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PASTORAL AUTHORITY AS SERVANT LEADERS

PERSPECTIVE

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

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You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” Matthew 20:25-28, NIV

The authority of a pastor is not a God-given right to rule over the church as a “king/queen.” Pastors/chaplain are to exercise authority as a *servant leader*. To understand pastoral authority is to understand that it does not come from a vote taken by a committee, a degree conferred upon you from the seminary, an ordination or commission as a leader or pastor, or as an assignment to a church as a pastor. All those things are essential and part of the pastoral role. But the authority/leadership that a pastor exercise in his ministry is a gift from God, and that is, to be a

steward of God’s church.

We will be using the terms chaplain and pastors interchangeably. Remember that all chaplains are pastors first. So, what is the difference? “Chaplains and pastors are both religious leaders who celebrate religious rites and provide spiritual guidance. Chaplains, however, provide these services within institutions, such as the military, schools, prisons, and hospitals, while pastors lead local church congregations.”¹

God’s authority is ultimate. The pastor’s authority is delegated and limited by the Word of God.² There are several points to ponder about what pastoral authority is.

THE PASTOR AS A STEWARD

In 1 Peter 5:2, Paul refers to the church as “the flock of God.” Jesus is called the head of the church (Ephesians 5:23) and the Chief Shepherd (1 Peter 5:4). The church is

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God's flock and belongs to Him.³ The church is His unique possession, and Jesus, not the pastor, is the head of the church.⁴ This alone should remind the pastor that he does not bear ultimate authority in the church. Christ, and Christ alone, demands that right.

The pastor holds an office like a steward. The role of a steward is to be responsible for managing the estate of his lord. The chaplain's role is not only to be a steward of the spiritual life of the institution's members but also to be an advisor to the institution's leader on all spiritual matters of the institution. However, this authority is earned.

PASTORAL AUTHORITY IS LIMITED

The authority that the pastor/chaplain is limited to her/his area of competence—the spiritual care of those are in his “charge.”

The authority/leadership that pastors have is not independent. It is a limited and derivative leadership. Pastors must act in submission to Christ.⁵ There is only one Senior Pastor (Chief Shepherd), and He will hold all other undershepherds accountable.⁶

The best word to describe the role of pastors is “responsibility.” Pastors and leaders have a heightened responsibility.

They are interpreters, teachers, and keepers of the Gospel. This is not to be “lorded over” the church. Instead, they are to be the shepherds of the flock with utmost humility. Hence the term we use is “pastors.”

Chaplains don't *demand* respect. Instead, they serve the institution and/or church by appealing to the truth of the authoritative Word and pointing individuals to the true Chief Shepherd. Chaplains are not to rule as despots but to be an example of Christ and to show the way to Heaven.

“Following the example of Christ, Chaplains should intercede with God for the people. Jesus exercised human and divine sympathy toward man. He is our example in all things.”⁷

Let us remember that chaplains should act as wise counselors. They are to encourage and respect the input of others.

¹ <https://work.chron.com/chaplain-vs-pastor-13831.html>

² <https://blog.tms.edu/authority-of-a-pastor>

³ 1 Peter 5:2

⁴ Eph 5:23

⁵ <https://slasherpastor.wordpress.com/2014/09/13/pastoral-authority-what-it-is-and-what-it-isnt/>

⁶ 1 Peter 5:4

⁷ https://egwwritings-a.akamaihd.net/pdf/en_PaM.pdf

WHAT'S



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

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

PASTORAL AUTHORITY

A THREE-LEGGED STOOL MODEL

By Chaplain (Captain) Osvaldo L. Tañón
Maysonet, United States Army Reserves,
M.Div., ACPE Certified Educator

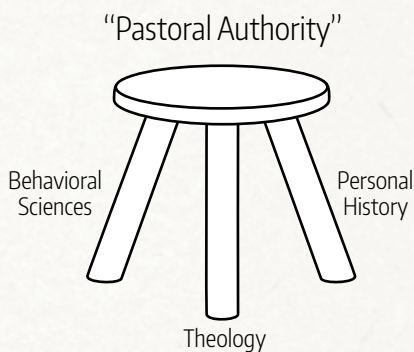


The word “insecure” doesn’t do justice to how I really felt when I started my journey in professional chaplaincy about 18 years ago. I was in my twenties, English was my second language, and I was simultaneously training as a chaplain in Clinical Pastoral Education (CPE) in the U.S. Army. The United States invasion to Iraq had just started as well. All the chaplains I interacted with always seemed smarter, faster, and more confident than I was—everything was quite intimidating. In retrospect, it is possible that part of my experience was related to what is colloquially known in the world of psychology as the *Impostor Syndrome*.¹ The most likely explanation, however, is that my insecurities originated from an underdeveloped sense of pastoral authority.²

Fast forward to where I am now in my career as an ACPE Certified Educator and U.S. Army Reserve chaplain. Many of the chaplains I train and supervise at any given time struggle with similar issues – even those with years of experience. This is because most chaplains start and go through their careers lacking in one or more of the three primary foundations for pastoral authority: Theology, Behavioral Sciences, and Personal History.

Through the CPE lens, I see these areas functioning like a three-legged stool in which each leg plays an equally important role. No other form

of theological education outside of CPE offers such a rich, balanced, and dynamic model for the development of pastoral authority:



*Figure 1: Pastoral Authority:
A Three-Legged Stool Model*

The assumption is that each of the legs must always be equally developed to match the strength and height of the others. If one leg suddenly becomes weaker, taller, or shorter, then the entire structure loses its balance and collapses. Let’s take a closer look at each one of the legs in this three-legged stool model:

THEOLOGY:

Adventist chaplains tend to be quite strong in this area. Theology departments in our academic institutions are robust and provide chaplains with a solid foundation. We

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SEEMED SMARTER, FASTER, AND MORE CONFIDENT
THAN I WAS—EVERYTHING WAS QUITE INTIMIDATING.

can unequivocally agree that a starting point in pastoral authority is the Word of God, studying it and sharing it. The problem, however, is that theology alone cannot magically turn a person into an effective chaplain. I remember the first time I ministered to traumatized, grieving parents whose baby had just died, or when I had my first conversation with a suicidal person, wounded combat Soldier, or family members facing devastating and unexpected traumas. My default intervention was to try to apply theology to console them, but that did not work as I thought it would. In fact, it caused more harm than good because some of these patients/Soldiers did not have a spiritual or religious foundation to begin with (in classic CPE fashion, “*I did not meet them where they were.*”) I felt useless, powerless, and frustrated, which in turn affected my pastoral authority. As important as theology is when guiding people to connect with the Transcendent *when they are ready*, a pastoral authority that relies only on theology in the pluralist and secular environments of chaplaincy will cause the entire structure to collapse.

BEHAVIORAL SCIENCES:

When I attended seminary at Andrews University in the early 2000s, there was only one counseling class available in the Master of Divinity program. It offered no real practical component other than doing role-play scenarios in the classroom with other students. Fortunately, curriculums have evolved drastically since then, and there are even seminary degrees with emphasis on chaplaincy. Notwithstanding, it is in every chaplain’s best interest to gain a basic understanding of various

personality and behavioral sciences. This is not because chaplains function like “pseudo therapists” (a common myth), but because we make basic-level assessments on a regular basis to identify people’s needs. From these assessments we determine how and when to point people to the right resources (referrals). Likewise, chaplains must learn how to identify complex patterns of behavior. If we do not know what the signs of clinical depression are, for example, or what personality, anxiety, or borderline personality disorders look like, we could easily be triangulated in unhealthy relationships. Even worse, we could unintentionally function outside our scope of practice by helping people we are not qualified or trained to help. Early in my career I lacked knowledge in these areas, therefore I felt insecure as a chaplain and my pastoral authority suffered greatly. However, a pastoral authority that relies too heavily on the understanding of the behavioral sciences will make the entire structure collapse as well.

PERSONAL HISTORY:

This is arguably the most neglected area in the three-legged stool model. It is also the most challenging. Ministers across the board tend to be highly unaware about how their own personal histories, emotional issues, traumas, and unresolved grief inform—or destroy—their pastoral authority. Since we are in the business of taking care of others—at times hundreds, if not thousands, of others—we tend to neglect our own needs.³ We are the worst at practicing self-care! However, self-care is not just about learning how to say “NO”, taking vacations regularly, or exercising. The best

EACH AREA MUST BE EQUALLY STRONG AND BALANCED AT EVERY STEP THROUGHOUT OUR ENTIRE CAREERS, OTHERWISE OUR PASTORAL AUTHORITY WILL COLLAPSE.

self-care practice is to increase our individual self-awareness. This takes a tremendous amount of commitment, determination, and professional help. Regularly working with a skilled therapist (not just when a big crisis happens) can help us unpack the layers of pain, trauma, compassion fatigue, biases, prejudices, and unfinished family of origin issues that might be buried inside. If we do not do this, those whom we serve will suffer greatly when we unconsciously project our unresolved issues onto them.⁴

Yet, even the most self-aware person in the world cannot develop the authority to serve as a chaplain if she/he lacks knowledge and competency in theology and the behavioral sciences.

Another important consideration is that pastoral authority, just like any other human quality, can be deceiving. There is a classic example of this in the book of Samuel when God reminds Samuel that humans fall for outward appearances, but God looks at the heart.⁵ Just because a chaplain appears confident externally does not mean that she/he actually has a mature sense of pastoral authority. Much spiritual harm happens when chaplains function under false pretenses.

The intentional and consistent nurturing of our *Theology*, with an understanding of the *Behavioral Sciences* and a solid awareness of how our *Personal Histories* inform us are the three foundations for pastoral authority. Each area must be equally strong and

balanced at every step throughout our entire careers, otherwise our pastoral authority will collapse.

If you haven't taken CPE yet, even a single unit could make a significant impact in the development of your pastoral authority. If you have some CPE already, it could be beneficial to go back and pursue more CPE units. Personal therapy is an underutilized tool that can help chaplains grow tremendously in pastoral authority. Studying theology and philosophy from other sources is a great way to grow in our own faith. Pastoral authority is all about balance! As Jana Kingsford once said, *balance is not something you find, it's something you create.*

¹ American Psychological Association.org. accessed 07 April 2021, <https://www.apa.org/gradpsych/2013/11/fraud>. Although not an official psychological condition, it refers to the feeling that one's accomplishments happen because of luck (rather than ability) and that at any moment, others around will see one as a complete fraud.

² I personally understand pastoral authority in close connection to pastoral identity. These concepts overlap like links in a chain, and one cannot exist without the other. We cannot develop a healthy sense of pastoral authority without developing a healthy pastoral identity and vice versa.

³ It is not surprising that various studies identify clergy as having high incidents of burnout. "Attitudes and behaviors that differentiate clergy with positive mental health from those with burnout." Accessed 29 April 2021, https://divinity.duke.edu/sites/divinity.duke.edu/files/documents/chi/Case_formatted.pdf

⁴ This is known as "counter-transference." It is a more complex psychological dynamic than the scope of this essay can convey. In lay person's terms, those whom we help will trigger things within us. Without having an awareness of what the triggers are and what happens within us internally, we could potentially inflict a lot of harm in others.

⁵ 1 Samuel 16:7

How Policies Aid in PROMOTING PASTORAL AUTHORITY



The Seventh-day Adventist Church is one of the most organized denominations in Christendom. Apart from the Catholic Church, which is universal in its approach to organization, the Seventh-day Adventist Church has maintained and exercised a universal, systematic, and organized method to its functions worldwide since the 1860s.¹ Key to the church's operations, standards, and practices are the *Seventh-day Adventist Church Manual* and the General Conference and Division Working Policies which are grounded on the Bible, the Word of God. These denominational policies of the church are the vital authority materials to be used to clarify issues in matters of confusion and conflict. There is no authority except from God.² Ellen G. White wrote, "Authority originates in God and comes to others only

by delegation"³ Jerry Moon also confirmed that, the source of a minister's authority is divine, and that authority involves accountability.⁴

The Working Policy is the authoritative administrative voice of the Seventh-day Adventist Church, which provides pastoral authority, and it protects and guides. The policy gives directives as to how certain types of work should be conducted. The policy also seeks for compliance. "The Church policy strengthens all the other factors and thus helps to achieve unity in the Church" and must be engaged by leaders in all matters.⁵ These policies, the *Church Manual* and the Church Working Policies, have divine as well as ecclesiastical authority for church members and leaders and must be "adhered to by all denominational organizations."⁶ These principles, underscored by the *Spirit of Prophecy*, are set forth in

The Working Policy is the authoritative administrative voice of the Seventh-day Adventist Church, which provides pastoral authority, and it protects and guides.

this *Church Manual*. They are to be followed in all matters pertaining to the administration and operation of local churches.”⁷

The Seventh-day Adventist Church Manual affirms that the reason for having a church manual is the orderliness of God in His work of creation and redemption. As a result of God’s foundation of orderliness, “order is achieved through principles and regulations that guide the Church in its internal operations and in the fulfillment of its mission to the world.”⁸ However, not all answers are provided by the *Church Manual* and the *Working Policy* in respect to the functions of the chaplain in the local church. The Adventist Church practices a representative model of governance that recognizes authority as residing in the body of members and flows up through elected leaders who lead and manage the church as overseers of that authority but remain

accountable to the members they lead. *A Study of Church Governance and Unity* by the Secretariat, General Conference of Seventh-day Adventists, September 2016 recorded that measures become policy only when a majority agree on them, and usually only after a wider consensus was reached.⁹

The *Working Policy* is an administrative authority for chaplains that confirms Chaplains are first pastors before becoming chaplains. This approves that, “All chaplains are pastors, though not all pastors are called to be chaplains.”¹⁰ The church is capable of taking decisions, giving orders, and enforcing obedience to its policies.

DENOMINATIONAL EDUCATION AUTHORITY

The authority granted to Adventist institutions by the church gives it power to train pastors and chaplains. One objective of the chaplaincy



formation is to enable chaplains to firmly be part of the church's mission while serving outside the church.¹¹ The process of becoming an Adventist minister of the gospel is to obtain a Master of Divinity. However, in most parts of Africa, a Bachelor of Theology/Theological studies from an Adventist Seminary or University qualifies one to serve as pastor/chaplain. The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities is the accrediting body of the Seventh-day Adventist Church which ensures that "Adventist institutions are truly "Adventist" and maintain a standard of quality and synergy of Adventist philosophy of education."¹²

Pastors in the West graduate from the Seventh-day Adventist Theological Seminary at Andrews University in Berrien Springs, Michigan, the H.M.S Richards Divinity School at LaSierra Univesity in Riverside, and other accredited seminaries and are employed as Adventist pastors. Attending and completing an Adventist seminary/institution fulfills part of the qualifications of the called to become a pastor/chaplain of the Adventist Church.

DENOMINATIONAL ECCLESIASTICAL AUTHORITY

Chaplains like pastors also receive a calling but they can serve in ministries outside the organization they represent. Chaplains function as representatives of their churches but not in the interest of their own church. Paget and McCormack affirm that in addition to ordination, a pastor's faith group must endorse the chaplain, stating that the chaplain has ecclesiastical qualifications to adequately represent the faith group or denomination and be a competent chaplain.¹³ For the Seventh-day Adventist church, the Divison-level ACM department is the endorsing bodies. For example, the West Central African Division of the Seventh-day Adventist ACM is the endorsing body while the Union approves the ordination of the clergy.

Chaplains have dual accountability towards institutions they work for as well as the religious organization they belong to. They are the repairers of the bridge between the church and the secular world.

The denomination's ecclesiastical authority is necessary for the empowerment of the chaplain. The ministerial credential is the key denominational authority needed for the chaplain to function as a



Chaplains have dual accountability towards institutions they work for as well as the religious organization they belong to. They are the repairers of the bridge between the church and the secular world.

chaplain. A pastor/chaplain without a ministerial credential cannot represent the church in anyway as a minister of the Seventh-day Adventist church.

There are common policy guidelines for chaplains in denominational institutions and chaplains in non-denominational entities. The FA 25 Employment of Adventist Chaplains, reflects and affirms the FA 25 05 Chaplains in Denominational Institutions, which gives insight of pay and benefits of the chaplain. The WAD Working Policy page 260 states that chaplains employed by the church should receive the same pay and benefit as credentialed Adventist clergy of the same level of experience. Denominational and non-denominational chaplains have the same benefits, except for pay and benefits where chaplains will receive directly whatever pay and benefits are established by the non-denominational entity.¹⁴

Ecclesiastical endorsement is an authority invested in chaplains to perform their duties with blessings from the denomination. It is the church's affirmation that a person seeking or serving in chaplaincy has presented evidence of their calling and training for ministry.¹⁵ One way to be equipped for ministry as a chaplain is to be ordained and

endorsed by a religious organization. "The General Conference of the Seventh-day Adventist Church has established denominational standards for chaplaincy ministries, and the ACM Department provides guidance for applying those standards to the world field."¹⁶

Most denominations application packages for endorsement of chaplains requires ordination as a prerequisite for chaplaincy. For example, the Ghana Army requires that chaplains be a clergy person in their denomination and must obtain recommendations from their denomination before their application can be accepted for short listing and interview. Currently there are seven uniformed Army personnel who are recognized chaplains of Ghana Armed Forces (GAF) but non-clinically trained. These chaplains, although known to the church, are in various stages of their endorsement process except one who is endorsed. Chaplains have dual roles to their agency and denomination; without endorsement, they have no status or job relationships with the Church. Chaplains must be sustained and be accountable by submitting reports, having continuing education, training conferences and periodic renewal of

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I Just Want to Be a MISSIONARY!

By **Nandi L. Fleming**, Chaplain and Counselor,
Northern Conference South Africa,
with **Deena Bartel-Wagner**, Editor, Adventist
Chaplaincy Ministries—General Conference



Growing up in an Adventist home, I cannot remember a time in my life when I did not want to work for God,” says Nandi Fleming. “My father and grandfather were both Seventh-day Adventist pastors.”

As a pastor’s kid, Nandi witnessed many of the ministry difficulties her father experienced. “I often thought to myself, ‘If a pastor’s kid wants to become a pastor, they must be crazy.’” says Nandi. “I knew I wanted to work for God, but I was determined that I would never become a pastor.”

Nandi often imagined going to a

Nandi Fleming always knew she wanted to spend her life working for God.



Nandi and her husband, Gordon Fleming



During the COVID-19, Nandi began producing a podcast on mental health topics.

far-flung country and risking her life to spread the Gospel. But she thought herself safe from becoming a pastor because she didn't know any female pastors in the Adventist Church.

The continued desire to work for God caused Nandi to reflect on how she'd prepare herself for service. "Since there is no such thing as a missionary degree, I decided that I had to find a way to equip myself with practical training," says Nandi. "I thought that a theology degree and a nursing degree would combine being able to teach the gospel and provide healing ministry."

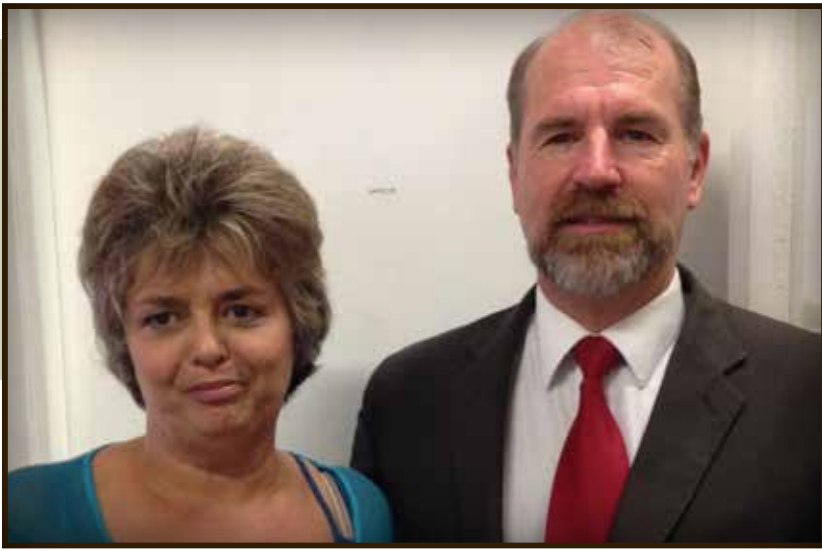
Nandi decided to apply for nursing first since she could attend a local university, live at home, and reduce costs. "My parents made a non-refundable deposit for my fees. However, as the weeks went by and the start date approached, I became impressed that I should study

theology first."

The thought of the non-refundable deposit bothered Nandi, but she decided to share her thoughts with her parents. "I told them that I wanted to study theology first and they supported me without any argument. Once again, they provided the fees that I needed to submit to apply to Helderberg College. Then a miraculous thing happened when the nursing school fees were refunded in full."

TIME TO HIT THE BOOKS

Intent on equipping herself for the mission field, Nandi dove into her theology studies. "During my time at Helderberg there were four to six other women studying for the ministry. I believe most of them went on to become pastors," says Nandi. "I was the only one who didn't have this in mind as a goal."



One day, Nandi again felt an impression. “I was startled when I had the thought, ‘Who are you to decide you won’t be a pastor?’,” says Nandi. “I prayed a half-hearted prayer, saying ‘If you want me to be a pastor, then you open the way because I’m not going to fight or struggle for it.’”

Again, Nandi continued with her plans to become a missionary since she didn’t believe such a thing could happen. As her final year at university began, Nandi started to think about moving into the medical training she wanted to pursue. “I still wanted to study nursing and even considered enrolling in a paramedic training,” says Nandi. “I didn’t have the financial means to continue immediately so I decided I should participate in several part-time missionary endeavors, work for a year, save as much as possible, and then continue my studies.”

Although she completed several applications, none were accepted. In fact, there was no response from any of the organizations. Although confused at this outcome, Nandi didn’t lose

hope. “I always believe that God’s timing is best, so I continued to pray and search for answers,” says Nandi.

MAKING AN APPOINTMENT

As part of her extra-curricular activities at Helderberg, Nandi served on the Theology Students Association committee. Annually, the committee hosts a banquet for the fourth-year students. “One of the purposes of this event is for the students to meet the conference presidents. That particular year several conferences were represented, including some from the countries that border South Africa,” says Nandi. “The day before the banquet, students can make appointments to meet with the presidents of their choice. I knew several of these men because of my father’s pastoral career. I wasn’t looking for a job but decided I would book several appointments to say hello to those I knew.”

As she wrote her name on the lists, Nandi noticed that the page for the Northern Conference was completely



Photos (left to right) Nandi's parents, Andre and Hannelie Niemandt, always supported her dreams.

Nandi and Pastor Mandla Lunpondwana, SAU Youth and Chaplaincy director, lead out at a Southern Africa Union Conference retreat for pastors and their spouses.

filled in and names were written in the margins. "I knew this was considered the 'popular' conference in South Africa," says Nandi. "Although I knew the president, I decided I didn't want to take a timeslot away from someone who was seriously seeking a position."

As she met with each president, Nandi shared her vision of missionary and medical work. The presidents encouraged her to continue and wished her success. "The last appointment I had scheduled was with the president from the Cape Conference," says Nandi. "I considered him a family friend. When I walked into the room, his first words to me were, 'Nandi, you won't be a pastor.' Before I could say anything, he continued, 'But, you could be a Bible worker.'"

Nandi listened patiently, and finally began to tell of her missionary dream and that she was only there to say hello. "The entire time I was in the room with him, it seemed as though he didn't hear the words I spoke," says Nandi. "As I stood outside the

theology building, I was confused. *Should I send my resumé to him or not*, I wondered. I didn't want the job and didn't feel there was any chance that a job offer would come through."

Later that same day, as Nandi was working on the final preparations for the banquet, she heard someone calling her name across the campus. She realized it was Pastor Spencer, the Northern Conference president—the overcrowded appointment sheet she decided to skip.

"His first words to me were, 'Why didn't you set an appointment with me,'" says Nandi. "A bit surprised, I responded, 'Should I have?'"

At the banquet later that evening, Pastor Spencer asked Nandi about her future plans. She shared her desire to work in missions and that she didn't want to be a pastor. (Dr.) Pastor Spencer said he wouldn't take her name to the committee then. "In that moment, I heard a prompting, 'Why are you saying no, when you said if I open the way, you will go?'" says Nandi. "I felt panicked, but tried



to ignore it.”

The following day, Nandi went to see Pastor Spencer again. “I told him although I didn’t believe my calling was to be a pastor, if the executive committee extended a call to me, I would accept it. Pastor Spencer confirmed what I believed. The committee probably wouldn’t give me a call.”

I DON'T BELIEVE THIS!

Weeks passed and it was time for the midyear break. Nandi joined her father on a trip to Port Elizabeth, where he was attending meetings at the Cape Conference headquarters. “I was unaware that one of the purposes of the meetings was to review the names of those who would receive a pastoral call,” says Nandi. “One afternoon my dad returned from the meetings. The next words he spoke shocked me. He said, ‘You can’t tell anyone what I’m about to tell you. We just voted to give you a call to serve as a pastor in the Cape Conference next year. Not as a Bible worker. Not as a missionary. But, as a pastor.’”

How can this be? Nandi wondered. “I said, ‘Dad, I never submitted my CV. I made it clear that I didn’t want to be

a pastor, and the administration isn’t in favor of women in the position of pastor. How did this happen?’” asked Nandi. “He shrugged his shoulders and said that the committee had voted it.”

NOT ONE, BUT TWO

Less than an hour later, more news rocked Nandi’s world. “The ministerial director of the Transvaal Conference (now Northern Conference) phoned me and asked me to fly to Johannesburg within the next two days. They wanted to interview me for a pastoral position,” says Nandi. “God had made sure I clearly saw He’d opened the way for me to be a pastor.”

At the end of 2009, with her university degree earned and conferred on her, Nandi readied herself to begin her pastoral ministry in the Transvaal Conference. “After I’d decided to follow God’s lead into ministry, I worried that I might never marry,” says Nandi. “I wondered what man in his right mind would want to marry a woman who was a pastor. Just five days after arriving in Gauteng, I met the man who would become my husband. God knew this was my



Photos left to right—During a Commissioning/Ordination service, Nandi, Peter Victor, and Albert Arnold were affirmed in their call to serve as pastors in Gospel Ministry.

Nandi served as chaplain at Sedaven High School. Some of the students she ministered to were (l to r) Faith, Lee-Shay, and Mizzy.

greatest fear and provided in ways I never expected.”

MINISTRY ON THE CAMPUS

With pastoral experience, Nandi moved into chaplaincy and worked as an educational chaplain in several schools. “I’m an advocate for chaplains in schools. There is so much potential for ministry among the students,” says Nandi. “Sixty-nine percent of the students in one of the schools where I worked came from a non-Adventist background. The students faced family issues of divorce, mental health, and more.”

MINISTERING TO LIFE NEEDS

Following five years of campus ministry, Nandi transitioned again to work as a pastoral counselor at the local Seventh-day Adventist psychiatric clinic, Vista Clinic. “Much of my counseling work centered around depression, communication skills, and life skills,” says Nandi. “I also worked with the staff in helping them become comfortable in sharing spiritual matters.”

Today, Nandi continues using her chaplaincy training as a pastoral counselor for the Northern

Conference in South Africa, where she provides counseling support for pastors, church members and others.

During the COVID-19 pandemic, Nandi expanded her chaplaincy ministry to include an online podcast. “The podcasts deal with the topic of mental health and examine it using biblical principles,” says Nandi. “This has allowed me to become a missionary in the truest sense of the word. The podcast currently reaches 86 countries and I believe that number will grow.”

Users can access an audio version through WhatsApp by texting YES to +27836584296. The YouTube channel features both audio and video in the presentations. You can find the channel at NCSA Mental Health Devotions.

As she fulfills her chaplaincy calling, Nandi crosses cultural barriers to share the gospel and make disciples. “When God calls you, no one’s arguments, beliefs, or attempted plans for sabotage, not even your own, can stand in God’s way,” says Nandi. “God indeed calls those who don’t want to be called, because in the end, the Glory goes to Him, and not to you.”



SEVENTH-DAY ADVENTIST
CHAPLAIN MINISTERS TO
**THE FEDERAL BUREAU
OF INVESTIGATION**

Editor's Note: The FBI does not allow names of the chaplains to be in print or online for the safety of both the Chaplain and the Bureau.

Anyone who works in law enforcement or who has a loved one that works in a law enforcement agency, dreads news like the reports we heard on Tuesday, February 2, 2021. As the news agencies reported, two Federal Bureau of Investigation (FBI) agents were killed and three others were injured in a shooting as authorities were executing a search warrant at a home in Sunrise, Florida. The gunman, who was also killed, was a 55-year-old man suspected of producing and trafficking in child pornography.

According to the authorities, the incident began just after 6:00 a.m. at an address near Miami, Florida. The FBI agents were at the home to serve a federal court-ordered search warrant in a case involving violent crimes against children. In the ensuing shootout, Special Agents Daniel Alfin and Laura Schwartzenberger were killed. Two other agents were injured and were taken to the hospital, where they were released after treatment, and one additional agent did not require hospitalization.

I am a Seventh-day Adventist pastor, and a volunteer chaplain with the Federal Bureau of Investigation. More specifically, I serve the Violent Crimes Against Children (VCAC) Unit to which these agents belong. On the afternoon of February 2, I was

contacted by the unit chief to request that I come provide support for the local members of the team, some of whom were acquainted or had worked with the agents involved in this tragedy.

VCAC

The VCAC Unit was created by the FBI to provide a rapid, proactive, and comprehensive taskforce to counter all threats of abuse and exploitation to children when those crimes fall under the authority of the FBI; to identify, locate, and recover child victims; and to strengthen relationships between the FBI and federal, state, local, tribal, and international law enforcement partners to identify, prioritize, investigate, and deter individuals and criminal networks exploiting children.¹

The scope of the investigations conducted by the FBI's VCAC unit include such things as:

Child abductions—the mysterious disappearance of a minor, especially a minor of tender years (12 or younger).

Contact offenses against children—production of child sexual abuse material (CSAM), sextortion, domestic travel to engage in sexual activity with children, and international travel to engage in sexual activity with children.

Sexual exploitation of children—online networks and enterprises manufacturing, trading, distributing, and/or selling CSAM.

The FBI understood that its employees involved in shootings and who work gruesome scenes needed additional support beyond that provided by mental health professionals.

Trafficking of CSAM—distribution or possession.

International parental kidnapping—wrongfully retaining a child outside the United States with the intent to obstruct the lawful exercise of parental rights.

FBI CHAPLAIN

The FBI began the volunteer chaplaincy program in 1991 following a seminar that examined critical incidents involving the FBI personnel. The FBI understood that its employees involved in shootings and who work gruesome scenes needed additional support beyond that provided by mental health professionals. FBI chaplains are unpaid volunteers who are both protected by workplace rules and have security clearances like other employees of the Bureau. Many of the more than 150 chaplains serve as chaplains in other law enforcement agencies in addition to their role as pastors or church employees. FBI Chaplains, like those in the military, health care facilities, or corrections facilities, do not proselytize during their ministry service. However, chaplains can help answer the deeper questions in the hearts of those who witness tragedy, differently from other trained professionals.

I have been a pastor in the Seventh-day Adventist Church for most of my ministerial career of more than 35 years. I have served in twelve local, county, and federal agencies as small as 12 and as large as forty thousand. I have never received any compensation for any of my work, but the greatest reward has been to know and be associated with some of the finest, most dedicated people in the country. Through the years I have attended

many training opportunities in such subjects as critical stress management, suicide prevention, intervention, and postvention, line-of-duty death, law enforcement burnout, and many more. I have also received training in hostage negotiation and peer support and counseling. Following the tragic events of September 11, 2001, I was deployed to New York City for two separate weeks to provide support to the rescue personnel, particularly the Port Authority Police Department. Following the collapse of the bridge over the Mississippi River in Minneapolis, Minnesota, in which thirteen people were killed and 145 more were injured, I was part of the team that provided more than 30 interventions to the rescue personnel who worked during that incident.

In 2016, I was invited to join the FBI, the first and only Seventh-day Adventist chaplain to serve the Bureau. Since then, two other Adventist pastors have been processed and have joined the Bureau. What an honor and a privilege it is to serve the premiere law enforcement agency not just in the United States but one that is recognized and admired all over the world. Those who work for the FBI are some of the smartest, best trained, and most capable people in this country and the world.

MINISTRY IN PERSON, BUT NOT PUBLIC

While FBI personnel are among the best and brightest, they are still human beings, like everyone else. They have great times, but they also suffer great losses, like the one on February 2, 2021. They have families, houses, cars, pets, like you and me, and yet they also have highly classified information going through their hands and being processed in their

Chaplains can help answer the deeper questions in the hearts of those who witness tragedy, differently from other trained professionals.

minds—information that can help and save millions of people in the United States and around the world, and information that can be potentially damaging to many. They also carry the additional burden of secrecy and confidentiality. Much of what they do cannot be shared with anyone—family or friends.

My work with the FBI is to become acquainted with the personnel in the units where I serve as a chaplain. VCAC is one of my units. Together with VCAC, other units devote much of their time to investigate child pornography. Their interest is not only the consumers, information they pass on to local authorities, but especially to the producers. Their goal is not only to catch and put a stop to what they do but most importantly to save and protect the innocent children who are the subject of exploitation by those perpetrators. I wander around the hallways, visiting the agents and analysts in their cubicles, the supervisors in their offices, making myself available to them, if they wish to or need to talk to me. I ask about their family, their health, and about their well-being. I don't ask any specifics about their job. I don't need to know any of that, nor do I expect that they would tell me.

On Wednesday, February 3, I made my rounds around the office, stopping to talk to everyone, but specifically with the members of the VCAC unit. I returned on Thursday, February

4, just to make sure I hadn't missed anyone the previous day. I don't have to say much, just a hello and a "how are you" are sufficient invitation for anyone who would like to share with me what's on their mind. But I know that they appreciate my quiet presence, my willingness to listen, and who I represent as a chaplain.

I remember the day, a couple of years ago, when I met Rachel.² She saw me in the hallway and called me toward her. "Do you have a minute to talk?" she asked me. Of course, that's why I'm here. We went to an empty conference room where she told me that the next day would be the first anniversary of her daughter's death. Her daughter had passed away unexpectedly on the Monday, following Mother's Day, a year before, leaving her teenage son to be raised by Rachel. Tears rolled down her face as she opened her heart to me, telling me of her sorrow, her concerns for her grandson, how sad and how tired she was. I listened quietly, shared a few thoughts when I thought it prudent, and had prayer with her. Ever since that day, whenever I see Rachel, she greets me with a big smile and thanks me for my help.

That's what I do as a chaplain for the FBI. I am available, I listen, I help, I pray.

¹ Crimes Against Children/Online Predators. Fbi.gov. Retrieved from: <https://www.fbi.gov/investigate/violent-crime/cac>

² Not her real name

Pavel Zvolánek works in the maximum security Czech prison and holds Adventist Sabbath services there.



By Pavel Zvolánek,
Deputy Head Chaplain of
Prison Service, Czech Republic

FROM THE DARKNESS INTO THE LIGHT

For more than twenty-five years in the Czech Republic there has been an association called Prison Spiritual Care (PSC). The PSC associates volunteers and chaplains in various prisons,” says Pavel Zvolánek.

Zvolánek, a Seventh-day Adventist Chaplain has been the President of Prison Spiritual Care since 2015. Currently, he also serves as a Deputy Head Chaplain of Prison Service in the Czech Republic and oversees chaplaincy in the Bohemian Conference. “Seventh-day Adventist ministers are the second largest group of chaplains and volunteers in Czech prisons,” reports Zvolánek. “Chaplains are employees in the prison system. In their free time, volunteers give their time to visit the prisoners.”

Recently, the PSC’s activities were presented in a photography exhibition jointly sponsored by the PSC Association and the Prison Service Czech Republic, which is an employer of professional chaplains.

The exhibition entitled *From the Darkness into the Light* was held in Old Town Hall in Prague and featured

the work of ministers and priests in prisons. “I was approached by Prison Spiritual Care last year to create a cycle of photographs about the theme Relationship between Chaplains and Prisoners for the anniversary of chaplaincy ministry,” says Jindrich Streit, world-renowned photographer. “It took two years to create the exhibition. I visited twenty prisons with Chaplain Zvolánek and his Deputy, Otto Broch.”

The exhibition brings a fresh look behind the prison walls, looks at troubled people from the periphery and the work of clergymen, who bring God’s light of hope, faith, and especially love into the darkness of prison rooms. At the close of the Prague showing, the exhibition is now traveling to other cities within the Czech Republic.

“This theme was powerful for me. I understood that chaplains are very important in prisons,” says Streit. “They are very often substitutes for psychologists. They help people, who committed serious crimes, to find themselves. They help individuals

Adventist chaplains are respected in Czech prisons by convicted and employees. Chaplain Aleš Kocián (far right) works in the maximum security Czech prison for women in Svetla nad Sazavou, where there are more than a thousand convicted women.





Left: A long-time friend of Jindrich Streit (left) is Head Chaplain Otto Broch (right) from Roman Catholic Church.



Right: Jan Furst (right) is employed in Prison Karvina in northern Moravia. He meets with prisoners and holds Bible studies with them.

analyze reasons for their behaviour. And then together, the individual and the chaplain can look for solutions. I find this cycle as very important for our society, which doesn't know how important the role of chaplains is—in solitude, with pangs of conscience, and in searching new way individuals' lives are changed. 'He, who is without sin...'”

Streit's understanding of the ministry of chaplains is a personal one. When he worked as a primary school headmaster, he took part in an unauthorized photography exhibition and presented a series of photographs about rural life in his country. “The police stormed the exhibition before it started and confiscated my photographs,” says Streit. “The Secret Police searched my home for 13 hours and took everything they had found—photographs, cameras, and equipment. They transported me into their infamous interrogation room in Bartolomejska Street. I spent four months in Prison Ruzyne (Prague).”

During that dark time, Streit depended on the ministry of the prison chaplains for encouragement and hope.

“After my release, as I waited for the trial, I wasn't allowed to continue as a headmaster,” says Streit. “Instead, I wrapped books in the district library in Bruntal. Following a guilty verdict, I received a two year suspended sentence. I then had to earn my living by working as a controller on the state farm.”

Streit graduated from the Pedagogical Faculty Palackeho University in Olomouc in field visual arts. As a primary school headmaster, he worked in schools in Jirikov and Sovinec, near Bruntal, where he lives now. He works as a professor of creative photography at Slezska University in Opava and has been a professional photographer since 1994. He is married and has an artistically talented daughter Monika and a nine-year-old grandson who live in Portugal. The theme of his work and his life story have been the subject for several movies.

Inaugural CPE Unit at BABCOCK UNIVERSITY

The inaugural CPE unit began in full force at Babcock University Teaching Hospital (BUTH), Ilisan-Remo, Ogun State, Nigeria with nine students who arrived on the campus Sunday November 29, 2020.

Chaplain Adebowale Adesanya, the chaplain preceptor and an Adventist Chaplaincy Institute Supervisor-in-Training (SIT), assisted in the weeklong onboarding of the CPE Interns into each of the clinical areas of BUTH, including the non-clinical units.

The two-week Intensive was led by Pastor Dr. Moses Taiwo, a Certified Educator with ACPE, Inc., who serves at Kettering Health Network CPE Center. The Intensive's theme, *The Power of Story in Pastoral Care and Education*, afforded participants to share their individual story, including the expectations of the unit program. Participants continued to use the following resources for the six months duration of the unit program that was completed on April 30, 2021.

Edward P. Wimberly's *Recalling Our Own Stories: Spiritual Renewal for Religious Caregivers* (1997) is a significant resource that helps CPE learners identify some myths or assumptions that seem to help one survive in life. The book also provides the action plan to *re-write* one's identifiable myths for thriving in life and ministry vocation.

Roberta M. Gilbert's *The Eight Concepts of Bowen Theory: A New*



Way of Thinking About the Individual and the Group ((2013) introduces students into the elements of family systems thinking in light of relational dynamics from one's family of origin and/or family of choice.

Robert C. Dykstra's *Images of Pastoral Care: Classic Readings* (2005) invites students to identify and explore their individual image and role in pastoral care. For example, Dykstra's *Images of Pastoral Care* can assist a CPE learner to come to grips with an image of a "wounded healer" (Henry Nouwen) in one's role as a spiritual/pastoral caregiver.

Each participant was required to present a weekly process note of their individual clinical ministry encounters or experiences based on the clinical placement agreement with an institution, such as a hospital; five pastoral conversations or verbatim, a Spiritual Heritage paper, a book review report from the list of the references provided above, the mid-unit and final self-evaluations. There was also individual supervision (IS) for an hour that would be done every other week, and the group time was each Sunday for the CPE unit duration.

HE HAS RISEN:

Arlington National Cemetery Hosts Easter Sunrise Service

"You
are looking
for Jesus the
Nazarene, who was
crucified. He has risen!
He is not here. See the
place where they
laid him."

Mark 16:6 NIV

By Julia Simpkins

Acting Director of Public Affairs
Joint Base Meyer-Henderson Hall

At 6:30 a.m. Sunday, Easter Sunrise service commenced at Arlington National Cemetery's Memorial Amphitheater. The service, which has been held there since 1931, was curtailed into a live-streamed, virtual format because of COVID-19 restrictions. Including technical staff, there were fewer than 30 people in attendance at a venue meant to hold more than 1,000.

The lack of physical attendees did not dampen the impact of the event, however, with hundreds of online worshipers in attendance during the event and many more to replay and share it afterward.

The U.S. Army Band "Pershing's Own" sent a brass quintet and a chorus quartet. The quintet played the prelude, a bugler played the church call, and the chorus quartet sang songs of worship throughout the beginning

of the religious celebration.

Easter Sunday is a celebration of what Christians believe to be Jesus Christ's return to life after being crucified to death three days before. His subsequent ascension to Heaven is the pinnacle event that signifies him as the Savior of all mankind, through redemption. Christians believe Christ bears the weight of all mankind's sins so we stand a chance of entering Heaven through divine forgiveness.

After opening prayers and musical selections were over, Chaplain (Brig. Gen.) Andrew Harewood, the deputy chief of chaplains for the U.S. Army Reserve, delivered the message for the day, "Resurrection Power" which was derived from Philippians, 3:7-11.

A member of the Seventh-day Adventist church, Harewood opened his sermon by acknowledging the space he inhabited.

Easter Sunday is a celebration of what Christians believe to be Jesus Christ's return to life after being crucified to death three days before. His subsequent ascension to Heaven is the pinnacle event that signifies him as the savior of all mankind, through redemption.



Chaplain (Brig. Gen.) Andrew Harewood, the deputy chief of chaplains for the U.S. Army Reserve, delivers the Easter message Sunday. The service was broadcast live from Arlington National Cemetery's Memorial Amphitheater and was viewed virtually more than 23,000 times via Facebook live. Photo by Julia Simpkins, Joint Base Myer-Henderson Hall

“Standing behind us at this very present moment is a sacred tomb guarded by some serious seasoned

sentinels, who are relentless in ensuring that no one comes near this Tomb of our Unknown Soldier. And while this tomb is sacred (and by the way God knows exactly who is in the tomb behind us) this tomb isn't Sovereign. This tomb stands to be a witness that the lives of those who served our nation and are now resting, mattered,” he said. “Our presence, purpose and praise here this morning talks about another tomb.”

Mixing Christian metaphors and military jargon, Harewood divided his message into three distinct portions as he outlined a method for spiritual existence that would assure believers were on the right path to redemption. “My message in capsule for our nation on this Easter Sunday Morning is this,” he said.

RIGHT SIZE YOUR BATTLE SPACE —KNOW WHERE YOU STAND AS A CHRISTIAN

“Like so many who have found themselves in the wrong battle space where everyone, including the church have written them off, Jesus stopped dying to redeem a condemned sinner. For in that critical act, I believe, Christ knowing what was about to happen

Harewood graphically recounted each of Christ's disciples' trials and deaths after His crucifixion, making the point that these men were willing not only to live for Christ's principles but to die for them as well.

on Sunday morning, was telegraphing what was possible to the entire world. "That I may know Him and the power of His resurrection and the fellowship of His sufferings," he declared.

RECLAIM YOUR SPIRITUAL AUTHORITY — KNOW, YOUR BATTLE WEAPONS SYSTEMS

"There's a Hebrew custom which reminds us that if a family lost their property they had to go to a judge, and the book of deeds was consulted because the people had their property recorded there. This was done because it was understood that later on down the line a dependent or family member could come back and redeem the items. However, to do so, the family member must have what the Hebrews custom called a 'Go'el' that was a person who was related to the family and knows the judge. (Somebody knows where I'm going) right size your battle space. Know, where you stand as a Christian," he preached.

Building emotional momentum in what was perhaps the most dramatic moment of his sermon, Harewood graphically recounted each of Christ's disciples' trials and deaths after his crucifixion, making the point that these men were willing not only to live

for Christ's principles but to die for them as well.

He challenged the listening audience to ponder not just what was worth living for, but what was worth dying for.

RELISH IN THE PROMISE OF YOUR PRIZE—KNOW, THAT YOU'VE BEEN REDEEMED

"We attack each other by our history, but the enemy he attacks you by your destiny. God has a Purpose, a Plan, and Platform for your life," he said.

"Sitting in the beautiful amphitheater, watching the sky brighten as the sun rose. Hearing the inspirational music by the brass quintet and chorus truly made this Easter special," said Krista Kennaugh, a family member who watched in person with her family. "I was surrounded by my family, worshipping the risen Christ, and receiving the hope He offers in uncertain times. The service was well-organized and thoughtfully arranged to bring glory to our risen King."

Editor's Note: This article originally appeared in the Joint Base Meyer-Harrison Hall publication Pentagram on April 8, 2021.

credentials by the endorsing agencies. The agencies must also provide support and professional update training for chaplains.

Adventist Chaplaincy Ministries (ACM) Endorsement and Certification provide authority. It can be granted, amended, or revoked only by the vote of the ACM committee. As the ministry of chaplains grows globally, it has become expedient and important to have clear-cut policy directives for chaplains that will ensure accountability to the church who has authorized them to function as pastors/chaplains.

CHAPLAINCY EDUCATION

ACM-accredited Clinical Pastoral Orientation allows spiritual assessment of ministry recipients and chaplain's competencies. This acquisition of chaplaincy knowledge skills and competences allows human resource managers/administrator/executive secretaries of fields to transfer pastors in the fields to serve. Pastors who are interested in chaplaincy can be also helped to enter the various chaplaincy ministries and/or to enhance their pastoral functional skills by taking additional units in the Clinical Pastoral Education program.

¹ The Seventh-day Adventist Church, *The Seventh-day Adventist Church Organizes with the Intent to Spread the Gospel*. <https://www.adventist.org/who-are-seventh-day-adventists/history-of-seventh-day-adventists/>

² Romans 13:1. Bible texts are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

³ Ellen G. White, *Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898; 2002), p. 166.

⁴ Jerry Moon, *Ellen White, Ordination, and Authority*, July 27, 2013 <https://www.adventistarchives.org/ellen-white,-ordination,-and-authority.pdf> Accessed 4/1/2021

⁵ Secretariat, *General Conference of Seventh-day Adventists Summary of A Study of Church Governance and Unity Secretariat, General Conference of Seventh-day Adventists* September 2016, page 1. <https://www.adventistarchives.org/summary-of-a-statement-on-church-governance-and-unity.pdf>

⁶ The Secretariat, *General Conference of Seventh-day Adventists Working Policy General Conference of Seventh-day Adventist West Central Africa Division 2019–2020* (Osu, Accra: Advent Press 2019), page 1.

⁷ The Secretariat, *General Conference of Seventh-day Adventists Church Manual 2015* (Nampa, Idaho: Review & Herald Publishing Assn., 2016), p. 16. https://www.adventist.org/wp-content/uploads/2019/06/seventh-day-adventist-church-manual_2015_updated.pdf Accessed 4/1/2021

⁸ *Seventh-day Adventist Church Manual*, 2016, page 15.

⁹ *A Study of Church Governance and Unity* by the Secretariat, General Conference of Seventh-day Adventists September 2016. <https://www.adventistarchives.org/a-study-of-church-governance-and-unity.pdf>

¹⁰ The Secretariat, *General Conference of Seventh-day Adventists Working Policy General Conference of Seventh-day Adventist West Central Africa Division 2019–2020* (Osu, Accra: Advent Press 2019), pages 71, 261.

¹¹ IBMT 2017 *Handbook of Seventh-day Adventist Ministerial and Theological Education*, page 3.

¹² Lisa M. Beardsley, *The Purpose and Function of the Adventist Accrediting Association, The Journal of Adventist Education*, April/ May 2008. <http://education.gc.adventist.org/jae>

¹³ Paget, N. K., & McCormack, J. R. *The Work of the Chaplain*. (Valley Forge, PA: Judson Press. Chicago, 2006).

¹⁴ The Secretariat, *General Conference of Seventh-day Adventists Working Policy General Conference of Seventh-day Adventist West Central Africa Division 2019–2020* (Osu, Accra: Advent Press 2019), 260–261.

¹⁵ The Secretariat, *General Conference of Seventh-day Adventists Working Policy General Conference of Seventh-day Adventist West Central Africa Division 2019–2020* (Osu, Accra: Advent Press 2019), p.261

¹⁶ Adventist Chaplaincy Ministries GC. <https://www.adventistchaplains.org/index.php/about-acm/ecclesiastical-endorsement-2/>



Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God.

1 Peter 5:2, 3, New Living Translation

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*If a commission by an earthly king is
considered an honor, how can a commission by
a Heavenly King be considered a sacrifice?*

— David Livingstone



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