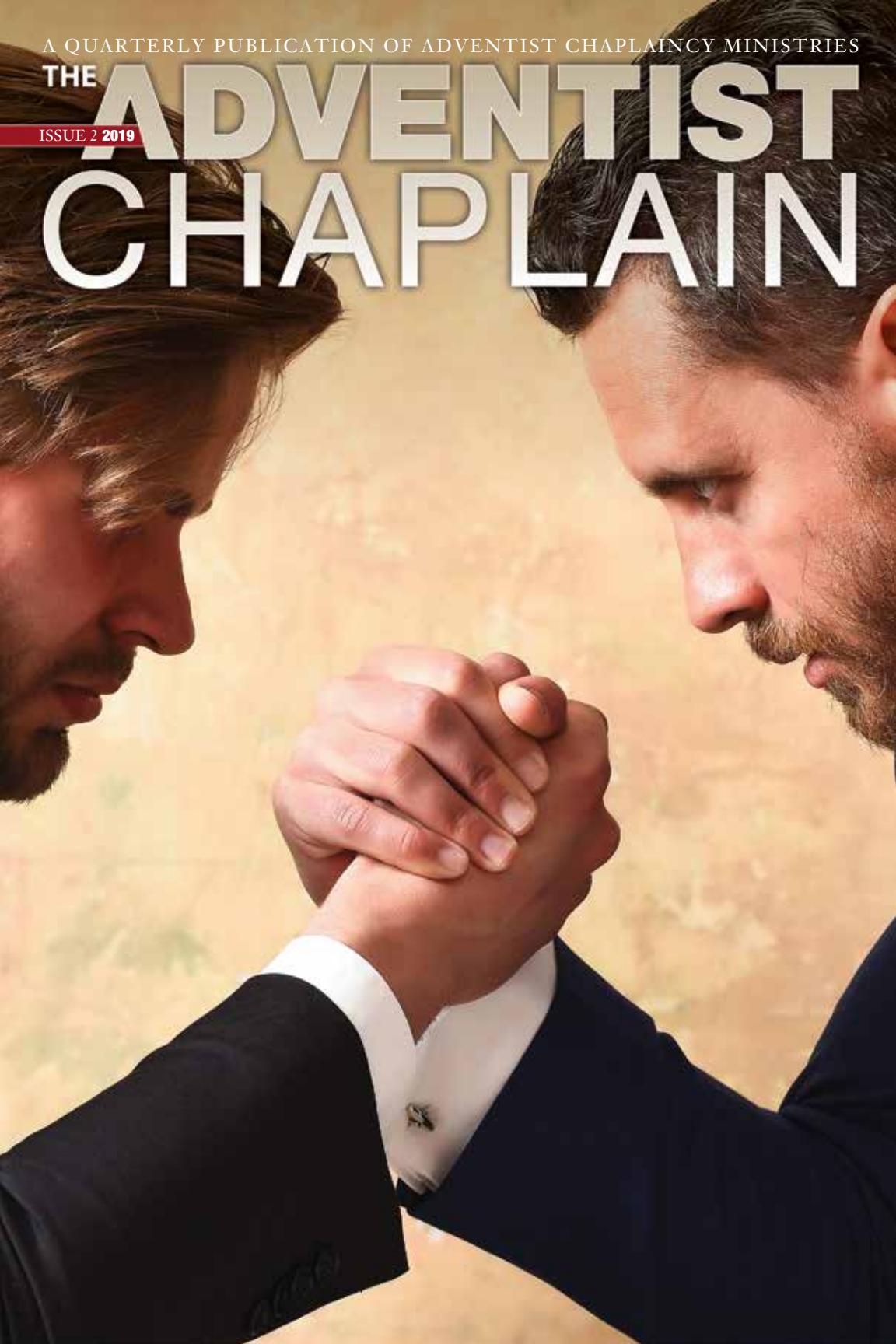


A QUARTERLY PUBLICATION OF ADVENTIST CHAPLAINCY MINISTRIES

THE

ADVENTIST CHAPLAIN

ISSUE 2 2019





CONFLICT: A MINISTRY OPPORTUNITY

PERSPECTIVE

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A few years ago, my father, a retired pastor, gave me an interesting book. It was written in Spanish, and I'm not aware of an English translation. The book proved to be very helpful in my ministry as a church pastor and even more useful in my ministry as a hospital chaplain. A loose translation of the title is, *Problematism, Antagonists in the Church*. At first glance, the title seems a bit judgmental, but let's face it. We've all had to deal with problematic people. I guarantee you, as soon as I wrote that, and you read it, certain people came to mind. If not, there's a possibility that you came to someone's thoughts.

Conflict is part of life. Even before Adam and Eve ate the forbidden fruit, conflict found its way to the perfect place we call Heaven. We can safely deduce, by reading the biblical account, that Lucifer was indeed a conflictive angel. He was so much so, in fact, that the universe is immersed in what we

call the Great Controversy, which can in itself lead us to tremendous and intense conversations.

Nevertheless, we all face difficult people in the daily grind of ministry. If we have learned anything in chaplaincy, it is that people are trying most of the time because they have a story that makes them that way. As chaplains, we are called to find that story and help them negotiate it move forward.

This issue of *The Adventist Chaplain* is focused on *How to Deal with Difficult People and Conflict in the Workplace*. Both issues consume most of our time as chaplains, pastors in the workplace.

Imagine that! Many of us came to chaplaincy to "escape" some of that conflict, but in reality, we discovered, very quickly indeed, that we can't escape it! We can only confront it...and, there's that dreaded word—confronting! We

CONTENTS

2 | Perspective

4 | Refining Your Conflict Resolution Tools

8 | Four Tactics to Cope with Difficult People

14 | From Rum Bar to JCF Chief Chaplain

20 | ACM World

24 | NAD Director's Thoughts

26 | Chaplains: Promoters of Ethics in the Work Place

PEOPLE ARE TRYING MOST OF THE TIME BECAUSE THEY HAVE A STORY THAT MAKES THEM THAT WAY. AS CHAPLAINS, WE ARE CALLED TO FIND THAT STORY AND HELP THEM NEGOTIATE IT MOVE FORWARD.

are called to use confrontation as a ministerial tool. The problem is that most of the time confrontation is used to interrupt the relationship. However, as chaplains, we have learned to use “appreciative inquiries” to get to the root of the behavior that is perceived as problematic and conflictive, thus using this as a tool to solidify the relationship.

Some time ago, a patient was being disrespectful and disruptive in a hospital, screaming and throwing caregivers out of his room. The chaplain came into the room and asked, “What’s happening? Why are you so agitated?” The man spewed out some messages that made no sense and the chaplain pulled up a chair and calmly asked him to explain better.

Within minutes the man calmed down as someone (the chaplain) took the time to listen to his story. The patient was afraid because he overheard the hospital staff in their daily rounds talk about a test that worried him. Once the story behind the behavior was acknowledged and processed, the “difficult” patient was no more.

Stories like this are the daily experience of countless patients, soldiers, inmates, and church members everywhere. When a chaplain confronted their behavior and invited their story, the person could experience peace rather than conflict. We can then confirm that chaplains are genuinely called to be a non-anxious presence amid conflict and crisis.

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.

REFINING YOUR CONFLICT RESOLUTION TOOLS

Maxim Safanov, M.Div.

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When you hear the word conflict, what kind of emotions do you experience? What kind of images of past, current, or perhaps anticipated interactions with your friends, family members, colleagues, church members, or even strangers do you envision? Conflicts may occur between two or more individuals. Someone can even have a conflict within himself/herself – “For the good that I would I do not: but the evil which I would not, that I do.” Romans 7:19, KJV Conflicts may also be observed amongst animals and other living creatures.

the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.” Isaiah 65:25, KJV Since conflicts are inevitable here on earth, we need to learn how to address them appropriately.

Different opinions make our life more interesting, colorful, and multi-faceted. Imagine, if everyone had the same view on every concept or simply verbally agreed with everything you say. Would it not be boring? When we share different opinions and views with each other, can we call it a conflict? Probably not. We can sit at the table and enrich each other with different

The lack of desire to understand our counterpart, to find common ground, and the lack of love and respect to the individual who shares his perspective, different, then his counterpart’s are one of the triggers of the conflict.

Conflict, what is it? Most people will agree that the word conflict bears a negative connotation. There are numerous definitions of it these days. I would define it as an event, where different opinions, concepts, or paradigms collide. The results of such collision can be either positive or negative, however, while being in the midst of the conflict is definitely makes us feel uncomfortable.

Is it possible to live without conflicts here on earth? We believe, that once we will get to God’s Kingdom, we will live in harmony with ourselves, others, and God. According to the Prophet Isaiah, even animals will not have conflicts. “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be

perspectives and not have a conflict.

At which point does the conflict then occur? Where is that time mark where we can indicate the starting point of a conflict? At which point does the process of sharing different opinions turn into a conflict? What triggers a conflict? I believe we cross that fine red line, when our negative emotions become involved, which can be expressed in verbal or non-verbal signs. The lack of desire to understand our counterpart, to find common ground, and the lack of love and respect to the individual who shares his perspective, different, then his counterpart’s are one of the triggers of the conflict.

So, how can we deal with a conflict? The best-case scenario

is to master communication skills, which will prevent the conflict at its embryonic stage. However, perfect communication skills will not prevent all conflicts. Jesus Christ, who was a perfect Man, the Son of God, could not prevent all conflicts. Several times He was almost stoned to death or thrown off of the cliff for His differing opinions and eventually was even crucified. When we read those New Testament narratives, we can clearly see that He avoided such conflicts by removing Himself from those who wanted to kill Him. Even in His crucifixion, if we will leave the prophecy and the plan of salvation aside, we may observe that two opposite concepts collided and led to His death.

other about what could have been done better. For instance, a parent can have a conflict with a child who refuses to eat healthy breakfast. Another example, a husband and his wife may argue where they will spend their vacation. Only open communication can lead to resolution of these conflicts. Otherwise, the words eventually can transition into a fight. And the child, who is supposed to eat nutritious food in order to be healthy ends up getting punished physically or emotionally and his/her health gets into even bigger jeopardy. The husband and wife, who are supposed to strengthen the bond of their relationship during the vacation, drift even further apart.

In order to be able to have control over the conflict, an individual has to consciously act and address the conflict in the proper manner.

Another way of dealing with the conflict is to face and resolve it fully. Forget the negative aspect of the conflict and move on. However, this does not happen always. Therefore, conflicts can be at least managed. In order to be able to have control over the conflict, an individual has to consciously act and address the conflict in the proper manner. Of course, certain conflicts will never be resolved until Christ comes again.

Conflicts may cover past, present, and future events. For instance, two individuals can argue with each

Both conflict management and conflict resolution begin with acknowledgement of the existence of peace disturbing irritants. At the earlier stage, the involved parties have to be extra sensitive to recognize the first symptoms of it. In the later stages, the conflict becomes more vivid and obvious even to those who observe it from outside.

Observing the human patterns, I have noticed, that some people more often become involved in conflicts, whereas, others develop skills and techniques, which keep them away from them.

The sources of conflicts may vary from individual to individual and can engage multiple individuals and could eventually lead to a war between two large groups of people.

It is not possible to control other people's emotions. Therefore, we need to control our own. For example, we need to recognize, when we are getting angry ourselves and stop the conversation and perhaps take it up at a later time, after we have cooled down. Walking away from the conflict without addressing it later is not always the best solution. Leaving a conflict unresolved allows it to grow larger than it was to begin with.

Besides addressing emotions, in attempting to diffuse the conflict, one should examine the importance of the subject of conflict and determine if it is necessary for you to be right. If not, one should allow the other person to be right. However, if it is important enough to prevail, one should call in a neutral third party to arbitrate. Jesus once said: "if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Matthew 18:16.

When involved in a conflict, it is important to ask yourself, why am I part of this conflict? What is God trying to teach me? If you are honest with yourself, if you are open to God talking to you, you will hear the answer. It may not be what you expect, but it will be the correct one.

Although it is impossible to avoid all conflicts, it is possible to work through them and learn from them and become a better person, a better church, and a better society.

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FOUR TACTICS TO COPE WITH DIFFICULT PEOPLE

Shelvan Arunan, Ph.D., BCCC., BCPC



It is hard for anyone to say that they have never come across difficult people in their lives. In marriage, in families, in friendships, in church fellowships, and with work colleagues; somewhere along the way, you may have had a hard time with difficult people and wondered how to deal with them. The relationships may have been messy, resulting in hurt feelings. Therefore, “do the best you can to live in peace with everyone”¹ is the spiritual counsel of Apostle Paul, who was once considered a difficult person before his conversion and transformation. As you begin the process of dealing with your difficult brothers and sisters, deal with them as you wish God to deal with you² is the counsel and guidance of the Spirit of Prophecy. What is the best we can do to have better relationships and deal with difficult people?

Most conflicts are personality driven; people not having the knowledge and awareness of personality issues.³ Therefore, there are two essential things to remember. First is to understand who you are and your personality. Secondly, to understand the personality of the difficult person you’ve encountered. One of the problematic people Joseph from the Bible faced in his workplace was Mrs. Potiphar,⁴ the wife of his boss. Joseph was successful in dealing with this challenging person because of his self-awareness, and his awareness of Mrs. Potiphar’s emotional needs and values.

Four main forces determine one’s personality. They are one’s emotional needs, economic needs, one’s values, and the model chosen for oneself.⁵ Lao Tzu, the Chinese Taoist philosopher, emphasizes the power of knowing oneself and others, “Knowing others is intelligence;

Most conflicts are personality driven; people not having the knowledge and awareness of personality issues.

knowing yourself is true wisdom. Mastering others is strength; Mastering yourself is true power.”⁶

The Enneagram of Personality is one of the best tests to take to learn about self-awareness and self-development. It contains simple concepts to begin your self-discovery journey. You will find yourself in all of the nine types, although one of them will distinctively describe your personality. The nine distinct types of personalities are focused on interpersonal dynamics and spirituality.

Whenever we deal with difficult people, our goal is to be effective and successful in reaching them. In their book, *How to Deal With Difficult People*, Houel and Godefroy share the four stages to successfully dealing with difficult people, which was developed by Dr. Robert Bramson.⁸

1 CALMLY EVALUATE THE SITUATION BY ASKING SOME QUESTIONS.

Whenever we have an issue with another person, we may have the

Change cannot be forced; we have let people use their god given power of choice.

tendency to jump to conclusions and put a psychological label on them. It is not wise to conclude someone is a “difficult” person just because we don’t like them or have an issue with them.

A possible question we could ask is, “does this person always react in the same way?” Look for a pattern that is created in the daily relationship with you and others. If the person is not reacting the same way all the time, ask the question “why now?” Another question to ask in order to examine yourself is, “am I overreacting?”

There may be moments when you have a difficult time tolerating others or feel triggered by something they’ve said or done. It may be that the person reminds you of someone in your life that you had an issue with in the past and never resolved. Examine yourself and reflect on it. This will help you find out whether you are reacting or being reasonable in your assessment of the person. Sometimes a frank discussion can be enough to clear up the situation. Therefore, it is good to be patient and take a little time to clear facts from assumptions. Ask for a meeting with the other person. Have a private place and a specific date and time to meet.

- ▶ Assure them of confidentiality.
- ▶ Show respect by telling them that you will not interrupt them when they are speaking. Ask for the same when you are speaking.
- ▶ Keep your word, and don’t react.
- ▶ If the person reacts while you are speaking, be patient.
- ▶ Be graceful rather than arrogant or condescending.

2 STOP TRYING TO CHANGE OTHER PEOPLE.

It is essential to know the purpose behind your intention to change someone. Trying to change others is a fallacy because it is often a selfish desire, using manipulative tactics to change them to our desired form. Trying to change others is beyond one’s power. “Fools will believe anything, but the wise think about what they do.”⁹ We know human beings have the capacity to change and can change. The environment and experiences cause change. Change cannot be forced; we have let people use their god given power of choice. One must choose to change and commit to change.

3 DISTANCE YOURSELF

When you try to change others, there is often a tendency to get too involved with the other person, you may violate boundaries and lose your sense of objectivity. It takes a lot of willpower and emotional strength to distance yourself both psychologically and physically. We want to bring

healing, and God has promised you that He will give you the ability to do anything.¹⁰ When you learn to differentiate yourself, you find the time to reflect on yourself and the issues. You will identify and process important aspects of yourself, such as your thoughts, feelings, wants, and desires and determine what is going on in your internal world.

4 ADOPT A STRATEGY AND APPLY IT

There are three types of game theory strategies, win-win, win-lose, and lose-lose.¹¹ It is not so that for someone to win, the other person has to lose, or both have to lose to achieve peace. The win-win process is a careful and thoughtful tactic that establishes a better understanding to have a healthy relationship. In our sinful nature, we may unconsciously

think that since someone has been difficult, we need to be punitive and have to win rather than seek peace.

You must learn to separate people from their problems and behaviors and focus on your perception and emotions, rather than the problematic person's emotions and perception. Question why you feel the way you do and perceive what you do. Reflecting on your experience will lead you to a healthy place to communicate a win-win outcome.

Playing hardball to win is not a real choice in successfully dealing with difficult people. A useful metaphor to describe this predicament is that we all journey in the same boat when we make a hole in the hull so the difficult person can sink, we all will sink. We must try for positive interactions and keep an open and flexible mind. Use a win-win strategy when communicating with difficult people.



HAVING A HEALTHY WIN-WIN COMMUNICATION WITH DIFFICULT PEOPLE¹²

For the win-win strategy to work well, and to have a positive outcome, your interaction with difficult people has to be objective, not subjective. It is objective when you say to the difficult person, “Yesterday, when you called me incompetent, it was hurtful,” rather than a subjective phrase such as, “You always pick on me.” It is always good to be open and honest and graceful in our speaking. It is wise to speak the truth in love.¹³

When you open a conversation with a difficult person, always utilize the word “I” not “You.” The immediate understanding of the listener hearing the word “you” is that it sounds “accusatory.” The usual unconscious response of the listener is, “Let me defend it.” Using “you” is not the way to have a conversation when you are trying to deal with a difficult person. In her book, *Powerful Phrases*

for Dealing with Difficult People,¹⁴

Renee Everson suggests that opening statements must not sound like an attack on the other person. So, she suggests the following sample phrases which start with “I.”

- ▶ I have something I need to talk to you about.
- ▶ I have something I need to get off my chest.
- ▶ I have something that is bothering me, I need to speak to you.
- ▶ I was hurt when you said I make too many mistakes.
- ▶ I became upset when you took credit for my work.
- ▶ I felt betrayed when I heard that you talked behind my back.
- ▶ I became confused and lost focus when you interrupted me during my presentation.



- I was surprised when you jumped in before I had time to finish.
- I get frustrated every time you talk so loudly that I can't hear the others.

When you are talking, it is important to avoid using words like, *but, actually, really, unfortunately, and but the truth is*. When you are done, give ample time for the “difficult person” to explain and share their story. After listening to the person, it is crucial for them to know that you have heard and understood their point of view. Use phrases like:

- I understand what you are saying.
Next, we need to discuss...
- That's an interesting point.
- Yes, I know many people feel that way.
- Ok, I see your point.
- I see what you are saying.
- Thanks for letting me know your thoughts and feelings.

Finally, when you are dealing with difficult people in tough situations, you must take time to think about the person you are dealing with. You need patience, perseverance, and prayer. You have to be graceful and compassionate and not have contempt. Think about the issue objectively. If you keep your objectivity and explore the difficult person’s perception, it may change you or your own perspective. When you are dealing with difficult people, you must focus on the problem, not the person. Let us be mindful to the counsel of Ellen G. White on dealing with people, “Human beings are Christ’s property, purchased by him by the love that he

When you are dealing with difficult people, you must focus on the problem, not the person.

and his father have manifested for them. How careful then, we should be in our dealings with one another.”¹⁵

END NOTES:

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Adventists Pastor's Journey **FROM RUM BAR TO JCF CHIEF CHAPLAIN**

By Pastor Dr. Gary A. Buddoo-Fletcher, Chief Chaplain, Assistant Commissioner of Police, Jamaica Constabulary Force with Deena Bartel-Wagner

“My aunt was a Catholic, and my father professed the Baptist faith,” says Gary. “I became frustrated that neither faith seemed to bring peace and answer to my questions.

I constantly asked God to prove Himself to me.”

Sitting in a Jamaican rum bar and meat shop on Manchester Street, spellbound by age-old stories from men, whose rowdy mouths were mixed with expletives, puffs of cigarettes, and the strong scent of rum, was no place for a boy. Yet, Gary Buddoo-Fletcher’s journey from his adopted mama’s rum bar and meat shop was nothing short of a miracle.

Gary’s mother, Emma Fletcher suffered from preeclampsia, and he was born prematurely. Thirty-five-year-old Emma died in childbirth. His father, Gosma Buddoo was a young Police Constable, in the then Island Special Constabulary Force; he later confessed that at the time of Gary’s birth, he was experiencing a rather ‘ticklish’ and heart-wrenching decision. Gary didn’t make it home with him.

“It was my aunt, Ivy May Fletcher who took me home,” says Gary. “I was told that she used an old dulcimena suitcase padded with blankets for my cradle.”

Growing up on Manchester Street held exciting moments for the young lad whose adventures spanned from the rum bar and meat shop to the streets. Some days, away from his mother’s protective eyes, Gary was found sitting inside the Spanish Town Court house listening to cases. “When my mother found out, I would receive a serious tongue lashing,” says Gary.

“My mother’s ‘bark’ was worse than her ‘bite.’ I wasn’t supposed to leave the shop without her permission.”

Gary recognized that his four sisters were half Chinese. Their father died before Gary was born. “I noticed that I was darker in complexion and questioned my mom. What she told me left me solidly secured in her love. She said, ‘I chose you and adopted you and you are mine; but my other children I had to have.’” This accounts for his double-barrel sir name, Buddoo-Fletcher.

Gary attended the Horizon Park All Age School and passed his local Common Entrance Examination for St. Catherine High School. It was during these tumultuous teen years at home, that he longed for meaning to life and desired a closer walk with God.

“My aunt was a Catholic, and my father professed the Baptist faith,” says Gary. “I became frustrated that neither faith seemed to bring peace and answer to my questions. I constantly asked God to prove Himself to me.”

A LIFE-CHANGING SUMMER

In his search for answers, Gary visited various churches and learned about their denominational beliefs. “Their explanations didn’t add up in my mind,” he says. “Then one summer, my cousin Angella Fletcher, introduced me to the Seventh-day



Gary Buddoo-Fletcher and his wife Dyhann with their children, Victoria and Carrington.

wasn't enough. To make matters worse, business at the meat shop and rum bar were not doing well. Thieves were regularly breaking into shop," says Gary. "My mother wasn't an Adventist yet and she turned to gambling to make ends meet. She would bet on a particular horse that had a winning streak for my entire time in college. That's how she supported me during college. However, it all came to a dramatic end after I graduated in 1993. The horse never won another race."

EARLY DAYS OF PASTORAL MINISTRY

Although armed with a degree, the newly-minted ministerial graduate had no contacts. "I sent out resumés to all the Adventist Conferences in the Caribbean," recalls Gary. "The then Executive Secretary of the Central Jamaica Conference, Pastor Gregory decided to take me under his tutelage. I did a short stint as a Bible worker, then I was hired as a Chaplain at the Port Maria High School and pastoral intern in the Port Maria District."

While at college, Gary would sometimes come home on weekends. While attending a Family Life Crusade, with evangelist Pastor Gordon Martinborough, he met Dyhann Johnson. "She was a banker at the time and was interested in attending West Indies College, now Northern Caribbean University to pursue her bachelor's degree," says Gary. "I was praying for a life partner and God answered. We courted for four years and after my internship, on

Adventist faith. God provided proof of his existence and I was converted."

After his baptism at 15, Gary became actively involved at the Spanish Town Adventist Church. At 16, he was teaching the Adult Sabbath School class.

Another turn of events took place. Gary wanted to focus more on his studies to become a medical doctor. He asked to be transferred from the St. Catherine High School to board at the Seventh-day Adventist-run Victor Dixon High School in Mandeville. While in high school Gary began to have dreams and strong impressions from his teachers, to enter pastoral ministry. He answered the call and pursued Ministry at West Indies College, now Northern Caribbean University.

"In college, I had to work part-time to support myself, but this

“My mother wasn’t an Adventist yet and she turned to gambling to make ends meet. She would bet on a particular horse that had a winning streak for my entire time in college. That’s how she supported me during college.”

July 30, 1995 we got married. We have two young adult children. Currently our daughter, Victoria, is teaching in Japan. Our son, Carrington, is in his final years in high school.”

In September 1995 the couple took up their first pastoral district assignment in the Clermont District of Churches in St. Mary. God blessed them tremendously as the churches blossomed and grew with the baptisms of four hundred persons. Several Pathfinder clubs were resurrected, and a new church was planted. This increased the number of congregations to eight. The premise of Gary’s ministry was marked with prayer, creativity, hard work and dedication. He was ordained to the gospel ministry of the Seventh-day Adventist Church in the year 2000.

Gary served a total of eight pastoral districts within the parishes of St. Mary, St. Catherine, Manchester, and St. Ann. In 2006, while serving in St. Catherine, Gary faced several major life changes. “My adopted mother died unexpectedly on Mothers’ Day, and in August I was called to the North Jamaica Conference of Seventh-day Adventists and served as Youth, Family Life, Stewardship and Communication Director. In 2010 I was elected as the Executive Secretary.

THE CALL OF CHAPLAINCY

“In 2012, I felt impressed to add to my ministry the work of

Volunteer Chaplain with the police force,” says Gary. “I honed my skills through training from the Chaplaincy Branch of the Jamaica Constabulary Force (JCF).” Then the unexpected happened.

“During the 2014 Constituency meeting, I was not re-elected to my conference position as Executive Secretary,” says Gary. “A friend of mine told me about an opening to act as an Assistant Chaplain for the Area One Division of the JCF. The Assistant Chaplain was going on leave for five months, and someone was needed to cover his responsibilities. My previous chaplaincy experience qualified me to apply.”

During those months, Gary served the JCF during the week and on weekends he would return home to pastor his district of six churches. An opening for the position of Chief Chaplain was advertised in the newspapers and he was impressed to apply. He was called in for interviews and assessment. A year had passed, and he heard nothing further. He decided to put this behind him.

WHAT DOES THIS MEAN?

Then a very strange thing happened. “Months before the 2015 General Conference Session, my conference re-elected me to the position of Executive Secretary,” says Gary. “I attended the GC Session in San Antonio as a guest and was ready to



Enhancing the acceptance of the chaplaincy services division across the Jamaica Constabulary Force has been a primary focus for the department under the leadership of the Chief of Chaplains.

resume my work at the Conference.”

Then another shocking turn of events took place. “I couldn’t believe it when I received a call that I was chosen for the position of Chief Chaplain of the JCF. This really took a while to sink in,” says Gary. “So here I was, processing the whole matter. Was this a distraction from my mission to serve the church or was God intervening and leading me into a broader ministry?”

Gary met with the Police Commissioner who wanted to know when Gary could start. “I also learned that I would have to resign from all my positions with the local conference.” So, on August 3, 2015, Gary took the position as the Chief Chaplain. He works alongside seven Assistant Chaplains, who are under his command.

DESTIGMATIZING CHAPLAINCY IN THE JCF

Gary’s task of revolutionizing, integrating, and building confidence in the Chaplaincy unit in the early days was no easy feat. Yet with prayer, implementation of retreats, workshops, and self-building sessions a gradual shift began, and the image of the unit began to change for the better. “Some Officers were not comfortable to talk to some of the Chaplains about their personal issues,” says Gary. “Between 2010 and 2015, a total of 20 cases of murder-suicides were committed by Policemen. Our office implemented a strategic three-year plan in training our officers about managing depression and equipping them with coping skills. Since 2015, the JCF has experienced a reduction in murder-suicide cases by officers.”

The plan included partnering with

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the Northern Caribbean University to provide counselors and psychologists. They also offered training to decrease the number of domestic violence occurring in law enforcement homes.

Another aspect was the implementation of an early warning system that allowed for prompt intervention. “Various issues can create depression among our officers,” says Gary. “This could include financial issues, interpersonal relationships with commanders or other officers, personal issues, family relationships, and more. Once a commander recognizes a red flag event with an officer, he can refer the officer to either the chaplaincy unit or the medical unit.”

The work of peer counselors has also enhanced the JCF Chaplaincy Branch. “When I began this job, the department only had seven peer counselors. We now have 33 trained individuals who work with our department. Additionally, we have over 400 Volunteer Police Chaplains of which approximately 60 percent are Seventh-day Adventists.”

Though armed with a Masters in Pastoral Theology and a Doctor of Ministry degree both from the Inter-American Adventist Theological Seminary, for Gary, continual growth in his personal understanding and

skills as a Chaplain is important.

“I’ve attended the International Conference of Police Chaplains for the past four years which has enhanced my growth and training,” says Gary. “I became a Justice of the Peace in 2018 and I also look forward to working towards becoming a Board-Certified Chaplain.”

CHAPLAINCY-A GENUINE MINISTRY

As he looks to the future, Gary’s dream for recognition of the importance of chaplaincy ministry includes the Adventist church. “It will be ideal when our church and leadership recognize the work of the Chaplain as a genuine ministry. I’m eager for the day when there will be incentives for Chaplains so that they can be incorporated more into various areas of ministry.”

Letting God lead your life is one lesson learned from listening to patrons in a rum bar continues to impact Gary. After his appointment, he said it was a privilege to “serve my God and country in this capacity.” He promised to do his best to provide ethical, moral, and spiritual support to the over 14,000 men and women of the JCF, their families, and the auxiliary members who serve, protect, and reassure citizens of Jamaica.

ADVENTIST CHAPLAINCY MINISTRIES WORLDWIDE

INTER-AMERICAN DIVISION

COSTA RICAN CPE TRAINING PRO- GRAM EXTENDS TO INSTITUTIONS OUTSIDE THE CHURCH

A group of pastors and professionals recently took part in the first segment of Clinical Pastoral Education training in Alajuela, Costa Rica. The training was organized by the South Central America Union Mission, in cooperation with Adventist Chaplaincy Ministries-General Conference.

The Clinical Pastoral Education training program, overseen by Adventist Chaplaincy Institute, requires four units, of 400 hours each, which qualifies professionals to provide pastoral care and nurture persons regardless of their faith.

NEED FOR QUALIFIED CHAPLAINS

“There’s an alarming need for qualified individuals to be able to carry out the delicate work of chaplaincy,” says Pastor Wilfredo Ruiz, president of the church in South Central America Union Mission (SCAUM). “We are very grateful for the investment made so that these individuals can be a strong team of chaplains in our territory.”

The training, which involved instructional and practical sessions for five weeks starting in January, included

reaching the church’s school campuses and visitation to dozens of inmates at a correctional facility in Alajuela.

Fourteen people enrolled in the specialized training which included pastors, teachers, theology students, and other professionals, who are part of an integral taskforce to cater to the spiritual needs of those in the church’s institutions as well as the community at large.

According to church leaders, those needs include the spiritual health of students and employees of the church’s educational system, as well as people outside the church in hospitals, correctional facilities, community service programs, and more.



A group of chaplains pose for a photo during the five-week Adventist Chaplaincy Ministries training that began earlier this year at the Central American Adventist University in Alajuela, Costa Rica.



A chaplain-in-training speaks to a group of inmates at the Dr. Gerardo Rodríguez Echeverría Correctional Facility in Alajuela, Costa Rica last month.

“It’s about greater opportunities for qualified personnel to aid those who are under the care of the church,” says Pastor Marvin Gómez, ACM Director, SCAUM.

Gómez coordinated the training event with Marcio Palencia, chaplaincy coordinator, the Central American Adventist University and primary local supervisor of the chaplaincy training.

REACHING INSTITUTIONS OUTSIDE OF THE CHURCH ORGANIZATION

Palencia reached out to leaders at the Dr. Gerardo Rodríguez Echeverría Correctional Facility in Alajuela, who reviewed and praised the chaplaincy training program and opened the doors for the chaplains-in-training to talk with 100 inmates during special sessions. Alexander Spencer Sandi, the coordinator of the spiritual support group and chaplaincy at the correctional facility, welcomed the ministry of the Adventist Church for the inmates. He was so impressed with the Clinical Pastoral Education training program that he enrolled for the rest of the training units the church will offer.

Additionally, three main hospitals



From L to R: Pastor Hiram Ruiz of the IAD, Marcio Palencia of the UNADECA, Dr. Basharat Masih from the College of Pastoral Supervision and Psychotherapy (CPSP), and Marvin Gómez of the South Central American Union Mission.

in Costa Rica granted access for several chaplains-in-training to serve community hours to aid patients with their emotional and spiritual needs in one public and two private hospitals.

Palencia invited Ileana Carazo, a Jewish rabbi, and chaplain at Hospital CIMA in San José, to visit with the group of chaplains-in-training and review the training program. “She applauded the initiative as she visited the university campus during training and said that it is the first program in Costa Rica that teaches an inter-denominational professional chaplaincy training,” says Palencia.

Plans are underway for a special agreement with the Adventist university and Hospital CIMA for chaplains-in-training to visit the health institutions during the second unit of training in the coming months.

TURNING POINT IN CHAPLAINCY EDUCATION

“This is a watershed moment in chaplaincy education for our territory because it points us to opportunities outside of our church organization that are in great need of chaplaincy services,” says Pastor Hiram Ruiz, ACM Director, Inter-American Division.

“It is the first time since Clinical Pastoral Education began in the Inter-American Division in 2018 that a union has reached out beyond its church institutions,” says Ruiz. “Seven other unions have begun the training segments, and three more union territories are scheduled to begin this year.”

“This has to be a challenge now for other church territories,” says Ruiz. “Not only can we connect with prisons, but also nursing homes, orphanages, spiritual first responders after a disaster, and more. There are so many more areas to cover for persons who are going through a crisis within the church and those in the community.”

The program can only take eight students per segment, and in this case, the group was divided in two. The first segment includes the life of the chaplain-in-training and provides exercises to apply with the experiences and emotions of the trainee before he/she can deal with the feelings of individuals.

CHAPLAIN-IN-TRAINING EXPERIENCE

Pastor Elden Zambrano, a minister for over seven years from Honduras, including two years as a hospital chaplain, says the training taught him to control his emotions, situations, and feelings. “I have learned that you have to learn to heal your emotional wounds so that you can help others with their wounds and their problems,” says Zambrano. “Being a chaplain leads you to deal with so many individuals from different denominations, allowing you to be able to help in moments that others are not able, and being used by God.”

Zambrano says that most of the needs he sees in his ministry are family-related, as well as social and



The CPE instructors and Division and Union ACM leaders with the group of chaplains who completed the first of four units of Clinical Pastoral Education.

emotional. “Problems and crisis in life have no time or specific place,” says Zambrano. “They touch everyone regardless of who they are and what they believe, so it is an important moment when a trained chaplain is most needed.”

“Zambrano is among 160 registered chaplains who are enrolled in the clinical pastoral education,” says Ruiz. “Each trainee represents a cost of US\$600 for the training program in addition to allotted funds to cover the costs of the accredited professors.”

“We are so happy the world church is covering the costs of this important training program,” says Ruiz. “The Inter-American Division (IAD) is now the second world division that has the most chaplains registered in the special training, after the North American Division.”

ACM’s CPE training in Costa Rica included Dr. Basharat Masih Director, Clinical Operations, Adventist Chaplaincy Institute. Speakers also included Pastors Elie Henry, IAD president, and Hiram Ruiz.

Marvin Gómez contributed to this report.

All photos courtesy of the South Central American Union Mission

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NAD Director's Thoughts



THE BUTTERFLY EFFECT

In 2009, Andy Andrews published a book titled *The Butterfly Effect: How Your Life Matters*. In it, he explains and expounds upon a theory posited in 1963 by Edward Lorenz, to the New York Academy of Science.

Lorenz's thought: "A butterfly could flap its wings and set molecules of air in motion, which would move other molecules of air, in turn moving more molecules of air – eventually capable of starting a hurricane on the other side of the planet."¹

This theory was not accepted. In fact, it was ridiculed as preposterous, until in the 1990s the theory was ratified by peer-reviewed research as authentic, accurate, and viable. Lorenz's theory was vindicated and elevated from laughable theory to a newly codified law of physics titled "The Law of Sensitive Dependence Upon Initial Conditions."²

I commend this book to all of our readers because we all need reminders that our lives matter and that the small things that we do may loom large in the lives of others. I am reminded of a story that I read about a young boy who witnessed a younger, smaller student struggling to carry home a lot of paraphernalia from school. Rather than tease the student as others had, he opted to help him carry his load.

As they walked, they talked. Upon arrival at the younger student's house, the older student offered a word of encouragement and the off-handed comment that he would see him tomorrow. Years later, the younger student wrote to the older student that his one act of kindness had given him pause and instilled enough hope to live another day instead of suiciding.

We live in a world of stress, stressors, tensions, and myriad electronic waves from our gadgets that have innumerable effects on our bodies and minds. Some of us are more resilient than others. We all have an impact on

WILL THE WIND OF YOUR INFLUENCE, THE WORDS YOU SPEAK, THE PROJECTION OF YOUR COUNTENANCE, THE ACTIONS THAT YOU TAKE, THE IMPETI THAT YOU PURSUE, LEAVE YOUR AURA WITH POSITIVE INTENT OR THE OPPOSITE?

those around us, either intentionally or collaterally, positively or negatively. Hopefully, more positive than negative.

A congruent biblical example may be the story of the boy who shared his lunch with Jesus. At the end of the day, over 5,000 people were fed, and there was plenty left over. The intent of the mother who lovingly packed a lunch for her son created an unintended consequence. The butterfly effect of her small action met the immediate felt need of thousands of hungry people.

Her demonstration of love to her son may have been the catalyst of his act of volunteering what little he had with Jesus. A small but meaningful act of faith moved the heart of God, suspended the laws of physics, and accomplished a miracle.

In the quarter of the year following this publication, I challenge you to consider your effect. Will the wind of your influence, the words you speak, the projection of your countenance, the actions that you take, the impeti that you pursue, leave your aura with positive intent or the opposite? Often, intent matters more than content.

May the words of our mouths and the intents within our hearts, be reflected in ways that move the molecules of miracles into practical and positive effect in the lives of those whom we serve and love. May every visit, every interaction, or intervention have in the lives of our patients, clients, or co-workers, a cavalcade of good deeds and blessings. Consider in all of your doings, the Butterfly Effect.

¹ Andrews, Andy, 2009, *The Butterfly Effect: How Your Life Matters*; Simple truths, LLC, Naperville, Illinois, pg. 10.

² Ibid.

A handwritten signature in cursive script, reading "Paul S. Anderson". The signature is fluid and expressive, with a large, sweeping flourish at the end.

CHAPLAINS: Promoters of Ethics in the Work Place

Divorced from
ethics, leadership
is reduced to
management and
politics to mere
technique.

- James MacGregor Burns

By Marlon C. Robinson, BCC, Ph.D., M.Div.,
American Association for Marriage and Family
Therapy Approved Supervisor

Culture is central to how nations, people groups, and individuals, such as chaplains, celebrate and experience life. Similarly, organizations are embedded in cultural contexts that influence the way they operate. The complexity of the corporate world dictates that chaplains and organizations need more than rules to develop and maintain an ethical culture. Navahandi, Denhardt, Denhardt, and Aristiguera defined culture as a set of beliefs and values shared by members of a given group.¹ Culture is also viewed as the premise “by which people order their lives, interpret their experiences, and evaluate the behavior of others.”² On the other hand,

organizational culture is how things really happen in an organization.³ The organizational culture has a powerful role in the creation and maintenance of ethical behavior⁴ and is probably the most significant variable that determines whether that organization thrives or falls.

CAUSES OF ETHICAL PROBLEMS

Before looking at how chaplains can nurture an ethical culture in their place of employment, it is essential to highlight some of the ways ethical problems are developed. Ignorance, ethical failure, and evil intent are generally viewed as the causes of ethical issues in organizations.⁵ On the surface, these factors seem to

Due to the unique roles of chaplains, in our places of employment, we can help to promote a culture that is based on ethics that can help to reduce the causes of ethical problems.

be the only rational explanation for wrongful acts, but they do not tell the full story. They are a part of a larger system/organization that has a culture which encourages ethical decision-making or the lack thereof. As a result of this systemic influence, chaplains must take into account the impact of the institutional culture. While the organizational culture plays a vital role in the reinforcement of ethical or unethical behaviors, it must be noted that this is not a justification of the unethical practices. The institutional influence is highlighted to underscore the fact that ethical behavior in the workplace can be reinforced by the creation of a culture that is based on ethics. Due to the unique roles of chaplains, in our places of employment, we can help to promote a culture that is based on ethics that can help to reduce the causes of ethical problems.

PRACTICAL WAYS TO PROMOTE AN ETHICAL CULTURE

The creation of an ethical culture is central to the survival and reputation of chaplaincy. Having some practical tools to help to facilitate this type of culture can be very rewarding.

Chaplains who want to assist in the creation, maintenance, and promotion of an ethical culture must ensure that they focus on ethics instead of rules, stress the sustainability of an ethical culture, promote positive behavioral reinforcement, and lead by example.

FOCUS ON ETHICS INSTEAD OF RULES: The complexity of the corporate world dictates that chaplains rely on a higher standard than rules and laws to guide behavior, and that standard is ethics. This is not to say that rules and laws are unnecessary, but they are deficient at best in providing guidance for appropriate conduct, unable to define the numerous ways that improper acts may occur, and generally not good motivators for ethical behavior.⁶ Ethics, on the other hand, are broad principles that set the highest standards of behavior.⁷ Consequently, companies that rely on rules and laws for governance generally struggle with the enforcement of these policies.⁸

STRESS THE SUSTAINABILITY OF AN ETHICAL CULTURE: It is essential to stress and maintain the position that an ethical culture is sustainable by doing the moral thing⁹ and that mere

NAD UPDATES

As chaplains, we must seek to help in the development and promotion of an organizational culture that encourages positive behavior reinforcement, which is rooted in modeling.

compliance is ineffective in creating this culture. This culture can be reinforced in two ways, explicitly and implicitly.¹⁰ Leaders do this explicitly through the company's rules, policies, and codes of ethics. Reinforcing organizational culture is also done implicitly through a subtle form of body language (such as wink-wink) and promotion of social approval (invitations to lunch or for drinks). The sustainability of an ethical culture focuses on internal control instead of external control.¹¹ External control stimulates moral conduct primarily at a lower level, but internal control stimulates at the highest level and should be the primary source for achieving the ethical institutional culture.¹² Internal control is the central component that chaplains need to target in their quest to create and reinforce an institutional culture that is rooted in ethics and contribute to positive behavior reinforcement.

PROMOTE POSITIVE BEHAVIORAL REINFORCEMENT: Focusing on the reinforcement of positive behaviors is more effective than verbal rules and policies.¹³ In the chaplaincy field, it is generally agreed that state regulations

(e.g., HIPPA) are the minimum standards for behavior while codes of ethics are the higher standard that chaplains and other employees must allow to guide their actions. As chaplains, we must seek to help in the development and promotion of an organizational culture that encourages positive behavior reinforcement, which is rooted in modeling.

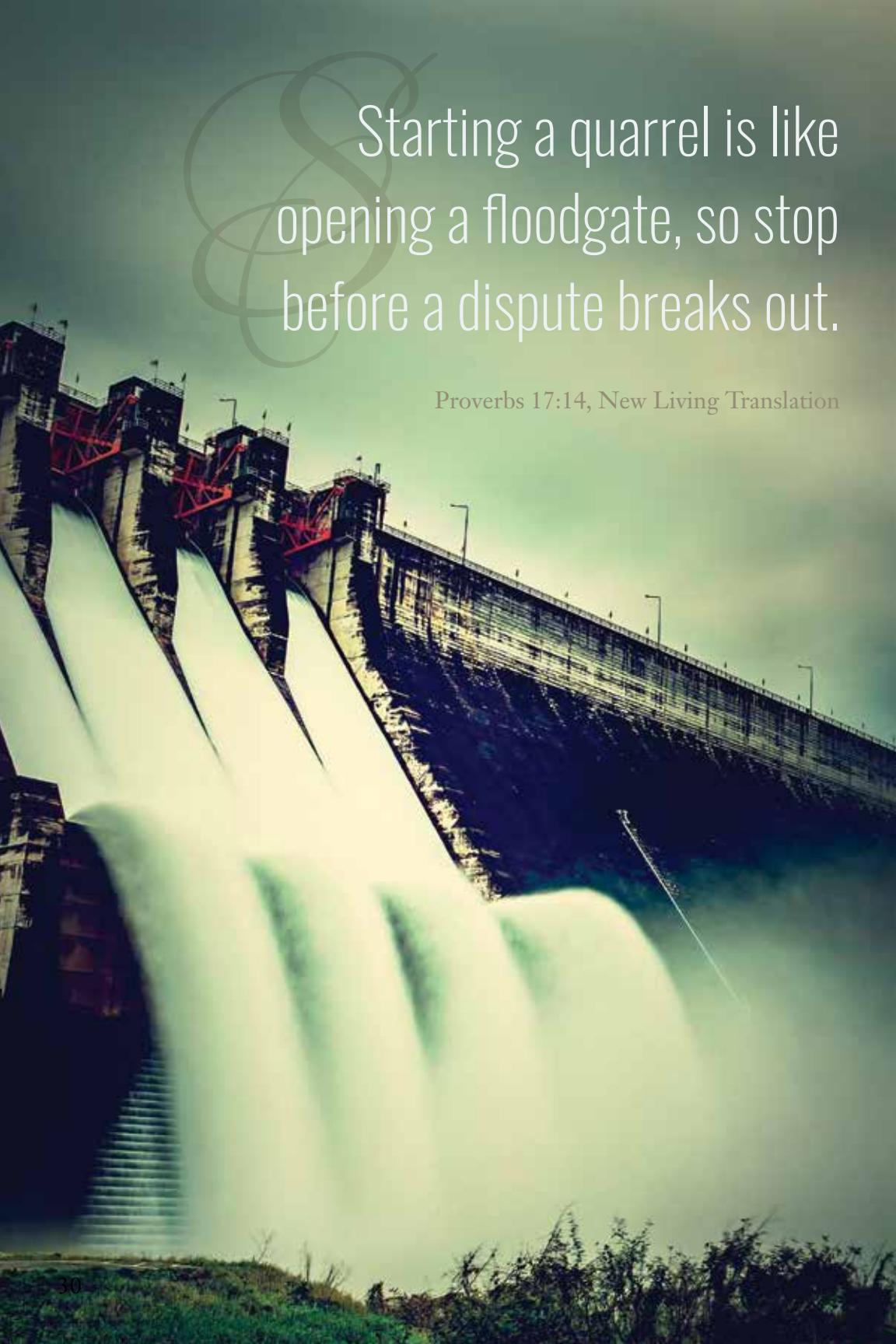
LEAD BY EXAMPLE: Modeling is central to the development and maintenance of an ethical organizational culture. Leading by example is vital to the development of a sustainable, ethical culture, which starts with the people who have the most influence in the organization, leaders.¹⁴ Leaders are the tone-setters and people will often model their behavior as institutional norms. The establishment of an organizational culture that places moral norms as priority helps in the formation and reinforcement of employees' characters.¹⁵ An ethical culture that is supported and modeled by chaplains and a company's leadership team is the best option for creating and maintaining ethical values in the workplace.

These are just a few of the many ways chaplains can help their organization create, maintain, and promote an ethical culture. Chaplains seeking to promote an ethical culture in their workplace must focus on ethics instead of rules, stress the sustainability of an ethical culture, promote positive behavioral reinforcement, and lead by example.

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Starting a quarrel is like
opening a floodgate, so stop
before a dispute breaks out.

Proverbs 17:14, New Living Translation

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THE ADVENTIST CHAPLAIN is a quarterly publication of Adventist Chaplaincy Ministries (ACM), the ecclesiastical endorsing agency of the Seventh-day Adventist® Church.

This journal is distributed worldwide to chaplains, church leaders, institutions, and others involved in chaplaincies. To be added to our mailing list, please visit our website at AdventistChaplains.org, or email ACMEditor@gc.adventist.org.

Comments and/or articles will be considered for publication. Contact the editor at acmeditor@gc.adventist.org. Include your full name, complete mailing address, telephone, e-mail address, and current digital photos with all submissions. Items submitted by mail will not be returned unless accompanied by a self-addressed, stamped return envelope.

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The spirit needed for confronting dragons is not one of fear and withdrawal nor of arrogant power. It is gentleness and firmness – an attitude of smart love.

– Marshall Shelley, *Well/Intentioned Dragons*



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