

Chapter 1 : The Miracles Page

Miracle in the Rain, the fifth episode, adapted, as were all the others, by Hecht, and directed by Robert Stevens, starred, as Art and Ruth, two familiar TV faces, William Prince and Phyllis Thaxter.

Never stated as a doctrinal fact in the mainstream of Protestantism, it remained a quiet assumption, particularly when joined with an anti-Roman Catholicism in which the various visions, weeping statues, and saints lives were considered to be fabrications of a corrupt priesthood. Stories abounded during the Reformation about how this or that well-known miracle had been debunked. What replaced that Medieval world was the sober thought of the Bible as answer book. Anglican ordinands to this day take an oath saying: Various groups within the Protestant world have actually codified this idea into a matter of their denominational doctrine. The Modern Project itself, particularly in its secularized perception of the world, is a version of Cessationism. Indeed, the Cessationist ideas of early Protestantism were a primary force in the creation of the secular concept. A secular worldview holds that things are just that "things. If God is to be known or perceived, then either He must disturb the laws of nature or become an object among objects. This is the context in which we live. It is also a perception that, to a great extent, shapes how we ourselves perceive the world, whether we intend it or not. Secularism is the default setting for those born into modern culture. The world is mute. This is in stark contrast to the traditional Orthodox Christian understanding. Only God is self-existing. Everything else not only depends on Him for its existence and continuation but is moment-by-moment sustained only by the will and goodness of God. He is both essence and energies. Cessationism would be non-existence. Miracles not only continue, everything we see is a constant abiding miracle including ourselves. There is only miracle. The perception of God and our relationship with Him are inherently difficult for a modern or secular mind. For us, the world is mute, and we perceive God to be equally mute. From the position of classical Christianity, just as there is only miracle, so there is only the action and working of God everywhere. And so, we read such things in Scripture: Holy, holy, holy, Lord God of Hosts; heaven and earth are full of Your glory! Confessing this to be the case slowly brings a shift in our perception and represents the renunciation of the Modern Project. Another way of describing this would be to say that the whole of creation is a sacrament. The bread and wine of the Eucharist, as the Body and Blood of Christ, are not exceptions: The whole of everything is given to us for communion. The God made known in the Eucharist is Christ crucified and risen. It is the Paschal mystery, the God who empties Himself and enters the depth and emptiness of our suffering that He might fill all things with His love. The Resurrection of Christ is the revelation of the goodwill of God, the promise of the final outcome of all things. We pray and we listen and we think there is only silence. This itself is the secular perception. Everything around us and we ourselves exist, sustained by the voice of God. Their existence is the eloquence of His good will. But what of miracles? If the whole world is a miracle, then what of those things that are commonly described as miracles? First, they do not belong to a separate category. That someone is instantaneously healed of a disease does not belong to a category of exception: The danger in miracles for the modern mind is to think of them as exceptional. In doing so, we imagine the world as divided into the miraculous and the ordinary. We imagine that we hear nothing, for we have already decided that the sound of the ordinary is nothing miraculous. I always caution inquirers and catechumens in the Church to be prepared to be bored. Though Orthodox services can be beautiful and profound, they are no more beautiful and profound than the world around us. Christianity does not begin as a discussion of the inner life. The Christian faith begins with the death and resurrection of Christ. That reality, which spans and unifies all things, is both present as a point in history with abundant testimony of eye witnesses, and as an eternal and ever-present moment that exists before all things and for which all things exist. Subjectivity itself, the world as we experience it inside our heads, is notoriously changeable and fails every test of reliability. It is the chimera of our existence, and can never be its foundation. Years ago, when I was in college, I suffered a severe bout of depression. I was hospitalized for a week. One of those paths was to

distrust my subjective experience. But I reasoned that I needed to have fun and decided to treat fun as an objective activity. It was very therapeutic. It is a great joy when our inner and outer world agree. Largely, that pattern consists of the quieting of the passions and the acquisition of inner stillness. But this pattern, or its result, is simply a description of something within the spiritual life that is of value â€” it is not its basis or foundation. Our existence and the providential character of the world are thus reduced to the random workings of chance. The world is inert and opaque and says nothing about God. It is a demand that God should agree to be a secular God, to reject His world as sacrament. The Orthodox life is a consent to the world as sacrament, inasmuch as it is revealed to us in the death and resurrection of Christ. We do not believe in the death and resurrection of Christ because we see the world as sacrament, but the other way around. It is also a difficult thing in a world whose self-explanation has been years of unrelenting disenchantment and anti-sacramentalism. Will wonders ever cease?

Chapter 2 : Miracle in the Rain - Wikipedia

All the works of Nature are Miracles, and nothing makes them appear otherwise but our familiarity with them Samuel Butler
The child must know that he is a miracle, that since the beginning of the world there hasn't been, and until the end of the world there will not be, another child like him Pablo Casals.

Contrary to popular thought, Christianity is not a majority world religion. Islam is the largest and fastest growing world religion. In fact, no longer can America say it is a Christian society. Nearly five million Buddhists live here, Hindu temples dot the landscape, and minarets call Muslims to prayer. Through interaction we discover that people of diverse faiths are very much alike. Most are friendly, morally upright, and hard working. The moral and ethical teachings of these religions make a valuable contribution to the society in which we all live. Observing this, the question naturally arises—do we all receive teachings from the same God, but just call him by a different name? Each religion has its Holy Books describing its gods and a system of faith for interacting with these gods. But the Judeo-Christian Bible is unique in that it contains a built-in touchstone to prove its God is the only true God. Prophecy that is seen to be fulfilled is a simple, but powerful proof that the Bible is the inspired word of the only true God. Outside of a few vague statements, no other writings of world religion contain prophecy—no means of proving that their gods really exist. Before Jesus entered this world, over Old Testament prophecies spelled out the events that would detail his life. Over years before his birth, the prophet Micah foretold the actual town where Jesus would be born: The rebirth of the state of Israel in was a miracle of history Ezek. Never before has a nation been destroyed, its people dispersed to the ends of the earth, and then, nearly two thousand years later, regathered to their homeland and reestablished as a nation—never to be removed again. Also, Zechariah prophesied that Jerusalem would be liberated by Israel in a war with the Arabs. Prophecies being fulfilled in Israel alone are the strongest proof that the Judeo-Christian Bible is inspired by the only true and living God. The metropolis of Tyre occupied the coast while some of its people lived on an island a half mile out into the sea. Several main points stand out in this prophecy. Many nations would attack Tyre Nebuchadnezzar would destroy the mainland metropolis The debris of the city would be cast into the water The soil of Tyre would be scraped down to the bare rock then thrown into the sea Fishermen would spread their nets over the site Tyre would never be built again. Finally, he erected towers and war engines and conquered the island fortress of Tyre—a remarkable fulfillment of verses 4 and 12 of Ezekiel. Tyre, in fulfillment of verse 3, was sacked and restored numerous times by many nations until its final destruction in In fulfillment of verse 14, never again was there an attempt to rebuild the Tyre of old. History well documents this destruction in AD 70 by the armies of Rome. Then, in Luke Then let them which are in Judea flee to the mountains. Then a strange thing happened. Political instability broke out in Rome at the death of the Emperor. Vespasian withdrew his armies and rushed back to Rome. Titus, son of the new Emperor Vespasian, later returned and destroyed Jerusalem in AD 70, but history records that the Christians escaped this carnage by having fled to the mountains to hide. The God of the Bible challenges false gods to declare the end from the beginning—Isaiah 46; 9, No other world religion can stand up to this challenge submitted by the one true God to prove who is true and who is false. The God of Science The sacred writings of various religions make statements within the province of science that provide another test of their authenticity. If their scientific statements are in reality superstitions, these so called sacred books are disqualified as the inspired writings of God. If, however, the scientific statements of any purported holy writings agree with the facts of science today, then that would be proof of being the inspired words of a true God. Only the true God could cause scientific facts to be accurately recorded thousands of years before scientists had the knowledge to verify them, and the Judeo-Christian Bible abounds with such scientific facts. Flat Versus Round Earth: For thousands of years people believed the earth was flat. This was taught in both Hindu and Buddhist writings. In the s, Arabs spoke of infidels being pushed over the edge into space. In the s, the first ship sailed around the world, proving the earth was round. But the Judeo-Christian Bible stated this

long ago. The prophet Isaiah About 3, years ago, our Bible said the earth was round, but this was not verified until years ago. Ocean Depths and Paths of the Sea: Until recently, people thought the ocean floor was sandy like the desert and saucer shaped. But in the s oceanographers found the sea had many deep valleys. The Marianas Trench in the Pacific is so deep that if Mt. Also, the Atlantic Ocean contains an undersea range of mountains 10, miles long. The Bible spoke of the valleys and mountains of the sea thousands of years before scientists discovered them. He never knew there was such a thing and set about to find these paths. Maury discovered that the oceans have many paths or currents, which were like rivers flowing through the sea. Maury wrote the first book on oceanography and became known as the pathfinder of the seasâ€”the father of modern navigation. What Holds Up the Earth: Three thousand years ago Hindu sacred writings described the earth as resting on the backs of several huge elephants, which were riding on the back of a huge turtle swimming in a sea. Greek mythology claims that the god Atlas was holding the earth on his shoulders. But our Bible says in Job The earth is suspended in space. Nothing is holding it up. Only God could have revealed this to Job as he was moved by the holy Spirit. Nearly years ago some astonishing scientific insights were recorded in the book of Job. Concerning the wonders of His creation, God poses three questions to Job Canst thou guide Arcturus with his sons? Serviss, wrote about the bands of Orion in his book Curiosities of the Sky. Every star in Orion is traveling its own course, independent of all the others: In fact, each of these stars are bound for different ports of the universe, so that the bands will one day be dissolved. Concerning this cluster, Dr. Robert Trumpler from Lick Observatory states: The Pleiades stars may thus be compared to a swarm of birds, flying together to a distant goal. This leaves no doubt that the Pleiades are not a temporary or accidental agglomeration of stars, but a system in which the stars are bound together by a close kinship. Arcturus, we have every reason to believe, possesses thousands of times the mass of our sun. Think then of the prodigious momentum this motion implies. Arcturus is a runaway. Newton gives the velocity of a star under control as not more than 25 miles a second, and Arcturus is going miles a second. Therefore, combined attraction of all the stars we know cannot stop him or even turn him in his path. Burckhalter later saw the text in the book of Job, he made a statement that has attracted worldwide attention: Buddhist writers also ascribe life to numerous nonliving objectsâ€”sun, moon, lightning, rainbows, mountains, etc. The Taoist and Confucian writings of China contain similar thoughts. The Koran, the holy writings of Islam, do not contain many of the ancient superstitions, yet its observations of the universe are seriously flawed. The Koran speaks of seven literal heavens which are solid. The True Path To Salvation All non-Christian religions believe eternal life is obtained by noble works decreed in their respective sacred writings. However, Christians believe that the only basis for salvation from Adamic condemnation and death, pronounced back in Eden is faith in Jesus. The gift of God is eternal life through Jesus Christ the Lord. Only faith that Jesus died for our sins will save us out from under the curse of death. On first look, this doctrine seems to leave out billions of non-Christians who have never accepted or have never even heard the name of Jesus as the only way to salvation. Does this mean that these billions are lost? The answer to this perplexing question is found in 1 Timothy 2: For there is one God, and one mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time. Most non-Christians have died without ever hearing this wonderful truth. Careful Bible study reveals a loving God who has provided a future opportunity for all men to learn righteousness. Then will follow the resurrection of the remainder of men who have not yet had a full chance to learn righteousness through Christ. The Greek word in the text is krisis and it actually denotes a crucial testing time.

DOWNLOAD PDF ON THE PLACE AND ENDS OF MIRACLES, BY ROBERT RAINY.

Chapter 3 : Last Day Events - Satan's Last Day Deceptions

-- *On the place and ends of miracles, by Robert Rainy.* -- *Spiritual Christianity in relation to secular progress, by W.G. Blaikie.* -- *The purpose and form of Holy Scripture, by Andrew Crichton.*

Eh, you like some baloney? Now we have something special â€” a genuine Roman coin. You got a little pale. Our city editor asked me to tell you that The New York Times has no interest in stories about the end of the world. Baldwin, The New York Times city editor: Here she is, Arlene Witchy. Special Delivery for you. Jerome, lyrics by Ned Washington. Assigning 2 stars out of 5 , The Motion Picture Guide edition opined that "Ben Hecht was usually a lot more cynical than what he showed in his novel and screenplay for this hankie-grabber". Leslie Halliwell in his Film Guide 5th edition, offered similar views, granting it 2 stars out of 4 and describing it as "archetypal Hollywood schmaltz, half acute observation of amusing types, half sentimental whimsy, with a final supernatural touch of eating your cake and having it". A picture of very special greatness! And it is very nicely played, by Jane Wymanâ€” and Alan King, as a soldier enamoured of his new wife Barbara Nichols , an untalented cabaret artist. On Sunday, February 23, , from 9: The records are missing details regarding members of the cast or whether Coe also directed the episode. The episode was produced by former actor Owen Davis, Jr. Directed by Franklin J. Schaffner , whose helming of Patton , twenty years later, would win him an Academy Award for Best Director , the live production starred Jeffrey Lynn. In the three years between his film debut in and the start of his World War II service in , Lynn played leads and second leads in eighteen films and was touted by his studio, Warner Bros. However, upon returning to the screen after a seven-year absence, he found that his initial six films in the â€”50 period, including the acclaimed A Letter to Three Wives , did not restore his career as leading man and he turned to television, making his small-screen debut with Miracle in the Rain. Stories, listed by author". Archived from the original on

Chapter 4 : The Miracle Of The Sun And Our Times | The Wanderer Newspaper

A shy, lonely woman and a dashing soldier from Tennessee meet in the rain late one afternoon, and end up falling in love. But Fate threatens to come between them. Written by Eugene Kim.

With these miracles there is always a message from Our Lady that each of us is invited to incorporate into our own spirituality. For this purpose we shall examine Guadalupe, Lourdes, and Fatima. What many do not know is that there were many incidents in ancient Mexican history foreshadowing the coming of Christ through His holy Mother to this new Western continent. Our concern, however, is not with the foreshadowings in Mexican history but the actual miracle itself which goes on even today, and which brought Mexico to the true faith. The miracle of the miraculous portrait of the Mother of God was given to us through one of the first converts to Christianity in Mexico. Juan Diego, given the name "Cuauhtlatatzin" "the talking eagle" at birth, was baptized at the age of 12. The Blessed Mother asked him to go to the bishop and to request in her name that a shrine be built at Tepeyac. There the heavenly Lady promised to pour out her grace upon those who invoked her. The bishop asked for a sign to prove that the apparition was true. When Juan Diego returned to Tepeyac the Blessed Mother told him to climb the hill and to pick flowers he would find in bloom. Although it was wintertime, he found Castilian roses that normally grew in Spain, not Mexico, and for which the bishop had prayed as a sign. Mary told him to take the roses to the bishop as "proof. It should have disintegrated even sooner, as the miraculous image was in an open-air chapel, before which thousands of candles burned and the simple people touched it for the first hundred years. Yet, years later, the image of the Mother of God remains as bright and beautiful as ever. The cactus fiber tilma with its image remains intact. There is no backing to the material, no paint brush marks, and the rough cactus fiber would have been an impossible material for an earthly artist to paint on. Books have been written to describe the miraculous features of the image of Our Lady of Guadalupe. While the many symbols in the image were mysterious to others, they were most meaningful to the native Indian people of Mexico-as Our Lady spoke to them in the hieroglyphics of her image. The miracle was the occasion of bringing a pagan people to the one, true God and to know by faith that the sacrifice of Jesus Christ on the Cross won their redemption. They turned from false gods to true worship of the true God. The message and miracle of Guadalupe go on. Even in more recent times discoveries continue to be made. Often, the eyes appear alive to doctors examining them. We are all called to evangelize and share the fullness of the true faith. Our Lady of Guadalupe calls us as she called St. Juan Diego to evangelize. Juan Diego spent the remainder of his life after receiving the miraculous image evangelizing all who came to view it and pray before the miraculous image. Juan Diego has even been suggested as a patron saint for lay evangelists. The image speaks of the Catholic faith and has a powerful pro-life message. Bernadette Soubirous was 14 years old when in our Blessed Mother appeared to her 18 times at Massabielle at a grotto near Lourdes, France. The water that came forth developed into a steady, strong stream giving forth thousands of gallons each day to the present time. Miraculous healings were soon reported from those who had been immersed in the water. Millions of people have visited the shrine at Lourdes. A medical bureau has been established to investigate the character or the cures. Hundreds of cures have been fully authenticated by medical specialists. The healings at Lourdes usually take place after people have bathed in the waters of the spring, and especially during the blessing with the Most Blessed Sacrament carried in procession. Not all cures are physical. At Lourdes Our Lady reaffirmed the dogma of the Immaculate Conception that was solemnly defined four years earlier. She chose March 25, the Feast of the Annunciation, to declare who she is: Lourdes, with its reaffirmation of faith in the dogma of the Immaculate Conception, calls us to love Mary and to be sure of the power of her intercession in all our needs, physical and spiritual. Lourdes also calls us to loyalty to the teachings of the Church under the authority of the Pope. What Pope Pius IX declared a dogma, four years later the Mother of God confirmed with a miracle that continues yet today in the gushing forth of water, the very sign by which we are baptized into the Church. When asked by Lucia to "work a miracle so everybody will

believe that you are appearing to us," Our Lady answered: Tens of thousands came to the top of the mountain near Fatima in Secular newspapers of Lisbon, which were anti-religion, had reporters there. To their credit they reported objectively what they saw. The miracle of the spinning of the sun was of striking proportions and reminds us of the great biblical miracles. There was the sudden stopping of the heavy rain and disappearance of the clouds which momentarily swept back from east to west and totally disappeared, revealing the blue sky. What happened then, on October 13, , was not simply one miracle, but several. Since I have been at Fatima annually for the past three decades I was able to meet and interview witnesses to the various phenomena who were still living during the early years of my many pilgrimages there. These witnesses saw many things, including the spinning of the sun. The well-known miracle of the sun took place at the promised hour of noon in the Cova da Iria. While no astronomical equipment reported disturbances in the solar system, the sun the pilgrims witnessed seemed to come down in three phases so close to them that they could have reached up and touched it. It threw off multiple colors and transformed the appearances of the landscape and the people themselves. The miracle of the sun was "an explosion of the supernatural" and as it were a new Pentecost. Agnostics and atheists converted on the spot. Tens of thousands in Portugal who witnessed the miracle for 32 miles around were also converted. In answer to the question, "If it was not the sun what was it? In the meantime, it is rather shortsighted for some who have never studied Fatima in depth or responded in faith to the Gospels which Fatima reaffirms to continue to ignore Fatima. An in-depth study of the Fatima message reveals that Our Lady was a catechist at Fatima, reaffirming all the basic doctrines of Catholicism. Fatima is a call for us to respond to Our Lord in faith, hope, and charity. It is a call to loyalty to the Church, especially to the teachings of the Pope, and to Eucharistic reparation. Fatima begins and ends with the Holy Eucharist. This article is reprinted with permission from Lay Witness magazine. The Author Father Robert J. Before founding his own Apostolate and editing his own magazine Father Robert J. Fox for many years was a columnist with leading Catholic magazines, newspapers, and journals in the United States. In addition to being pastor of St. Mary of Mercy Church, Alexandria, SD he is also chaplain to Mother of Mercy Carmelite Monastery where reside discolced Carmelite nuns who as contemplatives are enclosed for prayer and sacrifice for the universal Church, priests in particular. Order A Catechism of Church History:

Chapter 5 : City of Miracles by Robert Jackson Bennett

The miracle of the spinning of the sun was of striking proportions and reminds us of the great biblical miracles. There was the sudden stopping of the heavy rain and disappearance of the clouds which momentarily swept back from east to west and totally disappeared, revealing the blue sky.

For younger children, it may be helpful to summarize the following ideas: And his disciples came to him, and awoke him, saying, Lord, save us: How did Jesus calm their fears? And the wind ceased, and there was a great calm. Whether the wrath of the storm-tossed sea Or demons or men or whatever it be Disease, disabilities, injuries, financial losses, death of a loved one, illness and disappointment from not receiving a hoped for opportunity or blessing that are not due to our own choices are just a few of the storms we might have to face in this life. However, I had but little understanding of other demons which can stalk our lives, destroy our dreams, smother our joys, and detour our journey toward the celestial kingdom of God. Each of these demons can wreak havoc with our lives. If we seek peace, we must come unto Him, the Man who suffered for mankind, who committed His life to healing the sick and comforting the disconsolate, is mindful of your sufferings, doubts, and heartaches. Living the gospel does not mean the storms of life will pass us by, but we will be better prepared to face them with serenity and peace. As we do, our faith will be strengthened, we will find peace in this life, and we will gain the assurance that we and our families can qualify for eternal life in the world to come. Why did Jesus rebuke the disciples for their lack of faith? Furthermore, it was he who parted the Red Sea, allowing the Israelites to pass through on dry ground. Certainly it should be no surprise that he could command a few elements acting up on the Sea of Galilee. And our faith should remind us that he can calm the troubled waters of our lives. Let not your heart be troubled, neither let it be afraid. This peace is of a special kind. Such peace does not depend on external circumstance but grows as we become one with Christ. It is not to endure storms, but to choose the right while they rage. Your names will be handed down to posterity as Saints of God. What did I do so wrong that Heavenly Father has to punish me like this? Think of it as a test, not a punishment. We can still have a good time. Rain or no rain. But, instead of being in a nice warm trailer we were in a leaky tent. They packed up and went home and spent their vacation cleaning out their garage. How would you like to spend your vacation doing that? But, it was one of the best vacations our family ever had! What did you do? Then Grandpa built a bonfire with the dry firewood we had brought from home and we roasted hot dogs and drank hot chocolate.

Chapter 6 : Miracle's Boys by Jacqueline Woodson

by Robert Barr Smith Some Tommies swore it had been St. George, the warrior saint of England. Others said it might have been St. Michael, since he carried a gleaming sword.

Robert Edward Rogers Jr. The two had become friends and began singing together whilst in the fifth grade. Smokey earned his nickname as he showed a passing interest in Western movies. The duo formed a group called the Five Chimes in whilst at the Northern High School group members were: Shortly after the groups conception, Dawson and Grice had been replaced by cousins Emerson and Bobby Rogers. Bobby Rogers and Smokey were actually born on the same day 19th February in the same Detroit hospital, although they did not meet until they were fifteen years old. Emerson Rogers left the following year as a result of being drafted, and was replaced by his sister Claudette, who married Smokey Robinson in November In , the group added the guitarist Marv Tarplin. Marv had originally been playing the guitar for The Primettes who were later to be known as The Supremes. They became the Miracles in , when they made their initial recordings with Berry. The following year, Gordy signed the Miracles directly to the early incarnation of Motown Records. By , Smokey Robinson would be appointed vice-president of the corporation. Further hits consolidated the groups growing reputation. Smokey and Claudette had made plans to begin a family, however the hectic touring schedule caused Claudette to have several miscarriages. In early , Claudette decided to retire from the road and remain at home in Detroit. During this period, Pete Moore was drafted into the U. Army, and remained away from the group for over a year, although the group loyally kept Pete on their payroll. The tracks were a reference to lines etched on his face caused by crying. The group began a six-month farewell tour of the United States. The Miracles relocated to Columbia Records in Donald Griffin briefly joined the group in his place, but the Miracles ceased recording in Thereafter, Ronnie White and Bill Rogers steered the outfit into the new decade as a touring band, before the Miracles disbanded. They were later re-formed by Bobby Rogers in Bobby Rogers,in addition to touring with the current group, is owner of his own interior design firm. Ronnie White had become a real estate developer. He passed away at the age of 57 on the 26th August from leukaemia, and is survived his wife, Gloria, a son, Ron II, and a daughter, Pamela. Marv Tarplin continues to write songs, tour, and works with Smokey. Claudette Robinson is a board member of the national Rhythm and Blues Foundation,and continues to perform at concerts with the Miracles. Bobby Rogers passed away in from an undisclosed illness. Warren Pete Moore died in in Las Vegas.

Chapter 7 : Browse All Poems - Love Poems - Poem Hunter

By DONAL ANTHONY FOLEY The Miracle of the Sun at Fatima, which took place on October 13, , just over a century ago now, was one of the most stupendous, if not the most stupendous event of the twentieth century.

Yet pure Rationalism would propose similar explanations for the miracles claimed in the early Church. In this essay we will discuss four apparent key similarities between the Charismatic movement and the Early Church of the 1st to 2nd century that distinguish them from subsequent Orthodox Tradition: These features represent major trends among Charismatics and the early Christians, however they are not necessary traits for their members. Its beliefs include the plurality of views of modern theologians and laity, but they receive less weight than they would in Protestantism. Some early Christians had this expectation about their generation too. From a Rationalist perspective, this expectation could be disproven were it put into an explicit limited time frame that has passed. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: Theophan the Recluse According to the 19th century Orthodox theologian St. One must remember that the Apostle Paul kept the vividness of the expectation of the parousia until the end of his life, about which Php 4: The Late Great Planet Earth. Paul explained that while Christians must not be caught unsurprised by the Second Coming, they would not foreknow its date either: Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. Bystanders, who came from many nations like Egypt, Parthia, and Mesopotamia, recognized their languages being spoken even though the Apostles were Galileans. This gift of tongues was in accordance with their instructions from Jesus to evangelize the world Mk On the other hand, Acts presents the Pentecost event as spontaneous and energetic, as some bystanders portrayed it like drunkenness, and as it was accompanied with visions of tongues of flames on the Apostles. The Pentecost event is also portrayed as a miracle, since the Apostles were Galilean and presumably would have lacked natural exposure so many languages. Accounts of miraculously speaking or being understood in a language unknown to the speaker exist in Orthodoxy, but they are very rare. One Orthodox monk relates: Ephraim the Syrian visited St. Basil the Great 4th century and the two communicated by this means: In the actual life of Elder Porphyrios, it is recorded that an atheist French woman visited him in Greece and the two communicated in this way: Elder Porphyrios spoke Greek; the woman spoke French; and the two understood each other. The French woman was later received into the Orthodox Church. She is, as far as we know, still alive. This event would have occurred within the last 50 years. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: I would that ye all spake with tongues but rather that ye prophesied: George Nicozisin accepted the glossolalia of the Corinthians as a real gift with which they praised God. In the Epistles of Paul it is recorded that a person might speak a new or even angelic language. However, the question arises, did a Church service that St Paul attended sound like an Assemblies of God service today? The Rationalist criticism of glossolalia is that it is fundamentally a psychological phenomenon. Seraphim Rose , a well-known Orthodox theologian, used Rationalist criticism to explain modern glossolalia in his book Charismatic Revival As a Sign of the Times: Can any sober Orthodox Christian possibly confuse these dangerous psychic games with the gifts of the Holy Spirit?! Seraphim denied that the New Testament gift of tongues was basically an unusual self-induced psychological phenomenon. Rather, at the Pentecost, the Apostles claimed to see flames and spoke comprehensible languages, which do not correspond to deliberately prompted garbling. Nor do we have a record of the Corinthians using mental techniques to intentionally prompt their glossolalia. As for the unexpected ability to interpret incomprehensible glossolalia, this too could be received as a spiritual gift, as Paul wrote: His own instructions allowed them to speak in tongues and give prophecies a few speakers at a time: The theologian Lopukhin

commented: He also demanded that although they might give their own songs and prophecies, they must be united in their faith and avoid factionalism 1 Co 1: The Anglican theologian John Drane reflects an occasional Protestant perception that early Christian worship was informal, claiming: At the very beginning the Christians met together every day, and their worship was spontaneous. This seems to have been regarded as the ideal, for Paul describes a Spirit-led participation in worship 1 Corinthians Drane wrote that as the Church grew, its worship developed a more structured form because: Not everyone welcomed this, and even the [1st century] Didache itself a handbook of church order asserts that the ministry of Spirit-inspired speakers should not be curtailed in the interests of a formal church order. That the Didache, with its instructions on worship structure, came from the late first century does not exclude the possibility of previous worship structures, detailed records of which have not survived. Early worship certainly included basic ritual elements like the Eucharist, scripture readings, sermons, and Psalms. Gregory Rogers related the experience of those like himself who shifted from an Evangelical perception of early Church worship to an Orthodox one: I was partial to a loose, spontaneous, charismatic kind of approach toward worship, and expected to find that in the Scriptures and in history. To our surprise, our spontaneity itself began to lead us to order in worship, everything taking on a familiar pattern. Our study of the writings of Justin Martyr about A. Even the New Testament showed evidences of this in the use of hymns and in the description of the meetings. Charles Alexander claim that early Christian worship included both set forms and moments for spontaneous worship: Obviously, as we see in the Gentile context of Corinth and in churches to middle of the second century , form plus informality became the norm. For example the Council of Laodicea in Phrygia c. In the Old Testament we see many examples of the Holy Spirit coming upon people with little evidence of ascetic perfection: In the New Testament, the pattern continues: After the New Testament period, we read in the Didache instructions for dealing with people exercising charismatic gifts while at the same time indulging the flesh. Just as one can receive Holy Communion unworthily, so one who is unworthy can exercise the gifts of the Spirit but there is danger in doing so. Irenaeus of Lyons St. Irenaeus , a 2nd century bishop, wrote as if the gifts were still frequent in his time: For some do certainly and truly drive out devils. John Chrysostom noted their earlier frequency: Whoever was baptized he straightway spake with tongues and not with tongues only, but many also prophesied, and some also performed many other wonderful works And one straightway spake in the Persian, another in the Roman, another in the Indian, another in some other such tongue: John Chrysostom remarked here: This whole [phenomenon of gifts] is very obscure: John Chrysostom answered this in his commentary on 1 Corinthians 2: He explained that the Apostles lacked a scholarly education and used wonders and insight from God to evangelize, rather than using human wisdom. Instead, Jesus told Thomas: Augustine also proposed that miracles had become far less frequent. In his Homily on John 6: For it was fitting that there be this sign of the Holy Spirit in all tongues to show that the Gospel of God was to run through all tongues over the whole earth. That was done for a sign, and it passed away. Seraphim of Sarov in the 19th century, and St. Such Elders and Saints are characterized by their rareness. This is different from Pentecostalist circles where the charisms are acquired quickly sometimes it seems that all it takes is to go to a revival. The charisms are also quite common how many persons are claiming to be Apostles and Prophets today? He noted that in Matthew 7: Paisius gave as an analogy the practice of illegally using an electric cable to steal power from a power line. Surpassing their acquaintances in struggles of prayer and fasting, they imagine that they are seers of divine visions, or at least of dreams inspired by grace. In every event of their lives, they see special intentional directions from God or their guardian angel. The Holy Fathers armed themselves against nothing else so fiercely as against this sickness prelest. For example, in the late 2nd century the Church disputed with the Montanists, a Christian group that: The debate with the Montanists was also one of the primary instances when the Church began to oppose an emphasis on ongoing independent prophecies for church decisions. If signs were not done at that time, how did they, chased, and persecuted, and trembling, and in chains, and having become the common enemies of the world, and exposed to all as a mark for ill usage, and with nothing of their own to allure, neither speech, nor show, nor wealth, nor city, nor nation,

nor family, nor pursuit, nor glory, nor any such like thing; but with all things contrary, ignorance, meanness, poverty, hatred, enmity, and setting themselves against whole commonwealths, and with such a message to declare; how, I say, did they work conviction? For both the precepts brought much labor, and the doctrines many dangers. And they that heard and were to obey, had been brought up in luxury and drunkenness, and in great wickedness. Tell me then, how did they convince? Conclusion In review, the 1st century Christians shared common elements with modern Charismatics at first glance, but there are important differences. Their worship included speaking in incomprehensible tongues and moments for free, independent creative prophesying. And they portrayed such gifts of the Spirit as widespread and frequent in their church gatherings. Rationalists tend to see premature expectations of the Second Coming as failures, and glossolalia as a fundamentally psychological phenomenon. Rationalism is irrelevant as to whether Christians include time for individualistic creativity, like spontaneous praises, in their services. For its part, the Orthodox Church avoids interpreting New Testament writings as categorically predicting that the Second Coming would occur in the 1st-2nd centuries. Orthodox Christians like Fr. Seraphim Rose distinguish speaking in tongues in the early Church from that of modern Charismatics by portraying the former as either intelligible foreign languages or a spontaneous gift, while portraying the latter as spouting gibberish intentionally learned through psychological mechanisms. Orthodoxy does not deny that some early Christian gatherings included special moments for performing gifts like glossolalia.

Chapter 8 : My Husband's Reiki Miracle | Rain Shadow Reiki

1 BibleJourney Miracles in the First Century, in the Synoptic Gospels, and Today A Behind-the-Text Assignment Goals: To read primary sources on the subject of miracles in and around the 1st century AD.

He is striving to act as director of the Christian world. With an intensity that is marvellous he is working with his lying wonders. Satan is represented as walking about as a roaring lion, seeking whom he may devour. He desires to embrace the whole world in his confederacy. Hiding his deformity under the garb of Christianity, he assumes the attributes of a Christian, and claims to be Christ Himself. As the spirits will profess faith in the Bible and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honourable, and noble, but in which one sin is fostered, one vice indulged. Genius, talent, sympathy, even generous and kindly deeds, may thus become decoys of Satan to entice souls over the precipice of ruin. Even in the Adventist Church We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honour, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! Lying Spirits Contradict the Scriptures The saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead, for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible. Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. They will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures. But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. The enemy of souls desires to hinder this work, and before the time for such a movement shall come, he will endeavour to prevent it by introducing a counterfeit. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. Let us give no place to strange exercisings, which really take the mind away from the deep movings of the Holy Spirit. False Speaking in Tongues Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone they sink lower than before the meeting because their happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterised with solemnity and deep searching of heart, each seeking to know himself and, earnestly and in deep humility, seeking to learn of Christ. He and the angels who fell with him will appear on the earth as men, seeking to deceive. Evil angels in the form of men will talk with

those who know the truth. They will misinterpret and misconstrue the statements of the messengers of God. Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a warfare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain the victory over us. Let not even this discourage you, but bring a true heart to the help of the Lord against the powers of satanic agencies. These powers of evil will assemble in our meetings, not to receive a blessing, but to counterwork the influences of the Spirit of God.

Personation of the Dead It is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time. Evil angels come in the form of those loved ones and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering over them and communicating with them. These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry, and with many their word has greater weight than the Word of God. He [Satan] has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvellous distinctness. Many will be confronted by the spirits of devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies and will work miracles to sustain their pretensions. Satan Personates Christ The enemy is preparing to deceive the whole world by his miracle-working power. He will assume to personate the angels of light, to personate Jesus Christ. If men are so easily misled now, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations then--professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can. A power from beneath is working to bring about the last great scenes in the drama--Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. In the last days he will appear in such a manner as to make men believe him to be Christ come the second time into the world. He will indeed transform himself into an angel of light. But while he will bear the appearance of Christ in every particular, so far as mere appearance goes, it will deceive none but those who, like Pharaoh, are seeking to resist the truth. As the crowning act in the great drama of deception, Satan himself will personate Christ. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He cannot sweep in the whole world. He makes one last desperate effort to overcome the faithful by deception. He does this in personating Christ. He clothes himself with the garments of royalty which have been accurately described in the vision of John. He has power to do this. He will appear to his deluded followers, the Christian world who received not the love of the truth but had pleasure in unrighteousness transgression of the law , as Christ coming the second time. He proclaims himself Christ, and he is believed to be Christ, a beautiful, majestic being clothed with majesty and, with soft voice and pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld. Then his deceived, deluded followers set up a shout of victory, "Christ has come the second time! He has lifted up His hands just as He did when He was upon the earth, and blessed us. The saints look on with amazement. Will they also be deceived? Will they worship Satan? Angels of God are about them. A clear, firm, musical voice is heard, "Look up. This object was before them constantly--that immortal life was promised to those who endure unto the end. Oh, how earnest and fervent had been their desires. The judgement and eternity were in view. Their eyes by faith were fixed on the blazing throne, before

DOWNLOAD PDF ON THE PLACE AND ENDS OF MIRACLES, BY ROBERT RAINY.

which the white-robed ones were to stand. This restrained them from the indulgence of sin. He hears the unceasing cry for Christ to come, for Christ to deliver them. This last strategy is to personate Christ, and make them think their prayers are answered. We shall be commanded to worship this being, whom the world will glorify as Christ. What shall we do? Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments; good words will be spoken by him and good deeds performed.

Chapter 9 : FHE: Peace, Be Still

The image of the Lord of Miracles of Buga has been used in religious processions and public acts of prayer for the Peace of Colombia, particularly during the grave narco-terrorist wave of violence that shocked Colombia during the second half of the s and the first half of the s.

Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. September Learn how and when to remove this template message In the same decade as the apparition in of the Queen of the Mountain , as an official Catholic account authorizes, in September , the construction of a hermitage near Buga, where a cult had sprung up around the worship of "the Lord of Waters", supposedly a crucified Christ had miraculously appeared on the shores of the Guadalajara River also called Piedras River. In the s, the very foundation years of the Spanish settlement, this woman, possibly a surviving Buga aborigine, earned her living by washing the laundry of different families in the Guadalajara river. The laundress, whose identity remains unknown, dreamed of owning a finely constructed crucifix imported from Quito to use for worship and praise of God in her simple wooden hut. She was one of the aborigines who had received Christian instruction from members of the FuenMayor family, which had acted as their encomenders. The FuenMayor family is considered the actual founder of the definitive Spanish settlement of Guadalajara de Buga. Image of the Christ of Miracles at the Main altar at the Basilica The laundress crossed the river on foot, traveling to the center city of Guadalajara de Buga, a city located at that time on the other shore, to visit shops and inquire after a crucifix of the quality she was seeking. She discovered that such a crucifix cost around 70 reales the Spanish currency of that time and had to be imported as far as from Equador or Peru, if not from Spain, since it was not manufactured in Colombia. Learning the price of the crucifix, the woman returned home and began economizing money from her meager salary for several months in order to purchase it. Finally when she had saved enough, she headed back to the shop to place the order. While on her way to the city she encountered police officials escorting a neighbor, another Buga aborigine, whom she had occasionally met before. He was to be imprisoned for owing a debt of exactly seventy 70 reales to a well known loan shark of the region. Not wishing to see the man go to jail, the good woman paid his debt with the money she had saved for the purchase of the fine crucifix. She then returned to her humble laundry work in the river. Some days after, while she was washing laundry, she spotted a small but brilliant object that was carried upstream by the current in the middle of the river. She caught it up and discovered that it was a tiny crucifix. She was very happy with her find and as soon as she returned home, fashioned an altar for the small crucifix using a common wooden box. One night she heard strange noises coming from the altar box of the crucifix. It was obvious that the wood was splintering. She was astonished to see that the box had been broken by the crucifix which was quite simply growing inside. Although quite small at first, the crucifix grew to almost two meters in length and almost a meter and half in width. A wealthy family from the region decided to donate lands to build a great church, the first Hermitage to venerate the holy crucifix on the site where it had first been discovered. The crucifix had already grown from the pocket size to nearly the height of a human person and was already called the Lord of Miracles. A great obstacle to facilitate the peregrination to the sanctuary was the fact that there was no bridge for the visiting worshippers to cross the river. According to the accounts dating from this period, after some collective acts of prayer during the rainy season, a natural phenomenon took place which resolved the problem caused by the lack of a bridge. During some strong rains the river suddenly and spontaneously diverted from its original path. It began flowing in such a way that a new river bed was formed that was many meters away from the old one. From this moment on, the Hermitage was located on the same side of the river as the city of Buga. This section does not cite any sources. It was home to many wealthy families coming from Spain and settling in the New World. King Philip II of Spain gave Guadalajara de Buga its city status officially at the end of the 16th century and granted its coat of arms for the many services rendered to the crown. For the first fifty years of the veneration of the Lord

of Miracles sanctuary, the image was kept in a small hermitage aside the river in the place it was originally found by the elderly laundress. It suffered a gradual darkening that was attributed to the smog of candles used to enlighten the place. Also the cross was deteriorated since many people had broken off bits of the crucifix as personal mementos. By a special inspector of the Roman Catholic Church was sent by the Bishop of Popayan, who was worried about the popular stories concerning the miraculously appeared Christ. He feared an accusation of schism by the Holy inquisition, and using the excuse that he found the quality of the image so degraded by the handling of the pilgrims who had broken off piece, so he decided to burn it. There was a special attempt to destroy the crucifix by a great fire. Instead it transpired a lot of oily liquid which the devotees wiped up with small pieces of cotton. The pieces of cotton which had touched the image while it was in the fire reportedly produced many miraculous cures when they were used to touch ill people of the region. This led to more fame for the sanctuary. As a consequence of the attempt to burn the image, the skin of Christ turned from light olive color to a darker one that it currently has. From the s to the s, three different hermitages were built at the site. Since this is the most seismically active region of western Colombia, they were all damaged by earthquakes. Shortly thereafter, many donations from the devotees were collected towards the construction of the Basilica. Four million bricks were manufactured in the city and twelve thousand arrobas of calcium used to paste them to build the walls. The work was carried out by volunteers from all over the region under the supervision of the priests. On 29 April , a man tried to destroy the image with a machete against the material of which the Christ was made. The image was not destroyed but the attack opened a gap in the right side of the torso, showing that it was not carved in wood as many believed but in some kind of mud. On Sunday, 4 March , the priest celebrating the Mass suffered an assassination attempt, but the dagger used by the attacker became fractured in the air in three pieces in the presence of many witnesses, a fact that received a lot of coverage of the press. The three pieces of the weapon are still permanently exhibited in the museum of the Basilica. On 3 February , another person attacked the image causing some damage to it, so an artisan was called to repair it and it was he who confirmed that the Christ is not carved but made of mud and grass like the one on the shores of the Guadalajara river. At present the Christ, which is an extremely famous relic not only in the region and in Colombia but also in all the Andes producing dozens of miracles every year, is well protected behind bulletproof glass. Unknown identity of the finder and First printed accounts[edit] This section does not cite any sources. September Learn how and when to remove this template message A witness mentioned in ecclesiastic documents of that time of the miracle of the fire in , when the Bishop of Popayan ordered the destruction of the image, there had been a lady named Luisa Sanchez. This could refer to the washing woman who had originally found the crucifix or possibly to one of her surviving relatives. According to her sworn statement as recorded in the archives, she swore she had seen the crucifix placed in the fire but not burning, only transpiring an oily liquid. This unique Christ, modeled from materials of the western Colombian Andes receives its name from the region of Buga. During the colonial times the region was populated by the aborigines called Bugas, who were violently suppressed by the Spaniards when they arrived in that region in the early 16th century. In the rector of the Popayan seminar, and also the director of the sanctuary of Buga, with the approval of the Bishop, sent a report to Rome containing an extensive list of miracles of the healings received by the devotees. The copy of this Pontifical document is filed in the Archives of the Basilica. The image as artifact[edit] This section does not cite any sources. September Learn how and when to remove this template message The image is a full-length representation of a copper coloured skinned Christ, a long haired young man with high cheek-bones and cleft chin covered by curled beard. His features are visibly altered by the torture suffered in the agony of the Passion, and dreadlocks simply parted in the middle framing his face. He is falling, hanged from the cross, with the hands and feet pierced by the strong nails. His head is slightly inclined. He has a suffering but at the same time very serene expression in his eyes. Apparently the figure is naked, but it has been dressed along the centuries with fine embroidered cloths that are periodically changed and cover the upper legs and belly. His head has been partially covered by a diadem of plants used to make baskets or hampers in the Andean artistry and decorated with fine rays in gold and with

precious stones that were donated by the devotees in gratitude for the miracles attributed to Christ in their prayer to Our Lord of Miracles. Its entire cross is framed by waiving flames made of silver and platinum, possibly added in between the 17th or 18th century that may at the same time represent its divine nature or remembrance of the miracle of the fire, when the image was tested by being put in a bonfire by the orders of the inquisition inspector. The base of the cross has a garden of tropical flowers made of platinum, silver and gold, showing the image also as hanging from a tree of life. All these additions in noble metals follow a millennial custom to offer votive elements in thanksgiving to God for the miracles received. September Learn how and when to remove this template message Although it has all the aspects of a wooden Colonial Christ, the figure has been discovered recently to be made actually as if modeled like a very fine ceramic, with porcelain quality, from a mixture of very fine highly plastic mud and grass that correspond to the plants found on the shores of the Guadalajara river until present. There are no precedents of this same quality of porcelain work in all the art craft of the Americas. It represents a singularity never repeated again either in the Pre-Hispanic or the Colonial religious art of not only Colombia but any other place in the entire Andean region of South America. The original color of the figure is of mysterious origin, since it resembles human skin, and it is possible that it was protected subsequently with layers of varnish for religious figures used in colonial times by artisans hired to either repair or protect the figure, although there are no records of such repairs in the church archives. The Lord of Miracles of Guadalajara of Buga has at present the size of a short adult man 1. It has a distinctive look that is not really European, due to the relative dark color of his skin, but definitively of a man of middle east, resembling a lot the depictions of Christ from the Holy Mandylion and Keramion, or the mount Sinai monastery: Technical analyses[edit] On 5 October , a team of specialists used four different complementary technologies to analyze the artifact: X rays, ultraviolet rays, pigment, and stratigraphic analysis. The analyses of the image certified its incredibly well preserved condition after several centuries. Religious significance[edit] The image of the Lord of Miracles of Buga has been used in religious processions and public acts of prayer for the Peace of Colombia, particularly during the grave narco-terrorist wave of violence that shocked Colombia during the second half of the s and the first half of the s. It has also been used in times of natural disasters, such as earthquakes in the Andes, or during strong floods caused by yearly tropical storms. Our Lord of Miracles had been turned to by the Catholic Church as a powerful national icon invoking peace and reconciliation on multiple occasions in Colombian history, especially when calling for an end to internal national strife. An interesting parallel between the natural predisposition of the Christ of Buga to be hung out in public procession, due to its change of size and weight, and the climate of religiosity in the country. In , once the war was ended, the Lord of Miracles of Buga was taken outside of the basilica for the first time in years. The solemn act of consecration remained unaltered and was continuously practiced every year, with the presence of every single President of the country up until , when it was derogated by the administration of Ernesto Samper-Pizano who was accused of having financed his political campaign with money from drugs lords. In the years following, outdoor processions in Buga were interrupted. This lasted until when Cardinals of the Roman Catholic Church restored the solemn act of the consecration of Colombia to the Sacred Heart of Jesus. Our Lord of Miracles of Buga was successfully exposed in solemn procession in , as well as in The building of the church took more than 15 years, and was interrupted by the war of the thousand days in between and , which is the worst civil war that ever occurred in Colombia. The inauguration on 2 August was dedicated by the authorities of the Department regional government and representatives of the national government as well as ecclesiastic authorities. Antonio Arboleda, on the Feast of St. Alphonsus Liguori , founder of the Redemptorist Order. The minor Basilica is 33 meters in height, 80 meter long, and it had a French Clock installed on 18 March The five bells are imported from France. These are the biggest church bells in Colombia. The bell called the "Miracle Maker" weighs 1. The smallest bell weighs kg, and the biggest one built in , with three 3 tonnes.