians or in sharing the Gospel, the value of discipleship and evangelism is also reflected in this activity.

Sharing Content

In Wendi Bellar's"Pocket Full of Jesus: Evangelical Christians' Use of Religious iPhone Applications"(2014), only one of the respondents really utilized the social media functions or features of the apps that they have chosen and engaged with other people. For this study, although there are respondents who use religious mobile apps to share

some Bible verses or other religious content in their social media there are also who do not utilize these functions of the apps that much.

Keith, during the interview, specified that he specifically uses apps to easily search for what he shares in his social media accounts. "I used it to search for social media. I do not type anymore. I just copy and paste. Then like this. I can also search and share directly." Keith showed how he chooses the verse he would share and how he can easily do it through the help of the religious mobile apps with just a few taps. Keith also mentioned that even when he uses his printed Bible, he sometimes takes pictures and share it in his social media accounts. What he usually shares publicly are Bible verses but when it comes to sharing his insights and reflections, he usually shares it only with his VG through their group chat.

Michael also shares verses to other people through his Facebook, Twitter and Messenger accounts. He also shares his devotions to his VG through their group chat just like Keith. Aside from sharing verses, he also utilizes the group reading plan feature of the Youversion app. He and the other members of the VG he belongs to do group reading plans wherein they access the same reading plan in the Youversion app and share their thoughts and comments about the devotions for the day. Through that, they were able to exchange their thoughts and reflections about the day's devotions. This also fosters communication among the members of their VG which in turn helps strengthen their relationship and faith.

Although not exactly the same activity, the members of a Pentecostal Church in Brazil, also used a mobile to connect to a person while doing a religious activity—group prayers. Also, these Pentecostals, use the SMS function of mobile phones to share

encouraging messages to other people (da Silva 2005, 114-120). The use of SMS to send inspiring text messages also became evident in the Philippines especially when sending SMS became extremely popular in the country (Roman 2006, 13). In the case of Keith and Michael, instead of sending text messages, they share using the Messenger app.

Jana, just like Keith and Michael, also shares her devotions to her VG in their group chat. However, she rarely shares them to the public in her Facebook account. She said that she used to do that a lot but not anymore. "I do not commonly post now. But before, I used to do it everyday. Sometimes even five times a day . . . But now it is like, 'Do I really have to?'" She added that her devotions are something personal but would still be something she would still share but only to a small group of people and not through her public social media accounts. For example, if there is someone she knows who would need what she has learned or gained from her devotions she would share it to that person.

Jerome and Gina also do not share much to the public on social media just like Jana. Jerome, when asked if he often shares the verses he read answered, "No, maybe four times a month." When asked why, he said that if he goes online while studying the Word of God, there are other activities which he might be tempted to do and distract him from focusing on the Word of God. "You know because your conviction will be on Mobile Legends," he said. But Jerome also has another reason for not sharing that much which is related with what Jana said. "It's more of personal. Besides, not everything we post is seen by other people. There are too many posts and people cannot read them right away. But I can still do it," he said.

Gina also says the same about personal devotions or Bible reading activities. She said that when she reads her Bible and does her devotions, she sees it as a personal experience that is between her and the Lord. She said:

> It's between me and the Lord. Because sometimes people might stumble and say 'Hey, she's a leader but she did not read the Bible today. She's a leader but she skipped reading today. She's already taking 113 class, she should be more faithful. Why is she there? Why am I here?' In everything we only answer to God (Interview with Gina, February 17, 2019).

But Gina also shares some religious contents to other people. However, in both occasions that she mentioned in her diary reports she used the Facebook app, a non-religious mobile app. In one of her diary reports, she shared about an event that their church will have and used that to invite her friends, especially those who are not yet Christians. In another entry, she shared a video produced by a local fast food and shared her reflections about it. Gina does share religious content but not about her personal experiences in social media. And also what she uses in sharing is mostly non-religious mobile apps and this is to reach out unbelievers.

This finding is similar with that of Wendi Bellar's study. She noted that one of the factors why the respondents of her study may not have utilized the social media functions is because the participants see the apps as a tool for personal use and not for connecting to others(2012, 48). This is interesting because as discussed in Chapter II about the millennials, social media has become an integral part in the lives of this generation.However, when it comes to sharing their personal spiritual experiences in social media they are actually more reserved.

Discipleship

Looking at Figure 4, Religious Media Outlet apps were the second most mentioned apps by the respondents. Under this category, we have the apps that were produced by their church—the Victory app and the One 2 One app. Between these two apps, the One 2 One app was used more by the respondents. The One 2 One app is the digital version of their discipleship guide which is also available in booklet form. But unlike the booklet, the app contains more than one version of the material and in different languages.

Keith, Jerome, and Gina who are already VG leaders, were the ones who used the app for actual discipleship during the one week recording of diary reports. Jana, who is also a VG leader, used it to study the material during that week but she mentioned in her interview that when she does One 2 One she uses the app and not the booklet. Michael, on the other hand, did not use the app because he does not do One 2 One yet. Table 4 shows the dates the respondents used the One 2 One app and for which purpose.

Table 4: One 2 One App Usage In the One-Week Diary Reports

Name	Date/s Used	Purpose
Jeremy	Jan 30	Discipleship
Keith	Feb 9, 11	Discipleship
Gina	Feb 2, 3	Discipleship
Jana	Feb 4	Study the Content
Michael	Not Applicable	Not Applicable

Keith does not use the One 2 One app everyday but every week there would be at least one day when he uses it. Since he is involved in the campus outreach ministry of the church, he uses the app when he does discipleship with the students whom they reach out. But also in his diary reports, he told that when he has a booklet he usually lets the other person use the booklet while he uses the app as he teaches. Keith said:

When I do not have my booklet I use the One 2 One app. Like earlier, I used this because I forgot the booklet. But even when I bring a booklet I still use the app because the app has different versions. Compared with the booklet, it is easier to understand. So even when I am holding and using a booklet, I still look at the app (Interview with Keith, February 17, 2019) .

Gina also said the same in her interview. She also let the person she does One 2 One with use the booklet when they have discipleship sessions. "I prefer using the app because I let the participant, the one I'm doing One 2 One with, use the booklet." Jana also said that she uses the app when she does One 2 One. "It's easy to use. You do not have to bring anything, even a bag. It's all in your phone. It is like 'just one click away.' And you can even use it offline."

Jeremy also used the app during the week when he facilitated a One 2 One session. But in addition, he shared another story when he used it even though it was not exactly a discipleship session. He was in a jeepney on his way home, sitting beside the driverand was reading the Bible in his phone. He did not notice that the driver peeked at what he was reading when suddenly the driver said, "Oh, you're reading a Bible." From there, they started to have a conversation about God and the Bible. He started sharing to the driver and used the One 2 One app because it enables him to tell Biblical truths in a simpler, more conversational way.

Again, the U&G Approach says that the motivations of the users affect how users adapt media. The respondents' desire to be able to do One 2 One more effectively motivate them to use the app version over the booklet when they teach. They consciously make these decisions based on their motivation. And based on the RSST, this reflects Victory's core value of discipleship. For the four VG leaders who do One 2 One or discipleship, we see the usefulness of the One 2 One app as

they lead other people as all of them employ its use when they do discipleship and

they actually prefer to use the app over the booklet. However, they still incorporate

the use of the booklet by allowing the one they do One 2 One with to use it.

Evangelism

The GodTest app is the app that the respondents mentioned in both their diary

reports and interviews that they use for evangelism. This app is based on the book *God's*

Not Dead which was written by Rice Broocks, one of the founders of Every Nation. As

seen in Figure 4, this app can be considered under the Religious Wisdom and Leaders

app. The GodTest app contains questions which help in sharing the Gospel. It has two

sets of questions—Set A for those who do not believe in God and Set B for those who do

believe in God. The app works like a survey and helps facilitate conversations that lead to

the message of salvation.

Jeremy, in his January 31 diary report, mentioned that he used the GodTest app

because he was going outside the church to do evangelism. "Today I'm going to use

GodTest because you know I'm going to share God outside the church, outside home, to

reach out other people who do not yet know God. It's the best application you know,

GodTest." Keith, in his interview, also mentioned that he uses the GodTest app when

doing evangelism. He also mentioned that they even had a GodTest campaign in the

church.

Jana also shared about a time when she used the GodTest app to some restaurant

crew in the mall as part of their activity for their Leadership 113 class. When she used the

app, she found it easier to approach the people as the app is also a form of survey. Also,

she says that by using the app, sharing the Gospel becomes more interactive and not just

a one-way communication wherein the one who shares the Gospel just teaches. She
narrated:

> We were asked to find a partner… Then that time we were at the third
> floor. The restaurant crew were just cleaning or hanging out outside
> (because it is almost closing time). Then I approached two guys. I said,
> 'Kuya, I just have a question… Survey about God.' They said okay. Then
> I told them 'Kuya, you are the one to click the answers. This is a survey.
> 'Do you believe in God?' Of course, they said yes. They were the ones
> who tapped their answers. There was interaction—talking with them and
> at the same time they are doing something. They have participation
> (Interview with Jana, March 3, 2019).

Gina, in her February 1, 2019 diary report entry, said that she studied the content
of the app because she was preparing to share the Gospel to her friends that day.
However, she failed to do the GodTest that day because she did not find the right time
and opportunity to do so during their conversations. However, she mentioned that she has
already used the app before and found it easy to use when sharing the Gospel.

All of the respondents expressed their comfort in using the GodTest app for
evangelism. They also find it easier to approach people using the app as they present it as
a survey. It is less intimidating to those whom they would share the Gospel to. Looking
into Jana's experience where she introduced the GodTest as survey about God, the people
accommodated them. This was also what Gina said in her diary report but also, she
shared that together with the GodTest app she uses the Evangecube when sharing the
Gospel.It is common that when the respondents go to share the Gospel, they use the
GodTest app as a tool to share the Good News to other people. If we consider, the U&G
Approach, it assumes that media compete with one another for the users' attention. In this
case, although there are other tools that can be used for evangelism, the respondents find

the GodTest app to be more useful because it makes it easier for them to approach non-Christians compared with other forms.

In addition, the GodTest was also used by the respondents to prepare them for different situations that may arise when they share the Gospel. There are video resources which teach the users how to respond to questions people may ask when they do evangelism. Gina says that the GodTest app especially helps in equipping people how to respond if they have to share the Gospel to those who do not believe in God. "If you're really looking forward to be sent you have to be ready. It's a challenge. How to present . . . How to defend . . . Not really defend the Gospel but really to minister to those who do not believe in God." It is not only a tool for actual evangelism but also for helping ministers prepare themselves.

Listening to Audio Content

Another activity in which the respondents use religious mobile apps is listening to the audio contents in the app. Religious mobile apps allow the users to not just read but also listen to their contents. In this study, the respondents specifically used the apps to listen to the audio version of the Bible and podcasts. But because this feature commonly needs Internet connection to function, users were only able to use this feature when they were online.

Jana mentioned about listening to the audio Bible in her diary reports. On February 3, she said that she likes to use the Youversion app because it allows her to listen to the Bible while reading it at the same time. During her interview, Jana shared that she downloaded a new app—the English Audio Bible. Jana added that she likes it

when she listens to the Bible while she is reading it. It helps her to understand the Bible even better. Jana mentioned:

> The way I learn is really through listening. Though the Youversion has audio Bible, the voice is too low, only a man speaks. It's too boring. So I downloaded a new app even if I cannot use it offline. But this… It has a dramatic option. You would really hear the waves, the wind. There is really background. It feels lively (Interview with Jana, March 3, 2019).

Keith in his interview also said that he does use the audio features of the apps. He commonly uses the audio Bible while he is travelling and when he has Internet connection. He uses both the Youversion app and the Victory app to access audio versions of the Bible. But in addition to this, he also uses the Victory app to listen to podcasts. This is actually one of the main activities he does using their church's app.

Jeremy also used the Victory app for the same reason. He listened to the sermon podcasts in the app but this was not only to give himself encouragement but this was also his way of learning about preaching from the leaders of their church. In his entry for February 3 he said, "I want to know about them, how they preach, how they express the preaching, the Word, how they are able to deliver that kind of context with a bunch of people in front of them, in all congregation." He actually mentioned listening to Pastors from other Victory congregations. This way even though he does not meet or get to listen to those preachers on a regular basis, he is still able to hear and learn from them through the podcasts. Jeremy's decision to use the Victory app is goal-oriented and motivated by his desire to learn from Pastors who come from other Victory congregations. Again, this illustrates the first and second assumptions of the U&G Approach which says that users actively make decisions based on their needs and motivations.

Keith mentioned that the capacity to deliver audio content to the users one of the advantages of mobile apps. Religious mobile apps are not limited to offering only readable contents but can also afford to offer audible contents which add a different facet to the users' experience. This, on the other hand, illustrates the fourth assumption of the U&G Approach which says that media compete with one another. Since religious mobile apps have advantage over other forms of media in terms of delivering both readable and audible contents, the respondents also chose to use the apps for this activity.

Downloading Materials

Jeremy, Keith and Gina all use the Victory app to access and download Victory group materials. These materials are produced by the church to be used by Victory leaders in facilitating their VG's. There are two kinds—sermon series materials and discipleship series materials. Sermon series materials are those that the church makes in line with the sermon series that they preach during their worship services which can be used for small group meetings. The sermon series materials are both in English and Filipino languages. The materials have four parts, namely,Warm-up, Word, Application and Prayer. They can be accessed if the users are online but the pdf version can be also downloaded for offline use. Discipleship Series materials are materials which can be used for group discipleship. These materials cannot be viewed on the app but the pdf versions are available for download.

On February 3, when Jeremy accessed the Victory app to listen to sermon podcasts he also checked out some VG materials to be used for his small groups. "Not just only a podcast but also I wanted to look on Victory materials that I 'm going to share to my small groups." Keith also said that the he uses the Victory app mainly as

reference—for podcasts and Victory materials. Although there are printed Victory group materials that are available he says that apps are still there so you can use when you do not have the printed version. Gina also mentioned that she uses the VG materials that the church produces in facilitating discussion with the VGs she is leading. It is also the same with Jana who downloads the materials in her phone and uses it when she leads her VG.

Alternative to Non-religious Activities

Keith and Gina mentioned using religious mobile apps instead of doing other non-religious activities with their phones. Although this activity was only mentioned by two respondents, it can be considered that religious mobile apps are able to provide activities during idle or free time that could be more helpful for one's spiritual life and growth.

Keith said that offline apps are helpful because it provides good alternatives to non-religious activities. "Instead of playing games, I read while on the road because the journey is quite long." Meanwhile, Gina who works from home, installed Bible quiz apps so she could be still be productive during her free time. "When it's my free time, if I want to learn and still be productive and . . . have a heart of a learner, that's what I do. I read some articles. But this time, I decided on working on, you know, playing this Bible Quiz game."

By playing the Bible Quiz app, Gina is able to spend time in studying the Bible instead of doing other non-religious activities. She sees that through this she is spending her time productively because as she plays the game she sometimes needs to check her Bible to find the answers. Through this her Bible reading engagement also increases.

This also reflects first, second and fourth assumptions of the U&G Approach. Since mobile phones carry multiple apps, religious and non-religious, all the apps

compete with one another and based on the users' motivation to spend time more

productively, they chose to use religious mobile apps during their free time.

Factors Considered in Choosing
Religious Mobile Apps

In choosing to use religious mobile apps to facilitate religious practices, the

respondents considered certain factors and shared the features that they like about the

religious mobile apps that they use. The factors which millennial members of Victory

Ortigas in choosing which religious mobile apps they use are grouped into four, namely,

features, convenience, content and other considerations. Figure 6 illustrates these

factors—how frequent they were mentioned by the respondents and their relationship
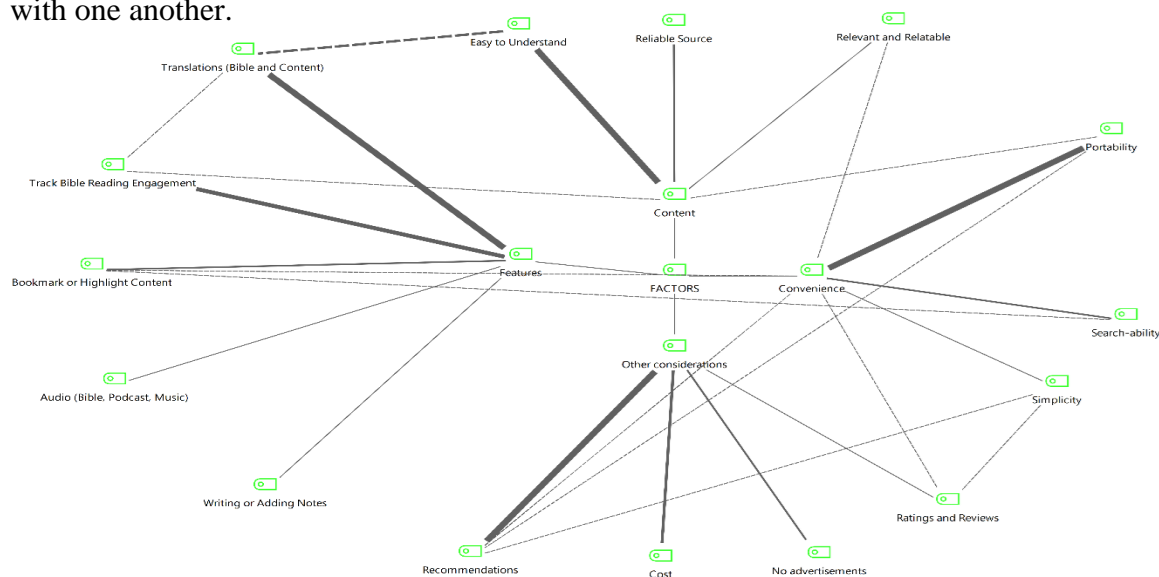
with one another.

Figure 6: Factors Millennials Consider in Choosing the Apps They Use

The thickness of the line connected to the codes and sub-codes tell the frequency

of the occurrences of the responses related to each code and sub-code. The dashed lines

represent the co-occurrences of the codes in the respondents' responses.

Features That Religious Mobile Apps Provide

There are particular features that the apps offer which the respondents commonly liked, namely, translations, tracking Bible reading engagement, creating bookmarks or highlights, social media functions and writing or adding notes.

For the translations, all of the respondents mentioned that one of the reasons why they like the Youversion app is the availability of different Bible translations. One of the reasons is that when they cannot understand what they read in one version they can easily switch to another version. On February 8 and 9, Michael shared that he used the New International Version of the Bible in the Youversion app because he can easily understand it. On February 11, he used another version, the ERV. "I use the version which is easy for me to understand." Keith also said a similar statement, "Sometimes, this is really the app I use to search for different Bible translations. If I cannot understand it in ESV, I use the NIV or NLT." Jana also said that one of the reasons why she chose Youversion is because of the availability of different Bible translations. Jerome when preparing a material for teaching used the Tagalog version of the Bible. In Wendi Bellar's study, there were also respondents who looked for apps that have different Bible translations to better understand the Scriptures.

But the availability of different translations is not only limited to Bible translations. The One 2 One app also has different translations and versions of the Discipleship Guide. The app has Filipino version and Campus version which are relevant to the respondents' context. Although none of them have actually indicated that they use the other translations during the seven-day recording they still find this feature to be a good one.

In relation with the Bible-related activities which the respondents engaged with the most, they liked that religious mobile apps help in reminding them to read and study the Word of God by allowing them to track their Bible reading activities or prompt them to read the Bible and do devotions. "The feature also that I like here [Youversion] is that they update you about how many weeks or days you have used the app," Michael shared. As mentioned earlier, Gina uses the Youversion app because of the reading streaks that the app counts. But aside from this feature, the respondents also use the notification features of the apps to remind them to read the Bible or do their devotions. Jeremy uses the Olive Tree Bible app for this. Jana shared that she even uses the Verse of the Day from Youversion as an alarm. Keith, when using reading plans, also turns on notifications to remind him to do his devotions. Religious mobile apps, through these features, help these millennials become consistent in reading and studying God's Words.

In addition, the respondents also like that they can highlight, bookmark and save Bible verses which they can easily search for or look back to. "You can make bookmarks, highlight verses and then easily go back to them," shared Michael. "I highlight and save verses and even add to favorites so I can easily search for those verses again,' Keith said in his diary report. Jana also shared a similar though but not with Youversion but the Our Daily Bread app. "You can go back to the previous devotions that you had and you can also bookmark your favorite devotions. And you can put notes, and add notes with those days."

Although writing or adding notes was also mentioned by the respondents as one good feature of the apps four of them said that they still write and keep their own journals. Michael said, "After I read it in Youversion, I write, then I make my own

commentary." Jeremy adds notes in the apps but still keeps a notebook to write notes. "I have a notebook. We need to have hardcopy." Keith also mentioned that it's different when you are taking notes on a journal. Gina also said that even if she writes notes on the app in her phone she later transfers them to her journal. "When you write it in the journal, no more erasures because I do not want it to look messy. The outline is there, the bullet points. When I get back to it, it is easier to understand and to share."On the other hand, Jana said that recently she has not been using pen and paper in writing or making journals. Although she mentioned that it is something that she would love to do again. "No, I don't write. But I want to bring it back. I used to do journaling and I think it is still better."

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Convenience as a Factor that Religious
Mobile Apps Provide

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Under convenience, the respondents mentioned three sub-factors which make religious mobile apps convenient to use in facilitating religious practices—portability, search-ability, and simplicity. Portability means that the apps can be brought easily anywhere and be used anytime. In terms of search-ability, the respondents find it easier to use apps when searching for a content that they need compared with browsing through pages. Lastly, simplicity refers to the simple app interface that they prefer so that the apps can be easily understood and used. As illustrated in Figure 7, of the three sub-factors, portability is the one mentioned the most by the respondents.
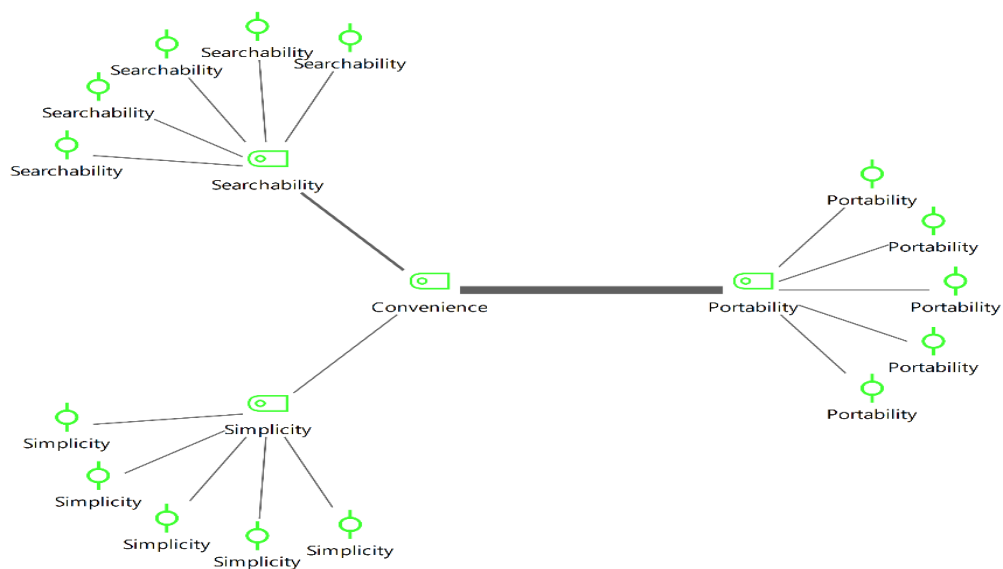
Figure 7: Convenience that Religious Mobile Apps Offer

All of the respondents said that they use religious mobile apps because of they are portable. Since mobile apps are already installed in smartphones they can bring the apps with them wherever, whenever. For these millennials, since apps are portable they are easier to bring and use compared with printed their versions.

The respondents prefer the portability that religious mobile apps offer over the traditional forms of media. For instance, Keith said that instead of printing materials accessing them through the apps which also have the same contents and is much more convenient to bring. Jeremy who used the Bible Hub to study said that bringing a book to do in-depth study of the Bible would be inconvenient. "I cannot bring books all the time . . . It's convenient to have apps," he said. Michael also shared the same opinion, "Sometimes, bringing a physical Bible could make my things heavy and I do not like bringing a lot of things in my bag." Gina also said that bringing a hardcopy of the Bible can sometimes be inconvenient especially when you are just bringing a small bag. Jana even said that with mobile apps you do not even need to bring a bag because all you

would need is your phone. In "Pocket Full of Jesus: Evangelical Christians' Use of Religious iPhone Applications" (2014), the participants of the study also said that bringing a mobile phone is much more convenient than bringing books.

Another thing that the respondents also consider in terms of portability is the apps' availability for offline use. Jana said, "I think I consider if it works even if I am offline because I only have Internet here at my house." Furthermore, if we looked at the apps that were used during the one-week recording of diary reports, most of them used the apps offline. Although the apps that they chose have features that require the users to be online, most of their activities utilized the offline features of the apps. For instance, one of the things that Keith mentioned that he liked about Youversion is that even if it you need Internet connection to access the reading plans, you can still download them and read them. Jeremy also liked this about the Youversion app. "This app is more convenient because I can access it even if I am offline." Jerome, though he used the Bible Hub and the Victory app online, majority of his activities are still offline. He even mentioned in the interviews that he would still prefer if the apps would be usable even without Internet connection.

In terms of search-ability, the respondents particularly liked that through the apps they are able to easily search for contents that they need, for example Bible verses. As mentioned in the section about the activities that the respondents engage in when using religious mobile apps, doing in-depth study of the Bible is one of the most common activities they do. With that, the respondents find apps to be very helpful in accomplishing this task. Because apps allow users to easily search for contents that they

are looking for, the respondents find it more convenient to use mobile apps over traditional forms.

For example, in Gina's diary reports she mentioned that even though she uses her physical Bible, she uses a Bible app when she wants to quickly find a Bible verse. Keith also said that he uses Bible app to search for verses when he is teaching during outreach activities. Jeremy shared an experience when he was asked to teach and was given little time to prepare. What he did was access the Victory app to search for VG materials which he can use for teaching. Because the contents of the apps are digitized, it is easier to search compared with traditional forms of media. And for the respondents this is one of the factors why choose to use religious mobile apps.

Aside from portability and search-ability, the respondents also considered the apps' simplicity. Even though apps could be brought anywhere, anytime and allows users to search, they also look for apps that are easy to use and are not complicated. The respondents used "not complicated," "direct to the point," "user-friendly" and "easy to use" in describing the apps that they use. Jana shared that she uses the Our Daily Bread app because it does not have many tabs and also says the same about the Youversion app. Keith said that he has been using the ESV Bible app for more than three years because he likes its simplicity. Jeremy when asked what his must-haves are for an app said that he just wants something that is easy to use. He does not want anything that is too complicated to use. In her interview, Gina shared that she installed the Pocket Sword app but could not understand how to use it and ended up not using the app at all.

Content as a Factor that Religious

Mobile Apps Provide

Aside from the convenience apps provide, the respondents also consider the content of the apps. They consider if the contents are easy to understand, relevant and relatable, and if the sources or authors of the content are reliable. If we look at Figure 6, we will notice that the code "easy to understand" is connected with the code "translations" under the category of features. This is because having different translations of the contents of the app help the respondents understand them better.

When looking into the relevance and relatability of the contents, Michael who only uses one religious mobile app, Youversion, says that he really like the reading plans that the app has. "For me Youversion is a recommended app because it really has very good contents. The way they make and relay the message to the readers makes it more relatable and they are even timely." In addition, the varied contents also appeal to him and this is why he uses the app for his devotions and quiet time.For him, a good content would be something that he can easily understand, relatable and relevant to his personal life.

Jana who uses two different apps for her devotions and quiet time both Our Daily Bread and The Daughters of the King shared also that she likes using these apps because of their contents. For the Daily Bread app she said, "I chose this because it comes from different perspectives . . . Everyday it has different authors… It was experienced first-handed by the authors, so very relatable." For the Daughters of the King app she says, "I chose this app because it empowers women, encourages those who are seeking . . . The author gives a broad perspective about women that really encourages and empowers women."

Gina also shared that when looking for religious mobile apps she said that the most important factor is the content. "The content should be relevant to me and the people around me, my VG and Leadership Group." In relation with this, Jana shared a story wherein what she reads for her devotions may not always be relatable to her but later on she would meet someone who would need that message. "There are instances when I cannot relate to the devotional but in the middle of the day, or at the end of the day, there would be moments like, 'Ah! This is why. The message is not for me but for you.'"

The respondents consider not only relevance and relatability of the content but also the reliability of the content. This means that the respondents also consider from whom the contents come from—the app developer or the author of the devotionals. For instance, for the reading plans from the Youversion app, Keith chose to use them because for him they are reliable. One of the factor he considers are the authors or creators of the reading plans. "There are reading plans whose authors are really known." Taking the God Test into consideration, the app is based on the book written by one of the founders of their church. This makes the app even more reliable for them. The same also goes for the One 2 One and the Victory apps which were developed by their church. It makes the content of these apps more trustworthy for the respondents.

When we look into the activities that the millennial members of Victory engage in when using religious mobile apps, it is noticeable that the convenience that religious mobile apps offer in terms of their portability, search-ability and simplicity influences their decision to use mobile apps over other forms of media. Furthermore, even among religious mobile apps, they lean towards apps that carry these characteristics. For

instance, their choice to use Bible apps over the physical Bible in outside settings shows

their preference to use apps because they are portable. Also, when they choose to use

apps for in-depth study, it shows that apps provide an easier way to access information.

Lastly, the respondents also mentioned that the apps they used are those which they find

to be user-friendly. For instance, in doing in-depth study, there are many apps available

to use but the respondents choose those which they find easier to use. Furthermore, the

respondents also consider the relevance and reliability of the contents of the apps.

As mentioned in the Uses and Gratifications Approach, media compete for the

users' attention. In the case of religious mobile apps, the abovementioned factors were

considered by the respondents in choosing to use the apps over other forms of media. But

it is not only true among different forms of media but even among the religious mobile

apps themselves. Although the respondents used different religious mobile apps, all of

them chose the apps based on similar factors.

Other Factors that Influence the Choice of Apps

In addition to the mentioned factors above, there are other considerations which

influences the choices made by these millennials with regards to the religious mobile

apps they use—the cost of the apps, ratings and reviews and recommendations by church

leaders, family or friends.

Regarding the cost of apps, the respondents mostly use free apps. The only person

who paid for an application was Jeremy who purchased some of the contents in the Olive

Tree Bible app. But for the others, none of them are using any paid applications. Gina

said, "I'm not really into buying apps because the ones that are there you can research

into your own. So if I have to pay for an app, I turn it down already." Jana also said, "No, I do not use paid applications. I rely on free apps." JM also said that he prefers free application. Keith, when asked if he would pay if the app has good content said that he has not encountered such a situation yet but if he does and the app is not very expensive, he would pay.

In terms of ratings and reviews, the respondents do check ratings and reviews but do not extensively do research every time. For Jeremy, he thinks that considering the ratings and reviews of the apps are important when choosing paid applications to ensure that the money that will be spent will not be wasted. Michael said that sometime he does research reviews. Jana also looks at the ratings and reviews in the Google Play Store before installing an app but when she cannot find enough reviews, she just checks on the preview available on the Google Play Store to decide whether she would install the app or not. On the other hand, Gina said that she does not read reviews that much but what she does is install the app, have a glimpse of it and compare it with others. Then, whichever she finds the best she keeps them. But for those that she does not find to be good, she uninstalls.

There are apps, however, that were recommended to the respondents by other people. For instance, the Youversion app was recommended by Jeremy's leader to him. The Bible Hub app the Jeremy used was also from a recommendation by one of their church's pastors. Keith installed the Glo Bible app because it was also recommended to him. Another app that the respondents use based on recommendations is the GodTest app. It was mentioned earlier that the church even had a GodTest campaign in the church.

And for the millennial members of the church, they find the GodTest app to be helpful and useful as they keep on using it.

But when asked if the church endorses the Victory app to its members, Keith said that it is not like they announce or promote it during services. The recommendations are mostly just from a person to another person. "They are not actually promoting Victory app. Most of the time it is through one person recommending the app to another person. For example, with me, I have experienced using it, then I tell others to download it also."

Although the respondents value the recommendations from other people, what matters more is if the app satisfies their needs and expectations. Michael shared that even though there are apps which his leaders recommend he still stick with Youversion because it satisfies him very much. "They do have apps but I still prefer Youversion. Like the Victory app, I have not downloaded it yet." Another example would be the Pocket Sword App that Gina did not end up using even though it was actually recommended by one of the church's pastors.

In Chapter II, it was discussed that one of the characteristics of the millennials is that they focus on the self, on the individual. And so, as we look into the influence of other people's recommendations on the decisions of the user we see that even though they do consider them, the choice whether to keep on using the apps still depends on its capability to satisfy the needs and expectations of the users.

Expectations in Using Religious Mobile Apps

There are two general expectations that the respondents have from the religious mobile apps—that it can be used to respond immediately and quickly to their needs and for them to provide spiritual experience. And looking into Bellar's study, the respondents also had the same expectations.

Gina used her Bible app to search for Bible verses during their class, she expected that the app would help her quickly find them. "My expectation, really, is that I will be able to easily find the verses especially from the books which are not usually read or mentioned." Keith also said that he expects the apps to help him in case he needed to search for a verse when somebody asks him questions. Jana also said that she expect apps to respond fast and be available for her to be used even if offline. This agrees with the finding that one of the factors that these millennials consider in choosing religious mobile apps is convenience. In this case, the portability and search-ability of religious mobile apps makes it possible for these expectations to be met. As this generation is used to getting things instantly, they also have the same expectations from religious mobile apps.

In addition, as the respondents use mobile apps to facilitate religious practices, they also expect the apps to help in providing spiritual experience for them. Through the apps they expect to hear from God and learn more about Him and His Words. This is especially true since they mostly use apps for their daily Bible reading and devotions. Table 5 shows the statements made by the respondents when it comes to these expectations:

Table 5: Respondents' Expectations in Using Religious Mobile Apps

Jana	"My expectation is for me to gain wisdom from God's Words and to be inspired and encouraged." (Diary Report, January 31, 2019) "Hmm, the expectation from the app is for me to read the Word of God, my daily reading and for me to hear from some who have experienced God's love in any form or any way." (Diary Report, February 1, 2019) "My expectation from the app is to hear from God…" (Diary Report, February 2, 2019) "I want to get something from it—learnings, knowledge." (Interview, February 17, 2019)
Michael	"My expectation from this Bible app is to be blessed through the Word of God and that I will be able to relate to the plans and verses that I read here." (Diary Report, February 10, 2019) "As I always say, [I expect the apps to] have the Word, the real Word and for it to have impact, spiritual impact." (Interview, February 17, 2019)
Jeremy	"I used the Tagalog version so that I will be able to understand more what God wants… wants to tell us today." (Diary Report, February 4, 2019)
Keith	"This app meets my expectations because it is very, very, very helpful. Because the plans, they add more… additional knowledge, additional learnings." (Diary Report, February 12)

As shown in the Table 5, the respondents expect to receive something by using the app—whether it is a message from God, blessing, new learning and knowledge, inspiration, encouragement.All these reflect that the respondents' main expectations are related to their spiritual life and well-being. One of the examples of this is what Michael shared:

> For example, I was in the bus then I opened the Youversion app. I was in the Home screen and the verse was there. And it was the answer to my questions… 'Lord, why is it like this… like that…?" But when I opened the app, He revealed His message for me. It was really something that I can hold on to and it had impact on me. Then at the same time it gave me assurance. Even though I used an Android phone, it was not different to a physical Bible because God's Word is still there. His answer was still there (Interview with Michael, February 17, 2019).

And so even if apps are new form of media, the millennials still expect them to facilitate spiritual experience just like traditional forms do. This expectations from apps

were also identified by those who use Christian websites. For them, Christians mainly
access Christian websites as a tool to strengthen their faith (Laney 2005).

However, there are certain factors which might affect these spiritual experiences
when using religious mobile apps. Keith said in his interview:

> I usually use apps when I am outside and yes, maybe, I feel something
> but not to the point that I feel like crying. But you can feel God talking
> to you because it is the same Word but not the exact same feeling.
> Because I usually use the apps when I am outside home I cannot
> express myself freely compared when I am at home. And when I am at
> home I usually use hardcopy (Interview with Keith, February 17, 2019).

According to Wagner (2013, 202), although religious mobile apps allow users to
access the authentic sacred texts, the capacity of the user to control how they engage
themselves with the Scriptures redefines the authenticity of the experience. In the case of
Keith, the place where he reads the Bible affects his experience. But in general, the
respondents find the apps to be meeting their needs and expectations. Evidences of this
claim would be the finding that most of the religious mobile apps that they are using are
ones that they have been using for a long time. And also despite some disadvantages that
they see, they still keep on using them.

According to the Uses and Gratifications Approach, the choices which users make
regarding the form of media they choose to use are influenced by their needs and
motivations. In addition, they tend to develop a certain degree of dependency toward the
media which best satisfies their expectations. If we look into the choices made by the
respondents and their actual use of apps, it can be said that they have already developed a
certain degree of dependency towards religious mobile apps. Based on their diary reports
and interviews, they actually prefer using apps and they actually use apps in most of their
religious activities.

Spiritual Impact of Religious Mobile Apps

This section discusses the benefits that the respondents identified in using religious mobile apps and also the risks involved when using these apps for conducting religious practices. The section will also explain on how these apps help or not help the respondents in their spiritual lives.

Benefits of Using Religious Mobile Apps

Victory Ortigas, as part of Every Nation churches, is founded in the following core values: Lordship, Evangelism, Discipleship, Leadership and Family. As these are the core values of the church, the spiritual impacts apps have on the respondents are analyzed through these. These are evaluated based on how the apps impact the respondents in terms of knowing God's Word, sharing the Gospel, ministering to other people, developing one's self for ministry and in connecting with others. Based on the Religious Social Shaping of Technology, the interactions of religious groups with media are influenced by the group's core values. This part examines how these core values are reflected in the use of religious mobile apps by the respondents.

Knowing God's Words

Under Lordship, Victory acknowledges the Lordship of Jesus Christ. Also, they believe that the submission to the will of God and His Word is the foundation of faith and spiritual growth. As what was discussed earlier, Bible reading and devotions is the main activity that the millennials engage in when they use religious mobile apps.This reflects the church's core value of Lordship. Based also on the discussions about the expectations from the apps, we can see that they expect the apps to provide ways by which they can

know God even more and understand His Words deeper.Figure 8 shows how the apps impact the spiritual lives of the respondents when they use the apps to know God's Words.
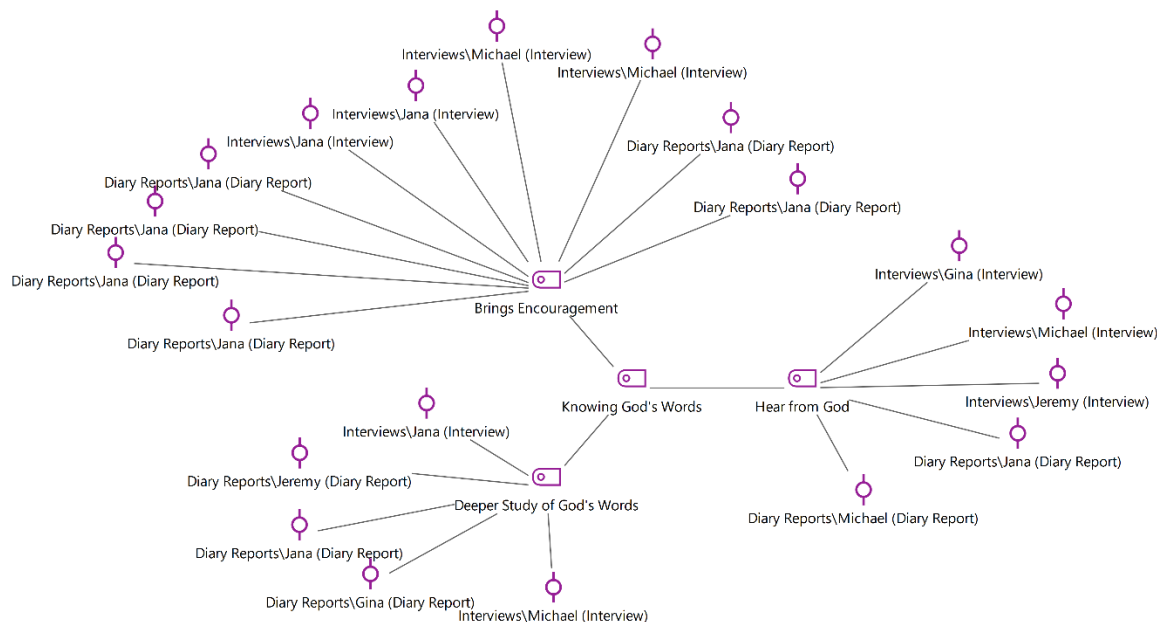

Figure 8: The Spiritual Impact of Knowing God's Words Through Apps

By knowing God's Words through the apps, respondents mentioned that it impacts them spiritually because they were able to receive encouragement, inspiration or refreshment, hear from God, and also have a deeper understanding of God and His Words through in-depth study. In a study about Rezandovoy, a prayer website, the respondents also shared that through the website they are able to spend more time and communicate with God (Riezu 2014, 34). This means that new media—websites and mobile apps— both have the capacity to deliver spiritual experience to the users through facilitating the users' encounter with the God and His Words. According to the study, the respondents also serves as a way for them to receive emotional support, find peace and release stress. All these are achieved as the users hear God's Words and at the same time the website helped in creating a setting that is suitable for communicating with God.

In Jana's diary reports, she frequently mentioned that she feels encouraged when doing devotions using the religious mobile apps. Table 6 shows the narrations in her diary reports with regards to the apps helping in encouraging her.

Table 6: Jana's Narrations on How Apps Bring Her Encouragement

Date	App/s Used	Narration
January 31, 2019	Youversion Our Daily Bread Daughters of the King	"I'm in my bed and I also feel relaxed and I used the app for me to **feel encouraged and empowered**. And another question: Did the app experience meet your expectations? I say, yes."
February 1, 2019	Our Daily Bread	"**I felt energized. I felt encouraged again** and what is good about this explanation is not just the experience of the author but an encouragement and prayer. So it really helps me…It definitely met my expectations because it comes from different authors every day. So every day, you will get a chance to get a view of a different perspective and different type of experiences from each of the authors."
February 2, 2019	Youversion Our Daily Bread	"**I feel again encouraged and pumped up for the day**… It really helps me to pump up my day, to have a good perspective before I go to work. It gives me a joy, you know, to be encouraged."
February 3, 2019	Youversion	"Well again, **encouraged and satisfied** with this, with this Youversion app that I've chosen."
February 4, 2019	One 2 One	"**Again, I feel encouraged**. I mean, actually I feel satisfied with the things I've read. It's more of refresher for me. Because as a leader in our church, I do One2One, I'm leading a group so sometimes I take for granted the things that I already know before, you already know and this is a great refresher for me—about Salvation, Lordship."
February 5, 2019	GodTest	"**I felt sleepy but I was encouraged** with the things and I gained knowledge from Pastor Rice Brooks. And with the manuals and the videos that is there inside the app."

February 6, 2019	Daughters of the King	"**A little bit sleepy but it never fails to encourage me**. Sometimes, this application, the author of this application is giving prophecy for the women that are using this application. It's very, very encouraging."

In all of Jana's daily diary reports, she mentioned that through the apps she was able to receive encouragement. Jana shared that she always use apps for her devotions everyday and as shown in the Table the apps helps her spiritual life to bring encouragement to her through the Scriptures and devotional contents of the apps. Michael also shared that everytime he uses the Youversion app to read the Bible or the reading plans, he always feel blessed. For him, it does not matter whether one is using the physical Bible or the app because they both have the Scriptures. He shared during the interview "Yes, it's an app but it depends on how you use it. Whichever you choose [physical Bible or app] as long as you are focused, you have a purpose, you will be blessed."

The respondents also described situations wherein apps help them hear from God. Gina narrated:

What's good with apps is that you have the control of your time. You can do whatever you want. You have freewill. So really when God has spoken to you whatever pops up, whatever distraction, when He's telling you to expound more, to learn more about a certain word or verse you can research right away. You can read articles; you can even Google it. Through that you will be able to hear God even more. But of course, we always begin with the Bible (Interview with Gina, February 17, 2019).

Jeremy also shared during his interview that apps are capable of delivering God's message to him. He said:

Apps help me a lot. It lessens my time to prepare. When I read the Scripture, then stories come in your mind because the Holy Spirit is at work. Something like this... Like that. It's the Lord, right? You talk with the Lord then things pop in your mind like the Lord really prepared the

preaching for you... even it's just for a small group. For me, it's alive (Interview with Jeremy, February 17, 2019).

Keith also said that apps have helped him in his spiritual growth through the devotional plans that he uses in the apps. The apps allow him to engage in reading the Bible more through the reading plans.

> The devotional plans, there are stories there that came from the Bible and as I have mentioned, instead of printing devotionals, by using the apps you can read more often… Sometimes I even do screenshot if I want to look back at something. Then if I remember something that really struck me I screenshot and save the image in my notes (Interview with Keith, February 17, 2019).

Gina, on the other hand, used the Bible Quiz apps not only to say that she is doing something religious but because she uses to as a tool to help her in her Bible study. When she downloaded the Bible Quiz app, she was actually preparing for her exam in her Old Testament Survey class. She shared this about her experience:

> I enjoy these apps because everytime I do this, I really have to go back to basics, of course, the Bible. This is like a daily cross reference. Sometimes, it's difficult. It's not easy to find the verses but if you really have the heart or will in learning, the Lord with give you wisdom in finding the truth and finding the answer (Gina's Diary Reports, January 31, 2019).

For the respondents, religious mobile apps are capable of having spiritual impacts on the respondents by facilitating the respondents' engagement with the Scriptures. For the respondents, it is still the same Word from God only communicated to them through a different medium. If we take into account the activities the respondents do when using religious mobile apps and the factors why they choose to use religious mobile apps, it can be said that the respondents find the apps helpful for them to know God and His Words better because of what it can offer them in terms of Bible reading, in-depth study and use of devotionals.

Even though the respondents said that they still use the physical or printed copy of the Bible, the apps serve as a helpful tool in enhancing their engagement with the Word of God. Although all of them said that having a physical Bible is still more important, it is evident in their activities that Bible apps are integral part of their spiritual lives.In Chapter II, there was a discussion about Ultra-Orthodox women who legitimize their use of their Internet even if it was generally discouraged by their group. Despite the threats that the Internet poses in their community they argued that it still has benefits for them in the personal level and that the risks that come with it are not the same for all. This was analyzed through the Religious Social Shaping of Technology Framework. Although using Bible apps is not prohibited by Victory, the church still regards that having a physical Bible to be very significant. And comparing the case with the case of the Ultra-Orthodox women, the millennials of Victory also use Bible apps because they find the apps beneficial despite the higher regard the church gives for the printed Bible.

Sharing the Gospel

The use of GodTest app reflects the core value of Evangelism. It is even interesting that the church actually had trainings about how to use the GodTest app. The respondents also expressed that the app is much easier to use when doing evangelism. And it makes reaching non-Christians in a more approachable way. The respondents shared that since apps are in mobile phones, it appears less intimidating to non-Christians as opposed to bringing a Bible or other items that may seem too religious.

Jeremy, Keith, Gina and Jana, who all had experience using the GodTest app, expressed that they find the app helpful in sharing the Gospel. Keith, when asked about how apps help him in sharing the Gospel said: "I think for this generation it's really the apps. We even have a tool—the GodTest app." Jeremy also described the GodTest app as the "best" application in his diary report and used it when he went to do outreach. Gina and Jana both mentioned that the app is helpful especially when dealing with people who do not believe in God. As stated in their core values, Victory is passionate about sharing the Gospel to those who are outside the Christian faith. The app helps in accomplishing this purpose that they hold as one of the core beliefs of their congregation.

Ministering to Other People

In terms of ministering to other people through discipleship, religious mobile apps also help the millennial members of Victory as all of those who do One 2 One actually use the One 2 One app in doing discipleship. As discussed in the section about the activities the millennials do with the help of religious mobile apps, the respondents find the One 2 One to be helpful when they do discipleship because of the convenience it provides and its contents. For them it is more convenient to use than the booklet and also the content is easier to understand and to use when explaining the topics. Looking back into the experience Jeremy had with the jeepney driver, he used the One 2 One app to help him share or explain some Biblical truths. Instead of using just the Bible he also used the One 2 One app because he finds the content in the app much easier to use when explaining or teaching about the Bible to those who are not yet familiar it.

In addition, Gina also shared that through the app she is able to know more about the person she does discipleship. She said:

What is good about this app, the One 2 One app, is that it has everything that's in the booklet. Then there are application questions. These are the questions wherein you can wait for answers of the person you are leading… The reason why it's called One 2 One, especially through those questions, there are things that you really have to know about the other person. Like what was mentioned during the Discipleship Convergence, you have to have a strong foundation (Gina's Diary Reports, February 2, 2019).

Michael even though he is not yet a leader is still able to minister to others by sharing Bible verses in his social media accounts and also his devotions to the other Victory Group members through their group chat. For Michael, apps have helped him minister to others because he is able to share Biblical contents and reflections. However, it must also be considered that what he uses for sharing the contents from the religious mobile apps are non-religious mobile apps.

Developing Self for the Ministry

The value of leadership was also reflected in the use of religious mobile apps as the respondents also used the apps in equipping themselves and studying further to make themselves better ministers. Jana shared that the apps help them become equipped firstly through the Word of God. She said, "In equipping myself, there's Youversion. Of course, it's God's Word. It's basically first through God's Words."

But in addition to how the apps help in terms of equipping them with God's Word, the apps also help in further developing them to be able to effectively do discipleship and evangelism. And this is through the One 2 One app and GodTest app. Though these two were designed primarily for discipleship and evangelism respectively, they were also used by the respondents for studying to make themselves more familiar and acquainted with the content. Gina mentioned that studying the part about how to deal

with people who do not believe in God is very important. "I need to truly study [the side in GodTest about how to deal with people who do not believe in God]. I have to practice. I have to be more ready to really share the Gospel to all nations, to where He will send me." Jana, who will go to Armenia for a short mission trip, also studied the content of the GodTest app and even watched videos in the app that are about how to deal with different people when sharing the Gospel.

Jeremy, on the other hand, used the Victory app to listen to sermons with the intention of learning more about how to preach more effectively. It was discussed in the section about listening to audio content that Jeremy chose to use the Victory app because he wanted to listen to other leaders from their church to be hear how they deliver their sermons and learn from them. Jeremy listened to Pastors from other Victory congregation so even though he is not able to see them regularly, he is still able to hear and learn from them through the help of a religious mobile app.

Connecting with Others

It is interesting that the last core value—the value of family—was not as directly reflected as the other core values in the use of religious mobile apps. This last core value talks not only about the family but also about making long-lasting relationships with other people. Based on the responses, although they are able to connect to other people through the social media feature of some of the religious mobile apps, they mostly use non-religious mobile apps like social media apps to connect with other people.

For example, although Youversion has a social media feature which allows users to add friends, the respondents still utilize non-religious apps, specifically social media apps, in communicating with other people. Jana in her interview shared that she adds friends in her Youversion account she does not use it like how she uses her social media accounts. "I add friends. Then I just see their activities. You can connect it to your e-mail, right? I just see [updates] when I open I email but I do not usually share." However, as mentioned in the sharing online section, Jana does share her devotions and reflections with her VG through the Messenger app. Jeremy also mentioned that he does have friends in his Youversion app but also said that he is not very much comfortable in sharing his experiences online. It was also mentioned in that section that Keith and Michael commonly communicate with the members of their VG through the Messenger app. Even if they add friends in their Youversion accounts, most of their communication takes place in non-religious mobile apps. The only person who actually directly used the religious mobile app in communicating with other believers was Michael who did a group reading plan with the other members of their VG.

However, even if religious mobile apps are not explicitly used to connect to other people in terms of communication, apps helped the respondents in connecting to other people in implied ways. For instance, in using the One 2 One app, Gina mentioned that the application questions in the app help her know more about the person she does discipleship with. By knowing more about the other person, the relationship becomes deeper.

Table 7: Summary of How the Religious Mobile Apps Help or Fail to Help

Respondents	Knowing God's Word?	Sharing the Gospel	Ministering to Other People	Developing Yourself for Ministry	Connecting with Others
Michael	✓	Not Applicable	✓	✓	✓
Jeremy	✓	✓	✓	✓	✗
Keith	✓	✓	✓	✓	✗
Gina	✓	✓	✓	✓	✓
Jana	✓	✓	✓	✓	✗

Note: ✓ means the religious app helped the respondent in their spiritual life; and ✗ means the religious app did not help the respondent in their spiritual life.

As illustrated in Table 7, apps generally help the respondents in their spiritual lives in all areas except with Connecting with Others. Based on these findings, it can be said that these millennials have developed a certain degree of dependency on religious mobile apps when it comes to facilitating religious activities.This is evident in their everyday use of apps and in their statements saying that they prefer to use apps when doing religious activities.

In terms of connecting with other, the reason why religious mobile apps were not used as much as they are used in other activities is not because apps do not have the capacity to connect the person to another person but because the respondents mainly use non-religious apps to do this. Though apps, help in subtle ways in connecting the respondents to other people, still they find that the non-religious mobile apps, especially social media apps to be more effective way to communicate. And this is not only true for these millennials because, as discussed in Chapter II, the Philippines ranked number one

in the world rankings of social media use (Kemp 2018). Furthermore, the Messenger and Facebook apps are included in the top 3 apps used by Filipinos (SimilarWeb 2018, n.p.).

In addition, in Brubaker and Haigh's study (2017) they found out how non-religious websites can be used for religious purposes. According to this study, Christians use Facebook to minister to other people by sharing information and at the same time to establish relationship with people around their faith. The use of group chats in the Messenger app in the current study is similar with the use of Facebook to gain spiritual enlightenment through faith-based communities. Having a group of people who share the same faith in social media apps have become useful to the millennial members of Victory Ortigas.

Risks When Using Religious Mobile Apps

Despite the spiritual impacts and benefits that religious mobile apps give to the respondents, they have also identified some risks in using religious mobile apps in facilitating religious practices. Table 8 contains the risks identified by all the respondents.

Table 8: Risks Identified in Using Religious Mobile Apps

Respondents	Risks Identified
Michael	"Ah, the negative [effects] of mobile apps is when you are already at ease in using them then you forget already… For example, I know that the physical Bible is still preferred… Then if you are used to using apps and even overuse them you will forget that you even have a physical Bible." (Interview with Michael, February 17, 2019)
Jeremy	"Mobile Legends. Temptation. Distraction. Facebook." (Interview with Jeremy, February 17, 2019) "I do not want to judge but I do not know how the person uses his or her gadgets. I do not even know the contents of their gadgets. Yes, they

	may have the Bible in the phone but when we are not together, I do not know what else they do [with their phones]. Only God can see them." (Interview with Jeremy, February 17, 2019) "You read the Word of God… But there are too many distractions in this kind of gadget. Facebook. Instagram, Too many pop-ups, notifications. Then, you are done with God. "(Interview with Jeremy, February 17, 2019) "Well, the disadvantage if you use your gadget is it's tempting for other people… If a person eyes your gadget… [It may get stolen.] (Interview with Jeremy, February 17, 2019)
Keith	"Sometimes positive. Sometimes negative. You do not use your hardcopy anymore." (Interview with Keith, February 17, 2019) "Since it's online, there are ads that pop up. They are distracting." (Interview with Keith, February 17, 2019) "We heard that somebody's phone was stolen while using the GodTest app." (Interview with Keith, February 17, 2019)
Gina	"When your phone hangs it distracts you. Then also when you go online then there's notification. Even when somebody sends you text message." (Gina's Diary Reports, February 2, 2019) "One time I was logged out of [Youversion] because I did not have Internet. Then my phone hanged while I was trying to show a video to my friends." (Interview with Gina, February 17, 2019)
Jana	"…not too many ads. So there will be no distractions." (Jana's Diary Reports, January 31, 2019) "When I'm offline, [the Daughters of the King app] sometimes goes on error." (Interview with Jana, March 3, 2019) "Distractions. Something will suddenly pop-up." (Interview with Jana, March 3, 2019)

Based on what the respondents shared that the risks in using religious mobile apps are distractions, technical errors, decrease use of the physical Bible, and security concerns. In terms of distractions, the respondents identified social media, the messages that pop up, notifications, games and ads as the things that may cause distractions when they use religious mobile apps. These distractions take the focus away from what the respondents are doing and disrupt the experience. Since mobile phones have both religious and non-religious contents and features, the non-religious ones may distract the users from having conducting the religious practice. In addition, Jeremy added that how the people uses their mobile phones are difficult to track. As he said, even though there are Bible apps in the phone, the users still have other options available in the phone and it is difficult to monitor what an individual does especially when no one is watching.

Another risk that the respondents also identified are the possible technical errors when using the app. Gina shared that she once got log out of her Youversion account but was able to log in again. Also while sharing a video to some of her friends through the Youversion app, her phone hanged. Jana, on the other hand, sometimes experiences errors when using the Daughters of the King app. However, she chooses not to uninstall the app because whenever she uses the app she receives encouragement and feels empowered.

Keith and Michael both agreed that another risk in using religious mobile apps is the decrease in the use of the physical Bible. As mentioned in the previous section, it is part of Victory's value to have higher regard for the printed Bible over the app versions. And so, for these millennials the overuse of apps may also cause people to become at ease and comfortable in using apps and forget the value of the printed one. As for

security concerns, two respondents mentioned that using mobile phones especially in public setting is risky because of the possibility that your phone may get stolen. Since mobile phones are valuable some people may be tempted to steal them. As shared by Keith, there was already an incident wherein a phone was stolen while using the GodTest app for evangelism.

Despite the risks that the respondents identified, they still keep on using religious mobile apps. The benefits that they receive from using the apps outweigh the risks. They see the positive effects of using religious mobile apps more than the negative effects it may possibly have on them. For example, even if Gina and Jana experienced technical errors with the apps that they use they still keep on using them because despite their negative experiences, they are still able to gain more benefits than negative ones. Because the apps are still able to satisfy their needs and expectations, technical errors as risks did not drive them to stop using the apps.

In addition, they also do measures to lessen these risks. For instance, for the distractions, one of the reasons why also the respondents choose apps that are offline is because they lessen the distractions. Jana shared this in her January 31, 2019 diary report: "I think I consider if it works even if I am offline because…I also consider [that there are] not too many ads while I am doing my readings or devotions." In terms of the decrease use of physical Bible, it was also mentioned that all the respondents commonly use their physical Bible when they are at home doing their devotions. This way they are still able to incorporate the use of their printed Bibles.

Also, the respondents did not see religious mobile apps as a danger to their church life. In contrary, based on the benefits that they have identified, it can be noted that the

church's core values are evident in the way they adapt religious mobile apps for religious purposes. In the case of the millennial members of Victory Ortigas, even though the primary activity that they do with apps is an individual activity—Bible reading, in-depth study and devotions—it does not mean that they do not associate themselves with the church anymore. The other activities that the millennials engage in using apps show that apps connect them to the church. For example, in Discipleship and Evangelism, they mainly use apps that are produced by the church. This way they are still connected with the church.

Based on the data gathered and analyzed, the millennial members of Victory Ortigas use religious mobile apps everyday, mainly for their Bible reading and devotions. The factor which attracts these millennials to use Bible apps are the features which allow them to understand the Scriptures much easier and the features which help them be consistent in their Bible reading engagement. But still these millennials also indicated that they still use their printed copies of the Bible. In addition, religious mobile apps allow them to access materials that help them study God's Words deeper and also sources that help them become more equipped in ministering to other people.

For activities that involve ministering or sharing, they tend to rely more on religious mobile apps. The One 2 One app and the GodTest app are both used in ministering to other people—discipleship and evangelism. As discussed, the convenience these apps provide is a big factor why they choose to use these apps. Also apps allow them to share contents online easier.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter focused on the summary, the conclusion, other findings and recommendations that were derived from the data gathered.

Summary

This study was conducted among selected millennial members of Victory Ortigas who use religious mobile apps in facilitating religious practices. Five respondents were selected as respondents this study based on the mentioned characteristics. This study answers this question: "How do selected members of Victory Ortigas use mobile apps in facilitating religious practices?" And in attempting to answer this question, the following areas were explored: 1) the characteristics of the selected millennials of Victory Ortigas who use religious mobile apps, 2) the perceived knowledge and attitudes of the selected millennials towards the use of religious mobile apps, 3) the factors that the millennials consider when choosing the religious mobile apps that they use, 4) their expectations from the religious mobile apps as they use them; and 5) the way religious mobile apps help or not help the selected millennials in their spiritual lives.

The theoretical frameworks used in this study are the Uses and Gratifications Approach and the Religious Social Shaping of Technology. The Uses and Gratifications Approach helped in examining how the respondents actually utilized the religious mobile apps in conducting religious practices and how they satisfy their needs and expectations.

On the other hand, the Religious Social Shaping of Technology helped in analyzing the influence of the church on the way millennials used the religious mobile apps.

To obtain the needed data and answer these questions, the respondents engaged in a one-week recording of daily diary reports about their use of religious mobile apps. In their diary reports, they narrated which app or apps they used, why they chose to use the app or apps, their expectations from the app or apps, and their experience in using the app or apps. The respondents had the freedom to choose whichever app or apps they want to use. After which, five respondents were chosen to be interviewed. The interviews were semi-structured in form wherein guide questions were used but were not limited only to the given questions. I met with all the respondents according to their convenience and availability. However, when some further clarifications or data were needed, I contacted them through Messenger and text message. All the diary reports and interviews were transcribed and imported in the MaxQDA software for analysis.

The diary reports and the interviews were two of the sources of data for this research. The other source of data are the books and website publications available that discussed about Victory's core values and beliefs. The results from the diary reports and interviews were analyzed vis-à-vis these core values and beliefs to know the spiritual impacts that the religious mobile apps have on the respondents.

Findings of the Study

The study explored the way millennials use and integrate religious mobile apps into their religious practices. Because mobile apps are being integrated more and more into the daily lives of the people, especially the millennials from Victory Ortigas, it is the

goal of this research to discover how exactly apps, specifically those who are developed for religious purposes, are being used in the daily activities of the millennials. Furthermore, the study also explored how these apps help or not help them in their spiritual lives. To following summarize the findings of this study.

The respondents of this study were the millennial members of Victory Ortigas with ages ranging from 23 to 31 years old. Two of the respondents were female while three are males. In terms of the number of years of being a Christian, the respondents have been Christians for at least five years. In terms of membership in Victory, the years range from 2 years to 13 years. All of them are also part of a Victory Group—four are leaders and one is being trained to become one. The four leaders are also finished with the 4E's of the Disciple Journey while the intern VG leader has finished the first two. When looking at the gadgets they use, the respondents have midrange Android smartphones.

With regards to the type of apps, there are five kinds of apps that they used: Sacred Textual Engagement, Religious Media Outlet, Religious Wisdom and Leaders, Devotional Worship and Religious Games. Among these types, the most used apps are those that fall under the Sacred Textual Engagement category. Furthermore, the Youversion app is the app that all the respondents used every day. For the Religious Media Outlet apps, the respondents used the One 2 One and Victory app which were both developed by Victory. They also used the GodTest app which falls under the Religious Wisdom and Leaders category. Another type of app used are Devotional Worship apps which include apps that are specifically developed for daily devotions—Our Daily Bread and Daughters of the King.

The type of apps that the respondents use are reflected in the activities that they commonly engage in when using religious mobile apps. These activities are Bible reading, in-depth study, use of devotional plans, sharing online, discipleship, evangelism, listening to audio content, downloading materials and as alternatives to non-religious activities. Among these activities, Bible reading, in-depth study and use of devotional plans are the most mentioned activities by the respondents. However, the respondents also said that they still use their physical Bibles even though they use Bible apps. When using app for discipleship, the respondents utilize the One 2 One app. Even though the app has a booklet version the respondents prefer to use the digitized one. But still, the use of the booklet is still incorporated when they let the one they do One 2 One with use the booklet. For evangelism, although other tools are available, the respondents find the GodTest app to be useful and comfortable to use when sharing the Gospel. They find that using that by using the GodTest app, it is easier to approach non-Christians as it can be presented as a survey.

The respondents also utilized the audio features that apps are capable of offering. This is an advantage apps have over the printed versions because books are not capable of delivering audible content. The respondents also use apps to access and download materials that their church produces—VG materials and sermon podcasts. Lastly, apps provide activities that serve as alternatives to non-religious activities. Instead of spending their time in their phone doing non-religious activities, they find that by using religious mobile apps they are able to spend their time better.

For the factors that the millennials consider in choosing the apps they use, they mainly looked at the features, convenience and content of the apps. For the features, the

respondents liked that religious mobile apps provide different translations of the content they want to read. In this case, these are the different Bible translations and the different versions of the One 2 One app. They also like that through the apps they are able to track their Bible reading activities by keeping count of the times they access the app and by the notification features of the app. The app helps the respondent increase or become consistent in their Bible engagement. They also consider that apps allow them to make bookmark or highlight the contents of the app. Through this they can easily go back or look back at their previous readings. The audio features of the apps are also considered by the respondents. This allows them to have a different experience in engaging with the contents of the apps. For the last app feature, the respondents mentioned that they write or add notes in the apps but also mentioned that they still keep their journals or notebooks. They do not solely rely on apps for their notes.

The respondents also consider that apps are more convenient to use over other forms of media. Apps are more portable, meaning they can be brought anywhere, anytime easier. And also compared with printed copies, apps are easier to bring because all you need is your phone. One of the reasons also why the respondents choose to use religious mobile apps is because it allows them to search for contents that they need quickly. For example, instead of browsing the pages to find a verse, they just use the app to look for them. But the factors they consider are not only when compared to other forms of media, the respondents also look for apps that are simple and easy to use. They lean towards apps that are not complicated.

Another factor that religious mobile apps consider is the content of the apps. The respondents look for apps with contents that are easy to understand, from reliable sources

and relevant and reliable. For the respondents these are important because aside from the convenience that the mobile apps provide, they also look for what they can learn and get from the apps. In addition to these, the respondents also consider the recommendations from other people like their church leaders but when the apps do not satisfy their needs and expectations, they do not use the apps. They also consider the cost of the apps. Most of the apps that they use are free. In terms of ratings and reviews, they do check them but not extensively.

When it comes to the expectations that the respondents have from using religious mobile apps, they expect the apps to immediately respond to their needs and also provide them spiritual experience. Religious mobile apps are expected to be faster than traditional media in terms of satisfying the needs of the respondents. In terms of spiritual experience, the respondents expect the apps to help them in getting to know God and His Words deeper. They want to experience by hearing from God, gaining new learning or knowledge about God and His Words, and receiving encouragement or be inspired. For them, although apps are capable of delivering these, the experience may not be the same as when they are using traditional forms.

In terms of the spiritual impact, religious mobile apps aid in helping the respondents know more about God's Words by helping them engage with the Word of God more consistently. Through this, the respondents mentioned that as they engage more with God's Word, they are able to hear from God and also receive encouragement. In addition, apps also helped them have a deeper understanding of God's Words. The religious mobile apps also helped the respondents, especially the VG Leaders in sharing the Gospel. For these leaders, the apps were also helpful when they minister to other

people, especially when doing discipleship. They also used the help of apps in developing themselves in the ministry. Through the apps, they are able to access resources which they study and help in equipping themselves for the ministry. In terms of connecting with other believers, they commonly use non-religious mobile apps like social media apps. But despite these benefits, the respondents also identified some risks in using religious mobile apps for religious activities. These risks are distractions, technical errors, decrease use of the physical Bible, and security concerns.

Conclusions

Based on the findings from this research, the millennial members of Victory are comfortable in using religious mobile apps for conducting religious practices. Moreover, based on their use of religious mobile apps it can be concluded that these millennials have actually developed certain degrees of dependency on religious mobile apps. What is interesting is that even though their use actually reflects this dependency, the respondents still want to project that they are not actually dependent on apps by incorporating traditional forms of media into their activities. This reflects the conflict within these millennial Christians who are inclined towards the use of digital technology but would still want to preserve the church's values and traditions. For example, Jana mentioned that she always carries her physical Bible in her bag but when we looked at her app use, she mainly uses apps for her Bible reading and devotionals. Based also in her diaries, even when she is at home she is still using her apps for the abovementioned activities. Keith, who mentioned that having a physical Bible is important, also said that instead of printing devotionals using apps helps in reading the Bible more often.

In terms of the activities involving the Bible—Bible reading, devotions and in-depth study—they say that they use their printed Bibles in their diary reports and interviews but they have also shared that they use apps everyday to do the aforementioned activities. When they do discipleship they let the person they do the One 2 One with use the booklet but they use the app version when they share or teach. This is also true when they do evangelism. They use the GodTest but at the same time they also have face-to-face communication when sharing the Gospel. These millennials may not be conscious about this dependency that they have developed towards the use of apps because from their perspective they are still making efforts to incorporate traditional media.

However, it cannot be concluded that this degree of dependency that they have on religious mobile apps leads them away from the church. The practices in which they use these apps still reflect the core values of Victory which tells that the use of religious mobile apps do not detach them from their connection with the religious institution. Furthermore, their use of religious mobile apps serves as reinforcements to these core values. The core values of knowing God and His Words, sharing the Gospel, ministering to others and developing themselves for the ministry were evidently reflected in the way the millennial members of Victory adapt religious mobile apps. With regards to the value of connecting with others, the millennials also use mobile apps, but mostly non-religious ones.

As mentioned in Chapter II, Sarah Guldalian wrote the millennials are "the most highly unchurched generation in recent history" (2013, 42). But in contrary to this, the millennial members of Victory did not express and it did not show in their use of

religious mobile apps that apps can replace or be a substitute for church involvement.None of the respondents mentioned in their diary reports that they listen or watch a worship service as a substitute to actually going to church. This is in contrast with the study by Bailey, Embler, Harvey, Rinker, and Roof where respondent used apps because they do not have the time to attend worship services (2016).

Based on the findings of this study it can be said that the use of religious mobile apps does not always necessarily lead detachment from the religious institutions. Even if there are practices that the respondents of this study do as individual it can also be noted that their practices do not essentially reflect disengagement from their church. And also, their practice of using religious mobile apps actually reflects the core values of their church.

Although it cannot be said that apps lead the millennials to detach themselves from the church as an institution because they are still connected with the church and that their uses of the apps reflect the values of the church, it can be noted that majority of their app usage are geared towards individual use. Even though apps are used in discipleship and evangelism, wherein other people are involved, what constitute their activities involving religious mobile apps are activities that are of personal use. It can also be connected in this finding that millennials do not share much of their personal spiritual experiences in social media because they see it as something personal. This reflects that even though these millennials are still connected with the church, at certain points their focus is on the self, the individual, rather than on the group.

Also, based on the activities of the millennials from Victory, it can be concluded that their use of religious mobile apps does not automatically lead to the practice of

online religion. Rather, they use the apps as aid in conducting religious practice but these activities are not mostly done online. For example, in the use of the One 2 One app for discipleship, the respondents still meet the person to do the discipleship session. It is the same also with the use of the GodTest app for evangelism. In the case of group devotions in the Youversion app, it does not replace the regular VG meetings of their groups. But they use the group devotions as a supplement. And as mentioned earlier, even if the millennials have developed certain degrees of dependency on religious mobile apps, they still make effort in incorporating traditional forms of media. Therefore, traditional forms of media and communication are still in some ways being employed and not completely neglected by the millennial members of Victory.

Aside from the core values being reflected in the use of religious mobile apps by the respondents, it was also noticed in the findings that religious mobile apps generally satisfy the needs and expectations of these millennials. The apps have the capacity to efficiently and effectively satisfy their expectations of responding to their needs quickly and in providing spiritual experience. As a result, they continue to use the apps and incorporate them in their daily religious practices. The benefits they gain from using the apps outweigh the risks and thus these millennials deliberately make the choice to use religious mobile apps over other forms of media.

However, the way millennials adapt religious mobile apps in conducting religious practices still have some implications that can be challenging for the church. For example, the participants in Wendi Bellar's study also pointed out that convenience is important in terms of their choice to use religious mobile apps. Similar with the millennial respondents of this study they expect apps to provide convenient ways by

which they can conduct religious practices. Although apps help in providing easy and convenient way to facilitate religious practices it creates a culture wherein seeking convenience and what is easy in conducting religious and spiritual practice becomes a main concern.

This generation that seeks comfort and convenience now becomes a challenge to the church because when talking about one's spirituality, it is not mainly about these comfort and convenience, especially from the Christian perspective. Rather, what is given more emphasis are sufferings and sacrifices since this was what Jesus has shown throughout His life. Even though this generation finds apps to be helpful it has the tendency to create a culture that is conflicting with values that the church should still uphold. How then does the church marry the value of making sacrifices and going through suffering with the comfort and convenience that apps provide? Finding the balance between the two sides is a challenging task especially when dealing with millennials.

Also in terms of their expectations from the apps, these millennials expect apps to respond to their needs quickly. They want something that would instantly gratify their needs and expectations. This was also evident in the study by Wendi Bellar. She wrote, "Christians are just as busy as the rest of the world and they try to find scraps of time to fit in their spiritual practice. Thus, the mobile phone becomes a lifeline to their faith through quick snippets of time" (Bellar 2012, 19).

While it may be true that apps are helpful in providing quick responses to the needs at hand this may also imply that Christians would not need to work or exert extra effort to meet their spiritual needs and satisfy their expectations because the apps make

them readily available and easily accessible. For instance, the availability of devotional contents in apps can be a hindrance for the readers to have their own reflections on the Scriptures because the explanations are already written and given in the contents of devotionals. Even though we can still say that these devotionals are ways by which God speaks to the people, it has the tendency to make the users dependent on the reflections of others and what other people write about God's Word instead of thinking also of their own reflections.

As this generation employs the use of apps in conducting religious practices, new challenges to the church also arise. Even though the millennials find apps to be generally helpful for their spiritual lives there are ways by which the use of apps challenge the traditions and values of the church.The millennials are in the middle as they try to negotiate their use of religious mobile apps with the traditions and values of the church.

Recommendations

Based on the findings and conclusions of the study, the following recommendations are identified to the Victory Ortigas and for further study.

Recommendations to the Church

As stated in the findings, the millennial members of Victory generally find the use of religious mobile apps to be helpful in their spiritual lives. This is especially true in terms of how these millennials are able to know God and His Words, do discipleship, share the Gospel and equip themselves. Victory may consider in maximizing the use of religious mobile in terms of these activities to be able to minister better to the millennials. But one area in which religious mobile apps are not much utilized is in connecting with

others. In this core value either non-religious mobile apps are used, and as mentioned before, they still do face-to-face communications. And so, despite the benefits of using religious mobile apps, Victory must not neglect that face-to-face communications are still important with these millennials. In addition, some traditional forms of media or communication must also not be neglected by the church despite the advances in technology.

In terms of the development of applications, Victory may want to consider that the millennials value the content of the apps. They prefer to use apps that have contents that are easy to understand. For this, Victory must make contents that are easy for people to grasp not just for personal understanding but also when used for teaching. One thing that they could do, which the millennials find to be helpful, are having multiple translations or versions of the same content. In addition to content, the millennials also consider the offline availability of the apps. It does not only provide convenience but also lessen the risks of getting distracted. And so, if Victory develops new apps, it will be best if the apps can be used offline.

<div align="center">Recommendations for Further Studies</div>

After conducting this research, the researcher realize that further studies need to be considered.

(a) Conduct a qualitative study on how other denominations use religious mobile apps in conducting religious practices

(b) Conduct a qualitative study on how other age groups use religious mobile apps in conducting religious practices

(c) Conduct a qualitative study on how non-religious mobile apps are used for conducting religious practices

(d) Conduct a study comparing the use of the hardcopy of the Bible and the use of Bible apps

(e) Conduct a study comparing the use of religious mobile apps by different generations

(f) Conduct a study comparing the degree of use of different mobile apps among Christians

(g) Conduct a qualitative study on how computer-mediated communication could lead to monasticism

(h) Development of survey questions and scales based on the findings of this research for qualitative study

APPENDIX A

PERMISSION TO REPLICATE STUDY
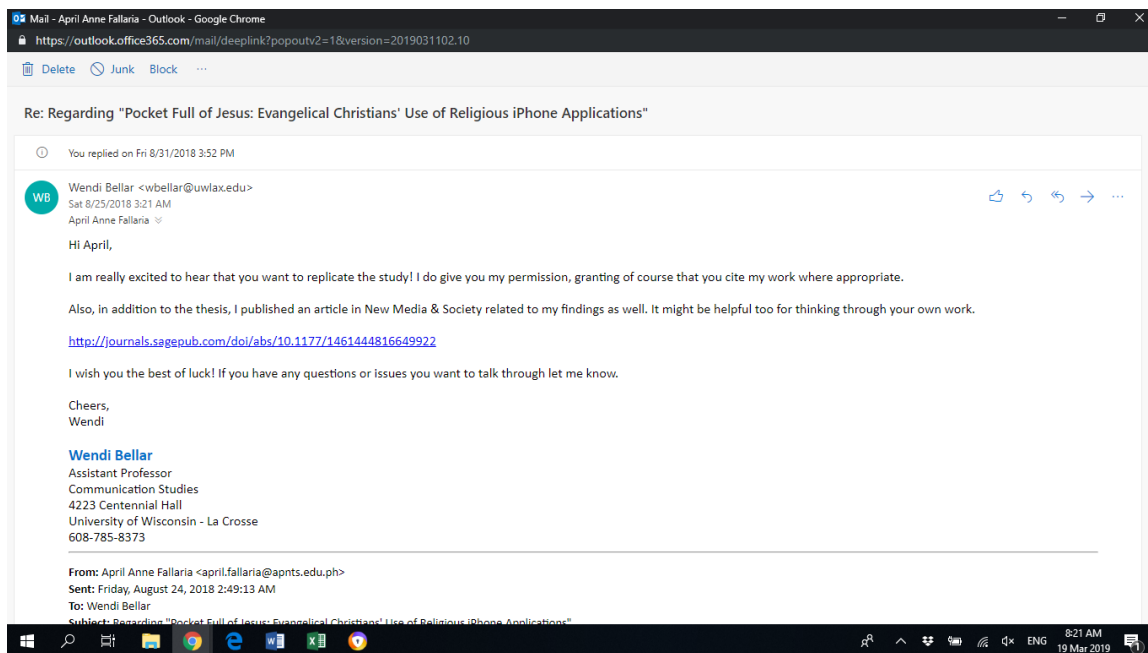
APPENDIX B

GUIDE FOR RECORDING DIGITAL DIARIES

Prompts and Questions for Religious App Choice

Please state the following information and answer the following questions in describing the apps you used for today. Then upload the file on your assigned Google Drive account.

1. State your name and the date and time.

2. Which mobile app/s did you use today?

3. What are your expectations from the app/s?

4. Why did you choose the app/s over the others?

5. What are the most important factors that you considered in choosing the app/s?

Daily Use Report

After recording about your choices of app/s, record about your experiences when you used them. Please record your information and responses to the following questions each time you use your app. Then upload the file on your assigned Google Drive account.

1. State your name and the date and time.

2. Where were you when you used the app/s?

3. What kind of mood were you in when you used the app/s?

4. How did you feel when you used the app/s?

5. Did the app/s experience meet your expectations? Why or why not?

6. What specifically did you use the app/s for (if the app/s provides more than one

    function)?

7. Please discuss any general observations you have about today's experience.

Adapted from "Pocket Full of Jesus: Evangelical Christians' Use of Religious iPhone
    Applications" (Bellar 2012, 58).

APPENDIX C

INTERVIEW PROTOCOL AND GUIDE QUESTIONS

Interviewing the respondents about their experience using religious mobile apps.

- Call the individual, introduce myself, and explain about the purpose of the interview. List the questions I would like him or her to answer.

- I will remember to limit the number of questions I will ask as most people have limited time. I plan to estimate how much time it will take to complete the set of questions, and be upfront about the amount of time I am expecting the interview to take. The amount of time needed should be at least 30 minutes. Under rare circumstances, the time might extend to an hour.

- I will ask the person for a convenient date/time to speak with them personally.

- I will also ask the person for his or her permission to record the interview using a voice recorder.

- If he or she wishes for confidentiality (i.e., no specific comment will be specifically attributed), then offer confidentiality if it is possible to do so, being clear that feedback will be included in the overall results they and others are getting from other individuals (unless you have come up with some other agreement with the interviewee). After I interview the individual, will type up my notes.

- Follow-up: Send those I interview a note thanking them for their participation, making sure to close the loop on their participation by sending them the results of the study.

Suggested Format for Writing Stakeholder Interview

Name of person interviewed (if confidential, only identify as Respondent 1, etc.):

_____

Name of interviewer: _____

Date of Interview: _____

Key points made by person being interviewed:

- Interviewer conclusions: biggest surprise; most important information gleaned

  from the interview:

  _____

  _____

- Any other comments/observations:

  _____

  _____

- Optional: Attach detailed notes:

  _____

  _____

Adapted from "External Stakeholders: Process Recommendations and Suggested
    Questions" (Allison and Kaye 2005, 442).

Interview Guide Questions

PART 1: Profile

Age: _____

Sex: _____

Number of years of being a Christian?   _____

Number of years as member of Victory Ortigas?   _____

Kind of device being used?   _____

Part II: Knowledge and attitudes about religious mobile apps

1. What religious mobile app are you currently using?

2. Why did you choose this mobile app?

3. What is your attitude toward religious apps?

4. How familiar are you with this religious mobile app?

5. For what activities do you commonly use this mobile app?

6. How often do you use this mobile app?

Part III: Factors influencing religious app choice

7.   When choosing the religious iPhone app, what specifically did you look for?

8.   Were there any "must haves" for picking a particular app?

9.   What features caught your attention when you were looking for apps that you did not

     think about before?

10. Was there anything you saw that you did not like or agree with when looking at

     religious apps?

11. Aside from the apps' features what do you consider when choosing religious mobile

     apps?

a. Do you commonly choose free or paid apps?

b. Do you consider the ratings and search for reviews before choosing apps? Why or why not?

c. Do your church leaders, family or friends recommend religious apps?

  - Do you follow their recommendations? Why or why not?

Part IV: Expectations of Religious Mobile Apps

12. What do mobile apps offer you in terms of religious experience that other forms of media do not have?

13. What are your expectations when you use this mobile app?

14. Do you think it is important for religious mobile apps to provide spiritual experience for users? Why or why not?

Part V: Religious App Use

15. Did you have a spiritual experience while using the app?

a. If yes, can you describe how the experience was?

b. If no, what do you think prevented you to have a spiritual experience?

16. In what ways do you find mobile apps helpful for your spiritual growth?

a. Did the apps help you in the following?

  - In knowing God's Word?

  - In sharing the Gospel?

  - In ministering to other people?

  - In developing yourself for ministry?

  - In connecting with other believers?

17. Did you have any bad experiences in using the app?

18. Do you think that using the app for religious activities affected you negatively?

    a.   If yes, how did it affect you negatively?

    b.   What did you do after realizing these negative effects on you?

Adapted from "Pocket Full of Jesus: Evangelical Christians' Use of Religious iPhone Applications" (Bellar 2012, 59).

APPENDIX D

DOCUMENT ANALYSIS WORKSHEET

1. What is the type of document?

2. When was the document written or published?

3. Who is the author or creator of the document?

4. For whom was the document written?

5. Document Information:

   a. What are the core beliefs and values of Victory that are reflected in this

      document?

      - Write down the key evidences that lead to answer the question above.

      - Write down important quotes from the documents that tell about the core

        beliefs and values of Victory.

   b. Are there any linguistic characteristics that are important in the document?

Adapted from Education Staff, National Archives and Records Admin, "Document
     Worksheet Analysis; available from
     https://www.archives.gov/files/education/lessons/worksheets/written_document_a
     nalysis_worksheet_former.pdf.

APPENDIX E

LETTER TO THE PASTOR OF VICTORY CHRISTIAN FELLOWSHIP - ORTIGAS

December 2018

REV. ALDWYN LICUD
Head, Discipleship Department
Victory Christian Fellowship-Ortigas

Dear Rev. AldwynLicud,

Greetings in the name of our Lord Jesus Christ!

My name is April Anne Z. Fallaria, a student of Asia-Pacific Nazarene Theological Seminary (APNTS) taking the degree Master of Arts in Christian Communication (MACC). I am doing a case study on the use of religious mobile apps by selected millennial members of Victory Christian Fellowship-Ortigas to complete my degree in MACC in Media Studies. The purpose of this research is to have a better knowledge and understanding of how the millennial generation employ the use of mobile apps in conducting religious practices such as Bible reading, praying, devotions and others. The respondents of this study will be millennials members of Victory Ortigas who are already using any religious mobile app.

In light of this, may I request your favor in granting the permission to conduct the study among millennial members of Victory Ortigas who will do daily reports on their use of religious mobile apps for a span of one week using voice recording. Five members will be needed for the study and 1 for the pilot study. Afterwards, interviews will be conducted with the 5 respondents. In addition, it would be of great help for this research if you could provide information or documents about Victory Ortigas, e.g. the church's articles of faith and the demographics of the attendees.

I would greatly appreciate your kind consideration and support of my request. I pray that God richly blesses your ministries.

Gratefully yours,

April Anne Fallaria
MACC Student

APPENDIX F

INFORMED CONSENT STATEMENT FOR PARTICIPANTS
18 YEARS OLD AND ABOVE

My name is April Anne Z. Fallaria, a student of APNTS taking the degree MACC. I am doing a case study on the use of religious mobile apps by selected millennial members of Victory Christian Fellowship-Ortigas to complete my degree in MACC in Media Studies. The following information is provided for you to determine whether you are willing to participate in the study. You should be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

The purpose of this study is to have a better knowledge and understanding of how the millennial generation employ the use of mobile apps in conducting religious practices such as Bible reading, praying, devotions and others. In line with this, you will record about your experience about your religious mobile apps use daily in a span of one week. Afterwards, I will be asking you to participate in an interview which is estimated to take at least 30 minutes. Signing this consent would also mean that you agree to audio record this interview. The questions are concerned about your experience using the app. If you are asked any question that you do not wish to answer, you are free to exercise that option. Although participation in our study will not directly benefit you, we believe that the information will be useful for the church.

Your participation is solicited, although strictly voluntary. I assure you that your name will not be associated in any way with the research findings. All participants will be assigned pseudonyms. Only my professor, certain members of my panel and I will have the access to the transcripts.

If you would like additional information concerning this study before or after it is complete, please feel free to contact me by cell phone or email. There is no compensation for your participation, but it is greatly appreciated.

I have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may call 09270756011, or send an email to april.fallaria@apnts.edu.ph.

I agree to take part in this study as a research participant. By my signature I affirm that I am at least 18 year old, and that I have received a copy of this Consent and Authorization Form.

_____   _____
    Type/Print Participant's Name   Date

_____
    Participant's Signature

Adapted from Dr. Clark Armstrong December 2014

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