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ADVENTIST CHAPLAIN

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LESSONS ON CHAPLAINCY LEADERSHIP

PERSPECTIVE

By Mario E. Ceballos, D.Min., BCC

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Chaplains are viewed as leaders by those who are under their care. However, in many cases, institutional leaders who the chaplains serve do not see them as such. Although many chaplains view themselves as the institution's prophetic voice, administrators do not envision the position in that sense. Sometimes, the role of the chaplain is perceived as a threat and disruption of the authority of the leadership of the institution they serve.

Chaplains are part of the executive leadership as an advisor. They do not function as a decision maker or an officer of the institution. The chaplain's role does not give them authority to discipline and or dispense punishment. Many times, chaplains find themselves in what I call the conundrum of spiritual leadership.

HOW TO CHANGE PERCEPTION

How to address the conundrum can seem formidable. One way is to be proactive. Ronald Oliver, Ph.D., BCC, speaking on aligning chaplaincy

with emerging health care realities¹ identified three key components that strengthen chaplaincy in the workplace. Oliver says three of the components include,

1. "A chaplain's identity is focused upon answering two questions:
 - a) How does my calling inform what the consumer (i.e., patient, inmate, service member, resident) needs me to be?
 - b) What does my employer require me to be?
2. The ability of the chaplain to initiate and apply a competent model of pastoral care/spiritual accommodation which integrates and communicates the value of one's work in the mission of the employing organization. Such a model incorporates quantitative and qualitative measures that reflect organizational value.
3. The chaplain must continually analyze his/her work and identify

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needs and opportunities which may expand one's role and value in the organization. This takes initiative and fosters one's competence. When successfully accomplished, chaplaincy is more deeply integrated in the fabric of the institution. Such integration means that something undesirable happens if the chaplain goes away."²

APPLY THE FIVE KEYS

The reality is that chaplains serve as spiritual leaders and they do have spiritual influence on all members of the institution. However, they need to be experts on how they apply their spiritual leadership skills to influence people without abusing it.

In the Bible we find many examples of leadership. The story of Jethro and his son-in-law Moses³ is one among many. All leaders, find themselves in complex circumstances where their leadership becomes challenged or their options seem perilously restricted.

We live in an era of unprecedented information dissemination, communication speed, terrorism, AIDS, globalization, financial meltdowns, and family disintegration. Our world and our role as chaplains face many

accelerating changes. Ellen G. White's counsel is to cultivate a calm trust in God in the face of life's stressors.⁴

I would like to share with you five keys to a chaplain's leadership.

1. **Wisdom:** Have the wisdom to know the right thing to do. Wisdom comes from the Holy Spirit, not your gut instinct.
2. **Communications:** A leaders has to be a skilled communicator, a skilled listener, and to know the context of the people to whom you are ministering.
3. **Humility:** It is the Lord who leads the chaplain leader. Therefore, it is the Lord who deserves all the credit not the chaplain.
4. **Courage:** Willingness to do the hard thing when nobody else will. You need to show genuine courage.
5. **Patient:** To have the ability to wait and to trust the Lord, to watch a situation develop, and say the right word at the appropriate time.⁵

It is my desire that the articles in the pages of our magazine will assist you in your ministry as a chaplain.

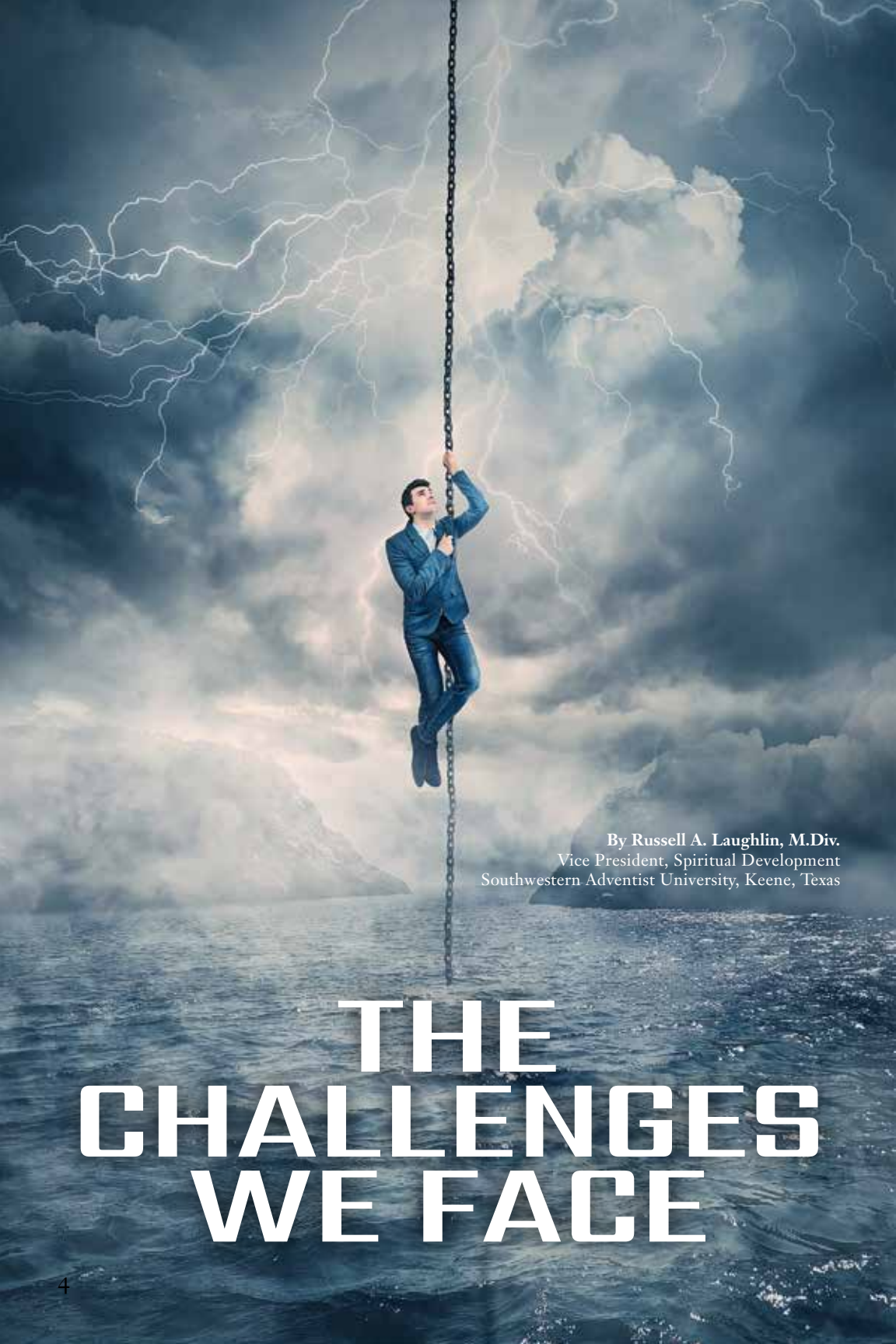
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WHAT'S

your story

Please share what is happening with chaplaincy in your part of the world.

- Send it to ACMEditor@gc.adventist.org
- Copy your Union and Division ACM Directors.
- Include your email and phone number.



By Russell A. Laughlin, M.Div.
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THE CHALLENGES WE FACE

Just because chaplains are spiritual leaders does not mean that they are immune to challenges. Chaplains face family tensions, health concerns, personal loss, the struggle to stretch the budget at home and at work, staffing issues, and the list goes on.

The chaplain's personal challenges often overflow into the workplace and the institutional challenges often come home with them at the end of the day. Chaplaincy differs in its scope and responsibilities as much as each chaplain differs in their personality, spiritual gifts, talents, and skill set. One unifying factor, though, is that all chaplains face challenges. I have put a name to some of these.

MARTHA MALADY

Martha Malady is probably the most socially acceptable and deceptive challenge that we face as chaplains. Its origin is found in the biblical story when Jesus visited Mary, Martha, and Lazarus' home. Martha was so busy serving Jesus that she did not have time for Jesus. As chaplains we can be so busy serving God that we lose perspective of what is really important. Many years ago, I had what I thought was a very productive day. It consisted of an early morning hospital visit, preaching at two different churches, fellowship lunch, elder's meeting, and a devotional for evening vespers. When I arrived home that evening, my wife greeted me with words that

stung, "You are always gone!" I had been so busy serving God, that I had not been with Him or my spouse. As chaplains, God must always come first, then family, then the job.

TIGGER TEMPERAMENT

Tigger Temperament is based upon the Winnie the Pooh character, Tigger, who bounces around declaring that he is the only one like him. Nebuchadnezzar and Elijah both exhibit this temperament but to very different extremes. Nebuchadnezzar arrogantly held to the notion that he had made Babylon great. His arrogance caused him to think he did not need God. Elijah, after Mount Carmel, found himself running for his life. In 1 Kings 19 we find Elijah exhausted and alone telling God that he was the one and only true follower left.

For the arrogant Nebuchadnezzar, God put him "out to pasture" for a while to realize the sovereignty of God. Nebuchadnezzar's conclusion in Daniel 4 is that God is able to humble those who walk in pride. For Elijah, God provided food, rest, and a renewed calling. He reminded Elijah that there were 7000 others who remained faithful.

The Tigger Temperament can cause us to over-estimate our importance and feel that the service we provide is based upon our wisdom, ability, or creativity. We take the credit for what God is doing. It

THE CHAPLAIN'S PERSONAL CHALLENGES OFTEN
OVERFLOW INTO THE WORKPLACE AND THE
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IT DOES NOT MATTER HOW GOD LEADS IN ANOTHER CHAPLAIN'S LIFE, EACH OF US MUST FOLLOW HIM AS HE IS LEADING IN OUR LIFE.

can also cause us to feel so alone and worthless that we feel that there is no way God could possibly use us. Just a couple of days ago I was sitting in my office staring at my computer screen complaining to God that I was the only one working on a project. Just then the computer beeped, and an email popped up on the screen from a university staff member who offered to help with the project. I was feeling like Tigger, but God reminded me that I am not the only one who can serve Him.

DIRECTIONAL DEFICIENCY

Directional Deficiency is found in the story of John the Baptist. As this powerful preacher was confined to prison, doubt crept in. "Was God really leading his life?" "Had his ministry made any difference?"

Directional Deficiency occurs when the plans we have for our life are different from the direction God leads. The calling that once seemed so clear is no longer clear. Traumatic overload, broken relationships, loss, demotion, or being passed over for a promotion can become a prison cell where it is hard to see God's leading.

When John the Baptist could not go to Jesus on his own, he sent friends. These friends came back with stories of what Jesus was doing. Directional Deficiency attempts to keep us from seeing how God is leading. As chaplains we need to remember how God has led in the past, look for what He is currently

doing, reread what He has promised, and trust God with our future.

CORRELATION CONTAMINATION

Correlation Contamination comes when we compare what God is doing in someone else's life with what God is doing in our life. In John 21 Jesus renewed Peter's calling and challenged Peter to follow Him even though it would cost him his life. Peter then asked Jesus what would happen to John. Jesus gently redirects Peter by challenging him not to worry about how God leads in other people's lives, what was important was that he remain faithful to God.

It is so easy to fall into Correlation Contamination. We look at other chaplains and make comparisons; they have a bigger budget, more staff, higher rank, or better facilities. But, it does not matter how God leads in another chaplain's life. Each of us must follow Him as He is leading in our life.

Several years ago, I went to a professional meeting thinking about how bad my challenges were and how my colleagues had it so much better. When the meetings were over, and I headed back home, I was thankful to be going back to the challenges that I was facing and not to the challenges that my friends were facing. Comparing your ministry to another's is a sure way to become dissatisfied! Don't do it! Instead, rejoice with the successes of your colleagues, pray for and with them in their challenges, and

remain faithful to the calling that God placed upon you.

FRIENDLY FIRE FLU

Friendly Fire Flu comes from the military term “friendly fire” which refers to one who is shot by their own forces, but this term is not limited to Military Chaplaincy. Friendly Fire Flu occurs when chaplains are attacked by those they thought would “have their back.”

The Pharisees, who claimed to represent God here on this earth, were constantly attacking Jesus. Judas, one of the twelve disciples, betrayed Jesus with a kiss.

Friendly fire hurts! As a child we used say that sticks and stones may break my bones, but words will never hurt me. How untrue that saying was! Words can wound. “You are not the right person for this position.” “I don’t love you anymore!” “We are eliminating your position.”

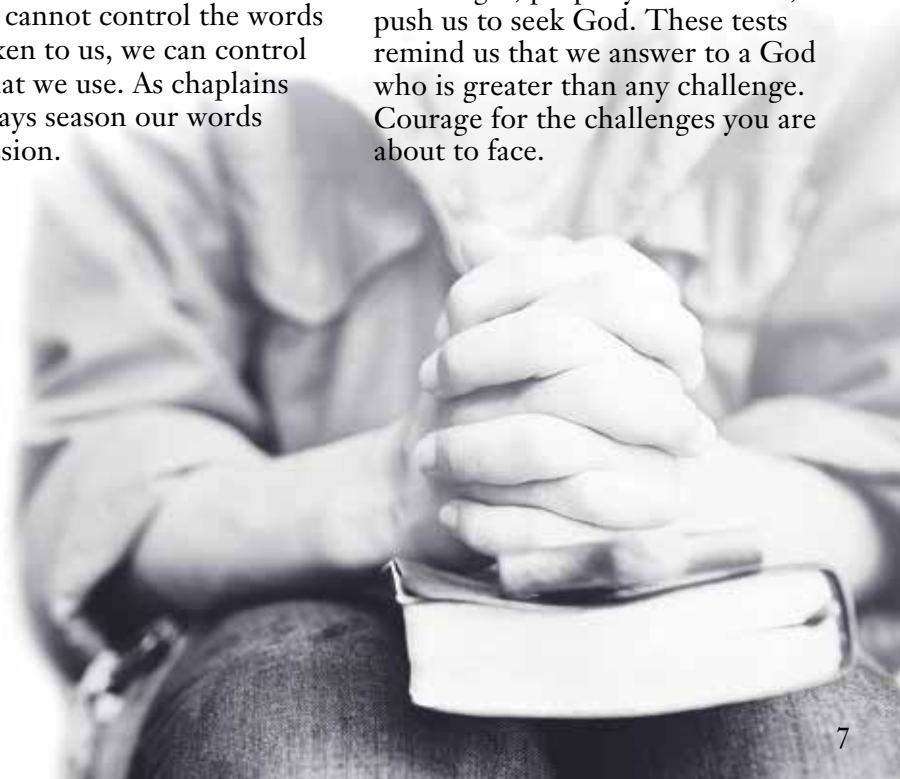
While we cannot control the words that are spoken to us, we can control the words that we use. As chaplains we must always season our words with compassion.

DOMINANCE DISORDER

Dominance Disorder has to do with elevating policies above people. When Jesus’ disciples did not wash their hands “correctly,” the Pharisees were quick to point out the violation. Policies are designed to help organizations have structure and to deal with people in a uniform manner. Often a chaplain must operate within the policies that were established by committees, bosses, or commanding officers who do not understand how the policy will affect ministry. At times a chaplain is able to have policies reviewed and changed. Other times the chaplain must learn to find ways to work within those policies. Peter and John’s counsel found in Acts 4 is still current though, when policies conflict with God, follow God.

EMBRACE THE CHALLENGES

When facing challenges, please know that you are not alone. Challenges, properly understood, push us to seek God. These tests remind us that we answer to a God who is greater than any challenge. Courage for the challenges you are about to face.



GENDER DIVERSITY IN CHAPLAINCIES

by Chaplain Gary R. Councell, U. S. Army, Retired

The Early Christian Church struggled to balance outreach and nurture in its mission. The extraordinary effective witness of the Apostles won thousands of converts to “The Way.” Their success also created challenges of caring for new members’ physical and spiritual needs, defining faith practices, organizing for service, and assimilating Gentiles into a “revised” Jewish faith. Letters of instruction and guidance were written by the Apostles to the newly established congregations. The New Testament epistles reflected the culture and current issues of their time, though the inspired principles remain valid for all ages,

The New Testament book of Acts relates how the church met distinct functional needs of organizational administration, missionary outreach, instruction, and pastoral care. As Christianity extended into all aspects of Medieval life, ministry specialized to meet the demands of social life, institutions, and political changes. The specialized ministry of chaplaincies evolved to provide religious support to armies, hospitals, and schools.

Today, chaplaincies are a valid expression of ministry to reach people in circles often overlooked or not easily entered by traditional church pastors and denominational programs. As institutional and organizational life becomes more important in societal life, leaders and members of those groups look to chaplains for spiritual,

religious, moral, and ethical guidance and support.

PROFESSIONAL CHAPLAINCY REQUIREMENTS

The requirements for becoming a professional chaplain entail completing three levels of preparation:

1. Obtaining a seminary degree from a fully accredited theological graduate school (Master of Divinity, preferably with a chaplaincy track and ideally with at least one unit of Clinical Pastoral Education in the curriculum),
2. Receiving ecclesiastical endorsement by a religious faith to represent that faith and serve an institution or organization as a chaplain of that faith, and
3. Gaining pastoral experience that demonstrates an applicant is fully capable of ministering all the ordinances/rites or rituals/sacraments or traditions of their faith to believers. That implies the applicant has been ordained and holds valid credentials to conduct those functions of ministry. Normally, a minimum of two years of post-seminary pastoral experience is required. Some religious faiths and Christian denominations do not permit females as religious leaders or endorse females as chaplains.

ADVENTIST WOMEN ENTER CHAPLAINCY

Until the 1970s all Adventist chaplains were males. Slowly, as the doors squeaked open for females to be ordained as local elders and serve as pastors, entrance into the chaplaincies was gained by a few persistent “pioneering” women. In February 1977 Frances Osborne became the first Adventist “certified” female health care chaplain for Huguley Memorial Medical Center in Fort Worth, Texas.² Six years later Helen Tyler began work at the New England Memorial Hospital.³ Wanda G. Davis was the first Black female chaplain.⁴ She wanted to be a military chaplain, but without ordination could not.

Beginning in 1974, the U.S. Army allowed females to serve as chaplains, but thirty years would pass before the first Adventist female entered the military chaplaincy. Wanda Acevedo qualified for the Army Reserve. She now holds the rank of major, and is the staff chaplain at Fort Buchanan, Puerto Rico, becoming the first female to fill this position at the installation.⁵ Five other women have followed her into the Chaplains Corps of the U.S. Armed Forces.

ECCLESIASTICAL ENDORSEMENT AS A RECOGNITION OF MINISTRY

Over the past forty years Seventh-day Adventists have granted ecclesiastical endorsement to more than ninety females to serve as chaplains, mostly in Adventist institutions and in some public organizations. Many more could be placed in the public arena, which does not restrict the service of females.

The Working Policies of the General Conference and North American Division define chaplains

as pastors. “All chaplains are pastors, though not all pastors are called to be chaplains. To become a chaplain, pastors must have advanced training, pastoral experience verified by current credentials, and ecclesiastical endorsement.”⁶ Denominational policies do not exclude females from chaplain ministry or holding ministerial credentials. Certain cultural prejudices and current procedures make it more difficult for females to meet the prerequisites for entering the various chaplaincies, especially in the public arena.

Seminarians who express interest in eventually entering one of the chaplaincies often are not sponsored by a conference with financial assistance. Without sponsorship females generally have an even harder time funding their seminary preparation for ministry. (A small scholarship has been established for those entering the military chaplain candidate program to help alleviate this challenge for females and males.)

After graduation, obtaining a call to pastoral ministry remains another challenge. Because pastoral experience is the recognized foundation for the specialized ministry of all chaplaincies, Adventist Chaplaincy Ministries in the North American Division established an alternate method to being employed as a ministerial intern. The Memorandum of Understanding and Agreement (MOUA) is an approved covenant that has enabled several females to obtain the essential pastoral experience. An MOUA or similar agreement could be established and used in other Divisions.

ADVENTIST CREDENTIAL TYPES

Credentials are a way of identifying leadership within an

organization. Credentials delineate who are privileged to minister as an employed, professional clergy-person. Credentials verify in the public eye recognized authority and standing within a religious body; hence, they are required for any public chaplaincy. Without valid credentials to verify claims of clergy status, certain legal privileges are not allowed; e.g., officiating at marriages.

Within Adventist polity four types of credentials are issued to ministers: ministerial license, ministerial credential (ordained), commissioned license, and commissioned credential (ordained equivalent). Females are only commissioned.

If a female has been ordained as a local elder, has graduated from an ATS accredited seminary, possesses a legitimate, conference-issued credential, and has fulfilled the requirement for pastoral experience, she is ready to seek ecclesiastical endorsement from the Adventist Chaplaincy Ministries Department of the division that issued her credentials. Once endorsed she has two years to obtain employment as a chaplain.

WHY WOMEN CHAPLAINS?

God created humankind distinctively male and female, different in some ways, yet having similar needs, but each equally reflecting the divine image and of equal worth in being created for the glory of God. This biblical belief forms the basis for Adventist positions on sexuality, marriage, and family. This fact is recognized and applied to all aspects of life, except when issues of parity arise around ordination of clergy. Then female pastors and chaplains must continue to be patient while awaiting the outcome of controversy between ethical principles and political concerns.

Ideally, chaplains of either gender and of any culture, race, or religion should be able to professionally minister to others regardless of differences. Chaplains serve the spiritual needs of people of all faiths or no faith, rather than impose their own faith on others. A pastor's primary purpose focuses on a particular religious faith to evangelize and nurture for the benefit of that religion.

Sexuality aside, a chaplain of either gender should be capable of meeting the spiritual needs of the opposite sex. Although chaplains have extensive preparation for ministry (seminary and Clinical Pastoral Education), subjectivity and personal bias too often remains embedded in the emotional psyche that hinders rather than helps responsible caring and healing. Even when male chaplains are professionally objective in their ministry for women, situations exist when it is more appropriate for female chaplains to provide ministry.

Early in my military ministry, I was summoned to the Judge Advocate General's (JAG) office to "counsel" a distraught young African-American female soldier. She was upset and crying. I sat quietly in the room with her for perhaps fifteen minutes or so; she was reluctant to look at me, let alone talk. Hesitantly, she began to relate what happened. She had been sexually accosted by a senior sergeant. When she reported the event up the chain of command, her story was not believed. With good reason, she did not trust men. No female chaplains were assigned on the post. The ministry of a female chaplain would have been more appreciated than mine (though the situation was resolved for the soldier).

Regardless of the prevalent unisex perspective, female chaplains bring to

ministry a presence of understanding and caring that is readily accepted by female clients and most males. They are valued for their presence and what that presence represents. When hurt physically or emotionally, males frequently think of spouse or mother after their call for “Medic” or prayer to God. The memorial to military nurses beside the Vietnam Wall on the Washington, D.C. Mall is a testimony to the value of women in crisis situations. A female chaplain gives a feeling of security and comfort that can be trusted.

ON EDUCATIONAL CAMPUSES

With more females on college and university campuses, female chaplains can be more easily trusted to understand claims of “date rape,” sexual hazing, and/or harassment, provide counseling on ethical and moral questions, pregnancy, etc. They also add feminine intuition and insightful perspective to situations that discern truth through the emotions of hysteria and trauma. They can serve as advisors to the university on policies and standards sometimes overlooked by males.

WITHIN PRISON WALLS

With increasing numbers of females in detention facilities, female correctional chaplains are critical to the institution populations as “safe ears.” It is more appropriate to have chaplains of the same sex counseling in a prison facility for women. Accompanied by male chaplains, female chaplains have a positive effect on male inmates in male prisons.

As a police chaplain, I see the necessity of female officers when I ride-along on patrols. Police officers often deal with some highly emotional and tense situations. Two years ago,

a female officer’s line of duty death affected the whole department. Fortunately, the department has a female chaplain and psychologist to assist with resiliency and wellness. Among their many other duties, female law enforcement chaplains minister to the needs of female officers as well as victims of abuse and sexual crime.

IN THE HOSPITAL ROOM

In the health care arena, female chaplains can establish rapport with patients and advise the medical staff on issues that can sometimes be awkward for males. Female patients feel more comfortable and open discussing concerns about birthing, breastfeeding, certain surgeries, etc., with a female chaplain.

PROVIDING INSTITUTIONAL MINISTRY

Lastly, an organization with chaplains of both genders communicates inclusiveness and equality of value to members; the institution or organization is open to caring about the needs and concerns of all the population served. Female chaplains can provide male chaplains behind-the-scenes professional advice and suggestions for the male chaplain who may be uncomfortable dealing with a female client, or have questions about dealing with issues surfaced in counseling with a female client. Female chaplains can be available for referrals when it is deemed more proper for their involvement. Female chaplains bring unique qualities and perspectives to ministry that complement and strengthen what males do, and complete what males sometimes fail to do. They are an invaluable asset to chaplaincy staff teams.

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By Dittmar Dost,
Chaplain, Friedensau Adventist
University, Möckern, Federal Republic
of Germany with Deena Bartel-Wagner

I was 20-years-old, liked my job and the company that I worked for didn't want to lose me," says Dittmar Dost. "And then I felt compelled to pray nightly 'God give me a vision for my life.'"

I WANT TO INTRODUCE JESUS

Persistent in his prayers. Dittmar truly desired to understand what God wanted him to do with his life. "I attended a workshop during a youth camp meeting in Essex, England as a part of my spiritual journey," says Dittmar. "One of the tasks in the workshop was to write out a plan for my life for the next 10 years. I included things like learning to speak English and to play the guitar as well as getting married between the ages of 26 and 30. Following many

conversations with others, working in the Civil Service for 18 months, and studying various courses, Dittmar knew one thing for certain. "In the end, I knew that I wanted to bring people to Jesus," says Dittmar. "I didn't want to manage the problems of a congregation or sit on endless committees. I wanted to share Jesus."

Following his graduation from Adventist University Friedensau with a Diplom Theologie, Dittmar confidently wrote to his local conference and union leadership announcing that he was ready to be a pastor. "I thought maybe God would give me a call to be a missionary," says Dittmar. He waited for a response and nothing happened.

GOD, GIVE ME A VISION

OPEN THE WAY

“My prayer then became, ‘God, You must open the way,’” says Dittmar. “I realized to be in God’s will I would need to surrender to the idea of being a pastor of a local church.” Surely this would change things and a position would be found.

Eventually, Dittmar received an assignment to a four-church district. “Although there was a time I thought I didn’t want to be a church pastor, I eventually realized I couldn’t imagine myself doing anything else,” says Dittmar.

The next twelve years were busy ones. “At the end of my 12 years

there, I realized that I needed to leave this district. I was transferred to a 10-church district that was overseen by four pastors. My responsibilities included administrative duties and coordinating the ministry of the church elders. I had considerable experience working with youth and young adults. Suddenly I wasn’t working with young people.”

WHAT’S NEXT?

Dittmar received numerous invitations to speak in various locations, but he missed the one-on-one work with youth. “As the months passed, I began to ask God, ‘What should I do next,’” says Dittmar. “I told Him that if He had a place where I was needed, I was willing to go.”

Then the unexpected happened. A local conference asked Dittmar to join their pastoral team. “At the same time, the North

“My prayer then became, ‘God, You must open the way’”



German Union leadership offered me an unusual opportunity,” says Dittmar. “They wanted me to work at the Adventist University Friedensau as a chaplain and coordinate a new program called, *One Year for Jesus*. There were challenges with the offer. I would be working in each position 50 percent of the time. The *One Year for Jesus* program was only planned to last for one year. Then my salary would be cut by 50 percent.”

On the other hand, the district where Dittmar would be posted was in a remote location, but the salary would be at 100 percent and there would be no ending date. “I consulted my mother and my brother for advice,” says Dittmar. “My brother initially told me that I should accept the position with the conference and go to the district.”

Dittmar continued to pray about it and met with the Friedensau leadership team on a Sunday. “At the end of the meeting, I told them that I would give them an answer at the end of the week on Friday,” says Dittmar. “On Monday, I decided to fast until I was sure of what I should do.”

During the week, Dittmar’s family encouraged him to choose Friedensau. Friday morning arrived and Dittmar felt like he still didn’t have an answer. “I was in the shower and praying. ‘Should I go to Friedensau or not?’ Then I decided to stay silent.”

In the silence, Dittmar waited. Then he heard the words, “Go, Dittmar.” Listening even more closely, he heard, “Go, Dittmar, go.”

WE HAVE SOMEONE ELSE

Dittmar thought he saw the path that lay before him. Later that morning, he confidently called the leadership with his affirmative

response. The words that crackled over the phone shook him to his core. “Thank you for your answer, but we already have someone else in mind. We will call you back and give you an answer.”

“I was stunned,” admits Dittmar. “Had I misunderstood God’s leading? Did I make my decision based on my desires and not God’s?”

A conversation with the Union President brought little reassurance. “He told me not to worry, but it was difficult not to do so,” says Dittmar.

Several administrative levels including the school, conference, union, and division discussed the appointment. “I had to wait from the end of March to the beginning of May for the answer,” Dittmar recalls.

At last he had his answer. He and his family would move to Friedensau. The move was a matter of faith. What would happen after the one year of overseeing the program?

Friedensau Adventist University was founded in 1899 and is the oldest Seventh-day Adventist school for ministerial education in Europe. Today the university draws students from around the world providing an international climate to study and learn together.

ONE YEAR FOR JESUS

Dittmar launched the *One Year for Jesus* program in September 2009. It is a coordinated effort between the Advent Youth in Germany of the North German and South German Federation, Friedensau Adventist University, and is funded by the Federal Ministry for Family, Senior Citizens, Women and Youth. It combines both ministry and social projects that the participants engage in as a way of outreach. The program

was formalized following its initial introduction. Today, nine years later it continues to operate.

“Students volunteer for twelve months in various locations in Germany,” says Dittmar. “At the local level, they staff soup kitchens, tutor students, lead worship services, hold special weeklong events for children in a community, lead out in Scout clubs, and host home circle meetings.”

If students work at the provincial level, they are involved in scout camps and youth and student meetings.

Participants aren’t sent into these locations without intensive training. “We hold two required two-month training programs during the year,” says Dittmar. “Students learn methods in pastoral care, the goals and methods of child and youth pastoral care, how to build community, and how to deal with conflict.”

Additionally, students participate in Bible studies, engage in lessons on topics such as the Adventist health concept, group work, home talk circles, leadership, time management, worship, Bible study, and devotions and sermons.

“The young people also have the opportunity to practice what they have learned,” says Dittmar. “For example, they may give devotions in the retirement home or design a worship service for the local congregations of Shabbat Shalom and the All-Nations. They also practice in the home circle and Bible discussion, as well as starting conversations about life and faith with people on the street.”

Dittmar’s role in the *One Year for Jesus* focuses on the spiritual side. “Others coordinate the planning of the social programs,” says Dittmar. “I concentrate on the spiritual training and mentoring students in giving Bible studies, how to organize worship services, sermon preparation, and more.”

In addition to his work with *One Year for Jesus*, Dittmar serves as the chaplain for more than 200 students from 30 nations at the undergraduate and graduate levels and the faculty and staff of the university.

As a young adult, Dittmar asked God to give him a vision for his life. Today, as a chaplain to young adults, Dittmar encourages them to seek God for those same answers in their lives.

“Did I make my decision based on my desires and not God’s?”



FROM OPPRESSION TO RECOGNITION

By Vítězslav Vurst,
Chaplain, Motol University
Hospital, Prague, Czech Republic
with Deena Bartel-Wagner

As a child in a Communist country, Vítězslav Vurst experienced prejudice and exclusion. “My family was faithful to our Seventh-day Adventist beliefs,” says Vurst. “Repeatedly, our teachers and others in authority told us that our chances to further our education were non-existent.”

This treatment created doubt in Vurst’s mind. “I didn’t want to be associated with what my parents believed. I began to think that their beliefs could harm my chances to study more,” says Vurst. “Education was important to me and I wanted to continue my studies. For a time, I was defiant and rejected their beliefs. When I turned 18, I faced a crisis and I came to my own decision of being a Seventh-day Adventist.”

DISAPPOINTMENT AND DREAMS REALIZED

Upon elementary school completion, all of the predictions of not being able to continue his education came true. Vurst was explicitly excluded from gaining any further academic education.



He was only given the option of training as a cobbler, a carpenter, or a painter decorator. Not having any opportunity to study otherwise, he finally chose to become a painter decorator. He didn’t receive recommendations to continue on to university. “In 1968 an event took place that would change my status from painter decorator to theology student,” says Vurst. “During Prague Spring the atmosphere in the country improved. The Seventh-day Adventist Seminary opened in Prague and I was at last able to continue my studies.” However, this freedom did not last long and the Warsaw Pact invasion in the same year impacted the Seminary’s ability to operate freely. Five years later the Seventh-day Adventist Seminary was forced to close.

Upon completion of his theological education, Vurst eagerly accepted a

pastoral position in České Budějovice. Life seemed complete. Then the unthinkable happened.

REPORT FOR DUTY

The dreaded notice to report for military service arrived and Vurst knew he had no choice. “I wasn’t opposed to serving in the military,” says Vurst. “My opposition came in the form of refusal to report because the military would not allow me to worship on my Sabbath.”

Religious accommodations didn’t exist in Czechoslovakia’s military at that time. The military police arrested Vurst and he received a sentence of one year to be served in a civilian prison. This experience strengthened Vurst’s desire to aid those who are without voice in their circumstances.

Upon his release, Vurst was ill and a marked man. State approval was denied for him to return to pastoral ministry. It took five years to obtain even limited permission for Vurst to perform the duties of pastor. And then, his activities were monitored by the State.

“I wanted to reach out to youth and children, but I knew that the government monitored my activities. Our team formed a plan to use community activities, camping, and other outdoor experiences as a cover for our ministry,” says Vurst. “We



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1. Chaplain Vurst enjoys spending time with his family.
2. Chaplain Vurst met with Czech Republic military chaplains.
3. At the Olomouc hospital, Chaplain Vurst meets patients in the emergency reception area.
4. At the Motol University Hospital in Prague, Chaplain Vurst listens to a patient.
5. Chaplain Vurst was instrumental in the establishment of the Association of Hospital Chaplains.

cleaned catchment areas in towns, organized campouts during school holidays, and other events. These covert meetings helped us encourage our young believers. There were times it was tension-filled, but always the fellowship was encouraging.”

FROM MINISTRY TO DISASTER WORK

The years of parish ministry lengthened and in 1989, Vurst was elected to become a member of the Moravia-Silesian (in the eastern part of present day Czech Republic) division leadership, being in charge of Evangelization. This move would ultimately lead Vurst to chaplaincy. Disaster hit this region when the Great Flood of 1997 struck. “There was so much need and we had to respond,” says Vurst. “I called the Adventist Relief and Development Agency (ADRA) and all of a sudden I found myself working with them.”

“I spent 13 years working for ADRA and participated in humanitarian projects in the Balkans, Ukraine, and the Caucasus,” says Vurst. “I met many people affected by disaster, war, and conflict. I began to understand that merely helping individuals with material needs was insufficient. We needed to care for their spiritual and emotional needs as well.” Vurst joined forces with Dr. Bohumila Baštečka, a psychologist, and Zdeněk Procházka, a Ministry of Defence employee, to create the Czech Republic Psychosocial Intervention Team for people experiencing disaster and trauma.

During his tenure at ADRA, Vurst engaged with the Ecumenical Council of Churches. “This environment helped me to learn how to navigate in a pluralistic setting,” says Vurst. “This

invaluable experience prepared me for future chaplaincy ministry and serving alongside other chaplains.” In the non-governmental organization (NGO) circle, ADRA gained a good reputation. It became a leading humanitarian agency in the country and created a network of valuable relationships.

As Vurst received training in helping individuals cope with trauma, he began to realize that police and firefighters faced trauma on a daily basis. He was asked by the Ecumenical Council of Churches to coordinate chaplaincy within the police force. “In the Czech Republic, we were seeing increased numbers of suicides among police officers, says Vurst. “Also working closely with the firefighters, we created teams consisting of law enforcement, a social worker, a lawyer, a psychologist, and a pastor to assist the officers as they dealt with stress and trauma from their work. The police officers knew they could speak to us confidentially. They trusted us and shared the issues they faced in their lives. For this work I was later given a public recognition by the Home Affairs minister.”

MEETING THE PEOPLE WHERE THEY ARE

“The work with ADRA was rewarding, but I eventually realized that I didn’t want to work in a de facto administrative role until I retired. I realized that the work I was doing with the police officers was the ministry of a chaplain,” says Vurst. “I wanted to return to the work of a clergyman and connect with individuals on a more personal level. The hospital and chaplaincy seemed like an ideal place to continue my ministry and use the training I received.” In 2009, Vurst joined the staff at Motol University Hospital, first

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6. Chaplain Vurst meets with Czech Republic President Vaclav Havel. 7. During a meeting with the Prime Minister of Sri Lanka, Chaplain Vurst shared about the work of ADRA.

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working on a spinal unit and then on a children's oncology ward.

At that time there was no formal recognition of chaplains by the Czech government. Vurst and other chaplains worked tirelessly to standardize the chaplaincy and receive professional recognition, as well as government recognition.

These efforts included developing policies in coordination with the Department of Health and various faith groups. "I witnessed the importance of building good working relationships with other groups during this process," says Vurst. "I was nominated to become the head of the committee, however this seemed to be very controversial. As Seventh-day Adventists are only observers, not members, of the Ecumenical Council of Churches, some Catholic Bishop Council representatives were objecting to my nomination and the fact that Seventh-day Adventists should be able to be legally serving as hospital chaplains, yet others from the same Council were fighting for me. During one of the major meetings with all relevant representatives and with the Ministry of Health, it became apparent that the original proposal for hospital chaplaincy specifically omitted

Seventh-day Adventists. However the Head of Catholic hospital chaplains refused to continue any negotiations if Seventh-day Adventist chaplains were excluded. "I didn't have to say a word," says Vurst. "The friendships formed over the years created bonds strong enough to have these individuals speak out in our favor." Later, as the document also excluded Catholic nuns, Vurst requested for this to be appropriately amended. Working together strengthened the ministry of all chaplains and has created a supportive network.

In 2011 with the official formation of the Association of Hospital Chaplains (ANK), Vurst was asked to serve as the head of the committee. Today, ANK promotes the two forms of spiritual care in hospitals—that of the local clergy from the parishes near the hospitals and that of the professional hospital chaplain who serves as an employee of the institution. The ANK has established qualifications, ethical codes, and the principles of chaplaincy for those serving in the Czech Republic. They support meetings of chaplains on the national, regional, and local levels and provide support to volunteers who

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CHARLES D. MARTIN

April 23, 1923–January 7, 2018



On January 7, 2018, Charles D. Martin fell asleep in Jesus at the age of 94. He served as the first General Conference director of Adventist Chaplaincy Ministries.

Born in Anaheim, California, Martin attended Adventist schools in the area until his graduation from LaSierra University in 1945. His degree in theology equipped him for his pastoral work in the Southeastern California Conference. In 1947, Charles and Pearl were married.

In just five years, Martin was tapped to be the conference youth director. His first work with the National Service Organization occurred during this time. In an interview in 2010, Martin reminisced, “It was a time when conference youth directors were also assigned to work with the church’s National Service Organization (NSO). Our activities in NSO focused on counseling young Adventists who faced the possibility of being drafted.”

RESPONDING TO A MISSION CALL

In 1957, Charles accepted a call to serve as the youth director of what was

then the Far Eastern Division. Charles, and his wife Pearl, along with their three children spent nine years in Singapore.

In 1966 Martin was asked to serve as an associate youth director of the General Conference. “My previous work with the NSO at the conference level built the experience that I would need in my new position as a General Conference associate youth director,” Martin said in the 2010 interview.

ADVENTIST CHAPLAINCY MINISTRIES—THE BEGINNING

Imagine being asked to coalesce the efforts of several different ministry groups into one organization which would eventually serve as the resource for chaplains who minister in the areas of health care, campus, military, corrections, and community.

Additionally, the role would include an exposure to the work of the National Service Organization (NSO). These roles were precisely what Charles Martin was called to do when he was appointed the first Adventist Chaplaincy Ministries director.

In 1985, during the General

Conference Session in New Orleans, Louisiana, Martin was appointed the first director of Adventist Chaplaincy Ministries. During an interview in 2015, Martin recalled that educating others about the role Adventist chaplains could play in non-Adventist settings was necessary. “In the minds of some church leaders and many church members, many questions were asked regarding the involvement of an ordained Seventh-day Adventist minister working with the military or with a non-Adventist hospital.”

As Martin worked to educate church leaders and members of chaplaincy, he also supported professional growth in the chaplaincy. Under his leadership, annual professional growth conferences were established, specifically designed to meet the needs of Adventist chaplains.

In 2015, during one of his last public interviews, Martin reflected on the growth of Adventist Chaplaincy Ministries during the 30 years of operation. “When it was first

organized, Adventist Chaplaincy Ministries was primarily in North America, because this is where we had a variety of chaplains,” Martin said. “Gradually it has expanded and became more international. I’ve been really pleased and thrilled to see the expansion internationally.”

Martin retired in 1987, and three years later he and Pearl once again engaged in ministry outside the United States. They operated the National Service Organization’s Adventist Servicemen’s Center in Seoul for two years.

Pearl died in 2009, after sharing, according to Martin, “62 years of marriage, ministry, and the joys of raising two daughters and a son.” In January 2010, Charles married Eleene, who preceded him in death in 2015.

Funeral services for Elder Martin were held at the Redlands Seventh-day Adventist Church on Sunday, January 14, 2018.

Charles Martin’s memorial service can be viewed at <http://www.ustream.tv/recorded/111898833>.



ADVENTIST CHAPLAINCY MINISTRIES WORLDWIDE

SOUTHERN ASIA PACIFIC DIVISION

On December 15, 2017, during a joint service at the Manila Central SDA Church Eliezer Mishael “Jay” Fajardo, Head Chaplain, Adventist Medical Center Manila; Pablo Libante, Jr., Chaplain, Adventist



Medical Center Manila College; and Lemuel Arit, CPE Supervisor, Adventist Medical Center Manila were ordained to the gospel ministry.

NORTH AMERICAN DIVISION

ROSALES RECEIVES BOARD CERTIFICATION FROM ACI

Chaplain Rodolfo Rosales was recognized as a Board-Certified Chaplain by the Adventist Chaplaincy Institute during a special service at the Tridelphia Seventh-day Adventist Church in Clarksville, Maryland.





Dr. Mario Ceballos, Director, Adventist Chaplaincy Ministries-General Conference and President, Adventist Chaplaincy Institute, described the various requirements that chaplains must meet to attain Board Certification. Elder Ted Wilson, President, General Conference of Seventh-day Adventists, presented the official certificate of Board Certification. Chaplain Rosales' wife, Tomasita, presented his white coat, and Pastor Robert Ross presented the ACI Board-Certified Chaplain lapel pin.

Currently, Chaplain Rosales is one of 11 chaplains who have received their Board-Certification through the Adventist Chaplaincy Institute.

TAIWO RECOGNIZED FOR BOARD CERTIFICATION

Chaplain Moses Taiwo was recently recognized as a Board-Certified Chaplain through Adventist

Chaplaincy Institute (ACI). "Chaplain Taiwo was the first chaplain to complete the newly implemented Board Certification available through Adventist Chaplaincy Institute," said Mario E. Ceballos, Director, Adventist Chaplaincy Ministries-GC. Chaplain Taiwo currently serves an ACPE Certified Educator/Manager at Kettering Medical Center, Kettering, Ohio.

ORDINATIONS



On December 15, 2017, in the Central California Conference, Chaplain Gilbert Barr-Dixon was ordained in Fresno, California and Chaplain Martin Gwasira was ordained in Turlock, California. Chaplain Barr-Dixon is the lead chaplain at the Valley Children's Hospital and Chaplain Gwasira is a chaplain in the California Department of Corrections.





LEGACY

So far, 2018 has been a good year. However, I have already attended three funerals. Reflecting on the deaths of Charles Martin and Arline Bracebridge Marley has led me to consider the enduring effect of legacies.

Charles Martin blazed the trail of chaplaincy and the National Service Organization within the Seventh-day Adventist Church. Arline Bracebridge Marley supported her husband, Budd Bracebridge, as he built upon the legacy that Elder Martin started. If you are reading this magazine, you are standing upon the shoulders of chaplains and their spouses who left the path and legacy of excellence in ministry for us.

So, what comprises a Legacy? I have devised an acrostic as a tool to help explain it.

LIFE IN ABUNDANCE.

The legacy builder must be one who lives fully with an expectation that miracles and wonders will occur in his or her sphere of influence.

ENGAGEMENT.

The legacy builder will lead in the pursuit of peak performance in his personal life and organizational functions. He/She will be engaged with pivotal and ancillary relationships with peers and other trailblazers.

GUSTO.

Gusto is defined as enthusiasm and vigor for the issues of life. Most people who enjoy something will do it again and get better at it. What we do with gusto becomes exemplar to those who observe and follow.

ANTICIPATION.

Anticipation is a hope filled, optimistic posture in the stream of life. Anticipatory people proved that the world is round. Those who face life with dread and pessimism rarely venture far from secure shores because they fear the horizon.

CHRIST-CENTERED FORWARD FOCUS.

A Christo-centric focus is the catalyst of visioning. Nothing is impossible with God. Just because it has never been done does not mean that it can't or shouldn't be done. Maybe, now is the time and you are the one. Maybe, you are called to sow, or maybe, it is your time to reap where someone else planted. A mentor, years ago, shared with me what his mother told him; "...the finger of God never points where His hand has not already made a way".

YEARNING TO IMPROVE A SET OF CIRCUMSTANCES.

Legacy builders often see with prophetic clarity, injustices that cry to be confronted, or new realities traveling to be born.

Each of us, by virtue of our call, enjoys the imprimatur of God to be inspirational. What trail are you blazing? What legacy will you use 2018 to build?



endnotes from page 3

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⁴ White, Ellen G., *The Upward Look*. Washington, DC: Review and Herald Pub. Assoc., 1982, 55.

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⁵ Rosie Irizarry, "Honoring Trailblazing Women in Labor and Business," *El Morro*, March 2017, p. 9. Access on February 28, 2018 https://static.dvidshub.net/media/pubs/pdf_32592.pdf and

—Rosie Irizarry, "Celebrating Women's Accomplishments," *El Morro*, August 2016, p. 7. Access on February 28, 2018 https://static.dvidshub.net/media/pubs/pdf_32592.pdf

⁶ General Conference Working Policy 2016-2017. "FA 30-Ecclesiastical Endorsement," pgs. 286.

ADVENTIST CHAPLAIN Receives **EXCELLENCE AWARD**



Celebrating with Dr. Mansfield Edwards at the award presentation were: (L to R) Detective Don Yerinki, Superintendent Robertson Rouse, staff services commander, York Regional Police, Chaplain Dr. Mansfield Edwards, Sharon Edwards, and Inspector Chris Bullen, York Regional Police.

Chaplain Dr. Mansfield Edwards was one of 16 individuals to receive an Afroglobal Television award for excellence on October 21, 2017. Dr. Edwards, president of the Ontario Conference of Seventh-day Adventists, received the Visionary Award for his outstanding contributions to his church and local community.

Speaking to the significance of this achievement, Edwards said, “It’s always humbling because there are scores of unsung heroes out there

making their contribution but not being noticed.”

Among the other distinguished recipients being recognized for excellence by Afroglobal Television were the Honourable Tony Ince, Minister of Public Service Commission, Nova Scotia, and Michael Thompson, Toronto City Councillor.

Edwards, who has served the York Regional Police as a volunteer chaplain since 2005, has received numerous other awards for his

service to the community over the years including the Mayor's Award in Markham, Ontario, in 2006 and 2010.

He has a passion for communications as well as community service, tracing back to his years in pastoral ministry in Jamaica. Combining these interests, he founded Discover the Power, a television ministry program aired on Vision TV, Hope TV, Afroglobal Television, and worldwide via satellite, enacting Jesus' mandate to "go ye into all the world."

Over the course of his diverse career, Edwards also served as chaplain for the Association of Black Law Enforcers (ABLE), co-chair of the Montreal Black Ministers Executive Council, and committee member and chaplain of the Canadian Federation of Inter-Cultural Friendship.

The Visionary Award, which spans

all of Canada and was presented by an organization outside of the Adventist sphere, is a testament to Edwards' "sensitivity to the responsibility of the church to the community."

He is particularly pleased that his wife of 33 years, Sharon, was there to celebrate with him. Family is everything to Dr. Edwards, who says, "part of my responsibility to serve the community is the fact that I have to model that to my [two] sons, [ages 23 and 26]."

In his continued work as a chaplain for York Regional Police, as well as other community engagements, Edwards bears in mind that "the world is our parish. It's the mission field to which we have been assigned. We exist for the purpose of the world, not just for the purpose of ourselves and our own needs."

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have joined the spiritual and pastoral care teams to ensure their education, supervision, and cooperation with the chaplaincy program of the institution.

"My vision is that one day we have a chaplaincy presence in every hospital in the Czech Republic," says Vurst.

TRAUMA TRAINING PUT TO THE TEST

Vurst learned the trauma training lessons well and has incorporated them into his life philosophy. He faced ridicule from classmates and teachers. He was imprisoned for his faith when he refused to break the Sabbath. He faced unemployment,

endured government surveillance, and discrimination. He chose not to harbor animosity towards those who treated him unfairly. "I conferred with another member of the clergy who was mistreated under the former Communist regime. I asked him why the man who had caused us so much pain was allowed to continue working for the government. My friend told me, 'We should not want to solve everything. Let's do something for him instead.' I cannot allow bitterness and a desire for vengeance to persist in my heart. I can only choose to learn from my experiences."

Honoring OUR FALLEN

They are dead; but
they live in each
Patriot's breast, And
their names are
engraved on honor's
bright crest.

Henry Wadsworth Longfellow

By Washington Johnson,
Assistant Director, Adventist Chaplaincy
Ministries—North American Division

Recently, Dr. Paul Anderson, Director/Endorser, Adventist Chaplaincy Ministries—North American Division (ACM-NAD), coordinated a trip to Dover Air Force Base, Dover, Delaware, where the Dignified Transfer of remains is conducted. He was joined by several NAD colleagues and a chaplain candidate. Chaplain Saul Castillo, Major, United States Army led the informative and educational tour. Chaplain Castillo, an ACM-endorsed military chaplain, proudly serves as The Family Support/ Liaison Chaplain at Dover AFB.

Chaplain Castillo explained the sequence of the dignified transfer starts with the fallen being returned to Dover by the most expedient means possible, which may mean a direct flight from the theater of operation,



Major Saul Castillo, Chaplain, U. S. Army, Joint Personal Effects Depot, Dover Air Force (far right) hosted ACM-NAD staff and guest during a visit to Dover Air Force Base.

or a flight to Ramstein Air Base, Germany, and then to Dover. It is the Department of Defense's policy to return America's fallen to their loved ones as quickly as possible.



ACM-NAD Staff and guests visited with military personnel during the tour.

Once the aircraft lands at Dover, service-specific carry teams remove the transfer cases individually from the aircraft and move them to a waiting mortuary transport vehicle. The dignified transfer is not a ceremony; rather, it is a solemn movement of the transfer case by a carry team of military personnel from the fallen member's respective service. A dignified transfer is conducted for every U.S. military member who dies in the theater of operation while in the service of their country. A senior ranking officer of the fallen member's service presides over each dignified transfer.

After lunch the group had the privilege of visiting the Fisher House where families await the arrival flight carrying their loved ones. The Fisher House for Families of the Fallen at Dover Air Force Base is a unique facility among the Fisher House Foundation's other facilities. It is the only one of its kind designed for families of the fallen and is also managed by uniformed personnel. The 8,462 square-foot house is equipped with nine suites,

which include private, handicapped-accessible bathrooms, common areas that include a multi-cooking station kitchen, a large communal dining area, and family rooms. It is designed to provide short-term, on-base lodging to families who travel to Dover to witness the dignified transfer of their loved one.

The group also visited The Charles C. Carson Center, the Mortuary Affairs facility that houses the Air Force Mortuary Affairs Operations Center (AFMAO). The Mortuary stocks every badge, patch, ribbon, or decoration used by the U.S. Air Force, Army, Marine, Navy, and Coast Guard in order to appropriately dress the fallen based their service rank and achievement of awards. The Port Mortuary is the largest mortuary under the Department of Defense (DoD), and the only DoD mortuary located in the continental United States.

The day concluded with an informative and interactive debriefing of the tour that heightened appreciation immensely for this special service to the fallen and their families provided by the United States Military. Moved by the day's experience, the words of the Prophet Isaiah resonated strongly in my thoughts. He wrote, *"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore,"* Isaiah 2:4 KJV

But, until that day we will continue to honor the brave men and women who made the ultimate sacrifice, along with their families.

This job is too heavy a burden
for you to handle all by yourself.

Exodus 18:18, New Living Translation



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The gem cannot
be polished
without friction,
nor man perfected
without trials.

— Chinese proverb



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