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A Crisis Response and Recovery Leadership Model for Theological Education Leaders

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**A Crisis Response and Recovery Leadership Model
for Theological Education Leaders**

A DISSERTATION

Presented to The College of Advanced Studies

Philippine Normal University

Manila

In Partial Fulfillment

of the Requirements for the Degree

DOCTOR OF PHILOSOPHY IN EDUCATIONAL LEADERSHIP AND
MANAGEMENT

Charity Grace H. Santillan

November 2025

Chapter 1

The Problem and Literature Review

This chapter lays out the foundational context of the study providing the background, introduction, purpose, significance, and focus of the study.

Background of the Study

To captain a ship, whatever its size may be, requires skills to reach its destination. However, should the ship encounter a storm, it takes a lot more for the ship to survive and keep going and eventually be triumphant and arrive at its set destination.

Schools, like all other formal organizations, are not spared from the challenges of emergency occurrences or situations that are often unforeseen. Tokel et al. (2017) described this phenomenon as a crisis, an unexpected, unforeseen event that requires immediate action, intervention, or resolution. Tokel et al. (2017) also explained that a crisis might threaten an organization's existing values as it renders inadequate the organization's ability to adapt to the changes the crisis may bring. A crisis may be natural in origin or human made.

Al-Dabbagh (2020) included epidemic and disease outbreaks as one type of crisis, which may be considered a natural occurrence. Acts of violence, self-inflicted harm, changes in technology, and movement in the organization are examples of human-made interruptions that may create disruption and the corresponding critical change in organi-

zational behavior. MacNeil and Topping (2007) have noted a marked increase in the frequency and severity of the manmade crisis, particularly in school organizations. They were particularly referring to the rate of youth suicide in Australia, which has trebled over the past thirty years. Incidents of violence involving the youth have also been alarmingly reported over the years. The Columbine High School shooting incident in 1999 (Adams & Kritsonis, 2006) was repeated several times with the gunfire in Virginia Tech in 2007, the Sta. Fe High School killing in 2018, and the shooting in Texas in 2022 specifically at the Robb Elementary School which claimed the lives of students and two teachers.

Recognizing the significant role of education leaders, society's clamor for heightened school involvement in the management of crises has emerged primarily because these have implications for the safety and welfare of the students. The recent health pandemic, in particular, has tested the crisis leadership of education leaders. The continuity of education amid the threat of COVID-19 was a tall order. Citing Cahapay (2022), referring to the pandemic period, described the irrelevance of the educational practices that were once applicable to a school organization that was stable, predictable, and well in place. Education leaders had to find ways to get schools and education activities back to how they used to be, amidst the uncertainties and unpredictability of situations. While there had been the provision of an array of learning-teaching delivery prototypes, the context of the school community, the availability of resources, and faculty training were of utmost consideration (Cahapay, 2022).

Identification of school crises as well as the response approaches of their crisis leadership traits were the objectives of the education forum conducted in Australia which was participated in by the ASEAN education leaders who shared their experiences and insights on the challenges of continuity of education in the time of the global health crisis (Parr & Sum, 2021). Vietnam and Brunei, while COVID-19-free for some time, joined hands with the communities, tapping social organizations, and philanthropists to offer resources and support for teachers, students, and their families. This was also the response of Indonesia which shifted to community leadership and forged relationships with local families. Malaysia sought teachers' commitment of time and effort to inspire, connect, and guide students while at the same time encouraging parents to be supportive at home. The Philippines promoted student learning amidst lagging national policies. Innovative leadership, flexible learning modality, and a well-being forum were established. Parr and Sum (2021) further noted that with these efforts, the ASEAN education leaders demonstrated the tenacity and courage to lead and make decisions for their schools despite constraints and some restrictions.

In the Philippines, all schools were ordered physically closed during the COVID-19 pandemic (Mateo, 2020). Later, however, an education continuity program to bring back the displaced students to the "learning" community, was developed for primary education schools and was later implemented through an online learning modality. The higher education institutions were likewise advised to make use of flexible means, and other alternative strategies for learning delivery (Joaquin et al., 2020) such as through an

online platform where classes were delivered through real-time lectures and time-based outcome assessments better known as synchronous classes or delayed-time activities.

While government assistance was extended to public schools through the provision of technological infrastructure, the paucity of resources due to a substantial decrease in enrollment in private schools whose main revenues are dependent on students' school fees, made it hard for school administrators to adapt to the shift in education delivery as mandated in the face of the global health emergency. Consequently, a number of private schools including those which are church operated, both the higher and basic education schools, was reported to have closed down (Calleja, 2022). For instance, Colegio de San Lorenzo, the century-old College of Holy Spirit, and the Kalayaan College which was founded by some UP professors ceased operations (Malasig, 2020) on grounds of financial instability, lack of financial viability caused by the pandemic and consistent low enrollment turnover as the factors that pushed them to school closure (Sarao, 2022).

Alarmed by the stated plight of private schools, the Coordinating Council of Private Educational Associations or the COCOPEA which represents 2,500 educational institutions within the Philippines expressed serious concern on the implications of school closure to the institutions themselves, in terms of losses in revenues by the billions, and to the faculty, teachers, and school personnel in terms of job security and salary uncertainty (Hernando-Malipot, 2020).

As has been so far established, narratives on the regular schools' response to crises abound. However, little is known about the ways schools of theology and other semi-

naries walk through and cope with the same school crisis (Ayuk, 2022). Kemp (2022) describes a theological school as a formal institution that seeks to prepare students for church ministry. A theological education, therefore, provides a curriculum that is peculiar to attaining this objective. Hunter (2019) affirms this by saying that theological education which may take place either in a seminary, Bible school, or school of divinity within a larger institution, fulfills its two-fold task to equip leaders for church service, and to be a prophetic voice for analyzing reality in light of God's truth to encourage and as needed, challenge and correct the church and society. Ayuk (2022) elaborated that a theological institution is a Christian College that "presents the Christian theistic view of the world, of mankind, and human culture in the light of biblical and natural revelation" and that it is committed to the great essentials of the Christian faith: the inspiration of the Bible, the Deity of the Lord Jesus Christ, the atoning death of the Savior, and his resurrection. Its purpose and program are distinctly Christian, as well as its administration and faculty."

Theological educational institutions are not spared from school emergencies and other critical situations. The researcher whose employing institution is a theological school was in a position of leadership when the global health crisis hit. The researcher's response had to be quick and calculating to address the crisis at hand. The response strategies were determined by the extent of the effect of the crisis. But the more crucial decisions were defined by the availability of resources and support from both within the institution and external sources.

Ott (2016) claimed that globalization, as seen in the paradigm shift through liberalization, information technology, and mobility, has placed its challenges on theological

education which necessitated specialized training for pastors and leaders. Before the pandemic, changes and pressures have already confronted theological institutions. Ferenczi (2016) highlights six of them: “traditional” enrollment decline, missionary faculty involvement decline, program delivery cost, and competition increase, regulation and oversight increase, and support decrease and increase restrictions of giving. Moreover, Mawerenga and Knoetze (2022) reported that the recent global health crisis has also hit theological institutions.

While Hunter (2020) described the overwhelming effect of the pandemic, “finding theological schools operating within the thinnest of margins, affecting both the institutions and the leadership,” Ayuk (2022) discovered that there are theological higher education institutions that were able to face the pandemic crisis creatively and successfully. Ayuk elaborated that while the common internet connectivity and technology-related problems posed a big challenge to learning delivery in theological schools, constructive notes were reported to have overtaken the negative. Theological institutions, Ayuk (2022) maintained, thrived with the reawakening of the online learning system along with the experience of having a viable alternative to the classroom, sociability, the opportunity for parents to study as they nurture their children at home, the possibility of having practical and safe access to education and the opening of future online learning opportunities.

Additionally, while other religious and cultural learning schools were severely stricken, it is established that Christian seminaries were supported and well-endowed by their supporters. In Malawi, Africa, theological institutions also have felt the wrath of the

pandemic; yet Mawerenga and Knoetze (2022) discovered that the pandemic has instead brought out the leaders' creativity and innovativeness in coping.

The general purpose of the study is to explore how theological education institutions have thrived during times of crises and emergencies. Specifically, it sought to identify the different crises that theological education leaders have encountered, as well as the strategies the schools have employed as they transitioned into and out of the crisis, given the uniqueness of their education thrust, and considering their reputation as being distinct from mainstream educational institutions. Moreover, the study has determined the leadership traits which were demonstrated in the face of crisis. On the basis of the findings, a proposed crisis response and recovery model for theological education leaders was developed.

Literature Review

The captain of the ship is duty-bound to traverse smoothly. However, the true test of his leadership comes not by traversing calm waters but by passing through the fiercest storm and successfully reaching its destination—safe and sound. The education leaders being the captains of their respective ships, i.e., their schools, are faced with numerous storms as they journey through the realization of the vision and mission of their institutions, aiming not just to survive but to be productively triumphant amidst the crisis.

Crisis Defined

Adams and Kritsonis (2006) defined a crisis as a situation where there is a problem that has never been seen before and for which there is no known remedy. It is noted

that a crisis is an incident that is so out of the usual; it is unforeseen and rarely occurs that it leaves little time for preparation (Adams & Kritsonis, 2006). It threatens to overwhelm previously built coping mechanisms because it is often faced with a surprise, threat, uncertainty, and a limited window for responding to the crisis (Al Thani & Obeidat, 2020; Demiroz & Kapucu, 2012). It can happen at any time without notice, at varying degrees of severity (Adams & Kritsonis, 2006; Otto & Lumapenet, 2022; Tokel et al., 2017). In addition, Otto and Lumapenet (2022) characterize a crisis as a task, a mixed stage of an event, a difficult situation to leave, a rapid increase, and a dangerous period on the point of degeneration.

Typically categorized as a catastrophe, threat, emergency, or disaster, a crisis may be in the form of natural disasters and man-made disasters such as acts of domestic and international terrorism, weapons of mass destruction (chemical, radiological, nuclear, and biological), and similar occurrences (Demiroz & Kapucu, 2012; Miraglia, 2015). Moreover, Al-Dabbagh (2020) included epidemic and disease outbreaks such as the recent COVID-19 pandemic which is considered to be the worst global crisis of this era, as one type of crisis where urgent, systematic, and scientific intervention must be implemented to be able to handle such on time before things get worse. Taking note of these unexpected situations, Al-Dabbagh (2020) claimed that this current period could be referred to, as the “century of crisis,” since crises have become common due to the emergence of economic, social, educational, health and other problems.

According to Al-Dabbagh (2020), crises are not without unpredictable consequences that affect societal institutions and compromise the safety of citizens and their

properties. A crisis puts organizations in trouble and their assets in danger (Otto & Lumapenet, 2022; Tokel et al., 2017); it brings about organizational instability, threatens its viability, disrupts the system's design and functionality, and challenges its existential core (Karalis, 2020). Moreover, its low probability- and high-impact occurrence, is marked by the ambiguity of cause, effect, and resolution methods, as well as by a perception that decisions must be taken promptly (Karalis, 2020). And as disruption in an organization interrupts the development's smooth flow, and impacts both individuals and groups, individuals in charge of making decisions feel as though their values are being gravely undermined. They seem uneasy over the thought that an immediate response is necessary (Karalis, 2020). It is therefore crucial for organizations to recognize when a crisis is approaching to make all necessary pre-crisis preparations.

It is also important to find ways to exit a crisis with as little harm as possible, or even with some positive outcomes (Tokel et al., 2017). It is argued that there is a significant difference between people who are caught unprepared and prepared when confronted with unexpected circumstances (Tokel et al., 2017). In addition, Tokel et al. (2017) emphasized the significance of understanding both how to prevent crises and how to manage them once they occur. It becomes imperative thus, that today's leaders go beyond the basic understanding of a crisis; strategies for managing it must be prepared beforehand. Once a crisis has already occurred, response teams must promptly make numerous crucial decisions regarding how to handle it (Adams & Kritsonis, 2006). Demiroz and Kapucu (2012) admitted that managing crises' preparedness and recovery are the most difficult components. Few managers can cope using either existing knowledge or

practical experience (Otto & Lumapenet, 2022). Despite these, however, it is asserted that a crisis is a unique circumstance that poses considerable business risks that could become a catastrophe if it is ignored or poorly managed (Al Thani & Obeidat, 2020). It necessitates enormous recovery and restoration efforts to get back to business as usual (Al Thani & Obeidat, 2020).

Given all the foregoing definitions, a crisis is defined as a problematic, unforeseen, and difficult situation that affects and threatens the overall performance and delivery of services of an educational institution. Further, a crisis is an unfavorable circumstance that interferes with an institution's operations and threatens to jeopardize its ability to provide services or, in the worst-case scenario, its very existence.

Crisis Management and The Education Leader

Throughout the third millennium, crises have become an essential aspect of modern organizations, and no organization has escaped unaffected by their effects (Al Thani & Obeidat, 2020). With school organizations, Adams & Kritsonis (2006) discussed that the prospect of a crisis developing on their campus is something that most administrators do not foresee. The nature and scope of crises may result in additional difficulties, changes, and may even clash with the school's values and beliefs and challenge the people in the organization and the leadership (Al Thani & Obeidat, 2020). Although most people thought less of such things, it is important to acknowledge the possibility that they could occur anywhere at any time (Adams & Kritsonis, 2006). No school or institution is immune to crisis situations and to the effects brought about by them. To thrive in times of

crisis, school leaders must prepare both themselves and their institutions by acquiring the necessary knowledge and tools.

Crisis management is one important tool essential in handling a crisis and moving forward from it. Crisis Management is a managerial approach based on the capacity to foresee crises and prepare scenarios for them by researching and identifying inadequacies in administrative structure, closely supervising them, anticipating movements, and creating something in response to the crisis (Al-Dabbagh, 2020). Crisis management is defined as a set of practices used in responding to, controlling, and ending emergency events in a coordinated and organized manner (Al Thani & Obeidat, 2020). These are provisions the organization has taken, in the case of unanticipated occurrences or circumstances that could endanger the success or ability of the organization to continue operating (Al Thani & Obeidat, 2020). The inevitability of situations necessitating an instant response cannot be properly managed if a crisis is not adequately planned for (Adams & Kritsonis, 2006). Adams and Kritsonis (2006) added that nobody is immune from the risk that a crisis will develop on campus, hence the crisis must be anticipated. Organizations need to critically assess how well they can handle a crisis to increase security and preparation; having a plan or strategy to restore stability is always the best defense in any circumstance. (Adams & Kritsonis, 2006). The ability of an organization's management to handle a crisis effectively is one of the most crucial aspects of crisis management (Al Thani & Obeidat, 2020). Successful crisis management thus entails planning and being prepared for the situation.

Moreover, Al Thani & Obeidat (2020) stated that crisis management entails tasks that must be completed to make the organization handle the crisis with the least amount of harm. These tasks include recognizing and evaluating probable symptoms of a crisis, making decisions, and taking action. Crisis management is a management approach that has been enhanced to get rid of unanticipated events that sporadically occur and disrupt regular operations as well as create risks, stress, and conflict, which makes decision-making challenging (Al Thani & Obeidat, 2020). Insinuating that it is a crucial part of strategic management, Al Thani & Obeidat (2020) thought of crisis management as a four-stage process of reduction, preparedness, response, and recovery. It is key to guarantee the organization's long-term stability and security, the authors added. Oppositely, Otto & Lumapenet (2022) thought that a well-managed crisis may be converted into a frenzy and that taking the necessary actions in advance and dealing with the crisis with the minimal damage possible while putting the organization and individuals' safety at lesser risk, can be considered a huge success. Corporate strategy planning is therefore essential, crucial, and pivotal to preventing further material and moral losses in enterprises (Al Thani & Obeidat, 2020). All elements of the strategy are continually reviewed and altered as part of the crisis management process, considering that the perfect plans are never obtained where they can always be revised in light of new research, evolving vulnerabilities, and experience (Adams & Kritsonis, 2006). The same authors then emphasized the swift response of schools to plan, prepare, and assess their level of crisis management readiness as they cannot afford to disregard the importance of crisis preparedness when it comes to

the safety and lives of everyone participating in everyday school operations. Crisis management serves as the propeller for the ship to move forward despite rough waves and power steer towards arrival to its set destination, with great caution and consideration for the safety of the lives on board.

The education leaders—being the captain of their respective ships—are the main man for the sail, whether on regular calm days or most especially during unexpected rough days.

Al Thani and Obeidat (2020) on understanding strategic leadership and crisis management discussed that one of the main responsibilities of organizational management is to provide leadership, as effective leadership may make organizations more competitive and aid in balancing resources and people to achieve organizational objectives. Senior leaders are especially adept at recognizing environmental trends and changes and implementing novel strategies to foresee threats, deal with emergencies, and achieve organizational success (2020). Al Thani and Obeidat (2020) further discussed the importance of managers and leaders during a crisis because they must assume control, project assurance, and tenacity, and accept full responsibility for the situation.

Managing crises is one of the strategic leader's primary duties and activities, and it provides a practical illustration of how the leader, and the institution can adapt to change (Al Thani & Obeidat, 2020). Al Thani and Obeidat (2020) stressed that efficient and successful leadership can foresee crises, handle them, and lessen their negative effects by spotting early warning indicators. This enables them to anticipate conflicts, prepare them beforehand, manage them, and contain them.

In order to deal with the crisis, Al Thani and Obeidat (2020) continued that the leader must carry out his basic responsibilities of organizing, supervising, granting authority, delegating decisions, and being present on the ground. He must also set up control and supervision systems that are intended to be prepared beforehand and operate effectively and efficiently, in order to conduct their business or to provide the leader with basic information and feedback during times of crises. Al Thani and Obeidat (2020), in their continued discussion, state that the leader must be vigilant, be able to anticipate crises, foster a culture of transparency inside the organization, and identify the best course of action for resolving crises, and that the strategic leader must also be able to inspire, urge staff members not to panic during a crisis, and encourage them to tackle difficult situations with courage and commitment. It is crucial that the leader prevents negativity from seeping into the business during crises. Finally, Al Thani and Obeidat (2020) argued that the leader is a steadfast supporter of his teammates. He must learn to take calculated risks, work to end tense situations as soon as feasible, and define everyone's duties and responsibilities. And after the organization has recovered from the crisis, it is the strategic leader's responsibility to share the lessons gained so that staff members do not repeat their errors.

Demiroz and Kapucu (2012) believe that effective leadership is one of the essential elements of handling crises and emergencies successfully. Effective leadership during the management of disasters and emergencies can reduce the harm caused by an event, whereas ineffective leadership increases the impact. Based on the environmental conditions, the organizations they lead, and the extent of the disaster, leaders should possess a

variety of skills and abilities as well as leadership/management competencies in order to manage disasters, especially disaster-resilience skills. When crises do arise, people look to leaders for guidance and vision (Demiroz & Kapucu, 2012) that will help things go back to normal as well as for safety; thus, it is the leader's duty to respond to the dangers and ambiguities brought on by crises and it is the leader's challenge to get things back to normal. Further discussed by Demiroz and Kapucu (2012), the leader's decision-making plays a crucial role when faced especially with extreme situations and crises. If the response to a crisis turns out to be unfavorable, it is invariably the product of the leader's efforts, and adverse outcomes are typically attributable to the leader's poor decision-making. Demiroz & Kapucu (2012) explained four assumptions on successful decision-making that ensure quality outcomes: (1) The quality of the initial decisions or procedures determines how successful the final outcome is; (2) Leaders must be able to make decisions that ensure quality outcomes. (3) Only when the organization deems the issue to be significant do policymakers attempt to provide high-quality decision-making. (4) Leaders may deal with very important issues, but their decision-making may be dominated by one or more restrictions. Alongside legitimacy and trust, it is crucial that leaders use a feeling of urgency in their decision-making when managing amid disasters. Demiroz and Kapucu (2012) also noted that part of the decision-making ability, notwithstanding the negative consequences, is the possibility that a leader changes the entrenched institutional structures and guiding principles. There are arguments that a leader should avoid being tarnished by crises (Demiroz & Kapucu, 2012).

Analyzing further, Adams and Kritsonis (2006) realized that crisis events might obstruct the development of both the cognitive/academic and the personal/social abilities that are the two main goals of education. To help with this, Adams & Kritsonis proposed that crisis intervention be placed not only in line with the goals of education but also be made vital to ongoing learning, where schools must also assess their own capacities to react appropriately to crisis circumstances. Otto and Lumapenet (2022) noted that school administrators with strong crisis management abilities are anticipated to have excellent school development. It is well known that school leaders carry the largest load of duty and leadership with a broad variety of skill competence. Attributed to the nature of the job, it is anticipated that school leaders have a working knowledge of pedagogy, child development, connections with parents and communities, and management and supervision of both semi-skilled and professional staff. The progress of the school is linked to the crisis management abilities of school administrators. It is expected that school administrators with strong crisis management abilities will foster excellent academic growth.

Beauchamp et al. (2021) adopted a clear definition of leadership and management, where leadership refers to "defining what it takes to be doing the proper task" and management is defined as "doing that task right." Leadership, the authors continued, is dynamic, situational, and contingent, occurring in periods of high ambiguity that calls for increased intra- and inter-organizational collaboration and swift decision-making under pressure from increased public scrutiny. Beauchamp et al. (2021) also argued that although there is a great deal of material on educational leadership and change management, only a few studies focus on crisis management and school-level educational leadership.

The education leader can steer their institutions through the crisis and emerge from it with few to no casualties or losses if they have excellent leadership and management skills that are applied in a timely manner.

Crisis Response Strategies and Recovery Approaches

How then should education leaders move forward when a crisis strikes? However, when confronted with a crisis, it is essential to have guiding principles or theories on hand.

The theory of situational leadership avers that there is no one optimum approach to lead where a leader could change depending on the situation and the audience (Miraglia, 2015). Miraglia's (2015) view of situational leadership in the context of public health, is founded on the notion that the complexity of constantly changing external surroundings necessitates a special mix of leadership skills like flexibility, analysis, strategic planning, and team building. This strategy is underpinned on the idea that effective leaders must adapt their management techniques in response to unpredictable situational changes. The same idea can be used to improve school safety leadership, particularly for educators who serve as emergency managers in the event of disasters.

Further relating to schools, Miraglia (2015) identified that Decision Theory, when used in the context of crisis management, aids in the investigation of the actions taken by school administrators in the event of a crisis. Further mentioning that John Dewey's "The Stages of Problem Solving", serves as the foundation for contemporary discussions of decision theory. Dewey proposed five stages for problem-solving, including: 1. A perceived

challenge, 2. The description of the nature of that challenge, 3. Recommendation of potential remedies, 4. Considering the suggestion, and 5. Further investigation and testing result in acceptance or rejection (Miraglia, 2015). Miraglia (2015) further explained that acute stress during a crisis may have both beneficial and detrimental effects on a decision-maker. Furthermore, Miraglia stated that depending on the decision-making process employed, stress may have a different effect. One form of decision-making, is one that is made by a person who has expertise handling crises, where at this point, the person understands the circumstance they are in and, based on prior experience, knows what to do. Another type of decision-making during crises requires the person to consider the situation more carefully and keep in mind the proper rule or procedure to follow while analyzing decision-making. Another type requires a person to weigh various options before deciding which course of action is best (Miraglia, 2015).

For Demiroz and Kapucu (2012), there are progressive stages in Crisis Management: the first is taking precautions; the second is prevention; the third will be crucial decision-making; and the fourth will be movement from status quo on towards normalcy. Demiroz and Kapucu (2012) acknowledge that for crisis management to be efficient, five essential tasks are suggested: Sense Making, Decision Making, and Coordinating Implementation, Meaning Making, Accounting and Ending, and Learning. Sense Making conveys about the responsibility of the leader to keep an eye out for potential crises and manage the planning process to remove any elements that could have been avoided. Decision-makers must ensure that they engage the community and assemble the greatest number of willing crisis responders when making final choices- this is described in the Decision

Making and Coordinating Implementation stage. The stage of Meaning Making describes the leaders being in the spotlight to point the community in the appropriate direction where their primary obligation is to inspire the people involved to have hope that they can get through this. The Accounting and Ending stage aim to eventually attain closure and the chance to move past the crisis where the leader must maintain the affected stakeholders' progress. The final stage of Learning then focuses on the leader assessing the situation and identifying any insights that can be drawn from either the failures or the accomplishments of the overall response efforts. Yet, in all these stages, the most crucial component of crisis management is communication.

Demiroz and Kapucu (2012) also referred to the framework made up of a few guiding concepts to help people comprehend leadership in crisis. The foremost principle is that leaders need to be adept at managing networks. Systems for emergency management make extensive use of intergovernmental and inter-organizational networks. To achieve organizational goals as well as network-wide goals, a variety of system stakeholders must work together (Demiroz & Kapucu, 2012). Demiroz and Kapucu (2012) suggested that a leader who can successfully manage a network of relationships will probably have an edge when dealing with unusual circumstances. In the second principle, it is emphasized that political and administrative factors play a role in crisis and emergency leadership. Officials should be able to effectively interact with both the general public and other elected and appointed officials. Emergency management operations must be under their direction before, during, and after disasters. Political leaders must be

able to effectively direct their teams and guarantee that emergency management initiatives are carried out. Rather, administrative leaders should carry out the essential mitigation, readiness, reaction, and recovery operations (Demiroz & Kapucu, 2012). Demiroz and Kapucu (2012) elaborated on the necessary qualities of leaders needed during emergencies and disasters of which the lists include decisiveness, flexibility, informing, problem-solving, managing innovation and creativity, planning and organizing personnel, motivating, managing teams and team building, scanning the environment, strategic planning, networking and partnering, decision making. Demiroz and Kapucu (2012) believe that the effects of crises may be amplified and lead to potential losses if key leadership qualities and abilities are lacking.

Adams and Kritsonis (2006) agreed that when a crisis strikes, careful planning will make it easier to respond quickly, strategically, and successfully. Adams and Kritsonis (2006) state that the effectiveness with which an organization handles a crisis depends on how well-prepared it is to handle each stage of a crisis. As preplanning is a school's best resource at the time of crisis due to the challenges necessary in making the essential decisions in containing the problem at once, Adams and Kritsonis (2006) continue to explain that schools are better equipped to handle crises if crisis preparedness programs exist. Crisis planning involves many different aspects, requires time, and is an ongoing process wherein every aspect of the strategy is examined and revised (Adams & Kritsonis, 2006). The American Red Cross asserts that careful planning will enable a prompt, well-coordinated response in the event of a disaster (Adams & Kritsonis, 2006). The American Red Cross pointed to four stages to managing crises, namely: mitigation and prevention,

readiness, reaction, and recovery. Also citing the U.S. Department of Education's four phases of crisis management, Adams and Kritsonis (2006) elaborated on the stages as, first will be mitigation and prevention focusing on what districts and schools can do to minimize or completely eliminate risk to people's lives, and property; second emphasizes readiness and the process of making plans for the worst-case situation; third focuses on the actions performed in the event of a crisis; and last attending after the catastrophe where effort is given to repairing the atmosphere for learning and teaching. The authors have concluded that when a crisis arises, schools that have conducted comprehensive crisis management preparation will react more skillfully.

Based on the foregoing, a crisis management model is deemed necessary. Al Thani and Obeidat (2020) referred to the Crisis Management Model which may be handy for organizations as they accomplish their tasks successfully through five stages. The first stage is the identification of warning signals since they represent the period prior to the onset of the crisis and measure an organization's capacity to react to such warnings. Discovering early warnings of a crisis means learning about the crisis before it occurs, ensuring preparedness for it, and looking to take precautions that would avoid the emergence of the crisis or at least lessen its severity and its effects if they happened amidst the organization's efforts to prevent their occurrence (Al Thani & Obeidat, 2020). The second stage is preparedness and prevention, which refers to an organization's capacity to get ready for a catastrophe or to have suitable procedures for averting one or responding to it. Based on early warning signs, scenarios are created to foresee or prepare for possible crises, and the objective is to continue making the required measures to avoid them while

attempting to limit their impacts and damages (Al Thani & Obeidat, 2020). In the third stage, which is the crisis's apex, efforts are made to control the crisis and its impact. The organization's resources are used to implement the crisis management strategies in order to lessen the crisis and, to the extent possible, lessen any harm that the crisis may have caused (Al Thani & Obeidat, 2020). The fourth stage pertains to the restoration of activity, being the phase wherein appropriate actions are done to re-adapt to the losses sustained from the crisis that transpired, in all aspects within the organization, whether organizational, psychological, behavioral, or even financial. It is an effort to restore the value of the organization's tangible and intangible resources after a portion of that value was lost. This is accomplished by implementing pre-designed training programs which have been evaluated to verify their suitability for the intended function as well as by having an internal communication system that enables decision-makers to quickly receive the information they need. This enables the organization to resume normal operations and carry out its duties prior to the crisis (Al Thani & Obeidat, 2020). And lastly, the fifth stage is learning, which is the process of gaining moral lessons and using preceding crisis experiences to create skills that can help prevent crises, stop them from happening again, and identify weak points so that they can be strengthened and avoided through the process of development and improvement (Al Thani & Obeidat, 2020).

Tokel et al. (2017) pointed out that it is crucial for school administrators to recognize the importance of crisis management skills for academic growth, plan crisis management in-service training, and stress the need for increased awareness among schools. In addition, it might be argued that the manager must constantly monitor and assess the

physical factors in order to be ready for and protected from crises. Further, he discussed that the causes of the crisis should be determined via a careful examination of the dimensions, consequences, and direction and that the essential steps should be implemented in place, on time, and in a useful manner (Tokel et al., 2017).

Managing a crisis requires appropriate tools and strategies in order to get through and survive. It is up to the captain of the ship—in this case, the educational leaders to be equipped and ready anytime a crisis happens.

Yet, the world was not prepared when a major global health crisis hit and caught everyone off guard and literally put the world on a standstill which took months to years to be able to recover. This once-in-a-kind health pandemic brought about major setbacks to all captains of different ships across all the globe including those in the education sector.

COVID-19 Pandemic and the Education Sector

Sapiro (2020) described the severity caused by the COVID-19 pandemic which had overtaken the influenza epidemic of 1918–20 as the biggest global pandemic to have an impact on higher education in contemporary times; Crouch et al. (2020) labelled this as the greatest leadership crisis of this time. The world somehow went into a freeze as they were caught in a very difficult situation where the world is literally fighting for survival, from the leaders of the government to the leaders of health to the leaders of education. Priority was given to health and safety issues, and education delivery was suspended. Sapiro (2020) further explained that the 2020 Coronavirus pandemic is an extreme case because it completely cleared out college and university campuses, suspended

in-person learning activities, and drastically changed how students were taught. Pitagan (2021) described that governments around the world have rapidly designed solutions on how to continue learning, teaching, and services despite the pandemic as COVID-19 has disrupted education beyond the wildest expectations.

In order for schools to preserve sustainability as they were pushed to a precarious economic situation, difficult decisions were made. The COVID-19 pandemic which has come to be known as "the new normal" across the world, has had an effect on the Philippines' educational system (Otto & Lumapenet, 2022) as well as on all other facets of daily life.

Most universities and colleges in the Philippines under the direction of CHED, have put in place flexible learning systems to carry on with education taking into account the changes in the educational landscape during and after the pandemic. It emphasized the analysis, design, implementation, and evaluation of the various types of modalities to affect learning and teaching anchored on the principles of inclusive and resilient education (Pitagan, 2021). Pitagan (2021) elaborated on the online, offline, and hybrid forms of flexible learning where internet connectivity is a factor in the choice of learning delivery method which however also raised some concerns, particularly for people living in areas with subpar internet connections. Joaquin et al. (2020) noted that some HEIs in the nation have put proactive measures in place to ensure that education continues even after the institution closes which included retrofitted forms of online learning, such as synchronous, real-time learning activities, or asynchronous independent work and time (Joaquin et al.,

2020). The Commission on Higher Education, aside from encouraging the role of technology in teaching-and-learning support where constant communication and capacity building services are available, also considered in their pandemic response the prescribed curriculum which highlights the learner measured by its outcome anchoring on fundamental competencies, vital learning programs, and integrated evaluations while safeguarding the health and safety of its stakeholders (Pitagan, 2021).

However, despite the efforts to transition to flexible means to sustain education delivery in the Philippines, Pitagan (2021) also enumerated a number of challenges the Higher Education Institutions faced as they went through the pandemic. First, connectivity issues which is a major hindrance to online delivery as not all students have equal access to technology and bandwidth. Second, the decrease in enrollment rate in basic education, private and even in state universities and colleges has been significant as a result of the COVID-19's impact on the financial situation of students and their families. Another was the difficulty of private schools having to cease operations due to a shortage of funding that also affected its educational stakeholders on a social and emotional level. The list also includes training teachers and school administrators in the study, planning, implementation, and evaluation of distance learning in various modalities.

To guarantee quality and standards, there is also a challenge to provide a national learning platform and coordinated module design are required. A national plan for technology support for students and teachers, especially those in distant locations, should also be put in place to complete the list of the mentioned challenges. Amidst these difficulties, Pitagan (2021) added that the Filipino people's tenacity and imaginative approaches stand

out maximizing the use of technology, especially given that this pandemic has been regarded as just another educational issue proving that education is still considered of primary importance.

Pitagan (2021) moreover, commended the leadership of DEPED and CHED as they managed the education system of the country through the pandemic through their constant communication and collaboration. This then ushers in the question of the qualities of educational leaders that are considered noteworthy during the crucial time of the COVID-19 pandemic. Beauchamp et al. (2021) impressed that due to the COVID-19 crisis's unpredictability, leaders have to react to abrupt changes both inside and outside of schools because it is imperative that leaders must show resilience. Resilience is a characteristic that describes a person's capacity to "bounce back" after traumatic experiences or crises. It may also describe a community that can emerge more united during these times (Beauchamp et al., 2021). Beauchamp (2021) emphasized that certain essential components of leadership are needed during a crisis to support community cohesion and effective response. They include the ability to think creatively, solve problems, improvise when necessary, and, most importantly, communicate effectively to improve the various relationships between significant organizations and individuals.

Kaul et al. (2020) argued that in situations such as the COVID-19 pandemic, when there are volatility, uncertainty, complexity, and ambiguity, decisions that have a significant impact must be made quickly and despite information limitations. To keep their organization running smoothly and to ensure the safety and well-being of the clients, leaders must manage these factors, pick up new skills along the road, and contribute to

the creation of a variety of innovative problem-solving techniques. Kaul et al. (2020) also discussed what they believed to be the necessary core leadership principles during a crisis. First on the list is clear, consistent, but also flexible communication as it is crucial to communicate in order to establish reality, strengthen a distinct viewpoint on what is happening, and explain what it means for the unit one is heading, the business, and the area. Second, the severity of the task is also honestly communicated by such leaders, who are also willing to acknowledge their limitations. By doing this, they increase their credibility and are able to communicate an upbeat, comforting, and realistic vision. Third, at challenging times, the mission and core values of the profession and organizations are tested, and strong leaders seize the chance to underline these beliefs once again in order to inspire and encourage those around them. Fourth, effective leaders sort through the confusion of contradictory information and viewpoints to determine the areas that require attention and then devote the necessary time and resources there. They swiftly formulate and articulate a viewpoint on the best course of action, giving direction.

Good crisis managers are adaptable in their decision-making, adopting fresh, more promising concepts while rejecting established orthodoxy or directives. A wise leader is aware that delaying or not making a choice might have detrimental effects. Another principle is that leaders that are successful are able to focus on long-term strategic objectives while allocating the proper short-term resources to immediate requirements where taking care of immediate priorities pushes leaders to not hesitate to make the difficult decisions. To intentionally interact with colleagues achieving cohesion, genuinely listening with all humility is another core leadership principle mentioned, where fostering

relationships and demonstrating a sincere concern for the well-being of everyone is achieved. Instead of dwelling on faults during a crisis, the leader boosts the team members' confidence by demonstrating empathy, offering support, and providing assurance. Another core leadership principle mentioned by Kaul et al. (2020) is to empower others to take the lead as in a period of accelerated and unpredictable change; the organization needs numerous leaders who will step up. And last among the principles, is that the most effective leaders actively battle their natural tendency to close themselves off and openly seek the information needed to make better decisions considering external forces in the likes of their coworkers, employees, suppliers, customers, and other industries. Kaul et al. further believed that amidst this COVID-19 pandemic, new perspectives and opportunities that arise as a result of the crisis will be recognized by the progressive leader because an effective leader will support the implementation of the creative solutions.

Coming from the COVID-19 pandemic, the world moved forward step-by-step and had a lot of learning experience for all sectors and their leaders. The educational sector found ways on how to continue on in their delivery, but not all were able to cope. Evidence shows a few casualties as some schools closed (2022), yet there is this minor side of the education world that at least thrived and survived.

Context of Theological Education

Chrispal (2022) pointed out that today's theological education can be traced back to the nineteenth-century Enlightenment period finding its roots and influence in the higher literary criticism of the Bible and Aristotelian reasoning. Also, it follows the para-

digm established by German Schleiermacher in many aspects. This sought for the academic community—the academia—to acknowledge the Church's ministry training, which resulted in silos of the Old Testament, New Testament, theology, history of Christianity, and practical theology with a certain amount of the study of religions being divided off into separate categories. McKinney (2003) established that many regions of the world have theological education that resembles the western model of Christian higher education.

Despite significant cultural variations, North American and Western European missionaries—many of whom were graduates of Bible colleges and seminaries—typically exported this model with little modification to its intent, organization, content, or approach. It was essential that theological education would take the shape of western institutions, whose mission is to "educate persons who have a sense of calling to the ecclesiastical ministries of the church by offering courses in Bible, theology, church history, and practical skills". Theological education for Kemp (2022), refers to training that will increase the effectiveness of an individual in church ministry which occurs in formal settings like seminaries and theological colleges, or simply put, formally educating church leaders to be effective in ministry. If catechism, church instruction, and Sunday School are all examples of Christian education, and all of the fundamental foundational instruction meant for all Christians can be referred to as church teaching, Ott (2016) differentiated the specialized instruction pastors and other leaders receive as theological education. Kemp (2022) further explains that theological education programs ought to have a strong sense of service to the Christian community as their central orientation, where initiatives

must be clearly driven by a close attention to the requirements and expectations in service to the Christian community at every level of design and execution.

Anchoring on God's grace to achieve theological initiatives must clearly be of the church, by the church, and for the church. As Barro, (2022) quoting Manfred Kohl, explains, "Christianity's core is theological education." He further cited that "as the seminary grows, so does the church," and for him, the aim of the school of theology is to equip men and women to make disciples among every nation. This is further affirmed by Hardy (2007) who claimed that in order for followers of Jesus to be utilized by God as leaders and influencers for the benefit of His Kingdom, it is essential that theological education molds people's lives.

Yong (2020) believed that those seeking to equip themselves for a profession in church ministry should pursue theological study. Easley (2014) agreed, and stated that in order for contemporary religious communities to fulfill their responsibility to be salt and light in the world and to preserve the repository of truth for the following generation, theological education should make it possible to support the practice of theological and biblical wisdom in leadership situations. The key to developing Christian leaders is theological education. Niemandt and Niemandt (2021) described theological education's end pursuit targets to foster a missional spirituality, developing missional leaders for the church where leaders are being prepared that they may help others prepare for God's mission. In essence, theological education is a process of development and transformation rather than just the pursuit of a degree.

The thrust of theological education institutions can be distinguished from all other educational institutions as described by Richard Valantiss by placing equal focus on training and formation on the development of competent leadership of the local religious communities and missions. Welch (2015) further quotes Manfred Kohl on spiritual formation receiving more attention in theological school as it relates to teaching ministry skills and in particular, serving as a model for and practicing servant leadership as theological education must put an emphasis on training results and graduate ministry effectiveness. Numerous other institutions put more of an emphasis on teaching students how to complete a series of tasks or even how to use their analytical talents to solve challenging issues. Theological education, in contrast to this, emphasizes the full person performing the duties rather than only the knowledge received (Welch, 2015). Welch also emphasized staying true to the core of theological education to focus on improving the capacity of each student to think critically and to articulate an argument in response to what they had learned about God.

Knoetze (2022) emphasized the importance of leadership in theological education with reference to the “priesthood of all believers” and further quoted Myers (1992) on the development of the certain leadership competencies such as networking, coalition building, action-reflection-action, leadership empowerment and birth of community. Further elaborating the needed skills to be equipped by future leaders as they are being trained under theological education are, to cultivate relationships and trust, to meet the demands of the community as indicated by the populace, to utilize a dynamic, ongoing learning process to comprehend, and respond to the current situation while keeping in mind what

has previously worked or not. This determines the need to further be immersed through training, and to successfully resolve problems and establish trust and a feeling of community.

Knoetze (2022) also discussed that theological education is provided formally at a variety of higher education institutions (HEIs), including public universities, seminaries, Bible colleges, and even Bible schools where the academic level of theological education and spiritual development varied at the different institutions. Further adopting the labels of theological institutions, Knoetze (2022) differentiated at least three: first, a public university's theological program, second, theological education at a seminary or theological college, and third, theological education Bible Colleges or Bible Schools.

Theological education in a public university often known as Christian institutions, as in the case in Africa, offers the same courses as are offered at other public universities, like humanities, for instance. Theological colleges or seminaries are typically owned and operated by interdenominational or denominational churches mainly targeting church leadership for full-time ministry in a congregation or local Christian community in their training. At these institutions, the emphasis on theological education is more on preparing students professionally and vocationally than on academics and where spiritual formation is typically an element of the formal program and training is residential. Theological education in Bible Schools or Bible Colleges usually ranges widely; the schools are either private schools or colleges, or are operated by congregations or religious groups where the nature of these institutions' theological programs are designed to prepare students for

lay ministry, or as individual believers who desire to be better able to live out their religion. Typically, Bible colleges or schools use an extension learning program to provide their curricula. While there are different expressions of institutions providing theological education, Knoetze, (2022) emphasizes points which are very crucial to theological education with a focus on ministerial formation, namely: contextuality, curriculum, spiritual formation, and ministerial competence.

The following common beliefs on theological education were developed by the World Council of Churches (WCC) to wit, “Theological education is based on studying the Bible as God's message; a wide range of various contextualized theological education models are required; theological education and Christian churches share a strong sense of solidarity; and Church, Christian mission, and theological education are inextricably interwoven.” All Christian churches must collaborate to carry out the ecumenical task of theological education and to also include the concern for children's ministries and children's theology is necessary in mission-minded theological education (Knoetze, 2022). Academic theology should focus on what is most important: "the true life in the presence of God." Theology loses relevance when academic theology or theological education loses this component: Theology is uniquely qualified to investigate what matters the most, therefore its failure to attend to its goal is a loss for the church and the world (Niemandt & Niemandt, 2021). Theology and theological ideas are significant because they address the most critical issues and that theological education must prepare students, or rather everyone, for living the true life in God's presence (Niemandt & Niemandt, 2021).

Welch (2015) defined theological education in a traditional sense as clergy training; however, there have been recent changes towards preparing church leaders for church service through in-depth studies in bible interpretation, systematic theology, and biblical languages; thus, churches now value theological education towards leadership development and teaching skills enhancement. Furthermore, students in theological education are often housed on campus, bringing them out of their homes and churches for two to four years of required training.

Evangelical theological schools like other schools, operate and are structured with a system and are organized around a purpose and a mission. They are also faced with issues and concerns that arise from within their confines or as a consequence of the dynamics and the changes in the external environment. However, much of the literature that discuss the responses of evangelical schools and seminaries to these concerns are limited to fiscal management and people interactions and relationships such as conflict management, a decline in enrolment, faculty development and people training, and a struggling financial operation and sustainability. Studies on responses to a crisis as may be brought about by natural disasters and calamities and similar concerns, are wanting.

Crisis and Challenges Faced by the Theological Education Sector

The recorded actions taken by theological institutions are in response to leadership and management issues as discussed in the following.

Kemp (2022) traced back the need of theological education to the primary obstacle the worldwide evangelical church concerns of, which is the reality that the majority of

pastors, missionaries, and Christian leaders are either uneducated or undereducated. Cunningham (2022) on the other hand mentioned that most of the time, emerging leaders are willing to be equipped for the ministry but the lack of opportunity to access ministry training programs is what hinders them. He further mentioned a number of hurdles in the access of a ministry training program: the demand for a specific educational attainment in order to move up the academic ladder; the geographical location and the need to be physically present; the lack of funding due to expensive higher education costs; the formal linguistic mode of education; family relocation away from their current ministry involvement; technology-related needs and concerns; and gender-biases against women ministers.

Furthermore, Kemp (2022) also mentioned that expanding the number of people receiving training is not just the answer but offering the appropriate training program which corresponds to the context and the need of those committed to be trained is of equal importance. As he believed that in order to prepare students for a lifetime of continuous learning, development, and progress in the ministry, it is important to carefully consider the academic conditions. Cunningham (2022) mentioned that in the Majority World, a typical seminary is seen as having "four walls and four years" as its design, presenting a predetermined curriculum across a rigid four-year time frame where training takes place in residence of the school campus.

The challenge presented through this instructional design is the relevance of the training to the local church due to proximity and connection since they are being boxed within the walls of the campus. Another challenge presented through this set-up is that

the school leaders, being used to this traditional approach to theological education, tend to utilize the same learning experience, training the students on how they were trained, since this is the method they know.

Cunningham (2022) in his discussion also mentioned some obstacles in the delivery of theological education. Delivering theological education to those who are in need of training but who are outside the reach of the existing programs is one. Considering the context and relevance of theological education to the church as the seminary exists to serve the church is another. Regularly assessing and evaluating if the formational programs of theological education are aligned and suitable to the church's contextual realities and its goal of proclaiming and exemplifying the gospel in the world. And third, financial sustainability, where the objective is to develop dependable funding sources that would enable the school to carry out its mission through its educational initiatives. Even under ideal conditions, most schools will realize that achieving financial sustainability is difficult, even in theological education, similar patterns may be seen such as high fixed expenditures for academics and other employees, substantial expenses for facilities and other necessities, and financial status from student fees, contributions, and other sources.

Another factor contributing to the financial status of theological schools mentioned, are the missionaries serving as faculty members. During the time where there are a lot of volunteer missionaries in the teaching force, the school has a lesser compensation cost, but as time passes by, missionaries are then replaced with local faculty and staff thus contributing to the increase of compensation expenses, not to mention those govern-

ment-mandated benefits costs. And to add, aside from being volunteer teachers, Missionaries also bring donors and other means of financial support from churches, either their own sending church or other sponsor churches within their network. The decrease of missionaries' involvement affected the theological schools doubly in terms of higher compensation costs and lower donation receivables.

Other factors mentioned are pursuing accreditations which entails additional expenses on elevating the facilities, equipment and other requirements; government-related financial liabilities; competition among theological institutions, which may probably affect student fees and charges; and additional higher-level academic programs.

With the emergence of the pandemic, Cunningham (2022) further explained that the theological educational institutions were also affected by the worldwide disruption in terms of its educational delivery much more on the financial aspect especially on additional expenditures on protective equipment, providing financial aids and high costs on alternative modes of delivery.

Barro (2022) emphasized Manfred Kohl's perception on the gap between the church and theological schools, anchoring on the thought that theological education serves its stakeholders—the church. Yet, the question remains on whether the aspiring church leaders are getting the best preparation for service through the current theological education training. It was also mentioned that churches claim that theological training provided by seminaries are lacking and with little relevance in today's modern culture.

On the other side, theological institutions are disappointed in the churches' reluctance and seemingly diminished drive on ministerial training offered by seminaries. He

further explained Kohl's observation on theological education aiming at academic excellence over the development of spiritual maturity and ministry experience. It was assumed that success is measured by academic standards and that character development, servant leadership and spiritual modelling are not given equal importance. As a result, he mentioned that the outcome is that graduates are more inclined to become theologians rather than becoming pastors of local churches which may lead them to fall short of what is expected of them as leaders. While the goal of theological education is to develop leaders for church service, especially focusing on the impoverished, yet there has been increasing manifestations of superiority and exclusivism among the students (Welch, 2015).

Welch (2015) advocates for changes in theological education in terms of leadership development in unconventional settings, calling for change in the modern educational system as well as remediation to address the discrepancies between theoretical knowledge and practical application. Chrispal (2022) further emphasized that there is a growing gap between the church and theological education on which the true threat to Evangelical theological education today is academic prominence without a sense of mission or ministry.

In addition, with the government policies, some theological institutions aim higher academic pursuits with an emphasis on intellectual learning rather than professional training as such as with the other secular disciplines. He mentioned that in some circumstances, the students' aspirations have changed, where after graduation, approximately 60% of the students aim to pursue higher studies than ministry; where some are also being recruited in some seminaries. The challenge he revealed in this scenario is that

the notion of theological education as a preparation for mission and ministry is deteriorating, where students are sent into the seminaries to be trained only to settle down in churches with lack of zeal, boiling down to lack of spiritual and character formation.

According to Ferenczi (2016), there are considerable changes and challenges in the majority of theological institutions where their leaders are constantly under increasing pressures from an overwhelming number of sources bringing them to deep reflection and reconsideration. Elaborating a few, he first mentioned about the substantial drop in enrollment during the past few years, in many theological colleges, and the trend may go on in the years to come as there are fewer people pursuing degrees in theology programs.

Another challenge mentioned is having lesser to no missionary faculty volunteers, in the past, seminaries have been reliant to foreign missionaries as teachers, though they are really qualified and competent to teach, it has been observed that there has been a decline in number in recent years. On the other hand, there are local faculty members who have earned doctorate studies abroad. Though they are welcomed to serve in local schools, economic factors are significantly considered. To add to the existing challenges, program delivery expenses brought about by the rise in options and competitors is mentioned as theological education is not exactly a profitable endeavor, though some are flourishing in other areas. There is difficulty maintaining good educational standing compared to other schools that can grant degrees swiftly and economically. Enhanced government regulation and monitoring is another challenge. The government is putting in place strict standards to ensure quality and prevent exploitation, causing costly demands to in-

infrastructure, operations and maintenance. Governmental recognition of theological degrees may occasionally be necessary, which may bring opportunity and threats as well for theological institutions. And lastly, there is decline in donation and financial support from partners and other organizations. Evidence suggests that such continuing operational support has declined for the majority of institutions, where some donors are inclined to give to projects rather than operational expenses. Despite significant growth in terms of institutional capability, financial instability still exists.

Evangelical theological education is confronting certain existing circumstances as they need to review their program delivery. First mentioned is about ministry training modifications as the church and parachurch organizations' needs have changed. There is an increase in the local churches doing their own ministerial training rather than sending them to seminaries as a result of their frustration that the leaders-to-be they have sent were not quite prepared for leadership in today's modern church. Second, the Higher Education Landscape as contextual changes have a substantial impact on contemporary higher education's institutional practices, culture, and even philosophical underpinnings. For the global higher education community, these shifts present a variety of fresh opportunities and difficulties. Third talks about the Movement of People, the increased number of foreign studies opportunities resulting in the loss of knowledge infrastructure and a brain drain in other regions of the world. Another would be Institutional Mobility which talks about new opportunities in ministry training whether locally or internationally. Content and courseware flexibility is another as there is a demand for flexible learning delivery and distance education, opening the way for digital higher education. And lastly,

changes in students are not just reflected in numbers but in diversity in terms of interests, values, attitudes, interpersonal patterns, and worship styles of students. These present realities need to be addressed as this will define the future of theological education.

Studies on the crisis and challenges faced by theological institutions are focused on leadership transition, and leadership-related issues and concerns, barely mentioning how these institutions manage the natural or man-made disruptions, such as the recent pandemic, or other natural catastrophe.

With this in view, the question on how these theological education institutions manage crises, let alone, recover from the same, emerged. How the leadership responded to the unforeseen critical school scenarios, what handy tools they were equipped with for reference and guide were immediately brought to the fore.

This undertaking therefore sought to explore the ways by which leaders of theological institutions have faced the challenges of the school crisis, and how they managed to have picked up and recovered from what they have considered their school's critical situations.

Conceptual Framework

Brennan and Stern (2017) mentioned that higher educational institutions encounter different kinds of disruptions, whether caused by natural calamities such as storms, floods, or pandemic illnesses, or man-made causes such as infrastructure breakdowns, violence and other criminal behaviors. It describes these natural or man-made disasters as

threats to schools such as local or international terrorists' attacks, modern chemical, biological, radiological or nuclear destructive weapons and serious health pandemic.

This unusual and stressful event is termed by Al Thani and Obeidat (2020) as a crisis, an unparalleled event which usually leaves people caught by surprise. Al Thani and Obeidat (2020) also quoted Al-Khasali and Al Qutb's definition of crisis as incidents that overthrow the power of societies, companies, and systems and require enormous endeavors to recover and restore functionality as before. While for Al-Dabbagh (2020), crises are events with unpredictable consequences and are unavoidable circumstances that all societies encounter affecting their institutions and the safety of their citizens and property.

Educational institutions as part of the society are also confronted by these disruptions and threats, simply put, crisis. Opportunities, challenges, choices and turning points as experienced by the college are linked to social and environmental forces, of which the COVID-19 pandemic has been an extreme case where colleges and universities were forced to close (Sapiro, 2020). These crises experienced by the education sectors are taking toil on the pursuit of learning delivery to students, including those on the theological education side.

Morales et al. (2022) in their study of the coverage of those Philippine educational institutions affected by the pandemic identified one among many, the Religious Learning Institutions defined as the education and training providers for leaders and clergy of religious communities, that may come in form of theological schools, seminaries, evangelical or Bible colleges for Christians.

Organizations are being endangered by unforeseen crises, (Otto & Lumapenet, 2022), of which schools can also relate with. This places the heavy responsibilities on their leaders which should be equipped with their sufficient capabilities in their respective jurisdictions (Otto & Lumapenet, 2022). High-impact leaders, who are able to identify environmental trends and changes, who introduce innovative measures, and who recognize risks immediately, can cause efficiency to their organization despite crises (Al Thani & Obeidat, 2020).

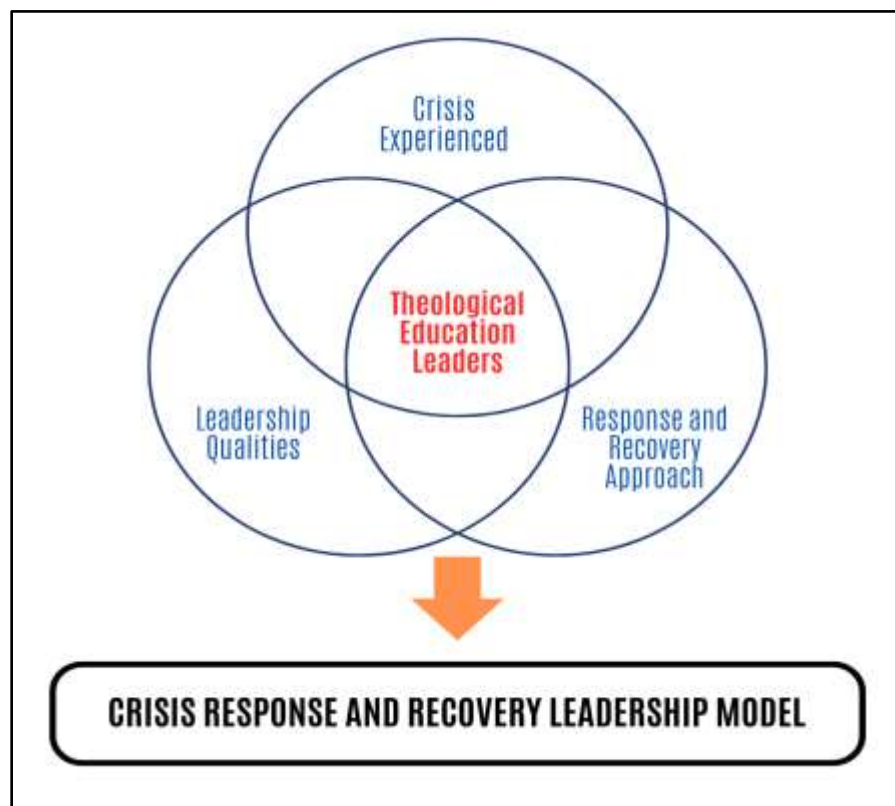
On the other hand, the underperformance of leaders usually affects their members' zealousness, leading to lesser productivity which will possibly pull them down in times of difficulties (Al Thani & Obeidat, 2020). In order to be triumphant in difficult times, leaders should be equipped with exemplary skills and abilities as they respond to crises (Demiroz & Kapucu, 2012). Since leaders and managers are on the forefront during challenging times, the leader, strategic as he is, should be visible, confident, steadfast and take on full responsibility (Al Thani & Obeidat, 2020). However, a leader deficient in credibility will bring negative impact to his organization.

This crisis challenges the educational leaders' capabilities, efficiency, flexibility, and tenacity on how they will act upon these situations as their actions are crucial to the productivity of the educational institution they belong to. Their response approach can either make or break their situation to go above the circumstances and lead their institutions to function despite the disruptions or could bring devastation and bring their institution to a close.

This study as seen in the figure below will look into the crisis experiences, crisis response and recovery approaches and the leadership qualities of educational leaders, particularly from theological education institutions. Considering the effectiveness of the approaches of the theological educational leaders can lead into the development of a crisis response and recovery leadership model which can be a reference for those who will undergo or are undergoing crisis.

Figure 1

Conceptual Framework of the Study



The figure reflects the circumstances when a crisis occurs, which will take effect on the institution and alter its function in the context of the theological education circle. The theological educational leaders of the affected institutions will bear the major blow brought about by this crisis carrying the weight of ascertaining the institution's commitment to deliver quality education to its stakeholders. The theological education leaders being the major decision makers hold the responsibility of leading and directing the institution towards survival and more importantly, productivity amidst the crisis. The theological education leaders, with their embedded leadership qualities, are then forced to act in response to the crisis they are faced with. Their response will then be crucial to the life and function of the theological institution as this will lead the institution to a more favorable outcome or to a major setback.

Learning from the lived experiences of theological educational leaders before and through the pandemic can shed light to the unknown future and the challenges of the crisis that come with it. To lead a theological educational institution is already a daunting task, to lead through the unexpected disruptions doubles up the burden. Brennan and Stern (2017) stated that there are no ready-made guarantees as educational leaders face the huge task of leading an institution through a crisis. For theological leaders, they must understand, prepare, and perform their role, which could lead their institution towards favorable outcomes consistent with their institution's vision and mission. Barro (2022) quoted Manfred Kohl as he pointed out the role of the theological institution's principal and Board of Directors that, "Any theological institution that has not developed a clear

institutional development concept, with a strategic plan as its outcome, will struggle to be effective, it may not even survive.”

This study has aimed to describe the crises experience, the leadership qualities involved and the response and recovery approaches in times of crises of theological education leaders and from there, have developed a crisis response and recovery leadership model.

Research Problems

The general purpose of this study was to develop a crisis response and recovery leadership model for theological education leaders.

Specifically, the study sought answers to the following questions:

1. How do theological education leaders define crisis?
2. What are the organizational crises experienced by the theological education leaders during the duration of their leadership?
 - a. What crisis do the theological education leaders consider as the most difficult?
3. How do theological education leaders respond to and recover from their crises experiences?
4. What are the leadership qualities that helped the theological education leaders manage and go through crises situations?
5. Based on the findings of the study, what crisis response and recovery model may be developed for theological education leaders?

Scope and Limitations

This study focused on the educational leaders from the non-Catholic, Evangelical Christian theological education institutions in the Philippines. Focus has been given on the experiences of theological education leaders within the past five years to current time, looking into their leadership activities during pre-pandemic, pandemic and now transitioning into the new normal. The study had also aimed to dig into their crisis response and recovery considering the nature of their theological institutions, their fundamental belief and philosophies as theological education leaders and their personal backgrounds.

Definition of Terms

This section presents the operational and conceptual definitions of key terms relevant to this study.

Character Strength. Character traits such as resilience, relentlessness, patience, persistence, optimism and emotional maturity reflecting the strength of character exhibited during crisis situations.

Crisis. It refers to any event of disruption or threat that challenges the functionality and education delivery of theological institutions.

Crisis Leadership Matrix. Framework used to analyze key themes resulted from the phenomenological findings towards the creation of a crisis leadership model.

Crisis Response and Recovery Leadership Model. This refers to the target output where a proposed step-by-step crisis response and recovery approach may be used as a guide to institutions facing crises.

Evangelical Christian. It refers to the non-Catholic, Protestant sect whose fundamental teaching is anchored on the Bible, who are followers of Jesus Christ and who do the ministry for the glory of the Triune God and members of a local and universal church.

Heart. The emotional and moral core manifested through endurance, optimism and emotional strength as an outcome out of crisis experience.

Innovation. The tangible products manifested through new, creative and resourceful outputs, through the implementation of new technologies, systems and policies brought into fruition out of the crisis experience.

Innovation and Recovery. The adaptive forward-thinking responses which led to the adoption of digital technologies, creation of new systems and proactive planning which were key to the crisis response and recovery of the institution.

Leadership Qualities. These are the elements influencing the theological education leader's decisions, including personality traits, leadership experience, philosophical and personal backgrounds, as well as beliefs and other potential motivating elements.

Management Skills and Abilities. The practical competencies and strategic capabilities leaders employ as they mobilize teams, plan and implement crisis response and recovery strategies.

Organizational Response. The strategic action of the organization initiated and headed by the leaders to address and manage the crisis situations.

Partnership Collaboration. The involvement of external and internal stakeholders, strategically requested and encouraged to engage and support towards crisis response and recovery.

People. The expected outcome from the crisis experience to ensure the safety, well-being, function and thrust of all the stakeholders in the institution, a manifested product of efficient relational skills towards the realization of the institutional distinctives.

Phenomenological Inquiry. The research methodology employed to examine the leaders' lived experiences on their crisis response and recovery experiences towards achieving research goals.

Recovery Approach. It refers to the transition strategy or action of the leader to get out of the crisis situation.

Relational Skills. The competence necessary to be able to mobilize and lead the various stakeholders of the institution manifested through creating and sustaining meaningful relationships, fostering trust and valuing people to effectively engage in collaborative crisis response and recovery efforts.

Response Approach. It refers to the initial reaction and action of the leader when a crisis emerges.

Spiritual Depth. The core product out of the crisis experience for both the leader and the whole institutional community as evidenced by deepened faith seen in faithfulness and fruitfulness, biblical and theological-anchored integrity and spiritual maturity.

Spiritual Integrity. The core foundation needed and characterized by a theological leader's unwavering commitment to spiritual integrity, faithfully manifesting their trust in the Triune God through Christ-centered life and leadership principles, and diligent adherence to spiritual disciplines.

Spiritual Leadership. The kind of leadership founded in spiritual conviction and dependence in the Triune God's divine guidance, rooted in the Scriptures and faithful in the theological principles of the evangelical Christian church.

Theological Education. It refers to the formal study and training about God and the church to equip people to effectively do the works of the ministry for the glory of God.

Theological Education Institutions. It refers to the higher education formal schools or venues of theological education such as a Theological College, a Bible College, or seminaries.

Theological Education Leaders. It refers to the school officials who are assigned to supervise and take charge of the administrative, managerial and academic functions of theological institutions.

Chapter 3

Findings and Discussion

This chapter discusses the presentation, analysis, and interpretation of the research findings on the theological education leaders' crisis experiences, response and recovery and their leadership qualities. The data collected from eleven (11) theological education leaders in selected institutions representing Metro Manila, Southern Luzon, Visayas, Mindanao along with one from an international institution in the United States of America. Responses were transcribed and analyzed based on the interviews, and were the basis in the development of a crisis response and recovery leadership model for theological education leaders.

Findings and Discussion

Navigating through the experiences of theological education leaders as captains of their respective ships, i.e., their theological institutions, this study presents a careful examination of the participants' accounts of their experience, response, and process of recovery to address the school crisis they faced.

Theological Education Leaders Defining Crisis

This study has found out that theological education leaders have experienced crises for the duration of their leadership. It is noteworthy that there are different perspectives on how theological education leaders view and describe crises.

Table 1 explicates the participants' definition of a crisis.

Table 1*Theological Education Leaders' Crisis Experiences*

Themes	Subthemes	Significant Statements
Crisis Description	Crisis is unforeseen, unexpected; situations where one is found unprepared	• Comes in unexpected, unforeseen, and leaving people unprepared • Unforeseen situation or moment that comes in without any preparation • Something unexpected, posts difficulties or challenges, requires necessary adjustments to overcome • Very unexpected
	Crisis is a growth opportunity; a test of leadership; a test of faith	• It can also be an opportunity, as a test to hurdle so you can continue; both a challenge or difficulty, but also an opportunity • An opportunity, for growth, for adjustment, for flexibility • Opportunities to become closer to God, may also serve as leadership tests, confirming your true direction and capabilities

Notice on how the general theme on the description of crisis extends from the two subthemes, namely: “crisis is unforeseen, unexpected; situations where one is found unprepared” and “crisis is a growth opportunity; a test of leadership; a test of faith”

Crisis Defined. Before delving into the types of crises that theological education leaders have encountered, it is vital to first find out how they define and describe a crisis. Likening the participants to the ship captain, the captain first takes a major glimpse of a crisis before he could ably assess and respond to it. Inquiring into the participants' definition of crisis led to the various ways by which they describe a crisis.

Crisis, the participants noted, is an unexpected, unforeseen situation or event; something that is not seen coming and to which none of them has been prepared to face. *“Kapag sinabi mong krisis parang ano siya eh' unexpected diba, parang unforeseen na minsan hindi tayo prepared,”* [When you say crisis, it is unexpected isn't it, it is unforeseen, they come leaving us unprepared] quipped Participant A, with which Participant B agreed stating that crisis is *“something that one doesn't expect to happen and crisis posts difficulties or challenges in the lives of those who are going through it, and it requires a lot of adjustments that needs to be done in order to overcome.”*

The studies of Tokel et al. (2017) and Adams and Kritosos' (2006) apparently come as support to the foregoing participants' narratives when they established that crises are unforeseen, coming without preparation, and need immediate action. Along this line, the experience of a crisis may arise as anticipated or unanticipated, and can thus be actually existing or forecasted, real or imagined. Some can be potentially hazardous, can cause life's disturbance and can overwhelm and threaten those who are compromised. At the same time, it is also noted that a crisis can also instigate change toward better opportunities for transformation and development.

Generally, crises are often associated with negative experiences. This study however discovered that there are theological education leaders who describe crisis as an opportunity, connoting a positive perspective. Crisis for the participants is viewed as a situation that presents adversities and challenges in which they have to hurdle and overcome to pursue the desired organizational direction. The participants, cognizant of the difficulty that is entailed in facing a crisis, realized that the crisis is not at all daunting, rather it provides an opportunity for growth. This view is appropriately articulated by Participant I saying:

“On the other hand, it can also be an opportunity, an opportunity whether if you see it as a test that you will have to hurdle so you can continue and not be intimidated by the negative experience. So at least randomly that’s what I perceive a crisis to be so it’s both a challenge and a difficulty but also an opportunity.”

The challenges the participants have to face, helped them discover new strengths and reframe their perspectives leading them to leadership growth and development. Moreover, the crisis drew them closer to God, consequently deepening their faith and eventually helped them emerge successfully from the crisis. Participant E thus reflected:

“Every time na may mga crisis na dumadating dito, Actually, in my own, I see it as an opportunity, opportunity to grow near to God. At the same time, I also view our crisis is to ano na din, parang test sa iyo ba, test sa iyong leadership. Saan ka talaga kaya? Kung ano yung makakaya?” [Every time a crisis comes, I actually see it as an opportunity to grow near to God. At the same time, I view the crisis as a test in your leadership, where are you heading, what can you do?]

Cahapay (2022) explained that educational leaders tested by a crisis are forced to find ways to address the challenges brought about by the pandemic, especially on the learning continuity. Mawerenga and Knoetze (2022) agreed, establishing that the crisis has brought out the creativity and innovativeness of theological institution leaders in addressing and coping during the difficult time. A crisis therefore brings into fruition new ideas amidst the test of a situation much more of character and faith.

Considering the participants' description of the crisis and insights from relevant literature, this study defines a crisis on the one hand, as an unforeseen and unexpected circumstance that challenges people, organizations and institutions causing disruption and difficulties requiring immediate interventions. On the other hand, crises are calling, character and competence tests for faith and leadership that bring about fruitful opportunities and valuable lessons according to the purpose of God for their coming.

Organizational Crises Experienced by the Theological Education Leaders During the Duration of Their Leadership

This question discusses the organizational crises experienced by the theological education leaders during their leadership.

Crisis Classified. Referring to the analogous theological education leaders as captains of a ship, the leaders proceed to prepare for the storm, having initially assessed the storm they face. Recognizing the presence of storms, captains then assess what kind of storm they are facing and how to prepare for that specific kind of storm, whether just an ordinary storm or an extraordinary typhoon. These leaders interviewed have so far experienced various shapes and forms of crisis—financial, pandemic, leadership, faculty and

staff issues, and student challenges. The table below shows the types of crises experienced by theological education leaders.

Table 2

Types of Crises Experienced by Theological Education Leaders

Themes	Subthemes	Significant Statements
Financial Crisis	Financial challenges	• since we are donor-based, we expect that there are months with low and there are months with no collection • economic problems and financial challenges
	Donor-based support	• Financially...Bible schools are dependent on the support from other people • dealing with the donors, as a by Faith institution for raising fund
Pandemic Crisis	Pandemic affecting Learning Continuity	• Pandemic is the biggest crisis, schools were closed • Pandemic as the greatest crisis especially in learning continuity
	Pandemic challenges	• the beyond our control crisis, the pandemic • it posts a lot of difficulties for the school

Themes	Subthemes	Significant Statements
Leadership crisis	Leadership Appointment and Succession	• leadership gaps or when there's positions that need to be filled in, but then there's nobody to be hired, nobody available, nobody qualified • the difficulty of qualified candidates for key leadership positions
	Leadership transition and adjustment	• we are just adjusting to the new leader and then that accident happened that created another load, challenge and difficulties • New president, new rules and regulations, so development from the previous leadership will be discarded
	Leadership struggles	• Leaders committing mistakes in words or actions or even lapses of judgement • Leaders committing mistakes in words or actions or even lapses of judgement
	Conflicts among leaders	• there are conflicts among leaders • there are conflicts among leaders, a leadership failure where people are devalued
	Personal Adversity Crisis	• going through some personal problem or personal crisis which difficult • Encountering a vehicle accident that almost cost my life which was a physical crisis.
Faculty and Staff Issues	Lack of manpower	• Crisis on manpower, staff doing multitasking • Working with different roles at the same time

Themes	Subthemes	Significant Statements
	Faculty integrity	• when an organization questions your faculty • integrity of a personnel become in question
	Faculty behavior	• Faculty complaining to labor commission • issues of irresponsible faculty that needed correction or discipline
Student Challenges	Provision of students' basic and tuition needs	• addressing student needs, lots of needs such as tuition, fees and hospitalization expenses, needing financial support • the majority of students need other financial obligations on top of tuition and fees as most students comes from poor families, need more scholarship donors
	Student conduct and difficulties	• crisis where a student is been unhappy and they have made complaints to a person to myself and the persons higher in the organizations • crisis of disciplining the students, worst needing to file police blotter
	Student academic performance	• Challenges on finding good materials in students, as there are other considerations such as calling, commitment, gifting and their foundational skills • Students' study habits, sometimes, academic honesty, cheating, plagiarism,

Financial Crisis. Findings of the study defined financial crisis as a sudden lack of resources that threaten institutional survival. Theological education institutions that participated in the study are primarily Bible Schools and Seminaries which operate on donors from sponsors. One participating institution in particular, described to be a *“by-faith institution,”* depends largely on funds provided by its benefactors. Theological institutions, being donor-based, are dependent on financial support from other people, wherein donor relations place significant value. Participant G disclosed, *“Financially. So as you know, Bible schools are dependent on the support from other people”* which Participant C confirmed, *“dealing with the donors since FEBIAS is a by-faith institution for raising funds.”*

With economic and financial challenges, donations are sometimes affected, resulting in the absence of a regular income, which was experienced for a number of months obtaining low collection or none at all, notwithstanding continuous school operation. *“We talked about the crisis of Bible schools. It's always a financial crisis”* (Participant F). The institutions’ lack of regular income, and the changes in the giving and funding pattern brought about by the crisis have created financial uncertainty. Participant A shared his experience on this saying: *“Especially donation based tayo parang expected natin na may month na mababa, may month na walang papasok.”* [Especially that we are donation-based, we expect that there are months with low or no collection.]

Cunningham’s (2022) study reported that financial sustainability is one of the challenges in the delivery of theological education. He continued saying there is a need for developing sustainable and dependable funding sources but recognizes it is a difficult

feat since there are high and fixed expenditures on operations and academics, facilities and salaries. This, Cunningham (2022) concluded, on top of needing financial support from donors and sponsors and with competition from different theological institutions.

Sarao (2022) also mentioned financial instability and lack of financial viability led to school closure especially during the pandemic. Aguilan (2022) discussed in depth the financial challenges of theological education institutions especially in the Philippines on sustainability and affordability as running such institutions is expensive, and fundraising is required to keep them operational. Further discussing, he mentioned that tuition payments are the principal source of revenues and either efforts are made to increase the students' number or to increase the tuition rate (Aguilan, 2022). Studying in theological schools Aguilan (2022) observed, is indeed expensive particularly the Theology and Divinity programs from the bachelor to the graduate studies. Aguilan (2022) continued that tuition fees coupled with the other school fees and living expenses such as board and lodging, food and allowances entail the total amount the student of theology has to raise funds for. Such a situation then brings about the commercialization of theological institutions reflecting the issue of Philippine education where education is a commodity rather than free, where quality education is expensive and available only to those who are capable and who afford such service whether the students, the parents or from sponsors (Aguilan, 2022).

The implication of such a financial-related challenge then brings about a crisis to students as such high tuition and fees costs could discourage students to answer to such

call to service apart from the fact that theology is also not an economically viable profession. Further discussing, to address such a financial crisis, theological schools in the Philippines are forced to look for sustainable financial solutions for ensuring operations and quality service apart from the needed facilities, equipment and resources. This crisis situation further highlights the pressure to increase and widen opportunities for partnership especially on the local church partnerships, yet the question remains for the churches theological education institutions serve on their willingness to spend such high costs for theological education of their future workers.

Adversely, in isolated situations, mishandled financial crises brought about another crisis, adding by burden to the institution as experienced by Participant F, *“Financial crisis was really the problem the institution has encountered, the leadership crisis sprang then because the leaders were already facing financial crisis and the leaders then did not want to do anything anymore.”*

However, rather than being overcome by the extent of the financial crisis the leaders faced, they managed the difficulty by strengthening the grip of trust for divine provision, believing that such experience is part of the leaders’ faith journey, as Participant J positively expressed, *“The finances somehow were not as big of a crisis”*; further affirmed by Participant A,

“We praise God, talagang in my 14 years, sabi nila kahit yung iba dito mo naexperience on how God provides, God is faithful na akala mo wala na, pero meron eh, nagprovide ang Lord...Tapos pagdating ng year-end hindi tayo nagre-red kumbaga negative so parang amazing, maaamaze ka on how the Lord provides sa

kanyang ministry.” [We praise God that in my 14 years, it has been true that here you experience how God provides, God is faithful that even when you thought there will be none, there will still be because the Lord provided. And when the year-end comes, we are not ‘on the red’ or negative so it is really amazing on how God provides for His ministry.]

The idea is also further affirmed by Participant F, “*Wala talagang profit na ano, na in-expect. So, there's always this crisis, but then, yun nga, salamat sa Panginoon, He always provides naman.*” [There is no expected profit, So there;s always this crisis, but then thank God because He always provides.]

Theological education leaders have experienced financial crises brought about by financial challenges seen in their collection and as aggravated by the country’s economic problems and because theological education institutions are dependent on their donor-based financial support, yet they have witnessed how God provides for their institutions.

Pandemic Crisis. Theological leaders experienced crises caused by external shocks that disrupt the educational mission wherein the recent pandemic has been the ultimate test in this recent time.

Most participants have mentioned the recent COVID-19 pandemic crisis as one of the biggest crises they have experienced. Participants described the pandemic crisis as something unforeseen, something they were not expecting, something that caught them off-guard. They also did not expect the duration of the pandemic as well as the extent of its impact on the school operations, the teaching and learning activities. They saw the

pandemic as inevitable, intrusive and disturbingly prolonged. This has left them vulnerable to the pandemic's emotional, operational and economic repercussions. Participant E exclaimed, *"It was really the (the) greatest crisis...lalo na yung ano ba yung mga pamamaraan na gagamitin para ma ma continue may continue yung pag-aaral ng mga bata"* [It was really the greatest crisis...especially on the method to be used so we may continue with the studies of the students.]

It was a huge crisis especially affecting the learning delivery and continuity of theological schools, challenging the operations of the schools and on whether to continue offering their degree programs as schools are closed. Participant I said, *"that crisis of the pandemic was a challenge whether you will continue on with degree programs."*

The uncertainty of the pandemic situation affects the ways and means of schools on how to continue with their classes much more, with personnel also uncertain if they still would have their jobs. Most of the participants have testified of their challenges and difficulties during the pandemic hit, with Participant B attesting that they have been hit severely, *"It (the pandemic) pose a lot of difficulties for the school."*

Few noted that the pandemic came unexpectedly, leaving everyone unprepared and unsure of how long it will last, causing a lot of difficulties for the schools as confirmed by Participant F, *"The beyond our control crisis, the pandemic...everybody was caught off guard."*

Theological Education Institutions in the Philippines were not exempt from the hit of the pandemic crisis as all schools were closed (Mateo, 2020) and just like any higher education institutions in the country, they were forced to implement alternative means for

learning continuity (Joaquin et al., 2020). Cunningham (2022) stated that theological education institutions were also affected by the disruption not just in its learning delivery but also impairing the financial aspect. Theological education leaders' identification of the pandemic crisis affirms Hunter's (2019) findings that theological schools also felt the overwhelming effect of the pandemic in its operations. Sapiro (2020) emphasized that the pandemic hit created a huge impact on higher education institutions in this contemporary time affecting the learning continuity, financial stability and the operations of the schools leading to Crouch et al.'s (2020) statement that this pandemic is the greatest leadership crisis of this time. True to what Participant E exclaimed, "*pinaka krisis talaga namin yung pandemic, wala namang ano eh wala namang nag aakala na mag shutdown yung mga ano yung mga schools,*" [The major crisis hit was the pandemic as no one expected that schools will shut down.]

Robertson (2022) affirmed that the COVID-19 pandemic was indeed unprecedented in the sense that it was a huge crisis causing worldwide lockdown, of which this pandemic affected the industrial sector, education sector and all of the society at large. Theological education institutions were also casualties of the COVID 19 pandemic hit which has affected all sectors of the society, they struggled as they braved their way to survive such an enormous crisis.

Leadership Crisis. Being theological leaders does not exempt them from experiencing leadership crises as another theme that was extracted from the participants' response was related to these.

Leadership crises may come as a result of complicated relationship or organizational issues that start from succession and transitions. Coming from the heavy burden of demands and expectations placed on leaders, the continuing grind of administrative duties and vulnerable work relationships, and ideal character standards, not to mention the leaders' personal life and concerns are rather engaging for the leaders.

The absence of a leader and the difficulty of finding one that very well fits the context of the organization were raised as a concern specifically by Participant F,

“There's a crisis when there's leadership gaps or when there's positions that need to be filled in...But then there's nobody to be hired, nobody available, nobody qualified...the leadership succession matters, or issues...there was really a difficulty in terms of putting people who are very much qualified and have the expertise and experience...the difficulty of qualified candidates for key leadership positions.”

Participant H observed likewise, *“The difficulty of qualified candidates for key leadership positions...and I could really attest for now, we have the difficulty of who will be the next in line, right after I vacate the place.”*

Another concern extracted from the participants is the leadership transition that requires them to adjust and adapt to the leadership style that appeared new to them. New leaders bring with them their cherished rules and traditions, often in conflict with the organizational culture of the school destination thus creating misunderstanding, disagreement and eventual friction between the new leadership and the people who have long

been part of the school. Participant G described this experience, *“Pag may bagong presidente, bagong rules and regulation. So when you started this kind of organization or development from the previous leadership, then here comes, mawala yun.”* [If there is a new president coming, there will be new rules and regulations. So what you started this organization and development initiated by the previous leadership, once new leadership comes, there will be new rules and regulation and former institutions will be overruled.]

Such leadership transition challenge can further result to disruptions and staff turn-overs, as Participants D, *“There are some what you call in-house disruptions that happen when you have transitions.”* Participant J implied that *“In terms of leadership...you really cannot avoid staff turnover.”*

On another perspective during the leadership transition also of the incoming leader as he adjusts to his new appointment. Participant C described this scenario, *“In terms of leadership position...adjust yourself and know the culture of the school and at the same time not just the culture but even the environment..”*

From leadership appointments to leadership transitions, crises were experienced by theological education leaders signifying a challenging start in their leadership journey.

As groups experience adjustment, conflicts inevitably come aplenty. Theological education leader participants described this to take the shape of conflict between them and the members of the school community, and even between and among them, the leaders of the same institution. Participants J confided, *“Leadership crisis where sometimes...there are conflicts among leaders.”* Participant K confided that, *“But of course*

there are conflicts, there are conflicts, for example, relationships, administrators, staff to staff, staff-students.”

The participants described this as a failure in leadership as they experienced conflicts with the very people, members of the school organization they intend to serve, to lead. Participant K elaborated–

“It was a crisis of character...it was a leadership crisis. In my estimation it was leadership failure. He devalued the people that the very people that he said he wanted to listen to and get an input from that was really really difficult.”

This coincides with the quotation of Howard Hendrix, stating, “*The greatest crisis in the world today is a crisis of leadership, and the greatest crisis of leadership is a crisis of character*” (Toh, 2024).

In addition, the crisis of leadership is also described to be a personal and moral crisis. Theological education leaders have encountered personal adversity challenges wherein they have undergone critical situations. Participant F revealed,

“I was going through some personal, some personal problem, another. May personal din na crisis, na, so, medyo mahirap....Just for understanding, I had a miscarriage. So yun, nagkasabay yung miscarriage ko tsaka pandemic. And then, nabuntis ako ulit, pandemic pa rin. So yun, parang ang hirap.” [I was going through some personal problem, a personal crisis. Just for/understanding, I had a miscarriage and it happened coincidentally during the pandemic, and after, I got pregnant again while still in the pandemic. It was so difficult.]

On the same line, Participant I, also shared his fatal accident which is a crisis experience of personal adversity,

“Of course, I had the accident right? I had, my wife and I had a vehicle accident on my just a year and a half into my term here at Febias which is totally unexpected, I could have died so that was a physical crisis that I really was a dark value that you face.”

In such an institution, personal crisis of the leaders may cause some domino effects leading to leadership crisis, especially should a life-and-death threat be present, with that personal adversity experience, actions and transitions must also be made, and of course next-in-line theological education leaders will bear the burden, this as true as Participant B have experienced,

“Crisis because we are we are just adjusting to the new leader and then that accident happened that created another, another load, another challenge another difficulties...The new president had encountered a fatal accident that almost took his life, and for that we as the deans of the school have to step up and take over the leadership for several months.”

Though being leaders especially in a God-centered institution, theological education leaders also are not shielded from personal hardships especially life and health concerns. Much is the same on the moral issues, some also encounter such moral crises. A case in point is Participant J's personal experience. He shared thus; *“There's a crisis on violation of moral standards. There was a point in the time of our seminary...something*

like relationship (not yet a) scandal ...but when that thing exploded, so like because they are in leadership positions.”

Issues and challenges of personal concern such as meeting life-and-death situations or getting involved in an issue that counters the Scripture principles they are supposed to embody, compromise effective leadership.

As quoted also from John Maxwell, he further underscores, “*everything rises and falls on leadership*”. Theological education leaders with the task of leading and training future leaders of the church experiencing leadership crisis by some means implies a concern. Theological education is tasked to fulfill the responsibility to the church through strategic leadership building where they have to train and equip the needed future leaders of the church, yet studies show that theological education is not training leaders effectively (Toh, 2024), thus also contributing to the leadership crisis as they do not only lead the church, but some are also called to lead the theological education institutions itself.

The leadership crisis can be a pressing concern as seen in the leaders of many organizations who seemingly lack leadership capabilities, while there are some with character issues and questionable integrity where it negatively impacts their organizations, boiling down to churches having leadership issues (Wibowo & Kurniawan, 2023). This signals the alarm to theological education leaders as they are supposed to produce effective leaders for the church. Much more, a more serious problem arises in that people are now dismissive of having effective leadership models and systems particularly biblical-based leadership (Wibowo & Kurniawan, 2023).

Even in the Christian community circle, a study conducted by Harvard Business Review in 2013 found out that Christian leaders from churches and Christian organizations are “statistically” incompetent in management roles and functions, of which only 8% are equipped in efficient planning and execution skills, 16% are equipped either in planning or execution and 63% were identified as average or poor performing (Wibowo & Kurniawan, 2023). In that, despite being “Christians” who believe and depend on God, still are problematic as they implement strategic management, either in church or other ministry opportunities, whereas when crisis situations arise, things may be out of control (Wibowo & Kurniawan, 2023).

Faculty and Staff Issues. Theological education institutions, just like other schools, operate with the necessary manpower, whether academic, faculty members, or non-academic staff. Theological schools, as mentioned earlier, are dependent on support from other people, considering the financial crisis brings about a crisis on lack of manpower, having personnel function with different roles doing multitasking as experienced by some participants including Participant G, *“And then also crisis...manpower. So yung isa sa mga crisis kasi yung mga staff dito multitask talaga.”* [And then also the crisis...manpower, It is one of the crises because the staff here really multitasks.]

Multitasking arising from staff shortage is burdensome since the same personnel have to teach and do some administrative tasks. Administrative tasks however prescribe the performance of more responsibilities than one. Moreover, a number of staff both in

the teaching and office sections are nearing retirement or have retired and their replacements have yet to ascertain efficiency and harmony of the school community. Participant J argued,

“I also worked with a number of staff, a number of administrators who are also like na nasa retirement age na, and it's so hard to work with them. We have to adjust like there is nothing to do. We have the concept of respect.” [I also worked with a number of staff, a number of administrators who are also like in the retirement age, and it's so hard to work with them. We have to adjust like there is nothing to do. We have the concept of respect.]

Issues on lack of manpower is considered a crisis as it challenges performance of duties and responsibilities. Cunningham (2022) discussed that there were times that theological schools had volunteer missionary teachers which is helpful to lessen compensation cost, but now, due to increasing hired faculty and staff there is significant increase in compensation costs of which as mentioned by the participants were faced by assigning multiple roles to faculty and staff which then adds to the burden having manpower shortage.

Theological education leaders are, by face value, expected to reflect a good testimony especially for the faculty members. Thus comes the question of faculty integrity and expected demeanor. *“Your faculty is being questioned by another outside organization. A major crisis, a disruption would be when an organization questions your faculty,”* Participant D boldly stated. Another faculty and staff issue situated Participant K: *“I had*

issues of irresponsible faculty that needed correction or discipline or something along those lines.”

These issues are rendered challenging as some have elevated into legal disputes and moral concerns. This was Participant I’s experience:

“So that itself was a challenge uh the problem is with administrators like us when this is brought to DOLE or NLRC you know then you will have to you just know what face the consequences of being put to the labor commission.”

Integrity is a crucial place, especially in an institution where theology, God, holiness and righteousness are given much emphasis, not just for students but much more to the faculty and staff who play key roles in the development of future leaders.

The study of Magezi and Madimutsa (2023) revealed that theological educators recognize their significance in the character development of their students through their engagement through the academic delivery and co-curricular pursuits within the college. Theological educators or the faculty and even the staff of the institution serving as mentors and facilitators influences students as they study prominent and revered moral figures from the Bible and the society wherein their character may be reflected in their students (Magezi & Madimutsa, 2023). Further, theological educators are seen as important role models and catalysts for character development of the students, placing emphasis on their dynamics and interaction (Magezi & Madimutsa, 2023).

Thus, faculty and staff issues are considered crises as they compromise being models of the expected character disposition for spiritual leaders-in-training.

Student Challenges. Theological educational institutions just like other schools of course cater to their most important stakeholders—the students. Just as students are the center of the academic community, crises can also spring up concerning students.

Theological educational institutions if not all, most are private institutions with no government subsidies and as mentioned earlier are dependent on others’ support. Since the tuition and fees are really expensive and most students come from poor families. This then is also an immediate concern of theological education leaders, quoting from Participant E: *“Dito part of the crisis dito yung mga basic needs ng mga estudyante na naka enroll dito.”* [Here, part of the crisis is to provide the basic needs of the students enrolled here.]

Participant H confirmed this,

“Majority of students need other financial obligations and this is my concern...we need also to ask more scholarship donors...scholarship subsidies. Normally, most come from poor families, they couldn't really support the tuition and fees, which is very very expensive at this date.”

This is further affirmed by Cunningham (2022) that student fees are a constant challenge to the financial concerns of theological schools. One uniqueness of some theological institutions especially of the seminary types is their in-house training where students live in the campus dormitory where there is strict discipline, character training and spiritual formation. Tending to student welfare has also become a growing critical concern since most of the students attended schools on scholarship. Other needs to stay in the

campus have to be met; the students' and school's financial struggle to support the students is real. Inability to address this leads to enrollment decline.

Participant E further expressed, *"In the limited resources that we have nagkakaroon din ng scarcity, Sa ano ba yung pwedeng itulong natin sa kanila, hindi naman pwedeng pabayaang kasi andito na inside the campus ang mga estudyante."* [In the limited resources that we have, there is still scarcity. So how can we help them, we cannot just disregard them because the students are living inside the campus.]

Participant H also affirmed, *"Addressing student needs. Lots of needs, not only for the tuition and fees, but when the student gets sick, and hospitalized... My problem is to be confined in a hospital and where to get financial support..."*

Students being students do sometimes express their frustrations and complaints to faculty members or other school officials, this being identified as a crisis. Further explaining, students expressing their grievances but are not satisfied with the results would work their way up the ladder complaining to someone higher in the institution causing a crisis, just as experienced by Participant K.

"I would say that there's been a crisis where a student has been unhappy and they have made complaints to a person to myself and the persons higher in the organizations they have grievances of certain kinds. Sometimes they go directly to the person that they have difficulty with, sometimes that's been me there are times where you know they are not satisfied with you know how I would resolve something they would go up the ladder as we would say to someone higher in the organization."

Another student challenge crises in student conduct can also sprout. Theological institutions place value on character and spiritual formation, so when faced with student's misconduct is considered a concern, as shared by Participant E, *"Every week may crisis dito, attitude ng mga bata dito sa seminaryo...Character..."* [Every week, there is a crisis here on the attitude of the students here in the seminary, their character.] As shared also be Participant H, *"As a student, their study habits, their dormitory life, their spiritual formation thing, so things like that..and also, student misconduct."*

Aside from the fact that the students are in-housed within the campus, character issues are emergent causing discipline problems worse as experienced by Participant G, who went to a point needing to result in a police blotter report, *"Crisis of disciplining the students kasi from Monday to Friday kasama ka nila. So maraming mga character issues. Sometimes yung iba mapablotter sa police station."* [Crisis of disciplining the students because from Monday to Friday, they are with us. There are a lot of character issues. Sometimes, we even need to have them reported through blotter in the police station.]

More than the image and testimony of the institution, the conduct of the students being trained to be future spiritual leaders of the church are of greater concern.

Magezi and Madimutsa (2023) confirmed that theology education has an important impact in character building, however there are still students who have undergone theological education yet displayed less to least character development (Magezi & Madimutsa, 2023). Chrispal (2022) talks about the gap between the training of students with a sense of mission or ministry for the church which was their initial reason why students

enter theological schools yet to settle down with lack of zeal which then boils down to lack of spiritual and character formation.

Crisis on student's character development much more on spiritual formation brings concern to theological education leaders. Toh (2024) discussed that spiritual formation in theological education is crucial in the training of students as this is directly influential to their performance in the ministry. Further, spiritual disciplines are ways by which Christians, much more theology students, are drawn to be more like Christ through the power of the Holy Spirit, enabling them to see how they can be developed into a loving, productive community of believers who strive to grow close to God's heart. Thus, training theological education students must focus on developing the spiritual disciplines as a lifestyle which include their prayer life, devotion to God's word through reading and meditation, fasting, Christian church service, further cultivating spiritual practices as they are being transformed by the Holy Spirit, as they are being molded to be the spiritual leaders of their church (Toh, 2024).

However, as much as theological education leaders want to be faithful to their mission in leading their training institution to produce godly spiritual leaders for the church, there are still challenging students that sometimes test their patience and also their system. Not to mention, theological educational institutions have the connotation of being reformatory schools and so some problematic students are being brought to the schools to be reformed, which can possibly contribute to the student conduct and spiritual formation concerns of theological education leaders.

Theological educational institutions just like any other schools place importance on students' academic performance. Participants H emphasized that there are lots of concerns regarding academic performance, *"There are lots of concerns, academic performance...their study habits sometimes, academic honesty, cheating, plagiarism"*

Participant E shared the same concern, *"Mayroon din about sa kanilang academic performance. Mabait pero hindi naman makausap-usap sa klase, crisis din yun."* [There is also a concern on academic performance, they may be kind but they do not participate or talk much in class, that is also a crisis.]

It was also considered the difficulty of having competent students, as was mentioned earlier, students entering theological schools such as Bible Schools and Seminaries have this certain "calling" from the Lord to serve Him full-time, so to impose certain entrance requirements has been a challenge. Also, while placing premium on the students' commitment, passion, their desire to serve the Lord, and much more their gifting, however their intellectual capacity remains a concern. Considering the different make-up of the students, Participant G shared his dilemma,

"But many times, we find it difficult to have good materials, because it's a calling. And you cannot do away their commitment; you cannot do away their passion and their desire. You cannot only benchmark on the intellectual ability of the first-hour capacity. But we really need the commitment. And their gifting/gift. But, of course, it's challenging to maintain this, because, first of all, the verbal capacity. For example, particularly in the spelling, of course. And then, other things, not that would like to enhance skills and competencies."

Being trained for the work of the Lord, students are expected to manifest excellent and honest academic performance as doing their studies for the Lord. Training for church ministry calls for students who are not just smart individuals who start strong but more importantly, individuals who have deep commitment, passion, and natural talent, yet it is inevitable that such individuals also have practical weaknesses which challenges them to perform at their best, whereas intense training and skills development is a must. And so, this adds to the student-related challenges faced by theological education leaders on top of their concerns of student misconduct both in academics and in character.

Investigating through this study, the researcher found out the different crises the theological leaders experienced which were grouped into the following themes: financial crisis, the pandemic crisis, leadership crisis, faculty and staff issues, and student challenges.

Financial crises centered on availability and generation of funds, theological education institutions basically are private non-stock and literally non-profit institutions where finances and resources are basically dependent on support from donors whether foreign or local stakeholders. While some mainstream educational institutions are either government supported, government subsidized or income-generating through payment of fees, theological schools basically are dependent on God by faith and dependent on people, partners or churches who love God and are used by God to donate for the cause of the said theology schools. The challenge then for theological education leaders financially is two-fold, to ensure business operations and to intensify fundraising efforts through expanding the donor base and maintaining good relations with partners.

The pandemic challenge, tagged as the greatest crisis of today's time both in literature and as emphasized by the participants indeed had a great impact worldwide of which theological education institutions have also felt its wrath with multiple hits on academically, financially not-to-mention on health and life, something beyond everyone and anyone's control.

Even leaders themselves are not exempt from the leadership crisis, just as in the case of theological education leaders. With a minor section apart from mainstream education sector where in such are a few academically and experience-wise qualified individuals, concerns lie on to whom among the next generation shall the torch be passed to lead theological education institutions. While leadership succession is a crisis, leadership transition is still a crisis and multiple leadership concerns on administration and management of resources and people are also crises, and to add, there also exist crises on leadership morality and character. Even Superman has his own kryptonite, theological education leaders also have their own personal adversity crisis which like kryptonite hits them to the core affecting their life and function. Personal adversity crises exist because even theological leaders, despite leading an institution which studies and focuses on God, are still human beings who are not excused from life's problems and difficulties.

Theological schools being educational institutions also face crises in personnel and students. Faculty expectations apart from the academic credentials and expertise also involve impressive integrity and excellent behavior as model people in a theological

school which focus on God and His righteous living, thus having faculty and staff that deviates from the expected godly and humble living seem to cause concerns and problems in such context is indeed considered a crisis.

At the heart of an educational institution are the students themselves, it is the mission of any educational institution to train, mold and equip their students toward productivity and service of their respective fields. Yet, despite being the heart, students are also either subject or cause of crisis. Theological education institutions train students not just academically but more so, in character and spiritual formation, where it is vital to house students within the campus for focus for the latter. Hence, crises then arise in different packages, crisis in terms of students' basic and health needs since they live inside the campus for the years of their training aside from crises on scholarship funding as most of the students are needy students especially with most of students coming from middle to low income households and coming from far provinces which then gives the burden to theological education leaders, this apart from the existing financial and business operation concerns they carry. Furthermore, at the heart of the students' training is the training of the heart, especially for theology or most commonly known as Bible School or seminary students, of which much crisis is on their conduct and character.

Crises relating to students' complaints, conduct, and character really are of concern as students are being molded to become future pastors and church workers who are expected to be godly and Christ-like. Yet, should there arise such instances of rebellion and misconduct, these crises place a big burden on theological leaders on how they train their towards the path of righteousness and godly living as they will soon become leaders

of their respective churches where they are looked up and should be models of holiness, righteousness, godly living and the pursuit of all Christians, Christlikeness, thus crisis of the heart indeed.

Furthermore, these future pastors and church workers are being trained in theological schools to be adept in biblical and theological studies, church management and functions, spiritual discipline and on preaching God's Word and the gospel, very much in line with the training and molding of the heart, but crisis also arise when students perform poorly in their academics. While the entrance qualifications do not rely on intellectual capacity and academic achievements but solely on God's call for full-time ministry and church service, concerns on academic performance arise with some due to poor educational background, lack of necessary knowledge and skills and intellectual and mental capacity and comprehension, and with some just because of poor study habits. Whereas, theological education centers on the precise and accurate biblical interpretation and theological stance, poor academic performance can result in deviation of what should be accepted as absolute truth in the Evangelical Christian Church doctrine and traditions, which can really be considered as danger to the said community beliefs and standards.

Crisis that the Theological Education Leaders Consider as the Most Difficult?

This research question discusses about what type of crisis the theological education leaders considers as the most difficult.

Crisis Difficulty and Frequency. There are crises heavier than the other, and worst, the heaviest. Just like a captain needing to face a signal number five storm with

larger and more dangerous threats, theological education leaders are also faced with extreme difficulty and threats, depending on the degree of impact and duration of the crisis. Some leaders have confided the severity and extent to which they experienced the crises. The table below shows how the crises are perceived as most difficulty by theological education leaders.

Table 3

Crises Perceived as Most Difficult by Theological Education Leaders

Themes	Subthemes	Significant Statements
Most difficult crisis	Leadership crisis	• Leadership is nine out of 10
		• Leadership succession is rank one
	Pandemic crisis	• Ranked 1 is the pandemic
		• 10, as most difficult, pandemic
	Financial crisis	• Top ten most difficult, finances
		• Most difficult, financial

Participants have identified which crisis is the most difficult among the rest, of which three stood out: Leadership, Pandemic and Financial Crises. Leadership crisis, especially concerning the personal concerns and issues of leaders, are the most difficult, and leadership succession comes second. Participant F conveyed her experience sharing that, “*So, pinakamahirap, siguro I would say yung pinakamahirap sa akin, when, ano,*

yung personal siguro, kasi it was something that I can't do anything about.” [So, the most difficult, I would say is the personal maybe, as it was something that I can’t do anything about.] Participant I attesting to this insight as he also stated,

“The personal will be the most difficult especially when the accident that we encounter definitely was number one...I will stop operating...functioning as president if that led to my demise or my death...I would say, personal crisis such as that is really the most difficult because that’s physical and eventually all the others were viewed in the light of a fatal accident, the rest is like smaller challenges.”

The out-of-control pandemic crisis which concerns global health and which had threatened educational institutions including theological schools and its operations was also considered most difficult. And the last crisis which was considered most difficult was the usual financial crisis thus always challenges theological schools to live by faith.

As to the frequency of crisis hits to theological institutions, major crises come in unanticipated occurrences in unknown times and unknown duration. There are also occasional major crises which can also be enduring challenges that can hit and impact institutions. Lastly, there are also minor crises which are usually part of day-to-day operation, coming in in regular occurrences. Just like there are usual rain showers, expected thunderstorms and once in a while typhoons and worst unexpected hurricanes being experienced by theological education leaders.

Theological education institutions just like mainstream educational institutions are not exempt from experiencing crises coming abruptly not just as external disruptions but also as internal breakdowns in essential operational structures. Crises such as financial

stability, personnel issues, student misconduct, leadership struggles and unforeseen events such as the COVID-19 pandemic disrupt the educational mission and institutional integrity, yet within the theological education perspective there exists a uniqueness within their experiences. Crises can also be defined as both spiritual and moral expectations and structural challenges on people, resources and systems. Further, the overarching insight is that the crisis in their context is multidimensional—threatening not just finances or enrollment, but the very mission of faith-driven education. However, theological leaders are positive that behind the crises are opportunities to grow and mature, to be more grounded in faith and trust in God and much more to find ways to be productive both in outcomes and in lessons.

As captains of their theological education institutions, where their ships are braving different kinds of storms, it is noteworthy on how they study such storms and how like Noah with his wooden ark was able to survive such feat, they too with God's help were able to successfully go through such storms—crises and wait for God's promise of rainbow.

For every storm or iceberg that hurdles the journey of the ship, what will the captain's immediate response be? As captains of their respective schools, how did theological education leaders face such stormy and iceberg-like hurdles and be able to continue on in their leadership journey?

How Theological Education Leaders Respond to and Recover from Their Crises Experiences

This study revealed that theological education leaders have rooted their crisis response and recovery in their faith in God. Their application of Spiritual Leadership as their initial response to crisis found them praying, seeking God's will, trusting Him and depending on Him. Moving from the spiritual to the practical realm, theological education leaders when facing crisis are geared on crisis planning through organizational response where focus is on consultation, research and benchmarking, guided by their institutional distinctives and action is channeled through communication and collaboration. Further moving towards crisis transition management seen through innovation and recovery, where adaptation to technology is key, technological foresight is an advantage; and financial innovation is considered. Theological education leaders place a premium on collaboration and partnership through their stakeholders' involvement in order to actualize their initiatives with the help of their community of supporters, donors and sponsors, board of trustees, partner churches, alumni support and partnership with parents.

Table 4 outlines the crisis response and recovery experience and strategies extracted from the data gathered among theological education leaders.

Table 4*Theological Education Leaders' Crisis Response and Recovery Experiences*

Themes	Subthemes	Significant Statements
Spiritual Leadership	Prayer	• turn it over sa prayer thinking about God thinking about what what he can do • prayer so not only in terms bringing everything to God and trusting everything to him all the situation,
	Seeking God's wisdom	• immediate guidance from my Father in heaven • Asking for wisdom that I can think through everything with God's wisdom
	Trust and Dependence on God	• Trust in the Lord believing that God wouldn't put you there or allow anything to happen that one cannot handle, only by God's strength, provision and grace • As a spiritual leader, dependence on the Lord, because God is in-charge, consult God first for guidance
Organizational Response	Emergency consultative strategies	• you asked help from people, collective wisdom • realized the value of consultation so when a crisis happens or a something happens the first thing that I will do is to meet with the department heads because I don't want to carry it alone, they're also involved in decision making, shared leadership is very critical

Themes	Subthemes	Significant Statements
	Research and Benchmarking	• look for best practices on how to resolve, seek help and advice from people • with the help of readings, benchmarking to other experiences of people, reading books, and of course, strategies and methodologies on how to cope and how to also to manage crisis
	Purpose-driven guide	• Guided by the goal and purpose for the school • First concern is the organization's mission and values, being lived out and realized
	Communication	• Information being cascaded and disseminated to the faculty, staff and students, prayer is also involved • Communication is very, very important, making sure everyone is on the same boat, and rowing their part
	Collaboration	• Collaboration and participation of all faculty, staff and students as well as members of the board and administration • Collaborative through having a meeting with the heads and discussing ways on how to deal with each department's challenges to be able to arrive at solutions, and then execute. Also, meeting with teachers and arriving at a consensus so

Themes	Subthemes	Significant Statements
		everyone is on the same page on what to do
	Taking Action; Addressing Concerns	• to address the concerns immediately • Address the issues, look at the circumstances what may likely happen if we make these decisions and choices
Innovation and Recovery	Adaptation to Technology	• Research, on digital platforms and applications, asked resource persons who are knowledgeable in that area and asked to be tutored in some of those applications, researching on google, YouTube on how to do things • Shifted on online learning mode from face-to-face
	Technology foresight	• in 2015 we already decided to consider online learning, The reason we thought of that was because we could already see how technology is invading • During the season of COVID, the overwhelming majority of our students are online students, and so in many in many cases very little change for students' WHILE Residential campus was just totally the opposite, scrambling to build online courses, for residential students that was a really, really difficult season. Well, Indiana Wesleyan was one of the pioneers in online education, I would say late 90s, early to yeah, late 19 nineties.

Themes	Subthemes	Significant Statements
	Financial Innovation	• Learning on the financial side, it is better to have emergency fund • I am thinking of having an emergency fund
Partnerships Collaboration	Community of supporters	• We have a community of supporters and prayer partners • We have ministry partners who are constant, international and local, during the pandemic we have consortium of schools meeting online, sharing of best practices helped, group meetings were established to help each other
	International and Local Donors and Sponsors	• We have donors and sponsors from the US, there were donors and sponsors, our international missions director or global missions director • by the grace of God, He sent people to help us out with the finances so we can buy computers that were needed, equipment that were needed, and also pay for the salaries and benefits of the faculty and staff
	Board of Trustees Financial and Institutional Support	• I always talk first to the chairman of the board, then bring it also to the executive committee of the board then discuss that also with the rest of the board, and we come up with a solution once we deliberate; all of them just in the area of prayer, contributing the area of finances, they are also raising funds for the school.

Themes	Subthemes	Significant Statements
		the board of trustees; is very very supportive to the vision...
	Partnership with Churches for Finance, Training and Ministry Support	- Our stakeholders support financially, even local churches provide, so we strengthen our relationship with the local churches - Our students coming from rural areas are being adopted by the presbyterian churches in their whole stay, taking care of them at their finances particularly their tuition and fees, and allowances and at the same time the students, will work together with them in the ministry every week-end
	Alumni support	- We join conventions to strengthen our relationships with the pastors of the local churches of whom majority were our alumni; we create a group chat with them for updates - The alumni group, some full-time ministers, also saves money to support the needs of the school
	Partnership with Parents	- It is crucial to inform and communicate with the parents, so we conduct orientation to establish relationship; parents also have contribution and responsibility in their child's study - There's that activity sa school, we call that "Character Award Program, where in that sense the parents had cooperated with us

Colliding With Crisis: Responding Through Spiritual Leadership. Crisis response begins with spiritual dependence and a return to foundational practices. Recognizing God being all-powerful and all-knowing, it is but natural for a founded theological education leader to first and foremost pray to God to ask for help and guidance when a crisis emerges. Participant B, being a pastor, recognizes God's work, as he said, *"I just turn it over (to) prayer as a pastor... I've learned to face a crisis, always thinking about God, thinking about what he can do."*

Participants E also affirmed of his immediate response upon realizing the crisis hit, conveying,

"I need to ask God's help, prayer, of course, and then tapping other people of the capacity to really help. It's really a burden in some sense, but it's a positive sense. Because you know, God has given us also the gifts to overcome and to solve and to solve all these challenges."

Theological education leaders, being pastors and spiritual leaders adept in the study and experience in who God is and what God can do even the impossible, pray to God and think of what God can do, and ask for guidance, discernment, and help on how to deal with crises. With the belief that God also has given gifts and skills to people much more His children, theological education leaders, also were given the capabilities to solve the challenges set before them. Spiritual as it may seem for others, but theological education leaders, they believe that before anything and anyone else, they have God and they have the confidence to call to God bringing every situation to Him and trusting Him much more through crisis situations, as Participant C have expressed,

“Number one, prayers. You might call me that I'm too spiritual...it's only the Lord we really have, He is not my last resort, He is really number one. So the prayer, so not only in terms bringing everything to God and trusting everything to him all the situation.”

Much more, theological education leaders also call for spiritual support of the community for prayer and reflection. Aside from collectively asking for God's guidance, it is also a source of comfort for theological education leaders knowing that there are people concerned that support them in and through prayers. For Christians, much more, leaders, attested by Participant B, prayer and trust in God are important, *“Of course, given na yon as a Christian school we are praying and we are trusting the Lord for that.”*

Theological education leaders, also cognizant of the difference of God's wisdom and human wisdom, ask and seek wisdom from the Lord whenever crisis appears. Founded in the Scriptures, theological education leaders seek wisdom from the Bible, God's written Word as their guide as Participant A mentioned,

“Siguro yung pinanghawakan ko yung sa Proverbs 3: 5-6 ba yun? Trust in the Lord with all your heart diba lean not with your own understanding, in all your ways acknowledge him so yun yung parang pinanghawakan ko yung time na yon...faith based.” [Maybe I am holding on to Proverbs 3:5-6, Trust in the Lord with all your heart and lean not on your own understanding, in all your ways acknowledge him, so I hold onto that during that time, faith-based.]

Leaning not on their own understanding but acknowledging God in all their ways. Reflecting on the Scriptures, analyzing what the Bible says relating to whatever crisis situation encountered and discerning as to what God wants them to do and where God wants them to go, Participant C recognizes, *“It’s more on reflection of what the Scripture is telling... I have the Scripture, what the Scripture see about the situation, so that’s the foundation.”*

Theological education leaders recognize that it is through God’s grace and wisdom that they were able to go through and recover from the crisis as Participant C further attested, *“The school recovered by God’s grace, and by God’s wisdom, because if I’m the only one, I don’t know what will really happen. It’s only by God’s ways...because again, it’s by God’s grace, the Lord provided, that’s for me”*

Crisis comes unexpectedly, beyond control where no one is ever prepared in facing such. Theological education leaders recognize God’s power, strength and wisdom that He will not place anyone in such a situation or allow anything to happen without purpose and way out, therefore enabling them to trust God. Participant F boldly stated his faith in God, saying,

“There are beyond our control you can’t really prepare for it. So learning yun trust lang talaga sa Panginoon and to always ano na God wouldn’t put you there or allow anything to happen kung hindi siya naniniwalang kakayanin natin by sa strength din Niya and sa provision and grace Niya.” [There are beyond our con-

trol you can't really prepare for it. So learning to really trust in the Lord and to always trust in God would not put you there or allow anything to happen that He knows that we can handle those but His strength, provision and His grace.]

Being spiritual leaders, primarily dependent on God, keeping in mind that God is in-charge gives them assurance that the Lord will guide them, so theological education leaders settle their hearts, draw near to Him, consult Him and allow God to work as they grow in their faith with Him. Crisis response for theological education leaders then, is more of drawing closer to the Lord, trusting God, placing their faith on Him that such a crisis encounter has a purpose in their life, leadership much more, their institutions. Participant I shared what is needed of a spiritual leader, saying, *“Syempre yung ano kailangan sa a spiritual leader, yung ano primarily ng uh dependence sa Lord yon. Kasi if God in-charge and if you settle that in your heart, you will consult Him first and guide you.”* [Of course, what is needed as a spiritual leader is to be primarily dependent on the Lord. Believing that if God is in charge, and if you settle that in your heart, you will consult Him first and guide you.]. Participant A further addressed also recognizing God's grace sharing,

“By God's grace pa rin talaga ang lahat na-amaze ka how the Lord siguro nga dahil ito ay paaralan Niya. Oo, paaralan ng Panginoon to eh...ikaw mismo sa sarili mo mag-iincrease yung faith mo, yung faith mo sa Lord, yung tiwala mo, tapos yung patience mo sa mga nangyari sa paligid...natuto din ako talagang isur-render lahat sa Panginoon. Diba kahit Kristiyano ka na may mga revelations pa din na kapag dumating yung ganyang crisis doon ka pa rin ulit parang diba mag-

go-grow.” [Really, it is by God’s grace, still faith-based, by God’s grace, though, you will be amazed on how the Lord works because this is His school. That you yourself will increase in your faith in the Lord, your trust and your patience even with what is happening around, you learn to surrender everything to the Lord. Even though you are a Christian, there are still revelations, that when crisis comes, through that you can still grow.]

Theological education leaders, human as they are, also experience anxieties and frustrations, yet hope comes through faith in Jesus Christ. With the thought that it is God who founded and sustains their institutions, God is with them amidst crisis, helping them, sometimes even testing them, and that all they have to do is to be still and be calm, as God, time and time again proves through his way and his works, that He is not in the distance and He is with His people. Participant E has learned that,

“Natutunan ko at na ano nai-encounter ko totoo pala yung Psalm chapter 23, you are walking in the shadows in the valleys of death and fear no evil because you are with me. Talagang hindi kami pinabayaan ng Diyos. I don't know if you can formulate your theology, pwede mong ilagay, God is really there to His people in times of crisis, He is not in the distance but He is in the midst of His people.” [I have learned and encountered the reality of Psalm chapter 23, that you are walking in the shadows in the valley of death and fear no evil because you are with me. Indeed, God did not abandon us. I don’t know if you can formulate your theology, but you can include that God is really there to His people in times of crisis, He is not in the distance but He is in the midst of His people.]

Success for theological education leaders is to look at Christ of the cross, that whether circumstances go in the way they want them to or goes the other way around, success is defined on how theological education leaders have been faithful to God's purpose and call for their life and leadership. Participant K recognizes that success is equated to faithfulness as he firmly declared,

"I believe that the Christ on the cross defines success and so success in my mind as I look at the cross, no, as I look to Christ at the cross. it means a faithfulness, faithfulness who are and so that's a beautiful way of measuring success, I want to be faithful to who God has made me to be, in my sense of personal identity...And so I think that we don't always know how our choices, decisions and dispositions affect other people but I think that we have to model the Christ-like life to others in the midst of crisis so in that sense, that's how I want to define success and then to leave into God's hands, you know when the circumstances out there don't go the way I want them to, or even the way He wants them to. I want Him to be able to look at me and say, you know, has he been faithful to Me through these crises? That's what matters the most, cause the world around us can fall apart, but if we build, if we live faithful, I believe, we have God's favor."

Furthermore, it will always be the main motivation for theological education leaders to always give back the glory to the Lord, serve Him and love Him. All the more be living examples to students of faithfulness and service to the Lord despite and amidst crisis.

Christian leadership for Hardy (2007) centers on following Jesus Christ, not just studying His words but much more obeying them, constantly asking guidance from Him. Hardy (2007) goes on to describe Jesus' leadership, comparing it to that of a shepherd, as He instructed His disciples to serve in humility, willingly caring for God's flock as overseers as God called them to be, thus becoming servant leaders.

Quoting from Folarin and Adelakun (2016), they have declared, *“Education in God's word and solicitation for God's help in prayer cannot be divorced from any Christian solution to the crisis.”*

Crisis Planning: Organizational Response. Institutions respond through structured planning and delegation during a crisis. Theological education leaders move towards crisis response through planning. As a kickstarter, in facing a crisis, they need to ask help from people as collective wisdom opens more ideas on how to deal with crisis much more when consulting with experts and those with experience, much more as channels of mutual support. Participant D realized the value of consultation, he shared,

“During my leadership because I realized the value of consultation so when a crisis happens or a something happens the first thing that I will do is to meet with the department heads because I don't want to carry it alone, on the other hand because they're also involved in what you call decision making they're quite aware so the burden has been not just being carried by me shared, in a sense when crisis is happening shared leadership is very critical.”

Thus, Participant K confirming the need for mutual support, he stated,

“And then typically in a crisis you have other people that are negatively affected in the same way that I am and so we need mutual support with one another and for one another and depending on the kind of crisis on how do we address that crisis with our leadership”

Forming a crisis committee to address the crisis is the first emergency strategy as Participant G has experienced, he shared, “*Number one, pag may crisis, we have an operation committee, composed of the president, the academic dean and the office of the student affairs.*” [Number one, if a crisis comes, we have an operation committee, composed of the president, the academic dean and the office of the student affairs.]. This particularly aligns with the experience of Participant I as he shared,

“From people kaya collective wisdom na din e...in our case ganun ang ginawa ko, nagtanong tanong ako sa tamang tao...and then collective wisdom dahil ang board really played a major part, the board formed the committee para sa crisis committee sa during pandemic para iaddress yung shift to fully online programs lahat.” [From people, so it is already collective wisdom...in our case, that is what we do in our case, we ask the right people...so collective wisdom, also the board really played a major part, the board formed the committee, for the crisis committee during the pandemic to address the shift everything to fully online programs.]

Another emergency strategy is to meet with the management team for consultation, for situational analysis and diagnosis of the problem, taking guidance through recommendations for designing solutions and addressing the problem. Much as seeking advice, counsel and help are essential in crisis response, and so as collective wisdom,

shared burden, shared leadership, shared accountability, encouragement, and motivation.

Participant C specified the need to share to key people, he said,

“I see to it that the members of the administration know it. And again, we will be designing something, to address, to address the problem, because if I will be the only one managing, and I cannot so that’s the reason why. The members of the administration, not just are being tasked but they’re really encouraged to look in, look into the problem with me as president and as a leader.”

Participant H, recognizing that there can also be contribution from others, he mentioned that,

“Of course, and with the help also of my able faculty, lots of experience here, some of them are my professors before. They are retired and rehired faculty, who have the wisdom and guidance, where I seek immediate counsel and advice. That’s really the truly motivated and guided me in terms of my decision to stay put in this task.”

In crisis response, it is also important to study the situation and the possible solutions to address the concern, thus proper research and benchmarking of best practices thus contributes a lot. Theological education leaders also are proponents of lifelong learning of research and readings. They do not employ the supremacy attitude but rather are in constant search and study of best practices where they can employ in their institutions much more during crisis situations. Welch (2015) emphasized on the leaders continually updating themselves especially on further education, as it is essential for a competent leader to be up-to-date on current news, trends and developments.

One critical guide to crisis response is going back to the core purpose and original design of the institution. Theological education leaders place the organization's mission and values as their guide towards their decisions and actions much more during crisis situations. Theological education leaders must be in constant check if they are still true and faithful to their goal, purpose and values, that should they be deviating from such, a crisis might then be needed in order to redirect them towards the original route of the institution's vision and mission. Thus, in crisis response, whatever actions and decisions they make, should be aligned to their institutional distinctives. Participant B in his crisis response have stuck to his guide, he noted,

“What guided me I think it's the goal the purpose that I want to that I have to achieve for example the school...so what guided me is the purpose, always asking the question, what should we achieve and in asking that question that is the guide that would make me think of ways”

Participant K also validated as he believes that, *“I would hope and think that my first concern is for the organization's mission and values. Are we living out our mission, are we living out our values?”*

In organizational response to crisis, communication is essential. Theological education leaders' practices top-down communication that focuses on disseminating information and instructions from the top leadership down to the personnel, the students, stakeholders and everyone in the organization. Participant B emphasized on the role of communication, he articulated that,

“I also mentioned ilang beses na yung communication is very very important, making sure that everyone is on the same boat, and ang bawat isa ay sumasagwan para mas maging magaan yung takbo at makarating sa pupuntahan...kailangan lahat sumasagwan eh kasi kung may hindi sumagwan pabigat na yon pwedeng kung saan lumiko yun at yun nga mag papagaan sa trabaho.” [I also mentioned how many times that communication is very very important, making sure that everyone is on the same boat, and that each one rows together, if there is one that does not rows, he adds to the weight of the burden, and can cause another turn, what we need are those that will lighten the work.]

Open communication for theological education leaders makes sure that everyone in the organization is on the same page. Clarity, precision, transparency, constant and regular communication is essential. Participant C believes that information dissemination is vital as he said,

“Then we see to it that it is also as cascaded, disseminated to the faculty and staff and even students, even student because it is an institutional whether you like it or no once you’re the president, it become an institutional crisis because where the direction the president leading you, that would be the direction of the school, so prayer involve members of administration and down to the lower rank.”

Apart from open communication, the manner of how communication is also done should also be noted. True enough, having a communication system in place within the company can allow decision-makers to acquire the information they need right away and can contribute to the organization as they carry on their operations and functions

smoothly just like they usually do before the crisis (Al Thani & Obeidat, 2020). Kaul et al. (2020) further confirms that having a clear, consistent and flexible communication is crucial to clarify the fact, establish a distinct perspective on the situation, and convey how it matters for the department they are responsible with. It is indeed communication that is the most or if not one of the most crucial components of crisis response (Demiroz & Kapucu, 2012).

Pitagan (2021) commended how the government's DEPED and CHED had managed the education system through-out the pandemic crisis through their constant communication and collaboration. The study revealed that indeed both communication and collaboration are vital to crisis response.

Collaboration, as mentioned, is also essential in crisis response, working with the management team and working together with everyone inside and outside the organization taking part in crisis resolution. Participants H shared his experience on this, as he imparted,

“I need to collaborate with other colleges, with other departments, especially in the people who are up there, to have these collaborative efforts with them relating all my concerns in here, so that I will not be the one only with to just meet the needs. So, we are getting the suggestions or meeting the students, but I have this team no matter what.”

Collaboration with other organizations or colleges, with the board members, administrative council or management team, with other departments, with other heads, faculty and staff and even with students, for suggestions, feedback and to better find ways

on how to handle and respond to crises. Beauchamp et al. (2021), believes that when there is a lot of uncertainty, heightened efforts for intra- and inter-organizational collaboration are a need. Collaboration with the management team may be seen through situational analysis where the institution's strength, weakness, opportunities and threats are being discussed and how such analysis can be helpful in finding the appropriate and possible solutions to address the crisis. Participant E has experienced exploring strategies as they respond, he articulated that, *"Nagkaroon kami ng meeting, kung ano ba yung strength namin at crisis, yung possible solution. Nagkaroon kami ng some analysis, strength, weakness, threats and opportunities."* [We had a meeting where we discussed our strengths during the crisis, and the possible solution. We conducted some analysis, strengths, weaknesses, threats and opportunities.]

Such processing together in crisis situations calls for their responsibility to lead and much more to live out their faith in God further finding ways and solutions to address concerns and most importantly, how the institution can stand the test of crisis and continue in its service to the larger community of the Evangelical Christian sector. Collaboration seen through meeting of minds, sharing of ideas through brainstorming, sharing of resources, generosity in order to reach a consensus and find solutions and steps on how step-by-step to crisis resolution. Collaboration continues even much more during execution. Collaboration is seen as every part of the organization is willing to help out, do their part and contribute from the board of trustees down to the personnel and even the cooperation of students, each giving their time and effort, complementing each other towards productivity, seeing things go smoothly as seen through the test of time. Identifying who

should be involved, Participants C mentioned– *“Again, its collaboration and participation, you know. All the, of all the faculty and staff, students as well the members of the board and administration.”*

Participant B further validated–

“I think yung ano yun nga yung pagtutulungan. The willingness of everyone to help, to contribute. That unity is very important from the administration down to the department heads and down to the staff. Even the students have become cooperative also, and also yung just keeping the communication open is very important, so for us to be able to know how everyone is doing.” [I think it is really cooperation. The willingness of everyone to help, to contribute. That unity is very important from the administration down to the department heads and down to the staff. Even the students have become cooperative also, and also yung just keeping the communication open is very important, so for us to be able to know how everyone is doing.]

Collaboration is also needed especially when crucial matters such as decisions on finances. Collaboration entails cooperation, coordination, transparency, unity, codependency and interdependency. Collaboration not just locally but much more also studying and considering global trends and solutions. Collaboration seen through the over-all support and participation of all the stakeholders of the institution from the faculty and staff to the students, can be considered as community success.

Crisis response is culminated by taking appropriate action and addressing immediate concerns. Participants H and K shared the same experience, they cited,

“Of course we need really to address the concerns immediately, because there are crises that need a right attention,” and “... then design something, and address the issue.”

Al Thani and Obeidat (2020) explains that taking action is one of the components involved in handling crises, requiring decisive actions and swift decisions in line with the severity of the situation as it advances. Strategic leaders, then, identify critical organizational and advantageous transition moments, develop suitable plans, and translate these plans into actions that lead towards desired changes affecting their operations (Al Thani & Obeidat, 2020). Consequently, theological education leaders address crises by giving the right attention. Carefully studying a crisis necessitates evaluating the circumstances and taking into consideration every possible scenario in order to come up and design an appropriate decision for their course of action. Resulting from his experience, Participant K articulated, *“Address the issues, look at the circumstances of what could happen, what may likely happen if we make these decisions and choices.”*

Taking action involves delegation of tasks and responsibilities. Engagements starting from the board of trustees especially in terms financial support and major decision making is done. The administration then takes charge of their departments in the implementation of the action plan. Faculty and staff, then do their parts in the action plan. The faculty then addresses learning continuity through adjustments in class delivery, and working out ways and means. The staff work as usual as the support system for the institution, while the students are also involved in the implementation of the action plan. Eve-

rybody is engaged, involved and is taking part towards the designed action plan. Participant C, signifying the key towards taking action, he conveyed, *“The keyword there is to let them engage, involve and engage. Members of the board, members of administration, the faculty, staff and the students.”*

Taking action and addressing concerns involves a documented action plan which reflects necessary steps for implementation. Theological education leaders need to be systematic in their implementation, well-informed and updated on government mandates and implemented policies. Quoting his experience, Participant J expressed,

“So here...our academic that time was very systematic. He is so well-informed (sa) government, mga mandates, (mga) government protocols. So of course, we have group chat (sa lahat ng) people inside the campus. These are the things we need to do number 1, number 2, number 3, number 4. Like that so in relation to the staff, na how many days can they come? Kung ano gagawin, mga tasks and everything tapos ang, ang of course lahat ng classes ay Zoom.” [So here...our academic that time was very systematic. He is so well-informed (on) government, mga mandates, government protocols. So of course, we have group chat (for all) people inside the campus. These are the things we need to do number 1, number 2, number 3, number 4. Like that so in relation to the staff, on how many days can they come? On what to do, the tasks and everything, and of course, classes are held via Zoom.]

Creativity and resourcefulness are important in finding ways as the action plan is being implemented. In the initial phase, being reactive can be expected in addressing concerns, but eventually everyone needs to be flexible, be proactive and adjust accordingly. Participant F shared their experience,

“So, kung steps, wala naman talagang step one ito, step two ito. Wala nga nito. To be quite honest, wala talagang tailor fit na ano na, wala kaming handbook, wala kaming manual na sinunod. So, parang naging spontaneous lang ata yun eh...ang hirap, during that time kasi ang hirap maging proactive...In as much na ako personally, I want everything na parang you prepare ahead of time na maging proactive. But then during that time kasi ang hirap maging proactive. It was really difficult. So, parang at that time naging reactive.” [If talking about steps, there is no step one, step two, we did not have that. To be honest, there is no tailor fit, no handbook, no manual to follow. So it became spontaneous, it was difficult, during that time, it was difficult to be proactive. In as much that I personally want everything prepared ahead of time to be proactive, but then it was really difficult during that time to be. It was so difficult. So during that time, we became reactive.]

Theological education leaders have implemented certain action points during their crisis response. These can be categorized into equipping, enhancing, easing, and experimenting.

Equipping is organizing training opportunities to prepare and address necessary changes, just as what Participant F experienced, *“Yung pag-oorganize namin ng mga*

ibang-ibang trainings that I that I head it initiated nakatulong din po sa amin yan para ma-equip kami.” [When we organized different trainings where I head and initiated, it helped us to be equipped.]

Enhancing is improving and putting more effort towards certain initiatives. Strengthening the promotions of the school was mentioned as one initiative done, As Participant G have implemented in their school, he shared,

“For example yung sa pandemic na walang estudyante, pinatibay namin yung promotion ng school...we spent also money for promotion like radio and then all of us staff we went to rural areas. We travel kasi mahirap na kumuha ng may tawag sa kanila dito sa downtown. So that's the reality” [For example, during the pandemic when we had no students, we intensified the promotions of the school, we also spent money for promotions like radio and then all of us, the staff went to rural areas. We travelled because it is difficult to gain those who are called here in downtown. So that's the reality.]

Easing is providing the necessary immediate needs or support services in order to address concerns whether granted immediately or in the long run. Providing counseling services for emotional stability or mental health issues and providing financial support for financial and health needs were mentioned as examples. This as Participant H have enumerated:

“So we need to provide, for example, counseling services. If the students need emotional stability, then I can recommend also the guidance counselors in the university. Of course, the meeting their financial needs, completing some of the immediate needs of the students health, in terms of, like also mental health matters.”

Finally, experimenting is introducing and implementing new sets of programs and initiatives towards crisis recovery. Shifting to online learning or online classes was done by majority to address the crisis of the learning continuity during the pandemic. Participant F shared their experience, saying:

“And then, on the end, dito din, yung mga teachers, the teachers really had to adjust, gumawa ng mga paraan kung saan, kung paano ma-deliver yung learning. So, we just had to adjust accordingly...Nag-create....We just became creative at that time kung paano gawin yung mga ano.” [And then, in the end, here the teachers had to adjust, work on ways how and where and how to deliver learning. So we had to adjust accordingly...We created. We became creative as to how to do things.]

Attesting to this, as they have also experienced, Participant I validates, as he articulated—*“So there was a task force that which I’m part of the board appointed task force to shift to fully online learning.”*

Folarin and Adedokun (2016) explained that apart from servant-leadership, leaders must also implement crisis management approaches that are fitted to the situation at hand as there are various factors needed to be considered. They further stress that sensitivity

and flexibility are essential aspects leaders should keep in mind in handling crises especially among co-workers, also committing themselves to assisting each member to strengthen their relationship with God and with one another. These then are vital to the cause of leadership as they deal with the challenges, conflicts and crises which then can be detrimental to God's institutions (Folarin & Adedokun, 2016). Folarin and Adedokun (2016) have concluded that theological institutions then must be free to adopt strategies from other fields as long as such strategies are aligned and do not contradict the Bible so as they are better equipped to manage crises and as it necessitates further enhance their employed crisis management strategies to address lingering concerns and challenges. This is supported by Irizarry (2023) saying that in crisis management, prompt situational adjustments are necessary so as to overcome the difficulties and barriers that can threaten the productivity of the organization. Again, flexibility is essential in coping up with the challenges caused by crises, aside from the necessary leadership competencies helpful in handling and managing any situation may it be during a crisis situation. Furthermore, leaders should be aware of the dynamics of the teams within the organization which can impact their possible response to the complications brought about by the impact of the crisis (Irizarry, 2023).

Crisis Transition Management: Innovation and Recovery. Theological education leaders have transitioned towards crisis recovery through innovation. Whereas recovery involves technological adaptation to ensure continuity in teaching and learning. Innovative projects were also explored towards addressing concerns and challenges especially the emergence of the online class delivery which have been the key towards educational

crisis recovery which was tested and was a successful feat during the pandemic. Participant G pointed out their transition to online mode, saying, “*Yun. Online. Online yung mode ng learnings na yun...Nag-shift from face to face to online.*” [We transitioned to online, online mode of learning. We shifted from face-to-face to online.]

Participant B also shared how digitalization and technology have contributed, he shared,

“Research, I do research on what to do ... (on those) digital platforms I look for applications that I can use...I have to look for additional applications that I can use. And then ask persons, resource persons who are knowledgeable in that area and I ask to be tutored by them in some of those applications, also using research on Google, YouTube on how to do things.”

As they also have implemented their transition, Participant C validates that, “*So we have to, we have to work on computerization, specially for the SMS and the LMS...we have you personally working content even with the computer department and of course involving the donors*”

With progressive and aggressive technological advancement available, theological education leaders, despite seemingly being conservative also have adapted to the use of technology in delivering quality educational services. Theological education leaders when faced with the greatest crisis of their time, the pandemic have also resulted and resolved to adapt and adopt technology towards their crisis recovery. Technological innovations such as the rise of social media and other digital platforms have opened various

ways in order to provide accessibility and convenience to the world, especially the education sector. Participants F, J, and E have shared their experiences towards their application of technological innovations:

“Thanks with this new technology, especially tayo mga pinoy mahilig tayo sa Facebook. Before sa pandemic, alam ko na yung mga bata mahilig sa Messenger. At pwede ka pala mag-attach na ng mga files. So we took advantage of that platform.” [Thanks with this new technology, especially we Filipinos are fond of Facebook. Though even before pandemic, I knew that the students are fond of Messenger, where you can attach files, and we took advantage of the platform.]

Their shared experiences include a statement that said: “So our academic dean had us trained, on you know how to use Zoom, So our faculty also took courses on that...How to do online and you know the assessments kasi iba talaga face-to-face and iba ang assessment”, and one other experience that said: *“In-embrace namin yung Google Classroom. Nagkaroon kami ng mga email, Gmail.”* [We have embraced Google Classroom. We had email, Gmail.]

Theological education leaders strengthened their social media presence through the Facebook and Messenger Applications and maximized its use for promotions and information dissemination. In terms of online learning delivery, theological education leaders embarked on the use of the school management system (SMS) and learning management system (LMS) to digitize their operations. Theological education leaders embraced the use of Google Classroom, one of the Google Suite applications aside from the widely

used Gmail. Other digital programs and applications mentioned such as Google, Powerpoint, Youtube and Zoom were of use, some were results of benchmarking from the Department of Education (DEPED) and Commission of Higher Education (CHED). During the time of the pandemic, CHED encouraged the role of technology in teaching-and-learning to help ease and adapt during that crisis period whereas the use of technology was maximized (Pitagan, 2021)

Theological education leaders now embed the use of technology in their educational services and are firm to their belief that there is no turning back in the use of technology and implementation of the online delivery. Theological education leaders with their progressive mindset now maximizes technological advancement since their adaptation to technology was key to their crisis recovery.

Theological education leaders with technological foresight already have considered and attempted to incorporate technology through online learning even before it was considered an emergency pandemic crisis response. Theological education leaders exerted effort, years prior to the pandemic to innovate through online learning through partnerships and experimental projects in order to build on and set-up the online learning delivery. Progress was seen through the early batch of faculty trained for the online learning implementation. Trial runs were done through offering non-formal programs through the online modality, thus the creation of a division for one theological institution, concentrating in such modality, and continued attempts to further fully online offerings.

However, push backs were experienced as some faculty members and students still prefer the classic face-to-face onsite classes. However, when the pandemic crisis hit,

theological education leaders with technology foresight had little to no difficulty in reverting to offering fully online courses as they were already systematically, structurally and functionally equipped and prepared as compared to those who shifted abruptly. Participant D recalled their experience”

“...in 2015 we already decided to consider online learning now for our non-formal for programs and courses that are not CHED Accredited. The reason we thought of that was because we could already see how technology is invading so 2017-2018 we prepared and then we started beginning 2017, 2018, 2019, we began training our faculty for online learning”

Coming from an institution who offers classical residential theological training who have pioneered fully online theological training since 1990's have mentioned the difference of how both programs have responded during the pandemic crisis, Participant K shared:

“So during the season of COVID I was working on the national global, the adult side and the overwhelming majority of our students are online, were online students, and so in many in many cases very little change for students...I would say, I would say just in terms of the academic piece, students taking classes and faculty teaching cases, very little for us changed in that that season of COVID, very little change.”

While the online programs have very little change, the residential programs experienced the total opposite, scrambling to build and redirect towards online delivery even asking for help and assistance from the online department. Participant K further shared:

“Residential campus was just totally the opposite, scrambling to build online courses, residential students that was a really difficult season for them and I think that some of them just came asking for help on how do we do this. I mean they used, would use learning management, basically for the recording grades but to teach through that venue, they really had not done at all. This was really different, residential yeah... Well, Indiana Wesleyan was one of the pioneers in online education, oh my goodness I would say late 90s, early to yeah, late nineties.”

Leaders with foresight are able to envision forthcoming needs, developments, possibilities, and difficulties, whereas they can plan and prepare beforehand. Leaders with technological foresight can innovate with technology and be able to prepare and be equipped with the help of technology and its advancement. This then can be of great help and adjustment should crises and challenges arise. Preparation for a crisis even before a crisis hits is a better response and can also potentially move towards recovery faster. Theological education leaders with technological foresight will really have an advantage towards crisis response and much more during recovery. Thus, theological education leaders need to have a keen foresight as it is an essential key factor for leadership success where positioning the organization in a futuristic status and intricately plan and be prepared for that future especially in anticipation of crisis, wherein the forward-thinking strategic management may be an essential tool.

Regarding another crisis concern mentioned, theological education leaders who often experience financial crises, thought of ways on how to address such. Participants A and F have the same thing in mind: *“Actually yun nga yung wala diba, parang ngayon*

naiisip ko na magkaroon ng emergency fund” [Actually, we don’t have during that time, so I thought that we should have an emergency fund.]. In addition to that Participants A and F have shared idea where it is said:

“So, siguro ang pinakalearnings doon sa financial side of it na maganda talaga na meron talagang emergency fund pero since isang kahig isang tuka lang naman tayo ang hirap minsan na mag set aside ng pera for that pero it’s all, yun talaga yung pinaka main na crisis” [So maybe the most thing I learned in the financial side was it will be better to have an emergency fund, however we are only living hand-to-mouth, that is why it is difficult to set aside an amount for that, so it just confirms that it (finance) is really our main crisis.]

Thus, innovation is also set towards creation of emergency funds to be used during crisis times.

In the context of the pandemic, Robertson (2022) stated that during that crisis, the challenge was how to assess and what to do next, whereas in adjustment and planning for the rise of the unusual conditions, crisis assessment is essential prior to taking any action, thus innovation and flexibility are indeed crucial factors in crisis leadership.

Collaboration and Partnership: Contribution of Stakeholders. Collaboration with external partners is essential in recovering from resource-based crises. Theological education institutions’ community of supporters consists of stakeholders as ministry partners both locally and internationally who commit to pray for the institution and express support in various ways. Participants E, F and G expressed: *“At saka, dialogue with our stakeholders, parents, the churches, the students, of course*” [To also have a dialogue

with our stakeholders, parents, the churches, the students of course.], along with, *“We have a community of supporters and prayer partners”*, and *“From time to time we update our partners...ministries.”*

It is crucial for theological education leaders to maintain relations with their ministry partners. Constant communication and time-to-time update is essential with the institution's status. This is to confirm that in order to achieve organizational goals and network-wide goals, there is a need for a variety of system stakeholders working together (Demiroz & Kapucu, 2012). Another means of partnership, theological education leaders have is through joining consortiums, meeting with other theological education leaders for the purpose of fellowship, benchmarking of best practices and communal support especially during times of crisis.

This community of supporters consists of but not limited to the following: board of trustees, church partners, alumni supporters, local and foreign donors and supporters, and parents.

Theological education institutions have local and international donors and sponsors. Theological education institutions founded by and belonging to international-based denominations have international officers who regularly monitor their daughter organizations to give necessary assistance and help especially through funding. Some theological education institutions are mainly dependent on international support. As Participant F articulated their gratitude on this,

“We have donors and sponsors from the US. So, when I shared, since it was a global crisis, we really did not have to explain that much . So, there were donors

and sponsors, our international missions director or global missions director at that time.”

Confirming their appreciation to international donors, Participant E have expressed, *“Pero yung pinaka-main talaga namin is international support, especially from the churches in the mainland US. Sila talaga yung parang nag-sustain ng operation dito.”* [Our major means is international support, especially from the churches in the mainland US. They really sustain our operations here.] Apart from International Donors and sponsors, theological education leaders also look and invite local donors and sponsors as partners, where by God’s grace they commit themselves to support the institution. Participant I, have shared the contribution also of their ministry partners, stating, *“May mga partners din kasi no, may mga ministry partners na constant, international and local.”* [We also have partners, ministry partners that are constant, international and local.] During crises, God used these supporters as channels to fund projects and support the institution financially.

Theological education institutions’ key stakeholders and supporters are no less than their own board of trustees. The board of trustees are the first people to help respond to crises and assist through-out recovery. The board of trustees are the constant prayer partners of the institution and contribute mainly to the area of finance and fund-raising for the school. Participant C have described the contribution of their Board of Trustees during their crisis experience, he recounted,

“If there is a crisis, as president I always talk first to the chairman of the board, then bring it also to the executive committee of the board then discuss that also

with the rest of the board, and we come up with a solution once we deliberate, we have deliberated already then we come up with the solution. And all of them, just in the area of prayer, contributing to the area of finances, they are also raising funds for the school.”

Participant J also shared how they were blessed by their board of trustees, saying, *“During COVID, ang aming ang board of trustees ang chairman of the board of trustees, kaming mga faculty binigyan kami ng bonus ba tawag dun something like that... the board of trustees through our chairman gave us an amount.”* [During COVID, our board of trustees through our chairman of the board of trustees, we, the faculty were given somehow like a bonus, something like that, the board of trustees gave us an amount.]

It has been crucial to choose and consider the board members carefully as each contributes to the planning and direction of the school as the board of trustees also plays the crucial role of guarding the vision and mission more importantly, the values and principles of the institution. The board then translates those institutional distinctives to the president or the director of the college to carry out such responsibilities and priorities to continue on the vision and mission of the school. The board members usually are composed of representatives of different organizations and of different sectors, whether locally or internationally. There are theological education institutions who are denomination based, exclusively choosing board members within their circle of churches, but there are also those who are interdenominational thus the members of the board may also come from different churches from other denomination groups. These has been affirmed by Participants D, J and K as to how their board of trustees contributes to their institutions,

where “The board of trustees...in my experience, is very very supportive to the vision.”, and:

“The members of our board are actually representatives from different organizations so not only are the mission organization represented because they, internationals sila rin nagsimula [they have started this], then of course you have OMF and then conservative baptist so other than that we have other denominations represented in our board so in a way we have their input in the planning.” [The members of our board are actually representatives from different organizations so not only are the mission organization represented because they, internationals have started this, then of course you have OMF and then conservative baptist so other than that we have other denominations represented in our board so in a way we have their input in the planning]

In addition to that, it is said that:

“I would say that our board of trustees try to hold a balance of providing values and principles and priorities to the president and leaving in the hands of the president the responsibilities to carry out those sense of priorities, mission, those kind of things...and so I would say the board of trustees in many cases are the key stakeholders.”

Theological education institutions’ partnership with the churches is also important, as it is the purpose and design of theological schools to serve its industry of which is the church and prepare the churches’ future workers. This is in confirmation of Kohl’s belief that theological education institutions should serve the church (Barro,

2022). The church is also key partners in crisis response and recovery in terms of financial support, training and recruitment. Theological schools and church partnership is more intensified if the theological education institution is denomination-based and prepares the workers exclusively for their denomination. It is then also crucial for theological education leaders to intentionally strengthen relationships with partner churches as apart from their financial support, they are also the immediate partners for training and equipping church people.

Participant I, have shared how their partnership with churches includes both training and even financial support, he mentioned,

“Of course you have to inform the stakeholders that we’re shifting to fully online learning. And we also challenged them to give to the online learning fund of the school, but then we also offered to churches, fully online seminars and fully online thru zoom and thru Moodle as LMS. We partnered with churches to offer a degree program while we’re in a pandemic.”

Further sharing of their experiences, Participant D elaborated their partnership, saying, *“From churches when we make partnerships when we make especially in the non-formal so those churches also the reason why they chose us is because of either they discovered ... how do you view ministry and all those words.”*

Partnership with churches also is seen through collaborative work on offering exclusive training programs for their pastors, leaders and lay workers, whether formal or non-formal.

Another way of church-school partnerships is through providing field exposure and opportunities for service especially through their week-end church services and internships. Participants B have described their set-up sharing,

“We also instructed them on how they can still evaluate, oversee our students who are having their Christian services to them. Giving them also some guides, guidelines on what to do informing them of the expectations, the job descriptions that the students can do while in that situation; And somehow the church is, have been so thankful with having those previous students, working with them during that time.”

While Participant G shared almost a similar experience, yet in their set-up, he stated,

“Actually ang setup na mga estudyante namin they came from rural areas from the provinces. So when they came here yung mga churches namin dito sa Presbyterian yun yung nag-adopt sa kanila...sa buong stay nila, sila ang mag-a-alaga. Sila yung mag-a-adopt, sila yung magbabayad. Sya yung magbabayad ng tuition fee nya at the same time yung mga allowances nila. And then they can work together sa ministry. So after Friday in the class so uuwi na sila sa ministry.” [Actually, our set-up with the students, they come from rural areas from the provinces. So when they come here, our Presbyterian group of churches adopts them, they take care of them during their whole stay. They adopt them in terms of finance. They pay for their tuition fees and other allowances. And then, they can

work together in their ministry. So every after class on Fridays, they will go home to their adoptive churches' ministry.]

Theological education institutions also place a premium in their graduates and consider them as partners also in the ministry. Participants G and E emphasized the importance of alumni support and even their efforts to reach out to them, they have expressed that: *“The alumni group. So actually they are also saving money every month to support for the needs of the school. As you know our alumni are also full-time ministers after they graduated school.”*, as well as,

“Pag may mga conventions sila pinupuntahan din namin para strengthen talaga yung relationship then yung mga pastors kasi sa mga local churches, majority of them mga alumni dito so nag create actually ako ng gc group chat para sa kanila, para kung may mga kailangang tutugunan may ipaparating na mga updates”

[Whenever there are conventions, we go and attend to really strengthen our relationships, then the pastors of the local churches of whom majority are our alumni here, we create a group chat (GC) for them so we easily convey and forward our updates and needs.]

Thus, to regularly update and strengthen their partnership is also a must for theological education leaders. The alumni group partners with their institution through financial support. The alumni also serves as the walking promotion of the schools as well as an important partner in recruitment of students through their recommendations. Partnership then with the alumni is also crucial in crisis response and recovery.

Being an immediate stakeholder in an academe, theological education leaders also take care of their partnership with parents. Home-school partnership is established where the parents recognize and understand their roles and responsibilities along with the expectation of the school in their partnership with them and vice versa. Participant E have emphasized, he articulated,

“Ung communication between the parents and the the school ma-establish talaga, mayroon talaga kaming parents orientation para malaman nila from the very start kung ano ba yung ma-experience ng kanilang mga estudyante dito...Majority dito may mga scholarship grants, in-house...pero yan nga sinasabi namin sa mga parents na hindi lahat dito...dapat si parents mayroon din contribution at responsibility sa pag-aaral ng student.” [The communication between parents and the school should really be established, so we conduct a parents’ orientation for them to know from the start on what to expect and their students’ experiences here. The majority (of the students) here have scholarship grants, in-house...But what we tell our parents that not all will be provided by the school, that they as parents should also have their contribution and responsibilities in their student’s studies.]

During crisis situations, parents can also be training partners of their students as the home is the extension of the school, so there are possible means of tapping their help for some training programs. In the experience of Participant B, during the pandemic, they have partnered with the parents in one of their programs, he shared,

“There’s that activity (in) school, we call that ‘Character Award Program.’

They’re cleaning the dormitory here, they’re cleaning the premises of our school, our school building, classrooms. And that, during that time, it was the parents who acted as supervisors of their children making sure that their children are also doing cleaning in the house, which had become the alternative for their CAP work that they were doing here in school. So somehow in that sense the parents had co-operated with us.”

Nonetheless, the two accounts have emphasized the need of maintaining good home-school partnership relations as these also contribute towards crisis response and recovery.

Demiroz and Kapucu (2012) emphasized the importance of network management skills, either interorganizational, intergovernmental or any partner within the network of stakeholders, ensuring the pursuit of the goals and thrust of the organization. Leaders with such excellent working network management skills and abilities give a premium in handling unforeseen circumstances (Demiroz & Kapucu, 2012).

Theological education leaders adopt a dual approach in responding to crises: spiritual and strategic. The first and foremost response is spiritual, to return to God and faithful practice of spiritual disciplines, prayer and discernment, before implementing actual plans. Theological education leaders by heart and practice are proponents of spiritual leadership, trusting God and dependent on His wisdom, power and grace, they believe will overcome any challenge. Secondly, their response is strategic, whereas, in the emergency response of the organization, consultation, research and benchmarking driven by

purpose is as essential as communication and collaboration in taking action and addressing concerns. Theological education leaders exercise flexibility, embracing technology, mobilizing teams and relying not just on local but even on global partnerships. The data show that while crises initially cause fear, anxiety and disrupt operations, crises are also opportunities and can become catalysts for innovation and community strengthening. Theological education leaders recognize that returning to spiritual roots and grounding help sustain them through organization transformation.

Theological education leaders being captains hold the highest command in their respective ships where the highest burden of securing their schools and immediately taking action should stormy skies collide with their journey. Ensuring operations, securing resources, activating personnel, seeking emergency humanitarian assistance and more importantly, clinging on to the triune God—their Anchor, the critical key to their safety and security, the heart of their vessels, as they thrive despite traversing through rough waters.

Leadership Qualities that Helped the Theological Education Leaders Manage and Go Through Crises Situations

In undertaking an examination on the experiences of theological education leaders going through crises situations, this study has unveiled the leadership qualities which contributed to their response and recovery efforts. First and foremost, the leadership quality that emerged is their Spiritual Integrity as seen in their servant leadership, Christ-centered decision making, prayer and discernment, and their faith. The themes that surfaced were focused on Character Strength demonstrated through resiliency, patience and perseverance, and their adaptability; Relational Skills manifested through practice of empathy,

care and concern, practice of open communication and collaboration and connectedness; and finally, Management Skills and Abilities evident through their leadership, implementation, analysis, delegation and planning, new practices and transparency.

Table 5 revealed the leadership qualities of theological education leaders which proved instrumental in their crises response and recovery endeavors.

Table 5

Theological Education Leaders' Leadership Qualities that Helped in their Crisis Management

Themes	Subthemes	Significant Statements
Spiritual Integrity	Servant Leadership	• I am just a humble servant of God, I just want to follow, and since I was appointed by God, I have this deep concern for the ministry • A servant leader is a very difficult job or task or quality of a leader, but you need to be a shepherd, you need to really act directly, so you do tasks in the spirit of being a servant leader.
	Christ-centered decision-making	• uncompromising in terms of the statement of faith ...stick to that firm, conservative, not conservative in terms of doctrines... • the best qualities in the leader of Theological education is one who knows how to follow Christ and follow Him really really well; and so I think we have to, we have to live out this humility, this teachability

Themes	Subthemes	Significant Statements
	Prayer and Discernment	• Spiritually, in terms of my relationship to God is prayer, asking God's wisdom in dealing lots of problems • they all need to be humble, asking God's guidance and wisdom
	Faith	• First things first, faith in God • as a theological school, keep that faith in God, I've seen that how the Lord have provided how the Lord have given us the strength the knowledge we need in order to overcome the crisis
Character Strength	Resiliency	• one is resiliency. I don't easily surrender, we find ways • Relentless, I do not easily give up, finding ways, not settling for less. Encouraging everybody that by God's grace, we will overcome
	Patience and Perseverance	• Patience was developed in me • Patience, since these are things beyond our control we can't do anything about it. So God really taught me to be patient and to let Him take control of everything.
	Adaptability	• Flexibility, during down times, when the situation calls for it, I should know how to adjust with the situation and in handling my people. Also flexibility in dealing with people, not too strict but top also loosen up • I am also a risk-taker, needing to experiment to find ways and solve problems.

Themes	Subthemes	Significant Statements
Relational Skills	Empathy, Care and compassion	- I think the being a people person is very important because relationship is very important in an organization - The one that is most important to me is servant leaders value people; where you can build meaningful relationships; you can develop trust and a deep level of satisfaction
	Open communication	- Communication is very important, to establish communication with stakeholders, parents, local churches and students - I always make it a point na to let everybody know that we're doing what we're doing because of this. So it's very important to communicate the reasons why.
	Collaboration and Connectedness	- Collaboration, facing crisis is better together than alone. - Building a very strong relationship with stakeholders, board, parents, churches, donors and sponsors; always keeping them informed
Management Ability	Leadership in action	- Adaptive leadership, facing crisis thinking of ways though crisis have not arrived yet - seeking to lead in a way that honors people, values people's voices, values their input, they're doing good work for creating a healthy culture
	Implementing prompt and clear actions	through the years when you are provided with a training and then you discover especially the books; then you realized and then you have the situational leadership by Blanchard all those shorts you are provided with some frameworks within which you will begin to work then you make decisions as to what you will do

Themes	Subthemes	Significant Statements
		• Being collaborative, diplomatic and seeking consensus
	Analyzing crisis dynamics	• First, be discerning as to the nature of the crisis and to be able to see how this crisis will impact the seminary either positively or negatively • when it comes to crisis, we do well to recognize where is God in all this? How does God want to use this crisis to shape my life? As a person, as His child, as a person he has called to take leadership responsibility.
	Task Planning and Delegation	• First, as a leader, you have to have a team who understands; willing to go beyond, to walk the extra mile. Supportive and understanding team • When forming a committee, it is agreed upon the right steps to take according to the ethos of the seminary; there should be consultation on the steps to do and to be able to identify its impact
	Embracing New Practices	• to improve what we have started like the online learning; the school is peaking up and picking up well and is now thinking on how to be better and maximize that area to carry over to post-pandemic and continue to improve it • Introducing changes may not be that smooth so the leader should not be idealistic and take extra caution in the right way of implementing; make sure considerations were made according to the culture of the organization; you will have to adapt before introducing changes, major changes

Themes	Subthemes	Significant Statements
	Financial transparency	• learn to have that accountability, and the most important thing there is transparency, in terms of finances. • Take care of the trust given, in terms of stewardship of finances; designated funds are for designated funds, it should not be used for other allocation; that is integrity. Donations are given upon prompting from the Lord from the donor; it is also important to pray and minister to the donor.

Christ-modeled Leadership: Spiritual Integrity. Theological education leaders follow Jesus Christ's example of servant leadership and humility. Humility is seen through obeying God and his purpose on their appointment in the leadership. Along with that humility is the accountability that it is God who has placed them in the position to care for his ministry and be passionate for God's work through the school. Participant A, recognizing God's work in his life, said,

"Ako po ay humble servant of God lang naman...ang bait ni Lord parang napaisip niya lang sakin na nandito ka with a purpose ngayon yung tanong, sige gawin mo yan kasi nilagay kita diyan'...tapos ako ma'am as humble servant sana nga yun yung gusto ko and sumunod ako...ako ay inilagay lang ng Panginoon, ayon sa Kanyang kaloob diyan kumbaga ministry talaga, malasakit." [I am just a humble servant of God...God is good that he impressed on me that I am here with a purpose, and just do your tasks because I placed you there. As a humble servant,

my desire is just to follow Him since God placed me here according to His will, so I treat His ministry with deep concern.]

This perspective boils down to following and obeying God's call to leadership. Participant B emphasized the driving force behind their view on God's work sharing that, *"Yung passion ko for the ministry that I know yung love ko sa ginagawa ko specially sa ministry ng school."* [My passion for the ministry that I know that I love what I do especially regarding my ministry to the school.]

However, theological education leaders do acknowledge that being a servant leader is indeed difficult. Being a leader is being likened to that of a shepherd where care and protection meet. Leaders as shepherds guide and guard their flock—their theological educational institutions, where leading with actions is seen rather than that of dictatorial type. Being present, hands-on and proactive leaders; addressing needs and concerns, doing responsibilities in the spirit of being a servant leader. Participant H, further described being a servant leader, he conveyed that,

"A servant leader is a very difficult job or task or quality of a leader, but you need to be a shepherd, you need to really act directly. And you cannot just say things, mandate people to this, but you need really to be of help your presence should be there. If there is a direct need, then you confront that need to be aligned with your presence. So you do tasks in the spirit of being a servant leader."

Like a shepherd prone to challenges and dangers, theological education leaders grow and mature mentally much more spiritually as they encounter such. Possibility of

even growing physically has been mentioned, but well, just like a shepherd boy, who become strong physically and developing physique are some manifestations of maturity. And as one grows and becomes rich in experience, the more they understand how sheep are being dealt with, with much patience and grace. Further, as theological education leaders as being guided also by the Greatest Shepherd, who have also experienced God's grace in their journey especially during their transitions in life, then extends the same grace to those under their care. They learn to be more human and gracious, and aim to strike balance in their endeavors.

Theological education leaders, following Jesus Christ, their Greatest Shepherd in their leadership through obeying His commands and living out His doctrines, teachings and principles. There has been a saying for evangelical Christians whenever faced with decisions, the ultimate guide will be asking oneself, *"What would Jesus do in this situation?"* Thus, reflecting Christ in all their actions and decisions whether as a person and much more as a leader. As a leader, Participant C is firm in his conviction that they should be, *"uncompromising in terms of the statement of faithstick to that firm, conservative, not conservative in terms of doctrines..."* With that in mind, theological education leaders strive to live with integrity in all they do, especially in terms of handling money and in walking their talk, and much more, it should reflect in their leadership and decision-making. Participant I had emphasized through his statement that,

"Yung integrity kailangan sa atin yung integrity, so sa akin parang napaka-importante ng mga may integrity ka sa paghawak ng pera, may integrity ka sa mga sinasabi mo. Well that's something that we aspire, but di ibig sabihin na perpekto

tayo, pero we aspire.” [Integrity, it is necessary for us to have integrity, for me, it is so important that you have integrity in handling money and you have integrity in your words. Well, it is something we aspire to, not necessarily we are perfect, but we do aspire.]

Participant F recognizes the importance of integrity as he articulated that, “*As a leader, you really have to establish yourself na trustworthy ka.*” [As a leader, you really have to establish yourself as trustworthy.] Yet Participant F added that, “*Pero strong din yung message sa akin ng Panginoon when I decided to quit, na no, you have to stay, that's where I put you, you have to stay.*” [Yet, it is a strong message to me from the Lord during the time I decided to quit that, ‘No!’ You have to stay, that’s where I put you, you have to stay.] This reflects being trustworthy not just in their responsibilities and integrity but much more their commitment. It is important that theological education leaders be trustworthy and obedient to what God wants them to do.

However, as much as they aspire to such pursuit, they still acknowledge that they are far from perfect. Depending only by God’s grace through the work and presence of the Holy Spirit to guide and govern their lives, they also aim for teachability, allowing God through circumstances to teach them.

Despite the challenges of our age, culture, and time, leaders in theological education understand that the most important attribute is to follow Christ and follow Him well. Participant K has expressed emphatically through his statement,

“Oh, it seem to me that uh the best qualities in the leader of Theological education is one who knows how to follow Christ and follow Him really really well...and so

I think we have to, we have to live out this humility, this teachability that is not easy in this day, age in this culture....and so again we go back to, if the Christ on the cross defines success then faithfulness, is huge. You know, and that affects everything from guarding our tongue to guarding our thought-life, to guarding your relationships uhm sometimes knowing when to speak up, and sometimes knowing when to keep your mouth shut. We just need an abundance of wisdom.”

Success for theological education leaders is to be faithful to Christ on the cross. Faithfulness entails the whole of life encompassing the thought life, words, relationships, in asking for wisdom and taking a stand. Success then for theological education leaders is faithfulness to Christ as seen in life and leadership especially and much more during the time of crisis. God uses crisis sometimes to shape theological education leaders and check their hearts, motives and intentions. Being faithful to Christ is to live out His values and live out His purposes with His people whom theological education leaders serve. Being faithful to Christ is being deeply rooted in Him and His Word.

Crisis can contribute to the growth of a leader. Crisis encounters cause theological education leaders to grow as persons and as leaders. Despite the fact that no one likes to subject oneself to hardships and difficulties, the crisis contributes much to the leaders’ growth. Participant K continues to testify that,

“When I think that God, God just uses those to shape us. He uses those to check us, if are my motives right? Am I living out the kind of values He would want me to live, with the people that I interact with is the work that we’re doing in alignment with His kingdom purposes? Are we deeply rooted in Christ and in Scripture

so I think that you know I've grown as a leader, I've grown as a person and frankly, I'm not sure how much growth we do if we don't have crisis. None of us like it, none of us like the hardships and difficulties. God does his best work in hardship and difficulty. Yes, just ask Job."

Theological education leaders, just like the Bible Character Job, trust God and His process, that in undergoing crisis situations for the purposes of faith-building, growing deep in roots while flourishing, fine-tuning of their character and fruit-bearing seen in their productivity and impact.

While human leadership is essential to the mission of God or the mission Dei (Knoetze, 2022), thus, theological education leaders become missional leaders in their pursuit of God's mission through the training of future leaders and workers of the church. Whereas, there must be manifestations through their life and leadership of their identity as disciples or followers of Jesus Christ, not displayed in superior authority but through servant leadership following Jesus Christ, who is the head of the church of whom theological education institutions serve (Knoetze, 2022). Rather than aiming for the highest level of achievement, the theological educational institution leaders as missional leaders then, are expected to serve the faith community and fulfill Jesus Christ's call to faithful service (Knoetze, 2022).

Evangelical Christians are expected to grow through deepening their relationship with God, much more is required to theological education leaders who are tasked to develop church leaders. In such pursuit, growing in faith requires deep connection with God through prayer, constantly seeking His wisdom through God's Word and discerning what

God wants them to do. Thus, placing prayer as essential in one's spiritual life, practice and leadership. Participants E and H, expressed that they have understood clearly the need of drawing near to God and seeking His wisdom and guidance, attesting: *"Spiritually, yung lumitaw talaga na katangian ko in terms of my relationship to God is prayer, kailangan ng prayer, asking God's wisdom in dealing lots of problems;"* [Spiritually, what had surfaced from my character in terms of my relationship with God is prayer, prayer is essential, asking God's wisdom in dealing lots of problems;], and *"Of course, they all need to be humble, asking God's guidance and wisdom when they encounter such (crises)."*

Living by faith is one usual statement within the evangelical community, yet a very difficult pursuit, theological education leaders thrive to live by faith as embedded in their daily life. Living by faith is living dependent on God, on His works, on His provision, on His grace, on His strength, on His sustenance. In that when a crisis comes, living by faith is trusting in the great work of God, believing in His power, in His ways and in His providence that He also has His way out of the crisis, that even through crises, His purpose will be served. Living by faith may also be tested as to how one goes through crisis, testing their genuine love and obedience to the Lord. Living by faith is keeping that faith in God, Participant B emphatically stated that,

"As a theological school, keep that faith yung faith natin sa Panginoon. I've seen that how the Lord have provided, how the Lord have given us the strength the knowledge we need in order to overcome the crisis. Yung crisis yan yung moment that we need to put our faith in practice. It's easy to say I have faith, it's easy to

say I believe in what God can do when everything seem so well. But it's another thing when crisis comes dun masusubok yung genuineness mo." [As a theological school, keep that faith, that kind of faith in the Lord. I've seen that how the Lord have provided, how the Lord have given us the strength the knowledge we need in order to overcome the crisis. That crisis marks the moment that we need to put our faith in practice. It's easy to say I have faith, it's easy to say I believe in what God can do when everything seem so well. But it's another thing when crisis comes, it is through that where your genuineness is being tested. .]

Theological education leaders must not only keep the faith but much more grow in that faith, as Participant B further articulated, *"ung faith andyan lagi kailangan lang talagang palakasin by the grace of God."* [We already have that faith, we just need to increase it by the grace of God.] Whereas, for Participant C, to grow in the faith is to *"Stick to the Lord, stick to God, stick to the Lord God."*

Living by faith, trusting and depending on God's grace and sticking to God despite the difficulty and challenges of the crisis. Living by faith that despite the outcome of the crisis, trusting God's purpose behind such.

Theological education leaders' manifestation of Christ-modeled leadership through the exercise of spiritual integrity as seen through servant leadership, Christ-centered decision making, prayer and discernment and living by faith are essential leadership qualities needed as they face crisis situations.

Irizarry (2021) emphasized to Christian ministry leaders, which includes theological education leaders, that in the biblical perspective of leadership, our focus is fixed on

the very nature of God, who is the center of our existence, endeavors and actions. He further discussed that Jesus Christ's demonstration of servant leadership which is founded on mentoring, serves as a pattern for Christian leaders, again theological education leaders included, bearing in mind that their leadership is not just directed towards individual followers but the whole organization. Whereas such leadership is needed during crisis situations, which was tested during the pandemic, has completely affected people's way of living. Forward moving, as leaders search for immediate solutions to the concerns brought about by crisis, the pandemic for an instance, assessment of the current condition of the situation is critical as well as being rooted to a founded theology in organizational leadership, contributing to the growth of the church, which can also be applied to theological educational institutions, despite times of uncertainty, under the influence of effective, positive, influential leadership (Irizarry, 2021).

Character Strength: Grace Beyond Pressure. Theological education leaders displayed character strength as they responded to crises. Grace under pressure is a defining trait of capable theological leaders.

Theological education leaders' had manifested character strength through not giving up easily, considering that they are the pillars of their institution that is crucial in holding their institution together. Strength of character displayed through character strengths of resiliency, relentlessness, persistence, endurance, patience, perseverance and positivity.

Theological education leaders do not easily give up and continue to find ways to get past challenges and difficulties. To not give up is to exhaust every possible means,

not settling for less but continuing to give their best effort for the institution, yet honest and sincere in their intentions. Just like how Participant B shared the leadership quality he displayed during crisis situations, he shared that, *“Ako, siguro, one is resiliency. I don’t easily surrender, so I always ano eh parang BDO we find ways, we find ways, may paraan.”* [For me, maybe it is resiliency. I don’t surrender, so I always, just like the tagline of BDO, “we find ways, there will be ways.”] Much more, theological education leaders are living examples of encouragement in difficult times anchored on their trust in the Lord for enablement and success, all by God’s grace. Here, Participant F testified that:

“Relentless, Ayaw kong gumive up kaagad and then yun yeah yun talaga ayaw kong gumive up parang ayoko talaga yung, if there’s still, kung meron pa talagang ibubuga ba...ganon, yung not settle for less when you know you can do more...being relentless talaga kasi diba pagka siguro if I were the first person na nag give up during that time, wala sarado kami although I did not promise anybody anything. Kasi wala naman talaga akong ma i-promise eh pero yun nga I tried to just encourage everybody, that by the grace of God, kakayanin natin ito.”

[Relentless, I do not want to give up right away, I don’t really want that, if there are still ways and if there is still something left to give, also not to settle for less when you know you can do more...being relentless really because imagine, if I were the first person to give up during that time, we will also close, although I did not promise anybody anything. Because there is nothing to promise about, but I tried to encourage everybody that by the grace of God, we can do it.]

Further on, despite the realization of their frailty and weakness, feeling of inability, theological education leaders continue to be persistent, able to withstand hardships and adversity, learning new skills and finding joy in their tasks with the hope that these hardships and adversity will also come to pass. Participant G seemingly encourages, as he conveyed,

“Persistence, endurance sometimes parang mag-give up ka na ba, kasi I ask the Lord to do ministry, just for teaching binigyan ako ng task na admin work I am not used to it so yun ang endurance I have to enjoy this too will come to pass.”

[Persistence, endurance, sometimes you are tempted to give up because what I only asked from the Lord is just for teaching, but I was given admin work of which I am not used to it, so that relates to endurance that I have to enjoy as this too will come to pass.]

With crises taking a long time to be settled, such as the pandemic, theological education leaders have developed patience. Participant B shared that he developed patience, he further said, *“Ang na developed sa akin patience...patience also kasi lalo na nung medyo tumatagal na yung pandemic kasi.”* [What had developed in me was patience...patience as the pandemic is already taking a long time.] Acknowledging that there are things beyond control, they have learned the difficult lesson of waiting and letting God take control. Sometimes there are problematic situations that are out of hand and out of choices that even leaders cannot take action at the moment but to really wait, trust and see how God will work. With the crisis Participant F have experienced, it was indeed patience that surfaced amidst the difficulties, he testified,

“Patience...like for example, pandemic, beyond our control, we can’t do anything about it. So you just have to be patient, you can’t force things...so patience. So God really taught me to be patient and to let Him take control of everything.”

While facing crises, theological education leaders not only display perseverance, but alongside such is positivity. Theological education leaders are becoming more optimistic as they continue to hurdle different crises. Such optimism springs from the thought of the many crises they have overcome, what more disposition do they show in calm situations. Theological education leaders also maintain a positive stance and encourage oneself to persevere through looking up to other theological education leaders who also have hurdled and have successfully overcome crisis experiences during the duration of their leadership. Such experiences that are shared by the older generation of leaders serve as encouragement for theological education leaders as well as a source of learning for younger leaders that crisis situations shall also come to pass, all they have to do is be patient and persevere.

Perseverance is keeping on doing and leading despite the crises. Resilience is not giving up, unwavering, able to bounce back, able to stand and withstand and more importantly, having a hopeful outlook. Patience is maintaining a calm, positive and composed stance despite the noise, stress and difficulties caused by crisis and continues waiting and watching how God will unfold the answers to their prayers on how to face and get out of crisis. How did theological education leaders respond to crises with such perseverance, they had looked up to God and clung on to His grace.

Theological education leaders have also displayed the character strength of adaptability. Crisis situations brought out adaptability from among theological education leaders. The flexibility shown by theological education leaders during crises taught them to adjust to different challenging situations, much more to different people during those difficult circumstances.

Theological education leaders practice flexibility through the ability of adapting and adopting different plans and approaches in crisis response, quick and able to redirect as necessary. Participant F implied two perspectives on his exercise of flexibility, he shared,

“Yung flexibility siguro kasi ako naman pag ka sadsad pag ka I mean when the situation calls for it and then I would say marunong akong makibagay sa sitwasyon, so flexibility, in that. And kahit sa pag hahandle ng tao siguro flexibility din, kasi pag strikto strikto pag kailangan konting loosen, loosen naman so yun siguro.” [Flexibility maybe, as when I am already down, I mean when the situation calls for it, I can say that I know how to adjust to the situation, so flexibility in that. And even in handling people, flexibility also, if I have to be strict, I will be, but if I need to loosen up, I will also loosen up.]

Flexibility not just on the manner of addressing concerns but even on how leaders react and interact with the people involved in the institution, not to mention even loosening up in stance and having the appropriate mindset.

Theological education leaders also were able to become risk takers during crisis response. To be able to be brave to innovate and implement trial-and-error experimental

problem solving schemes wherein they find different ways to come up with solutions until they find the best one to solve the crisis they are experiencing. As he experienced such, Participant E articulated that,

“At saka risk-taker din ako oo kasi kung hindi ka naman mag-experimento sa pag-solve ng mga problema maaaring ma-miss mo yung chance na ma-solve yung problem, yung mga potential answers in the problem ba if you will not take risk hindi mo ma e-encounter.” [I am also a risk-taker, of course, if you will not experiment in your attempt to solve problems, finding potential answers for the problems, if you will not take the risk, you may not encounter the solutions.]

With the experience of Participant G, following God’s call for leadership is also a risk-taking experience for him, he shared,

“Risk taker when I received the Lord Jesus Christ I give up my work and then proceed to seminary and after that ito na so wala talaga experience. So risk taker kasi so kaya lahat na mga ginagawa sa educational management ay foreign talaga yan sa akin.” [Risk-taker, when I received the Lord Jesus Christ, I gave up my work and proceeded to the seminary and after, I am here though I have no experience. So risk-taker in that I was able to fulfill everything that I do in educational management, despite the fact that I am really foreign to it.]

Should theological education leaders be afraid of taking risks, chances of finding the best potential solution to the crisis may be missed or worst, might end up in failure to resolve. This supports the idea that to be safe is not to be safe at all, to take the risk may be the best risk. Theological education leaders have experienced taking a risk when they

have answered the call to leadership to the theological education institution, where they have stepped outside their comfort zone and set aside their convenience to follow God's call even as crises rain down on them. Being adaptable in different crises starts with being a risk taker and adopting necessary strategies in order to find their way out.

To have a passion for learning, doing research and being an ever learner who keeps on growing intellectually and seeking answers helps theological education leaders be not afraid to apply such knowledge gained to new and even difficult situations that can generate multiple ways of solving problems. Participants B and I have expressed that such qualities have been helpful for them as they search for knowledge, they said, "*Yungaking passion for learning, that's why I love to research.*" [My passion for learning, that's why I love to research.], and "*siguro ako ever-learner ako e. Gusto ko parang marami akong di alam so parang ang gusto ko lang inaalam ko yung isang bagay tapos di ako takot. di ako takot na dahil di ko alam.*" [Maybe because I am an ever-learner. I want to learn more as I think there is still a lot that I do not know.]

With rich experience in converting theoretical knowledge to practical applications, theological education leaders build confidence in adopting different strategies and insights on how to approach crisis situations and address concerns. With expanded knowledge base, gained wisdom, and actual experiences, these contribute to the strengthened confidence in theological education leaders as they face crisis situations.

Adaptability itself as a character can also be tested by adaptability in times of crisis. Theological education leaders confirm that the absence of crisis can also lead to slow

or even no growth and development. How would a crisis response be identified as effective if there is no way to test such. How would one learn from experience if there is no experience at all. How can theological education leaders conclude that they have been able to adapt to crises if there is no way to test such? In the cycle of crisis birth–crisis response–crisis recovery, one can only benchmark from one’s own wisdom and experience, theological education leaders can only grow, learn and mature only if they can adapt to crisis situations. This as concluded by Participant H, as he declared that,

“If there are no crisis in life, there would be no growth and development. There would be no establishment of competitors that you cannot really assess. That you are effective to this if you cannot encounter any experience crisis in life. So out of that, It made me, of course, I am enhanced and what’s this, ah I learned a lot from my experience. I’m at depth ‘experience’. So next time we have the same crisis like pandemic, no? I could benchmark to that and then get wisdom from it, what to do. Because life meant things just repeating or repeating the tale. So out of that, it would be not a difficult or burdened much, a burden anymore. Though I was so affected a lot personally, of course with my family, with what happens during my watch at that time, but really it helped me become mature, individual, enhancing my leadership potential.”

To have the character strengths of resilience, patience, perseverance and adaptability benefits theological education leaders first and foremost their inner being as they endure crisis and they become strong. Further, they can also learn and enhance new skills more importantly their leadership skills. Theological education leaders when mastered

the character strengths can bring about their strength of character that leads them to become more mature as a person and as a leader, thus enabling them to become catalysts in crisis situations.

To move forward during crisis situations, resilience has been emphasized by Beauchamp et al. (2021) as an important character trait where one can be able to recover and rebound from unpleasant, difficult events or tragedies, which can also further describe the cohesion more evidently manifested by a community during trying times. Leaders then must possess and display resilience as crisis situations may continually arise (Robertson, 2022). Resilience as seen through flexibility, confidence, being tolerant and composed despite the unknown, tough yet positive, guided by precise vision, trusting people's abilities, becoming risk-takers, welcomes failures but determined and able to cope to crises, where leaders are being tested of their effectiveness through the stretch of their resilience (Robertson, 2022).

Quoting Maxwell (2013);

“Character comes from who we are. But some people would like to be judged not by who they are but by the titles they have earned or the position they hold, regardless of the nature of their character. Their desire is to influence others by the weight of their credentials rather than the strength of their character. But credentials can never accomplish what character can.”

Connection and Cohesion: Strong Relational Skills Exemplified. Theological education leaders value people, where it is seen through their strong relational skills. One

important characteristic of theological education leaders is to be relational and compassionate. Theological education leaders who show empathy build trust and morale even in times of institutional crisis. They strike a balance on being relational yet not compromising efficiency in productivity. A strategic leader's success is dependent on his capacity to address his people's needs.

To establish relationships with people is important among theological education leaders as they believe that relationships are vital and an asset to the organization. In his leadership, Participant D articulated that, *"I think being a people person is very important because relationship is very important in an organization so I think my number one thing is relational."* Relationships as manifested through trusting their people, being friendly and patient with them. This as emphasized by Participant H, he said,

"I have always had this trust in people. There is always that room for improvement, so that's why I trust people. I trust people, but many times we cannot trust ourselves, but I need to help that quality, I need to trust people."

They are accepting, always making room for improvement yet not tolerant of wrongdoings. Theological education leaders prioritizes relationships and their expression of empathy, care and concern for others especially their people.

Theological education leaders value people not just treating them as assets but going beyond what these people can do in the organization, more than just work. They value people by building meaningful relationships and developing trust. Theological education leaders find success in showing empathy, deepening connections and finding satis-

faction as they all together as one organization finds joy in serving God through their service in the institution, serving one another and serving with one another. It is his conviction expressed, Participant K emphasized that,

“The one that is most important to me is that servant leaders value people. As we used to say in our school we value people more for who they are, than what they do for us. I think that when we value people for who they are more than what they do for us, it's more than, it's more than about work now. And it puts you to a place where you can build meaningful relationships in the workplace with those who you work with. You can, you can develop trust. You can develop a deep level of satisfaction”

Theological education leaders also recognize the value of open communications as they relate to people. It is vital during crisis situations to make everyone know what is happening and the reason behind. Just how Participant F has pointed out the importance of communication, he stated that,

“Klaro yung, I always make it a point na to let everybody know that we're doing what we're doing because of this. Sa lahat ng ginagawa natin, meron talagang reason. So it's very important to communicate the reasons why. You just don't tell people to do this. Let them know why and what's the importance because what's the impact, anong resulta nun. Kasi if you just tell them to do things, tendency is, it's either they'll complain na or parang ang daming negative reactions. Although kasi kahit na i-explain mo pa yan, may negative reactions pa nga. Pero at least lesser...at least makontrol.” [It is clear, I make it a point to let everybody know

that we're doing what we're doing because of this. In whatever we do, there will always be a reason. So it is important to communicate the reasons why. You just don't tell people to do this. Let them know why and what's the importance because what's the impact, what is the result. If you just tell them to do things, the tendency is, it's either they'll complain or there will be lots of negative reactions.]

In their attempt to achieve unity as they undergo crises, Participant B has conveyed that, *“Ung unity yun parin keep talking, keep communicating, helping one another, sasagwan tayo pare-pareho, I think we're working on that.”* [It is still unity, keep talking, keep communicating, helping one another, rowing together in the same direction, I think we're working on that.] Theological education leaders aim to clearly unify the community towards accomplishment of goals not by mere autocratic and commanding presence in order to implement smoothly and in harmony avoiding or even control complaints and negative reactions as well as clarity, importance and impact of the thrust of the initiative. Open communication also plays a crucial part in preserving the unity of the organization through continued open sharing, talking and helping one another where this scenario was illustrated like rowing on a boat where each one rows together towards their goal.

Theological education leaders also aim to be open in communication in terms of being open to different opinions, respecting different perspectives so as to maintain communication lines and not to threaten and suffocate people. Participant D emphasized the value of listening, he mentioned that, *“Of course, the value of listening to both sides and then to be able to include people who will be affected.”* Participant J have further agreed emphasizing on the importance on being open to all sides, he said *“I characterize myself*

as someone wanting to be open, open for different opinions so that stands could open the way for you know open different lines of communication (without them or me being threatened). Be open.” He further related the value of being open as they encounter crises, saying, “The habit of being open to all the opinions and before and after the crisis so there should be (like) debriefing that this has happened so what can we do so that it won't happen again.” Especially during crisis situations, communication lines are being strengthened, debriefing as needed so as to respond accordingly and to prevent the tough situation from occurring repeatedly. Theological education leaders make sure to be careful in their manner and motive to communicate.

With crisis situations normally causing fear, anxiety, uncertainty and other negative emotions, empathy and positive communication schemes help alleviate the situation and encourage people towards crisis response. Participant H emphasized the value of being open in the sense of sharing the burden, he said,

“I could say that they really need to be open. They just say they cannot solve the problem and they are that all alone. They need to have this color of them, their life and their task, share it with people who are capable of helping them.”

Theological education leaders also make sure that their people are heard and even are felt and attempt to extend help through their capacity. As no one can solve their problems or crises alone but rather need the support of everyone. Communicating with one another, sharing tasks, burdens with one another, allowing themselves to be vulnerable with one another so as to be able to help one another.

Theological education leaders seek to be open and approachable to their people, extending grace and forgiveness, dismissive of grudges and animosity. Participant J realized that respect is crucial in communication, he shared,

“One of the qualities that I have developed through my years...(being) respectful...respectful to all the cultures not thinking na this is the Philippines, our country (they) have to respect us not really that one. But considering others better than ourselves.”

Theological education leaders' empathy and communication are anchored on respect—respecting people, respecting opinions and respecting cultures. Respect in the sense of considering other people better than themselves. Yet, Participant I have also balanced the perspective through his insight signifying,

“Wag matakot mag-confront although hindi madali. kasi yung iba status quo nalanang e. Hindi rin naman ako pala confront pero hindi maayos ang organization pag di ka marunong mag-confront, mag-confront in the sense na tell it as it is. Kung kailangan mabago, edi dapat mabago....Pero through the years nakita ko, kapag di ka kumilos mas lalong magiging problema yun, Nadevelop sa kin yung mabuti pang kumilos kesa hindi magbago ang situation.” [To not be afraid to confront even though it is difficult. Though I am not a confrontational person, the organization will not be orderly if one doesn't confront, to confront is to just tell it as it is. If change is necessary, then it should be acted upon, to change. Through

the years, I have witnessed that if you will not act, the more it will become a problem. What developed in me was to just take action rather than to just leave the situation alone.]

Open communications also means to address issues head on and confront as necessary. Being diplomatic is considered an advantage. Tendencies are to be overly tolerating so as to avoid toleration, theological education leaders have to be proactive and act to address concerns and situations and confront in a respectful, objective manner.

Striving to be open also in the sense that opening up and respecting not just their superiors but even their subordinates. Communication also involves protocols, observing proper channels. Participant F is careful in observing lines of communication, he said, *“Yung sa communication, ako, I strongly observe the protocols. So yun, I go through the lines.”* [About communication, me, I strongly observe the protocols, so I got through the lines] Aside from top-down communication lines, subordinates also are careful in their communications upward. For instructions and actions, Participant A said, *“They always ask doon a higher boss, sa mga boss nila kung ano yung actions na gagawin.”* [They always ask their higher ups, to their respective bosses, what actions they should do.] Acknowledging their leaders as they submit to authority despite them being qualified and capable also of exercising their wisdom. Participant E thus further affirmed, talking about his dynamics with his superior, he described that, *“Ano, communications...It's very important acknowledging her as a leader. Though may wisdom ka but because of nandoon yung respeto andon yung pag submit sa authority...so with that, na-strengthen yung na-strengthen yung communication po sa kanila”* [In terms of communications...It's very

important to acknowledge her as a leader. Though you also have wisdom, but out of respect and submission to authority.]

Theological education leaders, though occupying a higher seat of authority, still are careful to observe the proper lines. They still give respect to the immediate higher up of a concerned personnel for certain instructions or actions. Yet, they are also aware as to when to step up and as to when they are expected to lead during proper forums. Thus, strengthening all lines of communication.

Additionally, theological education leaders believe that in facing a crisis, being open entails more. Participant J shared how the habit of being open has helped him, he conveyed,

“Sa daily grind ng life, there will be challenges, so that's why the habit of being open, of being teachable, flexible, and putting the right people in place. Kasi if a person is not reliable, cannot handle, it will blow up. Sa level palang na yun, if ma-handle ka, okay na siya, hindi na sya aangat, hindi na sya mag-blow up.” [In the daily grind of life, there will be challenges, so that's why the habit of being open, of being teachable, flexible, and putting the right people in place. However, if a person is not reliable and cannot handle (the situation), it will blow up. If it is still in the lower level, things will be handled well already, then it will not elevate and it will not blow up.]

Here it was also mentioned that the crucial assignment of personnel in place must be able to know and to handle with care important information, able to manage and control as necessary and avoid major blowing up.

Participant H said that teachability is another important factor while talking about open communication. He affirms that,

“They need also to be open in terms of communication. They need to be teachable and really just abide by the rules and regulations. Not just to be a leader, they are the ones commanding, they are the ones to think. But they need to participate as well.”

Whereas, even as leaders, it is still necessary for teachability in terms of observance of policies, rules and regulations, that even them support and participate despite them being in authority. Yet, when it will be unavoidable to face certain issues, theological education leaders need to be firm, yet confronting in grace and truth, able to decode objectively, further emphasizing the essentiality of what Participant C mentioned, *“everything is transparent.”*

Further, aside from internal communication, it is also essential to convey necessary information externally to stakeholders. Theological education leaders use different means of communication, even maximizing today’s modern channels such as through emails, group chats, mobile phones with some institutions providing for the load, to ensure a convenient and efficient way of information dissemination. Through maximizing available communicating schemes, theological education leaders strive to strengthen their core and ensure information be delivered accurately and quickly, as Participant F emphasized, *“yung group chats, yung mga group emails namin, so nakakatulong yung mga ganun. So I guess that's one way of strengthening the core....so that information can flow much more easily.”* [In our group chats, and our group emails, so those channels help. So

I guess that's one way of strengthening the core...so that information can flow much more easily.] Thus, as reflected in their responses, theological education leaders emphasize the importance of communication within the organization.

Theological education leaders also recognize the importance of collaboration and connectedness. Collaboration is evident during crisis situations where challenges are better faced together. This as highlighted by Participant E,

“Maganda ding iparealize na yun nga yung sabi ko kanina na collaboration kasi ang pagsuong ng problema hindi yan makakaya ng isa, sabi nga Two is better than one in a crisis. Mayroon pa African proverbs dyan, “If you want to go fast walk alone, But if you want to go far, walk together or journey together.” [It is noteworthy to let people realize what I have mentioned earlier on collaboration because in solving problems, it will be difficult to be alone, as the saying goes, two is better than one is a crisis. There is an African proverb to note on this, ‘If you want to go fast walk alone, But if you want to go far, walk together or journey together.’]

Theological education leaders recognize the importance of collaboration with stakeholders, as they believe in their contribution to help alleviate the effects and impact of crisis. Consultation is one way where collaboration between the theological education leaders, the institution and the stakeholders during crisis encounters, Participant C have mentioned that *“there should be consultation with stakeholders,”* further stressing on the the sharing of burdens and accountability, he continued, *“stick to your people, consult*

them, there should be consultation with stakeholders. Don't just keep the problem yourself because it jeopardizes all aspects of the school, learn to disclose. Tendency ..., and learn to have that accountability.” Collaboration also seen through consultation with stakeholders as collective wisdom may bring about more solutions than carrying the burden alone. Disclosing crises or concerns especially to stakeholders solicits understanding and support towards the realization and even the preservation of the vision and mission of the organization. Theological education institutions when encountering crisis also need back-up support, wherein their stakeholders can provide, this as expressed by Participant F, saying, *“Ung stakeholders din, they understand. It's really important to have a support group na nag-u-understand anong mission and vision din ng organization. So I think yun. Kasi we exist for and with them.”* [The stakeholders also, they understand. It's really important to have a support group that understands the vision and mission of the organization. So I think of that because we exist for and with them.] Theological education leaders are well aware of the relationship of both the institution and the stakeholders, as the institution exists for the stakeholders' benefit and vice versa, where both aim to be supportive towards productivity and realization of its vision and mission not just mere survival during crisis.

Whereas, theological education leaders stress that it is equally valuable to maintain connectedness among the stakeholders. Participant F asserted that having a strong relationship with all the stakeholders is crucial, he articulated that, *“Yung sa stakeholders yun, building a very strong relationship with the stakeholders, yung relationship with the board, relationship with the parents, relationship with the churches, relationship with our*

donors and sponsors.” [Talking about the stakeholders, building a very strong relationship with the stakeholders, relationship with the parents, relationship with the churches, relationship with our donors and sponsors.] He further stressed that it is important to make sure to be intentional and to establish integrity and trust in connecting with stakeholders,

“You really have to be intentional with the stakeholders most especially, like sa board, sa mga churches, lalo na sa donors and sponsors. So yun, kailangan yung integrity mo na nakikita nila yun, especially sa donors and sponsors, they really have to know. That's why I really have to keep them informed. Kasi they need to know where their money is going. Alam nila kung saan napupunta. When I say it's gonna be used for this, it has to be used for this. And then kailangan ako mag-report, at least inform sa kanila, o ito na, ito na yung ano.” [You really have to be intentional with the stakeholder most especially with the board, the churches especially with the donors and sponsors. Also, it is necessary that they see your integrity, especially the donors and sponsors, they really have to know. That's why I really have to keep them informed. It is because they need to know where their money is going. They should know where it went and where it was spent. When I say that it's going to be used for this, it has to be used for this. And I have to report, at least inform them that here it is.]

Theological education institutions' stakeholders aside from its personnel and students, comprises the board of trustees, parents, donors and sponsors, alumni and even other ministerial groups. Connectedness means keeping stakeholders informed alongside

with transparency on financial matters, being true on the dispersion of funds according to its original allocation and proper reporting and accounting on certain usage and projects. Updates are communicated through different channels such as through emails and newsletters, social media messaging applications such as group chats and other online means. Also, opportunities of face-to-face events and meetings are also maximized whether it may be for the donors and sponsors, or even with the parents and the alumni association are also conducted in order to strengthen connectedness among stakeholders expressing their sincerity and gratitude for their support and contributions.

Theological education leaders having strong relational skills displayed through open communication, collaboration and connectedness are key factors in crisis response and recovery.

Effective leadership during crisis response and recovery requires vital skills and action points in order to address challenges and maintain community cohesion which includes imaginative and innovative thinking, improvisation, information and communication exchange for enhancement and collaboration (Beauchamp et al., 2021). Building relationships during crisis situations was found out by Robertson (2022) during the pandemic crisis period and has opened doors towards the existence of support systems emphasizing that each needs one another. The pandemic crisis highlighted the hunger and desire to reconnect with one another, as evidenced in the dynamics of professors and pupils reuniting after a long time apart, and such relationships and collaboration have reinforced their bonds (Robertson, 2022). Furthermore, Robertson (2022) noted that community stakeholders and institution personnel have demonstrated coherence by collaborating

and trusting the process they must go through, which, while not perfect, has contributed to a stronger relationship within the school climate.

Competence: Management Skills and Abilities in Action. It is pivotal for theological education leaders to put into practice their management skills and abilities as they respond and recover to crisis. It is during these trying times where faith and character are not just tested but the ability to manage and skills on how to execute action plans are crucial not just to get past crises but could even impact the institution's existence.

Theological education leaders when faced with crisis need to display leadership and the ability to make clear, timely decisions as it is vital during fast-moving crisis events.

Theological education leaders have employed and developed various leadership strategies as they progress towards their crisis experiences.

During crisis situations, Participant D has employed the adaptive leadership approach, where she described as,

“Adaptive leadership in a sense when you are facing a crisis you think of ways already or even if it's not there yet. (The) adaptive (you already have) perspective (where) these are the realities that are happening and so therefore you will do an appropriate response.”

while progressing towards crisis response, his leadership qualities have been enhanced and developed as he further shared

“I developed also from strategic adaptive leadership skills. I was also provided ability to be able to see things because you are part of the system sometimes you

do not see something is wrong so one of the things that I learned through a consultant was to objectively see the whole seminary and then to see my role in light of the whole institution that's what I learned”

Adaptive leadership is applied when preparation for a crisis is already underway so as when a crisis hits, the institution is already ready with the crisis response. Elevating towards the development of strategic adaptive leadership skills where the thrust is to be able to see and analyze things as being part of the system and to objectively see and analyze one's own role in the light of the whole institution.

On the other hand, Participant K is an advocate of Jim Laub's Organizational Leadership, he shared that, *“I'm a huge fan of Jim Laub and his organizational leadership assessment he he's, he identified 6 domains of healthy servant leadership.”* Laub's (1999) Organizational Leadership in a nutshell focuses on servant leadership where leadership is viewed as prioritizing the benefit of those subordinates than the self-serving leaders, where people are valued and are being developed, community is built, genuine practices are observed and there is shared leadership. Further, the servant organization is the organization where servant leadership is practiced and manifested through their culture, seen in their values, and demonstrated by leaders and the whole labor force (Laub, 1999). The expectations of servant leaders are centered on the six dimensions of Laub's Organizational Leadership: valuing people, developing people, community building, authenticity, providing leadership, and sharing leadership (Laub, 1999). As Participant K discusses the application of Laub's Organizational Leadership in his crisis encounter, he

highlighted two principles. First, he stressed the importance of valuing people in leadership, he said,

“As we used to say in our school, we value people more for who they are, than what they do for us. And it puts you to a place where you can build meaningful relationships in the workplace with those who you work with. You can, you can develop trust. You can develop a deep level of satisfaction.”

He continued to highlight the value of shared leadership, further articulating, “How do we find other people to the conversation, value their voice. And how, how do the ideas I bring to the table as leader get better because of my willingness to listen and really listen intently and not have my mind made up before I come into the meeting.”

The essentials of organizational leadership is anchored on valuing and trusting people, conversing with them, listening to their voice, incorporating and combining ideas. As he continued discussing, he also mentioned providing leadership, especially emphasizing,

“We have to, with our people, understand what again are our vision and purposes? What is our mission, our values in particular? We have to live those out day by day, to be honest, to be above board with one another.”

Considering the importance of both valuing people and sharing the leadership, how then can theological education leaders provide leadership and continue to make the people understand the vision, mission, purpose and values be lived out and be embedded

in their institution. Emphasis was also focused on succession and development of people in order to be above board with one another.

Theological education leaders, as honed by their crisis experiences have gained not just insights but practical strategies towards crisis response. As Participant K concludes his view on leadership, he is striving on

“Seeking to lead in a way that honors people, values people’s voices, values their input, creating a healthy culture...sometimes leaders have to buffer the people around them, from the leaders above them, protect people from nonsense. Protect people from sometimes unhealthy leadership.”

Theological education leaders seek to lead with people in mind, building relationships, valuing people’s voices, opinions and values. They seek to be authentic and intentional as they relate with their subordinates, recognizing their efforts and contributions in the continued operations of the institution despite crisis situations. Participant F has solidified the emphasis of building relationships in their leadership, he said,

“Building relationships, meaningful relationships is really something that as a leader I need to do intentionally. So yun, with my team, I really have to be intentional with them kasi sila yung tutulong sa akin. And yun, yung pag-build ng relationship hindi lang dyan lang sa employee. The family, yun bang makikita nila na and siguro binigyan din ako ng ganitong klaseng personality ng Panginoon na family-oriented.” [Building relationships, meaningful relationships is really something that as a leader I need to do intentionally. Even with my team, I really have

to be intentional with them because they are the ones that help me. In building relationships with employees, we treat them as family, we hope that they see that, and maybe, I was also given that kind of personality from the Lord, which is to be family-oriented.]

Respecting subordinates as people with feelings and personality, treating the community as family in which leaders have to protect. For them, it is not simply work, they treat one another as families, especially belonging to the family of God.

Further, as Filipinos, with embedded Filipino traits and values, Participant I do consider the Filipino roots and culture in his exercise of leadership, stating that,

“Yung pagka, pagka Pilipino natin na madadala natin sa leadership kasi yung Pilipino daw ano kailangan mo pa kombinasyon ng grace and truth yung yakap pero may kasamang ano hindi naman sampal pero batok, hindi. yung ganun firmness at the same time pagka kahit papaano yung personal dimension ang leadership, yun ang macocontribute ng Pilipino kasi yung malasakit.” [We, as Filipinos, we also bring our traits in our leadership, because as Filipinos, we need a combination of grace and truth, where we embrace but at the same time, we somehow hit, not that physically. We have that firmness yet at the same time there will always be the personal dimension of leadership, that is uniquely a Filipino trait, a deep concern or compassion.]

Leadership exercised through combined grace and truth, firmness yet considering the personal dimension of the person, with empathy, care and concern. Leadership incorporated with the Filipino trait “*malasakit*”, is one of their thrust as they lead following Jesus Christ’s care and compassion, yet exercising justice and truth.

Demiroz and Kapucu (2012) have described the interplay between crisis and leadership, with the task of leadership to address the risks and complications caused by the crisis, to restore the organization into their normal productivity and to find the silver lining behind the crisis and maximize the possibilities and innovations that had emerged out of the crisis situations. Looking through steady leadership, do the members of the community feel secured and guided (Demiroz & Kapucu, 2012).

Theological educational leaders, in their crisis response and recovery, emphasize the need for implementing prompt and clear actions and decision making.

Theological education leaders, human as they are also, are hesitant during their beginning years in their leadership as they feel they lack the necessary administration skills which reflects in their apprehension in decision-making. As he have experienced, Participant D recalled that,

“I would say that by beginning years of leadership was a feeling of being scared because I did not have the administration skills here I was very scared to make decisions so it was just something that you didn't like but you were asked to do it...but through the years when you are provided with a training and then you discover especially the books by Sanje or Senge then you realized and then you have the situational leadership by Blanchard all those shorts, you are provided with

some frameworks within which you will begin to work. So it was scary, very scary at first until you realize and then you make decisions as to what you will do, like for me I would rather be a leader who is consultative rather than not a consultative leader.”

Decision-making during the early years of leadership was dreaded yet a necessary action. However, as years went by and as experience grew, with proper training and guidance from experts, the courage to decide and take action have increased. Though frightened at first, decision-making then eventually confidence was gained and the consideration of how to make decisions will be mastered depending on the principles and conviction of theological education leaders of which some expressed that they aim to be consultative and collaborative leaders. Just like the preference of Participant I, he shared, “*And then isa din yung ano siguro...would be yung pagka-collaborative, collaborative, diplomatic, consensus. Consensus, ano tawag dito... Seeking consensus.*” [One thing also, would be being collaborative, collaborative, diplomatic and consensus. Emphasis on consensus, seeking consensus.] Additionally, they also strive to seek consensus as they take action, apart from being diplomatic.

Since the leaders are duty-bound to implement the decision, they have finally arrived at, it was encouraged by Demiroz and Kapucu (2012) to engage with the community for support and action, garnering as many responders as they can, guiding them to the intended course, and fostering also with healthy communications. Thus, also ensuring constant checking and evaluation considering, pointing out significant inputs from both

successful feats and epic failures all through-out the crisis experience (Demiroz & Kapucu, 2012).

Theological education leaders also have expressed that they have become wiser after they have encountered crises experiences. Participant C realized that after all the crises and decisions he made all throughout his leadership journey, he stressed, “*I am much wiser now...wiser in dealing with the issues, wiser even you know in the area of planning, being realistic, you know. So, I learned a lot.*” Wiser as they deal with issues and concerns and even wiser in their management strategies especially in the area of planning where being realistic has been learned, and a lot more.

Theological education leaders have learned and gained certain necessary qualities as they take action in their crisis response and recovery. First of which is resourcefulness wherein they just do not need to decide and take action at the spur of the moment, but they need to consider their resources as they make action. In his experience, Participant E shared the need to be resourceful, stating “*Resourceful, resourceful alam mo naman, ang budget dito sa seminary kung hindi resourceful dito wala, hindi naman talaga well-supported.*” [Being resourceful, resourcefulness, you are well aware of how our budget goes here in the seminary, if you are not resourceful, we are not that well-supported.] Theological education institutions being dependent on donor support means that they do not have the luxury to have everything they want, so they really have to take careful consideration and even work on financial capacity in whatever actions they will implement.

Being proactive is also one quality theological education leaders have developed as Participant J pointed out, “*Be proactive (that) before anything happens even before a*

crisis happens, at least, there are already guards to be done...you being there, and be on top of things, being updated.”

Being proactive, if talking about crisis experiences, focuses on crisis preparation and better yet crisis prevention. Being proactive may be seen in planning for a crisis even beforehand, creating safety guards or safety measures so as to avoid crisis or for immediate crisis response. Much more, being proactive as a leadership quality means that the leader is present and in-control, the leader oversees and supervises and on top of things, and is updated of necessary details and protocols in crisis response and recovery.

In addition, Participant C has seen himself developed in the area of decision-making, he testified,

“There are three qualities actually, were developed, and until now I am using it in the area of fairness and justice. Once the person committed something contrary to the teachings of the school—standard of the school. I need to deal with that, that’s in relation to the school, there should be justice, but that justice is not sole justice in a sense that I’m dealing with it, with fairness. But I look at that justice also tinted with love, because if it is just justice, it is pharisaical. I am also integrating love, because that’s balance.”

A strike of balance between justice and fairness is needed whenever certain situations, especially involving people, need to be implemented. To implement justice solely creates a connotation of being self-righteous and hypocritical, yet fairness balances but more importantly, love binds both. To be able to be just and fair, and more importantly anchored in love, always going back to God’s loving nature so as to follow Christ is to

live a life of love as seen and embedded in decision-making and in working out and taking actions even in crisis situations.

Both leadership and implementing prompt actions and decision-making reflects the management ability needed in crisis response and recovery. Such qualities of leaders are very crucial in any situation, much more in crisis situations in order to manage and successfully pass through crises.

In the discovery of the essential leadership qualities that surfaced and are helpful during crisis situations, the study's findings align with the list of leadership traits identified by Demiroz and Kapucu (2012) as being particularly important in emergency and disaster crisis situations. These traits include decisiveness, flexibility, informing, problem solving, managing innovation and creativity, planning and organizing personnel, motivating, managing teams and team building, looking around, strategic planning, networking and partnering, and decision making. He further stressed the importance of maintaining open lines of communication with the public and stakeholders, being flexible in decision-making and functions, and being able to adjust to crisis situations.

Theological education leaders as they exercise their management skills and abilities are tested as they collide with crises not just through spiritual grounding but more importantly the technical know-how and application on their strategies and action plans.

Theological education leaders when faced with crisis situations need to be discerning and assess the nature of the crisis. Crisis assessment is done through studying how the crisis will impact the seminary both positively and negatively. Participant D stressed the importance of crisis analysis, he said,

“The first thing that is very necessary is that you especially if you are facing is just to be discerning as to the nature of the crisis and to be able to see how this crisis will impact the seminary either positively or negatively that's fine”

After careful assessment, theological education leaders need to be proactive in addressing the crisis. Being proactive should actually start even before a crisis hits, in that there are safety guards in place such as policies and protocols to prepare the organization should a crisis arise. In line with Participant D's experience, he articulated,

“To be proactive (na) before a crisis happens, we already have these things in place so that when it happens...we are ready. So we can already tell everybody these are our policies and policies are agreed on for everybody. It's not like coming from one person...being proactive (talaga). And when the crisis happens na, so we follow our policies for a solution.”

In that, being proactive when a crisis happens, the policies and protocols in place can immediately provide for a solution as crisis situations have already been thought of beforehand.

Theological education leaders as they analyze crisis dynamics also assess God's purpose behind the crisis, and what does God want theological education leaders to learn through these crisis situations. More importantly, through this crisis, how does God use such crises and difficult situations to shape and mold the theological education leader into the leader God wants and intended him to be. Recognizing God's sovereignty and wisdom, Participant K invites to look at a different perspective, conveying,

“I think that when it comes to crisis, we do well to recognize where is God in all this? How does God want to use this crisis to shape my life? As a person, as His child, as a person he has called to take leadership responsibility. I think framing leadership as a responsibility is incredibly important.”

Theological education leaders display their management ability as they respond to crises through task planning and delegation.

Theological education leaders form a committee who will serve as the core team who will immediately study and address the crisis situation. In their crisis response, as experienced by Participants D and H, they conveyed:

“So the best thing to do is to create a committee that the respected people from the seminary to be able to come so that you can work towards this crisis...we do form a committee; to look for a committed people; we also did a lot of the listening and a lot of providing avenues for which dialogue is very open;”

“The board of trustees, they also have assigned committees; So all these areas affected in our operation, these are being met because the university have these teams or have these committees already functioning.”

Such committee members must be from the respected people from the institutions, who understand and are on the same page with the theological education leaders, who embrace the vision and mission of the institution and integrate them into the action plan. Additionally, the members of the core committee or team should be committed people, who are willing to listen and open to dialogue. Members of the committee varies from the

top, the board to the administration or management team down to the different unit or department heads, or a mixture from among these groups, where certain concentration or tasks are assigned to them, and will function according to what was assigned to them, which is best assigned depending on their expertise.

This then is formed as the core team, similar to Participant F's point - "*Yung sa team, yung immediate team, yung pinaka-core, meron kami ng core. Yun yung mga unit heads.*" [About the team, the immediate team, the core team, we have a core team. That is the unit heads.] Thus, further describing the expectation and dynamics of this core team, he stated,

"First, as a leader, you have to have a team who understands. Yun bang team na same page kayo, na like for example, if naiintindihan nila lahat, naiintindihan nila...yung na-embrace nila not just the vision and mission of the school, but then how, yung mga how and yung mga in-between nun ba, how to achieve it and stuff like that. It's very important that you have a team na who understands talaga and yung willing din to go beyond, to walk the extra mile. Yun talaga yun. So yun, having a very supportive and understanding team na kahit alam na lang galit ka, they understand." [First, as a leader, you have a team who understands. The team that is on the same page with you, which like for example, if everyone understands, if they understand, they will embrace not just the vision and mission of the school, but also the how's and the in-betweens of those, on how to achieve those and the things related to those. It's very important that you have a team who really

understands and are willing to go beyond, to walk the extra mile with you. It really matters. So there, having a very supportive and understanding team that even though they know that you are mad, they still understand.]

The committee or the team members should also be understanding, supportive and willing to walk the extra mile, and who understands the working dynamics of the theological education leaders beyond the surface. The core committee or team then work and agree together to reach a consensus on the steps they will take and do which is in accordance with the ethos and culture of the school and where consultation and openness to discussion. The core committee or team then discusses and comes up with the steps they are going to do during crisis situations and the implication of the steps to be implemented much more on the impact of the action plan to the institution.

It is important then for theological education leaders to place trustworthy people on the core committee or team and much more crucial to trust the people on the team and trust the action plan they have come up with. A meaningful relationship must exist between the theological education leaders and the core committee or team built through trust. Trust is essential to the team, Participant F pointed out, saying, *“And then, aside from that, you also have to trust the people. Like dito, I have to trust my team as well. So there has to be yung meaningful relationship, hindi lang sya, nakapag-build ka na rin ang trust.”* [And then, aside from that, you also have to trust the people. Like here, I have to trust my team as well. So there has to be that meaningful relationship, not just building that trust,]

Afterwhich, different committee members are then tasked to work, Participant J describes that, *“So the lines of authority, they have their own responsibilities to handle whatever crisis experience.”* In such, theological education leaders manifesting management ability through task planning and delegation is indeed an essential leadership quality.

Theological education leaders through the crises experienced have learned to embrace new practices and innovation in their crisis response and recovery.

Though they admit that sometimes theological education leaders are intimidated with new technological practices such as online learning, the pandemic crisis has forced them to adopt and adapt to online learning. Theological education leaders have learned to embrace online learning of which they have picked up from the pandemic crisis and aims to peak up and maximize the development and carry it over to the post pandemic crisis time and even improve on their implementation. Participant I have envisioned the use of online learning yet experienced intimidation, he testified, *“Marami kasing mga theological educational leaders medyo intimidated sa online learning.”* [A lot of theological education leaders are somehow intimidated with online learning.] But on the other hand, progressively, Participant B shared the improvements made in the online learning implementation, saying,

“We are even trying to improve what we have started like like the online learning...I think the school is peaking up and picking up well from what from where we have left sa pandemic so the school is now thinking on how to be better in that area and how could be maximize that area that we had learned from pandemic i-

carry over natin sa post pandemic at iimprove pa natin” [We are even trying to improve what we have started like like the online learning...I think the school is peaking up and picking up well from what from where we have left from the pandemic so the school is now thinking on how to be better in that area and how could be maximize that area that we had learned from pandemic so we can carry it over now during post-pandemic at to continually improve it.]

Theological education leaders do recognize that there are challenges encountered when changes are being introduced, and do not come in smoothly and are difficult. Yet, they have realized that sometimes it is good not to be idealistic and somehow welcome rough edges in their implementation. Also, they strive to take into consideration the culture of the organization before little by little implementing small to major changes.

One innovation or new practice that has been mentioned was to have emergency funds so that when a crisis comes, there are available funds for provision, Participant A proposed—*“Fund kumbaga isasama na yun sa budget para kapag dumating yung crisis ay... pwede mo siyang ipa-advance sa ano, kailangan ng finances.”* [About the fund, in a way, we need to set aside and allot a budget so when a crisis comes, it can be used as advanced funds for needed finances.]

Theological education leaders in their crisis recovery need to adapt to changes and adopt innovation and technological advances in order to cope and eventually be integrated to their system for permanent implementation.

One critical management ability for theological education leaders should be seen in financial transparency. Theological schools as donor-based institutions are heavily reliant on donations and sponsorships whereas it is very important to be financially transparent especially to their donors and sponsors. Proper stewardship most especially in finances are required of theological education leaders wherein allocated funds must be used in their designated purposes. Accountability should be upheld, as Participant C emphasized, “And learn to have that accountability, and the most important thing there is transparency, finances. In terms of finances. See to it that everything is open. Anytime of the day if they will investigate everything, nothing to hide.”

Apart from that, it is also a must for theological education leaders to have integrity most especially in finances as this is their accountability, first to the Lord, to their donors and sponsors and to their stakeholders. Participant I, suggests, that

“Yung ano tiwala pagdating sa stewardship ng finances, practically dapat kung may designated funding, dun lang sya. Isa yun sa mga failure ng mga kaya nawa-wala yung tiwala, binigay sayo for designated ano tapos ginamit mo sa operations, which should not be, kung binigay sya for specific ano like pag sinabing scholarship, gamitin mo talaga sa scholarship, pag binigay sya for building project, wag mo galawin, ilipat mo sa operations. Integrity yun. Kaya binigay yun with specific ano, prompting from the Lord from the donor. And then you don't just deal with them na parang nagbibigay pinagppray mo din, at nagmiminister ka rin.” [The trust given in terms of stewardship of finances, practically, if there is a designated funding, then it stays there. One of the failures and the reason why

trust given to them is lost is when if an amount is given for a designated cause but it was used instead in operations, which should not be, if it was given for scholarship, it should be used for scholarship, if it is for a building project, they should not touch and reallocate for the operations. That is integrity. That is why they gave such an amount for a specific designation, that is God's prompting from the Lord to the donor and it came from the donor. And then, you don't just deal with them that their purpose is just to give but at the same time, leaders should also pray for them and minister to them.]

Integrity and accountability displayed that anytime, anywhere they were asked for an audit, they will come out clean. Integrity also as seen in their operational budget and expenses exercising utmost care despite financial limitations and challenges. Not necessarily rejecting every request but being wise and prioritizing immediate needs. Integrity as also seen in the appointment of qualified people who handles with care the donations and sponsorships.

Theological education leaders, despite being challenged in fund-raising and lacking in training and experience, have been reliant on God as they fulfill their assigned task and responsibility. Participant I is emphatic in still pointing out his stand on fundraising,

“Yung sa fund-raising, kasi parang di naman talaga ako fund raiser pero awa naman ng Diyos, naging maayos naman yung financial ng mga schools...relationship, hindi sya, wala siya dun sa pala-hingi ganun, yung tiwala, tiwala pinakamahalaga, tiwala ng mga ministry partners, saka yung mga ministry partners gusto nila hindi lang tumatanggap tayo sa kanila, gusto nila we also minister to

them, ang tendency pag may ministry partner, parang hinihingan mo lang sa halip nagseserve ka rin sa kanila, nagmiminister ka rin sa kanila.” [About the fundraising, though I am not a fund-raiser but by God’s grace, the school’s financial status is doing good...It is really a relationship, it should not be that as a fundraiser to always ask, trust is very important, the most important actually. Trust from the ministry partners, and also they do somehow long for service and that they will also be ministered to.]

Yet it was stressed to maintain good relations with donors and sponsors, not just always asking fund support but also ministering to them, praying for them and not abusing them and exhausting lots of funds from them rather treating them as ministry partners and being also sensitive to what they can give, as much as there are opportunities to also find ways to serve them and be channels of blessing to them. Theological education leaders then need to be very careful of the trust given to them and live out their life and leadership in full integrity in all aspects most especially in financial transparency.

In crisis response and recovery, theological education leaders displayed essential leadership qualities as they engage and face challenges and difficulties. Being leaders of theological institutions who are basically spiritual in nature, so therefore it is a must that they possess spiritual integrity following the Christ-modelled leadership which focuses on servant leadership, decision-making that is centered on Christ’s commands and principles, anchored on prayer, discernment and striving to live by faith. These leadership qualities may be considered as fundamentals for a faith-based, evangelical Christian institution in that such leaders must indeed walk their talk, in that the depth of what they know

about their theology should also be seen in their life much more their leadership. Authenticity as seen in their integrity that in whatever they do and say, their lives reflect Christ and his commands, they live out the Biblical principles they teach and they model a life and leadership of service and humility. These are their basic armory in which they need and carry, preparing them anytime they encounter crisis situations.

Colliding with crisis is then battled with spiritual foundations thus resulting in Christ-modelled leadership. Theological education leaders then, when faced with crisis, go back to what Christ has lived out, and hold on to His principles and with the goal of following Christ and giving back the glory to Christ through His wonderful works in their life and leadership. When faced with crisis, theological education leaders' journey to success focuses on how they overcame crisis through God's empowerment, on how they have followed Christ along the way, and much more, to be faithful in God's call for leadership for them.

Theological education leaders with all the weights and burdens that weigh on them much more during crisis situations, display character strength as they lead with grace beyond pressure. Crisis situations are often make or break situations, and it is necessary for theological education leaders to be resilient. Resilience that comes from a deep spiritual foundation that their lives are anchored to God and that in whatever crisis they will face, in whatever challenges and difficulties, God will always be there as He has promised. Crisis situations also test the theological education leaders' patience, human as they are, yet they came out successful in developing more patience. Patience in terms of

allowing God to take control and mold them through hardships. Patience in terms of carefully assessing situations, in discerning God's direction and in realizing that there are things beyond control and awaiting for either God's intervention or God's redirection.

Theological education leaders also exercise persistence as not easily giving up in tough situations but step-by-step, whether small steps or huge leaps continue on in their pursuit of continued operations and realization of the institution's vision and mission. Much more, theological education leaders also have displayed a positive stance as they encounter crisis, optimism, anchored from the promise that all things work together eventually for God according to how God orchestrated them for His intended purpose, which even includes crisis situations. Such optimism also springs up from the promise that God will always be with them, in all situations, crisis moments or not, optimism that through God's help, they can overcome crises as they have witnessed the faithful leaders that came before them were successful as testified by their institutions' existence to this date.

Furthermore, theological education leaders have also displayed adaptability as they have engaged with crisis, where as part of their response and recovery was to be able to adapt to unknown circumstances, being productive and fruitful, adopting new strategies and mechanisms in order to successfully thrive out of crisis. Adaptability as seen through theological education leaders flexibility, hunger and passion to learn and be better and courage to take risks all in accordance to God's direction, finding ways and means in dealing with crisis and be able to bring the institution out of crisis with new perspective, mechanism, growth and continued testament of how God works and His faithfulness in His institution.

Another leadership quality that has surfaced among theological education leaders during crisis response and recovery is relational skills. Theological education leaders in their service to the Lord through the institution also serve people within the institution.

Following the life and leadership of Jesus Christ, their model, it is fitting that theological education leaders live out empathy, care and compassion, just like the Great Shepherd takes care and tends His sheep, they ought to also practice such pastoral care to the people in their institutions. Just as Christ values people, theological education leaders ought to do the same, trusting them, treating them right, being compassionate in dealing with them yet exercising justice within the bounds of grace and truth.

Theological educational leaders place a premium on good working relations, harmonious work dynamics and encourage positive and appreciative work conditions as they all together serve the Lord through the institution in spite of the crisis situations, all can still go well. In such, it has been a testament that there is indeed joy in serving Jesus has been brought to life as encouraged and embodied by theological education leaders despite hardships and difficulties.

Further, these relational skills have further been enhanced by having open communication, collaboration and connectedness. Open communication displayed through being approachable and healthy discussion with one another especially during crisis situations eliminating possible tensions. Open communication also as seen in warmth, grace and acceptance of which can be much helpful during difficult moments. Communication has always been two-way, of which being open means talking, listening and giving feedback, whereas theological education leaders practice openness through being receptive

and responsive during dialogues and discussions especially on finding solutions to crises where there is utmost respect and graciousness seen in the manner of communications.

Collaborating is exercised through being open to lots of suggestions and lots of opportunities for partnerships. Collaboration as seen in healthy exchange of the mind through ideas related and relevant to the crises being encountered and altogether finding the better or best solutions and through healthy discussion and factual information dissemination. Theological education leaders also strive to maintain connectedness to all stakeholders of the institution through the various ways they make as they continuously update them through different means. Connectedness also displayed through intentionally looking for opportunities to personally interact with much more to serve stakeholders aiming to deepen relationships to and with each stakeholders. Theological education leaders have enhanced deep connections, strengthened ties and expressed warmth which enabled them to have smooth communication flow, have enriched collaboration and established connections which contributed a lot in their crisis response and recovery.

Theological education leaders holding administrative positions have also demonstrated management skills and abilities as they encounter crises. Leadership as management ability, embedded into the personhood of theological education leaders as seen in their appointment and performance of his responsibilities is indeed a major weapon against crisis. The fact that theological education leaders were entrusted with such huge responsibility in advancing their institutions' thrust and deliverables speaks volumes on their readiness to face anything and everything that their institution has to undergo, including crisis.

Leadership as management ability intertwined with servant leadership following the example of Jesus Christ have already prepared theological education leaders both in foundation and in competence that have shielded them from crisis accompanied by character strength of resilience, patience and perseverance have indeed shaped them by God's grace through God's empowerment to be ready whenever unforeseen and difficult circumstance comes and be able to successfully overcome crisis.

Management skills which have honed them as they prepare and be appointed to leadership positions also equipped them in their crisis response and recovery includes implementing clear and prompt actions, analyzing crisis dynamics, task planning and delegation and embracing of new practices. It was crucial for theological education leaders in their crisis response and recovery to be able to make and implement prompt and clear actions as they battle with crisis, as quick response can eliminate losses and unproductivity. However it is also a must to carefully study and evaluate the actions and schemes which will be enacted to ensure that the institution is going in the right direction, much more the impact of such actions to the institution. It is also critical for theological education leaders to analyze the crisis dynamics which had hit the institution, assessing the nature and impact of such a crisis and finding ways and solutions prioritizing the school's distinctives as they address the crisis.

Another fundamental management skills highlighted from theological education leaders are task planning and delegation where the forming of a core committee or team composed of trusted, committed and capable individuals which will spearhead the crisis response and recovery efforts of the school through the strategic action plan and step-by-

step implementation. This may be the heart of the crisis response and recovery as this places significant value on the action to move forward and courageously address the crisis and proactively implementing clear and immediate action to get past the crisis and stabilize the status of the institution.

And eventually, the management skill of being open to adopt and embrace new practices have brought theological education leaders to the recovery phase. Innovative strategies, schemes, programs and practices are being welcomed and theological education leaders who are open and not intimidated to change, being risk-takers showing the character strength of adaptability ushers them towards crisis recovery. Theological education leaders with their positive stance and openness to change, innovation and their willingness to adopt, adapt and embrace new practices, and them being resilient, patient, persistent much more being reliant and founded in their faith in Jesus Christ have brought them success amidst the crisis they have encountered of which they have testified in this study.

Avery (2023) affirmed that it is advantageous for organizations to have leaders who are committed to their call of responsibility towards their people, their organization and even in their own progress in learning and development as they ensure the safe voyage and secure and protect human dignity. Theological education leaders as captains, of which their crew and their passengers depend on, must demonstrate commitment, agility and flexibility embedded in their leadership not just when a crisis hits but even prior making the captain always ready for any crisis encounter (Avery, 2023).

Synthesis. The phenomenological findings of the study reveals that theological education leaders view crises not just as a negative experience causing disruption and threats but a multifaceted experience which can be positive and productive. Though crises oftentimes are challenging and difficult situations taking toll physically and emotionally, theological education leaders have affirmed that these difficult situations are deeply formative events with spiritual and professional implications. Crises were interpreted as tests of faith and opportunities for growth, shaping the theological education leaders in their leadership, spiritual posture, and institutional engagement.

Theological education leaders have attested that they have experienced various crises such as financial, pandemic, leadership, faculty and staff issues and student challenges as the recurring themes. Among the crises they have faced, theological education leaders identified leadership, financial challenges, and the unprecedented crisis of the pandemic as the most difficult. Despite colliding with crises, theological education leaders successfully responded and recovered through spiritual leadership, organizational response, innovation and recovery and partnership collaboration, thus reflecting a dynamic interplay between spiritual conviction and strategic adaptive capacity.

Phenomenological investigation conducted from the lived experiences of theological education leaders have revealed a significant and transformative journey through crisis. Such findings do not just enumerate crisis occurrences but all the more sheds light on how leaders make meaning of crisis, how they respond spiritually and strategically and how such responses shape a faith-based, resilient, relational and adaptive leadership.

Leaders in theological education have proven not just to survive and endure crises, but rather thrive, transform and transcend through them. Crisis turns into a testing ground for spiritual integrity, character strength, relational skills and management skills and abilities. Crisis acts as a powerful catalyst for both leadership growth and institutional development. This synthesis, therefore, affirms that the role of leadership in theological education is not merely functional, but profoundly formative.

Developing a Crisis Response and Recovery Model for Theological Education Leaders

Through the phenomenological inquiry into the lived experiences of theological education leaders during crises situations, the following analysis presents the core themes towards the development of a crisis response and recovery leadership model.

Table 6 presents the crisis leadership matrix summarizing the key themes emerging from the significant responses of the participants which was made as a basis for the development of the S.H.I.P. Crisis Response and Recovery Leadership Model.

Table 6

Crisis Leadership Matrix for the Development of S.H.I.P. Crisis Response and Recovery Leadership Model.

Crisis Response and Recovery Experiences	Leadership Qualities (Driving Principles)	S.H.I.P. Framework	
		Model Phases	Transformational Products
Spiritual Leadership • Prayer	Spiritual Integrity • Servant-Leadership	Spiritual Fortification	Spiritual Depth Heart Innovation

Crisis Response and Recovery Experiences	Leadership Qualities (Driving Principles)	S.H.I.P. Framework	
		Model Phases	Transformational Products
• Seeking God's wisdom • Trust and Dependence on God	• Christ-centered decision-making • Prayer and Discernment • Faith	(Auto-pilot Mode)	People
Organizational Response • Emergency consultative strategies • Research and Benchmarking • Purpose-driven guide • Communication • Collaboration • Taking Action; Addressing Concerns	Character Strength • Resiliency • Patience and Perseverance • Adaptability	Strategic Response (Emergency Mode)	Spiritual Depth Heart Innovation People
Innovation and Recovery • Adaptation to Technology • Technology foresight • Financial Innovation	Management Skills and Abilities • Leadership in action • Implementing prompt and clear actions • Analyzing crisis dynamics • Task Planning and Delegation • Embracing New Practices • Financial transparency	Sustainable Recovery (Shift Mode)	Spiritual Depth Heart Innovation People
Partnership Collaboration • Community of sponsors • International and Local Donors and Sponsors • Board of Trustees Financial and Institutional Support • Partnership with Churches for Finance, Training and Ministry Support • Alumni Support	Relational Skills • Empathy, Care and compassion • Open communication • Collaboration and Connectedness	System Reset and Re-establishment (Stabilize Mode)	Spiritual Depth Heart Innovation People

Crisis Response and Recovery Experiences	Leadership Qualities (Driving Principles)	S.H.I.P. Framework	
		Model Phases	Transformational Products
Partnership with Parents			

The matrix provides the foundations for the development of the model.

Leadership Qualities as Driving Principles: The Foundational Guideposts of Crisis Leadership. Theological education leaders have revealed through-out their crisis experience certain core foundations of non-negotiable tenets which serve as the unwavering, driving force and moral compass as they navigate through their crisis experience. Theological education leaders anchor their strategies in these four essential driving principles that serve as their guide posts forming the foundation ethos and competence required for effective crisis response and recovery.

As the findings affirm that theological education leaders consistently turn to their spiritual foundation as their first and foremost response to crisis. This is the most vital principle and the heart of all the actions that theological education leaders consider, take and implement.

Spiritual Integrity. Theological education leaders, when faced with crisis, firstly and consistently turn to God through prayer, seeking wisdom, trusting God and living by faith. Most of the participants have attested that they would always pray whenever they encounter crisis situations. Such spiritual response is the central foundational principle, the most important for theological educational leaders, as they are primarily dependent on

the Lord. To live by faith is to be faithful in their obedience and devotion to Christ, trusting in God's grace and divine providence, through the work and power of the Holy Spirit as the source of their strength and guide as they navigate and thrive through crisis.

The character, credentials, and competencies which comprise the leadership qualities serves as the foundation of theological education leaders which also make up their core principles to which they anchor their life and leadership. Revealed from the lived experiences of theological education leaders, seen through their character strength, management skills and abilities and their relational skills are important foundations and guideposts as they face crisis.

Character Strength. Theological education leaders rely on their exhibited and emergent character strength as another essential foundation as they face crisis. This driving principle focuses on their internal fortitude necessary to sustain and move forward amidst the adversities and difficulties. Character strength seen through resilience, relentlessness, patience and endurance while finding ways to navigate successfully out of the crisis situations yet still being calm and collected. They anchor themselves trusting in the Lord and living by faith in the face of crisis, which further contributes to their growth and maturity, thriving not just seen in concrete achievements but much more in the strength of their heart.

Management Skills and Abilities. Theological education leaders have revealed certain practical and organizational competence to mobilize and strategize to move forward amidst challenges and difficulties. While spiritual integrity and character strength foundation focuses on the internal fortitude, the management skills and abilities focus on

practical and external forces needed to fight against and to successfully get past crises. This essential core principle is one important guidepost as crisis leadership does not stop with the spiritual and the internal but also necessitates external strategic practical actions.

Relational Skills. The fourth and final guidepost to crisis leadership is anchored on the relational skills expected of theological education leaders. This core principle is vital for organizational health and support. Theological education leaders have highlighted that relationships serve as a vital cornerstone within the organization, through building meaningful relationships, and placing utmost importance in trusting and valuing their people. This principle highlights the essential role of relationships both internal organizational health and external resource mobilization. Theological education leaders have noted that one essential key towards crisis leadership is support from people which can make a meaningful breakthrough to get past crisis situations.

These driving principles anchored in the leadership qualities of Spiritual Integrity, Character Strength, Management Skills and Abilities and Relational skills serve as the foundational guidepost towards Crisis Leadership.

Model Phases: From Anticipation to Crisis Response and Recovery Experience. The phenomenological findings reveal a progression of action points utilized by theological education leaders which can be systematically categorized to phases which starts from spiritual posture then translated to practical actions. Such progression may not be merely a sequence of events, but a continuum of adaptive leadership responses directly derived from the foundational driving principles.

Spiritual Leadership. Rooted in their spiritual foundation as their core principle, deepening their spiritual fortitude comes expected for theological education leaders, thus translates into the Spiritual Fortification phase of the proposed framework. The deeper their spiritual roots, the more they are dependent on God's grace and wisdom. When crisis strikes, they view it as both an opportunity for growth and a test of their leadership—challenging how deeply they are spiritually grounded and how faithfully they exercise trust in the Lord to guide their decision-making.

Organizational Response. The study has revealed that these leaders did not rely on faith alone, but have employed practical and strategic actions. Anchoring on character strength, theological education leaders refuse to be consumed by crisis but rather study, assess and analyze crisis through consultation, research and benchmarking then move to address the concerns immediately through teamwork, communication and collaboration proactively addressing immediate needs. Theological education leaders have attested that it takes collective effort along resiliency, patience and perseverance in order to get past and overcome challenges, thus leading to the Strategic Response phase of the proposed framework.

Innovation and Recovery. Theological education leaders' display of another core principle, their management skills and abilities is key as they lead towards innovation as crisis response, which subsequently paves the way for effective recovery. New technical and technological solutions, innovative measures, foresight, and policy-system creation are implemented and embraced towards the move to recovery. Such experience fosters greater wisdom, being more proactive and moving forward with all the learnings in mind.

Much more, this phase reflects Sustainable delivery in the proposed framework, gearing towards being equipped, and having the better position and crisis preparedness in the future.

Partnership Collaboration. The study found out that another key to successful crisis response and recovery is partnership collaboration. This phase is the external manifestation of another fundamental principle—Relational Skills, where theological education leaders leverage existing and new relationships in order to sustain the institution during difficult times. Crisis demands that leaders not only maximize internal support but even look for external sustenance and support for the institution. Where such a support system springing from various sources, ways and means can help the institution get past crisis through collective resilience, which can be a key to the proposed framework's System Reset and Re-establishment, a key to stability.

The collective experience of theological education leaders illustrates that thriving through crisis is possible as crisis facilitates significant individual and much more institutional growth. Navigating through crises, recognizing God is at work, and such processes undergone by theological education leaders, are also used by God to shape them towards strength and maturity.

Transformational Products: Outcomes of Emergent Crisis Leadership Accumen. The Crisis Leadership Matrix derived from the lived experiences of theological education leaders reveals a deeply integrated and theocentric leadership paradigm for navigating crisis. The findings illustrate that effective crisis leadership is a formative journey

characterized by spiritual conviction, strength of character, strategic response and stakeholder stewardship. The S.H.I.P. Crisis Response and Recovery Leadership Model—anchored in Spiritual Depth, Heart, Innovation, and People—emerges not merely as a procedural guide but as a set of tangible transformational products, reflecting the leadership acumen cultivated by theological education leaders through their navigation of crises. Anchoring each component directly to participant narratives serving as its foundation indicating that leadership in theological education is not merely functional but deeply formational.

Spiritual Depth. Theological education leaders, anchored in their spiritual foundation and exercising spiritual leadership manifested in their utmost dependence on God through prayer and theological reflection, drive the entire crisis recovery process. The first response of leaders during crisis situations are always grounded in their spiritual disciplines, humbly seeking God’s wisdom and discernment which then directs their action. With the perspective that crises are leadership tests from God and opportunity for growth, thus the expected deliverable or product cultivated is Spiritual Depth, a leadership trait rooted in spirituality, integrity and faithfulness.

Heart. Theological education leaders have demonstrated character strength through their emotional maturity and unity throughout their organizational response. Such resilience, patience, persistence and optimism reflects a leadership posture that embraces crisis as a refining process thus transformationally produces a healthy heart that reflects a leader’s internal fortitude, emotional intelligence and moral courage.

Innovation. Theological education leaders with their embedded management skills and abilities have responded to crises through their adaptability. Leaders have adopted technological advancement, strategic planning and realistic foresight, embracing and implementing innovation in their system. Amidst operational instability brought about by crisis situations, leaders were able to pivot and envision sustainable development. Thus, the transformational product which has emerged in this leadership acumen is innovation. Innovation as a product of adaptive leadership characterized by creativity, agility and future-oriented thinking.

People. Theological education leaders founded through their relational skills have leaned on their stakeholders and ministry connections through their partnership collaboration for their crisis navigation. An essential deliverable must be directed to people, the safeguarding, valuing and more importantly to be able to secure the very people the institution exists to. Thus, this reflects the ultimate outcome of Relational Leadership: a unified community forged by empathy and shared purpose. This commitment is sustained by values-driven motivation and cemented by love and loyalty to both the Lord and the institution.

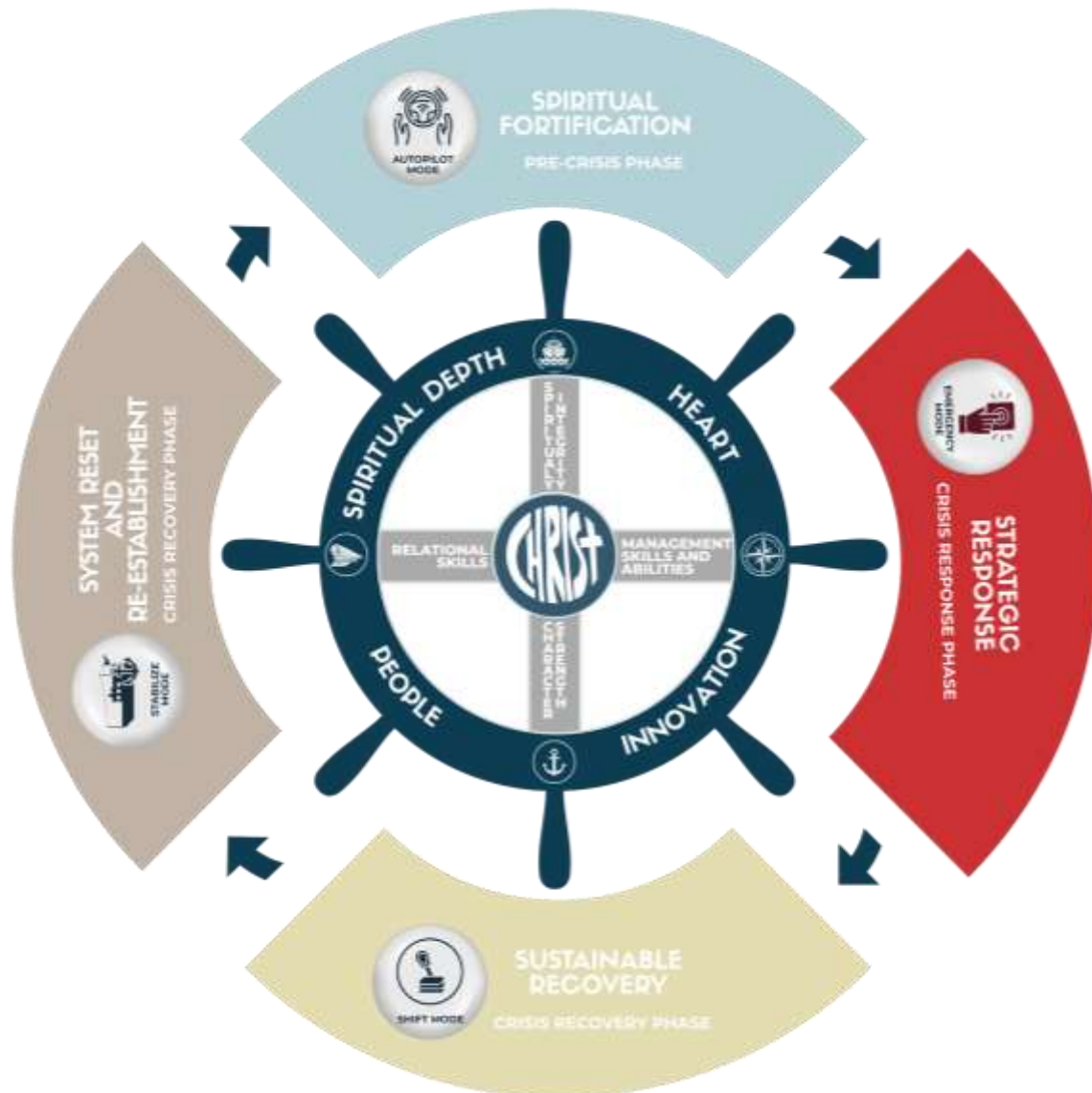
Conclusively, these findings affirm that crisis leadership is a transformative journey of faith and trust, of character and fortitude, of strategy and adaptability and of relationships and partnerships. Navigating through crises not just tests the leaders' spiritual, emotional, strategic and relational capacities but are geared towards deepening and intensifying their spirituality, grit, skills and capabilities and much more their solidarity. The S.H.I.P. Crisis Response and Recovery Leadership Model provides a comprehensive

framework for understanding how theological education leaders have thrived through crisis, with grace, wisdom and resilience, all anchored in their faith and trust in God.

The S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model as seen in Figure 2 below illustrates the captain's (theological educational leaders) steering wheel and the switch button panel of a ship (theological education institution).

Figure 2

S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model



Theological education leaders are serving in an institution whose main purpose is in-depth study of God, of faith and of translating such biblical and theological knowledge into practice and training students for a life of service to the Evangelical Christian Church community. Despite their seemingly godly, religious and righteous pursuit they are still not exempt from experiencing crisis both in their life and leadership. The study confirmed that there are various kinds of crises that have arisen and affected theological education leaders in various ways, yet the study also has gathered significant insights on how theological education leaders have battled such crises first through God's divine providence, second through their strength of character and of course, their strategies and schemes.

Theological education leaders, being students of God's Word, are well aware of the Bible account where Jesus on his boat ride going to the other side of the sea encountered a great storm where waves hit violently filling their boat with water. While the crew feared for their lives, they found Jesus asleep, and upon waking Him up, Jesus commanded the wind and waves to be still, and the wind and the sea became calm (Mark 4:35-41 (ESV), 2001.). This Scripture account proved that Jesus was indeed powerful that even the wind and the waves obey Him, in that, theological education leaders by faith believe that Jesus can literally calm the storm and the sea, Jesus Christ then, can indeed calm the storm and crisis not just a person's life but even of the boat crews' lives. In the same way, using the analogy of this boat, modernizing it to a ship figure, anchoring on Jesus Christ, the Great Captain's silencing of the great storm, and through the significant insights gained from the study, a proposal of a useful, practical tool to assist and

guide theological education leaders is hereby recommended, thus the creation of the The S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model.

The S.H.I.P. Crisis Response and Recovery Leadership Model. The S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model proposes a three-pronged approach to combat the crisis storm should it collide within the institution, the ship. This three-pronged approach model consists of first, the Principles as the Driving Force; second, the Phases signifying the Dynamics and Action Points towards the crisis and the Product pertaining to the Desired Outcomes or the Deliverables, all aiming towards response, recovery and more importantly, overcome and succeed in their crisis encounters.

Principles: The Driving Force. The captains of the ship, being the ultimate authority of the ship, to be able to execute their responsibility for the ship's voyage depends on how they take control of the steering wheel and the switch panel, also called as the captain's helm (Mitch, 2024). Theological education leaders' being captains of their respective ships—their institutions hold the command center where they drive and control not just the course and direction of their vessel but also are tasked with the important responsibility of ensuring a safe journey towards their destination.

Just like a captain's helm which is a vital component of the ship in its function and symbol, theological education leaders in this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model symbolically holds the **captain's helm** of the institution. As much as these wheels have steered captains and

sailors through storms, voyages and nautical growth (Mitch, 2024), this steering wheel figure illustrates the authority, control, and mastery of theological education leaders even when sailing through crises or storms.

The center of the captain's steering wheel illustrates the principles that are taken from the findings of the study. This S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model is anchored in faith in the triune God through Jesus Christ, which is the central part of the helm called the hub which connects the spokes and the axle holding everything and connects everything in the wheel. Just as the findings of the study have revealed that faith in the triune God through **Jesus Christ have been the focal point and center of everything** in the theological education institution much more with the theological education leader.

The hub then connects to the spokes of the wheel, the theological education leader anchoring their faith in Jesus Christ, then possessing the leadership qualities necessary to run and drive the vessel especially through tough situations. The four **spokes** in the steering wheel figure pertaining to the leadership qualities of theological education leaders based on the findings of this study essential during crisis situations which are spiritual integrity, character strengths, relational skills and management skills and abilities.

Further dissecting the leadership qualities, theological education leaders demonstrate **Spiritual Integrity** through servant leadership, Christ-centered decision making, prayer and discernment and living by faith, again faith in God through Jesus Christ, which again is the foundation of this crisis leadership model. In the figure, this spoke is

pointing upward which also signifies the upward direction of theological education leaders to God as seen in their faith. In order to be able to communicate with the group, it is essential for the leader to discern God's purposes for the organization as "at the heart of leadership is communication between God and the leader," (Patton, 2017). Between the spoke and the word Spiritual Integrity is a ship under sail icon, which signifies that the ship—the theological education institution is on their constant sail or journey towards achieving their institutional distinctives amidst the storms-crisis. Such a journey is led by the captain's—theological education leader's Spiritual Integrity on towards their desired spiritual depth outcome, whether they encounter a smooth sailing journey or through rough waters, as long as they continue sailing on.

On the downward spoke of the wheel is another leadership quality revealed by the study through **Character Strength**, which emphasized on the inward strengthening of theological education leaders. The Character Strength essentially includes resiliency, patience, perseverance and adaptability, such key qualities especially during crisis situations, showing strength and stability amidst tough times. The ship anchor icon below signifies on how grounded the theological education leader is on his character strength. The ship anchor holds an important function not just on deck but much more during a storm as it is dropped to dig into the seabed to prevent the ship being violently tossed, capsized and to drift towards danger. Theological education leaders anchored on their character strength signifies fixed stability seen in having a strong internal fortitude which is also a desired outcome—a resilient steady heart amidst and out of turbulent waters.

On the right spoke indicates **Relational Skills**, another essential leadership quality especially during crisis situations as characterized by the practice of empathy, care and compassion, open communication, collaboration and connectedness, thus indicating sideward relations. The captain of the ship symbolized by the captain's cap icon implies that having strong relational skills is a crucial factor in this model as partnership collaboration does make a difference especially during crisis situations, which was attested by the findings of the study. Further, the relational skills of the captain—theological education leader, symbolized by the captain's cap icon is also crucial to achieving the desired people outcome.

The fourth and final spoke on the left side is having the leadership quality emphasizing on **Management Skills and Abilities**, which emphasizes forward direction during crisis situations. Management skills and abilities as displayed through effective leadership, implementation, crisis assessment, delegation, planning, innovation and accountability. Effective leadership can be demonstrated through being careful in their decision making, they do not act hastily but rather are mindful in awaiting the proper timing (Ojo, n.d.). Representing the forward direction is a navigation compass icon which signifies the strategic and practical competence of a captain—theological education leader; their management skills and abilities will steer the wheel to move forward. The strategy, and planning with eyes on the forward direction through the navigation compass, done with the expertise and experience of theological education leaders will bear the fruit of innovation which is both a means and an end product as they navigate crisis situations.

The four leadership qualities' spokes all anchored to the hub and axle signifies the four directions of which the leadership qualities are aiming to, upward direction to God, inward strengthening of the theological leader as a person, sideward relations with people involved and forward direction to which the theological education leader drives to bring the institution to its goals. These leadership qualities' spokes are all anchored by faith to God through Jesus Christ, which is connected to the rudder to which the theological education leader would steer toward the direction they want the institution to journey towards.

Moving from the axle to the **rim** of the captain's helm, which is the fundamental part as being controlled by the captain, the rim indicates Spiritual Depth, Heart, Innovation, and People, all anchored to both spiritual and strategic approach as generated from the result of the study indicates the **Products or the Desired output and Deliverables**. In reaching desired destination, theological education leaders as captains steering their wheel, need to be equipped first with essential leadership qualities and technical application of knowledge and skills in their action plan, all anchored in faith in God through Christ as they proceed to their journey, despite colliding with a crisis storm.

The model further describes the cycle that the crisis is usually found to pass through.

Phases: Dynamics and Action Points. Moving from the steering wheel, the captain's helm, towards the switch panel. The S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model is conceptualized, both spir-

itual and strategic in its approach, and progresses through four sequential phases. As Figure 2 illustrates, the control switch buttons positioned around the steering wheel indicate four modes of operations associated with crisis encounters. The switch buttons illustrated in the figure signify a mode or operational state in each phase of crisis encounters, and based on the study's findings critical action points are recommended in each phase for coping with, managing, and resolving crisis circumstances.

Phase 1: Autopilot Mode. The first switch button indicating the autopilot mode refers to the first phase, the pre-crisis operational phase, wherein the vessel is on automatic mode, maintaining a pre-set course, following a usual planned route which sometimes imply a smooth course of journey. This mode is somehow related to the business-as-usual operations yet despite smooth flow of operations, the action point is focused on Spiritual Fortification.

Spiritual Fortification is moving towards continued deepening and strengthening of the leader's spiritual life, disciplines, and foundations to be able to withstand difficult and challenging situations. Such deepening and strengthening of the spiritual fortitude through strong dependence on God's wisdom, power and enablement through heartfelt commitment to spiritual disciplines manifested through consistent prayer life, meditation and application of God's Word, active and rooted fellowship with matured Christian believers, having accountability and support groups, and pursuing Christlikeness in life and practice.

Theological education leaders, follow God's command to put on the full armor of God, to always be ready for battle first and foremost against the work of the evil forces,

and extendedly applies to the battle against difficult challenging circumstances, that during such evil day comes, they can stand firm and be able to withstand. Putting on the full armor is to be ready at all times, standing firm, putting on the breastplate of righteousness, fastening on the belt of truth, wearing on the shoes of the gospel of peace, gearing up in all circumstances the shield of faith so as to be ready defensively, armoring on with the helmet of salvation and able to master the sword of the Spirit which is Word of God, being alert and persevering, and much more always soak in prayer, not just praying for one's self but for all God's people. (Ephesians 6:10-18 (ESV), 2001.).

The Autopilot Mode, Spiritual Fortification, is about constant effort to stay grounded and founded holistically especially spiritually so as to battle-ready and to be able to endure whatever crisis that comes along the way, theological education leaders continue to grow and thrive as they obey God's call of leadership in their respective institutions.

Apart from the fortification on the spiritual side, this phase also includes fortification on the practical sense of proactive maintenance check of the system, just like the tune-up of the ship prior to its travel which includes constant check on all mechanisms, the set course or itinerary, the probable weather and sailing conditions. To enable the autopilot mode means everything is in good running condition with anticipated travel conditions.

In the context of the pre-crisis phase, **Fortification** also refers to crisis landscape scan, where system maintenance check and environmental scanning are done in order to

anticipate future conditions. This is done by scanning and evaluating the internal and external conditions of both the institution and its environment to identify potential threats, emerging risks and vulnerabilities that can probably elevate to a crisis in the future. This foresight helps prepare for the future by anticipating movements through observation and interpretation of potential factors that may impact oneself, the organization, or the community, by establishing forward-thinking strategic leadership competence, wherein by assessing potential risks ahead of time can a leader be prepared for the task at hand (Patton, 2017).

Avery (2023) stated that leaders as captains are cognizant that crises are inevitable and may arise anytime, constant monitoring of the landscape, noting shifts in pattern which may signify changes or can be warnings of danger, always prioritizing the safety of their crew and their vessel. Moreover, leaders as captains, execute decisions not being paralyzed by analysis or by being succumbed to fear (Avery, 2023). Regular system checks within the organization can be helpful in the crisis landscape scan so as to anticipate significant aspects and areas of the institution and evaluate possible scenarios and eliminate possible crisis triggers. Thus, this constant institutional system maintenance check can contribute to the strengthening of the institution's fortitude.

Phase 2: Emergency Mode. The Emergency Mode button indicates the second phase, the crisis response phase, which signals the crisis encounter then triggers the **Strategic Response**. Based on the findings of this study, the Strategic Response consists of the following steps of action in managing the arrival of a crisis.

The first step will be *Crisis Assessment*, one significant response action found in the study is analyzing crisis dynamics where to study the nature, cause, and effect of a crisis should be studied in order to understand the situation and evaluate the impact of the crisis on the institution. Further, emergency consultative strategies are then conducted in order to further analyze the crisis situation and research on ways on how to address the crisis situation. Research can be done through consultation with experts and even through benchmarking from other organizations, institutions and even government practices of the best action to be done.

The second step for this Strategic Response phase is *Crisis Planning*, also a significant finding from this study. Theological education leaders then form the crisis management team who will be tasked to plan and address the crisis. The crisis management team comprises of committed experts and departmental key persons, who will work together, again, study, research and benchmark and create a crisis action plan of which will also delegate from among themselves or to an assigned key person who will implement the action plan in their respective departments all aligned to the crisis response master action plan.

The third step in this Strategic Response will be *Crisis Coordination* where the crisis management team activates their people towards the implementation of the crisis management action plan. Theological education leaders call for collaboration from both within the institution, their personnel and students and from partners and stakeholders from outside or the community towards immediate action and crisis intervention. Evidence from the study suggested that collaboration and partnership enhanced by open

communication and connectedness have significantly impacted crisis response. Much more, expressing empathy, care and communication alleviated the concerns of the people. The sense of community togetherness, trust and valuing people have contributed to resolving crises as they perform their assigned tasks and responsibilities. Excellent leadership is grounded on service and compassion toward his people, exhibited via his manner of communication with them and constant motivation towards fostering harmony and output, because people respond dependent on how the leader connects with them.

In this Strategic Response Phase, the fourth and final step will be *Crisis Intervention*, where prompt and clear actions seen through instructions, communications, implementation and even evaluation are expected for damage control and ensured institutional operations. Proactive action is needed in taking action and addressing concerns are also essential in this phase. In the implementation of the action plan, it is important that theological education leaders be creative, flexible, resourceful and systematic as they work out ways towards crisis intervention. Further, taken from the analysis of this research, the following are the action points to be implemented:

1. Equipping where the people involved are being trained and oriented towards changes to be applied in the system;
2. Enhancing of either needed initiatives and improvement of necessary equipment and facilities helpful in addressing the crisis and resuming operations;
3. Easing concerns and providing immediate care and support services; and
4. Experimenting as to implement new policies, programs and initiatives which can address the area of the operations where the crisis had hit.

One essential key to crisis intervention is to continue to adjust accordingly as needed towards containment of damage and continued operations, all guided by the theological education institution distinctives signified in their vision and mission. For leaders to be able to overcome threats, challenges and diversions, focus should be directed beyond the scale and severity of the challenges but rather shift towards the realization of desired goals and outcomes wherein it is affirmed that most of the times, oppositions are caused by crises, in that projects that are truly worthwhile are those who have encountered difficulties and challenges and those who are successful handling such (Patton, 2017).

Phase 3: Shift Mode. The crisis recovery phase, the third phase of this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model will be identified as the Sustainable Recovery. In this **Sustainable Recovery**, the operational mode moves from the Emergency Mode to the Shift Mode, where efforts are then directed toward a sustainable recovery, with a focus on getting out of the crises. The crisis transition management efforts in this phase as revealed in the study involves innovation and recovery may be translated into dual action points: Adoption and Adaptation.

As experienced by theological education leaders, this Sustainable Recovery Phase starts with *Adoption* through embracing new practices and innovation efforts. This is especially true seen through their pandemic experience, where they were forced to adopt and embrace the online learning modality. While most theological education institutions have shifted to online learning modality during the pandemic crisis, there are theological education leaders who had innovative particularly technological foresight who have

adopted the online learning system even before the pandemic. Some of which are even pioneers of the said programs, whereas this shows that recovery can be made easier once leaders are open to foresight and innovation which can be sustainable not just for the crisis period but can be adopted for the improvement of delivery service.

The second action point is *Adaptation* where after adopting new and innovative practices, constant adjustments and modifications are being made in order to improve and alter such practices to fit within the context of the institution. Just as discovered in the study, where theological education leaders have adapted to technology seen through their use of different computerized and digital systems, programs and applications in their learning delivery. And from there, continuously tailor fitting their newly acquired systems, programs and applications into the needs and improvement of their learning delivery.

Phase 4: Stabilized Mode. For the fourth phase, the **System Reset and Re-establishment** aims to achieve the Stabilized Mode is the Integration of the Sustainable Recovery Phase product and output to the theological education institution. The action point in this phase focuses on *Integration and Recalibration* where the theological education institution will recalibrate their system, integrating all the learnings, innovations, practices, policies and programs to the current system for improvement and more importantly as a defense mechanism to be prepared from the same crisis hit.

As revealed through the study, theological education leaders have realized that with the integration of the online system and technological advancement within the

school system they believe that there is already no turning back and reverting to the traditional means of delivery, especially in this digital age. On another instance, as again found out in the study, theological education leaders due to their experience of the financial crisis, were also open to the idea of having emergency funds ready to be used in times of crisis.

This System Reset and Re-establishment Phase, the final phase aims to rebuild, learn and prepare for future crises where another action point of *Evaluation* is done to review and examine the crisis encounter, and evaluate the effectiveness of the crisis response and recovery efforts. Continuous post-crisis analysis will be helpful, significant changes that were implemented will be reviewed.

And the final action point focuses on *Restoration and Creation*, where review and creation of policies, especially on safeguarding the institution against future crises, is essential. Step-by-step operational restoration until full operations have been established.

Anchoring on the findings of the study, one key element in this phase is the mobilization of the stakeholders, asking for support through spiritual means of prayer and through their physical and material contributions thus strengthening the organizational resilience schemes and strategy for protection and prevention of another crisis hit. This phase is not just about reverting back to pre-crisis operational status but entering a “new normal” with a much stronger, better and more improved, firewalled service delivery ready and safeguarded for future challenges.

Perhaps one striking discovery in this study is on theological education leaders’ perspective of the crisis, that crisis can also be an avenue of growth and opportunity, a

test for creativity on addressing the crisis and emerging with positive outcomes. Crisis encounters, response and recovery action may not always necessarily mean just to address concern and proceed to business as usual. Crisis can also be avenues of innovation just as what the pandemic crisis have left in the aftermath where significant changes and improvements brought theological education to a much better position. The System Reset and Re-establishment Phase focuses on what positive outcomes can be achieved and on how to maximize all the resources, both human and material, despite the crisis hit which can contribute to the betterment not just of the theological institution but much more of theological education leaders as well.

Product: Desired Outcomes and Deliverables. Theological education leaders being captains of the ships, their theological education institutions have a set destination to reach, their “true north”—to fulfill God’s purpose for the institution in its delivery of quality theological education to future leaders of the Evangelical Christian Church. Being captains, their major responsibilities is to ensure safety and to set their course towards their journey towards their destination despite rough waters or crisis storms.

The third prong approach of the S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model focuses on the **Product, the Desired Outcomes and Deliverables** of the Theological Institution. Theological education leaders, as captains of their ships, their theological education institutions have their goals and objectives in their pursuit and the ultimate measure of their success is through the realization of their goals and objectives as manifested through their products and desired outcomes and deliverables despite crisis encounters.

The S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model stipulates the desired outcomes and deliverables.

S - SPIRITUAL DEPTH. Being theological education institutions, studying about God, His Word, His Church, and training into actual Christian Service in His field, anchored in their “**true north**”, the desired outcome is of course to be a theological education institution that is approved in the eyes of the triune God faithful and fruitful in accomplishing its vision and mission manifested through the “Spiritual Depth” of the institution, and all people within the institution, from the leaders down to the personnel and to the students.

In that this spiritual depth is manifested not just in academic pursuit but as the people—from the leaders, to the personnel, to the students, grow deeply in God, this be embedded and manifested through their life as they learn, love and serve the Lord. Whether through calm waters, or in the rough waves, and worst despite violent storms, theological education institutions along with everyone in it, will take refuge in the Lord. In that, they are anchored in God, fortified in their life, love and service to the Lord, as they stay strong, immovable and standing firm in their journey towards Christlikeness and Christ’s commanded service. All together aiming to fulfill God’s purpose to glorify God and enjoy Him forever (*English Standard Version Bible*, 2001, Romans 11:36; *English Standard Version Bible*, 2001, Revelation 4:11; The Westminster Standard, 2019).

H - HEART. Theological education leaders as found out in this study and as prescribed by biblical principles are expected to have this quality of servant leadership following the life and example of Jesus Christ. Having the heart of a servant-leader is also

the desired outcome and deliverables of this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model. Apart from spiritual depth, theological education leaders, steering towards their destination amidst rough waters and stormy seas, not just need to display strength of character as a process, but even strength of character as a heart product.

While experiencing crisis can be bring a heavy toil to theological education leaders, human as they are, with all their weakness and vulnerabilities brought about the crises who may be continuing to beat them, left and right, it is the intended product of this model that theological education leaders would produce a desirable outcome to themselves through having a resilient heart.

I - INNOVATION. In this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model, the third product or desired outcome and deliverable is Innovation. It was found out in the study that in crisis response and recovery efforts, innovation played a crucial role.

Innovation through different policies, programs, activities were implemented in order to continue operations despite the crisis and eventually through innovation, theological education institutions were able to get past the crisis. Therefore, it is also an important product that should come out of a crisis situation.

Crisis response and recovery is not just simply addressing the concern and going roundabout then go on. Innovations sometimes are brought out of crisis not just for intervention but even for better operations and service, as what this study have proven especially during the greatest crisis of this time, the pandemic, what seemingly an emergency

response strategy opened innovations born out of creativity and out of perseverance in order for theological education institutions to continue on in their learning delivery and even opened greater opportunities explored and maximized.

Moreso, innovations as products of crisis encounters are also essential in order to avoid repetition of crises or even eliminating the negative effect by crisis hit. Innovations such as crisis protocols, additional resources, additional equipment and facilities, better strategies and new opportunities and partnerships can be the desired outcomes and deliverables out of crisis situations, as proposed by S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model.

P - PEOPLE. The captain of the ship's first and foremost task and responsibility is the safety of the crew and more importantly the passengers.

Theological education leaders, again as captains of their ships, their institutions, their major responsibility is *Protection*, the safety and security of their crew, their personnel and their passengers, the students along with the stakeholders, which then is another product proposed by this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model. The global health pandemic crisis as proven in this study has caused a worldwide freeze and shut down which just means that safety and security, especially the health is undoubtedly a major priority of leaders.

Other than keeping everyone safe, it is proposed that another desired output will be the continued *Productivity* of people. This deliverable relates in the sense that even during crisis encounters, the personnel can still continue being productive in their respective work responsibilities, the students are continuing in their studies and even enrollment

rate is stable and even increasing and stakeholders and partners are continuously supporting the institution in the ways they can. Productivity correlates to the continuing operations of theological institutions, where even during crises, they are continuing in their delivery of service through their school productivity, learning continuity and even achieve greater heights. This deliverable embodies the thought, to continue on, no matter what.

Another product in relation to people is of course, *Provision*, in that the deliverable is the provision of the basic and holistic needs of the personnel and the students. This study found out that when the global health pandemic hit, when theological education institutions had shut down, the major concern was the work of its personnel. Theological education leaders have been challenged in this, yet it also has proven that this is an important deliverable as to how they managed to continue on and even compensate for the employees working despite financial struggles especially during the pandemic crisis period. Much more, to also provide for the students' needs whether through scholarship or the provision of their basic needs, which is on top of the usual school operation needs. This model also proposes that one desired output was related to the basic and holistic needs of the people.

And the final product for consideration in this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model, is *Progress*. In every crisis, theological education leaders learned and progressed towards maturity and in their leadership skills and abilities. As found out in this study, crisis situations are opportunities for growth, tests for leadership and tests for faith. As it has always been said, experience is the best teacher, and through the crisis experienced by theological education

leaders, holistic progress can be a desired outcome and a deliverable. This can be seen in the way they handle and manage the crisis situations, response and recovery. In that they desire to achieve by God's grace and enablement, a better version of themselves, and much more for their crew, the personnel and much more the future leaders-in-training, their students. Progress also correlates to the expansion and strengthening networks of partnerships and collaboration with stakeholders, which can help and contribute to the stabilization and progress of the institution.

In their in-depth study of God's Word, theological education leaders most likely concurs that Nehemiah is a valuable framework of a crisis leader of which this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model. The purpose of this study is to provide theological education leaders with a practical, useful tool which can help them in their crisis response and recovery. However, for theological educational leaders, not just it is essential that this crisis response and recovery leadership model is based on scientific evidence but also it is equally important that this crisis response and recovery leadership model is founded with a strong biblical and theological grounding as it establish its credibility in the Evangelical Christian Church community.

God in His divine providence have worked in the life of Nehemiah, whose leadership is a great lesson (Patton, 2017), preparing him for His call of leadership in during the crisis period of His nation's downfall where there is a need to rebuild their wall fortress, wherein the book of Nehemiah, an example of strategic management, is considered a manual for leaders with implied and applied guidelines for the leadership work, in that

Christian leaders who aim for greatness and victory must diligently study his life and leadership. (*English Standard Version Bible*, 2001, Nehemiah 1-13; Patton, 2017; Wünc, 2023).

Nehemiah's leadership has reflected the three-pronged approach of this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model.

Nehemiah's **Principles, his Driving Force** in crisis leadership as identified by Patton (2017) asking and acknowledging God's sovereignty and provision through prayer signifies *Spiritual Integrity*. Through prayer, Nehemiah has learnt that prayer is essential in leadership as it strengthens relationship with God leading to His vision for His ministry (Patton, 2017), and he continued on in his journey of leadership continually asking for God's guidance and help wherein prayer is always his first and foremost strategy (*English Standard Version Bible*, 2001, Nehemiah 1-13; Patton, 2017).

Nehemiah showed empathy with his people and who needed help to rebuild after the crisis and through this deep concern for his people, learning about their distress of which he acted upon indeed revealed his *Relational Skills* (*English Standard Version Bible*, 2001, Nehemiah 1-13; Patton, 2017).

As Nehemiah aligned his work to God's character (Patton, 2017), his *Character Strength* was shown through his patience and perseverance seen in his timetable of action and his tenacity while working to complete his commitment to work (*English Standard Version Bible*, 2001, Nehemiah 1-13; Patton, 2017). Despite obstacles and enemies, he remained firm in his pursuit to finish the mission and persevered until he completed the

endeavor of rebuilding the wall (*English Standard Version Bible*, 2001, Nehemiah 1-13; Patton, 2017). Nehemiah's favor first from the Lord and from the king who granted his request all stems from his conduct, credibility and his exemplary character as seen in his service (*English Standard Version Bible*, 2001, Nehemiah 1-13).

Further, Nehemiah's problem solving and long-range planning as well as working out the resources needed for the completion of the wall rebuilding project (*English Standard Version Bible*, 2001, Nehemiah 1-13; Patton, 2017) which signifies *Management Skills and Abilities*. This is seen through his adaptability where he was able to adjust in crucial situations where he created plans and strategically maximizing the workforce to productivity and was able to smoothly execute his plan, thus a living example of a great leader "who has the ability to recognize a problem before it becomes an emergency" (*English Standard Version Bible*, 2001, Nehemiah 1-13; Maxwell, 2013; Patton, 2017).

Nehemiah's **Phases, his Dynamics and Action Points** in his crisis leadership also includes *Spiritual Fortification* seen through praying and fasting, even weeping and mourning, and even his crisis landscape scan through asking the situation in their home nation.

Nehemiah then moved towards *Strategic Response*, he carefully plotted his action plan, systematic in his implementation seen in his inspection, recruitment and even careful analysis of the situation. Nehemiah applied Crisis Assessment through examining the wall ruins, then he proceeded to Crisis Planning where he thought of the step-by-step strategy towards rebuilding the wall. Further, he recruited and encouraged people to take part, he did Crisis Coordination, and eventually proceeded on their Crisis Intervention to

rebuild their nation's wall of refuge. As they progressed, oppositions allied and threatened not just to destroy their project but even their lives, so they did another round of crisis planning and intervention, where they strategize having half their men building, while half were on guard with their spears work on alternate shifts. And finally, they have their Desired Outcome and Deliverables realized, their Product—the Nation's Wall of Fortress was rebuilt in just fifty two days.

Further going to the next phase, Nehemiah in his *Sustainable Recovery* adopted a system for the security of the nation also with the delegation of tasks and then slowly people in exile return to their home nation and adapt to the current situation and system in place as they rebuild not just the walls but the city itself.

Then onto the Final Phase, Nehemiah, implemented a *System Reset and Re-establishment* through the settling of the citizens signifying Integration, dedicating the wall restoring worship to the Lord through celebration and thanksgiving signifying Recalibration, Evaluation through assigning the temple responsibilities and instituting reforms for the nation signifying Restoration especially in their relationship to worship to the Lord and Creation of other policies and systems.

And for the final approach, the **Product or the Desired outcomes and Deliverables** of his mission was achieved. *Spiritual Depth* was gained through the people's return to Christ, the restoration of Temple workshop, the greatest desired output for the trip when the nation confessed their sins and renewed their covenant to the Lord. The *Heart* of Nehemiah which had shown humility before the Lord and resilience amidst the challenges of their mission especially the oppositions was another product. *Innovations* were

in place to secure and improve the nation's productivity and of course the *People's* safety and protection, the progress and productivity, and more importantly provision to start anew and most importantly, their nations progress from being in ruins to them being back in their roots and their heritage as a nation.

The leadership of Nehemiah has revealed his dependence on God, commitment in accomplishing his goal, his strategy in managing difficult circumstances and his fortitude and decisiveness (*English Standard Version Bible*, 2001, Nehemiah 1-13). While other leaders put premium in relationships and strategic planning, yet Nehemiah's priority is prayer and spiritual fortitude wherein this is the difference of Christian leaders especially theological education leaders among others, to put God in the center of their leadership, anchoring on God for strength, wisdom and favor. Nehemiah's leadership experience may be considered as one who championed faith and perseverance, in that amidst a difficult circumstance and of crisis, he continued in his pursuit strategically until the completion of his mission (*English Standard Version Bible*, 2001, Nehemiah 1-13).

Called to leadership, Nehemiah has faced complicated and complex situations, along with lots of difficulties, taking toil in his mind, time, energy even to the point of endangering his life, yet his success in leading during such crucial times have indeed proven that he passed his leadership test (Abraham et al., 2023). Further, Abraham, et al. (2023) is convinced that the real test for leadership is a crisis where it is expected of the leaders to enforce the best solutions in order to pass the test and succeed. Nehemiah have displayed his reliance to prayer, perseverance and firmness in his execution of leadership, as well as him being a competent leader, an obedient follower, considerate, and a skilled

strategist have proven that his leadership has been effective and efficient (Abraham et al., 2023). Nehemiah's leadership is a classic example where the blend of secular strategies and approaches for leadership and management and Bible-based principles can be advantageous to Christian leadership (Abraham et al., 2023).

Certain literature supports this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model, According to Wibowo and Kurniawan (2023), the phases involved in handling a crisis are surviving, adapting and innovating where the organization's survival depends on how they manage and properly respond to the complications and impact of the crisis. Further, based on his study, Wibowo and Kurniawan (2023) elaborated nine competencies which Christian leaders must possess: self-leadership, strategic thinking, communication, team-building, holistic people development, decision-making, building and sustaining harmony, simplification of things and problem solving. He emphasized that Christian leaders need to consider their approach to strategic leadership if it will be from the spiritual perspective, the secular or does it need to be a combination of both. It was further emphasized that Christian leaders should be anchored in biblical leadership wherein the principles, patterns, and practices that are based on God's word can be translated into a transparent and sustainable system (Wibowo & Kurniawan, 2023).

Wibowo and Kurniawan (2023) also confirmed that Nehemiah is a perfect example of crisis leadership, a successful strategist and planner, with crisis foresight, able to respond to crisis through his plans and recovery through his adaptability; also possessing essential leadership qualities that is relational, managerial and inspirational.

Crises arise every now and then in every organization, and Christian leaders are tasked to be proactive in their crisis response through their strategies which are aligned with God's Word implemented through the guidance and leading of the Holy Spirit; while crises are threats, they can also be avenues for fruition and innovation through the orchestration of a biblical strategic leader whose heart is committed to God's call and mission for the benefit of His people (Wibowo & Kurniawan, 2023).

Conclusively, the ultimate product of this model points out to the chief aim of Christian leadership is to reveal and instill God's will to the people's lives as seen in restoration and reconciliation, in that much more than accomplishments and achievements, Christian leaders find fulfillment in the reconciliation of individuals back to God. Thus, theological education leaders, with higher responsibilities of training Christian church leaders strive to achieve such a pursuit even amidst crisis.

Such literature findings are aligned to this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model which aims to be of help to Christian leaders much more theological education leaders, a blend of strategic and spiritual approach anchored in biblical, theological and spiritual foundations for response and recovery during crisis situations. Theological education leaders, being captains of their ships are expected not just to steer their wheels, and ensure the safety and security of their journey either through calm waters and stormy waves; but they are also expected to chart their course, ensure their route, and arrive at their set destination in their expected time or even better, safe and secured.

Theological education leaders following this S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model, equipped with their leadership qualities and subject to their swift action can steer their ship and adjust their sails to either weather the storm and hopefully to not get lost in the sea and also survive and escape the worst scenario of being shipwrecked. Theological education leaders, as captains of the ship, are called not just to traverse the sea and get past uncertain waters but much more to stay in their course and thrive in whatever kind of journey the ship, the theological education institutions, are bound to experience and fulfill God's purpose and goals for their journey, a journey of faith and trust, all by God's grace, all for God's glory!

Chapter 4

Summary, Conclusion, and Recommendations

This chapter presents the summary of the study and findings, limitations, conclusions and recommendations on the crisis experience, response and recovery strategies, and leadership qualities of Theological Education Leaders on towards the development of a crisis response and recovery leadership model.

Summary of the Study

Theological education leaders, despite serving in a religious institution, are not exempt from crises that may arise and challenge their operations, much more their leadership. Crisis may come unexpected, unforeseen and unprecedented, leaving people, much more leaders, unprepared. Crisis can cause disruption and threaten the institution and their distinctives. This study sought to explore ways by which theological education has responded and recovered from the crisis. The purpose of the study was to develop a crisis response and recovery leadership model for theological educational leaders. Such a model hopes to be instrumental to the theological education sector, including theological institutions and leaders, among the whole Evangelical Christian Community serving as a handy tool and guide on the action plan and action points, ready to aid, help and support them as they are called by the Lord to lead and manage His training ground, as they traverse and thrive through crisis.

This study has employed the qualitative descriptive phenomenological research design based on Colaizzi's method. This study focused on the crisis experiences of theological education leaders highlighting their significant leadership qualities and their response and recovery approach in a time of crisis in their respective schools. Data were collected through in-depth interviews with theological education leaders serving as school administrators who are Presidents, Vice-Presidents, Deans, and Department Heads from CHED-recognized higher theological education institutions were the participants of this study.

Participant responses collected through the interviews were recorded and transcribed verbatim, *en toto*. Data was analyzed utilizing Colaizzi's seven steps of phenomenological analysis. Data analyzed were subject to the validation process.

A crisis response and recovery leadership model was developed through a phenomenological inquiry into the lives experiences of theological education leaders using a crisis leadership matrix to systematize the findings. The process led to the identification of three interconnected components: Driving Principles, Model Phases and Transformational Products. The Driving Principles are the core foundations serving as the guideposts for crisis leadership which includes Spiritual Integrity, Character Strength, Management Skills and Abilities and Relational Skills. The Model Phases are a series of progressive adaptive actions from anticipation to recovery anchored on Spiritual Leadership, Organizational Response, Innovation and Recovery and Partnership Collaboration. The Transformational Products are emergent leadership outcomes by navigating crises serving as the deliverables. These four transformational products—Spiritual Depth (S), Heart (H),

Innovation (I), and People (P)—ultimately defined the S.H.I.P. Crisis Response and Recovery Leadership Model, a framework characterized by a deeply integrated, theocentric, and formational leadership paradigm.

Summary of Results

The findings of this study as centered around the research questions are summarized herewith.

1. Coined from the perspective of theological education leaders, the crisis is understood through two distinct lenses. First, a crisis is an unforeseen and unexpected circumstance that challenges people, organizations and institutions causing disruption and difficulties requiring immediate interventions. And second, a crisis is a calling, character and competence test for faith and leadership that brings about fruitful opportunities and valuable lessons according to the purpose of God for their coming.
2. Theological education leaders have experienced different kinds of crises in the duration of their leadership such as financial crisis, pandemic crisis, leadership crisis, faculty and staff issues and student challenges. They have identified that the most difficult were leadership, pandemic and financial crisis.
3. Theological education leaders adopted a dual approach in responding to crisis situations: spiritual and strategic. The first instinct is to return to

their spiritual roots—prayer and discernment—before implementing practical plans.

During crisis situations, they respond through their spiritual leadership primarily relying on their faith in God, where prayer, seeking God's will and trusting in God's guidance are essential. Stepping forward, their strategic response to the crisis involves organizational planning, prioritizing consultation, research and benchmarking, ensuring their actions align with their institutional distinctives. Communication and collaboration are crucial as they channel their actions effectively.

Theological education leaders emphasized innovation as they moved towards crisis transition and recovery. They recognized the importance of adapting to technology, seeing technological foresight as a significant advantage and financial innovation pursued. In crisis response and recovery, theological education leaders engaged various stakeholders, including their community supporters, donors and sponsors, board of trustees, church and ministry partners, alumni and parents. Thus, collaboration and partnership were paramount in their implementation of initiatives and as they foster recovery.

4. Effective crisis leadership qualities were deeply rooted in spiritual identity and strength of character. Theological education leaders exhibited a strong faith-driven vision, unshaken by circumstances, guiding their decision making.

In navigating towards crisis response and recovery, theological education leaders were grounded in spiritual integrity manifested through servant leadership, Christ-centered decision-making, and a deep reliance on prayer and discernment, all underpinned by unwavering faith. Further, effective theological education leaders demonstrated significant character strength exhibiting resilience that helped them overcome and continue on, alongside patience, perseverance and adaptability.

Relational skills were just as essential as they build morale through empathy, care and concern to everyone in the institution—personnel and students alike. Moreover, to cultivate a strong sense of connectedness within the institution, open communication and collaboration were given significant emphasis.

Finally, management skills and abilities were vital where theological education leaders demonstrated strong leadership, adept implementation, thorough analysis, effective delegation and planning, adoption of new practices and commitment to transparency. It was also crucial that they were decisive, especially in making timely and courageous actions.

Ultimately, theological education leaders required a harmonious blend of spiritual maturity, character strength, relational skills and management agility when facing a crisis situation.

The phenomenological findings showed that theological education leaders

see crises as more than just negative experiences; they view them as opportunities for positive and productive change. Theological education leaders reported experiencing various recurring crises, including financial issues, the pandemic, and challenges related to leadership, faculty, and students. Of these, they identified the most difficult as leadership, financial challenges, and the unprecedented pandemic.

From the lived experiences of theological education leaders, it was found out that they responded spiritually and strategically to crises living out a faith-based, resilient, relational and adaptive kind of leadership. Crises were not just leadership tests but were catalysts for growth and development. Such challenges became a proving ground for their spiritual integrity, character, and management skills, confirming that their leadership role was not just functional but profoundly formative.

5. Based on the crisis response and recovery experiences as well as the leadership qualities of theological education, a three-pronged S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model was developed.

The underlying principles were anchored both on spiritual foundations rooted in faith in Jesus Christ and leadership qualities of spiritual leadership, character strength, management skills and abilities and relational skills. This model revolved around four phases beginning with Spiritual Fortification moving into Strategic Response, Sustainable Recovery and

System Reset and Re-establishment. This progression reflected the leaders' belief that divine guidance precedes strategic action.

Finally, the products of this model were geared towards Spiritual Depth, Heart, Innovation and People as output or deliverables out of their experience of crisis. This S. H. I. P. Crisis Response and Recovery Model depicted that theological education institutions can thrive despite crisis situations through the balance of spiritual leadership and strategic, adaptive leadership.

Limitations of the Study

This study was undertaken among theological education leaders focusing on their crisis experience, response and recovery and their leadership qualities. This study was conducted through a purposive sampling in eight (8) CHED-recognized theological education institutions across the country, three (3) from Metro Manila, one (1) from Rizal Province, Southern Luzon, one (1) from Visayas, two (2) from Mindanao, with one (1) international representation in the United States of America. The participants were two (2) college presidents, one (1) vice presidents, five (5) deans and three (3) department heads.

The limitation of the study focused on the crisis experiences of theological education leaders specifically on organizational crises or work responsibility and leadership-related crises.

The limitations of the study may be seen in the sample size as it limits the generalizability of findings especially in considering the number of theological education institutions across the country.

In as much as the study attempted to have a representative sample, future research could explore larger, more diverse samples such as larger denominational reach, considerations of theological institutions in the urban and rural context, generational gap of theological education leaders, and significant difference between local and international theological institutions.

Conclusion

In the light of the findings, it is concluded that:

1. Through thematic analysis, it became clear that theological education leaders perceive crises not just as threats to the organizational structures but as tests of leadership, of faith and of mission alignment.
2. Theological education leaders encounter crises that are multifaceted—encompassing financial, pandemic, leadership, faculty and staff and students. In terms of difficulty, theological education leaders have identified that leadership, pandemic and the financial crisis are the most difficult.
3. Effective crisis response, as the study revealed, requires a synthesis of spiritual and strategic dimensions in terms of prayerful discernment and practical planning.

4. Leaders who grounded their decisions in faith while adopting innovative solutions and flexible actions demonstrated resilience and adaptability towards crisis recovery. Such insights affirm that faith-based institutions can become not only crisis survivors but also agents of transformation during times of instability.
5. It is this research's thrust to contribute to leadership development in theological education by proposing a biblically-anchored, context-sensitive model. Anchoring its principles in both spiritual foundations and character strength, navigating crises through this four-phased model—Spiritual Fortification, Strategic Planning, Sustainable Recovery, and System Reset and Re-establishment—provides a practical roadmap for institutions facing crisis conditions.
6. This study signifies that by integrating spiritual discernment with leadership best practices, theological education leaders can foster long-term institutional health and mission fidelity. The findings also encourage theological education institutions to invest in leadership formation programs that prepare future leaders to face crises not with fear, but with faith, spirituality, courage and strategy.
7. Nehemiah's leadership personified the S. H. I. P. (Spiritual Depth, Heart, Innovation, People) Crisis Response and Recovery Leadership Model where the dual approach of spiritual and strategic has been demonstrated.

Recommendations

The following recommendations are based on the insights gleaned from the study:

1. For theological education institutions integrate and enhance leadership training, development, and practical experience within the curriculum and learning experiences of theological education students for both the church and theological education academe track.
2. For theological education institutions to develop policies, procedures and processes for crisis situations.
3. For theological education leaders to establish crisis scenario planning protocols embedding the proposed S.H. I. P. Crisis Response and Recovery Leadership model starting from the curriculum to the implementation. To recommend also to further develop and improve the annual crisis innovation plan which includes specific, tested crisis protocols along with fund and resource allocation for necessary technology and equipment updates.
4. For theological education leaders to continually strengthen spiritual disciplines as well as their leadership and management skills as defensive and offensive measures in crisis situations.
5. For theological education leaders to continually subject themselves towards in-service and continuing leadership development aiming to constantly update and upgrade themselves to new strategies and approaches.

Also to recommend incorporating constant leadership performance assessment encompassing both spirituality, character and competence while the provision of support system and mentorship towards holistic health.

6. For the Evangelical Christian church, organization, institutional and other faith-based leaders to balance spiritual dependence with strategic thinking.
7. For the Evangelical Christian church, organization, institutional, and other faith-based leaders to cultivate strategic, adaptive, crisis leadership rooted in the Scripture.
8. For Evangelical Christian churches and organizations to foster relations with theological education institutions and vice versa, so as to serve as support to each other not just during crisis situations but more towards leadership development. To recommend to also develop and constantly enhance open communication and relational accountability among all the institution stakeholders.
9. For the mainstream education sector to explore faith-based leadership especially as they deal with crisis situations.
10. For future research to explore cross-cultural application in other theological education institutions, and further to other Christian institutions.
11. For future research to study the longitudinal impact of theological education leaders and other leaders under this model.

Researcher's Personal Reflection

As a theological education leader who anchors herself in God's word and who lives by faith, the researcher concludes and encapsulates this research findings with two verses: All things work together for good, for those who love God and are called according to God's purpose (*English Standard Version Bible*, 2001, Romans 8:28), whether in the calm or in the storm, God's purpose will prevail; Trust in the Lord with all your heart and lean not on your own understanding, in all your ways acknowledge God, and He will direct your paths (*English Standard Version Bible*, 2001, Proverbs 3:5-6), God is always in control, during times of storms, God can either calm the waves or calm our hearts, all we need is to trust Him.

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Appendices

Appendix A

Permission to Conduct Study

November 16, 2020

To the Administrative Committee

Through



Dear AC members,

Greetings in the name of our Lord!

May I request for your approval for the following if I can consider [REDACTED] as the subject of my possible dissertation study especially the Project Alternative Distance Education. I am contemplating on working on this project as a full-blown Research study.

I am hoping and praying for your kind consideration regarding these matters. Thank you and may God bless you.

Yours truly,



Charity Grace H. Santillan



School Approval as Reflected in the Minutes on November 17, 2020

AC 2020-315
MS. CHARITY
GRACE
SANTILLAN

MSC to approve the following requests of Ms. Charity Grace Santillan:

b. Use [REDACTED] as her subject of her doctoral dissertation.

Appendix B

Clearance to Proceed from The Research Ethics Committee

 PHILIPPINE NORMAL UNIVERSITY The National Center for Teacher Education Taft Ave. Cor. Fiala Blvd., Ermita, Manila 1000 Philippines Telephone: +632-707-1200 loc. 700/701 • email: ecrc@pnu.edu.ph • www.pnu.edu.ph	Index No.	PNU-MN-2016-EPR-FM-016
	Issue No.	01
	Rev. No.	01
	Date:	09-24-2018
	Page	1 of 1
EPR	CLEARANCE TO PROCEED	QAC No. CC-00242018-023

BASIC INFORMATION

REC Code:	120423-332
Research Proposal Title:	A Crisis Response and Recovery Leadership Model for Theological Education Leaders
Researcher / Project Leader and Designation/Affiliation:	Charity Grace H. Santillan

The following items [✓] have been received and reviewed in connection with the above study to be conducted by the above researcher.

- [✓] Research Proposal in prescribed format
- [✓] Informed Consent Form/s /Assent Form
- [✓] Data Collection Tools

and hereby approved:

- [✓] To proceed to the validation of the data gathering tools
- [✓] To proceed to data collection, organization and write-up

Date of Issuance: **December 4, 2023**



Secretary
Research Ethics Committee



Chair
Research Ethics Committee

(All documents without the PNU QM Stamp or Control Identifier are uncontrolled)

Appendix C

Certificate of Compliance

 PHILIPPINE NORMAL UNIVERSITY The National Center for Teacher Education Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines Telephone: +63 (0)2 576 5768 to 750/751 ncet@pnu.edu.ph www.pnu.edu.ph	Index No.	PNU-ERN-2015-ERN-FRM-020
	Issue No.	01
	Rev. No.	01
	Date:	09-24-2018
	Page	1 of 1
EPR	CERTIFICATE OF COMPLIANCE	QAC No. CC-08242018-027

BASIC INFORMATION

REC Code:	120423-332-FR
Title of the Research Project/Thesis/Dissertation:	A Crisis Response and Recovery Leadership Model for Theological Education Leaders
Researcher/Project Leader and Designation/Affiliation:	Charity Grace H. Santillan

The following items [v] have been received and reviewed in connection with the above study conducted by the above researcher/principal investigator:

- ☐ Thesis
- ☒ Dissertation
- ☐ Research Article in APA Format

And hereby certified that it has fully complied with the PNU Code of Research Ethics and Guidelines for Review as stipulated in the BOR Resolution No. U-2303 s. 2015.

Date of Issuance: **July 14, 2025**


Dr. EDNA LUZ R. ABULON
 Secretary
 Research Ethics Board


Dr. RENE R. BELECINA
 Chair
 Research Ethics Board

(All documents without the PNU QM Stamp or Control Identifier are uncontrolled)

Appendix D

Sample Letter to Experts for Research Questionnaire Validation



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



February 9, 2024

[Redacted Address]

Dear [Redacted Name],

Greetings in the Name of Our Lord Jesus Christ!

I am Charity Grace H. Santillan, currently the Associate Dean for Research of FEBIAS College of Bible, and a graduate student pursuing a Doctor of Philosophy in Educational Management degree at the Philippine Normal University – Manila. I am working towards the completion of my dissertation entitled, **“A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS”**

The purpose of the study is to identify the different crises that theological education leaders and how they have responded and have recovered from the said crises, and also determine the leadership traits that are demonstrated as they face crisis. Based on the findings, my study aims to develop a proposed crisis response and recovery leadership model for Theological Education Leaders which may be a handy emergency tool which may be helpful in the future.

With much respect and trust in your expertise and experience in research and educational management, may I request your assistance in validating and improving the questions that I will use for my interview with my research participants. Attached herewith are my interview questions.

Thank you very much for your kind assistance.

Respectfully yours,

[Redacted Signature]

CHARITY GRACE H. SANTILLAN
 Ph.D. EDM Student

Noted by:

[Redacted Signature]

GILBERT S. ARRIETA, PhD
 Adviser

A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS

The researcher will interview at least ten theological education leaders from the Evangelical Christian Community, seven from Metro Manila-Luzon area, one from Visayas, one from Mindanao and attempt to interview at least one international participant. Participants are school administrators holding any of the positions, College President or Director, Vice-President for Academic Affairs, College Dean/Associate Dean, Department Heads or any of their equivalent who have been in leadership position for at least five years before, during and until now, the post-pandemic period.

During the interview, the researcher will be asking the following questions:

Kindly check (/) if the question is APPROPRIATE or NOT APPROPRIATE.

	APPROPRIATE	NOT APPROPRIATE	COMMENTS AND SUGGESTIONS
<u>Research Problem 1</u>			
What crises did the theological education leaders experience during the duration of their leadership?			
<u>Interview Questions</u>			
1. How do you define a crisis?	<i>This is good</i>		
2. Based on how you defined it, what crises have you encountered or experienced throughout your incumbency as your school's leader?	<i>How did you feel about it? Then dig deep about the crises – leader discussion</i>		
<u>Research Problem 2</u>			
How do theological education leaders respond to and recover from their crisis experiences?			
<u>Interview Questions</u>			
1. How did you manage the crises your school experienced? What guided	<i>Good</i>		

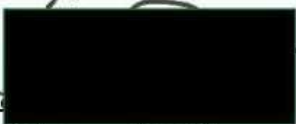
<i>your decisions, actions, and responses?</i>			
2. <i>Particularly during the lockdown due to the COVID19 pandemic, what steps did you take to address the mandated learning continuity?</i>	Good		
3. <i>To what extent did you involve the school stakeholders in your crisis management plan?</i>	Good		
4. <i>How do you think did you perform as crisis manager? What challenges and/or success experiences do you recall?</i>			
5. <i>How did you recover from the crisis?</i>	What did you learn from these		
Research Problem 3			
What are the leadership qualities that helped the theological education leaders manage and go through crises situations?			
Interview Questions			
1. <i>How do you characterize your qualities as a theological school leader? Which among these do you think stood out during your crisis management experience?</i>	Good		
2. <i>With your school crisis and crisis management experience, what leadership qualities do you think were developed in you?</i>	Why do you think so?		
Research Problem 4			
Based on the findings of the study, what crisis response and recovery model may	The model will be based on the findings of the		

be developed for theological education leaders?	study. We don't actually ask our participants about this, but the researcher will establish the development of the model		
Interview Questions			
<i>1. From your experiences in handling different crises, what should be included in a crisis and recovery model that can be used by theological education leaders?</i>			
<i>2. Why should they be included?</i>			

Comments and Suggestions:

This is a good guide. Study is timely and relevant. Pagbati! I suggest to dig deep especially on practices that compare and contrast pre-during-post pandemic scenario.

Validated by:



Int

Signature over Printed Name



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



February 9, 2024

[REDACTED]
 [REDACTED]
 [REDACTED]

Dear [REDACTED]

Greetings in the Name of Our Lord Jesus Christ!

I am Charity Grace H. Santillan, currently the Associate Dean for Research of FEBIAS College of Bible, and a graduate student pursuing a Doctor of Philosophy in Educational Management degree at the Philippine Normal University – Manila. I am working towards the completion of my dissertation entitled, **“A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS”**

The purpose of the study is to identify the different crises that theological education leaders and how they have responded and have recovered from the said crises, and also determine the leadership traits that are demonstrated as they face crisis. Based on the findings, my study aims to develop a proposed crisis response and recovery leadership model for Theological Education Leaders which may be a handy emergency tool which may be helpful in the future.

With much respect and trust in your expertise and experience in research and educational management, may I request your assistance in validating and improving the questions that I will use for my interview with my research participants. Attached herewith are my interview questions.

Thank you very much for your kind assistance.

Respectfully yours,

[REDACTED]

CHARITY GRACE H. SANTILLAN
 Ph.D. EDM Student

Noted by:

[REDACTED]

GI [REDACTED], PhD
 Adviser

A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS

The researcher will interview at least ten theological education leaders from the Evangelical Christian Community, seven from Metro Manila-Luzon area, one from Visayas, one from Mindanao and attempt to interview at least one international participant. Participants are school administrators holding any of the positions, College President or Director, Vice-President for Academic Affairs, College Dean/Associate Dean, Department Heads or any of their equivalent who have been in leadership position for at least five years before, during and until now, the post-pandemic period.

During the interview, the researcher will be asking the following questions:

Kindly check (/) if the question is APPROPRIATE or NOT APPROPRIATE.

	APPROPRIATE	NOT APPROPRIATE	COMMENTS AND SUGGESTIONS
<u>Research Problem 1</u>			
What crises did the theological education leaders experience during the duration of their leadership?			
<u>Interview Questions</u>			
1. <i>How do you define a crisis?</i>	/		
2. <i>Based on how you defined it, what crises have you encountered or experienced throughout your incumbency as your school's leader?</i>	/		<i>You may consider adding a question on the frequency of crises they encountered. Another question could be the degree of difficulty of the crisis based on their perception.</i>

Research Problem 2			
How do theological education leaders respond to and recover from their crisis experiences?			
Interview Questions			
1. How did you manage the crises your school experienced? What guided your decisions, actions, and responses?	/		
2. Particularly during the lockdown due to the COVID19 pandemic, what steps did you take to address the mandated learning continuity?	/		
3. To what extent did you involve the school stakeholders in your crisis management plan?	/		In what ways did the stakeholders participate?
4. How do you think did you perform as crisis manager? What challenges and/or success experiences do you recall?	/		You may consider providing a scale.
5. How did you recover from the crisis?	/		
Research Problem 3			
What are the leadership qualities that helped the theological education leaders manage and go through crises situations?			
Interview Questions			
1. How do you characterize your qualities as a theological school leader? Which among these do you think stood out during your crisis management experience?	/		

2. <i>With your school crisis and crisis management experience, what leadership qualities do you think were developed in you?</i>	/		
Research Problem 4 Based on the findings of the study, what crisis response and recovery model may be developed for theological education leaders?			
Interview Questions			
1. <i>From your experiences in handling different crises, what should be included in a crisis and recovery model that can be used by theological education leaders?</i>	/		You may consider also asking the parameters.
2. <i>Why should they be included?</i>	/		

Comments and Suggestions:

All the best!

Validated by:



Signature over Printed Name



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



February 9, 2024

[REDACTED]
 [REDACTED]
 [REDACTED]

Dear [REDACTED]

Greetings in the Name of Our Lord Jesus Christ!

I am Charity Grace H. Santillan, currently the Associate Dean for Research of FEBIAS College of Bible, and a graduate student pursuing a Doctor of Philosophy in Educational Management degree at the Philippine Normal University – Manila. I am working towards the completion of my dissertation entitled, **"A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS"**

The purpose of the study is to identify the different crises that theological education leaders and how they have responded and have recovered from the said crises, and also determine the leadership traits that are demonstrated as they face crisis. Based on the findings, my study aims to develop a proposed crisis response and recovery leadership model for Theological Education Leaders which may be a handy emergency tool which may be helpful in the future.

With much respect and trust in your expertise and experience in research and educational management, may I request your assistance in validating and improving the questions that I will use for my interview with my research participants. Attached herewith are my interview questions.

Thank you very much for your kind assistance.

Respectfully yours,

[REDACTED]

CHARITY GRACE H. SANTILLAN
 Ph.D. EDM Student

Noted by:

[REDACTED]

Glenn D.
 Adviser

A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS

The researcher will interview at least ten theological education leaders from the Evangelical Christian Community, seven from Metro Manila-Luzon area, one from Visayas, one from Mindanao and attempt to interview at least one international participant. Participants are school administrators holding any of the positions, College President or Director, Vice-President for Academic Affairs, College Dean/Associate Dean, Department Heads or any of their equivalent who have been in leadership position for at least five years before, during and until now, the post-pandemic period.

During the interview, the researcher will be asking the following questions:

Kindly check (/) if the question is APPROPRIATE or NOT APPROPRIATE.

	APPROPRIATE	NOT APPROPRIATE	COMMENTS AND SUGGESTIONS
Research Problem 1	✓		
What crises did the theological education leaders experience during the duration of their leadership?			
Interview Questions			
1. How do you define a crisis?	✓		
2. Based on how you defined it, what crises have you encountered or experienced throughout your incumbency as your school's leader?	✓		
Research Problem 2	✓		
How do theological education leaders respond to and recover from their crisis experiences?			
Interview Questions			
1. How did you manage the crises your school experienced? What guided your decisions, actions, and responses?	✓		

2. <i>Particularly during the lockdown due to the COVID19 pandemic, what steps did you take to address the mandated learning continuity?</i>	✓		
3. <i>To what extent did you involve the school stakeholders in your crisis management plan?</i>	✓		
4. <i>How do you think did you perform as crisis manager? What challenges and/or success experiences do you recall?</i>			Rephrase the questions highlighted in red.
5. <i>How did you recover from the crisis?</i>	✓		
Research Problem 3 What are the leadership qualities that helped the theological education leaders manage and go through crises situations?	✓		
Interview Questions			
1. <i>How do you characterize your qualities as a theological school leader? Which among these do you think stood out during your crisis management experience?</i>	✓		
2. <i>With your school crisis and crisis management experience, what leadership qualities do you think were developed in you?</i>	✓		
Research Problem 4 Based on the findings of the study, what crisis response and recovery model may be developed for theological education leaders?	✓		
Interview Questions			

1. <i>From your experiences in handling different crises, what should be included in a crisis and recovery model that can be used by theological education leaders?</i>	✓		
2. <i>Why should they be included?</i>	✓		

Comments and Suggestions:

Interesting study! I would love to know the findings/results of this particular study which may be helpful in the future. The questions are crafted well and aligned to what the researcher wants to know. Also, the questions are direct and will help the interviewer to explore the experiences of the interviewee to collect in-depth information related to the research questions.

I look forward to how far the researcher will be changed and challenged as a result of what she has been researching, as well as, the future readers.

Validated by:



Validator

Appendix E

Sample of Accomplished Informed Consent Forms



PHILIPPINE NORMAL UNIVERSITY
 The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



XI. Contact Information

If you have any inquiries concerning the study or would like further details, please contact:

CHARITY GRACE H. SANTILLAN
 09339871185/09562210376
 Email address: santillan.cgh@pnu.edu.ph/cgsantillan84@gmail.com/charitygrace.santillan@febias.edu.ph

XII. Participant's Consent

A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS

I, [REDACTED] of legal age, voluntarily agree and give my consent to participate/ be a respondent in this study. I have read the above stated information and have been given the opportunity to ask clarifying questions, which were answered to my satisfaction. I am giving my consent voluntarily to be a participant in this study.

As a participant,

- I understand that my participation in this study is voluntary and that I am completely free to refuse to participate or to withdraw from this study at any time without consequences.
- I understand that I am not waiving any of my legal rights as a result of signing this consent form (required for all consent forms)
- I understand that I will be given a copy of this signed consent form.
- I understand that I will not benefit directly from participating in this research.
- I agree to my interview being audio-recorded and/or requested for photo documentation.
- I understand that all information I provide for this study will be treated confidentially.
- I understand that I am free to withdraw from participation in this study at any time and that I may not answer questions that make me feel uncomfortable.
- I understand that this study will be published, but the confidentiality of my name/identity will remain.

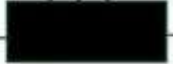
3

 CamScanner

 **PHILIPPINE NORMAL UNIVERSITY**
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
Taft Avenue, Manila 

Please provide an email address below if you would like to be sent a summary of the study results.

Email address: 

Participant's signature:  Date: 04/18/24

I attest that I have fully described the aim of this study to the target responder and that I believe he or she is aware of the implications and gives their informed permission.


CHARITY GRACE H. SANTILLAN
Researcher

Date

CS CamScanner



PHILIPPINE NORMAL UNIVERSITY
 The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



XI. Contact Information

If you have any inquiries concerning the study or would like further details, please contact:

CHARITY GRACE H. SANTILLAN
 09339871185/09562210376
 Email address: santillan.cgh@pnu.edu.ph/cgsantillan84@gmail.com/
charitygrace.santillan@febias.edu.ph

XII. Participant's Consent

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- I understand that this study will be published, but the confidentiality of my name/identity will remain.



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
Taft Avenue, Manila



Please provide an email address below if you would like to be sent a summary of the study results.

Email address: _____

Participant's signature: _____

Date: 5/1/20

I attest that I have fully described the aim of this study to the target responder and that I believe he or she is aware of the implications and gives their informed permission.

CHARITY/GRACE H. SANTILAN
Researcher

Date



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



XI. Contact Information

If you have any inquiries concerning the study or would like further details, please contact:

CHARITY GRACE H. SANTILLAN
 09339871185/09562210376
 Email address: santillan_cgh@pnu.edu.ph / cgsantillan84@gmail.com /
charitygrace.santillan@febias.edu.ph

XII. Participant's Consent

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I, _____ of legal age, voluntarily agree and give my consent to participate/ be a respondent in this study. I have read the above stated information and have been given the opportunity to ask clarifying questions, which were answered to my satisfaction. I am giving my consent voluntarily to be a participant in this study.

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PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
Taft Avenue, Manila



Please provide an email address below if you would like to be sent a summary of the study results.

Email address: 

Participant's signature:  Date: 9/2/2024

I attest that I have fully described the aim of this study to the target responder and that I believe he or she is aware of the implications and gives their informed permission.


CHARITY GRACE H. SANTILLAN
Researcher

Date

Appendix F

Table of Themes and Subthemes

Research Question No. 1: How do theological education leaders define crisis?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
Crisis Description	Crisis is unforeseen, unexpected; situations where one is found unprepared	Comes in unexpected, unforeseen, and leaving people unprepared
		Unforeseen situation or moment that comes in without any preparation
		Something unexpected, posts difficulties or challenges, requires necessary adjustments to overcome
		yeah very unexpected
	Crisis is a growth opportunity; a test of leadership; a test of faith	it can also be an opportunity, as a test to hurdle so you can continue; both a challenge or difficulty, but also an opportunity
		an opportunity, for growth, for adjustment, for flexibility
		opportunities to become closer to God, may also serve as leadership tests, confirming your true direction and capabilities

Research Question No. 2. What are the organizational crises experienced by the theological education leaders during the duration of their leadership?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
Financial Crisis	Financial challenges	Always financial crisis
		shortage of funds
		since we are donor-based, we expect that there are months with low and there are months with no collection
		economic problems and financial challenges
		finances
		Financial crisis was really the problem
	Donor-based support	Financially...Bible schools are dependent on the support from other people
		dealing with the donors, as a by Faith institution for raising fund
		the area of raising fund
		The giving was affected.
		we are donor-based, we have no regular income

Research Question No. 2. What are the organizational crises experienced by the theological education leaders during the duration of their leadership?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
Pandemic Crisis	Pandemic affecting Learning Continuity	Pandemic is the biggest crisis, schools were closed
		Pandemic as the greatest crisis especially in learning continuity
		the pandemic was a challenge whether to continue on
		limited short of time to prepare
	Pandemic challenges	the beyond our control crisis, the pandemic
		The pandemic crisis hit our school severely
		Pandemic as the unforeseen crisis, we were not prepared
		Pandemic as the most recent unexpected crisis
		Unexpected that it will be long
		it post a lot of difficulties for the school
		The pandemic was a crisis.
		Of course, pandemic is a crisis
		The pandemic crisis caught everybody off-guard.
Leadership crisis	Leadership Appointment and Succession	leadership gaps or when there's positions that need to be filled in, but then there's nobody to be hired, nobody available, nobody qualified
		the difficulty of qualified candidates for key leadership positions
	Leadership transition and adjustment	change in leadership just recently the change of president
		we are just adjusting to the new leader and then that accident happened that created another load, challenge and difficulties
		In terms of leadership position, adjustment to the culture of the school
		In terms of leadership, unavoidable staff turn-over
		New president, new rules and regulations, so development from the previous leadership will be discarded
		in-house disruptions that happens when you have transitions
	Leadership struggles	Unavoidable concerns which can elevate to a more concerning problems
		Leaders committing mistakes in words or actions or even lapses of judgement
		you'll encounter opposition
		violation of moral standards in terms of relationship

Research Question No. 2. What are the organizational crises experienced by the theological education leaders during the duration of their leadership?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
		problem is when this is brought to DOLE or NLRC, facing the consequences of being put to the labor commission
	Conflicts among leaders	there are conflicts among leaders
		there are conflicts among leaders, a leadership failure where people are devalued
		there are conflicts within relationships, administrators, staff to staff, staff-students
		administrators who have differences
		crisis of a conflict between faculty or the head and students on issues of plagiarism, student's relation, incidents of students that have been abusive to faculty.
	Personal Adversity Crisis	going through some personal problem or personal crisis which difficult
		Encountering a vehicle accident that almost cost my life which was a physical crisis.
Faculty and Staff Issues	Lack of manpower	Crisis on manpower, staff doing multitasking
		Working with different roles at the same time
		Crisis is on lack of workers
		Difficulty of working with retirement aged personnel needing adjustments
	Faculty integrity	when an organization questions your faculty
		integrity of a personnel become in question
	Faculty behavior	Faculty complaining to labor commission
		issues of irresponsible faculty that needed correction or discipline
Student Challenges	Provision of students' basic and tuition needs	Part of the crisis are the basic needs of the students
		Having limited resources, there is scarcity in addressing students' living in-house.
		addressing student needs, lots of needs such as tuition, fees and hospitalization expenses, needing financial support
		the majority of students need other financial obligations on top of tuition and fees as most students comes from poor families, need more scholarship donors
	Student conduct and difficulties	crisis where a student is been unhappy and they have made complaints to a person to myself and the persons higher in the organizations

Research Question No. 2. What are the organizational crises experienced by the theological education leaders during the duration of their leadership?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
		crisis whenever a student come and will be opening up unexpected problems or difficulties
		crisis of disciplining the students, worst needing to file police blotter
		The attitude and character of students here in the seminary.
		Doing things as a student, their dormitory life, spiritual formation and student misconduct...
	Student academic performance	Challenges on finding good materials in students, as there are other considerations such as calling, commitment, gifting and their foundational skills
		Students' study habits, sometimes, academic honesty, cheating, plagiarism,
		lots of concerns, academic performance,
		declining in terms of enrollment, student recruitment especially those who are called to the ministry, marketing efforts needing enhancement
		Academic performance is also a crisis, seen through their class performance

Research Question No. 2.a. What crisis do the theological education leaders consider as the most difficult?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
Most difficult crisis	Leadership crisis	Leadership is nine out of 10
		Most difficult, personal, pandemic, leadership and financial
		Leadership succession is rank one
		Among the most difficult, transition and the accident
		Most difficult is personal, for context, I had a miscarriage which happened during pandemic
		Most difficult is the fatal accident
		Most difficult are crisis needing longer period of time
	Pandemic crisis	Ranked 1 is the pandemic
		10, as most difficult, pandemic
		Most difficult are personal, pandemic, then leadership and financial
		Most difficult are pandemic and relationships

Research Question No. 2.a. What crisis do the theological education leaders consider as the most difficult?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
	Financial crisis	Top ten most difficult, finances
		Most difficult, personal, pandemic, leadership and financial
		Most difficult, financial

Research Question No. 3. How do theological education leaders respond to and recover from their crises experiences?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
Spiritual Leadership	Prayer	turn it over sa prayer thinking about God thinking about what what he can do
		need to ask God's help, prayer,
		prayer so not only in terms bringing everything to God and trusting everything to him all the situation,
		First thing first, prayer
		we ask them for prayers, prayers counts a lot.
		it takes also prayer
		need the spiritual support of through prayer, through reflection
		seeking God's will, God's guidance
		as a Christian school we are praying and we are trusting the Lord
		we prayed
	Seeking God's wisdom	immediate guidance from my Father in heaven
		Trust in the Lord with all your heart diba lean not with your own with understanding, in all your ways acknowledge him, Proverbs 3: 5-6,
		it's more on reflection of what the Scripture is telling, I have the Scripture, what the scripture see about the situation, so that's the foundation,
		Asking for wisdom that I can think through everything with God's wisdom
		recover by the God's grace, and by God's wisdom, only by God's ways, the Lord provided,
	Trust and Dependence on God	Trust in the Lord believing that God wouldn't put you there or allow anything to happen that one cannot handle, only by God's strength, provision and grace
		As a spiritual leader, dependence on the Lord, because God is incharge,

Research Question No. 3. How do theological education leaders respond to and recover from their crises experiences?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
		consult God first for guidance
		God provides people around to help you
		I grew in my faith, to be quite honest, this is where I really experience God's grace, when I am confronted, I draw near to the Lord
		I see it as an opportunity to grow near to God, crisis as test for leadership
		There's always hope, we believe in Jesus Christ, it's always an opportunity to deepen our faith and trust.
		by God grace, faith based, since this school is established by God, faith and patience is increase, to surrender everything to God, through crisis one can grow
		learn to be quiet and calm. Be still and know that I am God, that's the verse. Because in the first place, Romans 8;28 whether Is it bad or good, because it is for your good, for my good.
		by the grace of God,
		I have encountered and proven Psalm 23, you are walking in the shadows in the valleys of death and fear no evil because God is with me. God did not abandon, , God is really there to His people in times of crisis, He is not in the distance but He is in the midst of His people
		Motivation is important, Christians that we should glorify God and should make the students want to serve God more out of their love for the Lord.
		I believe that the Christ on the cross defines success and so success in my mind, as I look to Christ at the cross, it means faithfulness.
Organizational Response	Emergency consultative strategies	you asked help from people, collective wisdom
		you have other people, we need mutual support with one another and for one another
		realized the value of consultation so when a crisis happens or a something happens the first thing that I will do is to meet with the department heads because I don't want to carry it alone, they're also involved in decision making, shared leadership is very critical
		Wisdom from your people, from the team, from the executive committee, wisdom also through prayer
		Relationship with the chairman of the board, was also a major factor, consult with him regularly to bounce ideas and seek advice
		I see to it, that the member of the administration know it, designing something, to address, to address the problem,
		you can recommend

Research Question No. 3. How do theological education leaders respond to and recover from their crises experiences?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
		consult with people, dialogue with people you listen, you consult
		Wisdom, accounting, accountability and listening, consulting, seeking wisdom to others, especially related sa school presidents how they handled crisis
		we invite another person. to come to the table to contribute, to also give an input
		always taking guidance from all my team, what to do when all these things come along the way.
		with the help also of my able faculty, the lots of experience in here, some are retired and rehired faculty, who have the wisdom and guidance, where I seek immediate counsel and advices
		I always consult with the leadership team because there's someone higher than me, there's opportunity for the members of the community especially the leadership community to also either confirm the decision, or contribute
		we have an operation committee, composed of the president, the academic dean and the office of the student affairs
		Acknowledging the head as the brain in diagnosing and looking for solutions and making plans, also we pray
		I need to be open, I need to air out all these concerns openly to the one in charge up there
	Research and Benchmarking	look for best practices on how to resolve, seek help and advice from people
		with the help of readings, benchmarking to other experiences of people, reading books, and of course, strategies and methodologies on how to cope and how to also to manage crisis
		read a lot, and in a way a researcher, research a lot, looking for resources
		Research
		Benchmark from other schools
	Purpose-driven guide	Guided by the goal and purpose for the school
		There must be clear purpose, objective
		First concern is the organization's mission and values, being lived out and realized
		Concerned about the organization, culture, mission being lived out consistently

Research Question No. 3. How do theological education leaders respond to and recover from their crises experiences?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
	Communication	Specific instructions are being followed and implemented, wherein concern to personnel was also seen
		Information being cascaded and disseminated to the faculty, staff and students, prayer is also involved
		Talking and clarifying, contributing
		Being open to communication, need to be transparent, regular updates, meetings, updating stakeholders, maintaining trust
		Communication is very, very important, making sure everyone is on the same boat, and rowing their part
		Instructions have been passed clearly from the president down to the faculty and staff
		Communication with the students, on time, long gap from the announcement date prior to date of implementation
		Number one, know all the facts before making up one's mind; two, being careful on how to talk on how to approach and how to present one's self
	Collaboration	It's collaborative
		A meeting was conducted among them on their strength, possible solution, analysis made on their strength, weakness, threats and opportunities
		Collaboration with other departments, especially with people up there, collaborative efforts relating to concerns and how to meet the needs, also getting or meeting with the students
		Processing together, continuing to live our faith and serve the university that is meaningful and beneficial, taking responsibility and thinking on addressing the issues and the problems
		Cooperation with the staff and the administration
		Collaborative through having a meeting with the heads and discussing ways on how to deal with each department's challenges to be able to arrive at solutions, and then execute. Also, meeting with teachers and arriving at a consensus so everyone is on the same page on what to do
		Discussion with the members of the AC and meeting with the board because of finances
		Collaboration and participation of all faculty, staff and students as well as members of the board and administration
		Meeting with unit heads on how to deal
		I learned that collaboration again matters. Collaborative efforts made a situation good condition, a good environment, to just continue doing the

Research Question No. 3. How do theological education leaders respond to and recover from their crises experiences?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
		work
		Helpfulness, willingness of everyone to help and contribute, unity is very important from the administration down to the department heads, staff and students; cooperation and communication
		Leadership as teamwork, the value of consultation, transparency, and bringing the community together, being honest and also listening to students
		I learned co-dependency with one another, you cannot do it alone, dependence, be generous in information, co-dependent, interdependent, interdependence is very important
		the overall support of the faculty and staff, specifically during the pandemic called as community success
		Being collaborative, in a global sense that you are aware with what is happening in the national, Asia and global level; seek help from others
	Taking Action; Addressing Concerns	to address the concerns immediately
		Address the issues, look at the circumstances what may likely happen if we make these decisions and choices
		design something, and address the issue
		everybody is part in addressing and solving
		Then we addressed the issue
		there was a task force
		We just had to adjust accordingly
		It is well documented, the action plan based on the resolution we have agreed
		let them engage, involve and engage, members of the board, members of administration, the faculty, staff and the students
		we just had to adjust accordingly
		Created, became creative in what to do
		Continued work as support system
		Very systematic, became well-informed on government protocols, and communicated step-by-step
		Became spontaneous, tried to be proactive, became reactive
		always tell everybody is to be flexible and proactive

Research Question No. 3. How do theological education leaders respond to and recover from their crises experiences?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
Innovation and Recovery		Organized different training, the initiative helped in equipping
		Strengthened school promotions
		Being resourceful, research, resourcefulness is very important
	Adaptation to Technology	Intensive promotion through social media, strengthened Facebook presence, send out information and newsletter
		Research, on digital platforms and applications, asked resource persons who are knowledgeable in that area and asked to be tutored in some of those applications, researching on google, YouTube on how to do things
		Attended seminars on Google, Google classroom, we were assisted by CHED, benchmarked in DEPED
		Training on the use of Zoom, took courses online
		Worked with the computerization of school systems through the computer department and donors
		Grateful to technology, Facebook and Messenger were maximized and taken advantage, made modules for class lessons in full script, attachments are made either in Word and PDF
		Shifted on online learning mode from face-to-face
		Embraced Google Classroom, Gmail, for access still worked with Messenger so students can use either platforms
		Recovery through online mode, no turning back to online learning
	Technology foresight	in 2015 we already decided to consider online learning, The reason we thought of that was because we could already see how technology is invading
		one of my thrust as a president in terms of vision for the school is digital distance education or online learning, so eventually uh we had an online learning department, what we called division of online learning...slowly but surely we were having fully online offerings
		So we have trainings on Zoom but even before the pandemic we already hindi nga lang siya Zoom we call VIDYO, software of the Church of the Nazarene that we use for our students who are offsite.
		During the season of COVID, the overwhelming majority of our students are online students, and so in many in many cases very little change for students' WHILE Residential campus was just totally the opposite, scrambling to build online courses, for residential students that was a really, really difficult season. Well, Indiana Wesleyan was one of the pioneers in online education, I would say late 90s, early to yeah, late 19 nineties.
	Financial Innovation	Learning on the financial side, it is better to have emergency fund

Research Question No. 3. How do theological education leaders respond to and recover from their crises experiences?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
Partnerships Collaboration	Community of supporters	I am thinking of having an emergency fund
		dialogue with our stakeholders, parents, the churches, the students, of course
		we have a community of supporters and prayer partners
		from time to time we update our partners
	International and Local Donors and Sponsors	We have ministry partners who are constant, international and local, during the pandemic we have consortium of schools meeting online, sharing of best practices helped, group meetings were established to help each other
		We have donors and sponsors from the US, there were donors and sponsors, our international missions director or global missions director
		by the grace of God, He sent people to help us out with the finances so we can buy computers that were needed, equipment that were needed, and also pay for the salaries and benefits of the faculty and staff
		Help is mainly from international support, especially from the churches in the mainland US
	Board of Trustees Financial and Institutional Support	Reached out to the International donors from America
		I always talk first to the chairman of the board, then bring it also to the executive committee of the board then discuss that also with the rest of the board, and we come up with a solution once we deliberate; all of them just in the area of prayer, contributing the area of finances, they are also raising funds for the school.
		During COVID, our board of trustees gave us financial support
		the members of our board are actually representatives from different organizations; we have other denominations represented in our board so in a way we have their input in the planning
		choosing board members the composition is very important because its academic
		the board of trustees; is very very supportive to the vision...
	Partnership with Churches for Finance, Training and Ministry Support	I would say that our board of trustees try to hold a balance of providing values and principles and priorities to the president; the board of trustees in many cases are the key stakeholders
		from churches when we make partnerships when we make especially in the non-formal; we have the same view of the ministry
		you have to inform the stakeholders that we're shifting to fully online learning; and we also challenged them to give to the online learning fund of the school, we also offered to churches, fully online seminars and fully online thru zoom and thru moodle as LMS, we partnered with churches to offer a degree program while we're in pandemic.

Research Question No. 3. How do theological education leaders respond to and recover from their crises experiences?		
THEMES	SUBTHEMES	SIGNIFICANT STATEMENTS
		we also instructed them on how they can still evaluate, oversee our students who are having their Christian services to them. Giving them also some guides, guidelines on what to do informing them of the expectations, the job descriptions that the students can do while in that situation; And somehow the church is, have been so thankful with having those previous students, working with them during that time
		Our stakeholders support financially, even local churches provide, so we strengthen our relationship with the local churches
		Our students coming from rural areas are being adopted by the presbyterian churches in their whole stay, taking care of them at their finances particularly their tuition and fees, and allowances and at the same time the students, will work together with them in the ministry every week-end
	Alumni support	We join conventions to strengthen our relationships with the pastors of the local churches of whom majority were our alumni; we create a group chat with them for updates
		The alumni group, some full-time ministers, also saves money to support the needs of the school
	Partnership with Parents	It is crucial to inform and communicate with the parents, so we conduct orientation to establish relationship; parents also have contribution and responsibility in their child's study
		There's that activity sa school, we call that "Character Award Program, where in that sense the parents had cooperated with us

Research Question No. 4. What are the leadership qualities that helped the theological education leaders manage and go through crises situations?		
THEMES	SUBTHEMES	PARTICIPANT ACCOUNTS
Spiritual Integrity	Servant Leadership	I am just a humble servant of God, I just want to follow, and since I was appointed by God, I have this deep concern for the ministry
		My passion for the ministry as well as my love is the reason why I work in the ministry of the school
		A servant leader is a very difficult job or task or quality of a leader, but you need to be a shepherd, you need to really act directly, so you do tasks in the spirit of being a servant leader.
		As you grow and mature because of encountering crises, you also grow spiritually, mentally and even physically, and as you go through life transitions, as you experience God's grace, you also become gracious, though still strict but there is a sense of balance.
	Christ-centered decision-making	uncompromising in terms of the statement of faith ...stick to that firm, conservative, not conservative in terms of doctrines...

Research Question No. 4. What are the leadership qualities that helped the theological education leaders manage and go through crises situations?		
THEMES	SUBTHEMES	PARTICIPANT ACCOUNTS
		Integrity is important, especially in handling money, though not perfect but we aspire to have integrity
		Establish yourself as trustworthy, the message of the Lord is strong when I decided to quit, His answer is “No”, you have to stay, that’s where I put you, you have to stay
		I think the presence of the Holy Spirit, that will guide us; if we allow the Holy Spirit to guide us and govern our thoughts and views, so I think we will really make a difference
		the best qualities in the leader of Theological education is one who knows how to follow Christ and follow Him really really well; and so I think we have to, we have to live out this humility, this teachability
		God just uses those to shape us. None of us like it, none of us like the hardships and difficulties. God does his best work in hardship and difficulty.
	Prayer and Discernment	First, prayer, prayer is important, this is known to theological schools
		Spiritually, in terms of my relationship to God is prayer, asking God’s wisdom in dealing lots of problems
		they all need to be humble, asking God’s guidance and wisdom
		We have a prayer time, every Monday during the start of the week
	Faith	First things first, faith in God
		as a theological school, keep that faith in God, I’ve seen that how the Lord have provided how the Lord have given us the strength the knowledge we need in order to overcome the crisis
		Faith is already given but we need to strengthen it by the grace of God
		Stick to the Lord, stick to God, stick to the Lord God
Character Strength	Resiliency	one is resiliency. I don’t easily surrender, we find ways
		Relentless, I do not easily give up, finding ways, not settling for less. Encouraging everybody that by God’s grace, we will overcome
		Persistence, endurance, in times when I seemingly want to give up, I ask the Lord to do ministry, finding joy as this too shall pass
	Patience and Perseverance	Patience was developed in me
		Patience, since these are things beyond our control we can’t do anything about it. So God really taught me to be patient and to let Him take control of everything.
		Being positive and increasingly being optimistic about things because you have were able to hurdle the crisis

Research Question No. 4. What are the leadership qualities that helped the theological education leaders manage and go through crises situations?		
THEMES	SUBTHEMES	PARTICIPANT ACCOUNTS
	Adaptability	Being with the people who also underwent crisis, in my mind, I need to work with them since they have survive, it inspires me to also overcome crisis
		Flexibility, during down times, when the situation calls for it, I should know how to adjust with the situation and in handling my people. Also flexibility in dealing with people, not too strict but top also loosen up
		I am also a risk-taker, needing to experiment to find ways and solve problems.
		Risk-taker
		I am an ever-learner, I want to know many things, I want to discover things and not be afraid because I do not know
		My passion for learning, that's why I love to research
		If there are no crisis in life, there would be no growth and development. I learned a lot from my experience. I'm at depth quote and quote experience.
		I became more confident because of my experience, I became wise in how to handle things, with wisdom in applying the lessons.
		There is maturity after crisis, personally, academically, I became strong, I endured
Relational Skills	Empathy, Care and compassion	Relational, compassionate yet strict
		I think the being a people person is very important because relationship is very important in an organization
		Personally, I am friendly, this is my way to establish my relationship with stakeholders
		I have always this trust in people. There is always that room for improvement, I need to trust people.
		The one that is most important to me is servant leaders value people; where you can build meaningful relationships; you can develop trust and a deep level of satisfaction
	Open communication	I am open to communication, I am a forgiving person
		I am diplomatic, not too opinionated
		I want to be open, open for different opinions and open for different lines of communication, not to threaten or suffocate
		The habit of being open to all the opinions and before and after the crisis so there should be debriefing
		Communications, acknowledging and respecting the leader, submission

Research Question No. 4. What are the leadership qualities that helped the theological education leaders manage and go through crises situations?		
THEMES	SUBTHEMES	PARTICIPANT ACCOUNTS
		to authority so as to strengthen communications
		What was developed in me was being respectful, to all cultures, considering others better than ourselves
		To not be afraid to confront-tell it as it is; confrontations are necessary to implement change
		the value of listening to both sides and then to be able to include people who will be affected
		Communication is very important, to establish communication with stakeholders, parents, local churches and students
		I always make it a point na to let everybody know that we're doing what we're doing because of this. So it's very important to communicate the reasons why.
		so that's why the habit of being open, of being teachable, flexible...and putting the right people in place.
		Unity, keep talking, keep communicating, helping one another, rowing on the same direction
		they really need to be open; they cannot solve the problem if they are all alone.
		They need also to be open in terms of communication. They need to be teachable and really just abide by the rules and regulations.
		To be firm during confrontations, but there is a dimension of grace and truth
		everything is transparent
		Communication, observe protocols, go through the lines
		Ask the higher ups on the necessary actions to do
		Communication, we have a group chat and mobile phones utilized for information dissemination, load is provided so as to respond immediately
		Channels of communications such as group chats, group emails, those are helpful ways to strengthen the core so information can flow easily
	Collaboration and Connectedness	Collaboration, facing crisis is better together than alone.
		stick to your people, consult them, there should be consultation with stakeholders.
		Stakeholders understand, so it is important to have a support group who understands the vision and mission of the organization
		Building a very strong relationship with stakeholders, board, parents,

Research Question No. 4. What are the leadership qualities that helped the theological education leaders manage and go through crises situations?		
THEMES	SUBTHEMES	PARTICIPANT ACCOUNTS
Management Ability		churches, donors and sponsors; always keeping them informed
		School connection with ministerial groups,; events and meeting with the alumni association, as one of the key stakeholders
		Be intentional with stakeholders, lille board, churches especially donors and sponsors; integrity must be seen especially with donors and sponsors
	Leadership in action	Adaptive leadership, facing crisis thinking of ways though crisis have not arrived yet
		Strategic leadership, to be able to see things as part of the system; to objectively see the whole seminary and then to see my role in light of the whole institution
		Organizational leadership assessment, sharing leadership, how do we find other people to the conversation, and value their voice. Willingness to listen without making up mind before the meeting; living out the vision, purpose, mission and values day by day; to be honest, to be above board with one another and to develop people.
		seeking to lead in a way that honors people, values people's voices, values their input, they're doing good work for creating a healthy culture
		building relationships, meaningful relationships is really something that as a leader I need to do intentionally
		As a Filipino, combination of grace and truth in leadership, bringing the personal dimension of leadership
	Implementing prompt and clear actions	through the years when you are provided with a training and then you discover especially the books; then you realized and then you have the situational leadership by Blanchard all those shorts you are provided with some frameworks within which you will begin to work then you make decisions as to what you will do
		I am much wiser now, in dealing with the issues, in the area of planning, being realistic,
		Being collaborative, diplomatic and seeking consensus
		Being resourceful, since we have limited budget
		Be proactive, before anything happens, before a crisis, there are already safety guards to be done; Be there, be on top of things, be updated
		Things that were developed that I use in dealing with things, the area of fairness and justice, yet tinted with love because that makes it balance
	Analyzing crisis dynamics	First, be discerning as to the nature of the crisis and to be able to see how this crisis will impact the seminary either positively or negatively
		be proactive, before a crisis happens, we already have these things in place when it happens we are ready; we can already tell everybody these

Research Question No. 4. What are the leadership qualities that helped the theological education leaders manage and go through crises situations?		
THEMES	SUBTHEMES	PARTICIPANT ACCOUNTS
		are our policies and policies are agreed on for everybody; when the crisis happens, we follow our policies for a solution.
		when it comes to crisis, we do well to recognize where is God in all this? How does God want to use this crisis to shape my life? As a person, as His child, as a person he has called to take leadership responsibility.
	Task Planning and Delegation	So the best thing to do is to create a committee that the respected people from the seminary to be able to come so that you can work towards this crisis
		First, as a leader, you have to have a team who understands; willing to go beyond, to walk the extra mile. Supportive and understanding team
		we do form a committee; to look for a committed people; we also did a lot of the listening and a lot of providing avenues for which dialogue is very open
		We have a core team
		the board of trustees, they also have assigned committees; So all these areas affected in our operation, these are being met because then university have these teams or have these committees already functioning.
		When forming a committee, it is agreed upon the right steps to take according to the ethos of the seminary; there should be consultation on the steps to do and to be able to identify its impact
		you also have to trust the people; I have to trust my team as well. So there has to be, yung meaningful relationship
		According to the lines of authority were there assigned responsibilities in handling crisis
	Embracing New Practices	Many theological leaders are intimidated before in online learning
		to improve what we have started like the online learning; the school is peaking up and picking up well and is now thinking on how to be better and maximize that area to carry over to post-pandemic and continue to improve it
		Introducing changes may not be that smooth so the leader should not be idealistic and take extra caution in the right way of implementing; make sure considerations were made according to the culture of the organization; you will have to adapt before introducing changes, major changes
		Allot budget as emergency fund so when crisis comes, it can be used to help finances
	Financial transparency	learn to have that accountability, and the most important thing there is transparency, in terms of finances.
		Take care of the trust given, in terms of stewardship of finances; desig-

Research Question No. 4. What are the leadership qualities that helped the theological education leaders manage and go through crises situations?		
THEMES	SUBTHEMES	PARTICIPANT ACCOUNTS
		nated funds are for designated funds, it should not be used for other allocation; that is integrity. Donations are given upon prompting from the Lord from the donor; it is also important to pray and minister to the donor.
		• Every year, we revisit this budget for our operational budget of course, for the year, yet there are challenges were sometimes donors cannot give because of limitations; so we can only implement if we have the people qualified and then the support financially.
		• In doing fund-raising despite personal limitations; it is by God's grace that the financial status of the school is fine. Relationships with the donors must be taken cared of, not that we always ask but trust is important as ministry partners, in that we also need to serve and to minister to them.

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Appendix H

Sample Table of Significant Statements and Coding

CO DE	TR PG #	LINE #	SIGNIFICANT STATEMENT	KEYWORDS	FORMULATED MEANING
A	2	38	kapag sinabi mong krisis parang ano siya eh' unexpected diba, parang unforeseen na minsan hindi tayo prepared so yun yung definition ko ng krisis	UNEXPECTED, unforeseen	<i>Crisis is described as unexpected, unforeseen leaving people unprepared.</i>
A	2	39	Kasi kapag sinabi mo kasi sa business office more on finance kasi dito so kapag finance kasi alam mo na eh' expected mo na, na pwedeng bumaba (kasi) especially donation based tayo parang expected natin na may month na mababa, may month na walang papasok pero iba yun eh parang prepared ka doon eh kung yung mindset mo na alam mo na mangyayari yun...	FINANCE Unprepared	<i>In finance side, it is already expected that there are lean months or decrease in collection since the school is donation based, but it is anticipated and prepared for as opposed to a crisis, which typically occurs unprepared</i>
A	2	43	...pero yung krisis kasi yun yung mga unforeseen situation ba or moment na talagang hindi natin napaghahandaan	Unforeseen, unprepared	<i>Crisis is defined as unforeseen situations or moments that come in without any preparation.</i>
B	2	5	for me crisis is something that ahmm one you don't expect to happen and ahh ah crisis posts difficulties or challenges ah in the lives of those who are going through it, and ahmm it requires a lot of ah adjustments that needs to be done in order to overcome ah whatever crisis that made	Unexpected, post difficulties, requires adjustments	<i>Crisis is something unexpected, where it posts difficulties or challenges to those who are affected and where it requires necessary adjustments to overcome it.</i>
C	2	9	Ahmm, when I, actually I don't look at it as crisis, but I will define it. I look at crisis or problems or difficulties, I look at this as opportunities for me, not only for me to grow personally, but even for the school to thrive so for and innovate and of course facing the challenge, the challenges are typical this or a brighter tomorrow. That's how I look at it in spite of the difficulties or challenges, I look at is opportunities...to thrive...	Opportunities to grow personally, for school to thrive and innovate; Opportunities to thrive	<i>Crisis, problems or difficulties are opportunities not just for personal growth but for the school to thrive and innovate for a brighter tomorrow. Crisis are opportunities to thrive.</i>
D	3	12	Crisis is an event that disrupts the whole system of the seminary. So when the seminary is going on and then at an issue or an event causes some disruption. And the	Disrupts, disruption, affected	<i>Crisis is an event or issue that disrupts the whole system, operation or anything that concerns the life of the seminary/institution. The seminary/institution is also</i>

			disruption may be concerning the life of the seminary in itself. Or the life outside. In other words, ahm because we are also concerned about how we project our seminary outside. We can also be affected, with that particular projection, right?		<i>affected and concerned of their image or on how they are being projected in their community outside.</i>
D	3	18	Because of something that happened or an event that ahh that occurred or an issue that was raised. So it's a disruptive experience that needs to be addressed	Disruptive experience	<i>Crisis can be caused by something or event that occurred or an issue that was raised. Crisis is a disruptive experience that needs to be addressed.</i>
E	6	12	Ang crisis kasi sa amin dito is ano eh every year may crisis in terms sa sa whole areas ng life dito sa GBBC.	Every year, affects whole areas	<i>Crisis is experienced every year in terms of the institution as a whole.</i>
E	6	12	Ang krisis dito ay nangangailangan ng puspusang pagpepray, at the same time, 100% focus na tutugunan	Facing crisis, requires prayer	<i>Facing a crisis requires intense prayer and full focus to address it.</i>
F	3	4	Maybe a shortage of funds.	Shortage of funds as crisis	<i>Shortage of funds as a crisis.</i>
H	1	31	Well crisis comes all along the way you know ahh it compasses everything in here when you are being struck with a stimulus or a stimulus, or a stimuli life.	Crisis comes when struck by stimulus/stimuli;	<i>Crisis is caused when a stimulus or stimuli struck along the way affecting everything.</i>
H	1	32	Then, eh, of course, it affects you emotionally, physically, spiritually, whatever.	crisis affects a lot of aspects	<i>It affects emotionally, physically, spiritually basically encompassing everything.</i>
H	1	33	And so ahh it really ahh keeps you going many times in my experience. And, of course, it motivates me really to do my work without any stress, now, or it's abnormal. Yeah.	Crisis as motivation	<i>Crisis is also a form of motivation, as it keeps one going. Though it seems odd, to be motivated to work so as to be free from stress eventually.</i>
I	3	1	A crisis I would say is a something that It can be really a negative experience that will shake you to the core whether you would continue on or just cease operation or you know in terms of ones personal life then its either your pursuing something but then because of crisis you would rather not	Crisis as negative experience, Shake you to the core, to continue or to cease operation, personal,	<i>A crisis is a negative experience which will shake you to the core. It is a struggle whether one would continue or just cease its operation. It can affect one's personal life or any other pursuit.</i>
I	3	4	or you would take crisis as a way that test you so that uh in the end you will be more determined inspite of the crisis.	Test, determined	<i>Crisis as a way to test one to be more determined to push through until the end despite crisis.</i>

I	3	5	So the crisis is really a challenge. A challenging opportunity that's shall we say that would really test you because its something that might uh lead difficult whether emotional, physical, uh spiritual or whatever, something that would challenge you...	Crisis as challenge or challenging opportunity, crisis will test you, crisis affecting a lot of factors	<i>A crisis is really a challenge. It is a challenging opportunity which will really test one leading to difficulty. Crisis affects emotionally, physically, spiritually or in some other ways.</i>
I	3	8	...and also on the other hand it can also be an opportunity, an opportunity whether if you see it as test that uh you will have to hurdle so you can continue and not be intimidated by the negative experience. so atleast randomly that's what I perceive of crisis to be so it's a both a challenge a difficulty but also an opportunity.	Challenge as opportunity, crisis as a test you have to hurdle to continue, negative experience, crisis both as a challenge and difficulty	<i>Crisis can also be an opportunity. It can be considered as a test one has to hurdle in order to continue and not be intimidated by negative experience. Crisis can both be a challenge or difficulty and an opportunity.</i>
J	2	14	Yes Okay, so uhm for me, crisis is like a two-sided, two-sided coin uh for lack of better term. so the first side is like the problem or emergency	Crisis as both a problem or emergency and opportunity;	<i>A crisis is a problem or emergency.</i>
J	2	15	but the other side is its an opportunity, for growth, for adjustment, for flexibility so something like that. It's both.	crisis as opportunity for growth, adjustment, flexibility	<i>A crisis is also an opportunity for growth, adjustment, flexibility and others.</i>
K	2	21	a crisis is uhh an incident or a an enduring series of difficulties and problems...	Crisis as incident or series of difficulties or problems	<i>A crisis is an incident or an ongoing series of difficulties or challenges</i>
K	2	22	...that can can be uhh externally driven can be internally uhm uhm internally created or internally developed ummm yeah i think that that would be my definition.	Crisis can be externally driven or internally created or developed	<i>Crises can be externally driven or caused or can be internally created or developed.</i>

Appendix I

Sample Table of Thematic Structure

Research Question 1. How do theological education leaders define crisis?								
CODE	THEMES	SUB - THEMES	Par. Code	Tr. Pg #	Line #	SIGNIFICANT STATEMENTS	PARTICIPANT ACCOUNTS	STRUCTURAL DESCRIPTION
Crisis	Crisis Description	Crisis is unforeseen, unexpected; situations where one is found unprepared	A	2	38	Comes in unexpected, unforeseen, and leaving people unprepared	“kapag sinabi mong krisis parang ano siya eh' unexpected diba, parang unforeseen na minsan hindi tayo prepared so yun yung definition ko ng krisis”	The participants viewed crisis as unforeseen, unexpected; something they did not see coming. This explains their lack of readiness to face crisis.
			A	2	43	Unforeseen situation or moment that comes in without any preparation	...pero yung krisis kasi yun yung mga unforeseen situation ba or moment na talagang hindi natin napaghahandaan	
			B	2	5	Something unexpected, posts difficulties or challenges, requires necessary adjustments to overcome	for me crisis is something that one you don't expect to happen and ahh ahh krisis posts difficulties or challenges ahh in the lives of those who are going through it , and it requires a lot of adjustments that needs to be done in order to overcome ahh whatever crisis that made	
						yeah very unexpected	...yeah very unexpected	
		Crisis is a growth opportunity; a test of leadership; a test of faith	I	3	8	it can also be an opportunity, as a test to hurdle so you can continue; both a challenge or difficulty, but also an opportunity	...and also on the other hand it can also be an opportunity, an opportunity whether if you see it as test that uh you will have to hurdle so you can continue and not be intimidated by the negative experience. so at least randomly that's what I perceive of crisis to be so it's a both a challenge a difficulty but also an opportunity.	A crisis is described as a situation that engages leaders; one that presents adversities and challenges the leaders have to hurdle so they may pursue the desired organizational direction.
			J	2	15	an opportunity, for growth, for adjustment, for flexibility	but the other side is its an opportunity, for growth, for adjustment, for flexibility so something like that. It's both.	

			E	7	16	opportunities to become closer to God, may also serve as leadership tests, confirming your true direction and capabilities	Every time na may mga crisis na dumadating dito, Actually, in my own, I see it as an opportunity. Opportunity to grow near to God. As promised na, saan ba tayong dadalhin ng crisis na ating nae-encounter. At at the same time, I also view our crisis is to anon a din, parang test sa iyo ba, test sa iyong leadership. Saan ka talaga kaya? Kung ano yung makakaya?	new strength and re-frame their perspectives and these bring about leadership growth and development. At the same time, crises draw the theological education leaders closer to God, and consequently deepen their faith. This results from the dire need to successfully emerge from the crisis.
Research Question No. 2. What are the organizational crises experienced by the theological education leaders during the duration of their leadership?								
Classification of Crisis	Financial Crisis	Financial challenges	F	3	2	Always financial crisis	we talked about the crisis of Bible schools. It's always financial crisis.	Crises are often defined by a sudden lack of resources that threaten institutional survival.
			F	3	4	shortage of funds	Maybe a shortage of funds	
			A	2	15	since we are donor-based, we expect that there are months with low and there are months with no collection	especially donation based tayo parang expected natin na may month na mababa, may month na walang papasok	The theological education institutions that participated in the study are primarily Bible schools which operate on donations from sponsors.
			I	4	41	economic problems and financial challenges	So yeah there were economic problems and financial challenges	
			J			finances	The finances somehow were not as big of a crisis	The institution's lack of regular income, and the changes in the giving/funding pattern
			F	4	18	Financial crisis was really the problem	Financial crisis was really the problem the institution has encountered, the leadership crisis sprang then because the leaders were already facing financial crisis and the leaders then did not want to do anything anymore	

								brought about by the crisis have created financial uncertainty.
		Donor-based support	G	4	29	Financially...Bible schools are dependent on the support from other people	Financially. So as you know, Bible schools are dependent on the support from other people	But rather than being overcome by the extent of the financial crisis the leaders faced, they managed the difficulty by strengthening the grip of trust for divine provision, believing that such experience is part of the leaders' faith journey.
			C	2	23	dealing with the donors, as a by Faith institution for raising fund	dealing with the donors since FEBIAS is a by Faith institution for raising fund so leadership in terms of value	
			C	3	8	the area of raising fund	the area of raising fund	
			I	4	38	The giving was affected.	The giving was affected.	
			A	4	25	we are donor-based, we have no regular income	donor based tayo walang regular income	
	Pandemic Crisis	Pandemic affecting Learning Continuity	E	6	14	Pandemic is the biggest crisis, schools were closed	pinaka krisis talaga namin yung pandemic, wala namang ano eh wala namang nag aakala na mag shutdown yung mga ano yung mga schools	Theological leaders see crises as external shocks that disrupt the educational mission. Participants described the pandemic crisis as something unforeseen, something they were not expecting, something that caught them off-guard. They also did not expect the duration of the pandemic as well as the extent of its impact on the school operations, the teaching and learning activities.
			E	6	17	Pandemic as the greatest crisis especially in learning continuity	It was really the the greatest crisis...lalo na yung ano ba yung mga pamamaraan na gagamitin para ma ma continue may continue yung pag-aaral ng mga bata (especially in terms of the ways and means to use in order to continue the student's learning)...So it was really a crisis academically	
			I	4	20	the pandemic was a challenge whether to continue on	that crisis of the pandemic was a challenge whether you will continue on with uh uh degree programs	
			I	4	28	limited short of time to prepare	crisis there was to how to with the limited short of time to prepare...for the face to face classes.	

								They thus saw the pandemic as inevitable, intrusive and disturbingly prolonged. This has left them vulnerable to the pandemic’s emotional, operational and economic repercussions.
		Pandemic challenges	F	3	16	the beyond our control crisis, the pandemic	the beyond our control crisis, the pandemic	
			G	5	3	The pandemic crisis hit our school severely	during sa pandemic grabe talaga yung crisis na nangyari dito sa school	
			A	3	10	Pandemic as the unforeseen crisis, we were not prepared	unforeseen natin, yung pandemic, hindi talaga napaghandaan	
			B	2	15	Pandemic as the most recent unexpected crisis	most recent is the pandemic…it’s very unexpected	
			B	2	16	Unexpected that it will be long	we don’t expect it to be that long	
			B	2	17	it post a lot of difficulties for the school	it post a lot of difficulties for the school	
			G	5	15	The pandemic was a crisis.	Ayun, yung sa pandemic.	
			I	4	19	Of course, pandemic is a crisis	Of Course pandemic is a crisis.	
			F	4	31	The pandemic crisis caught everybody off-guard.	pandemic naman, yun, everybody was caught off guard	
Leadership crisis	Leadership Appointment and Succession	F	3	5	leadership gaps or when there's positions that need to be filled in, but then there's nobody to be hired, nobody available, nobody qualified	there's a crisis when there's leadership gaps or when there's positions that need to be filled in...But then there's nobody to be hired, nobody available, nobody qualified... the leadership succession matters, or issues. ...there was really a difficulty in terms of putting people who are very much qualified and have the expertise and experience...the difficulty of qualified candidates for key leadership	A leadership crisis is the result of a complicated relationship of organizational issues that starts from succession and transitions, coming from the heavy burden of demands and expectations placed on leaders, the	

						positions.	continuing grind of administrative duties and vulnerable work relationships, and ideal character standards, not to mention the leaders' personal life and concerns.
	H		2	29	the difficulty of qualified candidates for key leadership positions	the difficulty of qualified candidates for key leadership positions...and I could really attest for now, we have the difficulty who will be the next in line, right after I vacate the place	
	Leadership transition and adjustment	B	2	30	change in leadership just recently the change of president	the change in leadership just recently the change of president...	The absence of a leader and the difficulty of finding one that very well fits the context of the organization were raised as a major concern. But what was most disturbing to the participants is the leadership transition that requires them to adjust and adapt to the leadership style that appeared new to them.
		B	2	34	we are just adjusting to the new leader and then that accident happened that created another load, challenge and difficulties	...crisis because we are we are just adjusting to the new leader and then that accident happened that created another,another load another challenge another difficulties	New leaders bring with them their cherished rules and traditions, often in conflict with the organizational culture of the school destination thus creating misunderstanding, disagreement and eventual friction between the new leadership and the people who have long been part of the school.
		C	2	20	In terms of leadership position, adjustment to the culture of the school	in terms of leadership position...adjust yourself and know the culture of the school and at the same time not just the culture but even the environment...	
		J	3	8	In terms of leadership, unavoidable staff turnover	...in terms of leadership...you really cannot avoid staff turnover	
		G	6	5	New president, new rules and regulations, so development from the previous leadership will be discarded	Pag may bagong presidente,bagong rules and regulation. So when you started this kind of organization or development from the previous leadership, then here comes, mawala yun.	
		D	4	4	in-house disruptions that happens when you have transitions	there are some what you call in-house disruptions that happens when you have transitions.	As adjustment is experienced by both groups, conflicts inevitably came aplenty. theologi-

		Leadership struggles	I	4	17	Unavoidable concerns which can elevate to a more concerning problems	... that's part again, part of what we signed up for as leaders...we can't avoid that but it will eventually become even more a problem and a crisis if you don't address it head on.	cal education leader participants described this to take the shape of conflict between them and the members of the school community, and even between and among them, the leaders of the same institution. The participants described this as a failure in leadership as they experienced conflicts with the very people, members of the school organization they intend to serve, to lead. Crisis of leadership is also described to be a personal and moral crisis. Issues and challenges of personal concern such as meeting an accident or getting involved in an issue that counters the scripture principles they are supposed to embody, compromise effective leadership.
			J	4	8	Leaders committing mistakes in words or actions or even lapses of judgement	whether you're in high position kahit siguro whatever position we would really commits mistakes in words or sa ating mga actions or lapses of judgment	
			I	3	24	you'll encounter opposition	but there are also challenge that when you you getting to a sort of deadlock you know and you'll be implementing something that you feel is important and but vital to proceed with especially with the institution but then you'll encounter opposition...So you actually by the also support of the board you you you should do at least to public townhall meeting and definitely you will hear opposition and there will be times when even the students will like get the support of the faculty you know to oppose the tuition increase and what will you do? Definitely in a way it can be a crisis moment.	
			J	4	37	violation of moral standards in terms of relationship	I remember this one so it's a moral moral so it's ano naman confidential siya there's a crisis on violation of moral standards There was a point in the time of our seminary na parang may halimbawa something like parang relationship hindi pa naman scandal ...but when that thing exploded, so like because they are in the leadership positions...	
			I	4	6	problem is when this is brought to DOLE or NLRC, facing the consequences of being put to the labor commission	...challenge uh the problem is with administrators like us... when this is brought to DOLE or NLRC you know then you will have to you just know what face the consequences of being put to the labor commission.....back and forth you know representation like rejoinders and uh complaints and so on and so forth...that was a crisis because during those years, it was difficult at least for myself to be a part of this because of course it's a headache.	

		Conflicts among leaders	K	2	35	there are conflicts among leaders	leadership crisis where sometimes...there are conflicts among leaders...
			K	5	43	there are conflicts among leaders, a leadership failure where people are devalued	It was a crisis of character of vice president of academic affairs part it was a leadership crisis in my estimation it was leadership failure he devalued the people that the very people that he said he wanted to listened to and get an input from uhm that was really really difficult.
			J	2	27	there are conflicts within relationships, administrators, staff to staff, staff-students	But of course there are conflicts, there are conflicts, for example sa relationships, mga administrators, staff to staff, staff-students
			K	2	35	administrators who have differences	There are also administrators who have differences
			K	3	18	crisis of a conflict between faculty or the head and students on issues of plagiarism, student's relation, incidents of students that have been abusive to faculty.	so there was crisis like that crisis of a conflicts between faculty and students crisis between myself and students when there are issues of plagiarism, student's relation, incidences where I had students that have been abusive to faculty.
		Personal Adversity Crisis	F	4	36	going through some personal problem or personal crisis which difficult	I was going through some personal, some personal problem, another. May personal din na crisis, na, so, medyo mahirap.
			I	6	10	Encountering a vehicle accident that almost cost my life which was a physical crisis.	of course, I had the accident right? I had, my wife and I had a vehicle accident on my just a year and a half into my term here at Febias which is totally unexpected so yeah it was I could have died so that was a physical crisis that I really was a dark value that you face

Student Challenges	Provision of students' basic and tuition needs	E	6	25	Part of the crisis are the basic needs of the students	Dito part of the crisis dito yung mga basic needs ng mga estudyante na naka enroll dito.	Crisis is linked to the failure of moral, behavioral, or academic expectations in students. Tending to student welfare has also become a growing critical concern since most of the students attended schools on scholarship. Other needs to stay in the campus have to be met; the students' and school's financial struggle to support the students is real. Inability to address this leads to enrollment decline. Moreover, student discipline and proper decorum also posed a crisis for the leadership and the institution.	
		E	6	30	Having limited resources, there is scarcity in addressing students' living in-house.	Pero in the limited resources that we have nag kakaroon din ng scarcity, Sa ano ba yung pwedeng itulong natin sakanila, hindi naman pwedeng pabayaan kasi andito na inside the campus ang mga estudyante		
		H	5	5	addressing student needs, lots of needs such as tuition, fees and hospitalization expenses, needing financial support	Another issue, is addressing student needs. Lots of needs, we are not only for the tuition and fees, but when the student gets sick, and hospitalize... My concern, my problem is, to be confined in hospital and where to get financial support So, this is also affects my role here, my task as the father of the faculty.		
		H	4	10	the majority of students need other financial obligations on top of tuition and fees as most students comes from poor families, need more scholarship donors	But still, the majority of students need other because as of the moment, many of our fund, the government funds are distributed. So we need also to ask more scholarship donors... Another one, of course, is in the area of scholarships, subsidies. And you know, maybe 95 to 100 % is a concern for the public during the College of theology. Normally, most comes from poor families, they couldn't really support the tuition and fees, which, is very very expensive at this date.		
	Student conduct and difficulties	K	3	13	crisis where a student is been unhappy and they have made complaints to a person to myself and the persons higher in the organizations	Well I would say that there's been you know crisis where a student is been unhappy and they have made complaints to a person to myself and the persons higher in the organizations they have grievances of certain kinds. Sometimes they go directly to the person that they have difficulty with, sometimes that's been me there are times where you know they are not satisfied with you know how I would resolved something they would go up to ladder as we		

							would say to someone higher in the organization.	
			B	3	16	crisis whenever a student come and will be opening up unexpected problems or difficulties	I can only think of some ahh crisis like whenever a student come and will be opening up a certain problem or difficulties that he himself was not expecting and I, myself, was not expecting and disclosing that kind of situation.	
			G	5	17	crisis of disciplining the students, worst needing to file police blotter	And another one is, yeah, crisis of disciplining the students kasi from Monday to Friday kasama ka nila. So maraming mga character issues. Sometimes yung iba uh mapablotter sa police station	
			E	8	4	The attitude and character of students here in the seminary.	Attitude ng mga bata dito sa seminaryo. Karakter.	
			H	5	12	Doing things as a student, their dormitory life, spiritual formation and student misconduct	doing the thing as a student, their study habits, their dormitory life, their spiritual formation thing ahh, so things like that. And also, student misconduct, sometimes,	
		Student academic performance	G			Challenges on finding good materials in students, as there are other considerations such as calling, commitment, gifting and their foundational skills	But many times, we find it difficult to have good materials, because it's a calling. And you cannot do away their commitment, you cannot do away their passion and their desire. You cannot only benchmark on the intellectual ability of the first-hour capacity. But we really need the commitment. And and their gifting/gift. But, of course, its challenging to maintain this, because, first of all, the verbal capacity. For example, particularly in the spelling, of course. And then, other things, not that would like to enhance skills and competencies.	
			H	5	12	Students' study habits, academic honesty, cheating, plagiarism,	And also, doing the thing as a student, their study habits sometimes, academic honesty,	

						cheating, plagiarism, and student, like a resume, or they could not, they could take financial issues, that would be really detrimental also to their stay here in the seminary. So, those are the things that I could see, maybe later, ahh you could add up when you ask further questions about this.	
			H	5	9	e lots of concerns, academic performance,	Not only that, of course, ahh there are lots of concerns, academic performance,
			H	2	7	declining in terms of enrollment, student recruitment especially those who are called to the ministry, marketing efforts needing enhancement	of course, number one is the issue of the declining in terms of enrollment. You know, our discipline calls for a calling, it's not, compared not to other disciplines in the university. We need to recruit people or youths, especially those who have called to the ministry. So, there is always the issue here in the university. Now, why is your college always have this low enrollment? And actually we have the recruitment and the promotion committee, however, but we always have this justification noh God calls ahh for his ministry. It's not, we only enhance here, we only equip students, but we do already are part. So, it's the marketing effort should be enhanced, so because of the declining in enrollment.
			E	8	5	Academic performance is also a crisis, seen through their class performance	Mayroon din about sa kanilang academic performance. Mabait pero hindi naman makausap-usap sa ano, sa klase, crisis din yun.

Appendix J

Sample Participants' Validation of Transcriptions

	PHILIPPINE NORMAL UNIVERSITY <i>The National Center for Teacher Education</i> College of Graduate Studies and Teacher Education Research GRADUATE TEACHER EDUCATION FACULTY Taft Avenue, Manila	
 CERTIFICATION 		
This is to confirm that the data collected and transcribed by the researcher for her study entitled "A Crisis Response and Recovery Leadership Model for Theological Education Leaders" during the one-on-one interview is accurate and valid.		
Issued this on April 11, 2025, for whatever legal purpose it may serve.		
Participant		



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
Taft Avenue, Manila



CERTIFICATION

This is to confirm that the data collected and transcribed by the researcher for her study entitled "A Crisis Response and Recovery Leadership Model for Theological Education Leaders" during the one-on-one interview is accurate and valid.

Issued this on May 12, 2025, for whatever legal purpose it may serve.

[Redacted Signature]

Participant



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
Taft Avenue, Manila



CERTIFICATION

This is to confirm that the data collected and transcribed by the researcher for her study entitled "A Crisis Response and Recovery Leadership Model for Theological Education Leaders" during the one-on-one interview is accurate and valid.

Issued this on June 12, 2025, for whatever legal purpose it may serve.

Participant

Appendix K

Sample Letter to Participants for Validation of Themes, Subthemes, and Model Results

	PHILIPPINE NORMAL UNIVERSITY <i>The National Center for Teacher Education</i> College of Graduate Studies and Teacher Education Research GRADUATE TEACHER EDUCATION FACULTY Taft Avenue, Manila	
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June 24, 2025

Dear [REDACTED]

Greetings in the Name of Our Lord Jesus Christ!

I am Charity Grace H. Santillan, a graduate student pursuing a Doctor of Philosophy in Educational Management degree at the Philippine Normal University – Manila. I am working towards the completion of my dissertation titled, **"A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS"**

The study aims to identify the crises that theological education leaders have so far experienced in their incumbency. The study also seeks to determine the leaders' crisis management and recovery efforts.

Trusting in your expertise and experience in educational leadership and management, and also being a participant in my study, may I request again for your assistance in validating and improving the themes and developed Crisis Response and Recovery Leadership Model for Theological Education Leaders? Attached herewith are themes lifted from the data analysis results.

Thank you so much for your kind assistance. God bless.

Respectfully yours,

CHARITY GRACE H. SANTILLAN
Ph.D. EDM Student

Noted: [REDACTED]

GILBERT S. ARRIETA, Ph.D.
Adviser

Received:



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
Taft Avenue, Manila



CERTIFICATION

This is to certify that the undersigned has reviewed, went through and validated the study entitled "A Crisis Response and Recovery Leadership Model for Theological Education Leaders"

Issued this on June 24, 2025, for whatever legal purpose it may serve.



Validator



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



June 24, 2025



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I am Charity Grace H. Santillan, a graduate student pursuing a Doctor of Philosophy in Educational Management degree at the Philippine Normal University – Manila. I am working towards the completion of my dissertation titled, **“A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS”**

The study aims to identify the crises that theological education leaders have so far experienced in their incumbency. The study also seeks to determine the leaders' crisis management and recovery efforts.

Trusting in your expertise and experience in educational leadership and management, and also being a participant in my study, may I request again for your assistance in validating and improving the themes and developed Crisis Response and Recovery Leadership Model for Theological Education Leaders? Attached herewith are themes lifted from the data analysis results.

Thank you so much for your kind assistance. God bless.

Respectfully yours,

[REDACTED]

CHARITY GRACE H. SANTILLAN
 Ph.D. EDM Student

Noted

[REDACTED]

GILBERT [REDACTED] FA, Ph.D.
 Adviser



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
Taft Avenue, Manila



CERTIFICATION

This is to certify that the undersigned has reviewed, went through and validated the study entitled "A Crisis Response and Recovery Leadership Model for Theological Education Leaders"

Issued this on June 24, 2025, for whatever legal purpose it may serve.



Validator

Appendix L

Sample Letter to Experts for Validation of Themes, Subthemes, and Model Results



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



April 19, 2025

[Redacted Address]

Dear [Redacted Name],

Greetings in the Name of Our Lord Jesus Christ!

I am Charity Grace H. Santillan, a graduate student pursuing a Doctor of Philosophy in Educational Management degree at the Philippine Normal University – Manila. I am working towards the completion of my dissertation titled, **"A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS"**

The study aims to identify the crises that theological education leaders have so far experienced in their incumbency. The study also seeks to determine the leaders' crisis management and recovery efforts.

Trusting in your expertise and experience in data analytics and educational leadership and management, may I request your assistance in validating and improving the developed Crisis Response and Recovery Leadership Model for Theological Education Leaders? Attached herewith are my questions for the interview.

Thank you so much for your kind assistance. God bless.

Respectfully yours,
 [Redacted Signature]
CHARITY GRACE H. SANTILLAN
 Ph.D. EDM Student

Noted by [Redacted Name]
 Gill [Redacted Name], A, Ph.D.
 Ad [Redacted Name]



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
Taft Avenue, Manila



CERTIFICATION

This is to certify that the undersigned has reviewed, went through and validated the study entitled "A Crisis Response and Recovery Leadership Model for Theological Education Leaders"

Issued this on May 9, 2025, for whatever legal purpose it may serve.



Validator



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
GRADUATE TEACHER EDUCATION FACULTY
 Taft Avenue, Manila



June 24, 2025

[Redacted Address]

Dear [Redacted],

Greetings in the Name of Our Lord Jesus Christ!

I am Charity Grace H. Santillan, a graduate student pursuing a Doctor of Philosophy in Educational Management degree at the Philippine Normal University – Manila. I am working towards the completion of my dissertation titled, **"A CRISIS RESPONSE AND RECOVERY LEADERSHIP MODEL FOR THEOLOGICAL EDUCATION LEADERS"**

The study aims to identify the crises that theological education leaders have so far experienced in their incumbency. The study also seeks to determine the leaders' crisis management and recovery efforts.

Trusting in your expertise and experience in educational leadership and management, may I request for your assistance in validating and improving the themes and developed Crisis Response and Recovery Leadership Model for Theological Education Leaders? Attached herewith are themes lifted from the data analysis results.

Thank you so much for your kind assistance. God bless.

Respectfully yours,

[Redacted Signature]

CHARITY GRACE H. SANTILLAN
 Ph.D. EDM Student

No. [Redacted]

[Redacted]

Charity Grace H. Santillan, Ph.D.
 Adviser

Received:

[Redacted]



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College of Graduate Studies and Teacher Education Research
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Taft Avenue, Manila



CERTIFICATION

This is to certify that the undersigned has reviewed, went through and validated the study entitled "A Crisis Response and Recovery Leadership Model for Theological Education Leaders"

Issued this on June 24, 2025, for whatever legal purpose it may serve.



Validator /

Appendix M

Sample Grammarian Certificate



DE LA SALLE COLLEGE OF SAINT BENILDE
School of Multidisciplinary Studies English Area



July 3, 2025

To whom it may concern:

This is to certify that this thesis entitled, **A Crisis Response and Recovery Leadership Model for Theological Education Leaders** by **Charity Grace H. Santillan**, taking up Doctor of Philosophy in Educational Management, had undergone grammar check and language editing.


CHARO MAE B. LAMPAD, MAT
Assistant Professorial Lecturer 1
De La Salle College of Saint Benilde

Curriculum Vitae



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Address

Block 4, Tarvet Homesite, San Rafael, Tarlac City

Education

2016 - present
Ph.D. in Educational Management (candidate)
Philippine Normal University

2009 - 2013
MAED in Administration & Supervision
Manila Central University

2003 - 2008
ABTh in Christian Education
FEBIAS College of Bible

Expertise

- Special Topic/Keynote Speaker
- Seminar/Workshop Facilitator/Organizer
- Teambuilding Facilitator
- Events Organizer
- Strategic Planning

License

Licensed Professional Teacher
Specialization in Values Education
September 2008

Charity Grace H. Santillan

Christian Educator

A Christian Educator and Educational Manager whom God may use in His vineyard to train future Christian and education leaders.

Experience

- 2013-present
FEBIAS College of Bible, Karuhatan, Valenzuela City
Associate Dean, Research Department
Also serves as
Department Head, Christian Education Department
Department Head, Bachelor of Early Childhood Education Department
Department Head, Christian Ministries Department
Practicum Coordinator, Christian Education and BECED Department
Committee Member, Special Events ADHOC Committees
- 2020 (August) - 2022 (September)
Served as Acting Dean, Department of Academic Affairs
- 2019 (October) - 2020 (July)
Served as Officer-in-Charge, Department of Academic Affairs
- 2016 (September) - 2023
Officer-in-Charge, Child Development Center
- 2013
Faculty Member
- 2008 - present
Sambahan ng Pamilyang Kristiano, Inc.
Ministerial Team Member/Christian Service
Currently serving as a Board Member
Served as Assistant Ministerial Team Leader
Served as Christian Education Director
Served as Committee Member, Special Events Committees
Served as VBS and Camp Director
- 2012 - 2013
World CITI Colleges, Grace Park, Caloocan City
College Faculty, Christian Living Department
- 2008-2012
St. Paul Christian School
Teacher

Reference

Dr. Renato C. Tanchoco

VP for Planning & External Affairs
Manila Central University

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