



Adventists in Rwanda, in health care, in the pages of Ministry magazine, and in network news.

General Conference Mounts Creative, Massive Responses To Rwanda

The General Conference responded both internally and externally to this year's crisis in Rwanda (see essay, p. 3). Internally, the Adventist Chaplaincy Ministries arranged for Adventist missionaries escaping from Rwanda to receive, for the first time, immediate professional support for post-traumatic stress. Externally, the Adventist Development and Relief Agency (ADRA) mounted one of the largest relief efforts for Rwanda of any non-governmental organization.

Support for Post-Traumatic Stress

Missionaries escaping from Rwanda were driven from the airport (or within days of their arrival) to three days of debriefing, April 26-29, at Camp Blue Ridge, overlooking Virginia's Shenandoah Valley. After the three-day session, weekly conference calls among the returned missionaries and professional counselors continued for six weeks. In Gland, Switzerland, a smaller group of about a dozen European missionaries and African denominational leaders had a similar session with mental health professionals connected with the

Adventist hospital there. These debriefings with health professionals are expected to set a precedent for debriefings of Adventist personnel involved in future crises.

The debriefings in Virginia were led by Jeffrey Mitchell, a psychologist at the University of Maryland. His International Critical Incident Stress Foundation includes the United Nations among its clients.

During the first full day, 25 adults shared with one another and professional counselors their reactions to the most troubling scenes they had observed. An equal number of youngsters, ages 6 to 16, had their own simultaneous sessions. The second day, representatives of various General Conference departments were invited in for a couple of hours to answer questions about insurance, finances, and future career plans.

The last evening of the debriefing was a memorial service for those already dead or likely to be killed, whom the missionaries had left behind in Rwanda. On a table was a large, lighted "Christ candle." Those missionaries who wished to take another candle, lit it from the Christ candle, and mentioned a person they were remembering. One teenager, who had not felt able for two days to take part in the sharing, said he was lighting his candle for his closest friends—three

Tutsis he had left behind and whom he thought were now dead. While a recording of Rutter's choral *Requiem* played "Out of the depths I cry to Thee," (Psalm 103), all the candles were put out, except for the Christ candle. Then biblical passages on the resurrection were read by the missionaries, as they relit their candles from the Christ candle. The service ended with all lights coming on, and the playing of the "Hallelujah Chorus." The missionaries requested that the candles not be extinguished as they informally continued to share their experiences with one another.

The memorial service was planned by Dick Stenbakken, director of Adventist Chaplaincy Ministries. Formerly the National Service Office, the Chaplaincy Ministries is now a liaison office among Adventist chaplains in all areas; Stenbakken, and his associate, Marty Feldbush, are working on protocols for the Mission Institute at Andrews to use for pre-crisis training of outgoing missionaries.

Relief for Refugees, Development for Rwanda

The President of the Africa-Indian Ocean Division, J. J. Nortey, reports that by the end of September ADRA had five teams responding to the Rwanda crisis. Two were providing medical services in refugee camps in Goma and Bukavu, Zaire. Two other medical teams operating near the former University of Eastern Africa, and in the southwestern part of Rwanda, where French forces had briefly established a protectorate. A fifth team was working on rehabilitation, beginning with trash collection, in Kigali, the capital.

ADRA reports that even before the mass exodus of Rwandans to

Goma, Zaire, a 30-person team headed by Barry Chapman, working with three other humanitarian agencies from mid-May to early June, pulled body parts and 1,000 corpses from Lake Victoria, and buried them along a six-mile stretch of beach assigned to them by the Ugandan government. The bodies had been dumped into the Kagera River in Rwanda and carried by the current into Lake Victoria. Together, ADRA and three other agencies recovered approximately 11,000 bodies in Uganda.

Zaire and Tanzania had shorelines similarly clogged with decomposing bodies. Early United Nations estimates project the num-

ber of bodies in Lake Victoria to have been 25,000-40,000.

As for its efforts in Goma, Zaire, the largest and most publicized refugee center, ADRA reports that in August its multinational medical team of more than 200 medical personnel were treating 1,500 patients daily. ADRA, responsible for the health needs of 400,000 people, operated at two sites: a field hospital, opened by August 1 and treating 1,200 people a day; and a clinic, about 20 miles away, treating 300-350 people too weak from disease to make it to the hospital. By August 12, ADRA had shipped 82 tons of materials from the U.S., Uganda, and Kenya.

AHS/West, Loma Linda Create Second-Largest California System

Two Adventist health systems—Loma Linda University Medical Center and Adventist Health Systems/West have entered into a joint venture with three other non-Adventist systems to form California Health Network, perhaps the second-largest health-care system in California. As reported in California's major newspapers, the existing systems are not merging, but patients who belong to one of the four health-care groups are able to use medical facilities of the others.

California Health Network has a combined total of 1.2 million managed-care patients, 14,500 participating doctors, and \$4 billion in assets. It is competing for second place with three other health-care systems, including Catholic Health Care West. Kaiser Permanente remains by far the largest health-care provider in California, with well over 4 million patients.

The new network will negotiate contracts between insurance carriers and companies to provide

health-care, and will try to cut costs by standardizing billing and administrative procedures.

California Health Network includes Loma Linda University Medical Center and Adventist Health Systems/West (the two Adventist systems bring to the joint venture 3,609 beds, 4,409 medical staff, and \$1.6 billion in assets); California Healthcare System of San Francisco (2,580 beds, 3,600 medical staff, and \$932 million in assets); Sutter Health, based in Sacramento (2,559 beds, 3,000 physicians, and \$1 billion in assets); and Sharp Healthcare of San Diego (1,949 beds, 3,500 affiliated physicians, and \$630 million in assets).

This is by far the largest and closest affiliation of Adventist health systems with other health-care providers. Leaders of the Adventist systems involved emphasize that the arrangement is not a merger, but a joint venture, allowing Adventist hospitals to continue present distinctive policies.

Ministry Issue Withdrawn From Circulation

The July 1994 issue of *Ministry* magazine, after being published, was withdrawn from circulation because of a single paragraph. The 55,000 copies withdrawn were more than three times the usual run, since the July *Ministry* was the special *Preach* issue distributed to non-Adventist ministers. At the time, the cost for reprinting the July issue with a different article was expected to be \$20,000, though the actual cost may prove to be less.

Numbers of the July issue had already been distributed through the General Conference headquarters, when James A. Cress, the head of the General Conference Ministerial Association that publishes *Ministry*, ordered the issue withdrawn. Cress's action was subsequently ratified by the Administrative Committee, comprised of the highest officers of the General Conference. To override the judgment of an editor and call back an issue of such a prominent Adventist journal as *Ministry* is a highly unusual, if not unprecedented action.

The article, "Make a Joyful Noise!" by Barry D. Oliver, a senior lecturer in ministry and mission at Avondale College in Australia, stresses the need for Adventists to attend to worship. Following is the paragraph that forced the reprinting of 55,000 copies of *Ministry*.

Unfortunately, worshipers with such subjective orientation usually find difficulty expressing themselves freely in Adventist worship. Some have even found it necessary to leave the Seventh-day Adventist communion. Take, for example, David and LaVonne Neff. They grew up in Adventist homes, were Adventist Church members

and employees once, but now belong to the Episcopal Church. Why did they make the switch? Apparently they felt a need for a greater experience of the awe and majesty of God (a subjective experience), and this they were not getting in their Adventist Church. David Neff writes: "To my Adventist friends, the church was a community of people built around a common doctrinal commitment. The essence of being Adventist did not lie half so much in worshipping God on Saturday

morning as it did in believing that Saturday morning was the right time for worship. To my Episcopal friends, the church was a community built around a common worship commitment . . . Of course, my Adventist community believed that proper worship was important, and the folk at St. Paul's believed that orthodox doctrine was essential. But the mainspring of community identity was different" (David and LaVonne Neff, "Six Pilgrims Share Their Stories," in Robert E. Webber, *Evangelicals on the Canterbury Trail: Why Evangelicals Are Attracted to the Liturgical Church*, Word Books, Waco, Texas, 1985, p. 154. *Italics supplied by Barry Oliver.*)

Theological Community Mourns Heppenstall, Hasel

Edward
Heppenstall

Edward Heppenstall, former chair of the department of theology at the Seventh-day Adventist Theological Seminary, died at his home in Redlands, California, August 22, 1994. He was 93 years old.

Heppenstall introduced the meaning and significance of righteousness by faith to several generations of Adventist pastors and teachers, including the name most prominently identified, recently, with the teaching, Desmond Ford. Heppenstall also inspired more young people to become Adventist teachers of theology than perhaps any other teacher of his time. They included, among many others: Wilber Alexander, who later chaired the department of church and ministry at the SDA Theological Seminary at Andrews University; Tom Blincoe, who became a

dean of the seminary; Fritz Guy, who became associate dean of the seminary and a president of La Sierra University; and Beatrice Neall, a professor of theology at Union College.

At the memorial service for Heppenstall held August 27 at the Loma Linda University church, Fritz Guy, now a professor of theology at La Sierra University, retold Heppenstall's life story. Born in Yorkshire, England, Heppenstall completed a two-year program at Stanborough College, then his B.A. at Emmanuel Missionary College in Berrien Springs, Michigan, in 1933. A year later he earned an M.A. in history from the University of Michigan.

After several years of youth ministry, Heppenstall became pastor of the La Sierra College church in 1940 and joined the theology department. A year later he was chair. For 15 years Heppenstall taught at La Sierra, earning his doctorate along the way from the University

of Southern California in 1951. In 1955 Heppenstall began his 10 years of influential teaching at the Seventh-day Adventist Theological Seminary, where his ideas about the biblical covenants and the relation of law and gospel quickly stimulated study among students and criticism among church officials. In retirement in California, Heppenstall published four books in six years, all revolving around the saving work of Christ, including *Salvation Unlimited: Perspectives in Righteousness by Faith* (1974).

Guy, who was planning to major in science before encountering Heppenstall in college, attempted at his memorial service to describe his teacher's contribution to the life of Adventism. "Without much fanfare or any great crisis, Edward Heppenstall decisely and permanently transformed Adventist theological scholarship. Before him, Adventists studied and taught Bible doctrines. After him, and because of him, we studied and taught *theology*. We learned to look at Adventist belief as a whole and in depth, and we became aware of the theological world around us.

"Of course it is dangerous to think,' he said over and over in his classes, 'but it is more dangerous *not* to think.' . . . He was nevertheless willing to endure criticism from church officials who failed to see the evidence that was so clear to him. One of the minor ironies in the recent history of Adventist thought is the fact that many of those who claim to represent 'historic Adventism' are in fact reflecting the once-denounced but now-accepted views of Edward Heppenstall."

Guy ended his eulogy by saying that the best way to sum up Edward Heppenstall's ministry was to say that "he showed us what it means to love and serve God *with all our hearts and with all our minds*."

Gerhard Hasel

Gerhard Franz Hasel died in an auto accident in Colorado on August 11, 1994, at the age of 59. Hasel was the the first John Nevins Andrews Professor of Old Testament and Biblical Theology and the director of the Ph.D and Th.D programs at the Seventh-day Adventist Theological Seminary at Andrews University. Earlier, for seven years (1981-1988), he served as dean of the seminary, where he had taught for 27 years.

At a several-hour memorial service at the Berrien Springs Village SDA church, August 17, Mervyn Maxwell, a former colleague on the seminary faculty, recounted that Hasel had been born in Vienna, Austria, into an Adventist minister's family. Throughout World War II, the father remained a non-combatant, and Gerhard, in defiance of the Nazi authorities, was kept out of school on Saturdays. Hasel received his B.A. from Atlantic Union College, his M.A. and B.D. from the SDA Theological Seminary at Andrews University and his Ph.D. in Biblical studies from Vanderbilt University. After pastoring for a year, he taught at Southern College for four years (1963-1967).

Hasel's son, Michael, a doctoral student in archeology at the University of Arizona, has compiled a list of 14 books and 319 articles and book reviews written by his father. Hasel's academic writings were noticed outside of the Adventist community. Warren Johns, of the Andrews University Library, has identified 39 reviews in scholarly journals of four of Hasel's books, perhaps the best known of which is *The Old Testament: Basic Issues in the Current Debate*. Hasel wrote the article on the Sabbath for the *Anchor Bible Dictionary*, was recently appointed associate editor of *The New International Dictionary of Old Testament*

Theology, and at the time of his death was working on two volumes, Amos and Hosea, for the *New International Commentary on the Old Testament*, being published by Eerdmans's Press.

Inside the Adventist community, Hasel was, as Maxwell said in his life sketch, "at times controversial," and known as "one who committed robust energies and impressive intellect to the quest for truth." Hasel was the most academically accomplished of those voices within Adventism focused on the dangerous inroads of the "historical-critical" analysis of the Bible. Even after his years as dean, when he installed a financing mechanism that increased enrollment, Hasel's chairmanship of the doctoral committee of the SDA Theological Seminary, and his development of scholarship funds for doctoral candidates, placed him in a key position to influence Adventist theological teaching worldwide.

Maxwell also referred to Hasel's crucial role in forming the Adventist Theological Society, committed to promoting "sound, conservative, biblical scholarship and interpretation." He served as its second president (1990-1992). The society's members are required to reaffirm each year their commitment to not only the 27 fundamental beliefs of the Seventh-day Adventist Church, but other affirmations, including belief in the verbal inspiration of the Bible.

At the memorial service, some of Hasel's former students publicly stressed his importance as a leader of the theological thinking within Adventism represented by the Adventist Theological Society, and served notice that his ministry within Adventism would not die, but live on in them. Hasel is survived by his wife, Hilde, and three children: Michael, Marlena, and Melissa, all married.

Adventist Names in the News

The NBC television network in September named **Donna Willis** their medical correspondent, reporting primarily on the morning *Today* program. From May through September, Willis reported on the network eight times.

Willis attended Oakwood College for more than three years, then received her B.A. and in 1977, her M.D. from Loma Linda University. Harris took an internal medicine residency at the Mayo Clinic. While working at the Kettering Medical Center, she appeared regularly on a program it produced on a Dayton, Ohio, cable television station.

Willis moved to Baltimore as a reporter on medical news for WMAR, channel 2, and soon was invited to join the staff of the Johns Hopkins School of Public Health, a post she retains.

During a typical segment on the *Today* program at the end of September, Harris discussed with Katie Curic the subject of perimenopause. Among other points, Willis emphasized that the condition was worsened by smoking.

Each week, Willis also hosts "The Operation," on the cable Learning Channel, and remains active in a program she developed, "Heart, Body, and Spirit," which has brought together Hopkins and the General Conference in a health-education program carried out in black churches.

Events on August 22 and 23 established that Loma Linda University Medical Center and Loma Linda University School of Medicine will undergo a changing of the guard. Whatever innovations they bring, the backgrounds of the new leaders suggest that Loma Linda University will continue to compete for prominence in academic, high-technology medicine.

For 30 years, Adventist medical education has been shaped by the forceful vision and will of **David B. Hinshaw, Sr.**, certainly the most important figure in Adventist medicine since John Harvey Kellogg (see *Spectrum*, Vol. 22, No. 3). In the 1960s, Hinshaw presided over the moving of the denomination's medical school from Los Angeles to Loma Linda and the building of a medical center complex that originally housed more than 300 patients. Now, the various entities of the Loma Linda University Medical Center include more than 1,500 beds.

Hinshaw, as president of the Loma Linda University Medical Center (and of the virtually identical Adventist Health Systems/Loma Linda), was a major figure in the creation, in May, of California Health Network, a joint venture of the Medical Center, Adventist Health Systems/West, and three other systems, that may be the second largest system in California (see p. 51).

In August, the Medical Center board selected Hinshaw's successor. **J. David Morehead** will become president of the Loma Linda University Medical Center, beginning January 1, 1995. Morehead received his M.D. degree from Loma Linda University in 1973. Morehead, an associate professor in the section of urology (department of surgery) and in the department of pediatrics, has been senior vice president for children's services for the Medical Center since 1992.

Morehead led in the planning, organization, and implementation of the children's hospital, and completed the project several million dollars under budget.

Also in August, **Brian S. Bull** was elected dean of the school of medicine and vice-president of its clinical faculty. For 21 years, Bull has chaired the Department of Pa-

thology and Human Anatomy at the school of medicine.

After graduating from the Loma Linda University School of Medicine in 1961, Bull studied for seven years at Yale University School of Medicine, the National Institutes of Health, and the Royal Postgraduate Medical School in London, England. During these years and since, Bull devised new techniques and procedures now used internationally in the field of hematology. He has served on the editorial boards of several journals, and since 1985 has been the editor-in-chief of *Blood Cells*, the leading scholarly journal in his field.

June 28, the *Nightline* news program, on the ABC television network, focused on the subject of confidentiality within self-help programs. The program asked, Should prosecutors be able to bring into court confessions to criminal behavior made in Alcoholics Anonymous sessions? No, said **Adele Waller**, an attorney in a Chicago law firm specializing in health care, a graduate of Andrews University, and a lifelong Adventist.

Waller argued that the present law should be changed. Self-help groups should be afforded the same privilege of confidentiality that penitent-priest and physician-patient relationships now receive. After all, the ultimate goal is to prevent crime. Respecting the confidentiality of what is said in self-help sessions will make it more likely that individuals will attend self-help meetings and receive genuine help in getting off drugs and avoiding further criminal behaviour.

Waller also noted that people pay psychotherapists for drug therapy often based on an Alcoholics Anonymous model. The communications in "AA for pay" are protected. People who have no money go to AA and their communications are unprotected. Wealth and privilege go together.