

Disasters, Social Justice, and the Responsibility of the Church

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*. . . we don't have that funding yet, but we have that bayanihan spirit. . .*¹

The disruptive impact of disasters on individuals and organization is both physical and psychological.² Thus, when churches provide a ministry to serve the community in times of natural disaster, pastors face a multitude of challenges and problems. As part of disaster recovery effort, some churches work cooperatively with relief organizations, and these partnerships introduce further challenge. All these disruptions can cause individuals to re-examine their faith and theology and churches to rethink their mission and ministry.

Perhaps uniquely in the Philippines, the issue of disaster collaboration raises the question among church leaders about whether churches should partner with the government. This much-debated issue was highlighted by the recent controversy over the government's handling of Typhoon Yolanda (Haiyan).³ Specifically, some argue that collaborating with the government will cause community organizations to surrender their ability to serve as watchdogs for

¹ *bayanihan* – Filipino community spirit

² Katie E. Cherry et al., "Longitudinal Assessment of Cognitive and Psychosocial Functioning After Hurricanes Katrina and Rita: Exploring Disaster Impact on Middle-Aged, Older, and Oldest-Old Adults," *Journal of Applied Biobehavioral Research* 16, no. 3-4 (2011): 187–211.

³ Patrick Alcantara, "Lessons Learned from the Philippine Government's Response to Typhoon Haiyan," *Journal of Business Continuity & Emergency Planning* 7, no. 4 (2014): 335. Yolanda is the local name for Haiyan.

corruption.⁴ This possibility is accentuated in the Philippines, where the government exerts centralized control over disaster responses, both defining the disaster and framing the necessary response services.⁵ Such control may impose limitations on how a community organization may engage in the response effort, which raises concerns for churches that want freedom to respond according to their mission and relationship to the community.⁶ Furthermore, because local organizations are closer to the root causes of disaster in **poverty**, they often have a different view about disaster vulnerability and preparedness than the government actors.⁷ As community-based responses become increasingly important in the Philippines, such issues may hamper the development of local initiatives and church response to disaster relief and disaster preparedness.⁸

A **Qualitative Study of Philippine Churches Engaged in Disaster **Ministry****

This paper explores a **qualitative study** of Philippine churches engaged in disaster ministry, based on interviews conducted with eleven pastors during two disaster ministry conferences provided by the Humanitarian Disaster Institute (HDI) of Wheaton College and the Philippine Council of

⁴ Gary Rodan and Caroline Hughes, "Ideological Coalitions and the International Promotion of Social Accountability: The Philippines and Cambodia Compared," *ISQU International Studies Quarterly* 56, no. 2 (2012): 367-380.

⁵ Juhn C. P. Espia and Pepito Fernandez Jr., "Insiders and Outsiders: Local Government and NGO Engagement in Disaster Response in Guimaras, Philippines," *Disasters* 39, no. 1 (2015): 51-68.

⁶ Greg Bankoff and Dorothea Hilhorst, "The Politics of Risk in the Philippines: Comparing State and NGO Perceptions of Disaster Management," *Disasters* 33, no. 4 (2009): 686-704.

⁷ Francisco G. Delfin Jr. and Jean-Christophe Gaillard, "Extreme Versus Quotidian: Addressing Temporal Dichotomies in Philippine Disaster Management," *PAD Public Administration and Development* 28, no. 3 (2008): 190-199; Jean-Christophe Gaillard, "Vulnerability, Capacity and Resilience: Perspectives for Climate and Development Policy," *JID Journal of International Development* 22, no. 2 (2010): 218-232.

⁸ Jean-Christophe Gaillard et al., "Living with Increasing Floods: Insights from a Rural Philippine Community," *Disaster Prevention and Management* 17, no. 3 (2008): 383-395; Jean-Christophe Gaillard and Virginie Le Masson, "Traditional Societies' Response to Volcanic Hazards in the Philippines," *International Mountain Society and United Nations University Mountain Research and Development* 27, no. 4 (2007): 313-317; Katrina M. Allen, "Community-based Disaster Preparedness and Climate Adaptation: Local Capacity-Building in the Philippines," *DISA Disasters* 30, no. 1 (2006): 81-101.

Evangelical Churches (PCEC). The study aimed to describe the developmental changes of Filipino leaders and their churches as they engaged in disaster response and community work. The purpose of the study was to clarify the potential risks as well as strengths when engaging in relief work so that churches and pastors would be better equipped to anticipate and prepare for future disasters.

Method

In September of 2013, one hundred and seventy pastors from across the Philippines participated in a three-day meeting focusing on **disaster ministry** and the church. Local and international non-government organizations (NGOs) as well as some government representatives attended the program. Nine participants were selected from this group by the Philippine Evangelical Disaster Response Network (PEDRN) for interviews concerning their disaster-ministry experience. Two additional interviews were conducted nine months later with pastors who chose not to receive financial aid from the government in order to better balance the sample between those who collaborated with the government and those who did not.

The semi-structured interviews examined the processes of these leaders in developing and sustaining their grassroots organizations in the context of **disaster ministry**. Four graduate students transcribed and analyzed the audio-recorded interviews.⁹ A set of a priori themes were defined before the analysis started. Then the project team split into two groups of two, with each assigned general themes (e.g., mission statements, collaboration) to identify in the interviews.

⁹ The graduate students used the analytic software NVivo 10.

Members of each group read each interview, assigning excerpts from the interviews to different theme categories. Throughout the coding process, team members met with their group partner to review how the interview excerpts were assigned to the theme categories and then to reconcile differences and revise category definitions. Upon completing this first phase of coding, team members met to review the interview excerpts in each category, with some categories being split into subcategories (e.g. collaboration was subdivided according to partners: government; church organization; NGO, etc.).

Results

Overall, eight major categories were identified and defined from the interviews, along with further recommendations for those who may engage in this type of ministry in the future. The major categories were: mission, lessons learned, ministry challenges, needs, resources, services, target populations, and collaboration.

Mission

Mission was reflected in discussions about the purpose and objectives of the organization and/or church, such as whom they were serving and how, as well as how that changed over time. Most the participants stated that their primary purpose was to evangelize and empower the local church. This did not appear to change over time, but the means of accomplishing this goal (or “secondary mission”) evolved out of experience. The secondary mission, which may also be thought of as the means by which the pastors achieved the primary purpose, focused on services such as feeding the hungry, reaching out to the marginalized and “poorest of the poor,” as well as

disaster response and rescue work. Typically, there was a **biblical** foundation for the work of community development, discipleship, and evangelism. For example, the mission might be stated as becoming “a catalyst of transformation in the community” or aiming to “empower local churches to be agents of social transformation... [and to] make a positive impact in communities.”

Many pastors emphasized that the church must respond to both physical and spiritual needs. Engaging in **disaster ministry** appeared to increase awareness around meeting physical needs, resulting in a continual effort to find balance. Many pastors prioritized providing educational opportunities and resources in the community and to the local church.

Pastors who collaborated with the government saw that work as part of their mission to “have a constructive engagement with the government for the church.” Some also engaged in specific projects that were a government priority, such as “values formation” projects. Beyond those specific government-funded training programs, collaboration with the government did not seem to create differences in the types of services provided. The major difference seemed to be in the rationale, where the mission included representing the government (or not).

Lessons Learned

Many of the interviews referred to new understandings or insights gained from running **disaster ministry** programs, which then influenced the church’s missional approach. This theme includes spiritual, personal, or ministry-related lessons learned from overcoming barriers, along with any changes from original practices.

One of the crucial spiritual lessons was the importance of relying on God. For example, one pastor stated, “I’ve learned that God is inexhaustible. I’ve learned that no man can exhaust God’s love, God’s grace, and God’s provision. It’s always there. I’ve learned that the main — the crucial — point of the gospel is not just saying it, but living it.”

On a personal level, several participants discussed learning that they needed additional training to supplement and improve their skills, whether in Bible and theology, or in other areas related to their ministries, such as social work. Many felt that traditional education for Filipino pastors was not sufficient preparation for disaster ministries. Many participants also discussed how they had to learn to adjust to the needs of the people in the community.

Ministry lessons included the importance of learning better communication and collaboration with church members, NGO staff, other organizations, and the government. In fact, many stated that learning to coordinate with other organizations, specifically the government, was vital to sustaining their work and ministry. This contrasted with the idea that each church had its own ministry and worked independently. One pastor poignantly stated: “you don't work alone. You have people to teach, leaders to train. So that will make life easier for you. And the ministry is big.” In the absence of financial resources, many of those interviewed identified the importance of utilizing other organizations and individual talents, as well as being intentional about raising up church members for leadership, as a crucial aspect of the ministry.

Ministry Challenges

Ministry **challenges** were those obstacles that impeded organizational development and effectiveness while serving the community through the ministry or organization (e.g. lack of cooperation, competition, government interference, burnout, lacking skills, etc.). These **challenges** included personal, **theological**, leadership, contextual, organizational, and collaborative **challenges**.

Personal **challenges** included feeling burnt out and having to work multiple jobs in order to financially sustain their ministries and provide for their families. For instance, one participant explained, “There is no commission. That is why I have to still work as a media man when I can; the church is giving me an allowance — but not enough for a family. I still have two daughters with me right now and my wife. The allowance the church is giving me is not enough for all of us.” Another stated, “Sometimes I get tired. Sometimes I’m burnt out, but... I reflected the Lord; this is my work. Sometimes God is helping me also because I am very workaholic.” This burdensome sense of facing great demands with few resources was voiced by many pastors. Some also noted a lack of formal training in dealing with these **challenges** as well as a lack of networking with others who might provide resources and support.

Participants also stated that there were **theological** barriers that prevented churches from engaging in disaster ministry, such as churches holding to “traditional” views that the church is solely responsible for evangelism and meeting the needs of church members, but not the needs of the community. For one participant, this caused division amongst his leadership team, and he was frequently persecuted for engaging with the indigenous people of the community. Another discussed the negative feedback he received from what he described as a more “holistic” approach to ministry. He observed how the pastors of other churches “call me very liberal... But

what I'm doing is not a social gospel; it's not dominionism. It's not just the gospel. But this is holistic development. Because I believe in the shalom, and shalom is reconciliation with God, reconciliation for yourself, reconciliation with one another in the community, as well as environment." He spoke of starting an organic market "because I have garden. I have children to feed in the church." He concluded, "Truly, that is why it's not an easy journey for me."

These statements reveal how those who engage directly in relief work often experience paradigm shifts that separate them from other members of their church who do not share those experiences and perspectives. One pastor of a mega-church church in the Philippines discussed the **theological challenges** of having a large congregation comprised of members who thought only about their own needs. The pastor was acutely aware of the needs of the community and struggled to convey this to the other church members.

Some churches opposed collaborating with the government because of the government's history of corruption and oppression, along with a lack of trust in political leaders. When asked about the hesitancy to work with government, a participant explained, "Uh, maybe we don't want to be tainted or identified with them. And, we don't want to give them reason to ask favor from us when it's election time. So they could not go to our pulpit. I never practice that. I discourage also my workers too." For the organizations that were working alongside the government, issues often arose around coordinating with one another.

Furthermore, pastors reported that there was a lack of commitment among churches to remain committed to disaster response and to providing aid for the **poor** and marginalized. One participant reflected on the fact that two years after the disaster, "There is really a problem

because... it seems like people are fading away, in commitment... and this time I think we only have five to ten churches actively working.”

One further challenge that is unique to organizations in the Philippines is that leaders often receive training from a Western viewpoint that is not adapted to the Filipino culture and context. As one pastor explained, “I noticed that with all due respect to our Western brethren, all of the **seminaries** here are all run by Western-trained people.” He continued by observing that “it’s a good thing too that the church is evolving now. Local pastors and theologians are beginning to reflect on our own situation and our own world, developing our own view of God and his work and Christ’s teaching, our own Christianity.”

Another cultural challenge within the Philippines is the lack of a national emergency response system. One participant described the challenge of working within a corrupt emergency **medical** system based on privilege, where those who could afford the greater costs were able to receive **medical** services more quickly, while the majority of the population would be unlikely to receive **medical** attention in a timely manner. The primary mission of his organization is to create a more efficient emergency response system for the broader population.

Needs

Pastors working in **disaster ministry** became much more aware of the needs within the community. “Needs” of participants were identified either as current needs or things they wished they had, and these fell into several categories: financial, human, material, educational, intra-organizational, collaborative, and spiritual. Nearly every participant emphasized the need for

financial resources. One participant remarked: “I even have to raise [money] for my own airfare and food, because they are very **poor** also in the province.” Pastors who served **poor** communities shared this sense of having to find resources outside of the local community. Participants also listed material needs, such as books, technological resources, and vehicles for commute and disaster response.

Most pastors expressed a need for technical training and consultations, particularly in working with trauma victims (i.e. psychosocial training), as well as further Bible and **theological** education, along with law and disaster management. Participants also emphasized the need for conflict resolution and growth within their organizations and churches. Because most teachings and trainings are from a Western perspective, many saw the need for adapting trainings for Filipino churches and organizations.

Several participants also emphasized the need for greater communication, prayer, and intentionality in outreach among church members and leaders. And many leaders recognized the need to collaborate with other organizations and churches. One pastor highlighted this need for collaboration in order to access resources: “Personally, I need to learn how to network more. . . I know the resources are out there, but how do I tap into them? How do I get access?” One pastor reflected on how the **disaster ministry** consultation “encourages me, because I find. . . I’m not alone. . . . [M]any times, I find. . . I’m the only one. . . So, I think we have to find people that are along with us. Don’t begin to push yourself to people who do not run with your vision. Otherwise, you’ll burn out; you will try to conform with them.”

Resources

Resources (e.g. buildings, money, people, donors, etc.) were used to accomplish tasks or run programs to equip the church to carry out services. Churches utilized a variety of resources that fell into the following categories: financial, human, physical materials, and personal assets.

Churches derived financial resources through tithes and offerings, the government, faith-based NGO's, and the non-church related income of pastors (e.g. income from fixing broken computers or teaching values formation classes). Financial resources were almost always limited, and churches usually had to fund their programs through tithes or from personal resources. One pastor was able to "fix computers in [his] free time" and also received funds from his wife's job as a teacher.

Human resources included church staff and volunteers, which included youth trained for disaster response and professionals in areas of teaching, construction, and health care. According to one pastor, "The first thing I have is to volunteer ourselves." Many considered themselves and their families to be key resources for their ministries, since their efforts were integral to the church's mission. Other churches relied on their trainees to run their programs. And others discussed self-sustaining programs that were facilitated by the church (e.g. schools or gardens), which provided them with funding and other material goods (e.g. food from the garden).

Physical resources included owned, borrowed, and rented facilities, owned and borrowed vehicles, and relief goods from various organizations (e.g. food, construction materials, school supplies). Pastors also utilized their own materials (e.g. vehicles) as resources for the church. Such material goods were essential to providing disaster relief, and churches acquired them

“through different ways of networking — calling friends, doctors, business people,” or by collaborating with NGOs or the government.

Personal assets, such as **biblical/theological** training, personal education, prior vocational experience, and various seminars and trainings were also considered as ministry resources. One pastor observed that his experiences in cross-cultural contexts had strengthened his ministry. In addition, NGOs and government organizations were often tapped for training resources.

In one self-sustaining program, vegetables and fruits were grown in a garden and then sold at a market, which was managed by youth who were trained and supervised by the pastor, who had business skills from his prior work experience. This market generated enough income to support itself and grow more food, while simultaneously providing the youth involved with vocational and leadership experience. This example highlights the way in which a pastor’s personal experience was combined with resources obtained through government collaboration to develop a program that trained volunteers in order to generate financial resources.

Finally, pastors trusted God as a resource to provide for any work that they were called to do through their ministries. One pastor reflected on his experience of trusting God for provision:

There were times where we don’t know what we eat tomorrow and then someone will call and say, “Pastor you have to come here.” “Why?” “You have a check.” My wife and I experience those [as] walking crow[s].

Remember . . . prophet . . . Elijah? There are many experiences that sometimes my wife told me, “Where will we have our lunch or how can we?” . . . The Lord has sent us here. . . then maybe he will send a crow. And then. . . within fifteen to twenty minutes, God will send a crow.

Services

Services refer to both short- and long-term work that churches carried out in their mission to serve those in need. Churches generally concentrated their services on relief efforts related to various forms of disaster (i.e. natural and man-made). Some long-term programs increased collaboration and communication between churches or provided training to equip other churches and leaders to participate in disaster relief. Common short-term work included disaster response services, such as needs assessments and the distribution of resources (e.g. food, construction materials) as well as peace negotiations.

Sometimes, the government recognized the quality of services provided by churches in areas of disaster relief and peace negotiations by inviting them to continue this work with government support. One pastor with experience in peace negotiations recounted how “the government invited us because of our experience... they invited us... ‘can you help us mediate between the two warring factions?’”

In some cases, churches focused on rehabilitation and community development services, such as construction projects and education or livelihood trainings. Less common interventions included trauma and **medical** services, working gardens as a food source for feeding programs, setting up an emergency response service for the area, and dance and theater classes for at-risk youth. A common theme underlying the development and maintenance of these more unique services was an awareness of a community’s specific needs.

One common theme amongst the many different types of services was to help “individuals and groups make sense of their current situation and see where God is in the situation.” The pastors saw their work as both the provision of services and the reflection of the greater evangelistic mission of their church. Thus, the services offered often included

discipleship, Bible studies (sometimes called “Family Development Sessions”), and other religious elements. One pastor named these evangelistic underpinnings of service when explaining how to incorporate the gospel into disaster relief programs: “Just like feeding program. Give them first the food, and then your love, and later on the love of Jesus.” Another pastor expressed a similar goal: “Share the good news, empower the people. Bring them physical blessing.”

Target Populations

Pastors and ministry leaders worked in a variety of geographical locations within the three major regions of the Philippines (i.e. Visayas, Mindanao, and Luzon), targeting a variety of specific populations based on geography and the needs of those living near or surrounding the church. The populations targeted in the Visayas area tended to focus on those most impacted by typhoons and tropical storms (e.g. Yolanda and Ondoy). In the Mindanao region, most ministries targeted those who had been impacted by violence in the region, including internally displaced persons, orphaned youth, out of school youth, Muslim Filipinos, and farmers. Populations targeted in Luzon included street children and their families, out of school youth from squatter’s areas, individuals with disabilities, and domestic workers. Additionally, one pastor was involved with campus ministry.

In general, the interviews revealed two target groups, which included the **poor** and marginalized in the larger surrounding community, along with church members and pastoral staff. Several pastors talked about their commitment to the “**poorest** of the **poor**,” including street

children and their families, internally displaced persons, and others. Yet one noted how his church obligations took up all his ministry time and resources:

I'm supposed to pastor, shepherd all the pastoral team and ministry heads, plus their individual, they have each an individual ministry teams. That's my immediate congregation... At the same time, I am also tasked to look after the concerns and the welfare of the individual satellite pastors. There are about twelve now... But under the main, we call "core staff," which is the full-time church workers, about forty, aside from the three ministries I mentioned earlier, there are also support ministries.

Collaboration

Church leaders collaborated with many groups, and the nature of the program goals often dictated which organizations became partners. Collaboration occurred most often within church organizations, between individual churches and NGOs, and with the national and local government. Resulting programs included ministry opportunities, education, peace and reconciliation, training and disaster relief, as well as rehabilitation.

Some church leaders began developing a partnership with the government by holding a government office. Others gained recognition as an NGO in order to open the door to collaboration. One reported: "From that point on, I had the ID as a representative with the anti-poverty commission. Now it's totally the local government that invites us because there's always a slot for NGOs recognized by national government." In the case of peace and reconciliation work, governing bodies recognized and sought out churches that were already experienced in order to "help [them] mediate between the two warring factions."

When collaborating with the government, churches have become involved in programs that focus on values formation, cash assistance programs, training and education, as well as disaster relief or peace and reconciliation. Pastors used values formation as a way to collaborate with the government while teaching Christian values. Churches that targeted impoverished populations became involved with cash assistance programs, and some used partnerships to provide vocational training to participants. One innovative partnership with the Department of Agriculture led to the development of the self-sustaining food market mentioned above. Another involved shaping community policies. One pastor used his position in the local government to address “gambling,” “selling drinks and cigarettes to children,” and other things “that are not supposed to be [done].”

Discussion

The three major **challenges** identified in the interviews were lack of resources, burnout, and corruption.

Lack of Resources

Leaders who deal with a lack of resources often feel as if they are trying to do more than they can reasonably be expected to accomplish. They are typically overworked and underpaid and often feel frustrated by their inability to provide ample services on a regular basis. Many churches operate in **poor** areas, where the local resources are insufficient to support the necessary ministries of the church. Pastors of these congregations often have to work other jobs to be able

to support their churches. These pastors are often closer to the needs of the community because they are acutely aware of the needs that exist. Their church members are generally less exposed to these needs, often resulting in tension as pastors struggle to engage members in serving the community.

In churches that were located within a disaster area, members were more directly exposed to the impacts of that disaster and thus more aware of the needs of the community. In areas that were more removed from those disasters, members were less aware of community needs. Many pastors tried to compensate for this gap between resources and needs by using personal resources, placing themselves and their families at risk for burnout.

Burnout

The lack of organizational resources led to the second major concern, which was burnout. As noted above, some of our subjects revealed unique strategies for overcoming their limited **funding** and financial dependence on outside sources. Many pastors used their own personal funds to accomplish ministry goals. Several drew on previous job experience or took a second job, and others depended on working family members to gain more funds. Yet as they drained their personal resources in order to carry out their ministries, they began to suffer from burnout.

Some churches began developing self-sustaining work projects as a solution to this problem. For instance, one pastor set up his own foundation and now collaborates with the government to receive **funding**. However, as mentioned previously, rather than depending solely on the government or other NGOs for **funding** and resources, the church started a garden and

organic market as well as a program to train and empower youth to manage similar gardens and markets. In another example, a church started a school (primary and secondary school) that pays for itself and provides some funds for the church's ministry. These examples suggest that social entrepreneurial skills are important to the existence of these ministries.

Corruption

Those interviewed identified corruption as the third challenge to ministry. Because the Filipino government is widely viewed as corrupt, many pastors viewed partnerships with the government as pacts with the devil. Corruption among churches was another area of concern, though less than governmental corruption. In some cases, churches distributed materials to those in need even when that was inconsistent with the aims of the supplier or donor. Though there is an ongoing effort among church associations to increase monitoring and accountability, it is not well developed at this time.

Recommendations

When we began this project, we anticipated seeing a pattern to the development of church disaster ministries. Yet the pattern that emerged was based on the **challenges** of ministry, and the development of programs over time was largely reactive. For example, one program started by distributing materials, and then people found themselves serving people who had been exposed to overwhelming trauma. In response, they began developing new skill sets and starting other programs. Thus the initial concept of what was needed — and in fact the concept of what it means to do **disaster ministry** — was found to be different from the reality “on the ground.”

The pastors we interviewed discovered that relief work was only the first phase in serving the community as they began to understand that the needs were varied, long-term, and required far more than the available resources. As they learned these lessons, they were faced with difficult choices, such as deciding whether or not to engage their own families to serve the ministry, to partner with the government and expose the church to great risks, or to put pressure on the church members to be more engaged. Because of their experiences, these pastors had many recommendations for others who feel called to this work in the future. These recommendations centered on the need for better training, more resources, and greater balance between evangelism and social gospel. As they wrestled with their ministry concerns and challenges, they implied several unstated needs, which we have addressed through the following recommendations.

First, church members and leaders need to be better educated about the risks and challenges of disaster ministry before they begin programs. Though several pastors expressed desire for church members to align with the mission of the church to serve the community, both through disaster ministry and other programs, they did not state the need for education about the risks and challenges of disaster ministry.

Second, seminaries need to do a better job of training future pastors about how to manage these challenges. Some pastors felt the government needed to do more in the realm of disaster response, since NGOs and churches lack the financial, human and physical resources (such as vehicles) to meet the needs of the people in the Philippines.

Third, there needs to be greater networking between organizations and churches, along with better systems to identify and meet the community's needs.

Fourth, leaders need to rely more on the talents, abilities and professions of congregational members in forming community ministries.

Fifth, there needs to be greater balance between evangelism and the social gospel. A number of pastors mentioned the difficulty of getting other churches and/or leadership engaged because they lacked a clear and compelling theology of community service. The suspicion here was that being socially engaged would lead to a social gospel. Other churches did not understand the need for a long-term relationship with the needy, thinking that ministry could be carried out in a single act of giving.

Lastly, many churches preferred to care for their own and lacked a **theological conviction** to reach out to others who were not already part of their group.

Conclusion

The interviews revealed the various ways that pastors and churches face **challenges** when they become directly involved in serving the survivors of major disasters. Pastors need to become more aware of the potential **challenges** involved in disaster work so that they can make informed ministry decisions. Overall, this **qualitative study** merely scratches the surface of these challenges and leaves many questions yet to be answered. Further research is needed to explore resolutions for the identified challenges to see if they are transitory or have long-term consequences. **Seminaries** and other educational programs might consider addressing these issues in classes on community ministry.