

Pupils' Participation in Online Eucharistic Celebration During the COVID-19 Pandemic

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Abstract:

Covid-19 Pandemic has brought a lot of restrictions, especially on physical gatherings. Despite this crisis, St. Paul University Surigao continues to aid the spiritual nourishment of the students. SPUS has made use of different social media platforms to continue the spiritual well-being of the students by live-streaming the Eucharistic Celebration. Thus, this study aims to understand the spiritual well-being of the students of St. Paul University and how online Eucharistic Celebration helps their spiritual well-being during the COVID-19 Pandemic. The Spiritual Health and Life-Orientation Measure (SHALOM) shows whether there is harmony or dissonance in the ideal spiritual well-being and the lived experience of the participants where each person becomes the standard by which they

are being measured, rather than being compared to other groups. Results have shown that there was no significant difference between the ideals and lived experiences of the pupils in terms of their spiritual well-being. The online Eucharistic Celebration highly helped the students in their spiritual with a very high level of harmony. Thus, the online Mass helped them cope with their spiritual well-being despite the situation brought on by the Pandemic.

Keywords: *spirituality, COVID-19, online Eucharistic celebration, spiritual well-being.*

Introduction

The importance of having a good spiritual life indicates healthy spiritual well-being since Spirituality is living a life that is inspired, in accordance, and leading to the Holy Spirit (Classen, 2012). Thus, the spiritual well-being of the Catholic faith is an integral part of being

related to God. According to Ellison (1983) spiritual well-being is the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness and further suggests that it arises from an underlying state of spiritual health and is an expression of it. Spiritual well-being is a religious component but not the same thing as

spiritual health, spiritual maturity, and a dichotomous variable (Ellison, 1983). However, there is difficulty in investigating the Spirituality of a person because what can only be measured is the phenomenon or the consequences and not Spirituality itself (Fisher, 2010).

With the current COVID-19 Pandemic the world faces, the Catholic faithful's Spirituality has been dramatically affected due to restricted public gatherings, community quarantine, and health concerns. Thus, the Church has taken steps to aid the faithful's spiritual needs with "online-based Church Masses, community prayers, spiritual recollections and retreats, and Eucharistic adoration and processions" (del Castillo et al., 2020). Furthermore, CBCP President Archbishop Romulo Valles, D.D. has encouraged every diocese to provide spiritual nourishment through the internet, television, or radio while the family, as a basic ecclesial community, must pray together while attending virtual celebrations (Soliman, 2020). Though the faithful are attending celebrations online, this cannot be the "status quo" of the Church because the ideal Church is always the people with the sacraments (Valles, 2020). The ardent desire of the faithful is no less than to be united in the celebration of the Eucharistic because the Church cares for every human individual through the incarnation of Christ. (Rosales, 2020).

The Sisters of St. Paul of Chartres ministry-wide Christian Formation Services in charge come up with the schedule of the ministry-wide online Eucharistic celebrations to adhere to the call of the government on community quarantine. The face-to-face Holy Mass celebrations with the students and employees in St. Paul University are suspended, and they are encouraged to tune in to the live-streamed Masses sponsored by the different St. Paul schools.

The students and employees of St. Paul University Surigao are encouraged by the Christian Formation Services Office to attend all the live-streamed Eucharistic celebrations faithfully. However, based on the students' Holy Mass attendance report, few students heed the

call to participate in ministry-wide Holy Mass celebrations.

This study explores the spiritual well-being of the students at St. Paul University Surigao. It tries to describe the ideal spiritual well-being of the students compared to their lived experience and how the online celebrations/live streaming of the Holy Mass helped them in the four domains of Spiritual well-being through the questionnaire developed by John Fisher (2013) called Spiritual Health and Life Orientation Measure (SHALOM).

Materials and Methods

The study took a random sampling of students at St. Paul University Surigao as participants. There were 80 participants. 57.5% of the respondents are girls, while 42.5% are boys.

The research utilized the Spiritual Health and Life Orientation Measure (SHALOM) of Fisher (2011) as the research instrument. All participants were duly informed of the privacy and confidentiality of the results in answering the tool via google forms. The SHALOM asked the respondents to give two responses to each of the 20 items to show their ideal spiritual health and their lived experience with their spiritual health. The results were analyzed to determine if there is harmony or dissonance in the four domains during the covid crisis: (1) personal spiritual well-being, (2) communal spiritual well-being, (3) environmental spiritual well-being, and (4) transcendental well-being. Participants responded using the 4-point Likert scale, where the results were quantitatively analyzed to compare their ideals and lived experiences during the quarantine.

An additional column was integrated into the SHALOM, aside from ideal and lived experience. The help of the online Eucharistic celebration in their spiritual health was asked for all the items. The added column also used the same Likert scale. This is to know whether the online Mass helped them maintain their spiritual health during the covid crisis.

In the statistical treatment of the data, paired samples t-test was employed to know if there was any dissonance or harmony between the ideals and lived experiences of the participants in terms of spiritual well-being. The Pearson product-moment correlation coefficient was employed to know if there was a significant relationship between the lived experience and the help of online Eucharistic celebration on their spiritual well-being.

Results and Discussion

The results showed no significant difference between the ideals and lived experiences of the

Pupils of St. Paul University Surigao in terms of their spiritual well-being. There was a harmony between their ideals and life experiences of spiritual health. The online Eucharistic Celebration conducted by both the university and the Church highly helped the students in their Spirituality with a very high level of harmony. This shows that Online Mass helped them cope with the current situation of the COVID-19 Pandemic.

SOP 1: To what extent do the participants exhibit the four domains of spiritual well-being in terms of (1) ideals for spiritual health, (2) lived experiences for spiritual health, and (3) help gained from online Eucharistic celebration?

Table 1. Ideals for Spiritual Health

	Mean	SD	VI	QD
Personal Domain	3.67	0.53	Very High	Always
Communal Domain	3.76	0.44	Very High	Always
Environment Domain	3.61	0.56	Very High	Always
Transcendental Domain	3.87	0.35	Very High	Always

Table 1 shows the ideals of the pupils of St. Paul University Surigao's importance of spiritual well-being. The participants gave very high priority to their personal spiritual well-being ($M = 3.67$; $SD = 0.53$). This showed that they give very high importance to finding their personal meaning, purpose, and values in life. The participants gave very high priority to communal spiritual well-being ($M = 3.76$; $SD = 0.44$), which give great regard to their interpersonal interactions with

implication to morality, culture, and religion. The participants gave very high importance to environmental spiritual well-being ($M = 3.61$; $SD = 0.56$) nurturing and caring for the physical and biological components with a sense of unity with the environment. The participants gave very high importance to transcendental spiritual well-being ($M = 3.87$; $SD = 0.35$) where credit to the Divine Providence is highly recognized.

Table 2. Lived Experiences for Spiritual Health

	Mean	SD	VI	QD
Personal Domain	3.63	0.55	Very High	Always
Communal Domain	3.75	0.45	Very High	Always
Environment Domain	3.65	0.51	Very High	Always
Transcendental Domain	3.87	0.35	Very High	Always

Table 2 shows that lived experiences or feelings of the pupils of St. Paul University Surigao, in their spiritual well-being during the COVID-19 Pandemic under the strict implementation of the health protocols and policies such as community quarantines and "No Public Gatherings" policy

of the local and national government. The participants have a very high level of lived experiences in their personal spiritual well-being ($M = 3.63$; $SD = 0.55$) and the communal domain of their spiritual well-being ($M = 3.75$; $SD = 0.45$). They also have practically engaged

in spiritual activities concerning environmental care and awareness with a very high level of participation ($M = 3.65$; $SD = 0.51$). Finally, the participants have a very high level of lived experiences on their transcendental spiritual well-being ($M = 3.87$; $SD = 0.35$). This means

that the Pandemic, with its strictly implemented health protocols and guidelines, is not a hindering factor for the pupils to attend to their religious obligations and nurture their spiritual well-being respective to these four aforementioned domains.

Table 3. Online Eucharistic Celebration

	Mean	SD	VI	QD
Personal Domain	3.73	0.49	Very High	Always
Communal Domain	3.79	0.42	Very High	Always
Environment Domain	3.64	0.53	Very High	Always
Transcendental Domain	3.89	0.31	Very High	Always

Table 3 shows the result of the help gained by St. Paul University Surigao pupils from the online Eucharistic celebration. This shows that the participants have gained a very high level of help affecting their personal domain from the online Mass ($M = 3.73$; $SD = 0.49$). In their communal domain, they have gained a very high level of positive interaction within their respective families ($M = 3.79$; $SD = 0.42$). They have also gained a very high level of help in their environmental domain ($M = 3.64$; $SD = 0.53$)

and transcendental domain ($M = 3.89$; $SD = 0.31$) from the online Eucharistic celebration. This means that the online Eucharist celebration has been an efficient help for the pupils to continue their religious practices amidst the COVID-19 Pandemic.

SOP 2: Is there a difference between ideals for spiritual health and lived experiences for spiritual health?

Table 4. Paired Variables

	Mean difference	t	df	p-value	Description
Ideals Personal and Lived Experiences Personal	0.04	1.22	78	0.227	Not Significant
Ideals Communal and Lived Experiences Communal	0.01	0.41	78	0.679	Not Significant
Ideals Environmental and Lived Experiences Environmental	-0.04	-1.35	78	0.182	Not Significant
Ideals Transcendental and Lived Experiences Transcendental	0/01	0.25	78	0.804	Not Significant

Table 4 shows the comparative result between the ideals and lived experiences of St. Paul University Surigao pupils in terms of their spiritual well-being. In the personal domain, the ideals and lived experiences of the pupils showed a mean difference of 0.04 and a p-value of 0.227, which means that there is no significant difference between the ideals and lived experiences of the pupils in their personal domain. The ideals and lived experiences of the pupils in the communal domain do not have

significant difference with $MD = 0.01$ and p-value 0.679. In the environmental domain, they have $MD = -0.04$ and p-value 0.182 which means that their ideals and lived experiences have no significant difference. Lastly, in the transcendental domain, the pupils got an $MD = 0.01$ and p-value 0.804 which also mean that their ideal and lived experiences have no significant difference. This implies that the lived experiences of the pupils coincide with their ideals in their spiritual well-being.

SOP 3: Is there a significant relationship between lived experiences for spiritual health and the help gained from online Eucharistic celebration?

Table 5 shows the relationship between the lived experiences of the pupils and the effects of online Eucharistic celebration in the four domains of spiritual well-being. It shows that in the personal domain, the pupils got an r-value

0.59 and p-value 0.00; in the communal domain they got r-value 0.64 and p-value 0.00; in the environmental domain, they got r-value 0.74 and p-value 0.00; and lastly, in the transcendental domain, they got r-value 0.80 and p-value 0.00. These results imply that the pupils' lived experiences have a significant relationship with the effects of the online Eucharistic celebration in all domains.

Table 4. Paired Variables

	r-value	p-value	Description
Ideals Experiences Personal and Effect of Online Celebration Personal	0.59	0.000	Significant
Ideals Experiences Communal and Effect of Online Celebration Communal	0.64	0.000	Significant
Ideals Experiences Environmental and Effect of Online Celebration Environmental	0.74	0.000	Significant
Ideals Experiences Transcendental and Effect of Online Celebration Pe Transcendental rsonal	0.80	0.000	Significant

The study revealed that St. Paul University Surigao pupils gave great importance to their Spiritual well-being. Despite the decline of their physical interaction due to the COVID-19 Pandemic and its health protocols, the virtual celebration of the Holy Eucharist still prevailed and did not significantly affect their spiritual health. This implied that the pupils' Paulinian Spirituality in a virtual setting plays a great role in their current holistic development.

Conclusion

This study has assumed that by utilizing the Spiritual Health and Life-Orientation Measure (SHALOM) (Fisher, 2013), there is coherence between the ideals and lived experience/feelings of St. Paul University Surigao pupils. Despite the strict public gathering limitations due to the health protocol implemented, the data show that it is not a hindering factor for the pupils to attend to their religious obligations and to nurture their spiritual well-being respective to the four domains. This significant relationship between the lived experience/feelings and the effect of online Eucharistic celebration might have filled the existing gap due to the

implementation of community health protocol and limited public gatherings.

Catholic practices of the Paulinian community were sustained despite the Pandemic that the community has experienced. This has been manifested by the fact that there is no atonality on the respondents' spiritual well-being because of the way they interconnect and celebrate the Holy Eucharist Virtually. Despite the limitations brought by the Pandemic, the Paulinian community, in terms of the Holy Eucharist celebration, is still religiously practicing their faith through spiritual acts since they cannot be physically present. your results, and outline what the next steps in your research will be.

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Conflict of interests

No conflict of interest.

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