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Chapter 1 : Who was St. Ignatius Loyola? | Xavier University

The Spiritual Voyage, Performed In The Ship Convert, Under The Command Of Captain Godly-fear, From The Port Of Repentance-unto-life, To The Haven Of Felciity On The Continent Of Glory.

No word better describes my heart this year. Join us for the vacation, adventure, and celebration your family will never forget. Towering mountain ranges, magnificent glaciers, swooping bald eagles, cresting whales, and incredible adventure around every bendâ€”our Insight for Living Ministries Alaska Cruise Adventure will be like no other! And all of us, on numerous excursions, will make once-in-a-lifetime memories! From the youngest to the oldest, everyone will return home refreshed, renewed, and grateful. At age 19, Buddy picked up the harmonica and has since become one of the finest players in the United States. During this cruise, Buddy will be joined onstage by multi-instrumentalist Jeff Taylor. Less David Pendleton A full-time working comedian since , David Pendleton is an expert ventriloquist who has performed on four continents, in dozens of countries and across almost all 50 states. His unique, family-friendly humor has become a fixture at events from conventions and conferences to cruises. More A full-time working comedian since , David Pendleton is an expert ventriloquist who has performed on four continents, in dozens of countries and across almost all 50 states. Through the years, he has enjoyed a multidimensional ministry that includes writing, teaching, counseling, and consulting. He has written in the areas of music and worship, relational theology, emotional health, and leadership development. Don enjoys communicating thoughts that are easy to understand and hard to ignore, inspiring those around him to look at things with a new perspective. Don and his wife, Mary, enjoy traveling together to more than thirty-eight countries to date , appreciating art, and experiencing fine culinary establishments. They have two grown daughters. Bill taught at Florida Bible College for seven years. While there in the s he invited Chuck to deliver some Bible lectureships which provided some occasions for them to become fast friends. Bill has ministered since in Christian and corporate venues as a speaker, writer, and ghostwriter thus explaining his chalky complexion. He and his wife, Kathi, live in Newport Beach, California. They have five grown children and eleven grandchildren.

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Chapter 2 : JunÃ-pero Serra - Wikipedia

Get this from a library! The spiritual voyage: performed in the ship Convert, under the command of Captain Godly-fear, to the haven of Felicity on the continent of Glory: an allegory.

Frontier Missionary of the Sacred Heart: Louis, are the words: But she was much more than a pioneer. Father DeSmet predicted she one day would be raised to the altars. And indeed, Holy Mother Church has insured that her name will not wither. In Southeastern France lay the rugged, beautiful province of Dampny. Here in the late Eighteenth Century, the character of the people matched the terrain, as they were known for their strength, courage and independence. This was particularly true of the Duchesnes. The generosity and self-assertion of this bloodline typically manifested a bedrock of faith in the women, but could lead to a liberal and revolutionary spirit in its men. Pierre-Francois Duchesne and his wife, Rose-Euphrosine, shared the home of her parents in Grenoble with her brother, Claude Perier, and his wife – the two young couples living on separate floors. Characteristically, Pierre-Francois, a lawyer, and Claude Perier, a financier and industrialist, would become prominent in French politics. The wives were hardy in body and soul. Twenty babies between them produced a bustling, cheerful double-household. Though her features were slightly disfigured by smallpox, Philippine was a pretty girl whose natural generosity, together with the religious piety instilled by her mother, moderated the iron will of the Duchesne temperament. She was also strong and robust. All these unpampered Duchesne children had to be so, having, for example, to crawl out of bed in the dark mornings of winter and break the ice in their pitchers before they could wash. Giving alms was one of her greatest joys. And she loved reading lives of the saints, particularly the martyrs. During the time of the American struggle for independence, when the French were settling in the Louisiana and Missouri territory, missionaries were returning to France telling of their work in the American wilderness. One of these, a Jesuit, inspired young Philippine with a zeal befitting her naturally apostolic heart. It bore above its entrance this inscription: Francis de Sales chose this place for the foundation of the fourth monastery of his Order of the Visitation of Holy Mary. The first stone was laid in his presence on October 6, She also was allowed a special time for adoration before the Blessed Sacrament, a practice for which she was noted in later years. And her yearning to spread that love was nurtured by a Jesuit confessor at the school, who inflamed her zeal to bring Indians to the Faith. Her father, now thoroughly a Voltairian who was active in planting revolutionary seeds in Grenoble, withdrew Philippine from the convent school. In response to this crushing disappointment, which she bore resolutely, she increased her prayers for her father, whom she dearly loved. Back home, studies were continued with her cousins under a priest-tutor. Yet, while she enjoyed worldly delights in the ensuing years, she never neglected devotions and penances. When her parents wanted marriage for their pretty eighteen-year-old daughter, therefore, she not only refused, but gave herself over to an even stricter prayer-life. At least her aunt sympathized; and Philippine one day talked the good woman into a visit to Ste. Once there, the young saint was simply overwhelmed by a desire to stay. And so she did, leaving her poor aunt to go home alone to break the news. Marie I took a resolution never to fail on a single point of the rule, and indeed I do not recall ever infringing on a single one. Philippine devoured a great many of them, especially drawing sustenance for her apostolic spirit from missionary accounts, such as those on the Eight North American Martyrs. Eternal God, Creator of all things, remember that the souls of unbelievers have been created by Thee and formed to Thine own image and likeness. Behold, O Lord, how to Thy dishonor hell is being filled with these very souls. Our missionary-in-the-making also developed a devotion to Saint John Francis Regis, whose care of the poor she hoped to imitate. She often prayed before his relic, preserved at the monastery, asking that he obtain for her the grace to be led to a missionary apostolate like that of Saint Francis Xavier. The Revolution Philippine should have made her religious profession in But her father forbade it, due to the political unrest at the onset of the French Revolution – in which, unfortunately, he and his relatives had played no small part. He has His designs in what He allows to happen. Later on, you will understand. Marie as even more disturbing news

made its way up the hill. The storming of the Bastille, on July 14, , was symbolic of the mob uprising against legitimate authority. After the Royal Family was imprisoned in October of that year, the revolutionary government began confiscating Church property. The following year, it passed the notorious Civil Constitution of the Clergy which overturned the Church in France, drafting new diocesan boundaries and stipulating that bishops and priests were to be elected by the people " with even Protestants and Jews having a vote. To take the mandated oath of the Civil Constitution was to reject the authority of the Pope and the Church. She herself was hoping the situation would improve before the suppression reached Grenoble, but matters only worsened. The Reign of Terror was unleashed upon the Catholic populace. Churches were closed, and the Holy Sacrifice of the Mass was forbidden. Anyone suspected of not supporting the Revolution faced execution by the guillotine. In August, , a mob stormed the Tuileries where members of the Royal Family were imprisoned. They barely escaped to the Assembly, safe at least from the mob. But all who had defended them, including Swiss Guards, were slaughtered in one of the most repulsive outrages of history, with even women and children participating in the diabolical butchery. Then came the infamous September Massacre in Paris. Over priests and religious, 1, Catholic nobles, and 8, citizens went to their deaths. The French Revolution was the most cruel and bloody atrocity the world had seen thus far. Its purpose, despite revisionist claims to the contrary, was the eradication of all things Catholic and the overthrow of the Christian Order. France was but the first victim in a plan of world revolution directed by a conspiracy tracing its roots back at least to the Sixteenth Century. Since the Congress of Wilhelmsbad, in which arch-conspirator Adam Weishaupt amalgamated his Illuminati into Freemasonry, the goal of Illuminized Freemasonry has been the establishment of a Novus Ordo Seclorum New World Order " that is, an absolute world government ruling all mankind, and a new universal religion of atheistic secular humanism. It must be destroyed by a hundred invisible hands. By decree years were no longer to be dated from the birth of the Incarnate God-man, but instead from the beginning of the Revolution. The seven-day week, instituted by God in the very foundation of the world, was to be changed arbitrarily to ten days, with Sundays totally abolished. Names of months were changed, and of course Holy Days were no longer to be celebrated. Throughout history God has permitted such evil to triumph in the temporal order at least for a time. But always out of such calamities great saints arise. And such was the case in France, for, despite its destruction, the Revolution did produce saints. Rose Philippine Duchesne was one of these. For nine years, she carried on a charitable apostolate among victims of the Revolution. She formed a little association called the Ladies of Mercy whose members, after the Terror reached Grenoble in , visited priests and religious held prisoner at Ste. In addition, Philippine herself cared for the sick and dying all over the city and often sought out priests in hiding, leading them to those in need of the Sacraments. And she befriended wayward boys so as to teach them catechism. Because her many spiritual and corporal works of mercy were performed at the risk of life, her worried family pleaded that she show more concern for her own welfare. To this she simply replied: Disappointing, to be sure, was the fact that no Mass was celebrated at the shrine. One altar had been smashed by revolutionary desecrators; the other was covered with dust. Nonetheless, she came away more devoted to the saint and, in imitation of him, to instructing the poor. What is more, she was determined to reclaim the now abandoned Ste. Marie with his help. What joy our saint felt when she and a companion, having gotten possession of the monastery, reentered it one rainy December day in ! It was without lock and key and in great need of repair. Missing doors and windows let in the snow and cold. But in two weeks, Mass would again be offered there. Philippine had hoped that, with Ste. Marie recovered, its former inhabitants would quickly return and convent life would resume. But bitter disappointment followed. Though a few of the nuns and the Superior did return temporarily, the austere living conditions proved too much for them in their advanced years. Saint Rose Philippine dutifully stayed on, joined by three others, and spent the next three years living the Visitation Rule as best she could. Yet she was delighted when she and her companions were invited to enter a new religious order just formed in Amiens. Society of the Sacred Heart St. Madeleine Sophie Barat Under the guidance of the Fathers of the Faith a group of priests modeled after the Jesuits , the Society of the Sacred Heart was devoted to Our Lady, founded on

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prayer and sacrifice, and given over to the education of children. Its foundress was Mother Madeleine Sophie Barat, a peasant from Burgundy who would also be canonized. Her brother Louis, a pious priest, had been a professor at the seminary in their native town of Joigny and had given Madeleine an education far surpassing the norm for girls in those days. Marie for the purpose of establishing a second foundation: As Mother Barat entered the dimly lit corridor of Ste. Marie, Rose Philippine Duchesne fell prostrate at her feet, repeating after the Psalmist: I was utterly dumbfounded at the sight of such faith and humility, and I did not know what to say or do. The holiness and wisdom of Mother Barat shone, as she guided the souls in her care and developed in them the spirit and virtues characteristic of her Society.

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Chapter 3 : Scientology Death Ship the Freewinds SEALED due to ASBESTOS

The spiritual voyage: performed in the ship Convert, under the command of Capt. Godly-Fear, from the port of Repentance-Unto-Life, to the haven of Felicity on the continent of Glory.

Captain Robert Murray commanded the vessel. Madsen, a returning elder, and his two counselors, Elders Jens C. Weibye and Lauritz Larsen, presided over the Saints. The emigrants were divided into eight districts, each with a president. Among the emigrants was Anthon H. Lund, an accomplished linguist who acted as interpreter. He later became an apostle and a member of the First Presidency of the church. The passengers had boarded the Franklin on the evening of 8 April. Below deck they found bunks which were wide enough for three persons to lie side by side. Their rations consisted of beef, pork, peas, beans, potatoes, pearl barley, rice, prunes, syrup, vinegar, pepper, coffee, tea, sugar, butter, rye bread, sea biscuits, water, flour, salted herring, salt, and lamp oil. There were eleven lanterns, six belonging to the ship and five to the emigrants. For 90 rigsdaler, the Saints hired an extra cook in Hamburg, who was assisted by two of "our brethren. Weibye recorded a valuable description of the voyage: Some of the emigrants carried the measles with them from home and the disease soon spread to all parts of the ship, so that no less than forty persons, mostly children, were attacked at once. Many of the emigrants were also suffering with diarrhea, which caused much weakness of body. We lost the appetite for sea biscuits, but reamed to soak them in water or tea for eight to ten hours, which softened them so that they became more palatable. The sick were served twice a day with porridge made from barley, rice or sago, and almost every day pancakes could be had by the hundreds for the sick, who could not eat the "hardtack" sea biscuits. Wheat bread was also baked for some of the old people. Three times a week the decks were washed and twice a week the ship was thoroughly fumigated by burning tar. A spirit of peace prevailed. The captain and crew were good-natured and obliging and so were the cooks who even served the sick when they were not on duty. Most every day we amused ourselves a short time by dancing on deck to music played by some of our brethren or members of the crew. We could thus have had an enjoyable time, had it not been for the sorrow occasioned by the many sick and dying amongst us on account of the measles. Up to this date May 27th three adults and 43 children have died, nearly all from measles. During the last few days, the chicken-pox has broken out amongst us and four cases have already developed. We have had head winds most of the time; otherwise we could have been in New York before now for the "Franklin" is a first-class ship. We have been very little troubled with seasickness. By the time the Saints arrived at New York forty-eight had died-more than 11 per cent of the company. At Castle Garden the Saints were quarantined. After eighteen had been hospitalized, the remaining emigrants were returned to the Franklin. They remained on shipboard two more days and a night. Rich and other church representatives greeted them. However, before the company reached Utah there were fourteen more deaths, bringing the total to sixty-two since leaving Hamburg. It is almost certain that the Franklin was formerly the American ship Yankee Ranger which was sold to German owners at Bremen in Both vessels were registered at tons and reportedly built at Rockland, Maine, in The Franklin was rigged as a bark and ship at different times, not an unusual practice for this type of sailing craft. She was a three-master with two decks, no galleries, a round stern, and a figurehead. In she was reported sold to Norwegian owners. The Humboldt was built in Germany Humboldt Ship: In each case, the emigrants assembled at Hamburg and from that port embarked on this square-rigger. Shipmaster was Captain H. Boysen, who commanded the vessel from to The first company of Saints departed on 9 April under the leadership of Elder Hans Christian Hansen, a returning missionary. The voyage was described as successful, although fourteen died at sea and on the land journey to Florence, Nebraska. The ocean crossing to New York required forty-one days before the ship] docked on 20 May. Brown, a returning missionary, and his counselors, Elders Sven S. Jonasson and Christian Hansen. The ship arrived at New York on 18 July, a passage of forty-six days. During the voyage two adults and three children died. Olaf Jensen, a steerage passenger, described the crossing: The food on the boat consisted of soup, potatoes, beans, fish, bread, or

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hardtack biscuits. The cooking was done in iron pots so large the cook could get inside. No bread was made on the ship, the biscuits having been made months before and were extremely hard and dry. The potatoes were sour and soggy. The drinking water was taken from the River Elbe, in Germany, put in wooden barrels, that had been burned on the inside, and was as black as coal, when we drank it. Water was also put in large iron barrels, holding about five hundred gallons, and when the water from the wooden barrels was exhausted, the water from the iron barrels was used. This was red with rust. Pigs would object to the food and water but had to take it. The beds on the ship were made of common lumber, with room for four in width and were two tiers high. We had good trip except for fog as we neared the Newfoundland Coast, where another sailing vessel ran into us causing slight damage to our ship. When we were in mid-ocean, I did a boyish prank. Outside under the bow of the vessel, where anchor and chains are hung, I ventured out unknown to my parents or anyone else, I sat there for some time and I was able to see beneath a part of the vessel as the boat plowed through the ocean. This was a very dangerous thing for me to do. Had I slipped and fallen into the ocean, no one would have known what had become of me. But I climbed back safely. We were six weeks crossing the Atlantic Ocean and were glad when we reached Castle Garden, New York, where we stayed for three days. Shortly after this voyage-possibly on her return trip the Humboldt was lost. The vessel was owned at this time by Robert M. Her sailing life was thirteen years before her end in Italy. In the Italy took 28 Danish emigrants to America. The first emigrants from the Scandinavian Mission sailed from Liverpool aboard the ship Italy on 11 March. Hansen, Carl Jorgensen, Bertha S. Shipmaster was Captain John Q. After sixty days on the water, during which two infants died, the passengers landed at New Orleans on 10 May. The Italy was owned by G. Her home port was Bath, Maine. On 3 February she was found "abandoned at sea."

Chapter 4 : Scandinavian Emigrant Ships

A spiritual voyage, performed in the ship Convert: Under the command of Capt. Godly-Fear, from the port of Repentance-Unto-Life, to the haven of new edition, revised, corrected and improved Unknown Binding -

The climax of the fable is a shipwreck on the island of "Melite" – first associated with Malta in the 16th century by the Knights of St John, crusaders who had been kicked out of the Levant and the island of Rhodes and had established a military despotism on the tiny but strategically placed rock. Centuries earlier, an alternative – and better – claim to the holy wreck site had been made for an island off the Dalmatian coast by Benedictine monks. They drew on the work of the 10th century Greek emperor Konstantin Porphyrogenitus, who had identified, in his book *On Administering the Empire*, the island of Mljet with the castaway apostle. Like Malta, in antiquity Mljet had been called Melita. In recent times a third location has been trumpeted for the unplanned landfall, Argostoli on the island of Cephalonia, enthusiastically backed by the local clergy for obvious reasons. All three claims are attempts to imprint the Pauline fable onto real geography and real history. Yet like the multiple heads of John the Baptist, the proliferation of "evidence" merely underlines the hollowness of the supposed final voyage of the martyr-saint. A shipwreck on Malta? And entering into a ship of Adramyttium And there the centurion found a ship of Alexandria sailing into Italy But not long after there arose against it a tempestuous wind But when the fourteenth night was come, as we were driven up and down in Adria And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. Even if we stretch "Adria" to include the area of ocean between Sicily and Crete as do some writers from the 2nd century we are no wiser. In autumn, prevailing winds in the Mediterranean are from, not to, the west and "Luke" invokes a particularly strong contrary wind called either a Euroclydon or Euraclydon that is, a southeasterly or a northeasterly, depending on the manuscript. Yet this can scarcely be the same storm that lashed the island of Malta a fortnight later. The Gregale that batters Malta in winter can last five days but normally abates after two. Perhaps, in reality, the author is simply invoking a "mighty storm," as in that other maritime fantasy, the tale of Jonah! Winds might blow in any direction but one thing that has not changed in the last two thousand years is the circulation of the Mediterranean. The major currents are driven by waters flowing east through the Straits of Gibraltar and south from the Black Sea. Water returns to the Atlantic via the Italian coast or is lost in evaporation. Currents in the Aegean sea are predominantly southerly and across the north African coastline flow eastward and then northward along the Levant. A vessel sailing west from the port of Myra in Roman Asia would have been extremely unlikely to shipwreck on the north coast of Malta, fifty miles south of Sicily, whatever the wind. Unlikely, but not impossible. Unfortunately for the salesmen of Christ, nothing else about this Robinson Crusoe story fits either. Arrows indicate major currents. The Syrtis sandbanks of the North African coast were a known hazard in antiquity and to avoid the dangers of the mid-ocean most ships followed the coasts of Asia Minor, Greece and Italy. Grain carriers from Egypt would catch the northerly winds at Myra. Conundrum in the timetable By the time our intrepid heroes leave Fair Havens – the real starting point of this maritime adventure – "the fast was already past" Acts This festival was supposedly instituted by Moses, making amends after the embarrassing episode of the golden calf misguided calf fans were slaughtered but we will overlook that bit. The important point is that the festival itself, linked to the lunar calendar, can fall anytime between mid-September and early October. So at the latest, team Paul left Crete by mid-October. With fair winds from the south, the captain decided to make for a safer harbour at Phoenix, a few hours away. But a violent change in the weather turned into a day mother of a storm. The shipwreck thus occurred around the end of October. If Paul now stayed 3-months on the island Acts This is still winter in the Mediterranean and far too early to take ship for Syracuse. Oddly, the author names the inconsequential new vessel – Castor and Pollux – but not the ship

that sank. But for a clue about Castor and Pollux see below. He mentions the island of Cauda aka Claudia , just south of Crete, and then the Syrtis sandbanks "miles away! After they had hoisted it up, they used supporting cables in undergirding the ship; and fearing that they might run aground on the shallows of Syrtis, they let down the sea anchor and in this way let themselves be driven along. Larger than life The idea that Paul "admonished" the centurion about where the ship should winter Acts Note that the centurion does not "believe" Paul Is it all a story of a voyage to faith? On the vessel are passengers and crew though Codex Vaticanus, among others, gives a far more modest "about 76". Against the advice of Paul to stay in "Fair Haven," the judgement of the helmsman and the captain to sail a little further and winter in Phoenice carries the argument. But the apostle was to be proved right. The craft does not make Phoenice after all but is pushed by a squall towards Cauda and on into a day tempest. Curiously, whilst everyone else battles to save the ship, Paul is able to take a "long abstinence" But not really curious "in this melodrama Paul already has one foot in heaven. Other people scamper around trying to secure the boat but not our man of God, with his thoughts on eternal salvation. An angel has reminded him that his destiny was to be fulfilled in Rome. Like Superman appearing moments before the train wreck, "Paul stood forth in the midst of them. But our imperious apostle is having none of it. The sailors are to be saved by Paul whether they like it or not. The apostle reassures the whole complement of passengers and crew that "all will be saved" and is so insouciant he even suggests they tuck into "meat. We are, of course, in Church and membership is compulsory. Hope is our anchor in a storm-tossed life and those lost in spiritual darkness will be saved by holding steadfast to Christ! The Wreck After "supper", all onboard set to lightening the ship by throwing the cargo overboard. When dawn broke they are lost but espied "a creek with a shore" and ran aground. The soldiers, who had but recently taken orders from Paul, inexplicably are now anxious to kill the prisoners "lest any escape. The "Barbarians" problem "And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: Yet "Luke" himself pulls the wheels off this subterfuge by having his natives invoke Dike, the Greek God of Justice! The author does not have civilized Punic-speakers in focus but simple, Greek-speaking folk whose words he self-evidently was able to both understand and record! These "barbarians" kindle a fire for the arrivals and yet, if Melita is indeed to be equated with Malta, within walking distance of the shore were Roman villas. Who would stop to kindle a fire in a rainstorm when they could so easily walk to shelter? What sort of fire would be sufficient to warm wet survivors? The consul crossed from Sicily, barely fifty miles away, in his search for the Carthaginian fleet. The Roman presence continued in Malta for more than a thousand years, until the Byzantines were expelled by Arab invaders in AD. The capital of Romanised Malta was Melite, built over the earlier Carthaginian city. At least as large as the modern town of Mdina-Rabat, the Roman city had the normal assortment of civic amenities. A particularly splendid villa Domus Romana , dating from the Republican era, was discovered in the 19th century. Locally minted coins were in circulation at least as early as 1st century BC. It was rumoured that Gaius Verres, the notorious governor of Sicily BC , sent to Malta for roses with which to stuff his pillows. In no sense, then, were the residents of the island to be described as "barbarians" who camped about bonfires and were easily impressed by stranded rabbis brandishing mirrors and bracelets. Howbeit they looked when he should have swollen, or fallen down dead suddenly: We are told by the book of Acts that soon after his arrival on Melita, Paul was bitten by a viper hiding in drift wood. Showing no ill-effects from the bite, his survival rapidly elevated him in the minds of the impressionable natives from evident murderer to certain god. The Maltese islands have endemic species of geckos, lizards and rodents. More embarrassing for apologists is that zoologists say there never were, even in antiquity. In any event, the natural habitat of the viper is not driftwood on the shoreline but dry and rocky hillsides and it spends the winter months in hibernation. Even if we allow for the import, either deliberately or inadvertently of a few poisonous specimens particularly suited to the Maltese coastline in winter, they would not have become so commonplace for a platitude of folk wisdom to have emerged that a snake bite "implicated a murderer. The reason why there are no poisonous snakes on Malta today is that Paul banished them as did Patrick in Ireland! No less ludicrous is the claim that the locals so readily embraced Paul

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as a new "god". Cult centres of the Phoenician goddess Astarte had existed in Malta for centuries before the Romans arrived at Tas Silq, Marsaxlokk, etc. By the "time of Paul" the residents had been "allies" of Rome for three hundred years and the sanctuaries of Astarte had been developed into Roman temples, with the goddess herself assimilated into the worship of Juno. In the 2nd century, Ptolemy mentions sanctuaries to Hercules and Hera. Understood allegorically, however, the tale makes perfect sense. Tossing a snake into the fire signalled the victory of the apostle over the devil and the triumph of the new faith over paganism. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: So when this was done, others also, which had diseases in the island, came, and were healed: Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. Instead "Luke" provides healings, principally of the father of the chief man the latter known only by his Roman praenomen Publius. However, Christian "traditions", invented soon after the expulsion of the Muslim population in the 13th century, made up the shortfall. It seems that the whole island was converted to Christ!

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Chapter 5 : As Titanic sank, he pleaded, 'believe in the Lord Jesus!'

The spiritual voyage, performed in the ship Convert, under the command of Captain Godly-fear, from the port of Repentance-unto-Life, to the haven of Felciity on the continent of Glory.

A few hours after birth, he was baptized in the village church. His baptismal name was Miquel Josep Serra. But he showed a special interest in visiting the local Franciscan friary at the church of San Bernardino within a block of the Serra family house. Gifted with a good voice, he eagerly took to vocal music. The friars sometimes let him join the community choir and sing at special church feasts. Miquel and his father Antonio often visited the friary for friendly chats with the Franciscans. A year later, he became a novice in the Franciscan order. The slight and frail Serra now embarked on his novitiate period, a rigorous year of preparation to become a full member of the Franciscan Order. He still had seven years to go to become an ordained Catholic priest. He immersed himself in rigorous studies of logic, metaphysics, cosmology, and theology. The daily routine at the friary followed a rigid schedule: The friars would wake up every midnight for another round of chants. He followed the news of famous missionaries winning beatification and sainthood. In , Serra became a priest, and three years later earned an ecclesiastical license to teach philosophy at the Convento de San Francisco. His philosophy course, including over 60 students, lasted three years. He received a doctorate in theology from the Lullian College founded in the 14th century by Ramon Lull for the training of Franciscan missionaries in Palma de Majorca, where he also occupied the Duns Scotus chair of philosophy until he joined the missionary College of San Fernando de Mexico in . Serra sometimes went home from Palma for brief visits to his parentsâ€”now separatedâ€”and gave them some financial support. On one occasion he was called home to anoint his seriously ill father with the last rites. Serra, now 35, was assured a prestigious career as priest and scholar if he stayed in Majorca; but he set his sights firmly on pagan lands. Now is not the time to muse or fret over the happenings of life but rather to be conformed entirely to the will of God, striving to prepare themselves for that happy death which of all the things of life is our principal concern. Royal officials provided horses for the 20 Franciscan friars to ride up the Camino Real. All accepted the offer, except for Serra and one companion, a friar from Andalusia. Strictly following the rule of his patron saint Francis of Assisi that friars "must not ride on horseback unless compelled by manifest necessity or infirmity," Serra insisted on walking to Mexico City. He and his fellow friar set out on the Camino Real with no money or guide, carrying only their breviaries. They trusted in Providence and the hospitality of local people along the way. He attributed the swelling to a mosquito bite. His discomfort caused him to stay over at the farm another night, during which he scratched his foot and leg to excess, desperately trying to relieve the itch. The next morning his leg was raw and bleeding. This wound plagued Serra for the rest of his life. Though his request was declined, Serra insisted on living as a novice at San Fernando: Or he would humbly carry trays and wait on tables with the lay brothers. Before completing his required year of training, Serra volunteered for a mission in the rugged Sierra Gorda, to help replace friars who had recently died there. He was accepted as mission superior. The Pamesâ€”who centuries earlier had built a civilization with temples, idols and priestsâ€”lived mainly by gathering and hunting, but also pursued agriculture. Many groups among them, adopting mobile guerrilla tactics, had eluded conquest by the Spanish military. The parishioners, numbering fewer than a thousand, were attending neither confession nor Mass. Erecting 14 stations, Serra led the procession himself, carrying an extremely heavy cross. At each station, the procession paused for a prayer, and at the end Serra sermonized on the sufferings and death of Jesus. On Holy Thursday , 12 Pames elders reenacted the roles of the apostles. Serra, in the role of Jesus, washed their feet and then, after the service, dined with them. Working with the college of San Fernando, he had cattle, goats, sheep, and farming tools brought to the Sierra Gorda mission. Their products were collected and rationed to the mission residents, according to personal needs. Pames who adapted successfully to mission life received their own parcels of land to raise corn, beans and pumpkins, and sometimes received oxen and seeds as well. On his visit from the

Sierra Gorda mission to the college of San Fernando in Mexico City, Serra joyfully carried a goddess statue presented to him by Christian Pames. The statue, showing the face of Cachum, mother of the sun, had been erected on a hilltop shrine where some Pame chiefs lay buried. The soldiers had the job of pursuing runaway mission Indians and securing the region for the Spanish crown. The Pames objected, threatening to defend their lands by force if necessary. Serra and the College of San Fernando sided with the Pames—citing the Laws of the Indies, which banned colonial settlements in mission territories. But the townspeople protested and stayed put. The government set up commissions and looked into alternative sites for the colony. After a protracted legal struggle, the settlers moved out, and in the Pames and friars reclaimed their land. Gathering masons, carpenters, and other skilled craftsmen from Mexico City, Serra employed Christian Pames in seasonal construction work over the course of seven years to complete the church. Serra pitched in himself, carrying wooden beams and applying mortar between the stones forming the church walls. He asked that an inquisitor be appointed to preside over the Sierra Gorda. The next day, Inquisition officials appointed Serra himself as inquisitor for the whole region—adding that he could exercise his powers anywhere he did missionary work in New Spain, as long as there was no regular Inquisition official in the region. If it is necessary to specify one of the persons guilty of such crimes, I accuse by name a certain Melchora de los Reyes Acosta, a married mulattress, an inhabitant of the said mission. In his missionary wanderings, Serra often kept traveling on foot, despite painful leg and foot sores. Physical self-punishment[edit] Emulating an earlier Franciscan missionary and saint, Francisco Solano, Serra made a habit of punishing himself physically, to purify his spirit. His nightly self-flagellations at the college of San Fernando caught the ears of some of his fellow friars. In his letters to his Franciscan companions, Serra often referred to himself as a "sinner" and a "most unworthy priest. Many parishioners, roused by the spectacle, began sobbing. After receiving the last sacraments, he later died from the ordeal. Many of his listeners feared that he would strike himself dead. While preaching of hell and damnation, Serra would sear his flesh with a four-pronged candle flame—emulating a famed Franciscan preacher, Saint John of Capistrano. The more zealous Franciscan and Jesuit missionaries did likewise. But few took it to the extremes that Serra did. The regulations of the college of San Fernando said that self-punishment should never be carried to the point of permanently incapacitating oneself. Seize the persons of all of them and, within 24 hours, transport them as prisoners to the port of Veracruz. Cause to be sealed the records of said houses and records of such persons without allowing them to remove anything but their breviaries and such garments as are absolutely necessary for their journey. If after the embarkation there should be found one Jesuit in that district, even if ill or dying, you shall suffer the penalty of death. Many Jesuit priests died along the rugged mountain trail to Veracruz, where overloaded ships waited to carry the survivors across the Atlantic to the Papal States on the Italian peninsula. Two Jesuits had died at the hands of Indians in the revolt of 1666. Sailing over miles up the Gulf of California, they landed at Loreto two weeks later. He stayed over a year at the Loreto mission while his colleagues tried to convert Indians in the nearby mountains and deserts. Where mission workers could dam small streams, they managed to grow wheat, corn, beans, fruits and cotton—always depending on the availability of water. By the time the Franciscans had moved north and turned the missions over to Dominican friars in, the Indian population had decreased to about 5, Serra, now 55, eagerly seized the chance to harvest thousands of pagan souls in lands previously untouched by the church. I have placed all my confidence in God, of whose goodness I hope that He will grant me to reach not only San Diego to raise the standard of the Holy Cross in that port, but also Monterey. Spending holy week at mission Loreto, Serra set out on March For I was there [at mission Loreto] a whole year, in economic matters, as a mere guest to receive the crumbs of the royal soldier commissioner, whose liberality at my departure did not extend beyond the aforementioned articles. In this arid region, whose alkaline land resisted cultivation, lived the "poorest of all" the Indians Serra had encountered in Mexico. On Sunday May 7, Serra sang high Mass and preached a sermon at the mission church on the frontier of Spanish Catholicism. The advanced guard of the party greeted them there. A few days later, friar Miguel de la Campa notified Serra that a few natives had arrived. Serra joyously rushed out to welcome twelve Indian, men and

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boys. He then handed them figs, which they ate immediately. One of the Indian men gave Serra roasted agave stalks and four fishes. They should encourage their families and friends to come to the mission. Serra asked them not to harass or kill the cattle. Now this inflammation has reached halfway up my leg. The next morning, Serra felt "much improved and I celebrated Mass. They passed through desert terrain into oak savanna in June, often camping and sleeping under large oaks. From a high hill on June 20, their advance scouts saw the Pacific Ocean in the distance. They now had less than 80 miles kilometers to reach San Diego. Pressing north, they stayed close to the ocean. On June 23, they came upon a large Indian village where they enjoyed a pleasant stopover. The natives appeared healthy, robust and friendly, immediately repeating the Spanish words they heard. Some danced for the party, offering them fish and mussels. The Indians now encountered by the party near the coast appeared well-fed and more eager to receive cloth than food.

Chapter 6 : The Curious Yarn of Paul's "Shipwreck"

In Nantucket, the ship lingered long enough to unload its casks of whale oil, fill out the ranks of the next voyage's crew, make only the most necessary repairs, and fill the hold with food, water and supplies for another two years at sea.

I am over the age of 18 years. The statements herein are of my own personal knowledge and if called upon as a witness, I can testify competently thereto. My name is Lawrence Woodcraft. I am a former member of the Sea Organization of the church of scientology. Prior to this I was an architect in London, England from onwards. In February the Sea Organization asked me to work on a project for them. I was asked to go to this cruise ship and prepare detailed plans for remodeling the interior cabins and other spaces of the ship. Now they needed detailed plans for actual construction. The plans were ambitious: They wanted to convert a restaurant space into course rooms for the delivery of OT8 and to convert a lounge area into a restaurant. All of the cabins were to be upgraded and in some cases two or more cabins brought together to make suites. In short, every space of the ship was to be converted or remodeled in some way. I flew to the ship, which was moored in great secrecy at the island of Curacao in the Caribbean. It was explained to me that the ship was in a secret location and would never be brought into United States territory because it could be seized by the authorities against taxes the Church owed the IRS. At this time there were probably about Sea Org members aboard working on upgrading the crew living accommodations, carrying out repairs to the ship, training in seamanship, etc. I was in the company of Steve Kasaki who was called the Renos I. One day Steve and I went into one of the cabins, which were in decrepit condition, and he took a hammer and removed a section of paint from the outer steel wall, as he was curious about the construction. I told him I thought it was asbestos, which is a hazardous substance, and the fibers must not be allowed to go airborne. In architecture school in the UK University of Nottingham , I had attended lectures on the hazards of asbestos. We had been trained that prior to or thereabouts, asbestos was commonly used in buildings as insulation and fire protection. It was then declared a carcinogenic substance, to the degree that a single microscopic particle was like a little hook that would be breathed in, and hook itself into the lining of the lungs. There, a single microscopic particle could remain lodged for even 20 years, and then in the right conditions, cause lung cancer. We were taught that there was no safe exposure level; any exposure was potentially lethal. We were taught that asbestos could be present in ceiling tiles, floor covering, roof tiles, heating and pipe insulation. We were taught how to recognize it and that if discovered in an old building, a specialized abatement company would have to be brought in. Such a company wears full-body protective respirators, fully seal off the building with plastic sheets, remove the asbestos in special containers and take it to hazardous materials dumps. In short it was to be treated as seriously as if it was radioactive. To knowingly release asbestos into the atmosphere is a criminal offense in the UK as it is in the USA. I remember being taught that there are two types of asbestos, white asbestos, which might be added to ceiling tiles as a kind of "binder" or used to wrap pipes; and "blue" asbestos, the most dangerous kind. Microscopically, if white asbestos is a single hook, blue asbestos is a ball of hooks so the chance of it attaching itself to the lining of the lung is much greater. I remember that they discovered blue asbestos in railway carriages in England and it was a big "flap. Back to the Freewinds. I went into the engine room, saw a section where ceiling panels had been removed, and saw a big chunk of blue asbestos hanging down. I went to the Chief Engineer and said there is exposed asbestos in the engine room. He said that it was not asbestos. Here, I did some research. The Freewinds was built in Finland in On board were the original plans from the shipyard. I went through the plans. Even though the notations were in Finish, I saw the word asbestos over and over. The ship was divided vertically into fire compartments with steel walls that ran the full height of the ship. They were lined both sides with inches of blue asbestos. The underside of every deck was lined in asbestos. The outside walls of the ship had been sprayed with asbestos. All the ceiling panels contained asbestos. In short, asbestos was everywhere as was typical of a ship built in the sixties. I read that the SS United States, which I remember operating between South Hampton, England and New York in the

sixties, contained so much asbestos that it was impossible to scrap it even though it contained thousands of tons of valuable steel. The process of scrapping it would have released asbestos into the air, which was a criminal offense with jail time and massive fines and the prospect of civil litigation. It occurred to me that you do not see old cruise ships in service, you only see new cruise ships in service, built after the seventies when the true dangers of asbestos were realized by medical research. No one on the ship knew anything about asbestos, nor did they care. If asbestos remains permanently wet it is not dangerous, it is dangerous when dried out and flaking, releasing fibers in the air that are then breathed in. To me this seemed a daunting, enormous problem. How could the church possibly bring their public parishioners to this ship and expose them to such a hazardous substance. I thought that the legal liability alone would terrify them As a new Sea Org. Around this time Bitty Miscaviage visited the ship. She was the Church executive with overall responsibility for the ship project. I went to her and took copies of the ships blueprints and showed her the full extent of asbestos on the ship. At first she was calm, but as I further explained the dangers, she begun to realize that it was a problem. We had a meeting to discuss the problem of asbestos. Steve Kisacky stated that L. In fact, the dock next to the Freewinds was piled high with fiberglass that had been removed by Sea Org members. It was explained to me that the ship was being remodeled only according to the written policies and "advices" of L. Since Hubbard had been in the US Navy and had then founded the Sea Org and had run a fleet of ships, he knew everything about ships. If asbestos was dangerous, he would have written this somewhere. Also Hubbard knew everything about cancer. He had written that cancer was caused by the mind and specifically second dynamic aberration problems with relationships. I was told that people only get sick if they go into "agreement" with being sick. As the ship was going to be filled with "operating thetans" doing the highest level in Scientology OT 8 nothing was going to make them sick. I was being a "wog" non-scientologist worrying about a little thing like asbestos. I forgot about the asbestos, even though this went against my education, and the renovation work got fully underway. Ceiling panels were removed; the asbestos was scraped away to make room for new electrical wiring and new air-conditioning ducts. The ship was so old that salt water from the ocean was used to flush the toilets. The salt water had corroded the pipes and so leaks were everywhere. All the pipes were replaced and as the old pipes were torn out, the steel walls coated with asbestos were drilled into and cut through by Sea Org members. Holes were cut through the steel decks, sections of the vertical fire compartmental walls were removed to make way for relocating restaurants etc. Asbestos was everywhere blowing around the ship like an insidious blue dust of death. It was piled up in the corridors, big chunks of it lie on the floor. I was freaked out and would wear a mask, but I know that a disposable facemask did nothing, because people who handle asbestos wear full body suits and actual respirators. It reached a point that the renovation work was falling behind, and was beyond the scope of Sea Org members on the ship. The ship contracted with a ship refit company out of Southampton England, who commonly worked on cruise ships in Miami. The company sent about 40 carpenters and other workers to the ship from Miami. I had prepared the plans and materials were airfreighted from Miami or even obtained locally on the Island. When the re-fit company arrived they were non-Scientologists , they saw the asbestos everywhere and had a fit. They threatened to immediately pull their men off the project. There was in Scientology what is called a PR public relations flap. So that the re-fit company could fulfill their contract, a handling was worked out. An asbestos team was formed using Sea Org members 3 or 4. Wherever there was exposed asbestos they would rush to the location and spray it with water and or paint. This was an extremely poor handling and the ship refit contractors were very unhappy; they would even sleep in their cabins wearing masks. After a few weeks, they left the ship. I think in addition to the asbestos problem, the Church had run out of money to pay them. They left the ship in Oct. Now, the church decided to employ Scientologists who were carpenters, metal workers and from allied professions. Approximately 80 or 90 such Scientologists were brought to the ship and so employed. As they were Scientologists, the were easy to control and the asbestos problem was no longer an issue. They completed the remodeling by June for the Maiden Voyage. By the time the ship was finished, all the paneling was put back in place and the walls were painted and wallpapered, the floors were carpeted and

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new furniture was installed. It looked great, but behind the paneling, the asbestos was left hanging and flaking and falling apart. The ceiling panels were set in a metal grid system, which is a long way from being airtight.

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Chapter 7 : Library Resource Finder: Location & Availability for: The spiritual voyage, performed in the s

The spiritual voyage, performed in the ship Convert, under the command of Captain Godly-fear, from the port of Repentance-unto-Life, to the haven of Felciity on the continent of Glory. An allegory. By

The Sutton Hoo Ship Burial: Sutton Hoo Since its discovery in , the Sutton Hoo burial site has been the most important physical link to the Anglo Saxon world. The site consists of 19 or 20 burial mounds that were most likely formed between and AD. These graves show the technol ogy and traditions of a culture where pagan customs were slowly being replaced by Christian ones. Although there are many different burial sites, many of the barrows were robbed, and are thus empty. Fortunately, a robbery attempt in the late sixteenth or early seventeenth century of the major barrow was not successful. When the site was fully exc avated in , the remains of a boat measuring about 27 metres long and 4. Along with the boat was a relatively large burial chamber containing various artifacts that give us important implications about the culture of this p eriod. There were no human remains found in the chamber although chemical analysis showed that there could have been a corpse inside at one time. Along with the ship-burial, many impressive artifacts were found within mound one. The list of artifacts and treasure from this mound is as follows: While Sutton Hoo itself does not have the hallmarks of a Christian burial, artifacts found at the site such as the engraved spoons suggest a distinctly Christian element intermingled with the pagan ritual. This makes sense when considering the way in which Christianity was spread throughout England. Although the British Christians made no attempt to convert the Anglo-Saxons, Rome sent envoys in the late 6th century to begin to persuade the kings. More powerful kings were often able to persuade neigh bouring kings to convert. Despite the many who relapsed into paganism, England, at least officially, was Christian by the early 8th century. The spoons have been identified as presents likely given during a baptismal ceremony for an adult. Without a doubt the most important discovery among these treasures are the coins because they are the easiest to date. Extensive study of the coins has revealed that they were probably gathered together between the dates of and AD. This means that the major ship-burial in mound one at Sutton Hoo must have occurred at some point after AD. The discoveries at Sutton Hoo are tremendously important for the expansion of our knowledge and awareness of the wonderful art and culture of East Anglia in the 7th century. For the first time, we can see Anglo-Saxon art and material culture on the ro yal level. Sutton Hoo shows a fascinating mix of Christian and pagan traditions that have done much to shed light on passages from Anglo-Saxon poetry dealing with the burial process. Episodes in poems such as Beowulf now have tangible, archaeolog ical evidence to add creditability to the often strange blend of customs presented in the text. Some Useful Sources There are many resources available for the study of different aspects of the Sutton Hoo ship-burial. A Handbook by Rupert Bruce-M itford. His Aspects of Anglo-Saxon Archaeology goes into greater depth and his three volume edition is absolutely packed with information on the Sutton Hoo site. This is a good source for those who need good photograp hs and descriptions of the individual artifacts and less focus on the actual dig. The Treasure of Sutton Hoo by Bernice Grohskopf also focuses more on treasure but does not go into great detail and is a rather elementary resource. Voyage to the Other World: The Legacy of Sutton Hoo is perhaps the best single resource that shows how Sutton Hoo relates to many different topics. There is a section for the study of artifacts, Sutton Hoo is put into historical context, relati ons to Beowulf are discussed, and there is also a section on archaeology. This text is an excellent anthology of Sutton Hoo study and is strongly recommended. Aspects of Anglo-Saxon Archaeology. The Sutton Hoo Ship Burial. British Museum, The Age of Sutton Hoo. Burial Ground of Kings? British Museum Press, c The Sutton Hoo Ship-Burial. The treasure of Sutton Hoo; ship-burial for an Anglo-Saxon king. Robert Bjork and John D. University of Nebraska Press, The Legacy of Sutton Hoo. University of Minnesota Press, Barrows in eastern and western early medieval Europe.

Chapter 8 : Father Thomas Byles: God's Faithful Servant on the Titanic

The natural rights of man came to be, in one form or another, the center of attention, including rights as a corporeal being (right to life, economic rights such as the right to own property) and spiritual rights (the right to freedom of thought and to human dignity).

A Biography of St. He experienced the contradictions between the ideals of church and crown and the realities of his own family. One of his brothers went on the second voyage of Columbus and another died in battle also far away. He spent some time as a page at court. Winning personal glory was his passion. He was a fancy dresser, an expert dancer, a womanizer, sensitive to insult, and a rough punkish swordsman who used his privileged status to escape prosecution for violent crimes committed with his priest brother at carnival time. The Soldier In the spring of , a very large French army attacked the fortress town of Pamplona. He would hold off the French single-handedly. But a French cannonball shattered his leg and put an end to his stand. The French admired the courage of the man. They carried him on a litter back home to his castle of Loyola. His leg was not the only thing that had been shattered. His image of himself as a handsome, dashing courtier - everything that he had ever lived for - was shattered, too. The broken leg was not properly set. The bone protruded in a way that would show through the tight hose that a courtier wore, "so much as to be something ugly. To pass the time while he recovered, he asked for the kind of books he enjoyed reading: He spent hours dreaming. He dreamt of the exploits he would do in service to his king and in honor of the royal lady he was in love with. But he would also dream about the exploits he could do to imitate St. Francis of Assisi and St. Dominic in fidelity to his heavenly Lord. Gradually, he began to reflect on these experiences; he noticed what was going on within. Both kinds of daydreams engaged him completely, but after the romantic chivalry dreaming was over, he felt empty and dissatisfied, whereas after the spiritual dreaming ended, he still felt a deep peace, a quiet happiness. From experience he knew that some thoughts left him sad while others made him happy, and little by little he came to perceive the different spirits that were moving him He realized God was leading him by his feelings, drawing him toward an entirely new way of life. Then, in an all-night vigil before the Black Madonna in the church of the Benedictine abbey there, he hung up his sword and dagger. Effectively, his old life was over and his new life had begun. Barcelona was the port from which to embark on a passage to Rome and then to the Holy Land. Not wanting to see his old friends, who might be in conflict with his new values, he went instead to the nearby town of Manresa with the intention of staying there a few days. But those "few days" turned into ten months. In exchange for his bed, he did chores around the hospital; and he begged for his food in the town. As we see him here, he spent much of his time in a cave, in prayer with God -praying as much as seven hours a day. He was blessed with powerful insights into himself and about who God was for him. Still, for extended periods, he experienced doubts, anxieties, scruples, severe depression; he even contemplated suicide to end his psychic pain. He recorded his experiences in a notebook and would soon find his jottings helpful in guiding others. These notes which he continued to revise and expand over time as he listened to people became his Spiritual Exercises. Eventually, they were published and then reprinted again and again and translated into many languages as they spread around the world. Today, nearly years later, Jesuits and other priests and sisters and brothers, and an ever larger number of professional men and women use these Spiritual Exercises to guide others toward spiritual transformation, to a deeper relationship with God. But instead of being able to fulfill his great dream to remain there for the rest of his life, trying to convert the so-called "infidel," he was told by church authorities to return to Europe after only a few weeks. They had enough trouble there without him and his conversion scheme. When it came time for him to set sail and head back to the western Mediterranean, he ran back to the Mount of Olives to see which way the "footprint of Jesus " was facing. Pious legend had it that the mark in a certain rock there was left by Jesus as he ascended into heaven. Now what may interest us here is not the historical credibility of the legend, but rather what this action of the Pilgrim tells us about his own inner life, his imaginative life. He was in the

habit of entering imaginatively into all the various gospel stories and scenes, and, in this way, he made them very concrete and real and immediate to himself. He decided that he needed to get an education in order to "help souls. This meant that beginning at the age of 33 and for two years, he was studying Latin grammar and other basics with classmates who were 8 to 14 years old. He may have felt some discomfort at the age difference, but it was at this time that he had the "most beloved" teacher in his entire academic career-Master Jeronimo Ardevol. In both places, he spent nearly as much time engaging people in conversation about spiritual matters as he did studying and attending lectures. Such conversations got him into trouble with the Spanish Inquisition and he was put in prison three times for interrogation. The charge was always the same: Further, he was not ordained. In the end, he was always exonerated, but he decided to avoid further harassment by the Inquisition. He left his homeland and headed north to the premier university of sixteenth-century Europe. Barbe of the University of Paris, considered the heart of the French Renaissance. He knew little French and he was not very fluent or correct in Latin. Still he made progress, little by little. In those days, students rose at 4: There were also classes for several hours in the later afternoon. The university curriculum-in the Parisian style-was much more orderly than he was used to in Spain. There was progression; there were prerequisites. As a result, he started all over again with grammar, language and the humanities, and only then moved on to the sciences, philosophy and theology. The present-day notion of levels or classes--freshman, sophomore, junior, senior-- is a Jesuit legacy to education based on the experience with this Parisian style of learning. It is speculated that he named himself after a saint he admired - Ignatius of Antioch. When he applied for doctoral studies, he was turned down as too old; he was 44, and too ill, from stomach ailments that he attributed to the extreme penances he practiced during his time in Manresa. Gradually a whole circle of "Friends in the Lord," as they called themselves, formed around Ignatius. What bonded them closely together was the fact that one after another they were led through the Spiritual Exercises. Most were guided by Ignatius himself. In a deep sense, they all became "companions of Jesus" and companions of one another. Ignatius also shared with them his dream of going on mission to the Holy Land; yet this time he was a bit wiser and more practical. If the Holy Land dream fell through, they would go to Rome and put themselves at the disposition of the pope. The pope, as universal pastor, should know where the greatest needs were. They waited in Venice a whole year for a ship to take them to the Holy Land. As Providence would have it, just that one year, because of war between Venice and the Turks, no ship sailed. So they went to Rome, and there they entered into an extended period of communal discernment. They were about to be sent all over Europe and all over the world. Spread out like that, how would they secure the bond among them? Their decision was to form themselves into a religious order. They called it the Company meaning the companionship or Society of Jesus. Outsiders disparagingly nicknamed them the " Jesuits " but the name caught-on and eventually was used by all alike. Ignatius was elected their first leader. He declined after the first vote. He felt unworthy for the position because of the vanity and licentiousness of his earlier life and because he felt that others were more theologically knowledgeable. After much discernment , he accepted the position and served until his death sixteen years later. As the Superior General, he sent companions all over Europe and around the world. He called them to "hurry to any part of the world where He wrote to high and low in church and state and to women as well as men. But most of these letters were to his Jesuit companions, thus forming a vast communication network of friendship, love, and care. At the time of his death, there were 1, Jesuits , a good number of them involved in the 35 schools that had been founded. Twenty-five years later the number of schools rose to , and another 35 years after that, it approached In contrast to the ambitions of his early days, the fundamental philosophy of the mature Ignatius was that we ought to desire and choose only that which is more conducive to the end for which we are created - to praise, reverence, and serve God through serving other human beings. Teach us, good Lord, to serve you as you deserve; to give, and not to count the cost, to fight, and not to heed the wounds, to toil, and not to seek for rest, to labor, and not to ask for reward, except that of knowing that we are doing your will. The great 20th-century British historian Dom David Knowles summed up his sense of the early Jesuits in these words:

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Chapter 9 : Choral and Worship Festival at Sea - Christian Cruise to the Caribbean - March ,

To order an image, navigate to the full display and click "request this image" on the blue toolbar. cm x cm From the Winthrop family papers. The item is comprised of a large sheet of paper that was folded in half, and then folded again. Bradford wrote his letter (page 1) on one half of the.

The Mercy of God I would like to tell you a story that is true. I am not making it up The Manger and the Inn Our understanding of the events surrounding the birth of Jesus are usually formed by our exposure to The Pastor and the Christmas Story It was my 12th year as pastor of the same church. I had done a Christmas series of messages every D Tags Support Like this artice? Our Ministry relies on the generosity of people like you. Every small donation helps us develop and publish great articles. Human beings are made in the image of the Triune God, thus we are a tricotomous three-part being with a body, soul and spirit cf. The Apostle Paul concluded his first epistle to the Thessalonians with these words: Luke and see how his life and his writings ministered, not only to the soul as Eusebius said, but to the whole person " body, soul and spirit. Luke used the 52 chapters of the gospel that bears his name and the Book of Acts to minister to our physical needs body , emotional needs soul , and spiritual needs spirit. When he wrote his gospel and the book of Acts, he did not mention his name at all Acts 1: Luke was a humble person and he did not want to call attention to himself or his family, but rather, he wanted to point people to the Person of the Lord Jesus Christ and the work of the Holy Spirit in His Church. These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me. Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. For I bare him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis. These verses imply that Dr. Luke was a Gentile. The next three names, by implication, were Gentiles: Epaphras, Luke, and Demas. He went on and conjectured that Luke had some kind of family connection with Antioch. I will assume in this essay that he had some personal connection with Antioch. Luke had the distinct honor of being the only non-Jewish writer of the New Testament. If that is the case, then it would rule out Church traditions that identified him with Lucius Acts In fact, Luke implied in the introduction to his gospel that he had not seen the Lord, but rather, heard about events in the life of the Lord Jesus from other eye-witnesses Luke 1: It is hinted in the Book of Acts that he is an Antiochian. Interestingly, when he wrote about the six deacons in Jerusalem who were waiting on tables, he mentioned them by name, but only Nicolas is identified by where he was from " Antioch Acts 6: Luke also mentioned the fact that the believers in the Lord Jesus were first called Christians at Antioch Reading through the Gospel of Luke and the Book of Acts in Greek, one is struck with the abundant use of medical terminology in these books Hobart ; with words of caution from Marx a: Luke toned his account down in an almost clinical statement about the inability of the woman to get healed: It is interesting to conjecture where Dr. Luke got his medical training. Hippocrates is known as the father of modern medicine because he broke from the traditional Greek view of sickness and disease. In his day it was believed that a person was sick because the gods were angry at the individual. So the solution to the problem was to offer sacrifices to the offended deity. On the other hand, Hippocrates brought medicine into the realm of science. Hippocrates also understood the inner workings of the body because he dissected some of his patients, presumably after they died! Hippocrates believed in a cause and effect relationship between the patient and the disease. In essence, you were sick because of your lifestyle " what you ate, what you drank, what you did or did not do to your body. If you were sexually promiscuous, chances are you would get a sexually transmitted disease! This was interesting because in the Greek world, the gods and goddesses were immoral and sexually promiscuous and the people just emulated their deities. So why should the gods be angry at the people and give them a sexually transmitted disease if the people were only emulating the gods?! This does not make sense. On the island of Cos there was a white willow tree. Hippocrates observed that the bark and leaves from this tree cause the pain in a patient to diminish or cease.

Only recently did scientists analyze the bark from this tree and found out that the active ingredient is what is found in Aspirin. Hippocrates was 2, years ahead of Beyer Aspirin! In the Greek world, medicine was considered an art, or a philosophy, but not so much a science. The first school of thought had been championed by the Athenian philosopher Plato 427-347 BC. In this philosophy, the doctor made medical, and health care, decisions to advance the good of the society, thus their primary job was to protect the welfare of the state. The Hippocratic School was patient oriented, and not state oriented. Again, it could be conjectured which school of thought Dr. Luke might have favored. This would suggest that Dr. Luke followed the Hippocratic philosophy and not the statist Platonic philosophy. For a discussion of some of the other philosophies, see Marx a. James Smith, a classical scholar and yachtsman, has also suggested that Luke was at one time a ship doctor because he was versed in nautical matters, and described them in the appropriate language of seamanship. Luke used many detailed nautical terms when he recorded the voyage to Rome in Acts. Luke came to faith in the Lord Jesus Christ as his Savior. We do know that the Apostle Paul did not lead him to the Lord; otherwise, he would have called him his son in the faith. Perhaps he was part of the Hellenist Greek group that was converted in Acts. If it is reliable, there is an interesting addition in Acts. It would demonstrate that Luke was part of the early church at Antioch. Luke was in Antioch at the time of the famine. The Apostle Peter was also in Antioch at this time and it would account for how and where Luke got his information about Peter when he wrote Acts. Jerome, in his Lives of the Illustrious Men, wrote that Luke was: These are passages where Luke includes himself in the narrative because he was with the Apostle Paul. Paul, Silas, and Timothy arrived at Alexandria Troas. Luke now included himself with the Apostle Paul and his team. William Ramsey suggested that Luke was the man who appeared in the vision to Paul, but others do not concur with his view. When they arrived at Philippi, Paul and Silas, both Jews, were arrested and brought before the magistrates. Acts. Luke and Timothy are not arrested because both were Gentiles. Luke is no longer with them because he stayed back at Philippi. Some have suggested this was his home town, or at least his adopted home town. Luke joined Paul and seven other brothers who were taking the collection to the needy saints in Jerusalem. Acts. In the Land of Israel Dr. Luke went to Jerusalem with Paul at the end of his third missionary journey. Luke until Paul appealed to Caesar and boarded a ship towards Rome. It was at this time that Luke and Aristarchus boarded the ship along with Paul. Luke doing for the two years AD while Paul was in prison? I am certain that he was one of those visiting Paul in prison. Acts. But more than that, most likely, he used this time to gather material for his gospel. In the beginning of the Gospel of Luke it is written: There are several things to note in this passage. First, there were other gospels already circulating. According to Church tradition, Matthew was the first gospel written, and Mark, writing on behalf of Peter, was the second gospel written. Luke took advantage of this time in the Land of Israel. I am sure he spent time in Nazareth talking with Mary, the mother of the Lord Jesus, and obtained the details of the birth of the Lord Jesus from her. The account in Luke 1 and 2 was written in medical language. Luke recorded and was a medical miracle! The identity of this individual has been debated in scholarly circles and a number of individuals have been suggested. Paul, Luke, and Aristarchus embarked on a ship bound for Adramyttium. When they reached the port of Myra they transferred to an Alexandrian grain ship headed for Rome. Luke gave a vivid nautical description of the journey, the storm, and the shipwreck on Malta. While on Malta, Paul and Luke had a healing ministry. Paul went into him and prayed, and he laid his hands on him and healed him. Two different Greek words are used in this passage for healing. He was allowed to have visitors and Dr.