PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

TITLE: A STRATEGY FOR IMPROVING CHAPLAINCY SERVICES IN
          MBEYA ADVENTIST SECONDARY SCHOOL, SOUTHERN
          TANZANIA UNION

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Date completed: March 2020

The observation indicates that there has never been a professional/trained chaplain at Mbeya Adventist Secondary School (MASS) since its inception in 2014. It seems that the Southern Highland Conference (SHC) assumes that a Pastor who has received theological training is qualified to be a school chaplain. Due to a lack of formal training in chaplaincy, the pastor performs typical pastoral duties, such as preaching, supervising the school worship schedule, serving as a member of the school discipline Committee, and organizing and supervising the school choir. The core chaplain responsibilities—providing spiritual and emotional care through the ministry of presence (journeying with students and staff through their problem), empathetic listening, counseling, managing crisis, and dealing with big events of human life like death and divorce remain unattended. Also, the lack of a trained chaplain at MASS seems to leave the school in crisis. Anecdotally, MASS students

seem to be increasingly involved in risky behaviors such as truancy and sexual immorality.

This case study project adopted a qualitative research design. Both the interview and focus group approaches were used. An in-depth interview was conducted to understand the current state of chaplaincy ministry at MASS; while a seminar was conducted to disseminate information regarding the core chaplain qualifications and responsibilities. A focus group approach was used to elicit information regarding the impact of the seminar and develop a strategy on ways to improve chaplaincy at MASS. The study population comprised of MASS board members, administration, school pastor, students' leaders, and SHC officers.

The overall outcome of the study showed the need to improve chaplaincy at MASS. The participants were of the view that SHC should hire professional a chaplain or the current school chaplain should undergo chaplaincy training to the necessary roles professionally, and that the SHC needs to hire a Pastor to deal with church programs and teach Bible knowledge to reduce the workload of the chaplain.

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A project

presented in partial fulfillment

of the requirements for the degree

Master of Chaplaincy
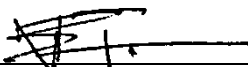
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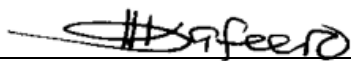
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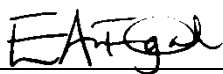
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To God be the Glory

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LIST OF ABBREVIATIONS

ACM   Adventist Chaplaincy Ministries

APC   Association of Professional Chaplains

ECD   East-Central African Division

FGDs   Focal Group Discussions

MASS   Mbeya Adventist Secondary School

NTUC   North Tanzania Union Conference

SDA   Seventh-day Adventist

SHC   Southern Highland Conference

STUM   Southern Tanzania Union Mission

UK   United Kingdom

ACKNOWLEDGEMENTS

CHAPTER 1

INTRODUCTION

This study looks at chaplaincy services at Mbeya Adventist Secondary School (MASS) in the Southern Tanzania Union Mission (STUM). The school was established in 2014 in the Mbeya Town district by the Southern Highland Conference (SHC). Currently, the students' population is about 320 and the school attracts many students from the entire STUM. At its inception, the SHC appointed a bible teacher to serve as the school chaplain. Nowadays, a pastor is assigned to serve as the school chaplain.

The Seventh-day Adventist (SDA) philosophy of education is Christ-centered; it promotes a balanced development of every dimension of each student, the spiritual, intellectual, physical, emotional, and social spheres of a student.[1] Therefore, the chaplaincy ministry in SDA schools is one of the ways to achieve the SDA philosophy of education.

Statement of the Problem

The observational evidence of the researcher indicates that there has never been a professional/trained chaplain at MASS since its inception in 2014. It seems that SHC assumes that a pastor who has received theological training is qualified to be a school chaplain. Due to lack of former training in chaplaincy, the pastor performs merely pastoral duties-preaching, supervising the school worship schedule, serving as

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[1] General Conference of Seventh-day Adventists, *Working Policy of the General Conference of the Seventh-day Adventists* (Hagerstown, MD: Review and Herald, 2007), 199–200.

a member of the school discipline committee, and organizing and supervising the school choir. The core chaplain responsibilities—providing spiritual and emotional care through the ministry of presence[2] (journeying with students and staff through their problem), empathetic listening, counseling, managing crisis, and dealing with big events of human life like death and divorce—remain unattended. Also, the lack of trained chaplain at MASS seems to leave the school in crisis. MASS students are increasingly becoming involved in risky behaviors such as truancy and sexual immorality, and the rate increases annually.

Purpose of the Study

The purpose of this study was to improve chaplaincy ministry by creating awareness of the core duties of a professional chaplain. This was addressed through conducting a focus group discussion and a seminar for the MASS board members, administration, school pastor, students' leaders, and SHC officers.

Justification

The SDA philosophy of education emphasizes the holistic care of students. Therefore, there is a need to carry out this research to ascertain the quality of spiritual and emotional care/support MASS students receive. Also, the attitude of students towards the religious program and the increase in truancy and sexual immorality among the students necessitate the need to carry out this study. A school chaplain must provide spiritual, emotional, and social support for students and staff and be the point-person for integrating spirituality into overall institutional care.

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[2] Miranda Threlfall-Holmes, *Being a Chaplain* (New York, NY: PCK, 2011), 19.

Delimitation

This study focused on MASS Chaplaincy, to improve chaplaincy services offered at this school. Although the study was delimited to chaplaincy services at MASS, the results of the study can serve as a benchmark for chaplaincy services in other SDA secondary schools in Tanzania.

Methodology

This is a case study project. The study adopted a qualitative research design. Both the interview and focus group approaches were used. An in-depth interview was conducted to understand the current state of chaplaincy ministry at MASS; while a seminar was conducted to disseminate information regarding the core chaplain qualifications and responsibilities. A focus group approach was used to elicit information regarding the impact of the seminar and to develop a strategy on ways to improve chaplaincy at MASS.

The study population comprised of MASS board members, administration, school pastor, student leaders, and SHC officers. Chapter 1 of this project is an introduction. It consists of the ministry context, statement of the problem, the purpose of the study, justification of the study, delimitation of the study, methodology, expectations, and definition of terms.

Chapter 2 focuses on the biblical and theological foundations for the school chaplaincy ministry. Specifically, the researcher reviewed both Old and New Testament to grasp the concept of compassionate ministry in the early church and Jesus' model of care: sympathizing, showing empathy to all people in need, proclaiming liberty to the captives, imparting knowledge to the ignorant, encouraging and empowering his disciples, counseling the stressed and inexperienced, desiring the betterment of all people, and winning the confidence of those He served. The

researcher also reviewed Ellen White's teaching on school chaplaincy as well as the SDA philosophy of Education. Chapter 3 is a comparative study of selected literature. The researcher reviewed literature pertinent to school chaplaincy ministry, and the work of a school chaplain. Chapter 4 describes the process of the research, the development, and implementation of the study. Chapter 5 focuses on the outcome of the study. In this chapter, the result of the study was presented. In Chapter 6, the researcher summarized the study, drew conclusions, and made recommendations.

Expectations

It is expected that

1. MASS staff and administration would understand the need to hire a trained Chaplain to oversee the spiritual, emotional, and social care of students and staff in this school

2. There would be an improvement in the attitude of students towards religious programs

3. The Adventist Philosophy of Education would be made real

4. Students would behave better and thereby reducing risk behavior like truancy and sexual immorality

5. Chaplaincy ministry will be well understood

6. The study will serve as a benchmark for Chaplaincy ministry in all SDA secondary schools in Tanzania.

Definition of Terms

Chaplain: A Chaplain is a professional religious clergy, with advanced, specialized education, who has received a certified endorsement from his/her religious institution. Comparable in status and designation to pastors and ministers, chaplains typically serve communities on a wider scope, such as in the military, in penitentiaries, in hospitals, on college campuses, and global missions. The Seventh-day Adventist Church has a special ministry, the Adventist Chaplaincy, which is

charged with the responsibilities of processing ecclesiastical endorsements for

chaplaincy designation.[3]

School Chaplain: A School Chaplain is a professional, trained and accredited

minister to shepherd, counsel, manage crises, dealing with big events of human life

like death and divorce, and leading the worship services in the school community.[4]

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[3] Adventist Chaplaincy Ministries General Conference, "Chaplaincies/Endorsement," *Adventist Chaplaincy Ministries General Conference*, 2018, accessed August 8, 2019, https://www.adventistchaplains.org/index.php/about-acm/ecclesiastical-endorsement-2/.

[4] Bruce L. Petersen, *Foundations of Pastoral Care* (Kansas City, MO: Beacon Hill Press, 2007) in Michael Parker, Barry Gane, and Carola Parker, "School Chaplaincy Is Effective But Could It Be Beter?," *TEACH Journal of Christian Education* 9, no. 1 (2015): 24–28.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

This chapter is a biblical and theological reflection on the chaplaincy ministry. Developing the spiritual, physical, emotional, and social aspects of students is central to the philosophy of Adventist education. The school chaplain is an integral part of the Adventist educational system in realizing the goal of Adventist education. The core responsibility of the school chaplain is to care for the spiritual and emotional aspects of the students without neglecting the physical and the social aspects.

All of the aspects are interrelated; a problem in one aspect will affect the other aspects. Though the word chaplaincy is not written in the Bible, the principle guiding the work of a school chaplain is biblical; that is to say that caring for every aspect of humans has its roots in the Bible. Hence, I reviewed the Old Testament to document the caring nature of God and the New Testament to document Jesus' model of care and compassionate ministry in the early church. I also reviewed Ellen G. White teaching on chaplaincy ministry as well as the philosophy of Seventh-day Adventist education.

A Caring God in the Old Testament

God's attribute of caring for humanity is described in the Old Testament. It narrates how God cared for the physical, spiritual, and social needs of humanity. The following proves how the Old Testament shows the love and care of God for humanity.

God Met the Physical Needs of Humanity

The creation narrative reveals how God met the physical needs of humanity. The triune God prepared the necessities and environment for Adam before his creation—God created firstly other creatures and lastly Adam.[1] After six days of creation, God blessed and sanctified the seventh day of the week for the interest of the human race. It was for the benefit of human beings, God instituted the Sabbath, a day to rest from human physical cares of the week, allowing men and women to enjoy and reflect the love and care of the Creator.[2]

He also created food for the newly created human beings. God supplied Adam and his generation with every edible herb, grains, nuts, vegetables, and fruits. He created also animals for other purposes beneficial for humanity, like helping in works and transportation, for it was not the purpose of God for human beings to use animals for food.[3]

As an epitome of care to the physical needs of human beings, God supplied the Israelites with food from heaven, when they were in the desert (Exod 16:14-18, 30, 35).[4] Though they did not work for the food, God does not condone idleness. They had to rise early in the morning and went to the field to collect the food. This was for their benefit and training for their life.

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[1] Ellen G. White, *Patriarchs and Prophets* (Washington, DC: Review and Herald, 1890), 1.

[2] Ibid., 45.

[3] Francis D. Nichol, ed., "Every Herb [Genesis 1:29]," *Seventh-day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1978), 217.

[4] Francis D. Nichol, ed., "A Small Round Thing, Manna [Exodus 16:14-18, 31]," *Seventh-day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1978), 581.

God Met the Spiritual Needs for Humanity

The plan of salvation depicts that God cares for the spiritual needs of

humanity. The cost of incarnation and death to save the lost human beings after the

fall is indications of God's love for humanity.[5] Also, when Moses wanted to see God

[Exodus 33:13], God responded to Moses. He proclaimed His character, consisting of

three fundamental qualities-mercy, justice, and truth.[6]

Furthermore, God expressed how His love for human beings is manifested.

There are six ways to that effect, He is merciful, gracious, longsuffering, abounding in

goodness and grace, forgiving iniquity, transgression, and sin. [Exodus 34:5-7]. When

the Israelites were sorrowful and broken in spirit and needed hope and assurance of

God's love, God met their spiritual needs removing their doubts and fear as the

counselor helps the mentally troubled client.[7]

God Met the Emotional Needs for Humanity

God saw the affliction and the sorrow of Israelites in Egypt (Exod 3:7) and He

delivered them from slavery. On the way to Canaan, when they left Etham and

entered the desert, God manifested his presence through a pillar of cloud (Exod 13:21)

which appeared as a dark cloud by day in contrast with the light of the sun, while by

night as a radiant light (Num 9:15-16). Also, before crossing the red sea, the Israelites

were afraid of the Egyptian army that followed them. The Israelites lamented that it

would have been better to remain as slaves in Egypt than for them to die in the

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[5] White, *Patriarchs and Prophets*, 27.

[6] Francis D. Nichol, ed., "The Lord Passed by [Exodus 34:6]," *Seventh-day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1978), 674.

[7] Ibid.

wilderness.[8] In this situation, God put an end to their fear by creating the road amid

the sea allowing them to pass (Exod 14:11-28). By proving His presence to the

Israelites through a pillar of cloud by day and a pillar of light by night; and by parting

the sea for them to walk through, God was expressing his love and care for humans'

emotions. Fear is a human emotion and it could affect the human mind.[9]

God Met the Social Needs for Humanity

God shows concern for the social aspect of human beings. From the

beginning, God desires that humans shall not dwell in isolation. The LORD God said,

"It is not good for the man to be alone. I will make a helper suitable for him" (Gen 2:

18). God formed the creatures that move in waters, fly in the air, and move on the

land; each category after its kinds (Gen 1; 20-25). God brought all these creatures to

Adam for him to name them, and whatever the name Adam gave to each creature was

approved by God (Gen 2: 19, 20).

> But for Adam, no suitable helper was found. So the LORD God caused the
> man to fall into a deep sleep; and while he was sleeping, he took one of the
> man's ribs and then closed up the place with flesh. Then the LORD God made
> a woman from the rib he had taken out of the man, and he brought her to the
> man. (Gen 2: 20b-22)

The Creation account depicts that social relationships are of vital importance

to humans. Alsubaie, Stain, Webster, and Wadman's (2019) study shows that lack of

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[8] Francis D. Nichol, ed., "It Had Been Better [Exodus 14:12]," *Seventh-day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1978), 567.

[9] J. Zagrodzka et al., "Bicuculline Administration into Ventromedial Hypothalamus: Effects on Fear and Regional Brain Monoamines and GABA Concentrations in Rats," *Acta Neurobiologiae Experimentalis* 60, no. 3 (2000): 333–343.

social support is one of the causes of mental health problems among university students.[10]

Further, the biblical account recorded in Gen 3: 8 shows that God is in relationships with humanity. After they were created, Adam and Eve were not left by themselves; God always visits them. From the pen of inspiration, we read,

> Adam and Eve, in their untainted purity, delighted in the sights and sounds of Eden … and the happy pair greeted with joy the visits of their Creator, as in the cool of the day He walked and talked with them. Daily God taught them His lessons.[11]

Humans are social beings by nature, and for that reason, the social aspect of humans must be cared for.

Furthermore, God maintained social order and affairs in society. He provided moral principles to Moses to guide society (Exod 22:21-31). God directed the Israelite that, strangers, widows, and orphans should not be mistreated in society. If they are mistreated, God would punish those who perpetrate such. This was to protect the vulnerable group in society. The precept against the oppression of the strangers insisted on how God maintained social order for better human social relationships among the Israelites.[12]

Based on the contents above, a school chaplain ought to give attention to the physical, spiritual, emotional, and social needs of students. All of the aspects are of vital importance contributing to the holistic development of each student. More so

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[10] M. M. Alsubaie et al., "The Role of Sources of Social Support on Depression and Quality of Life for University Students," *International Journal of Adolescence and Youth* 24, no. 4 (October 2, 2019): 484–496.

[11] Ellen G. White, *The Ministry of Healing* (Grantham, England: The Stanborough Press, 2012), 202.

[12] Francis D. Nichol, ed., "Not Afflict Any Widow [Exodus 22:22]," *Seventh-day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1978), 622–623.

whatever affects an aspect of any human has a way of impacting his/her other aspects.[13]

Jesus' Model of Care

Jesus as a Chaplain

The incarnation of Jesus is the primary evidence to show how He was a chaplain since He met the spiritual needs of humanity.[14] He took the nature of humanity to save human beings (John 3:15). The incarnation was a way to reach the lost human beings, ministering to them and die on their behalf (Heb 2:14).[15] This is the core of chaplaincy, sharing and giving one's belonging (life) for the benefit of others, and more than what St. Martin of the fourth century did to the beggar (shared his cloak).[16] Furthermore, He attached Himself to humanity by a tie that cannot be broken.[17]

The Birth of Jesus and Chaplaincy Ministry

Jesus' birth, His incarnation, shows the simple life He lived. Jesus' life of simplicity is to be lived out by chaplains because they are to carry on the restorative ministry of Jesus (Phil 2:5). Being God, Jesus accepted our humanity to minister to us, and save us as well, humbling to the shameful death at the cross (Phil 2:6-8). Jesus

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[13] V. T. Aja, "Whole Patient Care: Awareness and Attitude of Babcock University Teaching Hospital Health Caregivers" (Unpublished Doctoral Dissertation, Adventist University of Africa, 2014), 56.

[14] Francis D. Nichol, ed., *Seventh-day Adventist Bible Commentary (SDABC)*, Rev., vol. 7 (Washington, DC: Review and Herald, 1978), 925.

[15] Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 2002), 25.

[16] Naomi K. Paget and Janet R. Mccormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 1–4.

[17] White, *The Desire of Ages*, 25.

is, therefore, the first Chaplain. His way of life is the foundation for the theological claim of the chaplain's formation and work.[18] In that regard, Chaplains must imitate and learn Jesus' model of chaplaincy ministry. Jesus took humanity, yet was without sin (1 Pet 2:22, 2 Cor 5:21, Heb 4:15). Chaplains also must accept that as humans, they have sinful nature, yet not be intentional about sinning.[19]

**Jesus' Chaplaincy Ministry on Earth,
a Lesson to Current Chaplains**

Jesus ministered with a compassionate and caring attitude. He became human to understand the nature of His brethren (Heb 2: 17). Jesus felt compassion (Luke 7:13), groaned and wept (Luke 19:41, John 11:33, 34), became thirsty for water (John 19:28), hungry for food (Luke 4:2), He felt sadness (Isa 53:3). Likewise, chaplains being human beings have all emotions and psychological needs, they are not to ignore their own emotional needs to solely satisfy others.'[20]

Besides, Jesus cared for others, both in the time of sorrow and in the time of happiness. In the time of sorrow, He visited those who were mourning for their misfortune and comforted them. Knowing her sorrow, Jesus visited and comforted the bereaved widow in Nain (Luke 7:11-17). He visited Martha and Mary at Bethany when Lazarus died, where He comforted the two and assured them of His power over death by resurrecting Lazarus (John 11:11- 44). In joyful moments, Jesus attended the wedding ceremony in Cana of Galilee, where He solved the problem of scarcity of wine, by turning water into wine (John 2:2-10). This shows that caring ministry is not

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[18] Nathan Teye Odonkor, "A Chaplaincy Training and Support Program to Equip Pastors for Ministry in South Ghana Conference of Seventh-day Adventist Church" (DMin. Dissertation, Andrews University, 2017), 8, accessed May 21, 2019, https://digitalcommons.andrews.edu/dmin.

[19] Ibid.

[20] Ibid.

only needed in the sorrowful time but also the happiest one. Jesus wept with those who wept and rejoiced with those who were rejoicing (Rom 12:15).[21]

Further, Jesus responded to the invitation of those who pleaded for His help. He responded to the call of the Roman centurion by healing his servant (Luke 7:2-10). He responded to the call of Jairus and raised her daughter (Luke 8:41:41-42, 50-55). He listened to the cry of Bartimaeus the blind and restored his sight (Luke 18:35-42, Mark 10:46-52). Jesus responded to the cry of the ten lepers who asked His mercy and He cleansed them on their way to the priest (Luke 17:12-14). He responded to the emotional call of the hungry multitude and met their physical need, where He fed five thousand people (Luke12:12-17).

Chaplains also, are to visit the people they minister to both in time of joy and sorrow. The ministry of presence is very important in chaplaincy.[22]

Jesus had empathy for the traumatized and the rejected. Empathy is putting oneself in the shoes of another.[23] It is "identifying oneself with another person's feelings, experiences, and emotions, particularly in regards to misfortune."[24] There are actions that when done express empathy; and such was the case with Jesus' ministry among those that were rejected by the Jewish society. Jesus attended the call of Levi the tax collector, where He met with other tax collectors and sinners (Matt 9:10-12). He also went to the house of Zacchaeus the chief tax collector who longed to see Him (Luke 19:1-10).

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[21] White, *The Ministry of Healing*, 104.

[22] Ibid.

[23] Edward Leigh, "The Center for Healthcare Communication | Show You Care! Put a Little EMPATHY in Your Heart!," *The Center for Healthcare Communication*, last modified 2010, accessed May 21, 2019, https://www.communicatingwithpatients.com/articles/show_care.html.

[24] Konstantikaki V and Ioannidou F, "Empathy and Emotional Intelligence: What Is It Really About?," *International Journal of Caring Sciences* 1, no. 3 (January 1, 2008): 118–123.

Jesus declared Himself as anointed to educate the poor, to heal the brokenhearted and set the captive free, to recover the sight of the blind, and to set at liberty the oppressed, in His Ministry, He fulfilled this declaration; this is the core of chaplaincy (Luke 14:18).

Compassionate Ministry in the Early Church

The early church filled with and moved by the Holy Spirit participated in the compassionate ministry. All poor and dependent persons were cared for by the early church.[25] The early church cared for both the Hebrew widows and Hellenist widows. When the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food, the Apostles upon hearing murmuring about the difference in distribution summoned the disciples and solved the issue as a sign of care.

The Apostles selected seven men of good reputation and who was full of faith, wisdom, and the Holy Spirit to serve the widows (Acts 6). This account indicates that compassionate ministry in the early church was of paramount importance; and this is the reason the twelve laid their hands upon the men who were chosen to supervise the duty (Acts 6:6). Likewise, chaplains ought to possess wisdom and the Holy Spirit to guide them to serve their clients well.

The outpouring of the Holy Spirit resulted in fruits which included love, kindness, and goodness which are synonymous with compassion (Gal 5:22-24). Love motivated the believers to sell their properties and offer the money to the church, and

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[25] Francis D. Nichol, ed., *Seventh-day Adventist Bible Commentary (SDABC)*, Rev., vol. 6 (Washington, DC: Review and Herald, 1978), 188.

everything was done in common (Acts 4:32). Such acts helped to serve themselves and those who were needy.

Compassion to the Lame at the Temple Gate

Peter and John filled with the Holy Spirit, felt touched by a man born lame (Acts 3:1-2). The lame longed to see Jesus before His ascension so that he could get healed, yet he was not fortunate to that effect.[26] Disappointed, the lame asked his friends to take him to the temple to ask alms to those entering the temple. His disappointment excited those who knew that he longed to be healed by Jesus.[27] Yet, Peter and John knowing his expectation and condition were touched. Unlike others, Peter and John gave him a permanent solution to his problem, they healed him, and his lost hope was revived.[28] This was care ministry at its core.

Dorcas with Compassionate Ministry

Dorcas, the disciple at Joppa, was involved extensively in the compassionate ministry (Acts 9:36). "*She was a true benefactor and a true giver.*" As evidence of love, she was giving; you cannot love without giving.[29] Dorcas' lifestyle was helping the poor, doing good works. As a result, people fell in love with Dorcas, and she became a mother to many, a comforter to the poor.[30] Because she worked hard to help

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[26] Ellen G. White, *The Acts of Apostles* (Washington, DC: Review and Herald, 1991), 59.

[27] Ibid.

[28] Ibid.

[29] Jo Ann Davidson, et al., *Woman's Bible* (Madrid, Spain: Editorial Safeliz & SDA General Conference Women's Ministries Department, 2014), 1405.

[30] Ibid.

the poor, earnestly making garments for charitable purposes, she became weak, sick, and died.[31]

The widows wept upon her death, showing the garments and tunics which, she had made for them when she was still alive (Acts 9:39). Due to her compassion and love for the needy and people respectively, Peter was called to raise the loved Dorcas who was dead (Acts 9:40-41). Like Dorcas, chaplains are to be kind, loving, and charitable to the needy. The Early church sets an example to be followed by the chaplains today; to help all those that are in need about spiritual, physical, emotional, and or social.

Chaplaincy Ministry in Ellen G. White Writings

The writings of E.G. White contributed much to the SDA education system.[32] Her writings and teachings from the foundation of holistic Christian education, and its philosophy train the student to develop mentally, spiritually, physically, and socially.[33] Her writings also are essential pillars for the formation of school chaplaincy ministry in SDA schools, since her writings geared the formation of the SDA Holistic education curriculum.[34]

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[31] Davidson, et al., *Woman's Bible*, 1905.

[32] Bernard Gechiko Nyabwari, "Holistic Education for Character Formation in Seventh-day Adventist Church-Sponsored Secondary Schools in Nyamira County, Kenya" (PhD Thesis, Kenyatta University, 2016), 17.

[33] George R. Knight, ed., *Early Adventists and Education: Attitudes and Context* (Berrien Springs, MI: Andrews University Press, 1983), 10.

[34] Nyabwari, "Holistic Education for Character Formation in Seventh-day Adventist Church-Sponsored Secondary Schools in Nyamira County, Kenya," 18.

Her writings also, inform and teach widely on chaplaincy ministry. For example, concerning ministering to the bereaved and to those who are sick and other emotional traumas, E.G., White contributed as follows;

> There is a need of coming close to the people by personal effort. If less time were given to sermonizing, and more time was spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not be without fruit.[35]

From the above-quotation, the contribution is made regarding chaplains' duties. As she emphasized the ministry of presence—coming close to and caring for the poor, sick, grief-stricken, bereaved, broken-hearted, ignorant, etc.

Further, her writings too emphasized the care, loving ministry of Jesus to be an example to the ministers including school chaplains. White explains that it was the mission of Jesus to completely restore men mentally, spiritually, physically, and socially into the perfect original creation plan.[36]

Under the school chaplaincy ministry, she wrote on non-discriminatory ministry. She insisted that, as Jesus ministered to all, the chaplains ought also to do the same without distinction of, race, gender, and nationality. She emphasized, *"All men are of one family, by creation and redemption"* Jesus came to demolish any wall of partition to give access to every soul to God. Correspondingly, school chaplains should minister to all students, staff members, and parents equally without discrimination of religious affiliation, gender, or race.[37]

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[35] Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 104.

[36] Ibid., 17–18.

[37] Ellen G. White, *Christ's Object Lessons* (Washington, DC: Review and Herald, 1923), 386.

Further, she revealed that it is not God's intention to neglect the interest and welfare of the afflicted. Those who may seem, they are the most sinners, however wicked they may be, yet the love of God extends to them. Christ's purpose is to care for the weary, worn, and the oppressed and He invites them to come to Him. He wants to give them immeasurable peace, light, and joy. She wrote, *"The worst sinners are objects of His deep, earnest pity and love. He sends His Holy Spirit to yearn over them with tenderness, seeking to draw them to Himself.*[38] Therefore, chaplains as ministers should help the weary and the oppressed come close to Jesus.

The Philosophy of Seventh-day Adventist Education

The philosophy of SDA education is Christ-centered; it promotes the balanced development of every dimension of each student, the spiritual, intellectual, physical, emotional, and social spheres of a student.[39] It helps the students to have a deep spiritual understanding through biblical doctrines in a divinely ordered universe as a necessary means of understanding oneself and one's place in the world.[40]

The philosophy requires the content and knowledge to be outsourced directly from Christian Theology, the Bible, and the Christian lifestyle. The philosophy requires the curriculum of SDA education to integrate the Bible in theory and practice, the Bible is a vital part of the content. Apart from being Bible-based, it must

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[38] Ellen G. White, *My Life Today* (Silver Spring, MD: The Ellen G. White Estate, 1952), sec. Relieve the Oppressed.

[39] General Conference of Seventh-day Adventists, *Working Policy of the General Conference of the Seventh-day Adventists*, 199–200.

[40] Thomas Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry: The Way of Shared Praxis* (Eugene, OR: Wipf and Stock, 1991), 67.

be life-related.[41] The SDA education purpose is to build character in the students to know God, and to be transformed to serve the society.[42]

Summary

The fundamental basis of chaplains' ministry is biblically-based. Both the Old and New Testaments show the love and care of God. In the New Testament especially the gospel of Luke, the earthly ministry of Jesus shows how He cared, loved, and helped the afflicted. Furthermore, in the book of Acts, a compassionate ministry is seen where the disciples served the needy and Dorcas did charitable works among widows. The writings of Ellen G. White are of paramount importance when it comes to chaplaincy ministry. Finally, the philosophy of SDA education recommends the incorporation of the school chaplaincy ministry to achieve a holistic education.

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[41] J. A. Ilorin, *Principles and Methods of Teaching Christian Religious Education in Post-Primary Institutions: An African Perspective* (Bukuru, Nigeria: African Christian Textbooks, 2005), 57.

[42] Seymour B. Sarason, *The Predictable Failure of Educational Reform: Can We Change Course Before It's Too Late* (San Francisco, CA: Jossey-Bass, 1990), 146.

CHAPTER 3

LITERATURE REVIEW

This chapter focuses on the literature pertinent to chaplaincy ministry especially school chaplaincy. Many scholars have authored mainly on military, hospital, prisons, and higher learning campus chaplaincy ministries. However, very few studies have been done concerning school chaplaincy. The most published literature are from America, Europe, and Australia, and very few from Africa. Tanzania faces the scarcity of literature on chaplaincy. Due to a dearth of empirical studies in chaplaincy, including school chaplaincy in Tanzania, the author decided to review the available literature from other countries on chaplaincy.

The History of Chaplaincy Ministry

Paget and McCormack propounded that the history of chaplaincy can be traced back to the fourth century. They associated the origin of chaplaincy with the fourth century St. Martin who did a compassionate act to a beggar. He shared his cloak with a beggar (in Latin this cloak was called *cappella),* after the death of Martin, the *cappella* was kept as a reminder of compassion. The keeper of the *cappell*a was later called a *chapelain*, which was transliterated into English as *chaplain*.[1]

Chaplaincy developed into a significant field in later centuries and mostly became tremendously important in the military. In the USA, for example, Priests

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[1] Paget and Mccormack, *The Work of the Chaplain*, 1–4.

accompanied the soldiers to wars. As far back as the seventeenth century, chaplains were needed in various workplaces such as factories and mills. By the twentieth century, chaplaincy had extended to the health care field, where facilities spare a room for spiritual leaders to serve their followers.[2]

Lebacqz and Driskill show that chaplaincy has grown into a professional field that requires chaplains, not merely a theological pastor, to be well trained.[3] Chaplaincy has continued to develop into a professional field, with its ethics and standards.[4] The Association of Professional Chaplains (APC), enacted standards of practice for chaplains, which are operational and binding on professional chaplains especially in America and Europe.[5] These also, ought to be incorporated in the chaplaincy ministry in the SDA Church in Tanzania.

Holistic Education

Miller explained holistic education as the one whose curriculum covers six competencies for the development of each student—spiritual, mental, physical, emotional, intellectual, and social competencies.[6] Arego, Role, and Makewa stated that the SDA commitment to holistic education includes spiritual, physical, mental,

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[2] Paget and Mccormack, *The Work of the Chaplain*, 1–4.

[3] Karen Lebacqz and Joseph D. Driskill, *Ethics and Spiritual Care: A Guide for Pastors and Spiritual Directors* (Nashville, TN: Abingdon Press, 2000), 107–108.

[4] Odonkor, "A Chaplaincy Training and Support Program to Equip Pastors for Ministry in South Ghana Conference of Seventh-day Adventist Church," 37.

[5] Admin, "Professional Standards," *Association of Professional Chaplains*, last modified 2015, accessed June 3, 2019, https://www.professionalchaplains.org/content.asp?pl=198&contentid=198.

[6] John P. Miller, *The Holistic Curriculum* (Toronto, Canada: Ontario Institute for Studies in Education Press, 1998), 80.

and social formation for the children, youth, and young adults.[7] Rao suggests that the SDAs, through their basic beliefs, affirm that God is the creator and sustainer of the entire universe; and that this is embedded in the Adventist Holistic Education.[8]

Sarason suggested that church secondary schools intend to be places where students are molded and made to be perfect preferably positive in society. Sarason adds that, in SDA secondary schools, students are enabled to develop a sense of ethical and moral judgment.[9] I agree with Sarason in that holistic education is very important, for it creates balanced learners who can use their education to serve God and society.

School Chaplaincy

In 2005, Christian and Rieger described school chaplaincy as human services ministry aiming at improving the welfare of a school community and that it is embedded in a school's overall pastoral program.[10] Though, they narrowed the scope of chaplaincy in school, as they described it as a part of pastoral care, rather than being wide. This study intends to explain school chaplaincy in its wide scope. Garliva documented that chaplaincy in SDA educational institutions including secondary schools helps in fulfilling the mission of the Church since it speeds up church

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[7] Simon Arego, Elizabeth M. Role, and Lazarus Ndiku Makewa, "Factor Influences in the Implementation of Adventist Holistic Education in Mara Conference, Tanzania," *Journal of Humanities and Social Science* 4, no. 1 (2014).

[8] P. V. Rao, *Guidelines for Integrating Adventist Education Philosophy in Secondary Schools Curriculum in India* (Silver Spring, MD: Institute for Christian Teaching Education Department of Seventh-day Adventist, 2008), 11.

[9] Sarason, *The Predictable Failure of Educational Reform*, 67.

[10] T. Christian and W. Rieger, "Searching for a Workable Chaplaincy and Pastoral Care Model?," in *Redeeming the Academic Mind* (Presented at the Christians in Higher education, North South Wales, Australia: Macquarie University, 2005), 28.

growth.[11] Princeton University in its policy statement of recognizing campus

chaplaincy advocated for empowering chaplaincy services leading to strong faith

represented communities because of the pastoral needs offered by campus chaplain.[12]

Hill, B. et al. suggested that school chaplaincy is very important in school

settings. Chaplaincy enables the presence of spiritual leaders to serve and enhance the

wellbeing of the whole school community including, students, parents, teachers, and

other school workers.[13] Hubbard and Kumm-Hanson suggested that chaplaincy in

institutions including secondary schools is as crucial as the incarnation of Jesus to

humanity; it enabled God in humanity to dwell with human beings. Likewise,

institutional chaplaincy makes God available in the institution setting through the

ministering chaplains.[14]

I couldn't agree with the above authors more on the important position a

school chaplain occupies in improving the overall religious tone of the school as well

as enhancing the well-being of the students and the entire member of the school

community. Well-being is often described in terms of physical, mental, emotional,

and social wholeness. The authors' standpoints resonate with the purpose of this

study, which seeks to create awareness of the core duties of a chaplain and the need to

hire a trained chaplain at MASS. The author concurs with these authors' that a school

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[11] D. L. Garilva, "The Role of Campus Chaplain in the Mission of Adventist Education: A Philippine Perspective," *The journal of Adventist Education* (December 2008), accessed March 8, 2020, http://jae.adventist.org.

[12] Admin, "Campus Ministries Recognition: Policy Statement - Recognition of Campus Chaplaincy," *Religious Life Princeton University*, accessed March 8, 2020, https://religiouslife .princeton.edu/chaplaincies-groups/campus-ministries-recognition.

[13] Pablo Lillo Wahroonga, "Report: South Pacific Division Executive Meetings," *Adventist Record*, November 10, 2011, accessed August 26, 2020, https://record.adventistchurch.com/2011/11/10 /report-south-pacific-division-executive-meetings/.

[14] Robert Hubbard, "Chaplaincy: Incarnation in Action," *The Covenant Quarterly*, November 2015.

chaplain is an embodiment of God among school community members. That is, God

intends to manifest Himself through their services in the school where they serve.

The Significance of Chaplaincy Ministry

Best in 1996 opined that chaplaincy especially school chaplaincy in Australia

has become mandatory in both public and private schools. Best advocated for a

widely accepted model of school chaplaincy in the UK that meets the four types of

needs experienced in the school setting.[15]

Christian and Rieger commented on the significance of chaplaincy ministry

that, due to increasing demand for professional chaplains, many higher learning

institutions in Australia have founded Bachelors and Masters of Chaplaincy.[16] This

applies to other universities across the world as well. Maechen propounded that there

is a necessity for having qualified trained chaplains in schools to deal with

psychological problems. Maechen, taking Australia as a Case study, showed that

chaplaincy in schools is inevitable because the number of adolescents with

psychological troubles is high.[17]

Reports from the department of education, employment, and workplace

relations show that recently chaplaincy in educational institutions is crucial

throughout educational levels, which is from primary to university.[18] This could also

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[15] Ron Best, *Pastoral Care and Personal-Social Education Contents: A Review of UK Research Undertaken for the British Educational Research Association* (London, UK: University of Surrey Roehampton, 2002), 9–15.

[16] Christian and Rieger, "Searching for a Workable Chaplaincy and Pastoral Care Model?," 67.

[17] J. Maechen, "Countering the Psychological Wasteland," *Education Review* 15, no. 23 (2005): 8.

[18] Association of Independent Schools of South Australia, *Report to Department of Education, Employment and Workplace* (Adelaide, Australia: Association of Independent Schools of South Australia, 2008), 24.

be true in Tanzania. This is due to observed increasing problems such as truancy and sexual immorality among students in many schools in Tanzania.

Gray Cancell, on the significance of chaplaincy, suggested that chaplaincy is very important in the church and the community at large since it is the only ministry in the church that can respond to people in crisis.[19] The idea of chaplaincy in the church and community at large is not out of place because of the nature of chaplaincy training, which enables chaplains to explore spiritual and emotional problems, and how to deal with them. According to Paget and McCormack (2006), the idea of ministering across faith group boundaries without proselytizing is what makes chaplaincy appealing to many people in their time of adversities and illness.[20]

Chaplain's Qualifications

Nathan affirms that a chaplain is a pastor with a graduate or postgraduate degree in chaplaincy. He adds that a chaplain has a mandatory obligation to obtain chaplaincy certification and endorsement before he/she works as a chaplain. In America and Europe, the certification is from an organization recognized by the Association of Professional Chaplains (APC). There are many National chaplaincy organizations with slightly different standards for certifying chaplains.[21]

The SDA Church has a special program, the Adventist Chaplaincy Ministries (ACM), which organized its certification process intended for pastors and church members wishing to go through the rigorous process of obtaining ecclesiastical

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[19] Gray R. Councell, "General Conference Departmental and Institutional Report," in *Adventist Chaplaincy Ministries* (Presented at the General Conference Session, Atlanta, GA: General Conference of Seventh-day Adventists, 2010), accessed March 8, 2020, http://arhives.adventistreview.org/Adventist-chaplaincy-ministries.

[20] Paget and Mccormack, *The Work of the Chaplain*, 72.

[21] Odonkor, "A Chaplaincy Training and Support Program to Equip Pastors for Ministry in South Ghana Conference of Seventh-day Adventist Church," 50–51.

endorsement.[22] In Tanzania, pastors are endorsed as chaplains through the ecclesiastical endorsement process by the East Central Division (ECD) of the SDA Church. Without a doubt, Tanzania would benefit from the ACM certification process.

Functions of the School Chaplain

Christian and Rieger explained the functions of the school chaplain. He categorized school chaplains' responsibilities into two main functions: spiritual modeling/mentoring and professional development. They advocated that in spiritual modeling/mentoring, school chaplains are responsible for mentoring students and staff spiritually, building the spiritual environment in the school, modeling a healthy Christian lifestyle, and not becoming a member of the discipline committee to avoid bias. In professional development, school chaplains are responsible for continuing education to keep abreast of knowledge in chaplaincy and related areas.[23]

White suggested that the functions of the school chaplain involve helping students to know God intimately in their everyday lives. White stressed that many students in a school or college campus long for a deep sense of the presence of God in their hearts. Others are battling against temptations from the devil and trials of their age, they long for holiness. The school chaplain is to lead them close to God.[24]

Further, White explained other functions of the school or campus chaplain that are ministering to the students in worship services at the school. This involves

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[22] Odonkor, "A Chaplaincy Training and Support Program to Equip Pastors for Ministry in South Ghana Conference of Seventh-day Adventist Church," 50–51.

[23] Christian and Rieger, "Searching for a Workable Chaplaincy and Pastoral Care Model?," 29–30.

[24] Stephen L. White, *The College Chaplain: A Practical Guide to Campus Ministry* (Cleveland, OH: Pilgrim Press, 2005), 13–14.

preaching and equipping students to know how to preach, arranging, and serving the ordinances like the Lord's Supper and baptism. Yet other functions he mentioned include: making chaplaincy ministry hospitable to the students, being present to the school community, and caring for the community as well as helping them care for one another.[25]

Paget and McCormack suggested that the function of the school or campus chaplains is to help students, staff, and the entire school or campus community love one another on a spiritual or religious level. School chaplains should love the community they serve to form spiritual love relation between the chaplains and the school community.[26]

The Gap

Much of what is written concerning chaplaincy is literature from America, Europe, and Australia. Tanzania lacks chaplaincy literature, either by Tanzanian authors or authors from outside writing concerning chaplaincy in Tanzania. Besides, much of this literature concern chaplaincy for the military, hospital, campus of higher learning institutions. Therefore, school chaplaincy faces insufficient academic writing. This work, therefore, intends to fill the available gap.

Summary

This literature review, affirms that chaplaincy is an old ministry associated with St. Martin of the fourth century. Today, chaplaincy has become a professional field with standards, qualifications, and ethics. The contribution of school chaplaincy to the holistic development of students, as well as staff and the overall morale and

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[25] White, *The College Chaplain: A Practical Guide to Campus Ministry*, 13–14.

[26] Paget and Mccormack, *The Work of the Chaplain*, 87.

religious tone the school community document the need for professional chaplains in secondary schools in Tanzania.

CHAPTER 4

FIELD RESEARCH

This chapter describes the procedures followed in conducting this research

project. It consists of research design, details of the participants, ethical consideration,

methodology, data analysis, and the intervention offered to address the standards of

chaplaincy ministry at MASS.

Methodology

This is a case study project. The study adopted a qualitative research design.

Both Interviews and focus group approach was used. In-depth interviews were

conducted to understand the current state of chaplaincy ministry at MASS; while a

seminar was conducted to disseminate information regarding the core chaplain

qualifications and responsibilities. A focus group approach was used to elicit

information regarding the impact of the seminar and develop a strategy on ways to

improve chaplaincy at MASS.

Interview

The interview guide consisting of semi-structured open-ended questions was

developed and enhanced by my training in chaplaincy. These questions were used to

elicit information regarding participants' understanding of school chaplaincy in its

entirety and the current state of chaplaincy at MASS. The guide had three main

sections, introduction, body, including questions, and conclusions with thanks to the

interviewees. Seven questions were developed to stimulate the interviewees to

contribute their knowledge to the study. Question 1: What is the current state of chaplaincy ministry at this school? - Is it satisfactory? If yes/no explain. This question was focused on eliciting practical daily chaplaincy services received from the chaplain office. Question 2: In your understanding, what do you think are the academic qualifications of the school chaplain? The question targeted to measure the knowledge of the targeted population on the academic qualification of the chaplain and to know the current chaplain's qualifications.

Question 3: What do you understand about the roles of the school chaplain? Question 4: What are your views on the roles performed by the current school chaplain; do they meet the needs at the school? Questions 3 and 4 were intended to know the present gap between the roles performed by the current school chaplain and what is ought to be done, and the knowledge of the participants on the same. Question 5: What are your views on the difference between a pastor and a chaplain? This is a distinguishing question aimed at discovering whether the MASS community realizes the need to have a chaplain and not a mere pastor in the chaplaincy office.

Question 6: What is the current status of MASS students' behavior? - Is there any risk behavior? This was an interpretive question drawing the interviewees to interpret the situation of whether the chaplaincy office has succeeded in the character formation of the students or not. Question 7: What are your opinions regarding the improvement of chaplaincy ministry at MASS? The questions requested personal opinions on the subject. It was calling for an evaluation of chaplaincy at MASS in the light of improvement.

Seminar

Based on the outcome of the interviews, the biblical and theological facts on chaplaincy gathered from Chapter two, and pertinent information obtained from

Chapter three, the literature review, I prepared seminar guidelines and content. The content included the current state of chaplaincy ministry at MASS; giving meaning to the terms namely: chaplaincy, chaplain, and a school chaplain; giving lectures on the roles and qualifications of the school chaplain; and lastly giving lectures on the chaplaincy endorsement process by the ECD-ACM and the need for chaplaincy training.

Focus Group Discussion (FGD)

The FGDs were conducted after the seminar. I prepared four topics to guide the focus group discussions. The topics were: 1. The meaning of chaplaincy, chaplain, and a school chaplain. The topics desired to measure awareness of the discussants on the terminology after the seminar. Topic 2: Comparisons and differences between the roles of the school chaplain and the roles performed by the current school chaplain. This was a comparative topic, aiming at discovering the awareness of the participants regarding the subject under discussion after the seminar.

Topic 3: What to be done on the qualification of the current school chaplain at MASS. The topic attracted personal opinions and views regarding the measures to be taken after the seminar, regarding the qualifications of the current MASS. Topic 4: The endorsement process of the SDA chaplain. This topic intended to measure the awareness of the participants of the rigorous process by the ECD-ACM to be followed before one becomes a chaplain in the SDA institutions.

Population and Sample Size

Leary observes that qualitative research aims at gaining in-depth knowledge of populations, this is not necessarily interested in representativeness, rather it aims at

getting richer knowledge that may be provided by few.[1] Leary also observed that

selection of research samples from the population should be guided by three main

criteria: The sample should be broad enough to represent the parent population; the

sample should be large enough to generate the desired analysis, and small enough to

be controllable.[2]

The sample of this project is purposive. I chose to have a population with the

information needed and representative of the MASS community. Interviews,

seminars, and focus group discussions were conducted to 20 participants who formed

the study population, comprising of MASS board members, administration, school

pastor, students' leaders, and SHC officers.

Ethical Considerations

The required procedures and standards for conducting research were followed.

I developed the interview guide (Appendix B), seminar guide (Appendix C), and

focus group guide (Appendix E). I also secured permission to engage the targeted

population for this project. I filled ethical clearance form (Appendix D), which guided

me to protect the confidentiality of the participants. Further, I obtained the consent of

the participants by having them fill the research informed consent form (Appendix F),

participation approval form for interviews (see Appendix G), and participation

approval form for surveys (Appendix H). The permission to conduct a seminar was

granted by the SHC.

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[1] Zina O'Leary, *The Essential Guide to Doing Your Research Project* (London, UK: Sage, 2010), 164.

[2] Ibid.

Data Collection

The school academic Master at MASS, a member of MASS administration, assisted me in coordinating some of the study logistics- arranging the schedules, the venue, and the participants (making sure they attend the interview, seminar, and FGDs).

All participants were relaxed and friendly enough to contribute their ideas on the topic without any fear. With the consent of participants, I used an audio recording device to obtain an accurate record of the interviews and FGDs. I obtained two audio records, one with 47 minutes for the interview, and another with 58 minutes for the FGDs, I then transcribed the audios into written language.

Twenty participants, comprising of MASS board members (five), the school administrators (five), the school pastor (one), students' leaders (five), and SHC officers (four) participated in the study.

The data collection process began with the interview sessions followed by the seminar and finally, the FGDs. The interviews had three sessions. The first two sessions had 7 participants each and the last session had 6 participants making a total of 20 participants. For the seminar session, the participants were divided into two groups, the adults' group, and the students' group. The FGDs were conducted in three sessions as the interview.
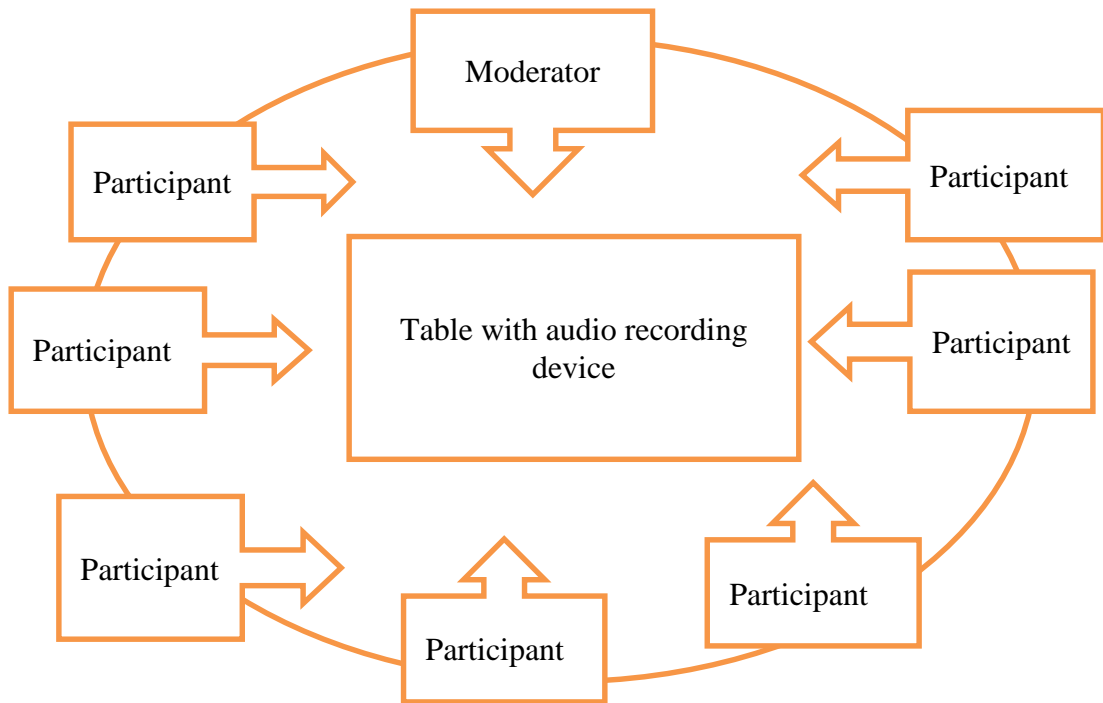
Figure 1. Sitting Arrangement during the Group Discussion

The sitting arrangement was organized as seen above (*Figure 1*) to allow freedom for the participants to speak. Seating at the center, I introduced the topics to be discussed, then I gave the guidelines of the discussion, and I welcomed the participants to speak one after another. The guidelines were, when one participant is speaking he/she should not be interfered with by another, and sentences should be kept clear and straight to the point to avoid wastage of time. I assured the participants of the confidentiality of their views.

Data Analysis and Outcome

The interview and FGDs were recorded in an audio device and written in a notebook. Responses from the interviewees and the FGDs were coded and analyzed according to the purpose of the project using case study and the phenomenological method of data analysis.

The Interview Analysis and Emergent Themes

Responses from the interviewees were coded according to the interview questions as shown in the table below.

Table 1. Interview Questions and Emerging Themes

No.	Interview Question	Emergent themes
1.	What is the current state of chaplaincy ministry at this school is it satisfactory? If yes/no explain.	-Yes, because they are well conducted by a school pastor -Yes, because the school pastor, supervises the school worship schedule during, morning, afternoon, and evening. -Yes, because the school pastor, behaves well. -No, because the school pastor is overloaded with works, teaching bible knowledge, supervising school worship schedule, church programs, and school chaplaincy.
2.	In your understanding what do you think are academic qualifications?	-Bachelor of theology. A first degree in religious studies. -Bachelor of theology, with counseling skills, not just a pastor. Five out of 20 interviewees responded, "I don't know, a degree holder."
3.	What do you understand about the roles of the school chaplain?	-To organize all religious activities in the institution. To teach students bible knowledge -To be a leader of a school church -To advise people spiritually -To be a counselor it students and workers -To preach the word of God in the light of SDA Church doctrine -Helping people with different spiritual problems -One interviewee out of 20, responded, "Essentially a counselor, a good listener, a place of refuge"
4.	What are your views on the roles performed by the current school chaplain, do they concur with the needed roles?	-No, he is overloaded with other additional roles like bible knowledge. -No, he is mostly dealing with class activities. -Yes, they concur with the needed roles. -Yes, because he preaches people the word of God. -Yes, since he participates fully as a pastor of MASS SDA Church and as a chaplain of MASS school.
5.	What are your views on the difference between a pastor and a chaplain?	-The pastor is the same with a chaplain, the pastor is when he works to the church and a chaplain is when he carries the responsibility of teaching bible knowledge in classes. -There is no difference, but the chaplain is dealing with a specific institution only. -There is a small difference between, though the pastor can do both roles. -In our school, a chaplain is a pastor, so there is no difference. -The pastor deals with a church while the chaplain deals with spiritual matters of the school. -The pastor is a general term to a servant supervising local church/es, while a chaplain is more specific to some areas, supervising at the institutions, but both have theology knowledge. -A pastor is a person vested with theological knowledge to teach and advice, while a chaplain is a pastor with the added knowledge of counseling. - Two out of 20, "responded I don't know"

(table continues)

Table 1(continued). Interview Questions and Emerging Themes

No.	Interview Question	Emergent themes
6	What is the current status of the MASS students' behavior is there any risk behavior?	-Yes, some students do not respect their leaders as well as God, because they are disturbing and they have love affairs between girls and boys at school.
		-Yes, because most of the students sometimes joke and make noise during worship time.
		-Yes, although, there is no school fence so students are tempted to escape from school, and this is dangerous.
		-Yes, there is risk behavior in our school.
		- No, there is no risk behavior in our school.
7	What are your opinions regarding the improvement of chaplaincy ministry at MASS?	-The bible instructor should be a separate person from the chaplain.
		-The other duties given to the current school chaplain should be reduced, to help the chaplain perform chaplain duties effectively.
		-The school chaplain should be given a scholarship for chaplain training.
		- The school chaplain should Hire a chaplain with chaplaincy's education.
		-The chaplaincy ministry at MASS should be friendly to students enabling them to express their feelings.

The FGDs Data Analysis and Emergent Themes

Using a case study and phenomenological method, as stated earlier on, the

FGDs data were coded and analyzed as presented in Table 2 below.

Table 2. FGDs Data Analysis and Outcome Emergent Themes

Emergent themes during Interview	FGDs outcomes
Confusion to the meaning of the word pastor and chaplain.	Participants were able to distinguish between a Pastor and a chaplain.
Ignorance of the etymological meaning of terms, chaplaincy, chaplain, and a school chaplain.	Participants become aware and they were able to define the terms.
Participants did not understand what to be done concerning the qualifications and functions of the current school chaplain.	-The recommendation was made to the SHC to sponsor the current school chaplain for the Master of Chaplaincy and hire a trained school chaplain to take the tasks when the current is pursuing his studies. -The recommendation also was made to the current school chaplain to start the application for chaplain studies and ECD-ACM ecclesiastical endorsement.
Not knowing what to be done on the overload/overwork in the school chaplain's office	A suggestion was made to MASS that another school chaplain and teacher with religious studies should be hired or added to reduce the burden to the current school chaplain.
Not knowing what to do on the presence of MASS students' risk behavior, especially sexual immorality.	The suggestion was made to MASS and school chaplain that, -The chaplain should provide sexual education to MASS students. -School Chaplain should undergo chaplain training to work professionally. -The workload to the current school chaplain should be reduced.

Interpretation and Conclusion

I was actively engaged and present in each stage of this project, and here is the interpretation of the experiences of participants. The interview showed that all the participants did not understand the difference between a pastor and a chaplain, the qualifications, the endorsement process, and the roles of a chaplain. The interview also revealed that the current chaplain conducts more pastoral duties than that of the chaplain.

Further, the interview showed that there was an average risk behavior among students, and psychological and emotional challenges among MASS workers, parents, and administrators that were associated with chaplaincy inadequate services due to workload and lack of chaplains training. Conversely, the seminar and FGDS

outcomes revealed that the participants thought that the SHC should hire a

professional chaplain or the current school chaplain should undergo chaplain training

to enable him to perform chaplain roles professionally and that the SHC should hire a

Pastor to deal with church programs and teach bible knowledge to reduce the load

work of the chaplain. The new understanding is an indication of the positive impact of

the seminar and the FGDs on the participants.

CHAPTER 5

STRATEGY IMPLEMENTATION

The data collected through the interviews and FGDs coupled with the information obtained in chapters two and three, the biblical and theological foundation for chaplaincy and the literature review respectively, formed the basis for the intervention formulation. This chapter narrates in chronological order the development of the strategy employed to create awareness of the need for a professional chaplain at MASS. It is hoped that the intervention will enhance the needed changes in the chaplaincy office at MASS and other schools in the entire SHC. Several steps were involved in carrying out the intervention:

1. Step1: To know the number of the project participants, their demographic composition, and their training needs in the ministerial context as per the findings in the previous chapter.

2. Step 2: Look for learning methods desirably for the targeted population. The participants were different in ages, sex, and education. The majority were adults and having post-secondary education while a few were under 18 years old and were MASS students. Different methods were adopted, for both adults and students.

3. Step 3: Developing the learning objectives, the things ought to be done by the participants upon completion of the seminar. This was the primary goal of the seminar.

4. Step 4: Designing the seminar to cover the needs of the participants. Based on the outcomes of the interview, the seminar content covered four areas of chaplaincy. Part 1: The biblical and theological foundations for chaplaincy ministry. Part 2: The meaning and history of chaplaincy, chaplain, and school chaplain. Part3: The qualifications of a school chaplain before employment. Such qualifications include graduate and post-graduate chaplaincy degrees, and ECD-ACM endorsement. Part 4 dealt with the functions of a school chaplain and recommendations of what to be done at MASS regarding chaplaincy ministry.

5. Step 5: Was searching for and organizing the seminar materials.

6. Step 6: Dealt with implementing (conducting) the seminar.

7. Step 7: Was the evaluation of the seminar.

Considering the participants' time table and the researcher's employment demand, the seminar was conducted after work and study hours, from 3:30 PM-5:30 PM, from 23rd to 27th, February 2020.

The Purpose of the Seminar

The purpose of the seminar was to bring awareness to SHC officers, MASS administration, and other members of the school community on school chaplaincy ministry, for needed changes and transformation.

The Training and Implementing Methodology

The intervention was carried out by conducting a seminar. Due to the composition of the participants, the seminar had two sessions; one for adults and another for students. Adults accept to learn when they believe that there are some personal benefits in what they are learning and that it fills the satisfaction of their personal needs. This was considered and adhered to. Thus, the methodologies used for adults included, brainstorming, presentations, demonstration, discussions, case study, and role-playing. In group work, knowing employment relations among the adult participants, administrators, and subordinates enhance performance. So I chose to assign participants in groups that would create comfort and friendly experience in discussions and sharing practical experiences on the subject under discussion.

Being conversant with the themes of discussions, I could relate to participants with practical life examples to enable them to grasp the needed lessons. Further, participants got an opportunity to practically engage in the training through practical sessions, and jot down their responses. At the end of each day's training, ten minutes was given to the participants for each to review what they had learned.

For adolescents to learn, they must feel that they are safe and accepted. Visualization also attracts them to learn. Considering those, the researcher became friendly and PowerPoint presentations with video clips and pictures on large manila papers were used to disseminate the information. Overall, the seminar was participatory.

The Training Emphasis Areas

The focus of the study was on effective and professional school chaplaincy ministry. The interviews carried out revealed what the gap was that needed to be addressed to improve chaplaincy ministry at MASS. This training focused on four major areas:

1. Biblical and theological foundations for chaplaincy ministry

2. The meaning and history of chaplaincy, chaplain, and school chaplain

3. The qualifications of school chaplain before employment, this included graduate and post-graduate chaplain degrees, and ECD-ACM endorsement

4. The functions of a school chaplain and recommendations of what to be done at MASS in regard of chaplaincy ministry.

Seminar Training Program

The identified gaps that needed filling in, as shown in Chapter 4, guided in deciding what to include in the interventions. Gaps were identified in the result of the interviews conducted. The result showed that:

1. There is a confusion among the participants concerning the meaning of a pastor and a chaplain

2. Not knowing the etymological development of the concepts of chaplaincy, chaplain, and a school chaplain

3. the current chaplain was a pastor with a bachelor of theology degree, but with neither formal chaplaincy training nor endorsement

4. Ignorance of a school chaplain's qualifications and functions

5. The current pastor holding chaplaincy office is overloaded with church programs, teaching bible knowledge in addition to chaplaincy work

6. There is risk behavior among MASS students especially sexual immorality.

Table 3, below shows the presented problems generated during the interviews and the intervention guide.

Table 3. Presented Problems Generated during the Interviews and the Intervention Guide

Presented problem	Intervention Guide
-Confusion to the meaning of the word pastor and chaplain	-Giving lectures and presentations on the etymological meanings of a Pastor and Chaplain, comparing, and contrasting.
-Ignorance of the etymological meaning of terms, chaplaincy, chaplain, and a school chaplain.	-Giving lectures and presentations on the etymological meaning of the terms.
-The current school chaplain lack chaplain training and endorsement.	-Provide a scholarship for Master of Chaplaincy at the affordable University, and hiring a professionally trained chaplain, to fill the gap when the current is studying the program.
-Overwork in the chaplain office	-Hiring enough bible teachers, and another school chaplain to reduce the burden to the current school chaplain.
-Presence of risk behavior among MASS students, especially sexual immorality	-The chaplain should provide sexual education to MASS students. -The chaplain should undergo chaplain training to work professionally. -Reduction in the workload for the current school chaplain.

Content of the Seminar Lecture

The seminar (the intervention) comprised of lectures on the biblical and theological foundations discussed in Chapter 2 and pertinent scholarly views collected from the literature review in Chapter 3. Further, as shown in Table 3 above, the participants' needs identified during the interview were supplied by the facilitator (the researcher) through the contents of seminar lessons, which covered every aspect of the subject under discussion.

Implementation of the Strategy

The training program spanned over five days. Table 4 below shows the order of the program. Each session was interactive. Participants and presenters asked questions to facilitate understanding. Power points presentations with video clips were used during presentations and assignments. At the end of the lectures, participants were given the lecture materials.

Table 4. A Schedule of Training Events

TIME	23/2/2020	24/2/2020	25/2/2020	26/2/2020	27/2/2020
15:30-16:15	Meaning of terms	Chaplaincy biblical foundation I	Chaplaincy biblical foundation II	Qualifications of school chaplain	Functions of a school chaplain
16:15-16:25	Break	Break	Break	Break	Break
16:25-17:00	History of chaplaincy	Chaplaincy theological foundation I	Chaplaincy theological foundation II	ECD-ACM endorsement.	Functions of a school chaplain
17:00-17:20	Discussion	Discussion	Discussion	Discussion	Discussion
17:20-17:30	Evaluation	Evaluation	Evaluation	Evaluation	Evaluation

Further, the training took place in the ministerial context beginning from 23rd to 27th, March 2020 in a selected classroom. The training was divided into four parts as explained on pages 41 and 42 above. Before starting with the opening periods, three functions were accomplished. The first was to appoint a timekeeper, this was selected by the participants, and the second was to formulate rules to lead the participants during the training, rules included respecting the views of others, silencing the mobile phones, and minimizing noises and movements. The third function was to create groups among the participants.

Four groups were formulated with five members each, considering gender, age, education, and employment relation status. During the discussion sessions, the

groups were to discuss the assignments and questions given by the facilitator. Then they had to make a summary of what was discussed.

Monitoring and Evaluation

An evaluation was done by the participants through a focus group approach monitored by the facilitator during and after the seminar training program. After each day's lecture, ten minutes was given to the participants for each to evaluate his/her understanding of the seminar lessons provided on that day. The facilitator-led the participants in the evaluation process, facilitating the groups during discussion time.

Three days after the seminar, the facilitator conducted the FGDs to elicit information regarding the impact of the seminar, and what to be done to improve chaplaincy ministry at MASS. The facilitator prepared the FGDs guide to lead the discussions. Also, two evaluation forms were prepared, one for the seminar training program, and the second for FGDs. These were filled in by the participants to assess the quality of the seminar and FGDs.

After the FGDs and filling in the forms, it was revealed that the seminar program and the FGDs were successfully conducted and understood by the participants, their expectations were highly achieved. The participants also expressed their satisfaction by extending their thanks to the facilitator.

Summary

The interviews, seminars, and FGDs were conducted to 20 participants representing the MASS overall community. The implementations were carried out according to the purpose of the study as described in Chapter one. The schedule of the study was adhered to, and the overall outcome of the study showed that the participants wished for improved chaplaincy ministry at MASS.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter summarizes the steps employed in the study to improve the chaplaincy ministry at MASS. The chapter also draws conclusions and recommendations based on this study.

Summary

The SDA philosophy of education emphasizes the holistic care of students. The core responsibilities of a professional chaplain are: (a) providing spiritual and emotional care through the ministry of presence (journeying with students and staff through their problem); (b) empathetic listening; (c) counseling; (d) managing crisis; and (e) dealing with big events of human life like death and divorce.

This case study project sought to improve chaplaincy ministry by creating awareness of the core duties of a professional chaplain. The study adopted a qualitative research design. Interviews and focus group approaches were to collect the needed data. Twenty participants, comprising of MASS board members (five), the school administrators (five), the school pastor (one), students' leaders (five), and SHC officers (four) participated in the study. In-depth interviews were conducted to understand the current state of chaplaincy ministry at MASS while a seminar was conducted to disseminate information regarding chaplains' core qualifications and responsibilities. Also, a focus group approach was used to elicit information on the felt impact of the seminar and ways to improve Chaplaincy at MASS.

The results of the interviews showed that all the participants did not understand the difference in roles between a pastor and a chaplain, nor understood the qualifications and roles of a school chaplain. Conversely, the seminar and FGDS outcomes revealed that the participants thought that the SHC should hire professional chaplain or the current school chaplains should undergo chaplaincy training to enable them to perform chaplaincy roles professionally and that the SHC should hire a pastor to deal with church programs and teach Bible knowledge to reduce the workload of the chaplain.

Conclusion

Chaplaincy ministry at MASS is very significant in meeting the requirement of the SDA philosophy of holistic education which the school embraces. Currently, MASS has a pastor holding chaplaincy office and deals with schools' church affairs, school chaplaincy, and Bible knowledge classes. The research findings showed that the chaplaincy ministry at MASS is inadequate. This research has shown that due to the lack of professional chaplains, chaplaincy duties are inadequate.

The intervention for this study focused on lectureship explaining the meaning and history of chaplaincy, the professional qualities of a school chaplain, the qualifications and roles of a school chaplain, and the biblical and theological foundations for chaplaincy. Overall, the study facilitated a change in the participants' understanding regarding the difference between a pastor and a chaplain and the qualifications and roles of a school chaplain. In a nutshell, the participants wished for improvement in the chaplaincy ministry at MASS.

Recommendations

This study revealed that school chaplaincy ministry, when performed by the set standard, will help in achieving the goal of the SDA philosophy of education

which aims at the harmonious development of the physical, spiritual, mental,

emotional, and social aspects of each student. The school chaplain is an integral part

of the Adventist educational system adjudged to coordinate chaplaincy ministry in the

school. This current study revealed the inadequacy of chaplaincy ministry at MASS,

and therefore the following recommendations are made:

1. The SHC should hire a professional chaplain.

2. The SHC should provide postgraduate chaplaincy scholarship for the MASS
    chaplain to upgrade in professional courses.

3. The SHC should hire a separate pastor to run the church and teach Bible
    knowledge to reduce the workload of the school chaplain.

APPENDICES

APPENDIX A

INTERVIEW GUIDE

1.   INTRODUCTION
- Salutation
- Introductory words/brief statement;
 i. Who am I
 ii. Why am I in his/her office (To do what? remind him/her on the appointment, if any)
 iii. What am I researching
 iv. What I want to achieve by the research
 2. BODY
- Guiding Questions
 a) what is the current state of chaplaincy ministry at this School, is it satisfactory? If Yes/No explain.
 b) In your understanding what do you think are the academic qualifications of a School Chaplain?
 c) What do you understand about the roles of the School Chaplain?
 d) What are your views roles performed by the current School Chaplain, do they concur with the needed roles?
 e) What are your views on the difference between a Pastor and a Chaplain?
 f) What is the current status of the MASS students' behavior is there any risk behavior?
 f) What are your opinions regarding the improvement of the Chaplaincy Ministry at MASS?
 3. CONCLUSION.
The word of thanks and appreciation for their time and participation.

APPENDIX B

SEMINAR GUIDELINES

1. Explaining the current state of Chaplaincy Ministry at Mass.

2. Explaining meanings of terms namely are Chaplaincy, Chaplain, A school Chaplain.

3. Giving lectures on the roles of School chaplain

4. Giving lectures on qualifications of the school Chaplain.

5. Explaining the school chaplain endorsement process.

APPENDIX C

ETHICAL CLEARANCE FORM

ETHICAL CLEARANCE FORM
I, AMINA ABRAHAMAN MWIMO, a student of the AUA Master of Chaplaincy
Program, do hereby ask permission to go ahead with my research, with the full
intention of collecting data ethically, without harm of any kind to those who will give
me information.
Title of the project: Strategy for Improving Chaplaincy Services in Mbeya Adventist
Secondary School, Southern Tanzania- Union
Place where the project will be carried out: Mbeya Adventist Secondary School in
Mbeya Region.
I agree to obtain the informed consent of the persons whom I will interview or survey.
I will avoid causing any harm to these subjects. I also agree to maintain the
confidentiality of those interviewed/surveyed. Finally, the information gathered will
be used exclusively for my project.

A.   Mwimo Date 29-10-2019
Signature of the student

_____

APPENDIX D

FOCUS GROUP DISCUSSION GUIDE

Topics to Discuss
1.   Meanings of Chaplaincy, Chaplain, and a School Chaplain.
2.   Comparisons and differences between the roles of the School Chaplain and the current roles perfumed by the present school chaplain.
3.   What to be done on the qualification of the current school chaplain.
4.   The endorsement process of the SDA chaplain.

RESEARCH INFORMED CONSENT FORM

Thank you for agreeing to take part in this important study entitled ***Strategy for Improving Chaplaincy Services in Mbeya Adventist Secondary School, Southern Tanzania- Union***. The purpose of this study is to assess awareness of the core duties of a chaplain, and the need to hire trained chaplains at MASS. Therefore, your thoughts and opinions are very valuable.

Please note that your participation in this study is voluntary and your identity will be kept anonymous. All data obtained in this survey will be kept on a password-protected computer. In case you change your mind and wish to withdraw from the study, you can do this at any time.

Individual results may not be provided, but the research report will be forwarded to the participant when required and will be available for you to read.

If you agree with the terms and conditions mentioned above, please sign the Participation Approval Form below. This form will be collected before the interview. Should you have any questions or queries, please do not hesitate to contact me at the provided telephone number or email address below my signature.

Thank you for considering participating.

Yours in His Service,

Amina A. Mwimo

Master of Chaplaincy Student

Adventist University of Africa

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APPENDIX F

PARTICIPATION APPROVAL FORM

PARTICIPATION APPROVAL FORM (for interviews)
I _____give my
consent to participate in the research: _____
_____.
I have had a chance to ask questions about my participation in the project
The participation in this survey is voluntary
My identity will be kept anonymous
All aggregated data to which I contribute will be protected and kept securely.
I understand that I can withdraw from this research at any time, without penalty, and
my data will be deleted from this research.
My signature: _____ Date: _____
Please return the signed approval to: _____

APPENDIX G

EVALUATION FORM FOR A SEMINAR
TRAINING PROGRAM

I _____ have
participated in the seminar training program, and hereby consent to participate in the
evaluation of the training (seminar) by filling this from.
Please kindly fill in this form by writing an appropriate letter in the blankets provided.
1.   How was the seminar training program conducted?
a)   Poorly; b) average; c) Good; d) better; e) Best [ ]
2.   To what extent did you understand the program?
a)   Poor; b) average; c) Good; d) better; e) excellently [ ]
3.   Were the lessons of each period of the program participatory?
a)   Not at all; b) Yes but very little; c) yes somehow; d) Yes very satisfactorily;
e)   Yes, but not equally [ ]
4.   Was the strategy for improving chaplaincy at TASS understood? Is it
implementable?
 a) Yes, yes; b) No, no; c) Yes, No; d) No, Yes; e) I don't know [ ]
5.   Can you recommend the strategy to be used by other SDA schools in Tanzania
to improve chaplaincy ministry there?
a)   Yes; b) not at all; c) Not; d) Yes exactly; e) I don't know [ ]
I have filled in this form with free consent and honestly without any interference from
the researcher.
My signature: _____ Date: _____

EVALUATION FORM FOR FGDS

I _____ have participated in the FGDs, and hereby consent to participate in evaluation of the FGDs by filling this from.

Please kindly respond to these questions by writing T to the correct statement and F to the incorrect statement:

1.   The FGDs were excellently conducted [ ]

2. The FGDs were poorly conducted [ ]

3. The FGDs were fairly conducted [ ]

4. The facilitator dominated the FGDs giving little time to the participants [ ]

5. The participants were given enough and equal time during FGDs [ ]

6. There was enough time for the FGD session [ ]

7. There was little time for each FGD session [ ]

I have filled in this form with free consent and honestly without any interference from the researcher.

My signature: _____ Date: _____

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VITA

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Ruvu secondary school	1988	Secondary Education
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Masange Jkt (Military Service)	1991	National Service of Tanzania
University of Arusha	2012	BA Theology

WORK EXPERIENCE

1992-1996	Agricultural Field Officer, Government of Tanzania
2003-2008	Literature Evangelist, East Tanzania Conference
2012	ABC Manager, Home Health Education Service, Tanzania
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