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A LESSON FROM ELISHA'S MINISTRY

PERSPECTIVE

Anna Galeniece, D.Min.

Director, Master of Chaplaincy Program, Director, E. G. White Estate Branch Office, Adventist University of Africa, Nairobi, Kenya

So many years ago, there was a prophet who can be described by many titles. Some of them are: a seer, man of peace and healing, teacher in Israel, administrator, etc. In addition to these, Elisha faithfully performed the role of a chaplain in the schools of the prophets and outside of them. The sons of the prophets or the students of the schools of the prophets heartily welcomed him after Elijah's ascension on a fiery chariot (2 Kings 2:1-15). A positive influence of Elisha's ministry paid big dividends in the nation for centuries. Even today people like to read biblical stories about this man of special calling.

God chose Elisha for the distinct ministry not only to serve and teach the students in the schools of the prophets and to judge the common people of Israel, but also to be the personal and special spiritual adviser to the kings with whom he kept close connection. He is beautifully described as a person who had "tender sympathy for friends, tears for his country's

prospective woes. And yet there was firmness in maintaining that which was right, sternness in judgment, and seeming forgetfulness of self."¹ Thus, in spite of a change in the political situation in the country, Elisha remained faithful to his prophetic and chaplaincy calling until his death in old age. He faithfully promoted spiritual awareness of religious life to the students, to the nation in general, and to the nation's kings in particular.

Reading the biblical stories about Elisha and other heroes of faith, we may get excited about them and the work they performed. However, unless we use the unchanging principles they followed and then contextually apply them in the cultural and religious settings of our time and place, we cannot fulfill the beautiful and multifunctional chaplaincy ministry the Lord has called us to perform.

We can learn many valuable principles from Elisha's life and apply them in our daily walk before God. One of them is a chaplaincy ministry

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to every person in spite of his/her position or ranking in life. Like Elisha was to the entire nation, a campus chaplain is the spiritual leader for the whole campus. This means that he/she ministers not only to the students, but also to the faculty, staff, and administrators of the institution. It is not an easy task because under his/her keen and profound spiritual care are people of high power and order. At the same time, these leaders are only human beings, who look for a listening ear, a word of compassion, and encouragement. Also, in their battles with various life's challenges, they need prayers of a trusted godly person. Moreover, they want to be heard and counseled by an ethical chaplain they had hired to provide spiritual support. Consequently, the ministry to the leaders may become beneficial and productive not only for them, but also for everyone in the school.

A similar word can be said about the chaplain in a health care institution, correctional facility, police force, military base or work corporation. The CEO's, presidents, vice-presidents, senior officers, etc., cautiously look forward to be spiritually advised and nourished, even though this may not be a visible act

from the first glance. Some may even refute and/or refuse the chaplain's presence at the beginning, as a way of verifying his/her real interest in them. However, the chaplain's commitment to God and compassion for a fellow human being will prove the fact that he/she is "of sound judgment and undeviating principle," a person who has "moral influence, who knows how to deal with minds" because this is "a person of wisdom and culture, of affection as well as intelligence."²

At the end of her descriptive story about the life of Elisha, God's messenger writes the assuring words of encouragement to every minister: "When God opens the way for the accomplishment of a certain work and gives assurance of success, the chosen instrumentality must do all in his power to bring about the promised result."³ Elisha did that! Let us follow the principles of his success so that we can be God's chosen instruments, who will perform the chaplaincy calling even to the people who are far above us in power and position!

¹ Merrill F. Unger, *The New Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1988), 358.

² Ellen G. White, *Counsels of Health* (Nampa, ID: Pacific Press, 1957), 289.

³ Ellen G. White, *Prophets and Kings* (Nampa, ID: Pacific Press, 2005), 263.

WHAT'S



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

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



HAVE YOU OVERLOOKED A PEOPLE GROUP?

As a newly appointed campus chaplain, Miguel* began his preparations for the upcoming academic year. He strategized the programs he would offer the students. He prayed about the student leaders whom he would mentor. He mapped out his devotional talks centered around the theme he'd chosen as the focus for the student.

In conversation with another chaplain, with many more years of experience, Miguel realized he'd overlooked an integral part of his ministry on the school campus. He hadn't laid intentional plans directed in outreach to the administration. Are you like Chaplain Miguel? Have

you overlooked your ministry to administration, faculty, and staff on your campus? A recent Adventist Chaplaincy Ministries survey of over 30 Adventist campus chaplains from three different world Divisions revealed insights into this specialized ministry.

WHY MINISTER TO ADMINISTRATION AND FACULTY

Through a wholistic approach, chaplains can meet the spiritual and emotional needs of a school. One chaplain reflected, "The more time I can spend with the faculty and administration, the greater influence I can have overall." Becoming acquainted personally with the

individual and understanding their burdens and needs provides a better framework for how best to minister to the individual. “Faculty and administration can be under spiritual attack through loss of values. Their families can face issues that may undermine their faith and work,” responded Chaplain Moore.

The second aspect of influence is the “critical role in assisting the administration as they make decisions that are Bible-based and spiritually sound.” To gain this authority, the chaplain must develop a level of trust with the administration and faculty. If you are unknown to them on a personal level, how can they trust you as a chaplain? Chaplain Keith wrote, “If leadership does not trust me, anything I say will not be heeded.” Through effective communication and a genuine interest in the individual person, chaplains can “fulfill their role as a shepherd to the administration and faculty.”

One chaplain observed that “the faculty are better versed on the major difficulties the student body is experiencing. They know the trends, rather than just the anecdotal evidence of a few students, as important as those few are. This knowledge can also lead to involvement in the community.”

Interacting with the faculty sets the tone of how students will respond to spiritual matters. Chaplain Jordan responded, “As a chaplain, I can get up and preach in chapel. But the students model themselves after the faculty of their department. If I can nurture the faculty in spiritual matters, that will be passed on to the students who study under those professors.” Without spiritual support, the overall tone of the school is diminished.

THE CHALLENGES OF ACADEMIC MINISTRY

Navigating the halls of academia and establishing a rapport with the school’s leadership can be filled with obstacles and challenges. It’s vital to understand that making inroads into building trust with the administration, faculty, and staff takes time. Sitting on significant committees, such as the Dean’s Council, the disciplinary committee, the administrative committee, and others helps the chaplain gain an understanding of what is going on in the administrative leaders’ world. A chaplain should never look at committees as time-wasters. “Through committees, you get to know people and their needs,” says Chaplain Moreno.

With more visibility in committees, other members will begin to internalize an understanding of the role of the chaplain is one of being “part of the team.” This leads to the idea of the inter-disciplinary team being united in desired outcomes and programs.

Many chaplains reported the difficulty of a limited understanding of the role of chaplains as a part of an inter-disciplinary team. Another aspect delineated in the survey answers was the perception that chaplaincy is regarded as unimportant or unnecessary. This view leads to “the chaplaincy department unable to fulfill its mandate.” This idea of chaplaincy being unnecessary can only be overcome through education from the Union and Division levels.

Lack of enough chaplaincy personnel and resources add to frustrations in the role. One institution has a combined administration, faculty, staff, and student body population of 9000. However, there are only two staff chaplaincy positions to minister to

this educational community.

Other chaplains report lack of dedicated office space, non-existent assistants, not being permanently assigned to the chaplaincy position, and lack of communication between administration and faculty and the chaplain's office.

MIND IF I PRAY FOR YOU?

Chaplains are employing many of the same ministry methods among the administration, faculty, and staff of their institutions. These include Bible studies, devotional meetings, counseling, personal intercessory prayer with the individual, visitation in the home and office, encouraging messages through email, keeping in touch through various types of instant messaging apps (e.g., WhatsApp), and personal phone calls.

One chaplain recommends intentionally joining faculty members in the cafeteria and eating a meal with them. Use this as a social time to build friendships, rather than a time to discuss business. Ask about family, grandchildren, extracurricular interests, and more.

Another chaplain reported that some of his best time to interact with the faculty and administration is during the school breaks when fewer students are on campus. "During the school year, the main focus on the campus is on the student body," said Chaplain Garcia.

Students are transient. Faculty are the long-term purveyors of the culture on campus. "During the four-month summer break, the campus largely cleared out," reports Chaplain Jones. "I conducted a weekly worship for the faculty and staff. This was in a prayer meeting format. We took the opportunity to pray for each other,

for concerns about the school. It came at a critical time because of certain events occurring at the university at that time. It was a safe place for the faculty who attended to express their concerns and pray together."

Chaplains are afforded the unique opportunity to minister to the faculty and administration on three levels—in the workplace, in their personal life, and on a social level. Chaplains can be seen as a colleague because of this cross-level ministry. However, a caution comes with this status. "You must find a balance between being seen as a colleague and maintaining your spiritual authority when it becomes necessary to face the challenge of reminding everyone of the bigger picture—why the institution exists as an Adventist institution," says Chaplain Smith.

Another reminder is, "Humility is important when dealing with staff members and the administration. When one presents a 'know it all' attitude, those receiving care will shrink. They will not accept spiritual care from one who is not concerned about them," says Chaplain Adams.

Another recommendation is to learn the office hours of faculty. "Often these hours are filled with students meeting with professors in their department," says Chaplain Wu. "But this is also a perfect time to check in with faculty members to see if they'd like to arrange another time to meet."

Ministry to administrators is different in some ways than reaching out to faculty and staff.

They are privy to administrative meetings and get early awareness of potentially harmful trends.

"It is important to be sensitive to the unique burdens they bear and the constraints they are under,"

says Chaplain Morgan. “Be mindful of the fact that there are items that administrators need to keep confidential. You will need to gain their trust before they confide in you. Also, when you meet with them, be mindful of their schedule. Keep your visits brief, unless they ask for more time.”

There will be times when you, as a chaplain, will not have the necessary expertise or training to help an individual. “Have a database of other Christian specialists (psychologists, doctors, nutritionists, teachers) who you can refer to as needed for professional attention,” advises Chaplain Santos.

ADVENTIST IDENTITY ON THE CAMPUS

A vital element for the chaplain to relay to both administration and faculty is the importance of spiritual care—both for themselves and for others in the institution. “Chaplaincy is critical in maintaining the Adventist identity of a campus which can slide into a secular mindset. Every institution needs to have a strong and vibrant spiritual program so that apart from the academics, it can also thrive spiritually,” says Chaplain Nzeke.

Learning to speak the language of those you minister to is essential in any setting. “Being a chaplain overseeing university spiritual care is not unlike being a military or hospital chaplain,” says Chaplain

Morgan. “You must learn to speak the language, become immersed in the culture, and learn what is going on the sphere of each individual.”

Chaplain Mafundo advises, “Listen. Listen. Listen.”

“Be bold and fearless in the discharge of your duties. Sometimes the temptation is to avoid controversy by being silent, even in the face of the obvious. A chaplain needs to be balanced in their views and also interact with everyone on campus,” says Chaplain Nyanzi.

“Chaplaincy is the most vital role on campus,” says Chaplain Morgan. “Your role is to keep the spiritual heartbeat going. This is transformational for everything else.”

**In order to allow chaplains to respond freely in the survey, the names of all chaplains in this article have been changed.*



GIVE ME THIS *Mountain*

By Deena Bartel-Wagner, Editor



Many days had passed since the Children of Israel jubilantly walked away from 400 years of slavery and their taskmasters. God demonstrated His power to them at the parting of the Red Sea, gave them manna to eat and, then when they cried for meat, provided them quail.

These former slaves witnessed Moses' ascent on Sinai to meet with God and receive the Law. They'd debauched themselves as they danced around the Golden Calf, asked for forgiveness, and at times became a murmuring and unruly crowd.

The day arrived when the mixed multitude stood at the border of Canaan. The dream to return to their homeland lay within their grasp. Moses sent 12 men in to spy out the land. Expectantly, day after day, the camp scanned the horizon eagerly anticipating their return.

One day the shout went up! "They're here! They're here!" The spies had returned and brought amazing stories and evidence with them. Grape clusters so large that it took two men to carry them. Tales of a land flowing with milk and honey. Excitement reverberated throughout the camp. The Promised Land seemed to be everything these people hoped for and even more.

Then, one of the spies spoke the words that turned excitement into terror. There were giants who lived in fortified cities waiting to be fought. The crowd cowered in fear

as they listened to the reports. More and more spies spoke up, outlining the dangers, the strength of the enemy, the thickness of the walls of their fortifications. And the crowd murmured once again—just not quietly. Above the din of the complaining people, one voice rose loud and clear. Caleb, son of Jephunneh, the Kennizite, spoke up and said, "Let's go at once to take the land, . . . We can certainly conquer it!"¹

Caleb's fellow spies continued in their negative vein and convinced the people taking Canaan was out of the question. The multitude became so upset they wailed in anguish throughout the night.

The next day, Caleb and Joshua again tried to lead the people to make the correct choice—to trust God and follow Him completely. Incensed even more, the cry went up to stone Caleb and Joshua.

The majority won that day. God spoke and said that none of the adults would see past the border of Canaan and were condemned to wander the rest of their lives in the desert.

Then God publically recognized Caleb's heart. "But because my servant Caleb has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it."²

What did God mean when He spoke of Caleb's different spirit and following him wholeheartedly? Caleb obviously possessed character traits that caused him to act and live differently.

Caleb and Joshua again tried to lead the people to make the correct choice—to trust God and follow Him completely.

Caleb bidden his time, kept silent, and continued to put his faith and energy into being a faithful servant of God.

A DIFFERENT ATTITUDE

Numbers 13 and 14 provide clues to this different spirit or attitude that Caleb possessed. In Numbers 13:30, Caleb demonstrates that he is a conqueror at heart. He urges the people on to go and take the land. In that moment, Caleb held unwavering faith in God's promise that the land would come into the possession of the Children of Israel. Delays weren't in Caleb's mindset. He wanted to go now!

After the people had time to think about it and were ready to turn against Caleb and Joshua, a demeanor of positivity continued to surround Caleb. Again, he and Joshua described what they saw. "The land we traveled through and explored is a wonderful land! And if the Lord is pleased with us, he will bring us safely into that land and give it to us. It is a rich land flowing with milk and honey. Do not rebel against the Lord, and don't be afraid of the people of the land. They are only helpless prey to us! They have no protection, but the Lord is with us! Don't be afraid of them!"³

MAJORITY RULES

Once God made His pronouncement, Caleb and Joshua had to return to the desert along with the majority who won. For the next forty years, they wandered along with everyone else.

Caleb bidden his time, kept silent, and continued to put his faith and energy into being a faithful servant of

God. He witnessed rebellion in the ranks (Korah, Dathan, and Abiram), watched water pour forth from a rock, participated in military victories, and watched the adults one-by-one die, forever losing hope of seeing their promised homeland.

Finally, the day arrived when Caleb and Joshua stood once again on the border of the Promised Land. At last it was time to claim what Israel turned its back on so many years earlier.

Battles were fought, territory conquered, and eventually, the land was to be divided among the Tribes of Israel. Caleb remembered God's promise to him and was ready to see it fulfilled. At 85-years-old, retirement was not in Caleb's vocabulary.

In fact, he declared, "Now, as you can see, the Lord has kept me alive and well as he promised for all these forty-five years since Moses made this promise—even while Israel wandered in the wilderness. Today I am eighty-five years old. I am as strong now as I was when Moses sent me on that journey, and I can still travel and fight as well as I could then. So give me the hill country that the Lord promised me. You will remember that as scouts we found the descendants of Anak living there in great, walled towns." But if the Lord is with me, I will drive them out of the land, just as the Lord said."⁴

When Caleb received the land inheritance, he promptly encouraged others to follow his lead and take

possession. Caleb defeated the Anakites, and the land was at rest from war.

In 45 years, Caleb didn't lose his different attitude and character traits. In fact, if anything, he became stronger in his belief that God would keep his promises. He was still a conqueror with a positive attitude and unwavering trust in his God. Although other's choices caused Caleb to wander for 40 years, he didn't allow that to change his heart and integrity.

In today's world, holding true to character traits such as those Caleb possessed is increasingly difficult. Following the majority is often simpler than being in the minority. Even if we stand for principle, we may have to wander in the desert a little longer. The Bible doesn't specifically describe how Caleb maintained his connection with God. It's apparent by his actions and words, it wasn't something he picked up when it was convenient.

As Christians, does God see us possessing a *different spirit* than others? Do we reflect positivity in a world of negativity? Is our trust in God's faithfulness unwavering? In a world used to instant gratification, can we wait patiently, even if it means until we are 85-years-old, to see God's handiwork? Are we ready to declare as Caleb did, "Give me this mountain?"

Today we need men of thorough fidelity, men who follow the Lord fully, men who are not disposed to be silent when they ought to speak, who are as true as steel to principle, who do not seek to make a pretentious show, but who walk humbly with God, patient, kind, obliging, courteous men, who understand that the science of prayer is to exercise faith and show works that will tell to the glory of God and the good of His people...To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day."

— *Sons and Daughters of God*, p. 207.

1 Numbers 13:30 NLT

2 Numbers 14:24 NIV

3 Numbers 14:7-9

4 Joshua 14:10-12



A CHAPLAIN AT LAST

By Captain (CH) Caspaw Chishimba, Zambia Defence Force, with Deena Bartel-Wagner

I know I'm called to serve God, Caspaw thought to himself. But what does that mean? I'm only in the eighth grade. Those thoughts led a young man into a ministry of military chaplaincy with the Zambian Defence Forces.

"I developed an interest of working for God," says Caspaw. "I never wanted to do any other thing apart from serving Him." While in school, Caspaw worked as a literature evangelist. He learned how to speak to others about the gospel and used the proceeds from book sales to help fund his school expenses. Through it all Caspaw's desire to serve as an Adventist pastor grew stronger.

At last, Caspaw was ready to begin his university studies in theology. "Sadly, I didn't have the necessary funds to attend college," says Caspaw. "I was disappointed. It seemed as though my dream wouldn't come to fruition."

HAVE YOU CONSIDERED CHAPLAINCY?

Several senior ministers encouraged Caspaw to not give up on his calling. "One of the greatest influences was the late Dr. Cornelius Matandiko," says Caspaw. "He told me about the work of military chaplains. I didn't know much about that type of ministry, but I was intrigued."

Caspaw decided that he would join the Zambia Defence

Forces and earn money to attend university. "When I initially enlisted, I served as a non-commissioned officer," says Caspaw. "I was able to begin my theology studies at Rusangu University in Monze, Zambia in 2006."

Caspaw threw himself into his studies and completed the course in 2010. "While I served in the Army and during my college studies, I never forgot my desire to become a military chaplain," says Caspaw.

FROM NCO TO OFFICER

Following graduation, Caspaw's military status changed. "Because I had already served in the Army, my commission began upon my graduation," says Caspaw. "My dream of becoming a military chaplain was going to be fulfilled."

Chaplaincy is in its infancy in the Republic of Zambia. "Recognition of chaplaincy is not well developed yet in our nation," says Caspaw. "This was true also among the Seventh-day Adventist Church leadership. If a person worked as a chaplain in the Army or any other service outside the church, that individual was not officially recognized as a pastor by the church."

Caspaw began to educate himself on the work of chaplaincy. "I realized



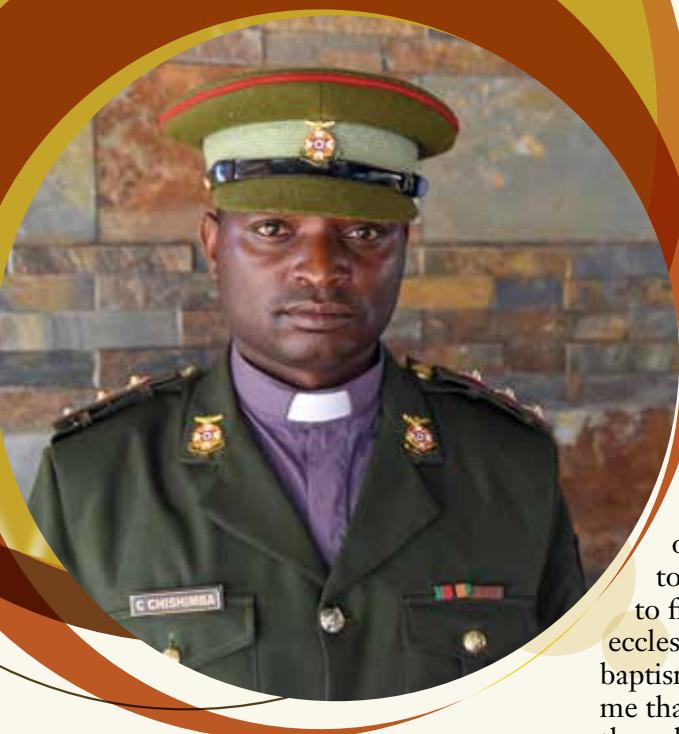
Army Chaplain, Captain, Caspaw Chishimba, Zambia Defence Force, during his ordination service on February 24, 2018, in Ndola, Zambia.

that a chaplain must be one who is first recognized by their denomination as a pastor,” says Caspaw. “Without the support and designation of the denomination, you cannot enter the military chaplaincy.”

This lack of recognition on the part of Adventist leadership began to change after a leadership training

conference conducted by Adventist Chaplaincy Ministries. “Chaplaincy leaders from the General Conference held meetings here in Zambia,” says Caspaw. “During those meetings, all of us began to better understand the role of chaplaincy. The GC leaders emphasized that chaplaincy is a specialization of ministry which

“WHILE I SERVED IN THE ARMY AND DURING MY COLLEGE STUDIES, I NEVER FORGOT MY DESIRE TO BECOME A MILITARY CHAPLAIN.”



pastors engage in. This was an important time for the church in Zambia.” As leaders worldwide learn about the value and work of the chaplain, they begin to understand how this ministry is a vital piece of outreach and ministry in areas that a pastor is less likely to impact.

Within the Zambian Defence Forces there are two levels of chaplaincy. Non-commissioned officers serve as chaplain assistants. Commissioned officers fill the role of Chaplain. The chaplain in the Defence Forces is highly visible because of their uniform. “All members of the clergy wear a clerical shirt with a collar,” says Caspaw. “This helps the soldiers know what our role is and how to easily identify the chaplain,” says Caspaw.

Although Caspaw was a commissioned officer and working as a chaplain, he faced another limitation. “Most chaplains are

ordained,” says Caspaw. “I hadn’t yet had that official recognition placed on me. This created some awkward situations. For instance, the Army gazetted me to officiate at weddings, but because I wasn’t ordained, I couldn’t fulfill my duties.”

Other areas that Caspaw was limited in included baptism. “There have been times when we’ve been deployed on a military operation and a soldier wanted to be baptized. I would have to find another pastor with the ecclesiastical authority to perform the baptism,” says Caspaw. “It concerned me that something could happen to the soldier before I would be able to arrange their baptism.”

On February 24, 2018, the Zambia Union officially recognized the ministry of Caspaw during an ordination service held in Ndola. It was a full Sabbath celebration with church members from across the Northern Zambian Union Conference and the Copperbelt Conference joining together at the Levy Mwanawasa Stadium for a worship service, an ordination service, and an induction service. Members of the Army attended as well as other dignitaries. (*To learn more about the day’s celebration, see the ACM World section in this issue.*)

“I know that I’ll be able to execute my duties more effectively because the barriers that kept me from fully functioning as a chaplain have come down,” says Caspaw.

Military chaplaincy in Zambia provides for many opportunities to share the gospel and even the Third

Angel's message. "As a Christian nation, we are mandated to open every program and meeting with prayer," says Caspaw. "During our church services, we have many people attend, eager to hear our unique message. The Zambian government has actually accommodated the Seventh-day Adventist Church very well in the Corps."

Today, Caspaw works at the Military Training Establishment of Zambia. "I am the senior chaplain and my job is to provide spiritual guidance to the commander who serves as commandant, the brigadier general, the officers, and other soldiers in the containment," says Caspaw. "The site is a training facility for soldiers, so we have many students."

As an international training site, students from across Africa attend the courses. Caspaw ministers to them daily during devotional times, through counseling, and acting as a sounding board for soldiers who ask for his advice. "Many of these soldiers are far from home and that can add to the stress of their military training," says Caspaw. "When they need to talk with me privately, I'm able to give counsel and pray with them."

Caspaw knows he doesn't have a lot of time to make a lasting impression on each group of soldiers. The soldiers rotate in and out of the school every six months. "Sometimes soldiers return for another course and then I'm able to

reconnect with them," says Caspaw.

In addition to the students, Caspaw serves as the chaplain for the long-term staff. "The permanent members, the instructors, and the course officers, who are assigned on a long-term basis are another part of my ministry," says Caspaw. "Most of them have families so there are many needs to meet."

The ministry in the community center around creating strong families and strong officers. "We conduct family fellowship times and offer marriage seminars—both for those considering marriage and for married couples," says Caspaw.

As with any community, there are other life events that occur. "We conduct burial services for military personnel and hold worship services on a weekly basis for individuals who wish to worship, but don't have a church to attend." Caspaw is assisted in his ministry with the aid of four chaplain assistants.

Chaplaincy in Zambia is growing and leaders are understanding of the role of the chaplain better. "Chaplains wearing the uniform of the Defence Forces helps people to have a different perception of us," says Caspaw. "Soldiers and their commanders are also Christians and they need someone to guide them and to feed them spiritually. That is exactly what we're doing," says Caspaw. "Our ministry is to a wide audience who wants to hear from us. I'm grateful to be a part of this ministry."

"I KNOW THAT I'LL BE ABLE TO EXECUTE MY DUTIES MORE EFFECTIVELY BECAUSE THE BARRIERS THAT KEPT ME FROM FULLY FUNCTIONING AS A CHAPLAIN HAVE COME DOWN."

By **Marius Marton**, Chaplain,
Lorain County Sheriff's Office, Elyria, Ohio
with Deena Bartel-Wagner

JOURNEY A REDEMPTION STORY

Growing up in a Communist-led country doesn't seem to be a fertile path for a young boy to become both a Seventh-day Adventist pastor and a law enforcement chaplain. The twists and turns that story takes is the journey of Marius Marton.

"As a child and a teenager, I didn't understand that God would one day call me into chaplaincy ministry," says Marius. "I grew up in a second-generation Adventist home in Romania. Both of my parents were professional opera singers. At church, they served in various positions and led the choir, played the piano and organ, and participated in the church wind ensemble."

Marius's grandfather was the wealthiest man in town. "He owned a large three-story home," says Marius.



"He lived on the third floor, our family lived on the second floor, and my aunt lived on the first floor."

As Adventist Christians, the family was the target for unannounced police searches of their home. "We were forbidden to have Bibles and musical instruments in our possession," says Marius. "Mysteriously, when a search was about to take place, my parents received advanced notice. They would hurriedly distribute all forbidden items to other Adventists for safe keeping."

Marius and his brothers were trained at home and in their Sabbath School classes on how to navigate their school life. School sessions ran six days a week. Adventist students who chose not to attend Sabbath classes were persecuted through

verbal shaming and lowered grades. “Living in a communist country I was taught to conceal my feelings and emotions and had to learn not to speak to strangers because of fear of communist persecution,” says Marius.

Buried feelings also extended to Marius’ home life. A tumultuous relationship existed between his parents, with loud arguments sometimes spilling over into physical abuse. “My father lived a double life—one of closet drinking and keeping a girlfriend on the side,” says Marius. “As a young boy I developed the habit to bottle all the pain and frustration inside me.”

DANGER AND ESCAPE

Government surveillance of Marius’ father became increasingly stringent. Finally, he was arrested and jailed. “It took \$10,000 to free him and then he would be tried in court,” says Marius. “But what would happen when he returned to court?”

Two weeks before the scheduled court date, Marius’ father disappeared.

“For three long weeks, we didn’t know where he was or if he was even alive,” says Marius. “Finally, we received a call and learned that my father was safe and in a refugee camp. God made a way for him to immigrate to the United States.”

Turmoil continued to add to Marius’ life as he fled Romania and immigrated to the United States when he was 14-years-old. A new country, a new language, new school, new friends, along with the continued abuse at home began to overwhelm him. “My high anxiety levels needed a release,” admits Marius. “I signed up for martial arts classes to develop strength and skill to stand up to my abusive father. Kicking and punching the sandbag was my new way to unload my anger and frustration.”

SOMEONE PRAYED FOR ME

Nineteen-year-old Marius found satisfaction in the training he received when a friend paid his tuition to attend a top security police academy. He immersed himself in the training



As Adventist Christians, the family was the target for unannounced police searches of their home.



“I learned how to deal with my personal pain and how to help others in similar situations.”

and completed the Basic Private Investigator course. Upon completion, Marius entered the workforce as a private investigator and Narcotics Officer. These jobs gave him exposure to the struggles that law enforcement officers face daily.

Marius' job meant danger on a daily basis. “My younger brother, Ed, was the only person in my family who knew what I did,” says Marius. “He'd call me every morning to check on me and make sure I'd arrived home safely. Then Ed reminded me that he prayed for me every night.”

One night, while on duty, Marius experienced a wake-up call. “At this point in my life, I was very jaded. I'd contemplated suicide and didn't have much use for spiritual matters,” says Marius. “Then a drug dealer almost killed me on the job. I knew my life was spared because someone prayed for me!”

PROFESSIONAL MUSICIAN OR PASTOR

The natural musical talent of Marius' parents passed on to their sons. Marius began studies at Baldwin Wallace College Conservatory of

Music program where he studied Guitar Performance and Composition. God continued to work on his heart and Marius began to sense a call to ministry. “I prayed and wrestled with God about this,” says Marius. “Then a door opened for me to study evangelism with Louis Torres. When I finished my training, I began my ministry as a self-supporting evangelist working in Hungary, Romania, and the United States. I held over 45 meetings in three languages.” In 2007, Marius entered full-time ministry in the Ohio Conference. “My first district was three churches,” says Marius. “I continue to serve in this conference today.”

CPE CHANGED ME

During his seminary training, a professor challenged Marius to enroll in a unit of Clinical Pastoral Education. “My CPE training was instrumental in creating a volatile change for me,” says Marius. “I learned how to deal with my personal pain and how to help others in similar situations.” Marius had no idea that this training would soon lead him into a new type of ministry that many of

his life experiences equipped him to be able to respond.

"My sister-in-law gave me a brochure that told about training through the International Conference of Police Chaplains," says Marius. "I was curious because of my previous work experience. During the meetings, I knew that God wanted me to serve as a chaplain to law enforcement officers."

SERVING THOSE WHO SERVE

Today, Marius serves as the chaplain of the Lorain County Sheriff's Office. "We have 234 employees and I serve as the only chaplain," says Marius. "My duties include ride-a-longs with the deputies in their patrol cars, where I spend time getting to know them better."

Marius also provides pastoral counseling to help officers handle stress, balance family life with work schedule, and serves as a sounding board for their concerns. "I listen to them and pray with them to make sure they are at their best performance spiritually and mentally," says Marius. "I also assist these deputies in death notifications."

In the back of the Sheriff's Office is the county jail. "My job there is to listen to the correctional officers and offer pastoral counseling for their stressful job, pray with them upon request, and anything else that might require a chaplain's services," says Marius.

Marius also engages his local churches in his ministry to the Sheriff's Office. "The Elyria Seventh-day Adventist Church, where I serve as senior pastor, organized two events specifically for the Sheriff's Office employees. says Marius. "We held a cookout for them, complete with grilled hot dogs and hamburgers, salads, corn-on-the-cob, chips, and drinks. We fed over 50 employees. It was a great day with rich blessings for everyone."

The second event was a concert for the Sheriff's Office employees. "With the support of the church, I hired 23 professional musicians, including a small chamber orchestra and four opera singers. The concert included some old hymns arranged for this ensemble, some old favorites from Vivaldi and Handel's Messiah, and some personal compositions," says Marius. "During the concert, I had the opportunity to introduce the guests to *The Desire of Ages*. One of my most successful songs *Journey* is based on the book *The Story of Redemption*. With this mission opportunity I presented a copy of the *Desire of the Ages* along with a Certificate of Appreciation to Sheriff Phil Stammitti and the City of Elyria Mayor Holly C. Brinda."

God worked miracles in the life of a young boy and teen to take a journey from persecution, fear, and danger to a become a pastor and chaplain who relates to those who are hurting and vulnerable. It's a story of redemption that plays out in the life of Marius Marton daily.



ADVENTIST CHAPLAINCY MINISTRIES WORLDWIDE

EAST CENTRAL AFRICA DIVISION

KENYA



Twenty-one students in the Masters of Chaplaincy degree program at the Adventist University of Africa, Nairobi, Kenya began a six-months extended CPE unit. This was the first CPE program to be conducted by Adventist Chaplaincy Institute in Africa. Their CPE Supervisor is Chaplain Basharat Masih, Clinical Operations Director, ACI.

NORTHERN ASIA- PACIFIC DIVISION

“The 6th Squadron of the 6th Cavalry based at Camp Humphreys, South Korea had the opportunity to participate in the Halfway Home Prayer Breakfast,” says U.S. Army



Chaplain Jose Merchan, program organizer. “Our guest speaker was LTC Craig Nazareth, SDA Elder. SGT Manuel Rodriguez, also an Adventist, shared his musical talents in music and it was a blessing.”



SOUTHERN INDIAN OCEAN DIVISION

NAMIBIA AND SOUTH AFRICA



Chaplains from South Africa and Namibia participated in a clinical training in Bloemfontaine, South Africa under the leadership of Dr. Mario E Ceballos and Busi SB Khumalo, ACM Director, Southern Africa-Indian Ocean Division.

ZAMBIA UNION CONFERENCE



The Zambia Defence Force Brigade Commander and Dr. Mario E. Ceballos discussed the role of military chaplaincy.

A weekend full of celebration in Ndola, Zambia. ACM-GC witnessed the ordination of Angel Chipolu, ACM Director, Copperbelt Conference and Army Chaplain, Captain, Caspaw Chishimba, Zambia Defence Force. Dr. Mario Ceballos gave the ordination sermon. Busi SB Khumalo, ACM Director-Southern Africa-Indian Ocean Division, gave the ordination prayer.

Following the ordination services, representatives from the Zambia Defence Force inducted two Seventh-day Adventist Chaplains into the Army-Captain Caspaw Chishimba and Captain Dominic Mubanga.



Dr. Mario E. Ceballos, ACM Director, General Conference, gave the ordination sermon.



Pathfinders lined the entry as the officials and invited guests made their way in to the venue.

DREAMS, MIRACLES, AND GRANITE STONES

Dreams can overcome impossible odds when you believe fully in the goal you are attempting to reach. For Chaplain (Colonel) Richard “Dick” Stenbakken, U.S. Army, Retired, one of his dreams culminated in the National Memorial Cemetery, located in Punchbowl Crater in Honolulu. It was here the ministry of Army, Air Force, Navy, and Marines Pacific Theater chaplains, both past, present, and future, was formally and permanently recognized.

“The first time I visited the National Memorial Cemetery was in 1970,” says Stenbakken. “I was on a brief ‘R & R’ from a tour of duty in Vietnam. The serenity of the Cemetery was a stark contrast to the war zone that I had come from and would return to for another 100 days.”

In December 2016, Stenbakken returned to the Punchbowl with friends. During that visit, he contemplated the markers they viewed during their walk through throughout the grounds. “I was struck by the fact that there was not a single monument to commemorate the ministry and service of chaplains,” says Stenbakken. “I felt compelled to do something about it.”

That began a two-year journey of paperwork, drawings, research, and emails to pull everything together.

“One of the stipulations was that the funding for the marker had to come from the military or an organization that works with the military. We had a very diversified group involved in the planning and creative process as well as the dedication ceremony,” says Stenbakken. “I contacted Jack Lea, Executive Director, National Conference on Ministry to the Armed Forces (NCMAF) about making a presentation at the annual Military Endorsers meeting. With their support for the project, we were able to move forward. NCMAF and the Jewish Welfare Board were instrumental in funding the project.”

The commemorative 1600-pound granite marker came from India and features a special jet-black sloped surface. Three bronze, 3-D insignias represent the branches of Army, Air Force, and Navy chaplaincy. “The bronze markers were created by a company in my hometown of Loveland, Colorado,” says Stenbakken. Engraved on the stone are these words, “Honoring Military Chaplains for service to God and Country in the Pacific Theater; Placed by the National Conference on Ministry to the Armed Forces and the Jewish Welfare Board.”

In the days leading up to the actual dedication ceremony, it seemed as

though a series of events would conspire to keep the stone from arriving on time for placement. “Due to delays, the stone didn’t arrive in California until five days before the ceremony,” says Stenbakken. “It had to be unloaded and clear customs.”

Because of the shipping delays, plans to transport the stone to Hawaii by boat had to be abandoned. “We were able to secure shipment with an air freight office just 15 minutes before they closed,” says Stenbakken. “To get the stone to the airport, it had to be trucked 100 miles through land where the California wildfires were raging. That was a shipment no one wanted to take on. I finally convinced a trucker to make the trip.”

Once the stone was in Hawaii, Honor Life Memorials engraving company in Kaneohe took possession and worked overtime to complete the engraving, affix the bronze seals, and deliver it to the Punchbowl on Monday morning where it would be set in place. The dedication service was scheduled for Wednesday morning. “It’s truly a miracle that everything fell into place,” says Stenbakken.

During the ceremony Stenbakken was one of a a roster of attending chaplains, including Chaplain (Major General) Paul Hurley, Army Chief of Chaplains (Roman Catholic); Chaplain Jack Lea, Director of National Conference on Ministry to the Armed Forces (Methodist); Derek Jones, Endorser for the Anglican Church; Sarah Lammert (Unitarian



Universalist Endorser); Rabbi Irving Elson, Director-Endorser of the Jewish Welfare Board; and Chaplain Paul Anderson, Director/Endorser, Adventist Chaplaincy Ministries-North American Division.

A visit to a cemetery, an 88-page application packet, two years of work, and five days of a rollercoaster journey of a 1600-pound stone with plenty of nail-biting moments culminated in the serene grounds of the National Memorial Cemetery. “This marker reminds all who see it that chaplains have been, are there now, and will continue into the future to be present to support the military service members and their families,” says Stenbakken.



SHINE, SHINE, SHINE'

“The life of a nation is secure only while the nation is honest, truthful, and virtuous.” – Frederick Douglass

Lately, for me, watching and reading the news has become a burden. Being in the know used to feel so illuminating. The news hours on television and time spent in the journals and magazines was educative. Now, when watching, listening to or reading the news I feel like I am descending into a steep, darkened vortex of misery and uncertainty. It had become depressing until in my devotions I stumbled upon a familiar New Testament text—Matthew 5:14-16.

In my Bible the words were red lettered. As part of the Sermon on the Mount, Jesus intoned the solution for extinguishing the dark cloud of despair that I would feel.

“You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”

There it was. Instead of bemoaning the darkness, I am to let my little light shine. As believers in the God who created us all, and His Son who gave His life so that we might have abundant lives. We have a calling to shine.

In any circumstance of extremis, whether personal, corporate, or national, believers should shine brighter. Dignified confrontations and orderly demonstrations have a place. Speaking truth to power is necessary for those who are in a place to do so. For those of us who live on the peripheries of politics, social issues, and emergent circumstances, we must simply let the spiritual light within us shine into the darkness.

Spiritual light is often accompanied by inspiration resolution, if not for an entire problem, maybe for an individual. I am reminded of the story of a boy on

a beach tossing starfish that had washed up onto the shore, back into the surf. When asked why he was focused on such an insurmountable task and challenged about the difference he could make. The boy threw another one into the surf and exclaimed that it made a difference to that one.

When global problems arise and threaten to darken our environments, brighten the corner where you are. Do not run away thinking that your efforts are too small to matter. Shine anyway.

Fifteen years ago, my family climbed to the top of Mount Fuji. We arrived at the crest late in the day. We did not stay long because the sun was going down and we were not prepared to stay at that altitude overnight. We began our journey down the backside of the mountain. When the sun set, we could hardly see our hands in front of our faces. Below us was a light. We trudged down the dark side of Mount Fuji toward that light. Later, we discovered that we walked 11 miles in darkness, guided by a small light bulb on the back porch of someone's house. Their little light guided us through a frightening ordeal. Your light may do the same.

In her poem titled "Let Your Light Shine" Marianne Williamson speaks to the liberating power of individual light.

Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful beyond measure.

It is our light, not our darkness, that most frightens us.

We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous?

Actually, who are you not to be?

You are a child of God. Your playing small does not serve the world.

There is nothing enlightened about shrinking so that other people won't feel insecure around you.

We were born to make manifest the glory of God that is within us.

It is not just in some of us, it is in everyone.

And as we let our own light shine, we unconsciously give other people permission to do the same.

As we are liberated from our own fear, our presence automatically liberates others.

Ina Duley Ogdon wrote the lyrics to the song titled "Brighten the Corner Where You Are." Harry Dixon Loes penned the lyrics to the children's song, "This Little Light of Mine." George Clinton, a 1970's pop balladeer similarly opined in one of his songs that "Everybody's got a little light under the sun."

Our jobs, as believers and leaders is to continuously shine from within us the light of honesty, truthfulness, and virtue. Handwringing, complaining, and debate are not enough. That light shining in us may lead us to stand up, speak out, and sign up to offer care and/or sustenance for the widows, orphans, and strangers in our sphere of influence. Shine! Shine! Shine!



JOHNSON PROMOTED to Rank of Captain



Washington Johnson II, an assistant director of Adventist Chaplaincy Ministries–North American Division (ACM-NAD), was recently selected for promotion to captain in the United States Navy Reserve. The promotion will bring greater leadership responsibilities through extensive oversight for religious programming, and counsel to members of the Navy Reserve's senior leadership regarding spiritual, moral, and ethical issues.

Johnson follows in the footsteps of other chaplains who have served in the United States Navy Chaplain Corps, and reached the level of Captain or higher, including Captain Herman Kibble, Captain David Girardin, Captain Mike Hakanson, Rear

Admiral Darold Bigger, and Admiral Barry Black.

“I am truly grateful to God for the blessing of this selection and the opportunity to continue my chaplaincy ministry in the new rank,” said Johnson. “It is a high honor to serve both God and country.”

In addition to his duties at ACM-NAD, Johnson also serves as a staff chaplain at the North American Aerospace Defense Command (NORAD), and the United States Northern Command (USNORTHCOM) in Colorado Springs, Colorado, United States.

With this promotion, Johnson will add to his chaplaincy duties in the areas of strategic planning and chaplaincy training and development. In his role at ACM-NAD, Johnson actively recruits chaplains, assists chaplains in the endorsement process, and educates the public on the multifaceted roles of chaplaincy.

“I look forward to the increased mentoring opportunities that will help to prepare the next generation of Seventh-day Adventist chaplains,” said Johnson.

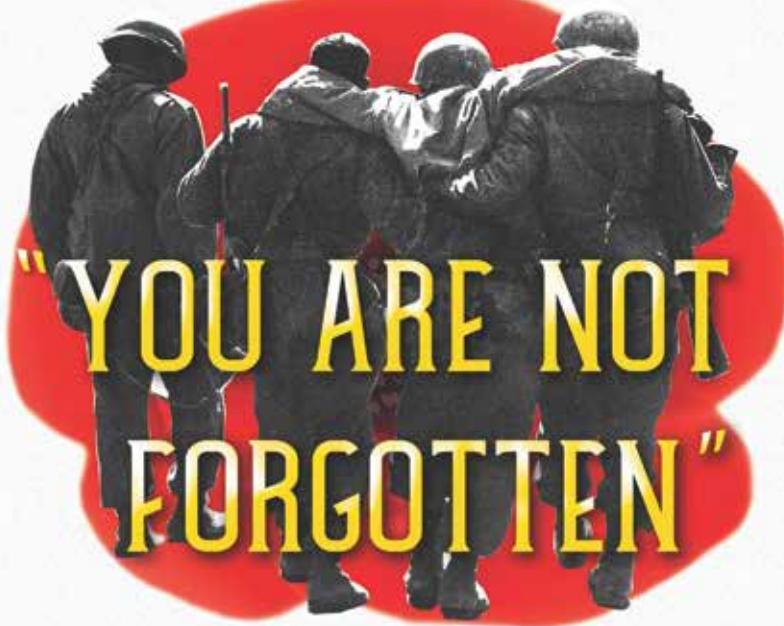
Captain Johnson's official promotion ceremony is scheduled for October 1, 2018.



North American Division
Adventist Chaplaincy Ministries

Salute to Veterans

NOVEMBER 10, 2018



**"YOU ARE NOT
FORGOTTEN"**

JOIN ADVENTIST CHAPLAINCY MINISTRIES AS WE HONOR VETERANS, ACTIVE DUTY SERVICE MEMBERS AND THEIR FAMILIES FOR THEIR UNWAVERING COMMITMENT AND SACRIFICE TO OUR NATION.

NORTH AMERICAN DIVISION HEADQUARTERS

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Sign up via: Adventsource.org
<https://tinyurl.com/NAD-veterans>

Registration will be open until November 1st.



Ministry runs deep and strong in the Willis family. Philip's father, Phil, Sr., also served as a pastor and a Civil Air Patrol Chaplain.

BE DILIGENT IN YOUR BUSINESS

by CH (LTC) USAR Philip C. Willis Jr., MSW, D.Min.
United States Army Reserves, Military Intelligence Readiness Command Chaplain

Recently, I called a Seventh-day Adventist Army Reserve Chaplain to chat as we do periodically to encourage each other and pray together. We were talking about the challenges of senior leadership, both having achieved the rank of Lieutenant Colonel. He told me he wasn't sure if he was going to get into War College

and I described to him how I had mentally accepted the fact that I might retire with the rank of Lieutenant Colonel. He was driving, and I was sitting in front of my computer when I decided to click on a message that looked urgent. The message read:

“Philip - On behalf of BG Christie Nixon, the Commanding General of



Chaplain Philip Willis, Junior has a faithful ministry companion in his wife, Vivian.

the Military Intelligence Readiness Command (MIRC), it is my pleasure to announce that she selected you to be the next MIRC Command Chaplain. BG Nixon made her selection after reviewing the selection panel's recommendations."

I read the message to my friend, and all I could do was laugh. God continues to show that if you are "diligent in your business, you may stand before kings."

In the fall of 1995, I wasn't so sure of God's leading as I was not sponsored by any conference and no one favorably responded to my ministerial resume as I neared the end of my educational journey at Andrews University Theological Seminary.

One day two students walked through the Seminary building wearing their military uniforms. I wasn't sure at the time why they were in uniform, but I later learned they had just been commissioned as Military Chaplains. This very powerful visual left an unforgettable impression on me. It opened my mind to a multidisciplinary perspective on ministry. I was encouraged by



Phil Willis holds the titles of both chaplain and pastor.

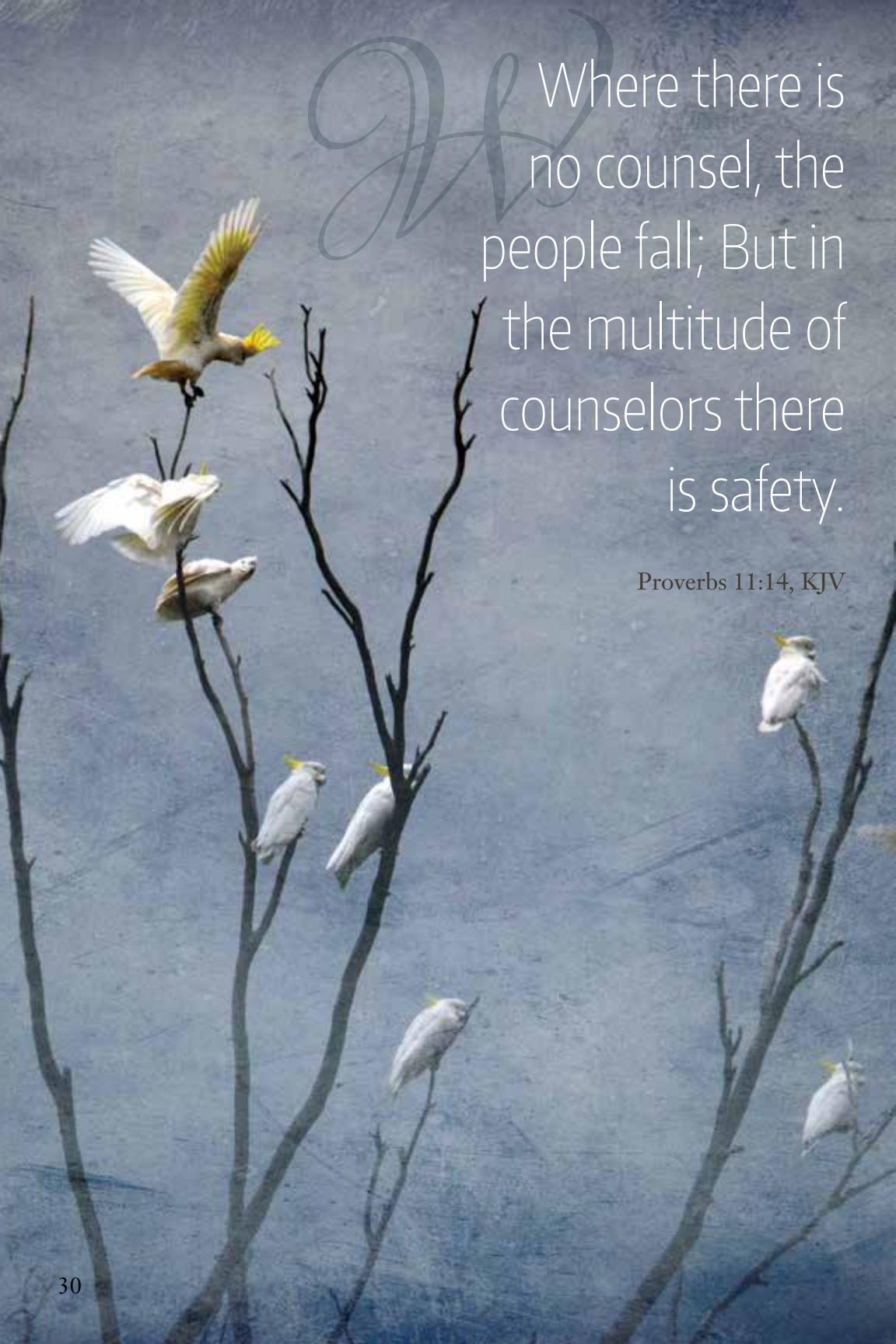
God continues to show that if you are "diligent in your business, you may stand before kings."

one of the University professors to consider joining the National Guard. In March 1996, I took the oath of office to become a 2nd Lieutenant Chaplain Candidate in the Michigan Army National Guard. It was a proud moment. After I joined the National Guard, the Lake Region Conference asked me in September 1996 to serve as a pastor.

After 22 years of Military Chaplaincy, with two combat tours, and 22 years of pastoral ministry, I serve as pastor of the Independence SDA Church, the second largest church in Chicago as well as the Military Intelligence Readiness Command at Fort Belvoir, Virginia where I supervise 25 Chaplains, 19 Chaplain Candidates, and 8,000 Soldier members throughout the United States, Europe, and Africa.

Where there is
no counsel, the
people fall; But in
the multitude of
counselors there
is safety.

Proverbs 11:14, KJV



Executive Editor:

Mario E. Ceballos
D.Min., BCC

Editor:

Deena Bartel-Wagner
acmeditor@gc.adventist.org

Layout and Design:

Emily Harding
HardingDesign

Adventist Chaplaincy Ministries

Mario Ceballos, Director/Endorser

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CONTACT US: Adventist Chaplaincy Ministries, Adventist World Headquarters, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. Phone: 301-680-6780; fax: 301-680-6783; e-mail acm@gc.adventist.org; Website: AdventistChaplains.org.

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CORRESPONDENTS**East-Central Africa Division (ECD)**

Magulilo Mwakalonge, *ACM Director*
mwakalongem@ecd.adventist.org

Euro-Asia Division (ESD)

Oleg Goncharov, *ACM Director*
ogoncharov@esd.adventist.org

Inter-European Division (EUD)

Marius Munteanu, *ACM Director*
munteanu@adventist.ro

Inter-American Division (IAD)

Hiram Ruiz, *ACM Director*
ruizhi@interamerica.org

North American Division (NAD)

Paul S. Anderson, *ACM Director*
paulanderson@nadadventist.org

Northern Asia-Pacific Division (NSD)

Lisa Clouzet, *ACM Director*
clouzeti@andrews.edu

South American Division (SAD)

Bruno Raso, *ACM Director*
bruno.raso@adventistas.org

South Pacific Division (SPD)

Trafford Fischer, *ACM Director*
traffordfischer@adventist.org.au

Southern Africa-Indian Ocean Division (SID)

Busi Khumalo, *ACM Director*
khumalob@sid.adventist.org | Skype: handybusi

Southern Asia Division (SUD)

Ramesh Jadhav, *ACM Director*
rameshjadhav3383@gmail.com

Southern Asia-Pacific Division (SSD)

Wendell Mandolang, *Interim ACM Director*
wmandolang@ssd.org

Trans-European Division (TED)

Patrick Johnson, *ACM Director*
pjohnson@ted-adventist.org

West-Central Africa Division (WAD)

N. John Enang, *ACM Director*
njenang@wad-adventist.org or
njenang2000@yahoo.co.uk





God's work done in God's way
will never lack God's supplies.

— Hudson Taylor

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