THE ROLE OF CLERGY IN RESPONDING TO DISASTER EVENTS
Ellen White penned a statement in *Conflict and Courage* that exemplifies the ministry of chaplains. She wrote, “*In this our day the opportunities for coming into contact with men and women of all classes and many nationalities are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousand fold. Like Christ, the messengers of the Most High today should take their position in these great thoroughfares, where they can meet the passing multitudes from all parts of the world. Like Him, hiding self in God, they are to sow the gospel seed, presenting before others the precious truths of Holy Scripture that will take deep root in mind and heart, and spring up unto life eternal.*” p. 195.5

Chaplains are uniquely trained with years of experience, first as church pastors. That parish ministry along with theological and clinical training prepares chaplains to...
help patients who are in crisis find answers to their questions. Patients who are searching for answers to their spiritual questions and seeking eternal life need chaplains to witness and to provide precious truth and hope. The chaplain has a wonderful opportunity to help those same patients find God and salvation.

Patients who are searching for answers to their spiritual questions and seeking eternal life need chaplains to witness and to provide precious truth and hope.

Chaplains are Adventist ministers representing the church in a secular world. Most of the “parishioners” are not Seventh-day Adventists, but they look at the chaplain as their spiritual advisor, spiritual guide, and as the woman in my personal story as their “Pastor.” Daily, around the frontline ministries are the true and last frontier.

May God be with our chaplains as they minister and witness to those individuals who they comfort and counsel, pray with and share the love of a Saviour who stood at the crossroads for all people.

Celebrating the Supremacy of Jesus in the Seventh-Day Adventist Church

The One Project is Coming to Chicago, Illinois; Newcastle, Australia, and Newbold College in England in 2013.

Learn more about the gathering that is drawing young adults, chaplains, pastors, and other Jesus-seekers together.

www.the1project.org
The day after 9/11, I stood outside St. Vincent’s Hospital in Lower Manhattan and gazed at pictures of people missing from the World Trade Center. Flowers and candles created a shrine-like atmosphere as we absorbed the fact that there were few survivors. The pictures were eerily similar with name, description, last known location—and a plea for information about the missing person. In my reverie, I murmured something about good people pictured on the wall; the woman next to me asked, “Are you from New York?” I responded, “I’m a pastor from the Washington, D.C., area.” Upon hearing “pastor,” she blurted out in a desperate plea, “What does the Bible say about this?”

This type of question—a search for meaning and understanding—often confronts pastors, priests, rabbis, imams, and other clergy during disaster events. These faith leaders are not secondary players in disaster response, but work alongside mental health specialists and others, and in many cases provide the “treatment of choice.” This article provides an overview of disaster experience and how trained clergy contribute to efforts to care for the traumatized.

Catastrophic events are often characterized by large scale impact, human toll and material loss, lack of control, physical and psychological danger, disruption of routines, community disintegration, and chaotic behavior. The symptoms of emotional and spiritual distress produced by disaster portray a person often searching for the strength, meaning, and hope that effective pastoral care provides. Emotional symptoms include shock, anger, grief, reactive depression, and...
non-clergy helpers may also use these interventions, because of what I once heard the late Paul Pruyser of the Menninger Institute call the pastor’s role attribution, they are often received as vehicles of spiritual care when used by clergy persons.

The latter symptoms are often indicative of spiritual distress, a dynamic caused by disruption in the belief system that provides meaning, hope, and strength. We cope more effectively when that belief system involves explanatory worldviews and supportive ideas about personal value, the role of others in our lives, and our relationship with God. But when disaster challenges that belief system, our emotional and spiritual strength is often damaged.

Skillful disaster response clergy are often able to help traumatized persons examine the disruption to their belief system and even re-establish that which is needed to cope. Pastoral care professionals provide forms of care that help address symptoms that appear during the disaster event. That care may involve incorporating selected psychological interventions into the pastoral care process, including education, directive care, use of social support systems, effective listening, cathartic ventilation, cognitive reinterpretation, and problem resolution. Although anxiety. Spiritual symptoms include the questioning of beliefs, theodicy questions (i.e., “Did God create evil?” “Why does God allow evil?”), need of forgiveness, guilt, shame, hopelessness, and fatalism.

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There are also religious interventions that are part of the historic role of the clergy. These include spiritual assessment and use of more traditional spiritual interventions. George Everly from the International Critical Incident Stress Foundation provides examples of those interventions: scriptural education and insight; individual and conjoint prayer; belief in intercessory prayer; unifying and explanatory world views; ventilative confession; faith-based social support systems; rituals and sacraments; belief in divine intervention and forgiveness; belief in life after death; the pastoral crisis interventionist’s unique ethos; and confidential/privileged communication. While these are
clearly spiritual therapies, they often parallel some of the psychological interventions above; for example, the use of scripture and prayer can facilitate cognitive reinterpretation—which in turn can help provide meaning, hope, and strength.

Clergy also participate in intervention models used by recognized disaster response organizations. Many clergy connect through the International Critical Incident Stress Foundation, the National Organization for Victim Assistance, and like organizations. Clergy are on-site team members in the intervention models of these organizations, and their pastoral presence and individual spiritual care can provide added support for traumatized persons with a faith background. After 9/11, many clergy persons went to New York City to help. Those already connected with a disaster response network found a place to minister. Many unconnected self-deployed clergy, however, discovered that it was difficult or impossible to become involved in the organized disaster response.

Qualified ministers involved in disaster response are usually part of an organized process that normally involves four clear, yet overlapping phases. They may be called to minister during one or more of these phases: emergency life saving (search for the living; care for the dead; emergency care and supplies for survivors); relief efforts (provide water, food, and clothing; temporary shelter; medical care; emergency electrical generators; and clear roads, bridges, and waterways); rehabilitation (build sturdy temporary housing, restore utilities, assist local businesses to start up again, build new schools or restore them); and reconstruction (rebuild permanent housing, businesses, schools, hospitals, transportation infrastructure, and help residents find permanent jobs). Pastoral disaster care is usually most evident in the emergency life saving and relief phases, but clergy and their faith groups’ community service agencies are usually involved throughout.

Pastoral care professionals are part of a network of specialists who respond to disasters. This network includes first responders, fire and rescue personnel, law enforcement officials, transportation and logistics workers, engineering and rebuilding specialists, psychologists and psychiatrists, social workers, clergy persons and others. Disaster response clergy must not only be adept at providing pastoral care in a spiritually and clinically-efficacious manner, but they must be knowledgeable about the disaster response process, the role and work of other specialists, and the disaster response system—including the public and private agencies that work together under the government’s emergency management agencies. During this multifaceted response to disaster, skilled clergy can often facilitate a strengthening or reclaiming of meaning, hope, and strength for coping.

While pastoral care and counseling courses are normally included in the graduate theological education
process, clergy need to further develop helping skills and take specialized training for disaster and trauma ministry. The pathway to clergy involvement in disaster care includes steps such as the following:

1. Regular employment of pastoral care skills in the setting where one ministers daily—whether in the event of a disaster or not.

2. Further enhancement of those skills through professional reading and additional academic and clinical training courses in pastoral counseling and Clinical Pastoral Education.4

3. Involvement with volunteer chaplaincies that further hone crisis ministry skills and provide opportunities for crisis ministry. These include serving as volunteer Civil Air Patrol, law enforcement, and hospital chaplains.

4. Specialized disaster response training with the National Organization for Victim Assistance (NOVA), the International Critical Incident Stress Foundation (ICISF), and the like. Such training is crucial to become part of the disaster response network discussed above.5,6

5. Active involvement in a recognized disaster response network such as NOVA or ICISF. NOVA, for example, includes a trained clergy person in all of its disaster response teams. When the disaster response call comes, trained and active clergy are known and knowledgeable with the protocol, vocabulary, organizations, and processes of the disaster response system. There are many tasks that clergy can perform during community-wide catastrophes. They can be most effective if they receive training on disaster response and are integrated into the formal disaster response network before disasters occur. Physicians who are knowledgeable about the roles that chaplains and other clergy can play in meeting the spiritual, psychological, and physical needs of disaster survivors will utilize them more effectively when disaster strikes.

References

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Chaplains serve in a very diverse group of ministerial assignments. You work for a wide array of institutions and organizations, some church-related, some health care-related, some public, some private, some government, some industrial. You are men and women, younger and older. You are a rich example of the many ways professional clergy are called and gifted to serve God.

However, those unique assignments come with certain challenges. On the one hand the reality of our job requires that we satisfy our employers and supervisors. On the other hand, we pledge to be faithful and true to the denomination that endorses us. We are
pulled two directions at the same time, looking back toward our spiritual home yet held accountable to the expectations of our employer.

Our distinctness from traditional Adventist pastoral colleagues often creates a sense of isolation, an estrangement from traditional roles, assignments and affiliations. We puzzle Adventist colleagues because we don’t work for the conference, aren’t assigned to congregations, and may not be included in regular denominational minister's meetings. They wonder what we do or label us as “refugees from the gospel ministry.” Some even wonder if we are really Adventist ministers. Working outside of traditional Adventist circles, chaplains are to many a mystery.

A striking figure at a General Conference session years ago exemplified some of chaplaincy’s mystery. Herman Kibble, a U.S. Navy chaplain, sat among the delegates wearing his high-neck dress white Navy uniform. He stood out in the sea of dark suits and dresses. A delegate, articulate, persuasive, he was nevertheless unique and not part of the traditional group of denominational leaders. Different from everyone else, in a league apart, he was one of us chaplains who ministers on the margin.

GRIEVE AND ISOLATE

How can we cope with the challenge of living in two worlds and being loyal to two groups? How can we be effective in our daily work and remain vitally connected to our religious roots? What options do we have in dealing with this dilemma? The poignant message of Psalm 137 may suggest some alternatives. It begins (NIV):

1. By the rivers of Babylon we sat and wept when we remembered Zion.  
2. There on the poplars we hung our harps,  
3. for there our captors asked us for songs, our tormentors demanded songs of joy; they said, “Sing us one of the songs of Zion!”

4. How can we sing the songs of the LORD while in a foreign land?

One way to cope is to grieve our distance from our roots and isolate ourselves from our new surroundings. The ancients in the East, we are told, sat down when they grieved. Transplanted from their country to this foreign land, the Jews lost their zest for life, their exuberance, joy, and optimism. Already feeling guilty for
the national apostasy that led to their captivity, Babylonian taunts about their seemingly powerless God (“Sing us one of the songs of Zion!”) demoralized them. The Lord’s song was special to them. It was a message of hope and commitment to God. They didn’t feel like singing in this strange land so beside those desert rivers the Hebrew captives sat down and cried. More than that, they withdrew from their new neighbors thus abandoning an opportunity to witness to the God the Babylonians were taunting. Their isolation put in jeopardy the very kind of personal contact on which their witness depended. They became examples of religious despondency rather than enticing witnesses.

Loyalty to our roots is very important. However, that degree of narrow patriotism generated such hostility toward opponents that you would not want to read the last part of the Psalm to your children. They voiced their radical patriotism as an extreme, intense, demonized, genocidal, curse. It was patriotism gone mad. Oblivious to the witnessing opportunities in their new land, the captives remembered only their differences from their new neighbors and emotionally isolated themselves from them. They refused to become friends and influence the future.

GO NATIVE AND APOSTATIZE

An opposite but equally hazardous approach to ministry on the margins is to “go native.” By that I mean that you get rid of the ties to your original identity and become one with those around you. You face reality by accommodating to it and immerse yourself in your new setting. You become one with the people you are assigned to serve. That inclination to identify with your colleagues serves well
to generate understanding and trust, the foundation of human relationships. Well intentioned as it is, it poses risks that can undermine the functions of ministry unless one preserves strong connections to our original calling by God and church. We can too easily distance ourselves from the denomination that endorses us and even on occasion from the God who called us. We must intentionally reinforce our connections to our denomination and God while we immerse ourselves in our employment setting.

He calls you for a special mission in a unique place.

The psalmist calls us to maintain our loyalty to God even when we are far from the center of the church’s attention.

5 If I forget you, Jerusalem, may my right hand forget its skill.

6 May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy.

INTEGRATE AND WITNESS

There is another model, however, not one that isolates us from the populations to which we are assigned, not one that grieves and mourns and withdraws from the reality of the world. This model is one that comes from another captive in Babylon; a captive who rather than cry and mourn invested his energies in the new land. Rather than seek revenge, he sought to serve; rather than isolate himself from his neighbors he cooperated with them; rather than silence the songs of Zion, he prayed toward Zion several times every day. He became so valuable in this foreign country that he was elevated step-by-step to positions of significant influence and responsibility.

Daniel became a model for those who minister on the margins, who remain steadfastly loyal to God, who cooperate with pagans for God’s good, and who do God’s work in strange and unfamiliar places.

That’s what chaplains do: they integrate themselves into very diverse populations, they soften the ground, they remove barriers and they prepare the way of the Lord. This ministry on the margins is vital. It is God focused; it is mission oriented; it is innovative and creative—and it is sometimes lonely. But it is clearly central to the core of the Adventist ethos.

Remember when you cash your next paycheck from an organization other than an Adventist conference that God still calls you. He calls you for a special mission in a unique place. He calls you to articulate, by your life as well as your words, things that your hearers would never listen to from one of your more traditional Adventist colleagues. You have an opportunity to be God’s spokespersons to a needy world. Our God is everyone’s God regardless of nationality, or culture, or race, or color, or gender, or religion. Integrate, don’t isolate or apostatize. Be a Daniel.

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*This is a portion of a presentation originally made at the 2010 Adventist Chaplains World Summit, held in Atlanta, Georgia.
Surely your God won’t mind if you compete just a few times a month on Saturday,” said Coach. Those words couldn’t change 19-year-old Richard Daly’s conviction. “Although I knew that I would sacrifice a promising track and field career, my decision was made,” says Richard. “I had to follow the conviction of my heart and keep God’s Sabbath.”

Coach didn’t give up easily. He persisted in trying to convince Richard to change his mind. One day he asked, “What about training in the afternoons after you come back from church?” Richard did not waver.

“I could only do what was meaningful in my life,” says Richard. “Not only was the
Sabbath important, but I knew God had bigger and better plans for my life. My life track involved running a different race and also ministering to those in that journey.”

Coach was very disappointed in Richard’s decision. “My coach didn’t understand why this was so important to me,” says Richard. “When Coach saw that I wasn’t going to change my mind and I gave up track and field completely, he gave up coaching.”

Richard completed ministerial training and began his pastoral career in the South England Conference. “I knew that I was fulfilling my true calling in life.”

The country of England was abuzz when the announcement was made that the 2012 Summer Olympics would come to London. Richard learned that with each Olympic Games volunteer chaplains are made available to the international Olympians. “I decided to apply,” says Richard. “For me, this was an effective way to combine my love of sports and my chosen career path. I wanted to offer a ministry to the thousands of athletes, staff members and volunteers in what would be a great sporting event.”

The application, screening, and interview process was rigorous. At last, Richard received the email confirmation that he had been chosen to be a Seventh-day Adventist chaplain at the 2012 Olympic Games.

“It was a thrilling experience for me,” says Richard. “I was one of 60 chaplains who represented various faiths and Christian denominations. We worked alongside each other in the multi-faith room based in the Olympic Village and another in the media center.” The multi-faith room catered for each of the main faiths by having separate enclosed areas for worship.

With the words ‘chaplain’ embroidered on the sleeve of his uniform, Richard had the opportunity to mingle at the largest sporting event in the world. “With over 200 nations represented, the role of being God’s

continued on page 30
Christian Bultinck spends his days behind walls with locked entryways. In the rooms and cells of the Dendermonde prison, located in southwestern Belgium, Chris seeks to help prisoners move from the negative facets of their lives to a place of healing and change. “I’ve learned during my years of prison chaplaincy how lives and families can be broken because of a person’s choices and actions,” says Chris.

Raised in the Catholic faith tradition, in his youth Chris was exposed to Seventh-day Adventists by a couple, who gave him Bible studies. “During the 1970’s, Adventism was considered a cult by many in Belgium,” says Chris. “My parents prohibited me from being baptized at that time.” Eventually Chris would become a pastor and serve in the United Protestant Church. “One of my roles was that of working in the local prison as a chaplain,” says Chris. “This eventually led to my decision to enter prison chaplaincy full-time.”

Along the way, Chris also studied for a master’s degree. “During my research of the liturgy of the early church, I came across the issue of the Sabbath,” says Chris. “What I read on that subject brought back memories of those long-ago Bible studies.”

Time had also changed the perception in Belgium about Adventism. “Today, the Seventh-day Adventist Church has gained the trust of the Belgian people,” says Chris. “This has occurred for a couple of reasons. Rather than attacking other
churches, a positive attitude has been demonstrated towards other faiths. The other reason is the work that ADRA does throughout the world has drawn the attention of people throughout the nation.”

As Chris continued his study and reviewed what he had learned in the Bible studies he was faced with a choice to remain comfortably where he was at or to be obedient and be baptized into the Adventist church. “I chose obedience over comfort,” says Chris.

Within the Belgian correctional system chaplains are employed both full and part-time and are paid by the government. “In Belgium, all inmates have the right of religious freedom and for chaplains of their faith tradition to visit them,” says Chris. The chaplaincy corps is very interdenominational, with Jewish, Catholic, Muslim, and Protestants working together.

“One of the greatest challenges we face within the prisons is that nearly 50 percent of the prisoners are from outside Belgium,” says Chris.

When a prisoner reaches their lowest point, Chris has found they often ask the question, “What is the sense of life?” Chris uses that opportunity to open a conversation about Jesus. “One of the programs that we have used with extreme success is The Alpha Course,” says Chris. “This is a set of studies designed for people who know nothing about Christianity.”

Chris has seen over and over again people broken by crime and drugs become new creatures. “Once an inmate connects with Christ they are less likely to return to crime when they are released. Instead, they attend church, hold down jobs and understand where they’ve come from and where they can go.”

One man that Chris studied with was of another faith tradition. “As our studies continued, he came to me and said he wanted to become a Christian,” says Chris. “When he was released he went to Portugal. There he connected with a church congregation and began a new life.” Chaplaincy in Belgium is a growing.

Today there are 65 full-time chaplains within the state-run prison system. Along with growth, Chris envisions ways that Adventist chaplains can make a difference. “There is much need for health education among prisoners,” says Chris. “With the unique health message that Adventists teach, this is an area where we can make another positive contribution.”

“Prison chaplains work in the shadows,” says Chris. “We are doing good things for people who did wrong.”
What is our ministry going to look like today?” is the question Kristina Mazzaferri, Chaplain and Spiritual Care Services Group Manager at Adventist HealthCare Limited in Sydney, Australia, asks herself each morning. The Spiritual Care Services Group and Adventist HealthCare are transitioning to a new level of ministry and the future is exciting.

In 1903, Ellen G. White chose the site for what was then Sydney Sanitarium, which had an emphasis on hydrotherapy. As health care evolved so has the ministry of Adventist health care in Australia. “The Sanitarium was followed by Sydney Adventist Hospital and now with the purchase of another hospital we have moved to Adventist HealthCare Limited,” says Mazzaferri. “Our history is a meaningful and secure missional anchor. It ties us to the greater global mission of the church.”

As health care has changed, so has the ministry of Adventist chaplains. “In Australia, chaplaincy is receiving more attention than ever before,” says Mazzaferri. “A government initiative to place chaplains in all educational facilities has created interest on all levels. Chaplaincy is being discussed in public forums. People want to know who chaplains are and how they are trained and accredited.”

Chaplaincy is also growing throughout the entire South Pacific Division (SPD). “We are experiencing generational change within the church,” says Mazzaferri. “When I began in my position as Group Manager, David Tasker was new to his role as our division level Adventist Chaplaincy Ministries Director. We
used this opportunity to ask questions about where chaplaincy within the Division was going and how we could best address the needs.”

For Mazzaferri and her colleagues, this meant looking at how they fulfilled the hospital’s mission statement. “Our mission says we are to be Christianity in Action–Caring for the Body, Mind, and Soul,” says Mazzaferri. “In our role, we see that as being a two-fold mission. We are to provide that ministry to patients and staff. Secondly, we are to provide training to chaplains to fulfill that ministry.”

The department also made a conscious shift by changing its name to Spiritual Care Services. “We asked ourselves, who are we and who do we serve?” says Mazzaferri. “We listed all the people and roles they fill. This led to our renaming the department in July 2010.”

The reaction to such a name change was positive both by patients and staff. “We had Hindu patients tell us that they had no need of a chaplain,” says Mazzaferri. “With the name change they told us, ‘we have spiritual needs, too. now that you offer spiritual care, we can participate.’”

Long-time staff, including prayer volunteers, said that they now felt a part of the overall team and the mission of the hospital. “We currently have three full-time and two part-time chaplains on staff,” says Mazzaferri. “Stenoy Stephenson is our ICU and Cardiac Care chaplain. Janine Robinson is the Oncology and Palliative Care chaplain. Cheryl Burt will join our staff as the new CPE Supervisor.”

The work of these chaplains goes beyond patients and staff. “We work in tandem with the Avondale College Faculty of Nursing and Health and their nursing students who come to our campus for clinical training,” says Mazzaferri.

Additionally, the Sydney University Medical School uses the hospital as a clinical campus. “Our chaplains have been invited to have a role in the education of the medical students during their rotations,” says Mazzaferri. “We use techniques such as role playing to help them learn how to interact with their patients in a compassionate way. For instance, they learn how to deliver bad news to a patient and their family.”

The connections made in the classroom bonds the students to the chaplains. “We’ve seen that when a medical student has interacted with the chaplains on a daily basis, they are more likely to ask for help during a time of crisis,” says Mazzaferri.

As growth and change come, Mazzaferri has a sense of excitement rather than impatience. She sees support for chaplaincy from the leadership Adventist HealthCare and of the Adventist South Pacific Division. “These leaders value the ministry of all chaplains,” says Mazzaferri.

“As change comes, we must remember Jesus adapted His methods without compromising His principles. We can do this too,” says Mazzaferri. “Although our hospital has grown and changed, our health care principles are the same as they were back in 1903. We treat and Jesus heals.”
If you are looking for one of the most religious places in the world, according to the Pew Forum on Religion and Public Life, you’ll find it in sub-Saharan Africa. Local religious life permeates society in spite of the serious challenges to peace and security in countries that have known the devastation of war.

U.S. Army chaplains are using this to make a difference throughout the continent.

Chaplain (Colonel) Jonathan McGraw has been on the leading edge of providing training for African military chaplains. McGraw currently serves as Command Chaplain with the U.S. Army Africa Command (USARAF) based in Vicenza, Italy. “This was a new Army command just standing up when I arrived at USARAF,” says McGraw. “We had numerous conversations about doing something with chaplains in Africa.”

A brief mention of a specific need by a Defense Attaché in East Africa led to the current training program. “In a conversation I learned of the need for PTSD prevention training for African Peacekeeping soldiers in Somalia,” says McGraw. “This led to the development of our comprehensive training program in Combat and Operational Stress Control for African military chaplains participating in United Nations Peacekeeping Operations.”

McGraw turned to military chaplaincy after six years in parish ministry. “Although I enjoyed being a pastor, I began to feel too insulated from the world,” says McGraw. “When I became a chaplain, I had 800-1000 soldiers in my care, but only 20 percent actively participated in religious services.”

This didn’t mean that McGraw never came in contact with the other 80 percent. Ministry appears in many different forms outside the walls of a base chapel and for McGraw there was plenty of interaction with all his soldiers. “The chaplain is everyone’s minister,” says McGraw. “When a soldier is having problems, their commanding officer brings them to the chaplain.” Often a hurting soldier...
gratefully accepts the pastor’s listening ear of a chaplain.

McGraw also believes that Adventist military chaplains are well equipped to reach out in the pluralistic environment where they minister. “We come to our ministry with a background of ministering to felt-needs,” says McGraw. “Adventist chaplains have experience in leading outreach such as stop smoking plans, stress management courses, and so on. This training helps us develop practical tools to use with those under our care.”

McGraw was instrumental in developing a marriage enrichment program that has evolved into the U.S. Army’s chaplain-led Strong Bonds program for married couples. “When I was stationed in Hawaii, I was asked by my Brigade Commander to “do something” for families, says McGraw. “With three other chaplains on my Brigade Team, we developed the program, Building Strong and Ready Families, to teach couples how to develop resiliency in their relationships.”

McGraw’s program was so successful that it was picked up by the Office of the Chief of Chaplains in 1999 and has been implemented
throughout the Active and Reserve Components of the Army. “Gary Councell, current ACM director, played an integral part in obtaining congressional funding for this program to go Army-wide,” says McGraw.

Today, statistics show that the program works well. One hundred fifty thousand to 200,000 couples have completed the program with funding of over 120 million dollars. Strong Bonds has been the Army’s premier program to help soldiers preserve strong and healthy marriages during this time of persistent conflict. “A study done by the National Institute of Health shows a fifty percent lower rate in divorce, along with increased marital satisfaction among those who participate in the chaplain-led training,” says McGraw.

Recently, McGraw became the second Adventist to graduate from the prestigious U.S. Army War College in Carlisle, Pennsylvania. (ACM Director Gary Councell was the first Adventist graduate.) McGraw earned a Masters degree in Strategic Studies through the college’s distance learning program.

“Army chaplains receive the same training as line officers in how to plan and run things,” says McGraw. “The War College teaches how to think strategically. If I can understand what my commander is thinking, I can shape ministry in a response that fits and makes sense with what the leadership is planning.”

When McGraw was tasked with developing programs to use in Africa he again chose an approach that would address felt needs but would also impact strategic areas for chaplains.

“Many of the militaries in Africa are emerging,” says McGraw. “Some are at foundational levels. Soldiers throughout Africa are increasingly tasked with peacekeeping operations. Moving from homeland defense to an expeditionary force comes with unique challenges,” says McGraw. “Units are sent away from home and outside their own countries for longer periods of times.” In some cases, unit deployments have happened with as little as three days notice. These events add increased stress on couples and families.

“Another challenge within these countries is the lack of mental health care,” says McGraw. “Our role in working with chaplains is to provide them with pastoral care and counseling skills, resources and training that will strengthen their ministry to their troops and family members.”

McGraw also recognizes while many of the chaplains are good pastors, they haven’t had training in other pastoral skills, which enhance ministry. As the chaplains expand their skills, they in turn are able to disseminate information to a broader group through their ministry to the troops who are under their care.

McGraw and the other U.S. Army FARDC Honor Guard present for Graduation Ceremony of the Chaplain Ethics Training Course.
chaplains who are implementing the Africa strategy use a very narrow training model for each weeklong session they conduct. “We specify 2-3 outcomes that we want the chaplains to understand and be able to implement,” says McGraw. “We make the presentations interactive and use real life situations that the chaplains have encountered in their ministry. We want to impart capability, not just theory.”

During the instructional unit on Combat Stress, chaplains are trained in basic counseling skills, how to identify the signs and symptoms of combat stress in soldiers, and then understand ways to replenish them and help them go back to their jobs.

“African chaplains have told me some of the ethical issues they deal with are the use of rape as a weapon of war and the taking of booty or the spoils of war,” says McGraw. “They’ve personally done theological studies on these types of issues. Our training can enhance their ministry within their own cultural context.”

The empowerment that McGraw and his colleagues are providing to chaplains does more than enhance their ministry to soldiers and their families. During one training event in Burundi chaplains, psychologists, and nurses learned together. They then returned to local communities to train local pastors to use the methods in their villages and towns.

“Many of these militaries have the opportunity to learn and understand loyalty to a country’s constitutional government and service as military professionals,” says McGraw. “With the proper training the work of the chaplain can enhance the promotion of security, stability, and peace.”

Chaplains have been incredibly receptive of the training. “Every time you come, you raise our stature with the chain of command,” one chaplain told McGraw.

“I believe that it’s important for commanders to have a moral and spiritual leader who he relies on for counsel,” says McGraw. “The training we provide helps chaplains know how to appropriately advise their command.”

As McGraw and his fellow chaplains grapple with helping countries build chaplaincies that don’t already have one, another question looms for them also. “We try to shape a program for each unique need,” says McGraw. “Sub-Saharan Africa is often majority Christian. As we look at the other parts of Africa, we have to ask ourselves what is the best way to address the needs in these countries?”

McGraw is energized in his own ministry as he witnesses the work of chaplains throughout Africa. “They have a rich ministry and are working hard to help build stronger, moral, and ethical militaries through their ministry and witness,” says McGraw.
INTER-EUROPEAN DIVISION

UKRAINIAN UNION CONFERENCE
Gary Councell, ACM Director, (third from right) Chaplain
Richard Baldwin, Richland Corrections Institution, Mansfield, Ohio (fourth from left) and Chaplain Christian Bultinck, Dendermonde Prison, Belgium, (not pictured) met with pastors from across the Ukraine, Belarus and Russia, for a prison chaplaincy training seminar. Watch for a complete report in the next issue of The Adventist Chaplain about the potential growth for prison chaplains in this region of the world.

NORTH AMERICAN DIVISION

Corrections chaplains from across North America met in Silver Spring, Maryland for their annual training conference. Featured speakers included
Commander Paul Anderson, U.S. Navy, who is a clinical ethicist at Bethesda Naval Hospital. His seminar focused on the need to recognize and positively channel anger. This leads to the amelioration of the destructive cycles of undisciplined anger. Shelvan Arunan, Executive Director, Mission Integration and Spiritual Care, Shady Grove Adventist Hospital Campus Wide, conducted a conflict resolution seminar. A highlight of the conference was a Sabbath afternoon trip to the Manassas National Battlefield Park and a study of early denominational history led by Chaplain Gary Councell.

NORTHERN ASIA-PACIFIC DIVISION

JAPAN UNION CONFERENCE

LT Robert Mills, and LTJG Wilking Jean, U.S. Navy, collaborated with Elder Masumi Shimada, president, Japan Union Conference of Seventh-day Adventists, to organize an international worship service. The main focus of the worship service was to build a bridge between the military personnel and the Japanese community.

More than 80 members from area Adventist churches including Yokosuka, Zama, Atsugi, and Yokohama English met at the Yokosuka Chapel of Hope for a combined worship service. The Lord’s Supper was also celebrated during the service.

SOUTHERN ASIA-PACIFIC DIVISION

ADVENTIST MEDICAL CENTER–MANILA

An Induction Ceremony for the officers of the newly organized Adventist Hospital Chaplains
Association of the Philippines (AHCAP) was held at the Adventist Medical Center—Manila. Chaplains from regional hospitals, current and former CPE and SPE participants attended the program.

Dr. Mario Ceballos, Adventist Chaplaincy Ministries, Associate Director, delivered an inspiring message focused on the work of the chaplain and significance of the ministry for holistic healing.

Dr. Houtman Sinaga, SSD ACM Director, and Dr. Israel Andoy, NPUC ACM Director also attended and participated in an open forum Dr. Ceballos. The forum was an opportunity for attendees to learn more about the specialized ministry of chaplaincy.

Davao Adventist Hospital

Davao Adventist Hospital was pleased to host Dr. Mario Ceballos, ACM Associate Director, Dr. Allan Handysides, GC Health Department Director; Peter Landless, GC Health Department Associate Director; Pastor Abraham T Carpena, health ministry’s director for Southern Asia-Pacific region (SSD); and Mr. Rufo G Gasapo, SSD Adventist Health Care services’ director.

Growth in the area for Clinical Pastoral Education is a future focus of the chaplaincy department. “The model that is being used at Manila Adventist Medical Center can be replicated throughout all Adventist hospitals in the Philippines,” said Dr. Ceballos. “There is a need for chaplaincy curriculum to exist in our higher learning institutions worldwide.”

DAVAO ADVENTIST HOSPITAL

Chaplain (Major) Peter Duodu from Ghana recently completed the Army Chaplain School Captain Career Course. Pictured from left to right: LCDR Arthur Slagle, CHC, USN (Retired) Assistant ACM Director, Southeast; Chaplain (Major) Peter Duodu; Chaplain (Captain) Jorge Torres and Chaplain (Lieutenant Colonel) Daniel Petsch.
At the beginning of a new year, the leadership of Adventist Chaplaincy Ministries wishes you a blessed 2013.

As you use your special gifts to minister to those around you, we pray that God will grant you extra wisdom, expertise, compassion, and physical and emotional strength. You are His hands and feet in a world that can only be healed by His love and grace.

Adventist Chaplaincy Ministries is here to assist you as you carry out your mission. Please let us know how we can help enhance your ministry during 2013.
The Spirit of the Sovereign Lord is upon me, for the Lord has anointed me to bring good news to the poor. He has sent me to comfort the brokenhearted and to proclaim that captives will be released and prisoners will be freed. He has sent me to tell those who mourn that the time of the Lord’s favor has come, and with it, the day of God’s anger against their enemies.

— Isaiah 61:1, 2 New Living Translation
The Seventh-day Adventist Church has long promoted a message of healthful living. *Adventists InStep for Life* is an opportunity to live and share this message in a broader context and make a positive impact for Christ.

“More than ever the time has come for God’s message of healing and restoration to be heard. *Adventists InStep for Life* is the Adventist response to the childhood and adult epidemic of obesity, and is a wonderful opportunity to make a positive impact for Christ in our communities,” says Katia Reinert, North American Division Health Ministries Director.

The North American Division has set the following four annual goals for *Adventists InStep for Life*:

**FOCUS ON NUTRITION AND INCREASED FRUIT AND VEGETABLE SERVINGS BY:**

1. Launching 100 summer feeding sites (at least one church and one school site per conference)

2. Starting 100 new vegetable gardens or farmer’s markets (at least one church and one school garden or market per conference)

**INCREASE PHYSICAL ACTIVITY BY:**

3. Accumulating 2 million physical activity miles through walking and other physical activities

4. Sixty percent of Adventist students achieving the Presidential Active Lifestyle Award (United States only) or NAD Active Lifestyle Award.

“This is our time! As a church we have long talked about the importance of not just healthy minds and hearts but also healthy bodies. Our culture is coming to grips with its health crises and we have a message for the times. *Adventists InStep for Life* is a wonderful means for advancing our emphasis on health among kids and families. I see this as a program that all 1.1 million Adventists in the North American Division can take part in and encourage their community to embrace,” says Dan Jackson, North American Division President.

You can participate and help contribute to the two million physical activity miles by logging in to the *Adventists InStep for Life* website and logging your daily PT or other physical activity. A phone app, available for iPhone and Android users, allows you to report your physical activity while on the go.

To report your activities, simply register at http://www.adventistsinstepforlife.org/. The registration information is located in the right-hand column of the website. Explore the website to learn more about *Adventists InStep for Life*.
The book, *Purposeful Prayer*, calls us to fill our prayers with mission, vision, action, and humility. These prayers are patterned after Daniel’s boldness and purposefulness (Daniel 2:20-23). Integrating this method with Christ’s teaching and the Spirit of Prophecy writings will enrich your prayer life. The reflections are helpful in this process. These vital aspects are our call to mission, vision, and action.

C.K. Sim, D.Min., BCC, is an ordained pastor of the Seventh-day Adventist Church with over 40 years of pastoral and leadership experience. Dr. Sim wrote *Purposeful Prayer* with the hope of helping others enhance their prayer life, which in turn, fosters a closer relationship with God now and throughout eternity.

“I appreciate the fruits of Dr. Chor-Kiat Sim’s Bible study and prayer pilgrimage found between the covers of this book. I hope you will take the time to reflect on what you learn and discover how it influences your thoughts, feelings, and behavior for today.”

Chester H. Damron, Chaplain & Missionary

“With earnest meditation aided by the Bible and the Spirit of Prophecy writings, such purposeful prayers will enhance the spiritual life of believers in our international community as we wait for the Lord’s Second Coming.”

Eugene Hsu, Ph.D. Former Vice-President-General Conference of SDA Church

*Purposeful Prayer* is available through the Potomac Adventist Book Center. Single copies are $12.99 each + shipping. To place your order all 800-325-8492 or 301-572-0700 or order online at orders@potomacabc.com. For bulk orders of 10 or more, contact Paul Glenn at pglenn@potomacabc.com
DOCTOR OF MINISTRY
Chaplaincy Ministry Concentration

Application Deadline January 16, 2013

The Doctor of Ministry program at Andrews University is designed to develop spiritually mature and responsible professionals in ministry for the worldwide church. The chaplaincy ministry concentration prepares participants for excellence in chaplaincy ministries and organizational leadership.

Act now to reserve your place! Call 1-888-717-6244 or email dmin@andrews.edu
For more information, see: www.andrews.edu/dmin

“Changing the People Who Change the World”
representative amongst all these people, was a sobering thought,” says Richard.

During the Olympiad Richard would begin his day by meeting at 8:00 a.m. with other chaplains to pray over the prayer requests that were placed in the prayer box. Following this, a joint morning worship service was held.

my hand as she became moved by the spiritual moment.”

Helen was grateful for the assurance that Richard would remember her family in prayer. “After the games Helen emailed me to say that her mother was now undergoing pioneering treatment for the heart defect and that the prognosis was very good,” says Richard. “She also mentioned that she felt a renewed desire to become acquainted with Christ. I gladly enrolled her on the Discovery Bible course which she is presently doing.”

Richard used his athletic training combined with his desire to encourage people spiritually to produce an effective combination suited to the spiritual needs of people. “I thank God for my early exposure to athletics,” says Richard. “It enabled me to understand the pressure athletes are under and the disappointment when life doesn’t quite work out as one had hoped. It was a joy listening to the excitement of athletes as they had progressed to the next round or won a medal as well as a privilege to empathize and understand with deep sincerity the disappointment of those who never reached their goals.”

Some call the Olympics the greatest show on earth. “I hope that through my chaplaincy experience the lives I touched will be reminded of what will soon become the ultimate show in heaven and on earth - the return of our wonderful Counselor,” says Richard.
Plan now for submission of your annual report to Adventist Chaplaincy Ministries (ACM). In order for us to effectively represent the work of our chaplains, we must hear from you about the work that you are doing. These reports also play an important part in the budgetary process for ACM.

ACM has streamlined the reporting system and is using online reporting to simplify submission. Many other organizations require monthly or quarterly reporting. Reports for 2012 will be due on January 31, 2013.

Visit www.nad.adventistchaplains.org for your online report form.
Resolution One: I will live for God.
Resolution Two: If no one else does, I still will.

— attributed to Jonathan Edwards, theologian