

## **An Outlook of Catholic Religious Youth Organizations in the Time of Pandemic: A Case of the Student Catholic Action of the Philippines**

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**Abstract:** Student organizations and movements play a vital role in student life in universities and schools. The current pandemic has caused student organizations' initiatives to be limited and restricted, affecting organizational processes, formation programs, activities, and resource generation capacity. The case of Student Catholic Action of the Philippines (SCAP), one of the pioneer Catholic religious youth organizations in the Philippines, present in more than three hundred sectarian and non-sectarian schools, postulates that national youth organizations are confounded as the pandemic's impact challenged its operation and mission. This paper presents a report from an online survey conducted by a team of formators to assess different units' impact of the pandemic, challenges, and readiness as the youth organization transitions to digitalization. The report affirms that engaging various stakeholders in identifying and addressing the respective units' challenges and the national movement is crucial. Further, it conveys insights to national youth organizations in the Philippines to adapt unique methodological approaches to spiritual and formative programs. Moreover, it encourages student leaders to be optimistic in the continuity of the mission towards student life's vibrancy amid pandemic. The report yields innovation in developing digital formation programs for youth and students and hopes to contribute to youth formation and development discourse. Finally, it inspires national youth and student organizations to become active collaborators to the academic community's initiatives in promoting mental health, spiritual development, and the formation of Filipino youth and students' conscience to be proactive agents of social transformation.

**Keywords:** Religious Organizations, Formation, Student Organizations, Faith Community, Student Catholic Action

## Introduction

Student organizations and movements play a vital role in student life in universities and schools. Educational institutions acknowledge its importance by providing support services and venues where students can interact, organize programs and activities and initiate social engagement projects (Ludeman, 2020). The Church also recognizes the importance of students and youth organizations by encouraging archdioceses, parishes, universities, and high schools to provide personal growth opportunities, establish a relationship with Christ, and community involvement (Lituañas, 2017). Studies have affirmed that youth involvement in several organizations contributes to the formation of identity, spirituality, and high engagement in society (Ludeman, 2020). It also supports mental health, especially in the time of the pandemic (Paras, 2020). For several researchers, religious participation is necessary for social integration and individual well-being (Stolzenberg, 1995). It is associated with involvement in other organizations and with friends and family. It serves as a bridge between various institutional responsibilities and is thus a primary source of social cohesion (Stolzenberg, 1995). He also asserts that religious organizations also function as informal support networks. Others point out that religious involvement is associated with psychological and physical health and a feeling of well-being (Ellison & Levin, 1994). The authors further assert that religiosity and church participation may contribute to well-being by creating a coherent scheme that enables individuals to make sense of everyday life. This is also affirmed that involvement in religious activities may help mold the students' character (Jenney, 2011).

However, the pandemic has caused student organizations, including religious organizations, to change the structure, programs, and services. Such as the case of the Student Catholic Action of the Philippines, a national organization affiliated with the International Young Catholic Students (IYCS) recognized by the Pontifical Council for the Laity and an active member of the Federation of National Youth Organizations (FNYO), an association of national Catholic religious organizations directly coordinating with Catholic Bishop's Conference of the Philippines-Episcopal Commission on Youth (CBCP-ECY), where it also has impacted during this pandemic. It caused the initiatives of SCA to be limited and restricted, affecting the movement's structure and processes, formation programs, activities and services, and resource generation

capacity. The movement is said to be the pioneer Catholic religious organization in the country that was started in 1936 by a Columban priest due to some faculty members' secularized practices in the University of the Philippines - Manila. Currently, the religious youth organization is present in about three hundred or more sectarian and non-sectarian schools, assisting and providing spiritual and formative leadership programs to secondary and tertiary students. For many years, the movement has witnessed several changes and transitions.

William Bridges (1991) suggests that the impact of the pandemic on organizations, including religious organizations, has to undergo a transition model. He explains that change and transition are different. While change explains what happens to the people involved, the transition differs as it is about what happens inside the people's minds as they change. In his transition model, he further explains that it has three distinct stages, which begin with Stage 1: Ending, Losing, and Letting Go, which refers to the resistance and emotional upheaval. Stage 2 is The Neutral Zone which refers to confusions, uncertainty, and questions depending on how the group manages change. Finally, Stage 3 is The New Beginning which is the time of acceptance and energy.

Hence, the paper investigates the pandemic's impact on Student Catholic Action while making sense of the changes and explores appropriate approaches in the continuity and stability of the religious organization. Specifically, the paper would want to answer the following questions: How did the pandemic affect SCA in structure and formation programs, including the operation and implementation? How did the student leaders manage change brought about by the pandemic? How does SCA as an organization make sense of the changes and transitions caused by the pandemic?

While all student organizations are transitioning during this pandemic, campus ministers and student affairs practitioners must pay attention to the pandemic's religious organizations' impact. They manage and make sense of change and transition as it plays a vital role in supporting students' spiritual and mental wellness. The study also hopes to discuss religious organizations' approach in managing change and transitions caused by the pandemic as it has revealed fewer discourses in the literature. Finally, it also hopes to inspire other national youth and student organizations to continue to become active collaborators to the academic community's

initiatives in promoting mental health, spiritual development, and the formation of Filipino youth and students' conscience to be proactive agents of social transformation.

### Methodology

A team of formators from Luzon, Visayas, and Mindanao conducted the study. The respondents of the study were random SCA Leaders, Members, and Animators from Luzon, Visayas, and Mindanao. The team used an online survey to gather the data based on the research questions: How did the pandemic affect SCA in structure and formation programs, including the operation and implementation? How did the student leaders manage change brought about by the pandemic? How does SCA as an organization make sense of the changes and transitions caused by the pandemic? Further, the survey focused on the following areas: Assessment on the Implementation of the Core Formation Programs, Level of Optimism and Pessimism of Student Leaders and Animators as regards the learning set up in their respective schools and universities, Challenges of the SCA Units, Readiness of the local units, Suggestive Approaches and Strategies in the delivery of the programs and Skills and Values.

This study has a quantitative method approach by gathering data and analyzing them using descriptive statistics. The qualitative method approach includes gathering data on suggestive approaches, including the desirable skills of student leaders who were thematically analyzed and categorized. The results were also validated through Focus Group Discussion with several student leaders and animators from NCR, Central Luzon, Southern Luzon, and the Visayas. The team gathered and analyzed the data to form insights and recommendations in preparing the conduct of Student Catholic Action of the Philippines during the pandemic.

### Results

There are 262 respondents from 61 units all over the country. Nine units are based in Luzon, 49 Units are from the Visayas, and Five units are based in Mindanao. In terms of membership classification, 139 are classified as SCA General Members, 29 Unit/Diocesan Volunteers/Formators, four Diocesan/Cluster Coordinators, 43 SCA Animators, and 47 SCA Presidents. The team highlights that

the majority of the respondents are mainly from the Visayas Cluster.

### *Assessment on the Implementation of Core Programs*

The Four-Stages of SCA Formation Program is an essential element in the community and part of Student Catholic Action's core programs. Most of the units, or 68.89%, have not accomplished implementing the Four-Stages of SCA Membership. Only 31.11% have accomplished the said formation programs.

All stakeholders identified Covid-19 as the primary reasons for not accomplishing the Four-Stage of SCA Membership with an average percentage of about 81.19%, followed by the lack of time as one of the primary reasons 49.50%. Other identified reasons with below 20% among the respondents with the following rankings: Lack of Financial Resources (16.83%), Lack of Assistance from the Formators/Facilitators (15.84%), Lack of Access to the Formation Modules (10.89%), Lack of Support from School Administration (10.89%), Lack of Skills in Organizing Formation Programs (6.93%). Other respondents said that lack of coordination, negligence of the officers, busy animators as factors too for not implementing the formation programs comprising 6.93%.

### *Readiness, Approaches, and Strategies of SCA Units*

In terms of readiness, SCA Units were asked how the formation programs should be implemented.

SCA Units are not prepared to implement the formation programs, with 77.50 percent of the SCA Presidents saying negative as shown in Table 6. Only 22.50 percent of the 40 SCA President respondents affirmed that units have planned for their formation program. As to the perception of other sectors of the movement regarding readiness in the formation program implementation, SCA Coordinators expressed not ready, followed by SCA Animators with 74.36 percent, SCA Members with 64.76 percent, and SCA/Diocesan Volunteer/Formator with 17.86 percent.

All major SCA stakeholders believed that the best option for the new Academic Year would be a blended approach. Some activities and formation

programs will be online, and some will be face to face following proper health protocols prescribed by the government.

These results are validated during the regional Focus Group Discussion participated by different SCA leaders and animators. As validated, student leaders are disturbed, worried, and uncertain at the beginning of the pandemic. Nevertheless, the initiatives on coordinating and updating by student leaders and formators from National Coordinating Council and National Secretariat helped the members and student leaders on the ground to feel optimistic.

### ***Level of Optimism and Pessimism of Student Leaders***

Asking about the sentiments on the plan of their educational institutions, the majority are feeling optimistic with the average score of 66.36 per cent as shown in Table 3. The SCA Unit/Diocesan Formators/Volunteers are more optimistic with 81.48 percent, followed by SCA Animators having 74.36 percent. SCA Presidents have the lowest level of optimism with 47.50 percent.

The feeling of pessimism and feeling about the same is low in all membership classification except for SCA presidents, where 42.50 percent felt About the Same.

Hence, student leaders are very optimistic that administrators and key leaders in schools and universities can manage the pandemic well, as shown in Table 4. They are also generally satisfied in terms of satisfaction on the learning set up prepared by their schools/universities, with 44.95 percent expressed somewhat satisfied, and 33.49 percent said that they are very satisfied.

Only about 4 percent expressed dissatisfaction with the learning set up for the upcoming Academic Year/Semester.

Many respondents expressed high optimism regarding SCA Philippines with an average score of 77.17 percent from all sectors, as shown in Table 5. The level of optimism is so high among Diocesan/Cluster Coordinators with 100 percent, Unit/Diocesan SCA Volunteer/Formator with 96.43 percent, SCA Members with 77.78 percent. SCA Presidents follow this with 70 percent and SCA Animator with 66.67 percent.

Only 3.20 percent expressed pessimism, and 19.63 percent expressed the feeling of both optimism and pessimism.

### ***Recommendations, Values, and Skills***

The respondents provided creative suggestions in terms of approaches and activities, as shown in Table 7. The suggestions were categorized into three themes: Formation, Community and Organization, and Action Service.

Student leaders and animators believe that Prayer Activities will continue online such as Gospel Sharing, Taizé Prayer, Lectio Divina, Holy Mass Sponsorship. They also believe that Online Formation Programs will continue such as Online Kumustahan with SCAs and trainees; Virtual Formations; Online Formation; Modular Session; Meditation to help the students be calm; Online Mental Awareness for all SCAs; Online Cell Meeting, Online Retreat, Counseling and Spiritual Program, Pre-recorded Formation Sessions; Evangelization through Webinars; Online Cultural Presentation; Tips on how to be physically active.

In terms of Community and Organization Development, student leaders and animators believe that Planning is crucial for faith communities. The plan to digitalize all the processes and functions, including Social Media Maximization, Online Recruitment, Online Coordination Meetings, Clustering, and Assigning leaders to each cluster/diocese to lead and supervise the online formations programs. While the organization is in transition, it is also imperative to include the Resource Generation and Community Building, which covers online team-building and regular online “kumustahan” sessions to build sustainable religious organizations.

Four key areas where student leaders and SCA units would want to focus on as Social Engagement initiatives are Relief Operations, Online Formative Fora or Webinars which focus on mental health, resiliency, leadership, gardening, and sustainable food; Technology Support to those students who have difficulty in online learning and Social Enterprise.

Students and animators themselves expressed desirable skills and values during the pandemic, as shown in Table 8. The skills expressed are categorized according to the 7C's of SCA Leadership. These are Character, Competence,



Community Orientation, Christ-Centeredness, Creativity, and Credibility. Skills identified as needed for student leaders and SCA units under Character are Empowerment and Resiliency. Empowerment requires Understanding, Dedication, Generosity, Sensitivity, Quality of being compassionate, Virtuous, approachable, Empathy, Discipline, Responsible, Motivated, Reliable, and confidence. Resiliency tells about the character of being a positive thinker & open, Flexible, Agile, Patient, and Confident.

Competencies identified are Communication Skills (Good speaker and Listener, Coordination, Critical Thinking), People Skills (Confidence in dealing with people, Resiliency, Problem solving and conflict management, Online Interpersonal skills), Leadership skills (inspire, initiate, delegate, lead, manage), New Media Skills (Information Technology, Online event management), Accompaniment and other Life Skills (Handling mental health issues, Gardening Skills). Community Orientation is necessary for the online setup, most especially Cooperation, Teamwork, Unity, Participation, Collaboration, Motivation, Bayanihan, and Volunteering. At the heart of every leader, being Christ-centered is the inspiration expressed through Faith and Prayer. Desirable skills under Commitment include Time (Giving time and full cooperation, willingness to give, Talent (Effort, Help Set goals), Character (Perseverance Commitment, Be an active member). The work of the movement also requires creativity. In this pandemic, student leaders desire to be Creative in Leadership, Development of Formation Programs, and Accompaniment. By being a good role model and witnessing, student leaders aim to be Credible. The summary of the results can be seen in Figure 1.

### Discussion and Insights

SCA leaders and animators express a healthy and positive attitude towards managing change and transition in religious organizations during the pandemic. However, in the beginning, feelings of uncertainty and anxiety are observable. The results affirmed that religious organizations such as Student Catholic Action continue to provide strong spiritual and mental health support to student leaders, animators, and coordinators, especially during this pandemic. They found strength from the student leaders themselves and support from the National Secretariat. With these initiatives, it further affirmed that student leaders on the ground continue to contribute to the well-

being of students by creating a coherent scheme that enables them to make sense of their everyday life (Ellison & Levin, 1994). This has been affirmed through their level of optimism towards educational institutions and the SCA community. It is important to note that students' affiliation with educational institutions precedes SCA membership. Hence, it is appropriate that student leaders have high optimism with the educational setup and the management of SCA as a community.

The results can be explained using the Transitional Model (Bridges, 1991), as shown in Figure 2. The change that SCA leaders experience in the organization has led them to cease some operations on their core formation programs. It led them to feel anxiety, difficulty, and confusion. In the transition model, this stage is Ending, Losing, and Letting Go.

During the Focus Group Discussion, students expressed great concerns on how to continue the movement given the impact of the pandemic. Consultations and Checking in helped the student leaders move forward, though, it was not easy to reimagine since members' concerns are varied. However, the suggestions on digitalization of the formation programs, continuous building online faith communities, and online action-service initiatives also helped the student leaders build their confidence and trust with the organization and with their immediate mentors and leaders. The members have undergone Stage 2, which the Neutral Zone.

It is essential to highlight that when student leaders have seen initiatives provided by the immediate leaders and mentors from the National Secretariat, they become optimistic and open to dialogue and communication. This also led them to make plans and propose restructuring on their organization. In Bridges's (1991) term, this stage is the New Beginning. This process continues even until at present.

While the pandemic impacts all forms of student engagement and organizations, several initiatives, including dialogue, consultations, and listening to student leaders' fears and anxiety, help manage faith communities into transitioning digitalization. It is more interesting to highlight that general members are more interested in creating initiatives, as shown in the results. Presidents have more significant fears and anxiety over the general members, presumably because the officers manage

and lead the faith community. However, both sentiments expressed a positive impact as the officers get inspiration and support from the general members, the reason for having more creativity and innovation that are taking place in the movement on the ground. The whole experience is unique and contributory to discovering methodological approaches to online spiritual and formative programs focused on community values.

It also provides clarity of direction, skills, and values to focus on during the pandemic for faith communities. Religious organizations in the time of pandemic continue to share their mission with adaptation without compromising the identity. They remain to be active support in the mental health capacity and spiritual development of students. Without the formal interventions from the National Secretariat, some SCA units on the ground have crafted initial plans that reflect the identity, skills, and values of SCA. Interestingly, many student leaders expressed the need for resiliency and empowerment, necessary skills that complement with the online setup, community values of teamwork, cooperation, unity in diversity, deeper level of understanding faith and spirituality in this current context, innovation and creativity in leading and managing the projects, and being faithful to word and values. These expressed needs reflect the identity of SCA as a community committed to continuing the mission of evangelization among the young people through digitalization.

With most religious youth leaders creatively translate programs into digitalization, organizational structure and strategies have to be reimagined as the faith community becomes borderless. The setup becomes facilitative to the religious organizations as it only considers minimal logistical preparation but requires digital infrastructure that supports the students' needs, especially those who cannot access the internet. The challenge also posed in this setup brings all researchers, formators, and ministers to consider the efficiency and relevance of the programs to the lives of the students.

The results further reveal an exciting discussion on the student leaders' creativity and innovation, which appeared very high. This suggests new themes and trends in the youth ministry and religious organizations that need to focus on such as online youth leadership, developing online interpersonal skills, digital change management, and managing online youth conflicts.

## Conclusion

The pandemic indeed impacts Catholic religious youth organizations like Student Catholic Action. It has impacted its structure and processes, formation programs, and resource generation capacity. While it is commendable to assess the impact of the pandemic, including the levels of anxiety, it is imperative to consider providing opportunities to evaluate and check in once in a while the outlook of the religious organizations to make sense of the changes and transitions of the religious organization. Further, it also provides opportunities for reimagining approaches responsive to the signs of times. In this way, the ministers and student affairs practitioners become equipped to manage and adapt to the changes and transitions of religious organizations. This yields a healthy and positive attitude among stakeholders in reimagining religious communities in the time of the pandemic.

The religious organizations may be led to reimagine and attune their formation programs and practices to the current times. Utilizing a transition model to make sense of the organization's transition may also help in moving forward. The transitional model may not apply at all in managing change of religious organizations, and it supports the religious organization in understanding change and transition in the short term.

Moreover, the study provides insights into how SCA and religious organizations have been going through during this pandemic. This is also an opportunity to encourage in reviewing initiatives of the religious organizations and youth ministry in the country that are believed to have impacted the youth during face to face. Some may be retained, and others may not, especially if they do not respond anymore to the young's needs. Therefore, it is a challenge for the ministers and student affairs practitioners to reflect on its relevance and efficacy in this time of the pandemic.

Trends and themes in youth leadership, spiritual formation, and online faith communities in this digital setup can be explored further to help contribute to the discourse of youth development and formation in the time of the pandemic.

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**Figures and Tables***Table 1. Unit Level Representation*

Categories	Percentage	
University/College	20.77%	54
Senior High School	18.08%	47
Junior High School	22.69%	59
Junior/Senior High School	38.46%	100

*Table 2. Percentage of Publicly Owned/Private Owned Schools/Universities*

Categories	Percentage	
Public School/Publicly Owned High School/University	30.71%	78
Private School/Private Owned High School/University	69.29%	176

*Table 3. Readiness of SCA Units: Formation Programs*

	Yes		No		Total	
President	22.50%	9	77.50%	31	18.52%	40
Animator/Adviser	25.64%	10	74.36%	29	18.06%	39
Coordinator	25.00%	1	75.00%	3	1.85%	4
Volunteer/Formator	82.14%	23	17.86%	5	12.96%	28
SCA Member	35.24%	37	64.76%	68	48.61%	105
Total	37.04%	80	62.96%	136	100.00%	216

*Table 4. Sentiments of SCAs towards their school/university*

	Optimistic		Pessimistic		About the same		Total	
President	47.50%	19	10.00%	4	42.50%	17	18.43%	40
Animator	74.36%	29	5.13%	2	20.51%	8	17.97%	39
Coordinator	66.67%	2	0.00%	0	33.33%	1	1.38%	3
Volunteer/Formator	81.48%	22	0.00%	0	18.52%	5	12.44%	27
SCA Member	66.67%	72	3.70%	4	29.63%	32	49.77%	108
Total	66.36%	144	4.61%	10	29.03%	63	100.00%	217



*Table 5. Level of Satisfaction on the Learning Set Up*

	Very satisfied		Somewhat satisfied		Neither satisfied nor dissatisfied		Somewhat dissatisfied		Very dissatisfied		Total	
President	25.64%	10	41.03%	16	20.51%	8	7.69%	3	5.13%	2	17.89	39
Animator	20.51%	8	56.41%	22	20.51%	8	2.56%	1	0.00%	0	17.89	39
Coordinator	0.00%	0	66.67%	2	33.33%	1	0.00%	0	0.00%	0	1.38	3
Formator	44.44%	12	44.44%	12	7.41%	2	3.70%	1	0.00%	0	12.39	27
SCA Member	39.09%	43	41.82%	46	15.45%	17	3.64%	4	0.00%	0	50.46	110
Total	33.49%	73	44.95%	98	16.51%	36	4.13%	9	0.92%	2	100.00	218

*Table 6. Sentiments towards SCA Philippines*

	Optimistic		Pessimistic		About the same		Total	
President	70.00%	28	5.00%	2	25.00%	10	18.26%	40
Animator/Adviser	66.67%	26	7.69%	3	25.64%	10	17.81%	39
Coordinator	100.00%	4	0.00%	0	0.00%	0	1.83%	4
Volunteer/Format or	96.43%	27	0.00%	0	3.57%	1	12.79%	28
SCA Member	77.78%	84	1.85%	2	20.37%	22	49.32%	108
		16						
Total	77.17%	9	3.20%	7	19.63%	43	100.00%	219

*Table 7. Suggestive Programs and Activities*

Themes/Formation Approaches		
Formation and Prayer	Organizational Development	Action-Service
<b>Prayer Activities</b> ( <i>Bibliarasa</i> or cell group every week or twice a month; Daily prayer during 3 pm and 8 pm online; Online Prayer Vigil; Online Taize, Liturgical Bible Study, Holy Rosary, Online Bible/Gospel Sharing, Video Reflection; Online Mass Sponsorship; Lectio Divina, Online Prayer Brigade) <b>Formation Activities</b> (Online <i>Kumustahan</i> with SCAs and trainees; Virtual Formations; Online Formation; Modular Session; Meditation to help the students be calm; Online Mental Awareness for all SCAs; Online Cell Meeting, Online Retreat, Counseling and Spiritual Program, Pre-recorded Formation Sessions; Evangelization through Webinars; Online Cultural Presentation; Tips on how to be physically active)	<b>Digitalization</b> (Social media interaction, Recruiting new members with the use of social media platforms, Presence in all social media platforms, Online Coordination Meetings, Clustering of SCA members and assigning leaders each cluster to supervise the online formations, Decide to make a one unit at the archdiocese/cluster) <b>Resource Generation</b> (Income Generating Project) <b>Planning</b> (Reflect and review prior activities and add improvements along the way) <b>Community Building</b> (Online team building, Regular Online <i>Kumustahan</i> ,	<b>Relief Operations</b> (Giving relief goods to those less fortunate, Outreach Program especially to those affected with Covid 19, <b>Online Formative Forum</b> (Online exercise tutorial in order for them to become physical fit and healthy always; Training to address the insufficiency of food in some families in the community: providing vegetable seeds to plant and/or sharing them information on gardening; Stress Debriefing) <b>Technology Support</b> (Help the people who can't afford to have online class) <b>Social Enterprise</b> (Online selling and delivering and donate the money to the unit so that we can give fast internet for the online activity)

Table 8 Desirable Skills for SCA

7 C's of SCA Leadership						
Character	Competence	Character Community-Orientation	Christ-Centeredness	Commitment	Creativity	Credibility
<b>Empowerment</b> (Understanding Dedication Generosity, Sensitivity Quality of being compassionate Virtuous Being approachable Empathy Discipline Responsible Motivated Reliable Confident Leaders) <b>Resiliency</b> (Flexibility Being positive thinker & Open Agile Patience Resilience, Confidence)	<b>Communication Skills</b> (Communication skills such as good speaker and listener, Coordination, Critical Thinking) <b>People Skills</b> (Confidence in dealing with people, Resiliency, Problem solving and conflict management, Online Interpersonal skills <b>Leadership skills</b> (inspire, initiate, delegate, lead, manage) <b>Technology Skills</b> (Information Technology, Digital, Online event management) <b>Accompaniment and other Life Skills</b> (Handling mental health issues, Gardening Skills)	Cooperation Teamwork Unity Participation Collaboration Motivation Bayanihan Volunteering	Prayer Faith in God and Resiliency Continue to be God fearing Spiritual Support Contemplation and prayer	<b>Time</b> (Giving them my time and full cooperation, willing to give <b>Talent</b> (Effort, Share talent) <b>Character</b> (Perseverance Commitment, Be an active member)	<b>Creativity in project</b> (aligned with the needs of the pandemic, Creative in newly recruited members <b>Creativity in Accompaniment</b> (Online guidance, Skills in arts, Being Realistic to the times <b>Creativity in Leadership</b> (Time-management, Going out of the box, Culture Sensitive, Adapt easily)	<b>Modeling &amp; Witnessing</b> (Accessing & sustaining positive emotion Good role model Skill to fight and to follow Help in serving Agree with the school's rules and help with our SCA's Project)

Figure 1. Summary of Results

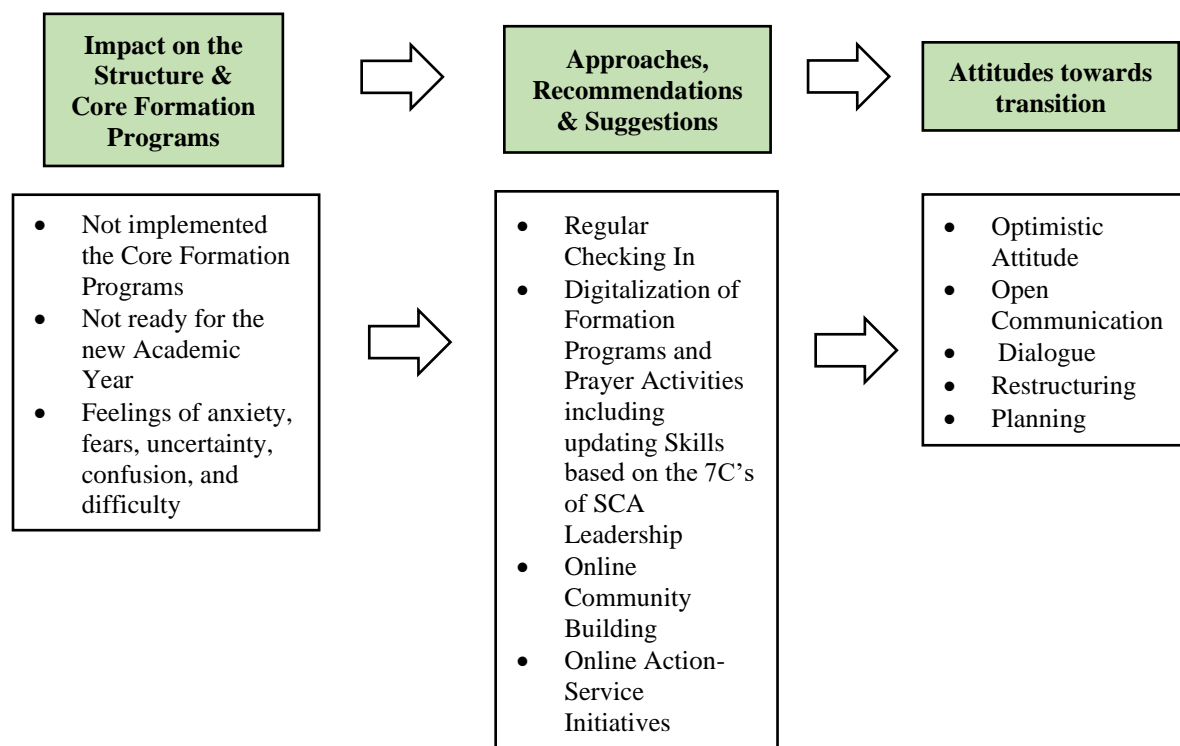


Figure 2. Summary of Results Using Transitional Model

