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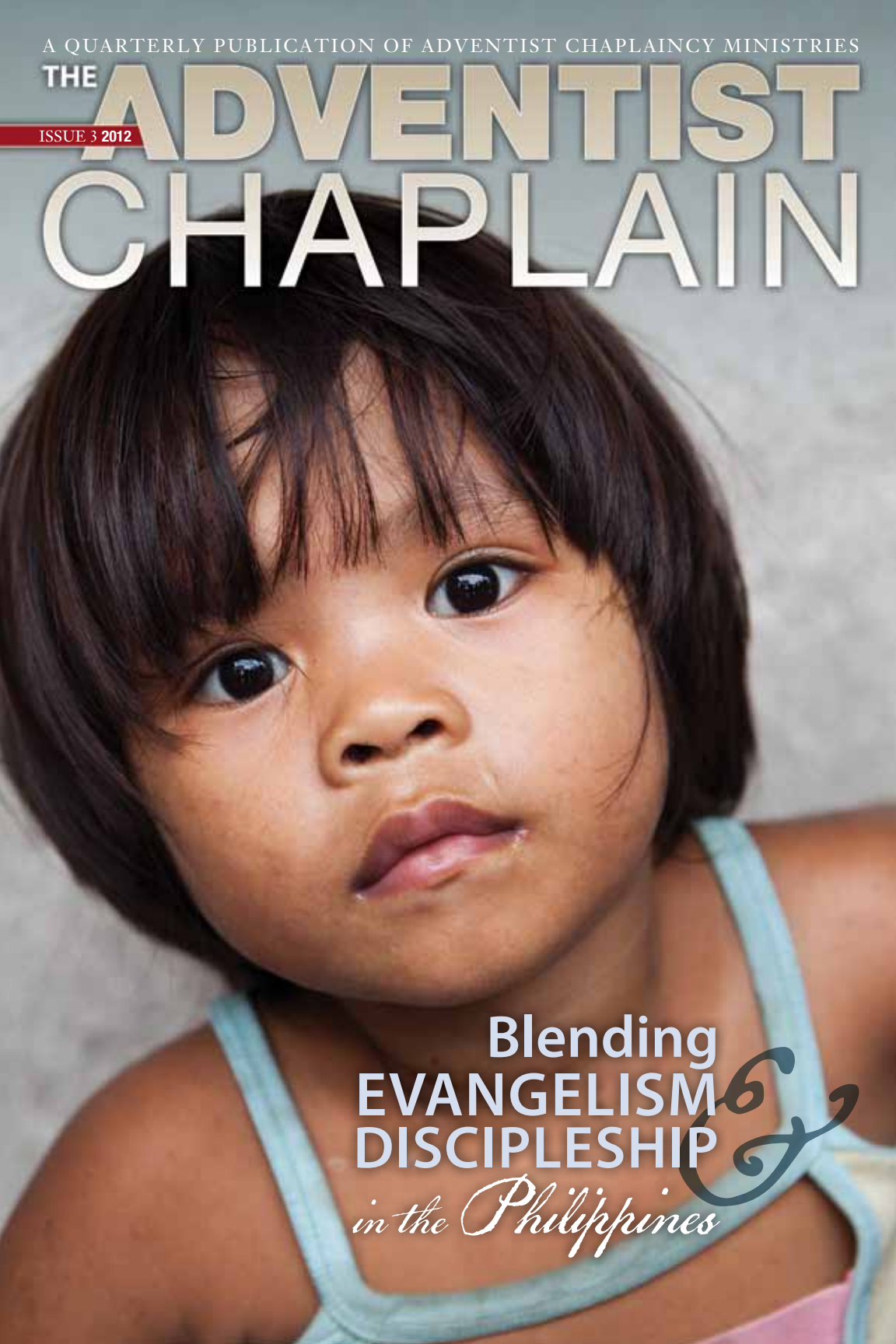

Blending EVANGELISM & DISCIPLESHIP *in the Philippines*

STAYING ON COURSE

PERSPECTIVE

By Gary R. Councell,
Director, Adventist Chaplaincy Ministries



In the last issue of *The Adventist Chaplain*, Dr. Mario Ceballos wrote about the importance of being a Seventh-day Adventist chaplain in the fullest sense of the ecclesiastical endorsement, regardless of your chaplaincy expression. He expressed my sentiments, and together we commend and affirm your faithful and loyal ministries for Christ and His people. When we hear of your labors of love for those in your circles of influence, we humbly strive to support the magnificent ministries taking place. We also proudly share your stories with denominational leaders, members, and students as examples of enabling entry into places often closed or ignored, sharing grace and hope with the hurting, and reaching one life at a time in your places of labor.

As thorough as the vetting process is for ecclesiastical approval or endorsement, on rare occasion the system fails to adequately screen applicants. Once in a great while someone slips through who probably should not be a chaplain, and/or is shortly rejected, never qualifies for employment, or is terminated by an employer. And unfortunately, an occasional chaplain allows boundaries to be violated, violates professional ethics, or uses poor judgment in the performance of her or his duties.

For example, in the United States when a new candidate or chaplain shows up at the Armed Forces Chaplain Center and cannot pass physical readiness standards, this causes many chain reactions. The individual faces loss of their chaplaincy, the church loses credibility, and the military wasted funds and must go through the whole recruiting process to replace the chaplain. Though situations like this are not cause for

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revoking an endorsement, perceptions are affected. Other matters are more serious and require review.

Chaplains are expected to be relational experts and have high moral, personal and religious standards. They live in a fishbowl, subject to view 24/7, sometimes judged, criticized, and misinterpreted. At times, chaplains show too much human nature, rarely with intent, but usually with negative results. When I was the installation chaplain of a military base, a chaplain engaged in some "additional counseling," above and beyond his professional duty. Command investigation bore out the veracity of the allegations, and I was ordered to resolve the situation. The chaplain's privileges to function as a clergy-person were revoked: no counseling, no worship leadership, etc. His endorser arrived within a few days, angry at the military. That endorser, a divorcee himself, saw nothing wrong with the chaplain's behavior. I did, along with the command.

When SAM (illicit sex, addiction, or money) tempts, avoid the appearance of evil and do like Joseph did when tempted by Mrs. Potiphar. He replied to her seductions, "How can I do this great evil and sin against God?" Then he ran. The North American Division has an established protocol for responding to allegations that surface with sufficient evidence to merit review. A section in the *NAD Working Policy* (E87) outlines procedures to be followed. ACM directors do not serve on the review committee. When the E87 process is implemented, a committee is selected from a pool of pastors and lay members who will review the situation and offer their recommendation for resolution. Their recommendation can range from viewing the allegation as frivolous to meriting withdrawal of credentials. If credentials are revoked, then, of course, the ACM Committee will need to consider revocation of ecclesiastical endorsement.

The most common reason for revocation of ecclesiastical endorsement results from a chaplain failing to maintain contact with ACM and the church. During the past few years ACM has revoked twenty ecclesiastical endorsements and approvals previously granted to chaplains and chaplain candidates who could no longer be contacted via email, postal mail, or telephone. All attempts over an extended period of time to contact them failed. Members of the ACM Committee regret having to take that kind of action, but it is part of their responsibilities that sometimes is necessary to do.

The *General Conference Working Policy* FA 30 25 offers general guidance for retaining ecclesiastical endorsement. "Chaplains shall annually verify that credentials are current, fulfill any provisional conditions, submit required reports, produce evidence of completing continuing education requirements, and attend Adventist Chaplaincy Ministries-sponsored training." Based on the GC policy, each division has the latitude to delineate specific requirements for their regions. The *North American Division Working Policy* is more explicit and also covers chaplain candidates.

The *NAD Working Policy* chapter on ACM outlines the requirements for sustaining your ecclesiastical

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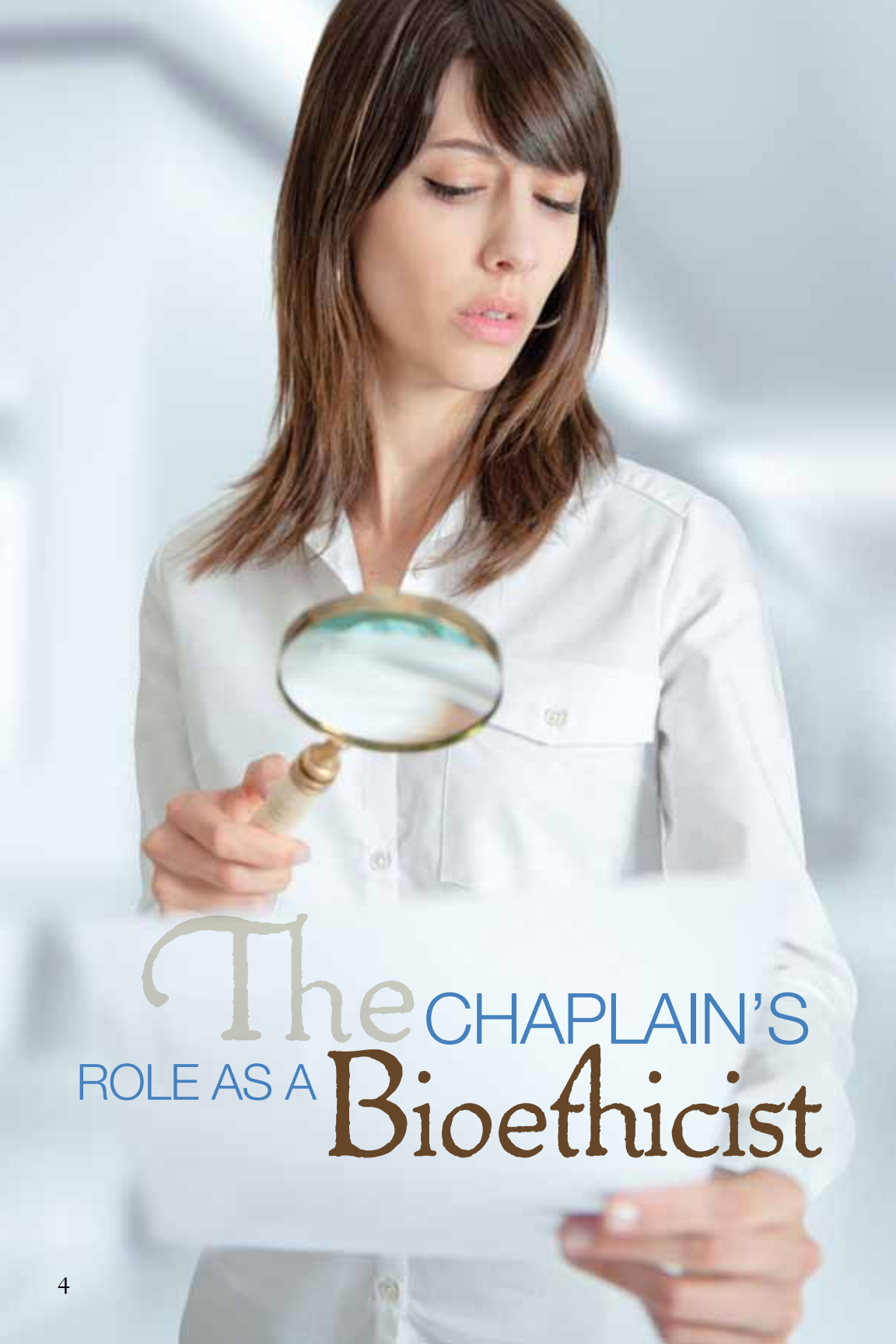


The CHAPLAIN'S ROLE AS A Bioethicist

Our society's vitalist tendencies combined with the increasingly widespread availability of advanced medical interventions continue to produce a complex ethical climate in health care. As institutions struggle to control costs, most are unable or unwilling to retain full or even part-time bioethicists on their staff. Therefore, chaplains find themselves in a unique position to not only serve as contributing members on their institutions ethics committee but, potentially, to function as bioethicists in residence.

In order to fill the void and function effectively in this role, chaplains must seriously evaluate their commitment to our professional organization's *Guidelines for the Chaplain's Role in Health Care Ethics*. The Association of Professional Chaplains asks (among other things) that chaplains:

1. Develop a continuing education plan for themselves and their colleagues that addresses health care ethics theories and approaches related to the spiritual, religious, cultural, and philosophical values represented in persons served by their health care institutions, thus contributing to the institution's education program

2. Participate in the health care ethics consultation services of the facility or organization[1]

Fulfilling the role of bioethicist-in-residence requires a workable understanding of major ethical theories such as deontology, consequentialism and especially principlism and casuistry. To make a valuable and significant contribution, the chaplain must organize and internalize his/her own framework for ethical understanding and decision-making. S/he must also learn to speak the language of bioethics, which, at the minimum, includes familiarity with the Georgetown Mantra's principles of beneficence, non-maleficence, autonomy, and justice. It also requires familiarity with health care's prevalent utilization of casuistry's paradigm of case-based reasoning.

As Seventh-day Adventist chaplains, we bring to the encounter our unique physicalist perspective.

Once the chaplain is familiar with the language and principles of bioethics, s/he has the opportunity to go beyond principlism and bring a holistic understanding of humanity into the ethics process. As Seventh-day Adventist chaplains, we bring to the encounter our unique physicalist perspective. Physicalists understand human beings as unified, "complex physical organisms, imbued with the legacy of thousands of years of culture, and, most importantly, blown by the Breath of God's Spirit,"[2] rather than being composed of different entities such as body, soul and/or spirit. This integrated understanding of humanity can provide practical insights when discussing real-life cases. For example, it can provide understanding into why the parents of a two-year-old whose spinal cord was severed in a tragic car accident insist on a tracheostomy and gastrostomy tube placement in



order to prolong the child's life even though the likelihood of any recovery is extremely minimal. The chaplain can help the ethics committee understand that, for this family, the deciding forces are the strength of their emotional bonds and their belief in a miracle that would restore their view of an orderly universe ruled by an all-powerful God. The chaplain can then suggest an approach to resolution that addresses the actual issues instead of attempting to logically reason with the family.

Perhaps even more importantly, the chaplain's bioethicist-in-residence role has the potential to make a positive difference at the bedside where the staff struggles with ethical dilemmas and moral distress on a daily basis.

The chaplain's ability to address moral distress is limited only by his/her imagination. Aside from regular one-on-one conversations with bedside staff (for which there is no substitute), the neonatal intensive care unit (NICU) at Nationwide Children's Hospital has successfully trialed a couple of structured interventions. The first is a monthly ethics rounds

The chaplain's ability to address moral distress is limited only by his/her imagination.

(which I initiated when I served as the NICU chaplain). In this venue, the interdisciplinary team meets to discuss recent difficult cases or paradigm cases. Thus, staff members receive both emotional support and education. The second intervention was a recent study, which evaluated the effect of increased involvement with spiritual activities on the levels of moral distress in NICU nurses. Preliminary data suggest that this intervention decreased levels of moral distress related to situations most frequently encountered by the nurses.

Active chaplain participation in the Integrated Ethics Committee and at the bedside has made a positive difference at Nationwide Children's Hospital. Chaplains across the country have the potential to make similar strides if they commit to familiarizing themselves with theories and principles, learning to speak the language and bringing the tools of their trade to the bioethics process.

[1]Retrieved fromhttp://www.professionalchaplains.org/uploadedFiles/BCCI/9%20Guidelines%20for%20chaplains%20role%20in%20HC%20ethics.pdf

[2]Murphy, N. (2006). *Bodies and souls, or spirited bodies?* New York, NY: Cambridge University Press, p. ix.

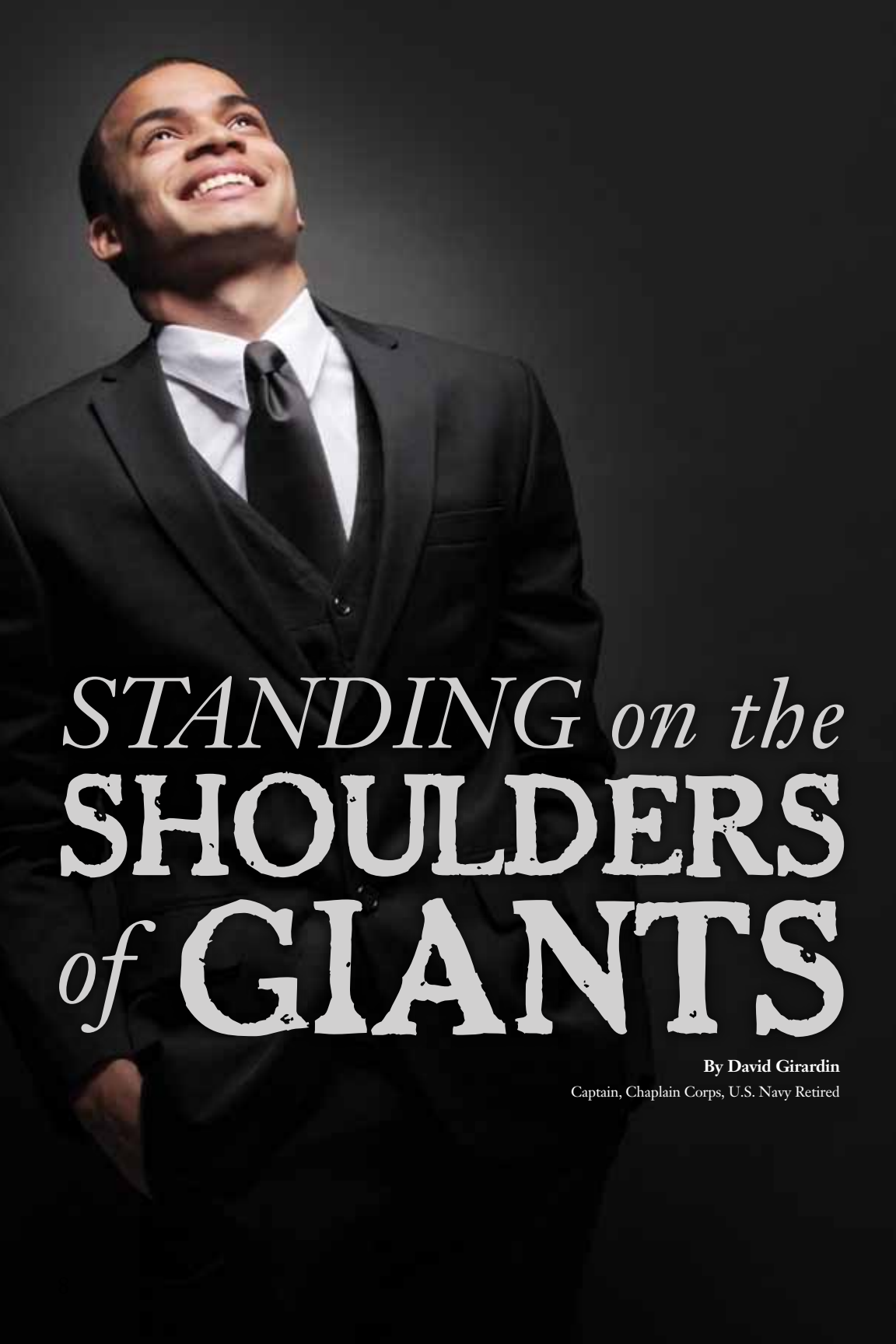


By Kamil Čák, DMin (Cand.), BCC
Spiritual and Family Care Coordinator
Ohio Fetal Medicine Collaborative
at Nationwide Children's Hospital

Definitions

- Deontology defines morality as a system of rules that one must follow from a sense of duty.
- Consequentialism finds an action to be morally good if it leads to positive consequences.
- Principlism is an approach to bioethics that focuses on the importance of principles (most commonly autonomy, beneficence, non-maleficence and justice).
- Casuistry is a case-based approach to ethics based on paradigm reasoning.





STANDING on the SHOULDERS *of* GIANTS

By David Girardin
Captain, Chaplain Corps, U.S. Navy Retired

I can see so far because I have had the privilege of standing on the shoulders of giants." I had heard this statement before. But the most significant was from a former Commanding Officer who made the statement in a speech as he was being promoted to Admiral. Ed came from humble means, his grandparents were sharecroppers and his father was a Steward in the U.S. Navy. Now Ed, after nearly thirty-years of Commissioned service at sea, was being promoted to Admiral. The high points of his speech were about the opportunities he had received from individuals who had lifted him up.

It is a philosophy of ministry that is at the core of the chaplain's being.

When asked to write about success in chaplaincy, my thoughts went to what I have learned from my own 'giants'–those who hoisted me to their shoulders. The giants in my life, through mentoring, have guided in chaplaincy to three keys areas: philosophy, preparation, and progress.

PHILOSOPHY. Competencies are important, but foremost is one's call to chaplaincy–ministry in a specialized setting. Chaplaincy is more than an adjustment to pastoral skill sets. It is a philosophy of ministry that is at the core of the chaplain's being. Three statements come to mind when I think about this philosophy.

First, is a phrase from a poem by Sam Walter Foss, "...let me live by the side of the road and be a friend to man," ("House by the Side of the Road," 1928) For success in chaplaincy we meet people at the moment along various life journeys. Success is being invited to walk with them.

Second is a quote from Ellen White, "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'" (*Ministry of Healing*, p. 143) For success in chaplaincy: mingle—be present, care, sympathize, meet needs, and then invite to a new way of life.

Finally, in Scripture, there is a measure of success in chaplaincy "... Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'" (Matthew 25:34-36; NRSV)

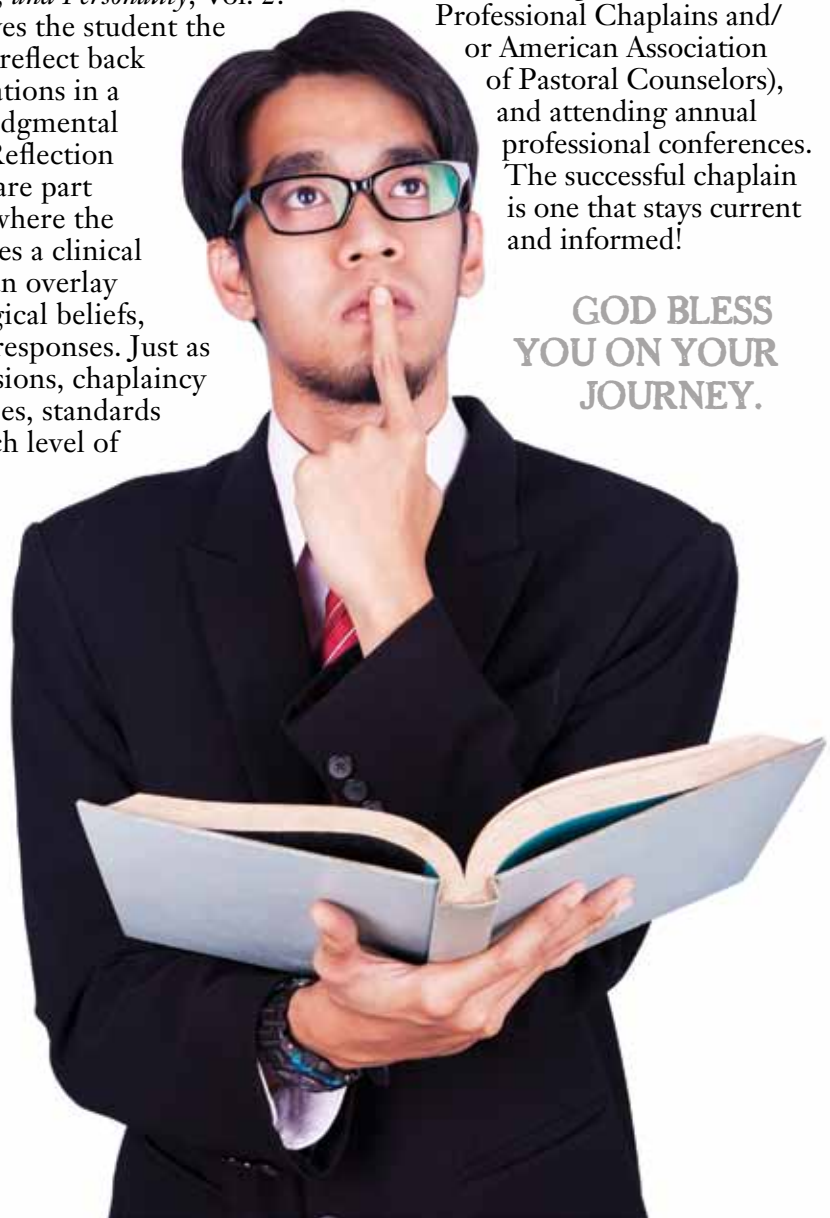
PREPARATION. The most recognized means to prepare for professional health care chaplaincy is Clinical Pastoral Education (CPE). In clinical settings, CPE focuses on formation, reflection, and competency. I'm aware that the word *formation* has been recently challenged in some Adventist circles. Let me be clear. What I am speaking of is the character

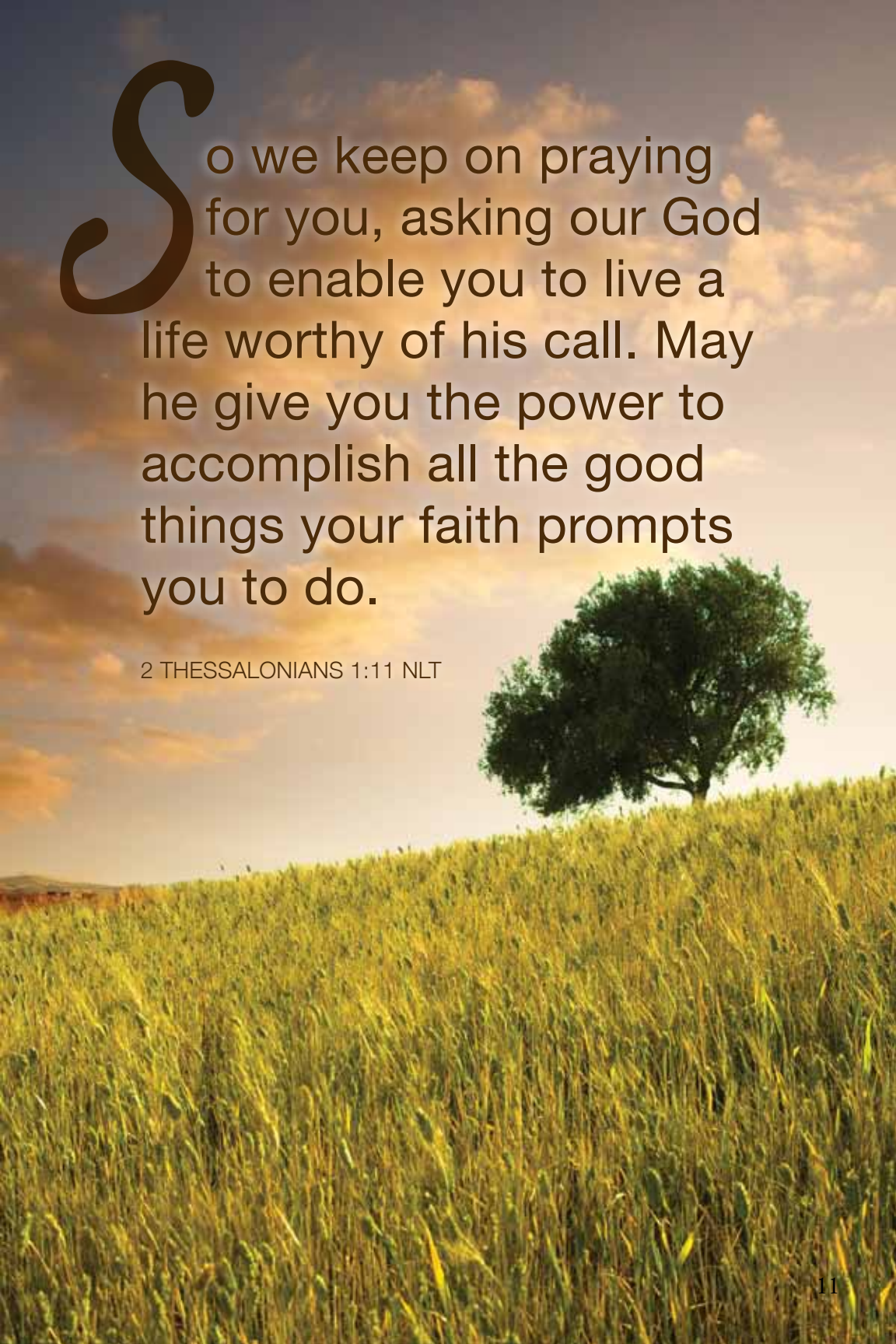
formation that informs the chaplain, one that influences how the chaplain responds to various clinical situations. This is the type of formation that Ellen White wrote about, "Every act of life, however unimportant, has its influence in forming the character. A good character is more precious than worldly possessions, and the work of forming it is the noblest in which men can engage." (*Testimonies for the Church*, Vol 4; p. 657) For further thoughts on character formation, see *Mind, Character, and Personality*, Vol. 2.

CPE also gives the student the opportunity to reflect back on clinical situations in a safe and non-judgmental environment. Reflection and formation are part of the process where the student examines a clinical situation with an overlay of their theological beliefs, emotions, and responses. Just as in other professions, chaplaincy has competencies, standards of practice. Each level of CPE measures outcomes to competencies, e.g.: being able to articulate a theology of spiritual care, triage, and manage crises, etc. (For more on the competencies, see www.professionalchaplains.org/uploadedFiles/BCCI/Competencies.doc)

PROGRESS. Success in chaplaincy includes professional growth. There are various ways to 'keep the saw sharp' in chaplaincy. Some of the more common ways are: regularly reviewing specific clinical situations with a peer or supervisor, pursuing certification in professional associations (e.g. Association of Professional Chaplains and/or American Association of Pastoral Counselors), and attending annual professional conferences. The successful chaplain is one that stays current and informed!

GOD BLESS YOU ON YOUR JOURNEY.




So we keep on praying for you, asking our God to enable you to live a life worthy of his call. May he give you the power to accomplish all the good things your faith prompts you to do.
2 THESSALONIANS 1:11 NLT



"CHAPLAIN, HELP US PLANT A CHURCH"

Six years ago Themba Mzizi received a request from the pastor of his church. "I was asked to join the pastoral team and serve as an assistant," says Mzizi. "My assigned area was in evangelism and the outreach programs of the church." Already employed full-time as the correctional chaplain for the Riverside County Sheriff Department, Mzizi could have chosen to decline. Instead, he planted a church.

"Several members in our congregation were excited about starting a group in an unreached area," recalls Mzizi. "One of our elders, Omari Onyango, shared his church-planting experience in Texas. Onynago desired to do something similar here in California."

A committee was formed to identify a potential location for outreach. After some study, the group concluded that the Rancho Cucamonga and Alta Loma communities were likely candidates. Teams were sent to these communities to source possible venues for Sabbath services. Although Rancho Cucamonga was 50 miles away, the decision was made to establish a Branch Sabbath School there.

Each Sabbath, Mzizi organized the group to go into the community and meet individuals. "Our team of 13 members did this for an entire year," says Mzizi. "It was important for us to know the community and in turn for the community to begin to know who we are."

As trust and friendships were built, the group began to grow. The original Branch Sabbath School had grown to 32 members, which allowed them to reach company



Chaplain Themba Mzizi, Ph.D.

status, according to Adventist church organizational guidelines.

Although prayer and fellowship are an important part of any church group, Mzizi also believes a church must reflect the demographics of the neighborhood. "We were intentional in our outreach to the people in the area," says Mzizi. "Our emphasis is on outreach to families and helping all newcomers feel like they have come home. When we eat, cry, laugh, and work together, it binds us to each other. When people are involved they want to remain a part of the group."

A shared leadership model is at the crux of the church's organizations. Mzizi developed this model during his ministry in Zimbabwe, where he pastored a district of 22 churches. "Working as a full-time chaplain means that I must balance my chaplaincy work with my ministry as pastor of our congregation," says Mzizi. "I can't realistically provide all of the spiritual care and complete the pastoral duties for our congregation by myself. Sharing that leadership with others ensures that the needs of our members and newcomers are met."

"Being the pastor of a local congregation helps me remain fully connected with my church."

The leadership team is organized by identifying qualities in individuals and then assigning specific areas of ministry. These include such things



Chaplain Mzizi proudly displays the Certificate of Companyhood.

as administration, men's and women's outreach, and visitation. Members who have the gift of preaching are called to help fill the pulpit. "This division of responsibilities has been very important for both the church and myself," says Mzizi.

The chaplain believes that once a person has been assigned a work to do, he or she must also be given the authority to do that work. He makes this public to the church with the statement that the individual is doing this in the name of the pastor. "When you delegate responsibility, you must also delegate authority. This has very much inspired my leaders to move forward with their ministries," says Mzizi. "I also make sure to thank them both publically and privately."

Why would a chaplain who works nine hours a day in a prison choose to pastor a church? "I believe my calling is to serve as a pastor both outside and inside the church," says Mzizi. "Being the pastor of a local congregation helps me remain fully connected with my church," says Mzizi. "It keeps before me that I am a representative of the Seventh-day Adventist Church in my work in the prison."

> "It keeps before me that I am a representative of the Seventh-day Adventist Church in my work in the prison."

The church is also Mzizi's place of refuge. "When I am stressed and tired, my church nurtures and revitalizes me in ways that nothing else can," says Mzizi.

Keeping a connection with local members also allows the chaplain to encourage them to become involved in ministry in his workplace. "A group of my members are involved in my ministry at the prison," says Mzizi. "If I didn't have a connection with them, I

A sense of excitement and joy filled the day that the Rancho Cucamonga group officially received the designation that they had reached Company status in the worldwide sisterhood of Seventh-day Adventist Churches.



would be missing out on a valuable resource."

Another person that Mzizi depends on heavily is his wife, Winnie. When the group first began meeting in 2006 Winnie spearheaded the ministry to the children in the neighborhood. As each Sabbath passed and the children participated in the programs planned for them, excitement built. "They began to encourage their parents to attend church," says Mzizi. "We heard reports from parents that the children didn't want to miss a single Sabbath."



The Rancho Cucamonga family campout provides the venue to invite friends and family to a non-traditional church setting.

Winnie uses the same model as her husband in mentoring others and delegating authority, which allows them to move forward with their ministry to the children. Ten children of the original group who attended those first Branch Sabbath School meetings were baptized. "They've grown up now and are moving into leadership positions in the church," reports Mzizi.

Children weren't the only ones looking for a spiritual haven. In the early days of the Branch Sabbath School, an elderly gentleman came in and listened. Eventually, Chaplain Mzizi learned that the man was a former Adventist. "This man would come to Sabbath School and then leave," says Mzizi. "One day, I invited him to stay for the divine worship service. His response was, 'I have to go and get my wife.'" When the gentleman returned, his wife as well as several other family members accompanied him.

"Pastoring a church can be very difficult," says Mzizi. "Consistency is very important. In spite of obstacles we must be consistent to the mission and values of the church."

The congregation has been serious about meeting community needs. Seminars in family relations are presented. Families are encouraged to invite guests and annual church campouts provide a venue to introduce new friends in a non-church setting. Food drives and a vibrant bread ministry are feeding the hungry. Bible studies, a prayer ministry and prayer warrior team, and a mobile lending library are just a few of the ways members are meeting their neighbors.

Today the membership has grown to 85 with a weekly attendance that averages 120. Fundraising is taking place to purchase a building that will accommodate 275. Plans are also being made to lease an additional building for church activities, potlucks, and teen programming. Soon the company will officially become a church.

With his choice to serve others both as a chaplain and as a pastor, Themba Mzizi models a well-rounded ministry both inside and outside the physical walls of a church building.

Blending EVANGELISM & DISCIPLESHIP in the Philippines

Ministry in a health care setting is often focused on dealing with crisis, as well as life-and-death situations. When people are hurting, scared, and in physical discomfort, it is often a time they are in need of a comforting word. This is a time when an individual's thoughts often turn to spiritual things

"Chaplains are pastors called to reach out to people, as Jesus did. The ministry of the chaplain brings the Good News of God to *comfort* the sick and suffering," says Ismael Gama, Associate Vice-President for Mission Integrations and Spiritual Care, Adventist HealthCare, Inc. "Evangelism brings the Good New of Jesus for the recovery *from* sin and suffering," "These are two different ministries for two different groups. They are done by chaplains depending on the place and time while being wise as serpents and harmless as doves."

The ministry of the chaplain brings the Good News of God to *comfort* the sick and suffering.

It is this philosophy that led to Gama along with Chaplain Shelvan Arunan, Executive Director of Mission Integrations and Spiritual Care, Adventist HealthCare, to examine how chaplains from their institutions can contribute evangelistically on a broader scale.



The decision was made to travel to the Philippines to incorporate both evangelism in a community and training of the local pastors and educators. The team included Gama, Arunan, and Larry Prudente, a staff member at the General Conference of Seventh-day Adventists. Sponsorship by Adventist HealthCare, Inc. and Adventist Chaplaincy Ministries made the trip possible.

"I was excited to be involved in an evangelistic outreach with Chaplain Arunan," says Gama. "I believe evangelism is the heart of our church. It must be done appropriately, intentionally, and sensitively. We must understand the worldview of the people and their daily lives. Our work is not effective when it is done in a hit-and-run fashion."

The venue for the meetings was the Bauan Adventist Elementary School. "Members from seven area churches in the Central Batangas District invited their friends and parents of the school children to attend," says Arunan. "We were pleased that the nightly attendance averaged around 250 people."

Evangelism brings the Good News of Jesus for the recovery *from* sin and suffering

Each evening Chaplain Gama captured the attention of the audience by speaking a few words in Filipino. "I would learn some words each day and then share my new knowledge with the audience," says Gama. "The group eagerly anticipated hearing how I was increasing my knowledge in their language."

Review of material presented during previous evenings was included in the program. "Larry Prudente asked the audience questions about the topic presented the night before," says Arunan. "This encouraged everyone to listen closely to the presentations. During the nightly quiz, prizes were awarded for correct answers.

"Teaching about beneficial health practices is more effective when you give ideas of how to implement these things into daily life," says Gama. "My



Dr. Shelvan Arunan, left, learns much how the nightly message moved this man (center). The guest was so excited he invited 20 of his friends to come with him each evening,



presentations focused on the practical. Larry Prudente also taught a simple exercise routine that everyone could practice long after we left."

"Chaplain Arunan's presentations were dynamic, down-to-earth, and held the audience's attention," says Pastor Arnel Gabin, president, South-Central Luzon Conference. "This team mingled with the group each night. They demonstrated building relationships by listening and being engaged with our visitors. This brought the visitors into a closer fellowship with the presenters, which helped them to better identify with the truths being preached."

"I was pleasantly surprised by the simple ways of presenting the Adventist message with powerful video clips," says Pastor Santos Eranista, translator for the meetings and South-Central Luzon Conference stewardship director. "I learned new ways of presenting the Three Angels Message."

Thirty-eight individuals chose to follow Christ in baptism at the end of the series. Local laypeople and pastors are continuing to study with this group as well as others who attended the meetings.

A component of true ministry is the work of equipping others to be effective in their own outreach. Gama and Arunan believe that discipleship for leaders is a crucial part of the cycle of evangelism. "We have had opportunities to receive education and training," says Gama. "It was our desire to share some of this with local pastors and educators."

"Our focus during the day was to





Ismael Gama spoke nightly to a crowd of 250 people who were eager to hear the story of Jesus.

provide in-depth training in pastoral care and counseling, as well as biblical models for conflict resolution," says Arunan. "Two groups were in attendance. Fifty pastors attended the pastoral care module. Twelve pastors were chosen by local conference executive leadership to attend the conflict resolution module."

"Dr. Arunan had previously worked in the Philippines while studying at the Adventist International Institute of Advanced Studies," says Pastor Rey Torres, South-Central Luzon Conference ministerial director. "This gave him a unique insight into Filipino customs and practices. He was able to connect with our leaders and present lectures on conflict management in a way that is applicable to the culture and its need."

Pastor Alfred Vitto was deeply touched by the morning devotionals. "It is the first time that I understood that even if Jesus is in our boat, we will have storms in our lives. I will no longer have to be puzzled about the storms I may face as long as I keep walking with Jesus."

The workshops provided opportunities for everyone to interact and practice what they were learning. "This was a good opportunity for us to learn more about resolving conflict and how to truly care for individuals through pastoral care and biblical resolution of conflict," said Pastor Flores Senior.

Each pastor received materials that can be used for further study. "These helpful resources will continue to guide the pastors as they minister to the people of broken spirit and illness," says John Geoffrey Oabel. "The great gap of mental and spiritual healing can be filled by trained pastors, which can bring individuals closer to the Great Healer."



A large group attended nightly to hear about health and spiritual topics. Thirty-eight individuals indicated their desire to follow Jesus and be baptized.



Local pastors received daily training in pastoral counseling and biblical conflict resolution.

"We were happy to work with the South-Central Luzon Conference," says Gama. "As chaplains, we are committed to do evangelism in a relationship process in the right place, and at the right time."

Plans are already being considered to return with a larger team of chaplains. "We would like to see a city-wide outreach next year," says Arunan. "As we, along with ACM, explore that possibility, we are also discussing a plan to minister in our own local neighborhood."



ADVENTIST CHAPLAINS

Ministers With BOOTS On



Editors' Note

This month's feature on Northwest Adventist chaplains focuses on two groups: those who serve their communities as volunteers and those who provide critical spiritual support within the military. Hospital chaplains and those who work within college or university campuses, while every bit as important, are not highlighted in this issue.

In a rare moment of personal time, Jay Coon, Auburn Adventist Academy associate pastor, purposefully pushes a shopping cart toward the supermarket produce section. With a full basket, he's nearly done with his grocery list when the pager buzzes. The police station needs him ... and needs him now.

This article originally appeared in *Gleaner*, June 2012, a publication of the North Pacific Union Conference.



Adventist chaplains Egdvardo Rivas, Raul Maria, and James Hall serve men and women stationed at Joint Base Lewis-McChord near Tacoma, Washington.

This is familiar territory for Jay. The men and women there have become colleagues and close friends. Jay has served as an Adventist pastor in Auburn, Washington, since 2001, but he's also been a volunteer chaplain for the local police and fire departments since 2003. Shortly after he and his family arrived in Auburn, he began to sense an increased longing to connect with his community in some tangible way. He attended a meeting during which the mayor, along with the police and fire chiefs, invited pastors to become chaplains for community agencies. Of the nearly 30 pastors there, Jay, representing the Adventist Church, was the only one to respond positively to the invitation.

In a sense, this volunteer role has become part of Jay's pastoral job description, made possible by the team at the Auburn Adventist Academy Church. Bill Roberts, senior pastor, and Wilma Bing, associate pastor, may wryly wish at times for a flak jacket, but Jay is the only one who treats a bullet-proof vest as standard equipment — at least when he's on call. Although he doesn't personally carry a weapon, he's logged more than 2,000 hours in a police car. Critical moments of pain and loss happen at all times, day or night. And those times, with raw emotions and tempers on edge, are when the chaplain is called into action.

"Going into the homes of people who have experienced trauma, being the hands and heart of Jesus in loving them in the middle of that experience, has touched my heart and changed me in many ways," says Jay. In fact, fire department personnel, usually the first to respond in a time of family loss, are also often the first to call in a chaplain. And, they won't leave the scene of tragedy until the chaplain has arrived.

A TRUSTED COMMUNITY FRIEND

Early in his chaplaincy, Jay noticed that while fire crews often worked together for collegiality and moral support, police officers often patrolled alone. So, down at the Auburn police headquarters, he set up a small room where he could visit with officers about the situations they face. It's a place to have prayer or lend out a resource book. Sometimes Jay is the

"An Adventist chaplain is ministering in a mostly non-Adventist environment – beyond the comfort and safety of church walls." – Larry Roth



"Going into the homes of people who have experienced trauma, being the hands and heart of Jesus in loving them in the middle of that experience, has touched my heart and changed me in many ways." – Jay Coon

only person they know with whom they can have a confidential and deep connection. "I've had some serious conversations in here," he says, "but they've always ended in restored understanding. It's a blessing to work with these dedicated men and women." Because of the confidence he has earned, Jay has been privileged to preside over three funerals and five weddings for police officers.

As lead community chaplain, Jay is responsible for creating a schedule for the other chaplains. Each gets an average of one week of on-call time each month. Since Jay usually works the schedule out so the other chaplains cover Sabbath, while he takes Sunday, he has never been paged while preaching. One Sabbath, however, he was walking home from church when he got called to address an issue at the local Muckleshoot Casino. "How many pastors," smiles Jay, "have literally gone right from the church pulpit into a casino to minister?"

Beyond his full-time responsibility to more than 350 regularly attending members and 250 students at the Auburn Adventist Academy Church, Jay serves as a bridge between the Adventist mission and his local community. When the fire department lost a fireman in an accident on Mount Rainier, Jay worked with the academy administration to open the gymnasium for a community memorial service that accommodated nearly 2,000 people.

A SPECIALIZED NICHE

Adventist chaplains throughout the Northwest, both paid and volunteer, fill a specialized niche. They minister to congregations far beyond the four walls of church. Larry Roth, North American Division assistant director of chaplaincy ministries, says more than 450 Adventist chaplains are currently endorsed throughout the continent. They serve in the military, within hospital systems, on college campuses, and in state, federal or local correctional institutions. Volunteers like Jay Coon, give invaluable support to local community police and fire departments.

Roth, who is based in Seattle, Washington, guides the endorsement process for candidates throughout the North Pacific Union and Mid-America Union Conferences and western Canada. "Chaplains have a unique opportunity," he says. "An Adventist chaplain is ministering in a mostly non-Adventist environment — beyond the comfort and safety of church walls. But as you minister to men, women and, at times, whole families, you realize you are reaching them often at the time of their greatest need." Nowhere is that more apparent than in a military setting.

GREAT CONTROVERSY IN ACTION

"You live the Great Controversy every day," says James Hall, United States Army chaplain major who is currently stationed at Joint Base Lewis-McChord near Tacoma, Washington. "I see both God and the devil at work, and I rejoice when I see the spiritual victories." James initially came into the Adventist Church through a Revelation seminar near where he was stationed with the military. After his discharge, he

eventually became an Adventist pastor. But he found himself called back into the armed services — this time as a chaplain.

"There are a lot of myths about chaplaincy," he says. "Some people think we have to put Adventist beliefs aside. But that's simply not true. I have had the opportunity to share our unique doctrines with a wide range of believers, including Buddhists and Muslims." But being Christ's representative to soldiers means much more than sharing doctrine. "To be relevant to the soldier," James says, "they have to realize you really care about them. There is complete confidentiality between them and a chaplain. A soldier can be completely honest with me without jeopardizing his or her job."

A total of five Adventist chaplains serve in the base's Army units, with an additional chaplain assigned to the Air Force. They include Raul Maria, with the 338th Cavalry Squadron. A native of the Dominican Republic, he helped as a Red Cross chaplain in the aftermath of the 9/11 tragedy in New York City. "I want my children to grow up in a safe place," he says. "That's why I joined the Army — to give back to a country that has given me so much. I work to help soldiers become better men and women, to be better parents when they return from their term of service."

A TRUE MISSIONARY SPIRIT

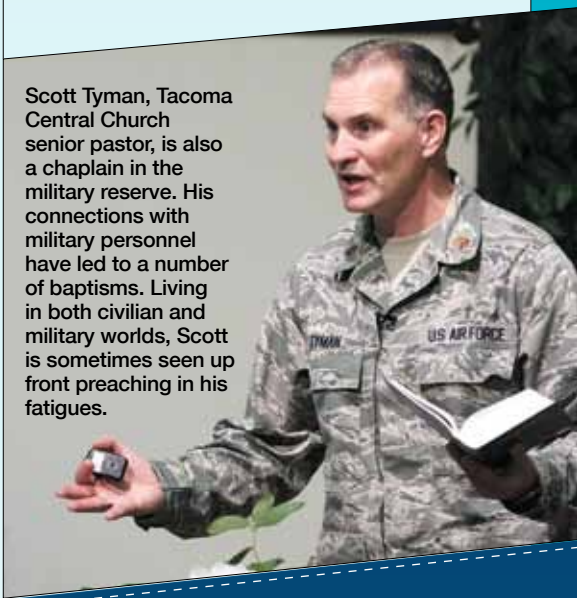
What about a military chaplain's own family? The Hall family is active in their local Winlock (Washington) Church, where James is an elder and his wife serves as a deaconess. "I explained to my children that we are a 'missionary' family. We've been around the world with different assignments, and they get to see how Adventists live and minister in different cultures. Now two out of our three children want to be missionaries too."

Other military chaplains are also active in local churches. Mike Hakanson, a top-ranking Adventist naval chaplain, is also currently serving as a lay pastor for Anacortes (Washington) Adventist Fellowship Group. Mike has authored an authoritative book on post-traumatic stress disorder used by the military.

Scott Tyman lives in both civilian and military worlds. As a chaplain in the military reserve, he is the Tacoma Central Church senior pastor. He offers prophecy classes, plans outreach ministries and participates in activities that involve military families. He frequently interacts with individuals considering the military to help them develop a personal strategy on how to combine their beliefs with that decision.

Ryan Wilson, Winlock Church pastor and Chehalis (Washington) Church associate pastor, has also recently become involved with community chaplaincy work with local fire and police departments. Like Jay Coon, he will rapidly build his own list of firsthand stories of lives challenged and changed by close contact with the gospel.

Although the scope of this article does not focus on hospital chaplains, the struggle of life and death, with critical questions and thoughtful answers, is nowhere more essential. Every Adventist chaplain, wherever they may be, is fulfilling a distinct role in the Gospel Commission. Whether in a police cruiser, a trench, or in triage, these men and women are truly Adventist ministers — part of God's salt in our Northwest communities.



Scott Tyman, Tacoma Central Church senior pastor, is also a chaplain in the military reserve. His connections with military personnel have led to a number of baptisms. Living in both civilian and military worlds, Scott is sometimes seen up front preaching in his fatigues.

ADVENTIST CHAPLAINCY MINISTRIES WORLDWIDE

INTER-AMERICAN DIVISION



Chaplains from across the Inter-American Division (IAD) (above) recently received specialized training for their ministry. Benjamin Carballo serves as the ACM Director for the Inter-American Division. During the meetings, which were held in the Dominican Republic, Dr. Mario Ceballos, General Conference ACM Associate Director and Dr. Miguel Alemany, clinical psychologist and professor at Montemorelos University presented topics to equip chaplains for the special challenges they face in their ministry.

SOUTH PACIFIC DIVISION

AUSTRALIA

Chaplains from the South Pacific Division (SPD) (below) gathered in Sydney, Australia for an Adventist Chaplaincy Ministries (ACM) Division Advisory. Dr. David Tasker, SPD ACM Director hosted the event. Dr. Mario Ceballos, General Conference ACM Associate Director and Larry Roth ACM Assistant Director for the Northwest and Mid-America Regions assisted in the advisory.



PAPUA NEW GUINEA



During a recent visit to Papua New Guinea, Dr. Mario Ceballos, General Conference ACM Associate Director and Larry Roth ACM Assistant Director for the Northwest and Mid-America Regions met with chaplains from the region.



SOUTHERN ASIA-PACIFIC DIVISION

The Clinical Pastoral Education program at Manila Adventist Medical Center (MAMC) continues to grow. During a recent visit, Dr. Mario Ceballos, General Conference ACM Associate Director, met with Lem Arit, CPE Supervisor (3rd from left) and other chaplains involved in patient care at MAMC.



SOUTHERN AFRICA-INDIAN OCEAN DIVISION

ZIMBABWE



Adventist chaplains met in Zimbabwe to receive training as well as encouragement from their fellowship together. Busi Khamalo, Southern Africa-Indian Ocean Division ACM Director and Dr. Mario Ceballos, General Conference ACM Associate Director led out in the presentations.



NORTH AMERICAN DIVISION

HEALTH CARE CHAPLAINS MEET



Health care chaplains from across North America met during the annual Seventh-day Adventist Health Care Chaplains Association meeting in Schaumburg, Illinois. As a portion of the training event, Jo Ann Davidson, a professor of theology at the Seventh-day Adventist Theological Seminary, spoke on the topic of the Sabbath.

COMMUNITY CHAPLAINS



Adventist law enforcement chaplains from across North America met as an organized group in Spokane, Washington for the first time. The conference was a time to formally organize as an association and for continuing education training. Topics for training were presented by fellow Adventist chaplains who have specialized specific areas. Rich Carlson reminded the attendees that "Our calling is our connection with God. Our ministry is helping others see how we connect to God." He said the model for a personal devotional life should include the components of memorization, meditation, modeling, and mentoring. "If my roots are deep, my branches can spread far," says Carlson.

Claudio Consuegra used the topic of "What I Have Learned in 25 Years of Police Chaplaincy," to explore the nuances of this ministry. He shared personal experiences to outline how a chaplain can equip him/herself to be prepared to minister to both members of law enforcement and the general public.

Martin Weber discussed the topic of Shalom (Peace). "Shalom is the heart-cry of the world today," said Weber. "Too often we have the Buddhist view of peace being absence of violence." In the 237 verses where the Bible speaks about peace, there are seven different categories of peace. "We are to be more connected with the world than the people who are in the world," says Weber. The people of the world have lost their sensitivity. We are to be sensitive to the pain and suffering around us.

ADVENTIST CHRISTIAN FELLOWSHIP

Adventist Christian Fellowship (ACF), a North American Division ministry to students on public campuses, held the first-ever North

American Division-wide (NAD) public campus ministry conference at Columbia University (CU), located in uptown Manhattan. ACF Columbia, the NAD Youth & Young Adult Department, the Atlantic Union Youth Department, and Adventist Chaplaincy Ministries (ACM) sponsored the event. Pastor Zane Yi inspired approximately 250 students from across North America to *Break Well* as opposed to *Breaking Bad*, (Southern slang for leaving home and making a bad break into adulthood, which spirals down instead of up). Yi encouraged students to break well into adult life personally, on campus, and in the world they are preparing to serve.

While the ACF conference was underway, a public outdoor concert filled the campus with music. At first, the music and festivities seemed to be an annoyance. It proved to be an unplanned outreach opportunity.

Extra meals from the Sabbath lunch sponsored by ACM were distributed to CU students who were enjoying the concert. As ACF conference participants began sharing the abundance of their leftover lunch, a two-fold message became clear to them. The majority of CU students did not know about ACF until they were offered a shared lunch. Secondly, students on public campuses will continue to be viewed as disruptive and annoying until we begin to ask, "*How can we serve in the same way Jesus demonstrated to his disciples when He fed the 5,000.*"

ACF leaders also used the weekend to lay plans for future public campus ministry events, including a NAD-wide event every three years. Each union territory will also be encouraged to hold ACF events within their region.





SLAGLE JOINS ADVENTIST CHAPLAINCY MINISTRIES NAD TEAM

Adventist Chaplaincy Ministries (ACM) welcomes its newest North American Division team member, Chaplain Arthur Slagle," says Gary Councell, ACM director. "Chaplain Slagle accepted the position of ACM Assistant Director for the Southeast Region."

Slagle has been actively involved in pastoral ministry full-time since 1975. He worked in the Greater New York Conference in Jewish outreach programs and with the Staten Island Church. From 1984 to 2000 he served as an active duty Navy-Marine Corps Chaplain. His retirement in 2000 was the culmination 27 years combined Marine Corps and Naval service. Slagle then taught in the Potomac Conference in secondary and elementary education from 2000-2003. From June 2003 to May 2012 he served as the Director, Pastoral Care Department at Park Ridge Health, a hospital in the Adventist Healthcare System South.

"Chaplain Slagle brings a rich background to his new job with experience as a military, hospital, law enforcement, fire & rescue, and Civil Air Patrol Chaplain," says Councell.

Slagle and his wife, Genie, reside in Candler, North Carolina. They have a blended family of the three sons, two daughters-in-law, a daughter and son-in-law, and granddaughter, Caroline Winona Bata.



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endorsement or approval. See below:

FA 13 35 Continuation of Ecclesiastical Endorsement—When the ACM Committee grants ecclesiastical endorsement, that endorsement is valid for up to two years while the person seeks employment as a chaplain. If the person granted ecclesiastical endorsement does not obtain employment as a chaplain within two years, the ecclesiastical endorsement expires and the person must update their application and reapply for ecclesiastical endorsement. After the person is hired, the ecclesiastical endorsement is extended and remains valid for as long as they serve as a chaplain, provided he or she fulfills the following conditions:

1. *Church Standing*—The chaplain maintains membership in regular standing with the Seventh-day Adventist Church.
2. *Credentials*—The chaplain continues to qualify and receive denominational credentials.
3. *Regular Reporting*—The chaplain submits an annual report to the ACM Department for review by the ACM Committee. Failure to submit the required annual reports and be accountable to the Church will be cause for placing the chaplain's ecclesiastical endorsement on probation. If the chaplain fails to submit required annual reports for two years in a row, the ecclesiastical endorsement will be revoked and the chaplain will have thirty days to reapply before the employer is notified.
4. *Continuing Education*—Chaplains are required to participate and engage in continuing their professional education for a minimum of 40 hours annually. Evidence of fulfilling this requirement should accompany the annual report in the form of copies of certificates, diplomas, book reports of reading accomplished, etc. Many employers provide some form of professional training or support attendance at seminars or conferences. Attending ACM-sponsored training conferences will also help fulfill this requirement.
5. *Attendance at ACM-Sponsored Annual Training*—Each year the ACM Department sponsors a training conference for all the chaplain associations: campus, community, corrections, health care and military. Attendance at one of these professional training conferences is mandatory for Adventist chaplains at least once every quinquennium (five years). Failure to attend at least one of these annual training events in a quinquennium will be cause for revocation of the chaplain's ecclesiastical endorsement.
6. *Moral Conduct and Behavior*—The chaplain does not engage in any activity that would subject a minister to discipline as outlined in L 60 20.

FA 14 15 Continuation of Ecclesiastical Approval—When the ACM Committee grants ecclesiastical approval to a seminarian or intern, that approval is valid for up to three years after graduation from the seminary. In the case of seminary graduates who apply, that approval is valid for a period of three years from date of the approval letter. If the chaplain candidate chooses not to enter the

reserves or active duty as a chaplain at the end of the three years, then ecclesiastical approval is withdrawn. Maintaining status as a chaplain candidate rests on compliance with the following conditions:

1. *Church Standing*—The chaplain candidate maintains membership in regular standing with the Seventh-day Adventist Church.
2. *Credentials*—The chaplain candidate progresses steadily towards graduation from the seminary with a Master of Divinity degree and seeks to obtain employment as an intern pastor and receive credentials from a conference. In those cases when employment is not available from a conference, then the chaplain candidate will initiate contact with ACM to pursue alternative means of fulfilling the pastoral experience requirement.
3. *Regular Reporting*—The chaplain candidate submits an annual report to the ACM Department for review by the ACM Committee. Failure to submit the required annual reports and be accountable to the Church will be cause for placing the chaplain candidate's ecclesiastical approval on probation. If the chaplain candidate fails to submit required annual reports for two years in a row, the ecclesiastical approval will be revoked and the respective military service notified.

The entire ACM Department team and Committees work very hard to support your ministry. We value each chaplain and candidate and want you to be successful. Help us help you by maintaining contact, sustaining professionalism, and retaining your credential.

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When you were born, you cried and the world rejoiced. Live your life so that when you die, the world cries and you rejoice.

— Native American Proverb



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