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Dr. Herbert Douglass Passes Away at Age 87

By AT News Team, Dec. 16, 2014:   Dr. Herbert E. Douglass, Jr., a prominent Adventist author, administrator and academic died on Monday, December 15, 2014, in northern California. Douglass was 87.

Douglass worked on the team that developed the *Seventh-day Adventist Bible Commentary*, contributing commentaries on five books of the Bible. He was the associate editor of the *Review and Herald* for seven years. Later he worked at the Pacific Press Publishing Association, first as associate book editor and then as vice-president for editorial development.

Douglass published twenty-four books, mostly commonly on Jesus, Ellen White and perfection in relation to the second coming. His most famous book is arguably *Messenger of the Lord: the Prophetic Ministry of Ellen G. White* (1988), which was commissioned by the Ellen G. White Estate.

The issue of perfectionism has been an enduring theme within Adventism, and Douglass emphatically supported the impossible possibility of perfection this side of Jesus’ second coming. This strain of perfectionism became known as *last generation theology* (LGT), which holds that a remnant will be perfect before Jesus’ return. God is waiting for a ripe field to be harvested. That is, when the remnant is ripe or perfect, then Jesus will return to collect his own.

In addition to writing, Douglass also worked as an administrator. He was the president of Atlantic Union College (1967-1970) and Weimar Institute (1985-1992). Douglass also served as the vice-president for philanthropy at Adventist Heritage Ministry and was a consultant for Amazing Facts.
Newspaper Reports that an Adventist Pastor has been Killed in Kenya

Monte Sahlin

By AT News Team, Dec. 11, 2014: The Star newspaper in Nairobi has reported that Pastor George Irungu of the Thamanda Seventh-day Adventist Church has died from an attack last Wednesday (Dec. 3). He was attacked by a gang at about 8 p.m. near a shopping center in the town of Kerwa, according to the newspaper, in what was evidently a robbery.

He was taken to St. Theresa Hospital by other people in the area, the newspaper stated. Then he was transferred to Coptic Hospital in Nairobi due to his serious condition. He did not survive despite medical care.

The All Africa news service quoted the pastor’s brother-in-law, Samuel Kimani, urging the authorities to investigate the killing and find the criminals involved. He said that Irungu “was a hardworking man who encouraged family members and worshipers to face life’s challenges with courage and confidence [in God]. We lost a pillar [of] society. No one can fit in his shoes.”

Because the denomination’s Yearbook no longer includes a complete list of all pastors, Adventist Today could not confirm Irungu’s identification. It is possible that he was a lay pastor or local elder leading a congregation and not a denominational employee.

Kenya has nearly 5,000 Adventist local churches and a membership of about 860,000. There are probably twice that many Adventist adherents.
Monte Sahlin

By AT News Team, Dec. 14, 2014:   The well-known actor Mel Gibson is being recruited to direct a movie about Desmond T. Doss, the Adventist battlefield medic in World War II who was the first conscientious objector to win the Congressional Medal of Honor. *Variety*, the leading news publication of the cinema industry reported this last week and in the same article said that Andrew Garfield was in talks with producers about playing the role of Doss.

Garfield was nominated for a Golden Globe award in 2010 for acting in *The Social Network*, a movie about the invention of the Web site Facebook. In 2012 he was nominated for a Tony award for *Death of a Salesman* a play on Broadway in which he appeared and a People’s Choice Award for *The Amazing Spider-Man* movie about a famous comic book hero.

Gibson has played in many movies over the years and more recently moved into directing cinema projects. The most widely known movies that Gibson has director include *Braveheart* based on the life of an historic Scottish hero, a controversial version of *The Passion of the Christ* and the film *Apocalyptic*. He is known for his interest in movies with openly Christian themes.

The news report stated that Walden Media is not longer interested in the Doss movie, but David Permut and Bill Mechanic are the producers along with Cross Creek Pictures’ Brian Oliver and Tyler Thompson. Financing is being supplied by Cross Creek Pictures, according to *Variety* and *The Hollywood Reporter*, the local newspaper in the suburb of Los Angeles where the cinema industry has traditionally been headquartered.

Doss was an Adventist young adult in the 1940s who was drafted and allowed to serve as an unarmed medic in the Pacific war because of his conscientious objector status. He was reviled by some in his squad because of his openness about his prayer life and efforts to keep the Sabbath, but went on to save the lives of dozens of men during the battle for the island of Okinawa.

*Variety* reported that the working title for the movie is *Hacksaw Ridge*, a reference to the steep escarpment down which Doss lowered many severely wounded soldiers. Later in life, Doss told audiences at Adventist camp meetings and youth congresses that he was able to do this because of knots that he learned to tie in the denomination’s youth program that was eventually named the Pathfinder Club.

The new movie has the potential to provide the widest exposure for the Adventist faith at least since the 1988 movie starring Meryl Streep as pastor’s wife Lindy Chamberlain, produced originally as *Evil Angels* in Australia and then released as *A Cry in the Dark*. It was about an Australian family whose baby was killed by a dingo. Streep won awards at the Cannes cinema festival and from the New York Film Critics Circle for her role and was nominated for an Academy Award.

The only other major Hollywood movie about an Adventist was *The Road to Wellville* in 1994 in which Anthony Hopkins starred as Dr. John H. Kellogg, founder of the denomination’s health care institutions. The movie was presented as a comedy and proved to be a big flop in the eyes of the critics and the cinema industry.

“The movie about Desmond Doss has the potential to be more explicitly reveal key elements at the heart of Adventist faith,” an academic who studies cinema told Adventist Today. “It should deal with Sabbath-keeping and it certainly must deal with beliefs about war and peace, and the way in which hope is embodied by an Adventist believer in a context of evil and chaos.”
Adventist Couple in Canada Charged with Negligence in Baby’s Death

Monte Sahlin

By AT New Team, Dec. 18, 2014: The coroner in Calgary, Alberta, has made a determination that a baby boy of 14 months died a year ago because of malnutrition and a Staph infection. The baby was born outside a hospital and had not been taken to a doctor since birth and the couple gave the baby a “strict … belief-based … vegan” diet.

“The infection the boy died from would have been easily treatable with antibiotics had his parents brought him to medical attention,” wrote Benjamin Radford, a contributor on the Discovery Channel. The child “was not healthy enough to allow him to recover on his own.”

Jerome and Jennifer Clark were arrested last week for criminal negligence. Two older children were taken from them by child protection officers. They were identified in the news media as members of the Seventh-day Adventist Church. Global News, published in Canada, identified them as “radicalized members of the … Church” and quoted Pastor Randy Barber from the local Adventist church where they are members “they were seldom seen in recent years and [Barber] had no idea they had children.”

The couple was charged “after what police described as a long and complex investigation,” the Calgary Herald reported yesterday. “The parents took steps to conceal the condition of the infant from family members, police allege. The baby died the day after his admittance to hospital and police were immediately notified.” That occurred in late November 2013 and it has taken investigators and prosecutors a year to actually charge the couple.

The general societal increased focus on a healthy diet along with a wide range of ideas about what that means also increased the number of babies and children dying of starvation because of extreme diets enforced by their parents, reported The New York Times on May 21, 2007. But the Discovery Channel commented that the “Adventist Church is known for promoting a healthy life” and the extreme practices of this couple went beyond the teachings of the denomination.

A statement by the Seventh-day Adventist Church in Canada confirmed that the Clarks are members of the Calgary Central Adventist Church but they have not attended for eight years. “We are saddened to learn of the tragic death of baby John Clark,” the statement began. “We extend our heartfelt condolences to family and friends who continue to grieve in this tragic situation.”

The Adventist Church has established a major position in delivery of health care over the years, operating some 450 hospitals and clinics around the world that provide physician services and are fully accredited. It has sought to discourage extreme diets and health concepts, focusing on evidence-based approaches to health education among members and the wider community. The majority of Adventists around the world are not vegetarians, furthermore vegans.

“Most congregations have at least one or two people for whom extreme ideas about diet or other health practices are really more important than the core doctrines of the Adventist faith,” a veteran pastor told Adventist Today. “This has been true since the denomination got started in the 1850s. You can see references to people like this in the writings of Ellen G. White.”

The Calgary Central Church has 1,000 members, with “about 200 kids … all happy and healthy,” stated Barber. There are 400 Adventist congregations in Canada with a total of about 80,000 adherents, including small children, non-members who attend regularly and inactive members.
By AT News Team, Dec. 19, 2014: Three new books have been published recently by Adventist scholars which expand the scope significantly of both expression and information available to believers. One is a collection of papers from 34 authors, while the other two are written by individuals. One is a personal memoir while the other two are scholarly projects. Yet all three have a shared focus: How is the Adventist faith engaging with contemporary cultural and social realities?

**Beams of Heaven Guiding Me by Roy Adams**

This is an autobiography of sorts, really a memoir of some particularly important events with a little continuity to give the full picture of Adams’ life. It is important not to miss the fact that Adams embodies some of the major demographic dynamics in the Adventist community. He was born on the Caribbean island of Carriacou in a time that “feels like 200 years ago,” he started in pastoral ministry in Tobago, also served as a Literature Evangelist and pastor in Canada, completed a PhD at Andrews University, taught at the Adventist seminary in the Philippines, and had the longest tenure of any individual as associate editor of the *Adventist Review*.

Among the most interesting chapters is his telling of the behind-the-scenes decision-making that came at the retirement of *Review* editor William Johnsson when many people thought that Adams would become the first person of color to have that role. Much of Part Two of the book goes into this issue, the tensions that surround the decision and the reactions of many people.

Chapter 9 is also very interesting. He tells of his involvement in the “theological crisis” with “the doctrine of the sanctuary.” He was present at the Glacier View Conference in 1980 when Desmond Ford defended his critique of the topic. Adams wrote a doctoral dissertations on three approaches to the sanctuary doctrine among Adventists which has been published, analyzing the views of Uriah Smith, A. F. Ballenger and M. L. Andreasen.

Probably the most important thing about Adams’ book is simply the issues that it raises about the role of immigrants in the Adventist Church: At what point do they become fully accepted? At what point are they no longer used in an unfair way by entrenched native-born leaders or leaders of a dominate ethnic group? How does the Adventist denomination handle its internationality in simple things like retirement policies and more complex things like discussion of theological discoveries?

**Church and Society edited by Rudi Maier**

This is a really big book in many ways. It is over 800 pages. It covers many issues and has 34 contributing authors. It has a long sub-title too: *Missiological Challenges for the Seventh-day Adventist Church*. Maier has been an Andrews University seminary professor and served as president of ADRA International, as well as a missionary in Asia.

Because the Adventist denomination has missionary efforts in almost every country on the globe, it encounters almost all of contemporary social issues. This volume includes chapters on mental illness, HIV-AIDS, homelessness, human rights, immigration, war, homosexuality and domestic abuse.

Maier told Adventist Today that each chapter has three parts: a description of the topic, a biblical discussion related to the issue, and a missiological application. Each article also has discussion questions and recommended readings for further study. These chapters are categorized into five sections: (1) Lifestyle and Health Issues, (2) Development Issues, (3) Human Rights Issues, (4) Religion and Public Life, and (5) Family and Domestic Issues.

Maier stated that the purpose of the book is “to help students, pastors, social workers and concerned church members to understand some of the issues people are facing inside and outside the Church.” He continues, “Our
goal is to help people understand the reality of this world and some of the issues people are facing. There are many uncomfortable issues the Church needs to address, and in this book we have highlighted some of them."

Maier hopes the book will do more than merely provide information. “This book will, I hope, raise issues to be discussed and debated because otherwise it’s just a piece of paper. I would like this book to be used as a discussion document in our classes, in our churches, among pastors,” he said.

Church and Society is different from other Adventist books on missions, in Maier’s view. “Many times we describe missions as being overseas. Mission in Africa. Mission in Asia," said Maier. “Missions is something that is taking place wherever there are people. There are people right here in North America. There are people that need to reach other people. I’m not speaking of ‘reaching’ as in making them Adventists, but how do we minister to them? This book is about ministering to people, to their hurts, but also to their potential. In addition to that, how do I minister in a very positive way to the greater society in which I live?”

More information about this book is available in the recent interview with Maier published online by Adventist Today here.

**Present Truth Revisited by Reinder Bruinsma**

As the subtitle indicates, this is “An Adventist Perspective on Postmodernism,” not really a theological work. And in keeping with this contemporary topic, it is published as an e-book available at Amazon, the online retailing company. Bruinsma lives in the Netherlands and has worked for the Adventist Church in various roles and in various countries for more than forty years, including teaching at Loma Linda University and serving as president of the denomination in Belgium and Luxembourg.

Bruinsma told Adventist Today that aim of this book is “to help people … understand what postmodernity is." He clarifies, "The perspective of the book is that (A) postmodernity may indeed present some very substantial challenges and may pose questions to which many of us have no immediate answers; but (B) that it is possible to retain our (Adventist) Christian faith in spite of these challenges; and (C) that, in fact, some key elements in the postmodern approach will help us to find greater depth in our faith and more relevancy in a number of major Adventist convictions."

The volume begins with a short description of postmodernism. Bruinsma explains, “Postmodernism is a reality. There has been a change from a modern to a postmodern world view—mostly (but not exclusively) in the western world. It has a great impact on how we look at things and how we do things; and on how we look at the future. Most of us are, however, a mix of modernity and postmodernity. It is important that we understand what is involved."

Adventist thought has not remained immune to postmodern influences, says Bruinsma. “I try to outline the differences between a ‘modern’ and a ‘postmodern Adventist.’ These two categories, and mixtures of the two, often have an immense communication problem. The chasm between these two is even more significant, I believe, than between liberalism and conservatism."

Bruinsma believes the modern-postmodern divide is an important theme for leadership to consider. “The fundamental problem we face is that, even though there are large segments of postmodern believers in the pew, most of the Adventist hierarchy is very ‘modern’ and has no idea what or how postmoderns think," he stated.

Bruisma shared with Adventist Today some of the benefits of a postmodern mindset. “A postmodern approach will make us welcome diversity. It will help us in making our faith experience more balanced: not only with an emphasis on what is rational and intellectual, but also with more space for emotion and intuition. Of course, it will call for a different way of reading the Bible and for allowing room for personal interpretation, rather than accepting a rigid methodology that is prescribed by ‘higher organizations.’"

With this description, it is not hard to see why Bruinsma decided to publish this book through Amazon. He said “it
proved to be very difficult to find a publisher within the Adventist world (even though in the past several of my books were published by the mainline Adventist publishing houses). It was rejected by several of them. However, it was not rejected because the editors did not like the book. Instead, it appeared (often in between the lines) the main reason was fear that many in the higher church leadership echelon might be critical of such a publication."

Regarding the intended audience of the book, Bruinsma shared that the book is “for a wide readership within the Adventist church. On the one hand I hope it will be read by many who are critical of postmodernity and by those who really have no idea what postmodernism is but instinctively believe it is something bad! It will, hopefully, give them the sense that it is not totally good nor totally bad. On the other hand, I hope it will also be of interest (and of help) to those (more or less) postmoderns who feel that many Christian answers to major questions are rather shaky, and that the church (in general and the Adventist version of it in particular) has not much to offer to them.”

How to Get Copies of These Books

Roy Adams’ memoir Beams of Heaven Guiding Me can be ordered online at www.outskirtspress.com.

Present Truth Revisited by Reinder Brunisma is available at: http://www.amazon.com/Present-Truth-Revisited-Perspective-Postmodernism-ebook/dp/B00QPZFWSO/

It is also available if you a Kindle app in the book search area

Church and Society can be ordered from Andrews University Press online or by Email to bbauer@andrews.edu.
What are Wilson II And His Allies Trying To Do?: Hypothesis 2

By Ervin Taylor and Ron Spencer, December 19, 2014:  

Our first hypothesis in this series of opinion pieces suggested that our current General President, Ted N. C. Wilson (aka Wilson II) and his allies are attempting to encourage a division in the Adventist Church to rid the church of those who do not agree with the Wilson II theological agenda.

Our second hypothesis is based on what seems to us to be a very revealing set of statements that Wilson II made in a keynote speech entitled “God’s Authoritative Voice,” which he delivered at the beginning of the “International Conference on the Bible and Science” held in Las Vegas, Nevada, in August 2014.

We will quote from a transcript of his speech (which was posted on the Adventist Review web site and, in part, published in the October 2014 issue of *Adventist World*), with the title “God’s Authoritative Voice: He’s Still Speaking.” (This title might raise a question in the minds of our more cynical readers: Does Wilson II really believe that God’s speaking is through Wilson II? We have our own answer to that question, which we will not state for fear that some might conclude that we are biased.)

If some readers dispute the accuracy of our quotations, we invite them to check up on us and consult the text for themselves. We will cite four statements of Wilson II, taken from this article, and then, in italics following each statement, offer our observations about what appear to us to be the implications of these statements. Following the series of quotations and our comments, we will then offer our second hypothesis concerning Wilson II’s agenda as GC president.

(1) Wilson II: “Regarding origins, in the powerful, heavenly inspired book, *Patriarchs and Prophets*, the author [Ellen G. White (EGW)] writes: “The assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment . . . The Bible recognizes no long ages in which the earth was slowly evolved from chaos . . . Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed.” Comment: We note that Wilson II is entirely comfortable with identifying the opinions of EGW on this topic as “heavenly inspired.” Thus, it appears that Wilson II is here advancing the use of EGW as an “inspired” interpreter of the Bible.

(2) Wilson II: “I stand here to say that both the Bible and the Spirit of Prophecy [the works of EGW] are absolutely reliable and are inspired by the Creator Himself. Rely on the Bible and the Spirit of Prophecy as the basis of your understanding of origins.” Comment: This confirms that Wilson is advocating that EGW is as inspired as the Bible and can be used to interpret the meaning of the Bible when the Bible itself is ambiguous on some particular point.

(3) Wilson II: “In the book [taken from the various collected writings of EGW] *Testimonies to Ministers and Gospel Workers*, we read: . . . ‘When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun.’” Comment: Yet again, another example of Wilson II elevating the views of EGW to be, for all practical purposes, equal to the Bible and able to interpret correctly what the Bible means when the Bible itself makes no statement of the specific meaning of a word or phrase, in this case, “day.”

(4). Wilson II: Based on what Wilson II states is a “plain understanding” of the Bible as provided by the writings of EGW, if “one does not accept the recent six-day creation understanding, then that person is actually not a ‘Seventh-day’ Adventist . . .” Comment: Yet again, if one does not accept the interpretations of EGW on this point, then, in the view of Wilson II, that individual is actually not an Adventist. Fortunately, Wilson II has no control over who is and who is not a member of the Adventist Church. That responsibility is in the hands of the local Adventist church.
Hypothesis 2. We submit that Wilson II and his allies are seeking to restore among Adventists the earlier status of Ellen White as an oracle and divinely inspired interpreter of the Bible on all subjects, theological, scientific, and historical. Wilson II states in this article that the Bible is the “absolute foundation of our faith and belief” but then immediately also states that the “Spirit of Prophecy [the writings of EGW] point back to the Bible.” On that basis, we are forced to conclude, that according to Wilson II, the views expressed in the Bible and those expressed by EGW are absolutely identical on all subjects and that if there is any disagreement about an interpretation of a biblical text, faithful Adventists have the writings of EGW to determine what the Bible means on any point theological, scientific, and historical.

We suggest that if Wilson II is successful in imposing his views on the body politic of the Church on this matter, theologically and sociologically the corporate Adventist Church would be retreating back to what it was in the 19th and early 20th century, a fundamentalist, sect-type religious body possessing an inerrant and infallible prophet and believing in an inerrant and infallible Bible.

If we wish to retain the advancements that have occurred in Adventism beginning in the 1960s, it is imperative that Wilson II be replaced as soon as possible with a more moderate GC President with views similar to those of the previous GC President, Jan Paulsen.

Regrettably, since Third World delegates to the GC session whom Wilson II has been courting for decades can outvote those from North America, Europe, and Australia, political reality is that he will remain in power to the great detriment of the Adventist Church for the foreseeable future. In the meantime, the North American Division Adventist Church can continue to distance itself from an increasingly fundamentalist-dominated General Conference Adventist Church and its corporate leader, Wilson II and his allies.
Hope, Peace, Joy...Shock...

A atoday.org/hope-peace-joyshock.html

Debbonnaire Kovacs

Debbonnaire Kovacs, Dec. 17, 2014  I have tried—tried often—tried hard—to imagine what it really would have been like. I can’t. But I still try.

I’m a young girl somewhere in Israel. I’ve been taught my whole life to add to my daily prayers that I might be the mother of the Messiah, but as I’ve grown, I’ve begun to wonder if I really would like that if it happened. I mean, after all, he’s going to be a great military ruler. He’ll deliver us from the Romans, and bring Israel back to the fabled greatness it enjoyed under David and Solomon. Greater, even. Maybe we’ll rule Rome!

That would all be very exciting, I’m sure. It would be an unspeakable honor to be the mother of such a ruler. But I doubt I’d like it.

I have friends with babies now. They get scared when their sons get sick, when they get splinters, when they fall down and cut their lips because they’ve been chasing each other with pretend swords made out of sticks. One lost her son, four years old, to an infection that set in from just such a minor injury.

I have brothers. One was involved in an uprising in a nearby village. One Roman soldier—one!—acted like he owned the earth. They always do that. Josiah knows it. But he was so angry. Nothing anyone said could stop him, or his friends, from rushing the soldier. They were tied to posts in the square and whipped until they fell unconscious.

One died.

My brother is recovering, but I doubt he’ll ever be the same.

Part of me would love to bring into the world one who will put an end to such atrocities. Most of me doesn’t want to have to live through the accomplishment of such a goal.

Most of me just wants to live in peaceful obscurity.

But...

...Elisabeth is pregnant! Old Elisabeth! I’m not sure which was greater, the joy for her dream come true, or the shock. It’s as if Mother Sarah came to life again. Gray-haired, wrinkled, and swelling. She says it’s not the Messiah, but I’m not sure.

Then one of her young relatives came to visit her. I was there, helping Elisabeth get ready for company. I saw Mary arrive, and Elisabeth’s joy as she ran to greet her. I smiled, too, at the look of joy and excitement on both their faces. And then...there was this moment. This...I can’t describe it. This moment.

Elisabeth stopped and grabbed her belly. She stared at Mary, and I swear her face glowed. She cried out,

You’re so blessed among women,
and the babe in your womb, also blessed!
And why am I so blessed that
the mother of my Lord visits me?

She said more, but I don’t remember. I was in shock. And then Mary’s face glowed even brighter, and she spoke as I’ve always imagined a prophet would speak—as if she were taken up in some sort of holy ecstasy.
I’m bursting with God-news;  
I’m dancing the song of my Savior God.  
God took one good look at me, and look what happened—  
I’m the most fortunate woman on earth!  
What God has done for me will never be forgotten,  
the God whose very name is holy, set apart from all others.

She said more, too, but…I think I’m still in shock. I’ve retreated to my chamber, to try to still my heart. Is this it? Is he here?!  
She’s no older than I am! I wonder what she thinks, how she feels?  
My heart won’t stop pounding….

———

Nope. Still can’t imagine it. I think it’s as astonishing, as unbelievable, as impossible to take in as it will be when we see that little cloud, coming closer, growing brighter…

When we pinch ourselves and gasp, “Is this it? Is he here?!”

Bible quotes from *The Message*, Luke 1
Dear Readers,

Christ-mas is a religious celebration of sacrifice, a mass.

Whilst Christ’s enwombed birth elevated and ennobles our species as nothing else does,

It is His life relinquished to cleanse human sin

That warms with dark red saltiness

The coldest days and darkest nights of our winters.

Merry Christ-mas,

Jack

by Kathie Whitssel
Debbonnaire Kovacs

Debbonnaire Kovacs, Dec. 17, 2014  “Most other Adventist institutions have some sort of sculptural centerpiece on campus, and we’ve had nothing,” said Eric Cadiente, Marketing & Public Relations-Director at Adventist University of Health Sciences. “But we wanted something different—something that would speak directly to our mission.”

Now they have it. The Garden of Miracles, an installation of seven fourteen-foot-tall glass depictions of seven miracles of Jesus, is intended to give students and visitors, as well as patients and families at nearby Florida Adventist Hospital, a place to quietly contemplate whatever pain and brokenness they may be experiencing in the light of the presence of the Great Healer. Cadiente said that for students at the university, as well as health care providers, the sculpture garden is meant to be a “daily visual reminder of our mission—healthcare as ministry. Most are depictions of healing miracles, though one is not.”

The glass sculptures in the Garden of Miracles are especially beautiful at night. Photo credit, Eric Cadiente

The setting is perfect for such contemplation; there are new plantings of shrubbery, flowers, and trees which will grow to create oases of privacy around the sculptures, each of which has its own path which leads to a restful seating area. Lake Estelle provides a calming and beautiful backdrop, and plans are in the works to provide signage giving the biblical source of each sculpture.

Cadiente takes us on a virtual walk through the garden. “The first one is the story of the ten lepers Jesus heals, and shows the one that came back to thank Him. The second shows Jesus healing the man with the withered hand. The third is the healing of the man at the pool of Bethesda. The fourth, intentionally chosen as the center, is the only one that is not specifically a healing miracle; it’s Jesus calming the storm. In everyone’s life there is always a time when we need Jesus to calm a storm of some kind. We want people to think of that in the middle of whatever storm they are facing. The fifth sculpture is the man born blind, the sixth is the woman who was healed by touching Jesus’ garment, and the seventh—again, chosen intentionally for its position—is the raising of Lazarus. We chose that for the end because everything ends in resurrection.”

The creations themselves are not actually traditional stained glass; they are created with two pieces of glass with the color fused between. The depictions themselves are four feet by ten feet (about 1 meter by 2 ½ meters) and are supported by stainless steel masts making them about fourteen feet high. Cadiente says they would have to be taken down in the event of a hurricane, but should be able to take just about any other weather or wear and tear.

One of the most interesting facts about this installation is that they were volunteered by the employees of Hunton Brady Architects, the architects of the new graduate building. The Hunton Brady website has this to say:

“Our employees volunteered their time and talents to design a new sculpture garden to grace the shores of Lake Estelle at Adventist University of Health Sciences in Orlando outside the new graduate building. “This project came about through President David Greenlaw’s vision to have an outdoor sculpture garden on the campus green for quiet, meditative contemplation,” explained Maurizio Maso, AIA, Design Principal… Their modern, colorful forms promote hope and optimism in an idyllic setting. The artwork will overlook Lake Estelle and can also be seen from Florida Hospital Orlando and the Orlando Museum of Art across the lake.”
I asked Cadiente whether he could say anything about visitors’ reactions yet, or whether the installation was too new for that. He said he knows the students see it daily, and that there have been some visitors, “but I don’t think the Orlando arts community has discovered it yet.” It is the hope of the university and the hospital that the Garden of Miracles will provide a comforting place of peace and hope in the midst of crisis.
Debbonnaire Kovacs

Dan Cope, acrylic. dan-cope.fineartamerica.com

This one is a digital collage of some of my painted images, put together on PhotoShop by a friend. The angels in the back are lifting up the spirit of the boy, while the people in the car represent life on earth, going about their business, oblivious to the miracle occurring behind them. I call it "Ascent."