

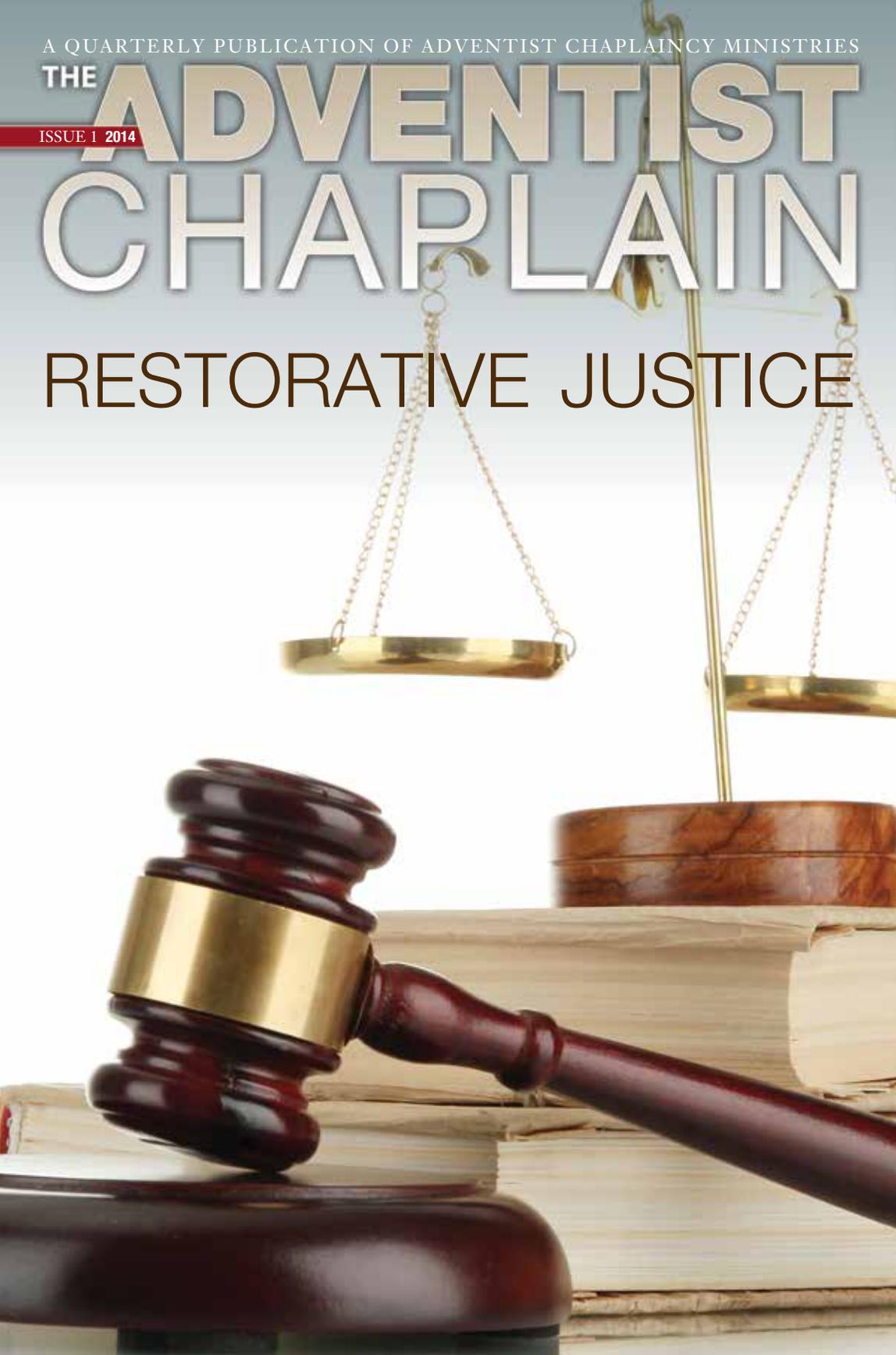
A QUARTERLY PUBLICATION OF ADVENTIST CHAPLAINCY MINISTRIES

THE

# ADVENTIST CHAPLAIN

ISSUE 1 2014

## RESTORATIVE JUSTICE



By Mario Ceballos, D.Min., BCC  
Adventist Chaplaincy Ministries, Associate Director

# LOVING LIKE JESUS



**T**he temptations of society are met and resisted, communion is maintained with God, and the communication between your soul and

God enables you to transmit to others through your social relations the choicest blessings which Heaven has to bestow... Exact and impartial justice will be seen in all his dealings, but his duty does not end here. God requires more. He demands of you to love as Christ has loved souls. He demands of you compassion for the suffering, the erring, those who are subject to Satan's temptations. He demands of you kindness, courtesy to even the unfortunate, and a generous consideration of the feelings of others.... You must so order your intercourse and deal with the world as to secure for yourself a calm, hallowed peace, while you leave a record behind of a godly example. (49 Letter 7, 1883)<sup>1</sup>

What is social justice? In her devotional, *Sons and Daughters of God*, Ellen White defines it as “exact and impartial justice for the suffering,

erring, and those “victims of Satan’s temptations,” and sees it as part of who we are.

The online Merriam Webster dictionary defines social justice as “the common good.” “*State or doctrine of egalitarianism—the causes of human freedom and of social justice —promote the common good and social justice.*”<sup>2</sup>

What does that mean for chaplains? Who do we care for? As we examine the passages above I can see that social justice is our duty. It is to work earnestly for those who are in a condition of being less fortunate than us. They may be in a cell, a hospital bed, or paying a debt to society. As chaplains, whether serving in a school, prison, or hospital, supporting a police officer, or a soldier, sailor, or airman, you must show a “generous consideration”<sup>3</sup> for their feelings.

There is always a tendency to be partial to the beautiful and privileged. What social justice demands of us is to love as Christ loved, by having compassion for the unfortunate.

We find Jesus’ style of love

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registered by Luke. “Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.”<sup>4</sup>

It is not easy to show care, love, and compassion to those that do not look and smell like us, for the sick of mind or body, for the drunk or the drug-addict, the murderer.

I would like to suggest that social justice is not egalitarian. Social justice does treat everyone the same. Social justice gives special attention to the one that is less fortunate, the erring, or sinner. It calls us to work toward the common good, the creation of a calm for us, a peace of mind and soul. We can feel the satisfaction of knowing that we have done all we can to leave the world a better place, treating all with the same value.

Examine each interaction with everyone that you meet in your work. Pause before you face each person with whom you come in contact. Ask yourself, “Is my ministry one of compassion, kindness, courtesy, and generosity for the suffering and erring?”

Do you show everyone the same “pastoral care” that you give to the more privileged, to those who have power, resources, the admiration, and adulation of the world? Are you standing up for those that have no one to advocate for them? If so, you can claim that you practice social justice in the tradition of Jesus and the pioneers of the Seventh-day Adventist Church, whom we represent as Seventh-day Adventist chaplains.

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<sup>1</sup>Ellen White, *Sons and Daughters of God*, Review and Herald (2003) p271

<sup>2</sup><http://www.merriam-webster.com/dictionary/social%20justice>

<sup>3</sup>Ellen White, *Sons and Daughters of God*, Review and Herald (2003) p271

<sup>4</sup>Luke 7: 22,23, King James Version

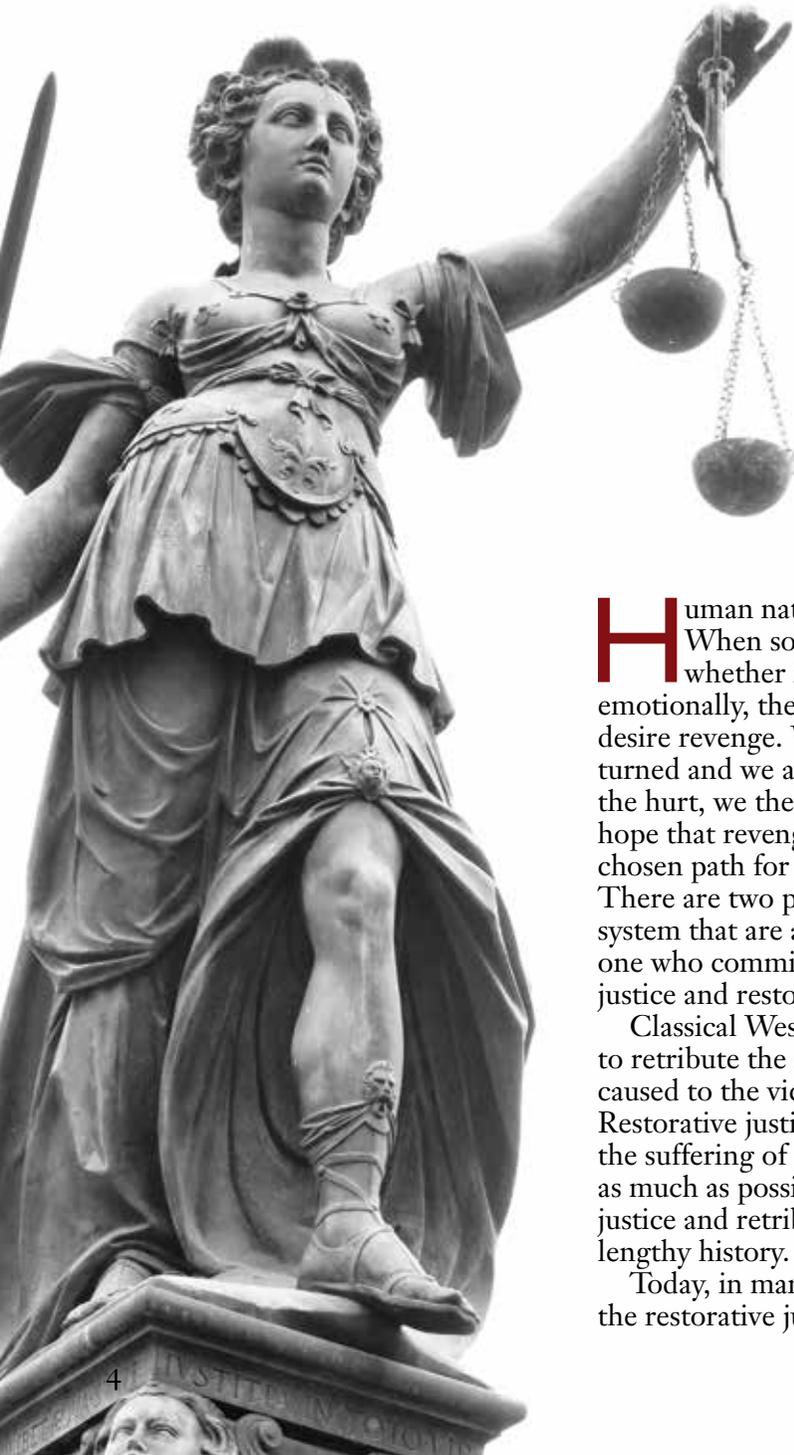
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# RESTORATIVE JUSTICE— Transforming a Vicious Circle



By Christian Bultinck,  
Chaplain



**H**uman nature is a funny thing. When someone hurts us, whether it is physically or emotionally, the natural feeling is to desire revenge. When the tables are turned and we are guilty of causing the hurt, we then seek mercy. We hope that revenge will not be the chosen path for resolving the matter. There are two paths within the justice system that are available for reforming one who commits a crime—retributive justice and restorative justice.

Classical Western criminal law aims to retribute the suffering that has been caused to the victim by the offender. Restorative justice aims to restore the suffering of the victims of crime as much as possible. Both restorative justice and retributive justice have a lengthy history.

Today, in many tribal cultures the restorative justice principle is

often still in use. If a tribesman has disadvantaged another tribesman, both are urged to appear before the council of elders. No one can leave the meeting before reconciliation is done and the injury is restored. This is one of the reasons why such tribes can survive—no one person can take the law into his own hands.

The classic Western criminal law, which, until a few years ago, had the absolute monopoly, is based on a totally different *ratio legis* (reason for a law). The Greco-Roman *ratio legis* for criminal law is based on the principle of finding “balance.” The premise is that if injury is caused to a citizen in society, this “balance” can be achieved by harming the offender. Proportional suffering for the injury that has been caused to the victim is *lex tallionis* (law of revenge).

Once the balance is restored, justice is done. Suffering neutralizes other suffering. The suffering that is retributed to the offender should be proportionate to the suffering that was inflicted to society. There is no direct restoration of the relationship between offender and victim. Rather a kind of retaliation occurs and, thus, an accumulation of the cause of

suffering. According to the retributive justice, when the offender suffers, the suffering of the victim is brought into balance by society.

Other arguments put forward in favour of retributive justice include the deterrent effect of punishment and the principle that the general security of society takes precedence over the interests of the individual. The victim or the victim’s family is barely in the picture. Lady Justice, with her scales and blindfolded eyes, must ensure that the balance is maintained in society.

In the past, the retributive penalty was often corporal punishment, forced labor in the salt mines, or banishment to the ship galleys, confiscations and the death penalty. Following the French Revolution, the main form of sentencing penalty involved deprivation of freedom. In other words, imprisonment.

In recent years, the victim came more into the picture. There is still a long way to go before victims will be honored in full. The first experiments with restorative justice in Western society were derived from use within some so-called peace-churches. The Mennonites and Quakers have

There are two paths within the justice system that are available for reforming one who commits a crime—retributive justice and restorative justice.

historically rejected the use of violence and revenge.

For an understanding of the Amish view of restorative justice, the film *Amish Grace* provides insight into the rebuilding of a community after the unimaginable happens. Based on a true story, a man enters a school with the intention to shoot and kill the children. Eventually, he also deprives himself of life.

One of the most poignant scenes in the movie takes place when several parents of the murdered children visit the widow of the killer. The widow cannot understand how and why these Amish come with a spirit of forgiveness.

With retributive justice, what we often lose sight of is the fact that the offender sooner or later will return to society. There are a few exceptions when an offender should never return to society. For those offenders who are being released the question must be asked, “Will this individual return to society with the awareness of being freed from guilt, because his or her sentence has been served? Or will he or she return to society with a sense of hatred? Will inmates return freed from prison with more chances of

success in society? Or will they be an even greater danger to society than before their sentence?

The biblical law on criminality, even in the Law of Moses, has a completely different concept. There is only *tzedaka* (righteousness) if *shalom* (peace and recovery) is reached. Peace and harmony between God and man can only be spoken of when broken relations are restored.<sup>1</sup> In biblical restorative justice, the victim is clearly in the picture. There should be recovery for the victim or his or her environment.

An often-quoted text on Biblical justice is also often the most misunderstood. In many translations it reads, “An eye for an eye. A tooth for a tooth.” A more accurate translation is, “*If anyone’s eye has been damaged, the value of the eye should be repaid.*” See Exodus 21:23-25.

This is much more humane than the offender having an eye torn out. The same with a tooth. What sense does it make for the offender to offer his tooth? Then there are two people with damaged teeth. Instead, the offender must provide compensation to the victim corresponding to the damage sustained by the victim. Thus,

In biblical restorative justice, the victim is clearly in the picture. There should be recovery for the victim or his or her environment.

the suffering is not increased, but the damage—as far as is humanly possible—is paid and recovered.

In Leviticus 24:17, it says, “*If anyone takes the life of a human being, he must be put to death*” (New International Version-UK). Even though the death penalty is outlined in the Law of Moses, the Jewish Sanhedrin was reluctant to resort to capital punishment.<sup>2</sup>

For the family of the victim, it could be possible that the victim was the bread earner of the family. If the offender was executed, only revenge was served. However, when the offender has to work for the maintenance of the victim’s family for the rest of his life, there may be signs of a much longer, heavier, and more accountable punishment. Here evil is answered with something more constructive than revenge. The culprit is charged with what he has done. The victim does not get revenge, but, rather, the damage suffered is restored.

In some countries where restorative justice has gradually gained ground, the damage/repayment for a limited list of crimes can be arranged between offender and victim. The offender can directly compensate for the damage suffered by the victim. The court may decide not to impose any sanctions because the two parties directly involved have come to a solution themselves. The New Testament instructs Christians that they are not to repay evil with evil. Rather we are to do good in the face of evil. See Romans 12:21, 1 Thessalonians 5:15 and 1 Peter 3:9.

*Christian Bultinck serves as pastor of the Bruges and Ghent Seventh-day Adventist Churches in the Belgian-Luxembourg Conference. He has also served as a prison chaplain for the last 23 years, with the majority of his time in the Dendermonde Prison.*

<sup>1</sup>Chr. D. Marshall, *Beyond Retribution. A New Testament Vision for Justice, Crime, and Punishment*, Grand Rapids, Michigan, Eerdmans Publishing Company, 2001, page 125: “In noncapital offences, the emphasis in Biblical jurisprudence falls on restitution rather than retribution (Lev.17-27: Nu. 5-8).”

<sup>2</sup>*Tamud, Makkoth* 1:10 : “A Sanhedrin which executed a person once in seven years was called destructive. Rabbi Eleazar ben Azariah said, once in seventy years. Rabbi Traphon and Rabbi Akiva said, If we were members of the Sanhedrin, never would a person be put to death. Rabbi Simon ben Gamaliel said, In that case they would multiply shedders of blood in Israel.”



# RESTORATIVE JUSTICE— A Biblical Model

In the fields of victimology and criminology, restorative justice is a growing movement. It is based on the concept that each person affected by a crime or damaging event should have a voice in how harm can be repaid and repaired.

According to Prison Fellowship International, restorative justice “transforms the traditional relationship between communities and their governments in responding to crime.”<sup>1</sup>

The Conflict Solutions Center frames it as “a community-based approach to dealing with crime, the effects of crime, and the prevention of crime. Most people who move through the current system of criminal justice do not find it a healing or satisfying experience. Victims often feel re-victimized and their need for justice unmet. People who offend and their families leave more broken and damaged. A

restorative justice process operates from a belief that the path to justice lies in problem solving and healing rather than punitive isolation.”<sup>2</sup>

From these descriptions one could assume that the role of restorative justice is only applicable within the ministry of corrections chaplains. Closer examination of how proponents of restorative justice can heal individuals and communities clarifies how it follows the pattern of God’s justice for mankind on Planet Earth.

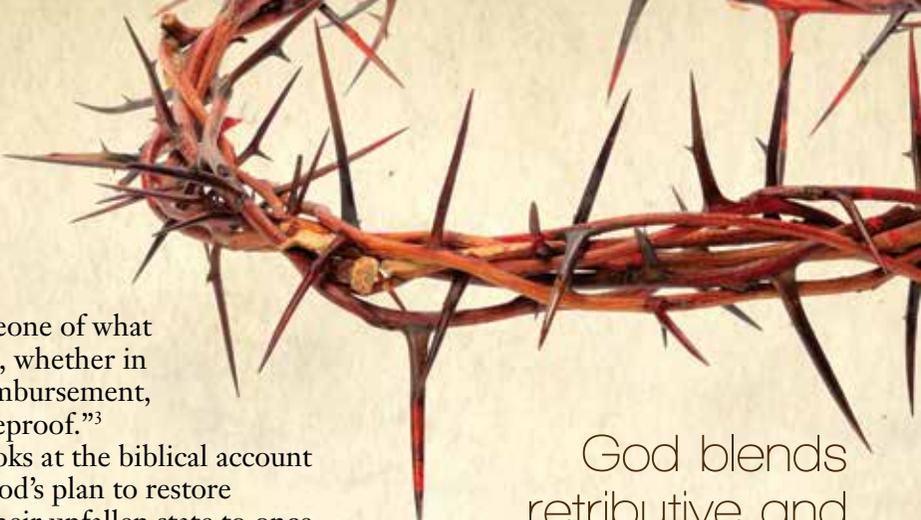
Both the Old and New Testament contain texts that discuss the topics of justice and righteousness. The law given to Moses specifically outlines how the Children of Israel were to deal with behaviours and actions within the camp.

There are many individuals who see God’s justice being retributive. Some can only see His actions as judgment and damnation if one doesn’t “toe the line.” However, this is exactly the lie that Satan would have humans believe. He convinced a third of the angels of it. A closer look at God’s role in justice for humans and for the universe reveals the true core of restorative justice.

God blends retributive and restorative justice into a perfect model that shows compassion and eternal love for both the redeemed and the lost.

“The word ‘retribution’ (from the Latin *retribuere*) simply means “repayment”—the giving





back to someone of what they deserve, whether in terms of reimbursement, reward, or reproof.”<sup>3</sup>

As one looks at the biblical account of sin and God’s plan to restore humans to their unfallen state to once again live in a perfect world, the roles of restorative and retributive justice are apparent. Humankind broke away from God and there had to be some form repayment. This had to be dealt with. What humans deserved in the form in repayment was death.

The Good News is in the story. God wanted to restore the relationship, but payment had to be made. As Father and Son ached over the loss of mankind, they chose restorative justice through the death of Christ. Father and Son would restore the relationship with humans.

Any chaplain can use the model of restorative justice, not just those working within the correctional systems. How much more effective would it be to help a family heal from internal strife caused by years of miscommunication? Does the model of Jesus wanting people to meet face-to-face (Matthew 18:15-20 and Matthew 5:23-26) provide guidance on how to address both the harm of broken relationships and how to effectively rebuild them? Is there any need to address the needs of the offender, as well as the victim? In what ways can an individual embed restorative justice into the framework of their lives and with the emotional

God blends retributive and restorative justice into a perfect model that shows compassion and eternal love for both the redeemed and the lost.

wounds they might be coping with from past relationships?

Within the biblical model of restorative justice, the relationship building plays a key role. With this growth, trust is built and understanding deepens between those involved. It is possible healing can take place. No matter how much restoration there will be, it would be unrealistic to ignore the fact that sometimes there are consequences for actions.

— by Deena Bartel-Wagner

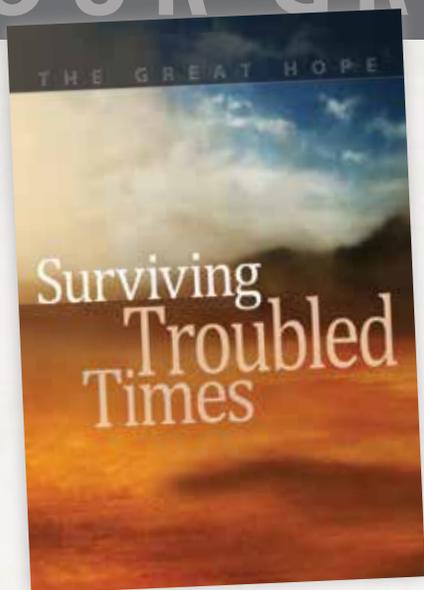
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1. <http://www.restorativejustice.org/university-classroom/01introduction/index.htm/> Accessed 12/15/2013

2. [http://www.cscsb.org/restorative\\_justice/what\\_is\\_restorative\\_justice.html](http://www.cscsb.org/restorative_justice/what_is_restorative_justice.html) Accessed 12/20/2013

3. “Divine Justice as Restorative Justice” by Chris Marshall.

# OUR GREAT HOPE



that is in full operation today.

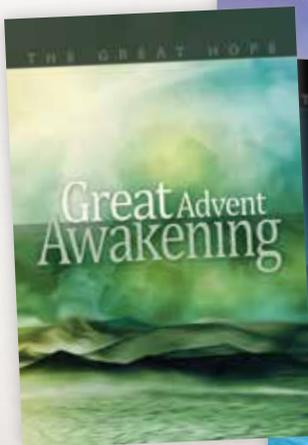
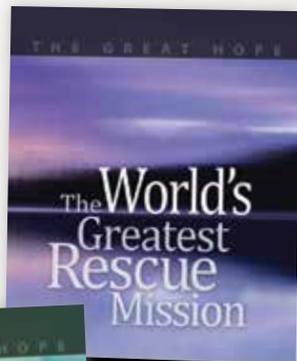
*Hope and peace have been devastated again and again by men claiming to act in God's name. The world has been darkened by a misunderstanding of who God really is. Many people doubt that He even exists. But God's love for humans has not dimmed. In spite of what has been said about Him, and what has been taught by some who claim to speak for Him, the truth about God can be found in His Word—by all who search for it with open hearts.*

Do you also search for truth? For peace? For hope? Trace the footsteps of God through human history in this series of booklets and see for yourself what He offered to save us. Discover the truths that can change your life today, and show you the promise of a life without end.

**A**s a part of the international *The Great Hope* project, Adventist Chaplaincy Ministries has published twelve short booklets, which are available, upon request, to chaplains as a ministry tool. The booklets feature selected chapters from *The Great Controversy*. The opening page leads the reader through an explanation of why hope is possible in a world that is filled with tragedy and uncertainty.

*When our dreams of success are shattered, when disaster strikes, when sickness and death stalk our loved ones, hope can lift our heads and point us forward. Hope that there is more to life than what we now see and feel.*

*This booklet is a selection from a larger book called *The Great Controversy*. It portrays a God of love, a God who acted to protect and save humans even before they came into existence. When sin and death entered the world, God did not just stand on the sidelines and watch the devastation. He revealed a plan to save humans—a plan*



YOUR RIGHTEOUSNESS IS LIKE THE  
MIGHTY MOUNTAINS, YOUR JUSTICE  
LIKE THE OCEAN DEPTHS.  
YOU CARE FOR PEOPLE AND  
ANIMALS ALIKE, O LORD.

*Psalm 36:6 New Living Translation*



# PASTOR, CHAPLAIN, MENTOR, WIFE, & MOTHER

**Editor's Note:** Dilys Brooks will be a keynote speaker at the 2015 Adventist Chaplains World Congress, held in San Antonio, Texas. The Congress will be June 28-30.

Eleven years into a successful education career, Dilys Brooks knew that God was calling her to a different form of ministry. “I had graduated from college, finished my graduate program, and earned a Masters of Arts in Supervision and Administration,” says Dilys. “I had taught in both Christian and public schools and loved working with the students.”

“I was raised in a home where Bible study was an important part of our family life,” says Dilys. “My knowledge of God and desire to follow Him grew as I grew.” When

Dilys heard the special messages that Seventh-day Adventists had to share, she desired to be a part of that and was baptized as a young adult.

A calling on her heart began to grow like a seed planted in fertile soil. As Dilys and her husband, Delroy, studied and prayed together, they became convicted by the words of Matthew 6:33. This was something that neither Dilys nor Delroy could shake off. Instead, Dilys told loved ones and friends, “This is something I have to do. I believe God is calling me to pastoral ministry. I need to do this.”

Leaving a job, making a move,

The Delroy and Dilys  
Brooks Family



and starting school once again was not something that Dilys took lightly. However, her confidence in what God was asking of her was strong.

Her first days at the Seventh-day Adventist Theological Seminary at Andrews University in Michigan were an eye-opener for Dilys. “When I walked into the seminary, I met so many students who had no real life work experience,” says Dilys. “I had been employed for eleven years and understood many of the issues that women can face in the workplace. It was this realization that planted another seed of change in Dilys’ thoughts.



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## A calling on her heart began to grow like a seed planted in fertile soil.

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During her studies, Dilys saw a need to provide support to women involved in formal ministry. While at the seminary, Brooks felt fortunate to be mentored by Dr. Walter Douglas, professor of Church History and History of Religion. His mentoring model served as a catalyst for the role Dilys would begin to fill both at the seminary and today as a campus chaplain.

Brooks began to meet with a small group of women at the seminary for Bible study, encouragement, and support. “One of the overarching questions that we began to ask was, ‘How do we provide support for women who are in ministry?’” says Dilys. “Our group was composed of women called to ministry who were also wives and mothers.

The Center for Women Clergy was

the outgrowth of the support group. “Several members of our group saw the need to establish a mentoring program as a part of the support system for women who are in ministry,” says Dilys. “The primary objective of the center was to create community among Adventist women clergy and gather resources that would assist them in the ministry, whether they are pastors, chaplains, or theologians.”

With graduation looming and job offers beginning to come in, Dilys had one thought. “I had every plan to be in a parish-model ministry,” says Dilys. “My background had prepared me for that type of ministry. I had worked for eleven years in junior and high school ministry, women’s ministry and youth ministry.”

Instead, God once again challenged Dilys and her husband to put their faith in His plan for their lives. “We knew it would be a challenge

for us to find a dual call to pastor churches,” says Dilys. “As we talked about it, Delroy said that we would go wherever I received a call.”

That seemed to be an easy solution. Then reality hit. A potential opening on the East coast fell through. In spite of the disappointment, Dilys didn’t waver in her belief that she was called to ministry.

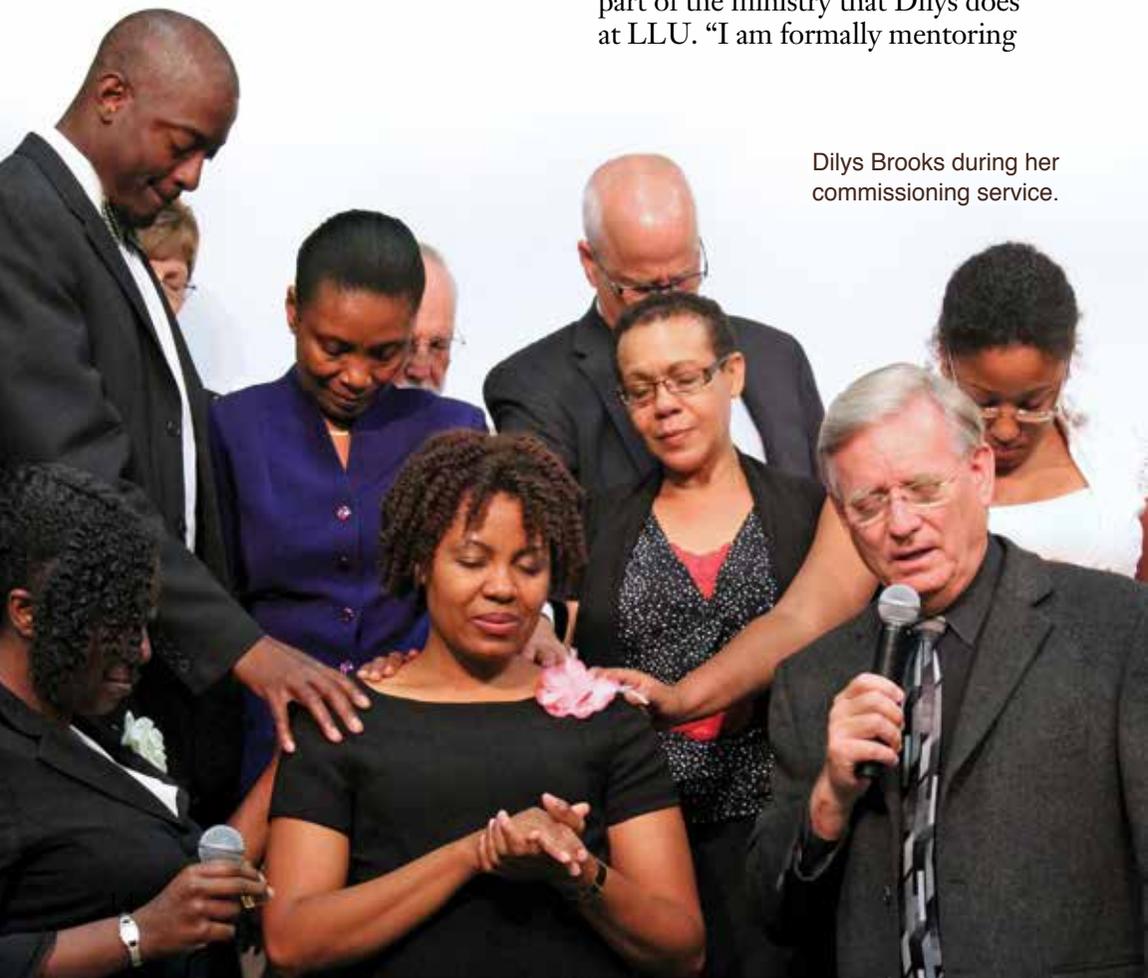
“I never dreamed that the place God had prepared me for was to be a chaplain on the campus of Loma Linda University (LLU),” says Dilys. “As I look back now on my past experiences I realize that God was guided to equip me for my work today.”

Dilys’ passion for sharing the gospel with youth and young adults shines through in her ministry to them.

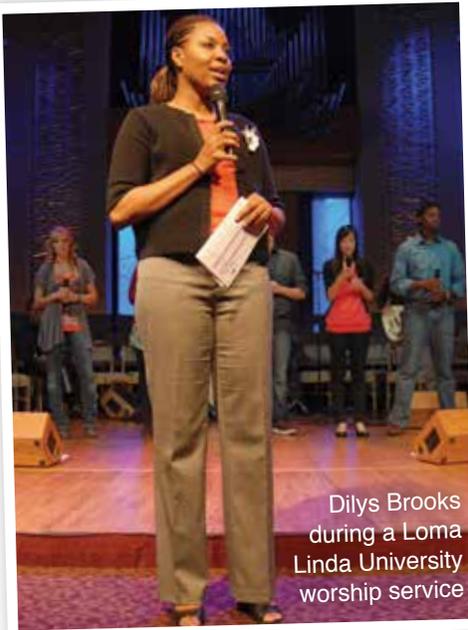
“I want to help them know Christ personally,” says Dilys. “My desire is to equip students to help them accept Christ’s call in their lives and become agents of change in the world for the kingdom of God.”

Her thought statement on the LLU website reflects this desire. *My dream for this campus is that every person who attends this school or works within its precincts will feel and know that they are valued, supported, and loved. Our office exists to help connect you with opportunities where you can find Christian community, serve others through outreach activities, and facilitate your growth and understanding of God’s word. You are being thought of and prayed for.*

Mentoring other women is a large part of the ministry that Dilys does at LLU. “I am formally mentoring



Dilys Brooks during her commissioning service.



Dilys Brooks during a Loma Linda University worship service

had a place for Delroy to pastor,” says Dilys. “A friend told us his church was looking for a youth pastor.” Today Delroy is the Youth and Young Adult Pastor at the Valley Fellowship Seventh-day Adventist Church in Rialto, California.

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## Dilys’ passion for sharing the gospel with youth and young adults shines through in her ministry to them.

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six women in ministry,” says Dilys. “I spend intentional time with each of them. We talk about strategies they can use as they minister to others. We also share what’s happening in our ministry, to us personally, and in our families.”

Dilys believes that women can be put into toxic situations in all areas of the workplace. “Often they take the brunt of the fallout from those situations,” says Dilys. “I seek to equip women to find a good fit in the area of their chosen field.”

One of the programs Dilys has instituted is *Mentoring in a Minute*. This is designed to have women intentionally spend 15-minute segments with other women, checking in on how they are managing their personal relations, work issues, and spiritual life. “This is an opportunity for women to get real life advice,” says Dilys.

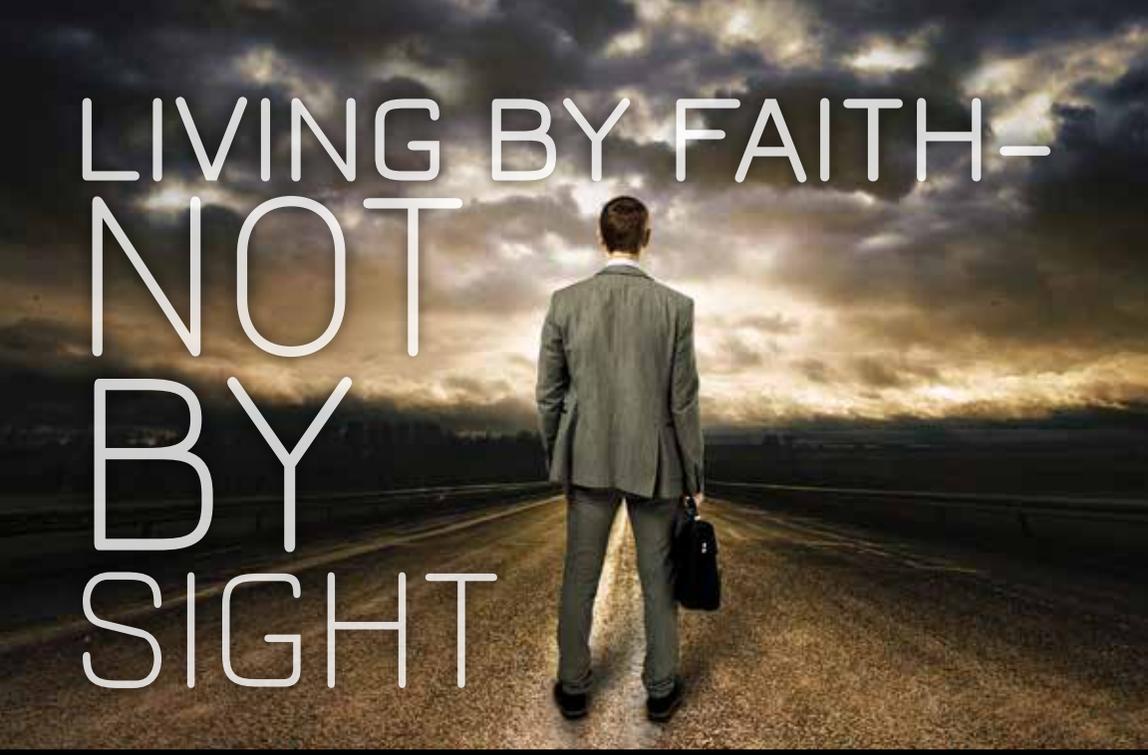
Even though Dilys serves as the associate campus chaplain at Loma Linda University, she has other roles that are equally important to her. “When we came to Loma Linda, God

“My other role is that of being a mother to Micah and Matea,” say Dilys. Between their schedules, Dilys and Delroy both take time to be home with the children. “In the past, when I have had to travel I often took the children with me,” says Dilys.

Dilys also doesn’t overlook her role in her local church. She serves on the worship team, in women’s and children’s ministry, as an elder, and in the Adventurer program.

There are many ways that Dilys wants to continue to support women. Plans for the future include growing the Center for Women in Ministry. “I would like to see this become a strong online presence where women create a network,” says Dilys. “I also have plans to write several e-books. I have many other dreams of how the Center can be a support to women around the world. That might scare some people, but my husband, Delroy, isn’t intimidated or jealous of how big my dreams are. He’s my best supporter!” says Dilys.

# LIVING BY FAITH— NOT BY SIGHT



Life can seem so dark at times. Yet, in those times, faith can become the light that we need to light a path that may seem mysterious to us.

As a boy, Matt Hallam loved baseball. He lived it, breathed it, and played it. “I was good at baseball and was sure that was what I was going to do in life,” says Matt.

There was a problem with baseball though. It began to lead Matt away from his walk with God. “I was raised in a Seventh-day Adventist home and had committed my life to Jesus.” Little by little, the thrill of the game began to replace the thrill of following Christ.

During his early years, Matt had several close calls that could have taken his life. He suffered severe bleeding following a mistake during surgery to remove his tonsils. “I remember praying to God that if He saved me, I would serve Him,” recalls Matt.

A year later, Mat was racing his

bike with some other children. “I hit a truck and went into a coma,” says Matt. Even with these challenges, Matt continued to play baseball.

He did until the day he learned that he was going blind. Matt was diagnosed with a genetic condition called retinitis pigmentosa. This disease causes damage to the retina, along with severe vision impairment and often blindness.

“I was so angry at God,” admits Matt. “I couldn’t do what I loved to do anymore. I dropped out of school and began working.” He attempted to bury the pain, anger, and hurt by working two jobs. Matt didn’t want to think about his future—he could only focus on the things he had lost—his vision and baseball.

As he pushed himself hard, wrapped in misery and hurt, Matt knew that his family was concerned about him. “My grandmother would express how worried she was about me,” says Matt.



“One day I was sitting in a room by myself. I thought Grandmother came in and put her arm around me. Then I realized it wasn’t her. I asked, ‘Who are you?’”

Matt listened in astonishment as he heard, “I am the Lord and I have something better than baseball.”

Not knowing how else to respond, Matt said, “I’ll give you another chance.”

After this incident, Matt thought at first he might become a teacher, but eventually realized that was not what God had for him. He finally settled on studying theology, but wondered whether there were other options than parish ministry. His educational journey took him from Union College in Lincoln, Nebraska, to Southern Adventist University in Collegedale, Tennessee.

“My senior year in college an

Matt didn’t want to think about his future—he could only focus on the things he had lost—his vision and baseball.

anointing service was held for me,” says Matt. “Again I heard a message. It was, ‘I will not heal your eyes tonight, but my grace is sufficient for you.’”

Matt felt convicted of his call to ministry, but was not sure if pastoral ministry was the right fit. He tested the waters by serving as a stipend youth pastor during college. Following graduation, without a call, he enrolled at Denver Seminary and volunteered as an on-call chaplain in a local hospital. “It was during that volunteer ministry that I felt satisfied in serving others in those encounters,” says Matt. “I also wanted to move to Andrews University and complete my master’s degree there. My wife, Lila, was supportive, but we both believed we should not incur any more educational debt.”

Blindness is not unknown to Matt’s family. “My grandfather is blind,” says Matt. “While I was attending Denver Seminary, he suggested that I contact the Michigan Commission for the Blind. He told me they might be able to contribute financially to my attending the seminary at Andrews.”

A short time later, Matt was accepted as a client and the Commission agreed to pay for his master’s of divinity and his Clinical Pastoral Education training.



Today Matt serves as chaplain at the Wyoming State Hospital in Evanston, Wyoming. “When I arrived there was limited understanding of the role of a chaplain by both the state and the hospital administration,” says Matt. “It’s been my privilege to help them learn that chaplains are not just available for patients. We are also present for the families of patients, the hospital staff and their families as well.”

Matt believes that building relationships with other spiritual leaders in the community is an important part of his role as chaplain. “We meet together for Bible study and fellowship,” says Matt. “This has been a valuable experience.”

Chapel services on Sunday sound much like the service that Matt participates in on Sabbath mornings. “I preach the same message on Sunday that I preached on Sabbath, the day before,” says Matt.

During his educational training, Matt realized that he has a heart for church planting and reaching communities for Christ. “Currently, Lila, my children, and I are helping to plant The Community Vineyard

congregation in Ogden, Utah. I serve as a lay pastor for the Nevada-Utah Conference,” says Matt.

The church group prayed about their outreach to the community. “We felt led to the decision that our target group should be the unchurched who have a fear of organized religion,” says Matt.

To help keep the church focused, they have four major events during the year that are community-based—an Easter celebration that is hosted in the city’s amphitheater; a Super Bowl party; a back-to-school giveaway of backpacks filled with school supplies for inner city families; and a series of meetings with subjects that are pertinent to everyday life.

“I believe that mentors create multiplication in a church setting,” says Matt. “I teach our members that there are steps that a person takes through their spiritual journey. First they learn about God and His character. They then increase their understanding of the Adventist doctrines, followed by the confirmation of what their spiritual gifts are. They come to the point



where they are ready to share their testimony and mentor others. Finally, they are prepared to fill leadership roles in small groups.”

Matt’s congregation is enthusiastic about what is happening in their group. “When my family began attending church in Ogden we talked with the members about church growth. When there are years of

That voice led him from despair thinking that, as a teen, his life was over, to being a chaplain and pastor to others who are struggling with despair in their lives.

history, but no evidence of growth you have to come to the realization that the model of outreach needs to be changed,” says Matt.

Since Matt and Lila came to The Community Vineyard, the group has grown to 50+ adults and 20+ children. The adult members participate in a training program that leads them through the process of mentoring, giving Bible studies, and leading small groups. Once they have completed the training, they are assigned an active role.

Although Matt’s physical vision is impaired, his vision for reaching the unchurched has only grown through his ministry as a chaplain and pastor. “I don’t physically see things,” says Matt. “So, God and I have an agreement. He has to speak to me so I can hear Him.” This is what keeps Matt tuned to listening for the still small voice. That voice led him from despair thinking that, as a teen, his life was over, to being a chaplain and pastor to others who are struggling with despair in their lives.

—Matt Hallam was interviewed by  
Deena Bartel-Wagner, ACM Editor

# OUTSIDE CHURCH WALLS



Chaplain Daniel Saugh, Canadian Forces

**L**ive life on purpose, not by accident, and make it count! Never forget this world is truly not our home. There is a better day coming!" Those are the words that Daniel Saugh has taken as his life motto.

As a youth, Saugh gained experience in his local church. "I was involved in many areas of ministry," says Daniel. "My church believed that youth should be involved. At eighteen, Daniel was ordained as a local church elder.

The desire to learn more about the human body and health science took Daniel to York University in Toronto, Ontario where he studied for a double major in kinesiology and health sciences and earned a bachelor of arts degree. From there, Saugh attended the Seventh-day Adventist Theological Seminary (SDATS) at Andrews University in Michigan. He earned both a master of divinity

degree and a master of science in administration. During his time at Andrews Saugh also served as the associate pastor for evangelism and a student chaplain at the New Life and Pioneer Memorial Seventh-day Adventist Churches.

Early in his pastoral ministry, Daniel had the opportunity to minister to youth of a culture different

## **"I ALWAYS BELIEVED IN MINISTRY THAT TAKES PLACE BEYOND THE BORDER AND WALLS OF THE CHURCH PROPERTY"**

than his own. "I was asked to be the youth pastor of the Toronto Korean SDA Church in Toronto, Canada," says Daniel. "I always believed in ministry that takes place beyond the border and walls of the church property," says Daniel Saugh. "When I first began my ministry, I started out in a typical parish model. In our congregation, we focused a lot on the family and youth in our church."

Word began to spread in the community about Daniel's interest in children and youth. Eventually, he was invited to sit on the Inter-Faith Committee. "Our members were very interested in working to combat both violence and drugs, particularly among teens," says Saugh.

As Daniel became more involved with the committee's programs, he accepted speaking appointments. "One day I had finished speaking at one of these events when a member of the audience approached me," recalls Daniel. Accustomed to follow-up questions from the audience, Daniel was surprised at the person's query. "I was expecting a question that had something to do with my topic of the day," admits Daniel. "Instead this individual challenged me in the form of two simple questions. 'Have you ever thought about being a chaplain? Would you consider serving in the Canadian Forces?'"

Daniel promised he would think about it and said he would need to spend time in prayer. "I spent six months asking God to lead in the entire process," says Daniel.

He finally decided to apply to be a chaplain in the Canadian Forces. "I was and still am amazed that God permitted me to be chosen to serve."

When he received word that his application had been accepted, Daniel became the first chaplain of Caribbean

descent to be admitted to provide spiritual care to the oldest military regiment in Canada. Today he serves as the Chaplain, Regimental Padre of the Queen's York Rangers, and holds the rank of Captain.

Canada has a pluralistic society and Daniel sees his chaplaincy role as an opportunity to promote spiritual and physical fitness among his soldiers. "I minister to 250 troops, plus officers, staff, and all of their families," says Daniel.

Among Canadian military service members, chaplains are seen as a symbol of peace and hope. Daniel uses this as a springboard for his ministry to those under his care. "We know about the Hope for the humanity of this earth," says Daniel. "We may be in a war-torn world, but peace can begin within us when we develop an inner peace by knowing Jesus as our Saviour."

Daniel has won the confidence of both his soldiers and his officers through his practical advice and



Daniel Saugh with some Veterans of the Queen's Own Rifles of Canada, the oldest continuous serving Regiment in Canada.



**"I ALWAYS ASK, 'HOW CAN WE BEST SERVE THE COMMUNITY?' IF WE AREN'T REACHING THOSE AROUND US WE ARE KEEPING OUR MESSAGE HIDDEN."**

counsel. "One day my commanding officer was facing a serious conflict," says Daniel. "In the midst of the chaos in this man's life, he called me and said, 'I need you to pray for me.' It was very humbling to be the one he turned to in this moment of crisis. I

was able to pray and counsel with him, and help him find a sense of peace, in spite of the difficulties he was facing."

There are times when soldiers face life changes that are difficult to accept. "One of my soldiers had lost a limb and was extremely upset," said Daniel. "When that happens, it is easy to fall into depression because your life can be so radically altered. As we talked, this young man began to experience hope for his future."

Daniel has witnessed the importance that ministry of presence gives to others. "Often I will have a soldier simply tell me, 'Chaplain, thank you for just being here.' It's easy to forget that when we have peace and hope in our lives, others can sense it and be affected in a positive way."

In addition to his work with troops and officers, Daniel participates in special events, officiates at funerals for veterans and soldiers, visits veterans' hospitals, and is often a part of ceremonial events.

"The role of a chaplain can be isolating at times," admits Daniel. "I don't have many other Adventist

chaplains to confer with about my ministry.” Today there are a total of three Adventist chaplains serving in the Canadian Forces.

“Adventist Chaplaincy Ministries has played an important support role for me and my two colleagues. The material and spiritual support from ACM has helped me feel connected with the wider group of military chaplains who represent the Adventist church throughout the world.”

Another facet to Daniel’s ministry is his role as a parish pastor. His background in health education and promotion continues to be an integral segment of his pastoral ministry. Daniel believes that Adventists have a unique privilege in helping others learn about healthy lifestyle practices. “I train others to be involved in health ministry,” says Daniel. “There are so many simple things that an individual can do to improve their health.”

He likes to see this training become a practical outreach for his members. “We have taken mission trips to the First Nations and new territories here in Canada,” says Daniel. “During these trips we are able to share

practical ideas that can change lives. We are sharing with others the hope that we have found.”

As Daniel reflects on his role as a military chaplain and a parish pastor, he says that he uses the same question to guide his ministry now as he did during his early years. “I always ask, ‘How can we best serve the community?’ If we aren’t reaching those around us, we are keeping our message hidden.”

The role of a military chaplain has been a positive experience for Daniel. It’s one that he’d like to see other Adventist pastors engaged in. “The military has been like a family to me,” says Daniel. “As chaplains, we are encouraged to practice our distinct faith traditions. The respect and appreciation that the troops and officers exhibit is very encouraging.”

“The people I interact with through my chaplaincy ministry are individuals I probably would never have met any other way,” says Daniel. “God has brought us together, and I continue to follow His leading as I continue to live my life on purpose and make it count.”

Daniel Saugh with World War II Veterans and a Governor-General's Horse Guard on Parliament Hill in Ottawa, the Capital of Canada.



# ADVENTIST CHAPLAINCY MINISTRIES WORLDWIDE

## INTER-AMERICAN DIVISION

### DOMINICAN REPUBLIC ▼



Advenitst health care chaplains  
from across the Inter-American

Division (IAD) converged in Santo Domingo for a training conference. “This conference was held in cooperation with three entities,” reports Dr. Mario Ceballos, General Conference Adventist Chaplaincy Ministries associate director. “These included Florida Hospital (FLH), Loma Linda University (LLU), and Adventist Chaplaincy Ministries (ACM).” Guest speakers included Dr. Richard Hardt (LLU), Ivan Omana (FLH), Benjamin Carballo, IAD ACM director, and Dr. Mario Ceballos.



## MARTINIQUE ▼



The French Antilles Union Office was the site of an Adventist Chaplaincy Ministries training conference for campus chaplains from the French Antilles Union. Dr. Mario Ceballos, General Conference Adventist Chaplaincy Ministries associate director, and Dr. Yvan Balabarca from Peru Adventist University provided practical training and methods for the chaplains. Fellowship and study was also a component of the training conference.

## NORTH AMERICAN DIVISION

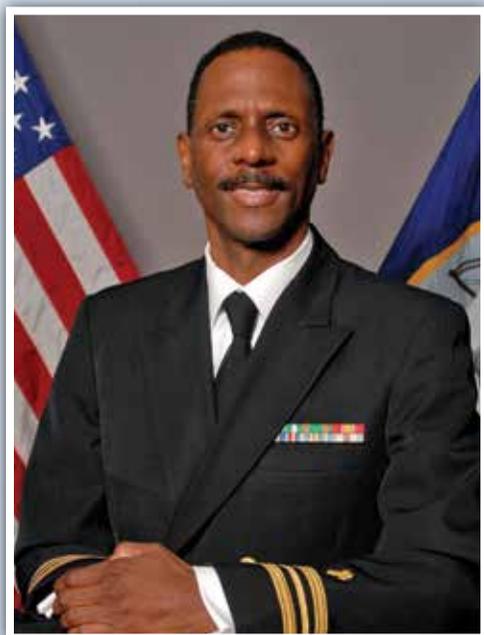
### JOHNSON APPOINTED TO ADVENTIST CHAPLAINCY MINISTRIES ►

Washington Johnson II, D.Min., has joined the North American Division Department of Adventist Chaplaincy Ministries (ACM-NAD) as an assistant director. “The broad experience in chaplaincy and pastoral ministry that Chaplain Johnson brings with him will be a strong asset to the department,” says Gary Councell, ACM director. “Chaplain Johnson’s primary responsibilities will be to interact with current and prospective chaplains, union and conference Adventist church leaders, and military service personnel. His territory

includes Bermuda, the Atlantic, Columbia, and Lake Unions, as well as the eastern portion of the Seventh-day Adventist Church in Canada.”

Commander Johnson, Chaplain Corps, United States Navy Reserve, was recently deployed to Djibouti, Africa. During his deployment Johnson served as Deputy Command Chaplain and Senior Protestant Chaplain for approximately 3,500 service personnel at Camp Lemonnier, the only permanent U. S. military base on the African continent.

Dr. Johnson formerly served as editor-in-chief of *Message Magazine* and pastor of multiple congregations in the South Central and Northern California Conferences. He is a graduate of Oakwood University, Andrews University Theological Seminary, and Reformed Theological Seminary, receiving Bachelor of Arts, Master of Divinity, and Doctor of Ministry degrees, respectively. Johnson and his wife, Joyce are parents to Washington III.



# SOUTHERN AFRICA- INDIAN OCEAN DIVISION

## FIRST SOUTHERN AFRICA-INDIAN OCEAN DIVISION ACM SUMMIT



▲ Busi Khumalo, Southern Africa-Indian Ocean ACM director, was endorsed as a chaplain at the end of the SID Summit. Khumalo is the first Division ACM director outside of NAD to have completed the requirements for endorsement.

The mission statement of Adventist Chaplaincy Ministries (ACM) is, “To give hope through sharing God’s love, grace and Word of truth.” *GC Policy FA 05*

One of the strategic goals of ACM is to conduct at least one training

seminar in each world division during a quinquennium. The objective of these seminars is to train chaplains who serve in various chaplaincies and enhance their ministries. These chaplaincies include campus, corrections, military, health care, workplace, and community.

“In the Southern Africa-Indian Ocean Division (SID), we give glory to God because we have managed to realize our dream of having such a meeting. This was the first ACM Summit of the SID, and we are delighted with the response we have received from the chaplains,” says Busi Khumalo, ACM Director for Southern Africa-Indian Ocean Division. “Over 80 delegates attended the summit from six of the nine unions in the SID. We believe this was a good beginning, and it signals the interest people have in chaplaincy.”

The ACM Summit was held the end of October 2013. “Our visitors from Adventist Chaplaincy Ministries included Chaplain Gary Council, ”



ACM director and retired Colonel from the U.S. Army; Dr. Mario Ceballos, associate director of the ACM and Deena-Bartel Wagner, ACM editor/webmaster,” reports Khumalo. “We were also blessed to have the following highly skilled personnel who came to assist with the training of the health care chaplains: Dr. Moses Taiwo, Clinical Pastoral Education Supervisor; Dr. Mabel Radebe-Rapitsi, psychologist; and Dr. Alexis Llaguno, SID health ministries director.”



▲ Celebrating the opening of the Sabbath, chaplains attending the SID ACM Summit shared in a communion service.

The curriculum offered at the summit entailed 30 hours of chaplaincy training to these chaplaincies: workplace, community, military, corrections, and campus. The health care chaplains received 32 hours of training. At the conclusion of the summit, chaplains received Continuing Education Units Certificates from ACM and Loma Linda University School of Religion. Health care chaplains also received Clinical Pastoral Training Certificates from ACM.

◀ The highlight on Saturday night was the official endorsement of ACM chaplains from across the South Africa-Indian Ocean Division.

“The feedback from the summit delegates is encouraging. We can see that people are longing for more information and desire to be adequately equipped,” reports Khumalo.

The highlight of the summit was the endorsement of 22 chaplains who have met all the requirements of the SID ACM Standard Operating Procedures (SOPs) criteria for endorsement. Endorsement is the official recognition given by ACM to chaplains indicating that they have proved beyond a reasonable doubt that they have a calling to chaplaincy and that they are regarded as ambassadors of the department and the church.

### CONCLUSION

“This is just the beginning. We envisage having similar summits in the future. We believe ACM is and should be the embodiment of Ellen White’s timeless message: “Christ’s ministry alone will give true success in reaching the people. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”<sup>1</sup> says Khumalo.



▲ Prayer was an integral part of the SID Summit.

1 The Ministry of Healing, p. 143.

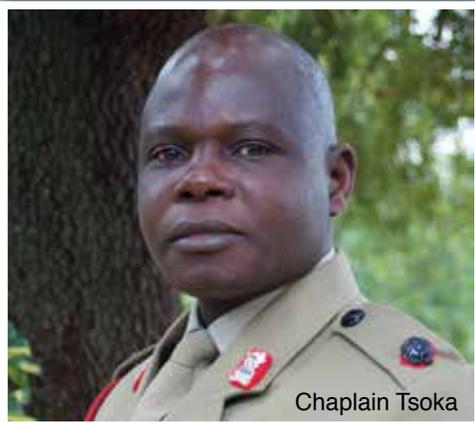
# Two Outstanding CHAPLAINS

By Busi Khumalo,  
ACM director, Southern  
Africa-Indian Ocean Division

Adventist Chaplaincy Ministries (ACM) recognizes that there are two types of chaplains: those in denominational service and others who are in non-denominational employment. In the Southern Africa-Indian Ocean Division (SID), we have numerous chaplains who serve in our institutions (schools, clinics, and hospitals), but very few chaplains serve in government or public institutions.

It is with this reality in mind that we educate and encourage pastors to explore non-denominational chaplaincy, provided they meet all the requirements of the church and those institutions. We have discovered that some of our pastors are eager to explore this avenue, but they lack information and have the wrong notion that one should resign first before exploring non-denominational chaplaincy. This has caused many to resist venturing into the unknown.

Non-denominational chaplaincy does not mean that the chaplain severs ties with the church. Instead, the chaplain is seconded by the church to serve in a particular government or public institution. In this arrangement, the chaplain serves as an ambassador



Chaplain Tsoka

of the church.

We wish to recognize two chaplains who have heeded the call to serve in non-denominational chaplaincy. The church has seconded these chaplains who are ordained ministers of the gospel. Their ministry continues to do us proud. They are Chaplain Noah Tsoka, who holds the rank of Major and serves in the Malawi Defense Force and Chaplain Bongani Ndlovu, who holds the rank of Deputy Director in the department of the South African Correctional Services.

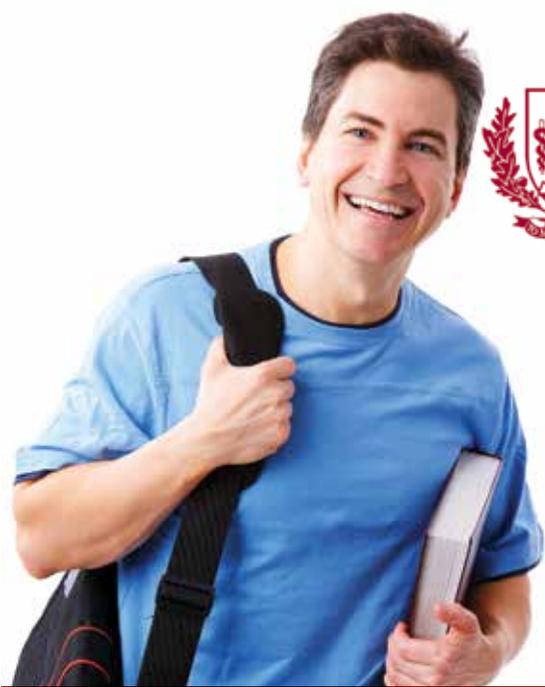
Tsoka started his ministry in 1999. Today, he has currently served 14 years as a military chaplain. Tsoka reports that he is the first Adventist Military Chaplain in Africa.

Ndlovu started his ministry in Corrections Chaplaincy in January 2011, and enjoys his ministry in the prisons.

We thank God for these men. We know that through them, many souls will be won into God's kingdom. We pray their example will encourage other chaplains to follow suit.



Chaplain Ndlovu



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Further details are listed at the Loma Linda University School of Religion website [www.llu.edu/religion](http://www.llu.edu/religion). Click on the “Degrees and Programs” link on the left-side navigation bar.

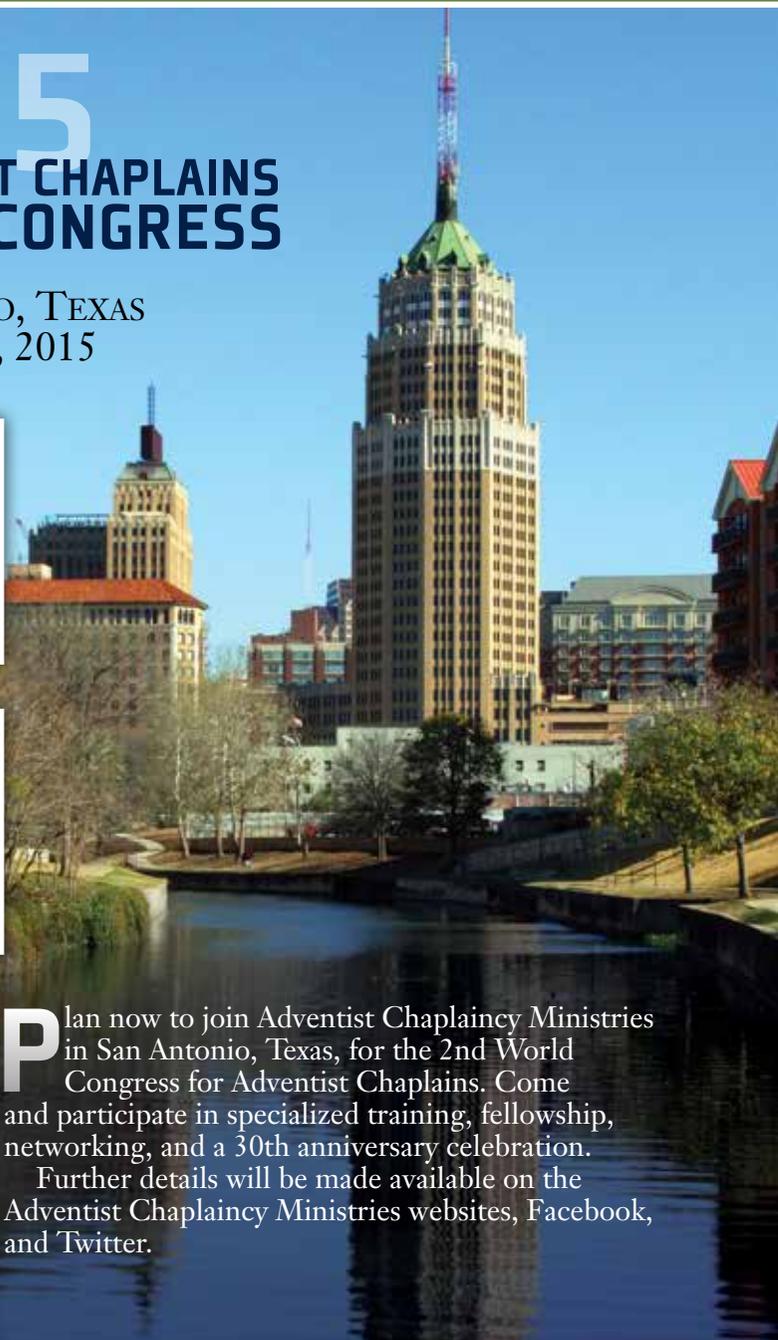
*Raelene Brower, Director of Enrollment Services, at [rjbrower@llu.edu](mailto:rjbrower@llu.edu) or call (909) 651-5952.*

# FACES OF CHAPLAINCY THROUGH THE YEARS

*CELEBRATING 30 YEARS OF ADVENTIST CHAPLAINCY MINISTRIES*

## 2015 ADVENTIST CHAPLAINS WORLD CONGRESS

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**P**lan now to join Adventist Chaplaincy Ministries in San Antonio, Texas, for the 2nd World Congress for Adventist Chaplains. Come and participate in specialized training, fellowship, networking, and a 30th anniversary celebration.

Further details will be made available on the Adventist Chaplaincy Ministries websites, Facebook, and Twitter.

# ACM UPCOMING EVENTS

## APRIL

- 2-3 Federal Bureau of Prisons Training for Endorsers, Aurora, CO
- 8-9 GC Spring Council Silver Spring, MD
- 15 NAD ACM Committee Meeting Silver Spring, MD
- 20-23 North American Division Health Care Vice-Presidents/NAD Leadership, Silver Spring, MD
- 21-25 North American Division Military Chaplains Conference Crystal City, VA

## MAY

- 5-7 South American Division ACM Advisory, São Paulo, Brazil
- 7-10 North American Division ACPE Conference, Austin, Texas
- 12 NAD ACM Committee Meeting GC Building
- 13-20 National Service Organization visits to Adventists in uniform, Oahu, HI

## JUNE

- 10 GC ACM Committee Meeting Silver Spring, MD
- 10 NAD ACM Committee Meeting Silver Spring, MD
- 12-21 SAVs to AMCWGs and Chaplains
- 14 North American Division ACM Offering
- 18-21 North American Division Health Care Chaplains Conference Anaheim, CA
- 23-27 Northern Asia Pacific Division ACM Advisory, Seoul, Republic of Korea

### Executive Editor:

Mario Ceballos, D.Min., BCC

### Editor:

Deena Bartel-Wagner

Deena.Bartel-Wagner@nad.adventist.org

### Layout and Design:

Emily Harding

HardingDesign

### THE ADVENTIST CHAPLAIN

is a quarterly publication of Adventist Chaplaincy Ministries, the ecclesiastical endorsing agency of the Seventh-day Adventist® Church.

This journal is distributed worldwide to chaplains, church leaders, institutions, and others involved in chaplaincies. To be added to our mailing list, please visit our website at [www.adventistchaplains.org](http://www.adventistchaplains.org). Articles, comments, photographs, and questions are always welcomed.

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Adventist Chaplaincy Ministries

### DIRECTOR:

Gary Councell, M.Div., M.S.

### ASSOCIATE DIRECTOR:

Mario Ceballos, D.Min., BCC

### MAILING ADDRESS:

Adventist Chaplaincy Ministries  
Seventh-day Adventist World Headquarters  
12501 Old Columbia Pike  
Silver Spring, MD 20904-6600, USA

**PHONE:** 301-680-6780

**FAX:** 301-680-6783

**E-MAIL:** [acm@gc.adventist.org](mailto:acm@gc.adventist.org)

### WORLDWIDE WEB:

[www.gc.AdventistChaplains.org](http://www.gc.AdventistChaplains.org)  
[www.nad.AdventistChaplains.org](http://www.nad.AdventistChaplains.org)

There may be times  
when we are  
powerless to  
prevent injustice,  
but there must never  
be a time when we  
fail to protest. – Elie Wiesel



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