

### 1: A journey of faith: Pilgrims celebrate Christmas in the Holy Land - Christian News - Jerusalem Post

*An ideal introduction to the Christian faith, The Way of the Lord aims to lead us into a greater knowledge and love of Christ—whether our pilgrimage is physical, or one of heart and mind. The Way of the Lord: A Pilgrim Journey in Life and Faith - Logos Bible Software.*

May you be built up in faith to pray. Some unfortunately do not set the goal of putting off the old man repentance, humility, and asceticism as a way of helping the sanctification of the soul with a deep sense of their sinfulness. This with pain in their heart and then the feeling of the sweetness of divine comfort of the most Sweet Christ within their heart. But unfortunately some people as I mentioned start off with a dry ascetic practice and seek after divine pleasure and lights and continually multiply their prayer-ropes and are sanctified by their calculation, reaching that conclusion about their sanctity from the mathematical reckoning of the greater amount of prayer-ropes they say. They also naturally make footstools to the exact inch and all the other things, the bending of the head towards the heart. They regulate their breath and whatever else the watchful Saint Kallistuses and Gregorys of the Philokalia say. Then they create the false sensation that they are somewhere near the measure of those Saints. From the moment they believe that thought, the tangalaki the demon immediately appears and sets up a television for them with their fantasies and devilish prophecies etc. For this reason, only certainty is repentance and let every spiritual edifice be built upon it and let us continually seek repentance from God and nothing else except that. We should not ask for lights or miracles, or prophecies, or gifts of the Spirit, only for repentance. Repentance brings humility; humility will bring grace from God, because grace always goes to the humble, of necessity. Therefore, repentance is necessary for our salvation and when we have it, the grace of God will come and it will teach us what we need to do for salvation even of our fellows too, if it is necessary. The heart will then have our nous in tight embrace, as well as our whole being. Then, and only then, will prayer not be tiring, but rather it will give rest, because we have grasped the true meaning of it. Only then do we pray without putting pressure on ourselves, but we are pressurised by our sense of honour and dignity philotimo , which gives rise to all our spiritual upstanding generosity leventia. This produces the fluttering of the heart. Then the heart however stony it may be breaks and tears burst forth from their ducts without an effort being made to weep during the time of prayer. Nobody doubts that the enemy will try to war against us and to disperse our thoughts. However, when preceded by a little bit of Patristic study e. So, it is transformed into another atmosphere, a spiritual one and you pray with concentration. If the enemy wages war with blasphemous thoughts from his usual wickedness and envy do not get upset. Instead, use the demon as your worker in the following way, by not getting upset, but by saying to the enemy: I mentioned that because the enemy brings blasphemous thoughts to sensitive people usually to make them even more sensitive, to upset them and to cut them down. The same applies to some that struggle in vigil over and above their strength, and with pride. When they slacken, and they do not have the strength to banish the thoughts of the enemy. They think that those blasphemous thoughts are their own, and so they suffer without reason, while the thoughts are not their own, but those of the enemy. That is why young people should struggle in the matter of prayer with humility and discernment. They should prepare for the night. This, by not being distracted, by study and through moderate and simple food, which helps. As far as possible it should not be savoury, to avoid drinking plenty of water, because that, too, is an obstacle, with the bloating that it causes. In this way, the person is helped with prayer. Later, after getting quite tired, he should sit down and say the Jesus Prayer, since he brings to mind his wretchedness and the great favours of God that our good God has done for him. The three hours after sunset help a lot having read patristic books before sunset , as well as after midnight until sunrise. For young people it is good for them to sleep one hour after sunset, with less prayer, and to get up after midnight, in order to avoid scandalous sleep of the morning. Naturally, discernment is required and guidance from their spiritual father, who is a requirement.

### 2: Who were the Pilgrims? | Plimoth Plantation

*Faith Journey of a Pilgrim: The Wisdom of Thomas Austin [Thomas David Austin] on [www.enganchecubano.com](http://www.enganchecubano.com)  
\*FREE\* shipping on qualifying offers. pilgrimage. It is Austin's strong statement of faith in God that is shared through his insights, reflections.*

In wilderness he did me guide, And in strange lands for me provide. In fears and wants, through weal and woe, A pilgrim, past I to and fro. Undoubtedly the most famous colonists in world history, their faith and fortitude are legendary. Their perseverance laid the cornerstone of a new Nation. And the time being come that they must depart, they were accompanied with most of their brethren out of the city, unto a town sundry miles off called Delftshaven, where the ship lay ready to receive them. So they left that goodly and pleasant city which had been their resting place near twelve years; but they knew they were pilgrims, and looked not much on those things, but lift up their eyes to the heavens, their dearest country, and quieted their spirits. According to the Geneva Bible, the translation preferred by most Pilgrims, this reads: Who were the Pilgrims? If we really want to understand them, we must try to look beyond the legends and see them as they saw themselves. They were English people who sought to escape the religious controversies and economic problems of their time by emigrating to America. Many of the Pilgrims were members of a Puritan sect known as the Separatists. They believed that membership in the Church of England violated the biblical precepts for true Christians, and they had to break away and form independent congregations that adhered more strictly to divine requirements. A passage from the Second Epistle of Paul to the Corinthians gave urgency to their actions. The Geneva translation for Second Corinthians 6: At a time when Church and State were one, such an act was treasonous and the Separatists had to flee their mother country. Other Pilgrims remained loyal to the national Church but came because of economic opportunity and a sympathy with Puritanism. They all shared a fervent and pervasive Protestant faith that touched all areas of their lives. As English people, the Pilgrims also shared a vital secular culture both learned and traditional. They lived in a time that accepted fairies and witches, astrological influences, seasonal festivals and folklore as real parts of their lives. They were both thorough Protestants of the recent Reformation and the inheritors of the Medieval worldview that infused the imaginations of William Shakespeare and Ben Jonson. Both were observed in a manner similar to the weekly Sabbath, with morning and afternoon services. The approximate times were from 9: Behind comes the Governor, in a long robe, beside him on the right hand comes the preacher with his cloak on and on the left hand, the captain with his sidearms and his cloak on, and with a small cane in his hand; and so they march in good order, and each sets his arms down near him. Once they reached the meetinghouse, the men and boys sixteen and older sat on one side; the women and children sat on the other side. John Winthrop, governor of the Massachusetts Bay Colony, attended morning and afternoon Sabbath meetings while on a brief visit to Plymouth in October. While de Rasiere described the manner in which the Pilgrims progressed to worship, Winthrop provides details on the order of worship. He pays special attention to prophesying. While no examples of prophesies have come down to us, it seems to have been similar in nature to a mini-sermon, consisting of a reading or quoting of a text and an exposition of its meaning and spiritual application, with some discussion of Christian doctrine: Roger Williams according to their custom propounded a question, to which the pastor, Mr. Williams prophesied; and after, the Governor of Plymouth spake to the questions; and after him the elder, then some 2 or 3 more of the congregation. Then the elder desired the governor of Massachusetts and Mr. Wilson to speak to it, which they did. When this was ended, the deacon Mr. Ruling Elders were responsible for the government of the congregation, but as they were laymen and not ordained ministers, they could not deliver the sacraments. Elders were often referred to as the "eyes of the church," governing and admonishing the congregation. In the absence of Pastor Robinson, who remained in Holland, Brewster preached and taught the in Plymouth. In teaching, he was very moving and stirring of affections, also very plain and distinct in what he taught; by which means he became the more profitable to the hearers. He had a singular good gift in prayer, but public and private, in ripping up the heart and conscience before God in the humble confession of sin, and begging the mercies of God in Christ for the pardon of the same. He always

thought it better for ministers to pray oftener and divide their prayers, than be long and tedious in the same, except upon solemn and special occasions as in days of humiliation and the like. His reason was that the heart and spirits of all, especially the weak, could hardly continue and stand bent as it were so long towards God as they ought to do in that duty, without flagging and falling off. Prayer, in keeping with Separatist belief, was completely extemporaneous. Prayer was given by the Pastor or Teaching Elder. At this point in the service, the congregation rose. The speaker removed his hat, raised his eyes and lifted up his arms toward Heaven, and spoke. At the end, all joined in saying, "Amen. Separatists concentrated of the literal and historical possibilities, generally ignoring the metaphorical interpretations. During this part of the service, a passage of scripture was read and expounded upon in this literal manner by the Pastor or Teaching Elder. Finally, Psalms were the only music allowed in the service. Hymns were rejected because they had no scriptural basis. These were sung, without musical accompaniment, by the whole congregation. Years later, in the s, when the first generation of settlers--many of whom had musical training--had died, the colonists had difficulty with the music of the psalms. At this point, the practice of "lining" psalms began. In lining, each line of the psalm is first sung by the Pastor, then repeated by the congregation. To learn more about the faith of the Pilgrims, visit us at Plimoth Plantation. See our calendar for information about our weekly programs on religion. Our pottery is handmade by our Artisans!

### 3: pilgrim journey through life – Christian faith-life

*The reason I am blogging is to support anyone who can relate to my experiences and let them know, they are not alone. Relationships through social media allow us to know others from a different perspective.*

They landed near Plymouth Rock in . They had one awful winter with many of them dying. But the next summer, the Indians in the area helped them learn how to grow crops in the New World and that harvest time the Pilgrims and the Indians had a big feast in thanksgiving for a good harvest. That roughly is the story of Thanksgiving, more or less. But why did the Pilgrims come over on the Mayflower? Let me tell you the part of the story you may not know. In , King James I who would, in four years, have his name attached to an English version of the Bible was king of England. In those days church and state were very much not separated, and King James was not only ruler of England, but also of the Church of England divine right. The Church of England did not practice biblical Christianity, which caused some people to want to purify it, they were called Puritans. King James did not want a purified church, he wanted everyone to conform to the state church. The group of Puritans that we would come to know as the Pilgrims were hit especially hard with persecution. They had given up on reforming the Church of England and tried to have their own services in a manner they believed conformed with the New Testament. But their conformity with the New Testament meant non-conformity with the state religion. If they failed to conform within three months, they were banished from the nation. So they they determined to leave–they became refugees. They left their homes and sailed across the North Sea to Holland, which was very tolerant of all religions. But when [the shipmaster] had them and their goods aboard, he betrayed them, having beforehand conspired with the searchers and other officers so to do; who took them, and put them into open boats, and there rifled and ransacked them, searching them to their shirts for money, yea even the women further then became modesty; and then carried them back into the town, and made them a spectacle and wonder to the multitude, which came flocking on all sides to behold them. Here the Pilgrims bought a house, called Green Gate, for a parsonage and to hold their church services in; that house was on a large parcel of land, so one of the carpenters of the congregation began construction of 21 small homes. Listen to William Bradford again, For these reformers to be thus constrained to leave their native soil, their lands and livings, and all their friends was a great sacrifice, and was wondered at by many. But to go into a country unknown to them, where they must learn a new language, and get their livings they knew not how, seemed an almost desperate adventure and a misery worse than death! But these things did not dismay them, though they sometimes troubled them; for their desires were set on the ways of God, to enjoy His ordinances; they rest on His providence, and knew Whom they had believed. One reason was purely economic. They simply could not make enough money to survive in the inflated Dutch economy. Another reason was that the morally loose, albeit benevolent, Dutch culture of that day was exerting a strong influence on the little group of Pilgrims. They wanted to retain their Christianity, their nationality, and their language. And so, after much prayer, fasting, deliberation and setbacks–the Pilgrims ended up on a ton ship named the Mayflower. At some point, William Bradford looked at Hebrews In what way are we all pilgrims? Abraham did not receive the promises of God while he lived here on earth. That may be a shocking statement for you, because many people think that God is obligated to give his promises to people while they are alive. But this verse shows us that God gives fulfillment of his promises when he is ready, not on our timetable. Abraham did receive the promise of a son, but he did not receive the promise of the possession of the land of Canaan that would wait years , and he did not receive the most important promise: But listen to what Jesus says about Abraham in John 8: This is how Abraham responded to the promise of a Messiah to come. By faith, Abraham could celebrate Christmas before Christ was even born! We have not received the promise of his return to earth yet; neither have we received the promise of a sinless body yet; we have not received the promise of a heavenly home yet either. Yet each of those promises are promises we are supposed to, like Abraham, look forward to with rejoicing. We are to embrace them and treat them as though we could actually see them as indeed we can with the spiritual eyes of faith. Look around you–everything you see except for people is temporal–it will rot and decay and pass away. But if you have spiritual eyes, you will see the

eternal things; you will see your heavenly home waiting for you; you will see Jesus descending from the clouds to catch up his people. It will all be as real to you as the seat that you are sitting on! Why is seeing that important? You would settle down and get comfortable. But if you look ahead to the promises of God; if you are persuaded of them and embrace them, then you will have the motivation to continue traveling as a Christian pilgrim should. Your life would be as such that unbelievers would ask: What do you see? Abraham and Isaac and Jacob confessed that they were pilgrims and strangers with their mouths and their lives. After Sarah died, Abraham sought a place to bury her. They declared plainly with words and lifestyle that they were interested in another country. Who knows that you are a Christian? How long does it take for a new person in your life to find out that you are a Christian? How do they find out? Do non-believers think that you are much different than they? If we will be Christian pilgrims in this world, we need to live as though we are passing through. Our lifestyle must declare plainly what our destination is. Jesus exhorts us in Matthew: If he had, it certainly did not last long” Hebrews The word for mindful means to remember or to recollect or even to rehearse. It is to replay something over and over in your mind. The Pilgrims spent the winter on board the Mayflower, finally leaving the ship on March 21, Only 53 of the original survived the winter. On April 5, years to the day before my birthday , the Mayflower left for England and arrived there returning twice as fast on May 6 the date of our wedding anniversary! The Pilgrims did not. The Apostle Paul encouraged this when he said, Brethren, I count not myself to have apprehended [to a perfect spiritual man]: Anything that would tempt us to return to our old way of living. Former sins may haunt us and even tempt us to recommit them. But we can choose not to replay those temptations over and over again in our minds. That should be the desire for every Christian. The Apostle Paul exhorts us in Colossians 3: Even more, we are to desire our great Lord God who lives there. In his journal, he wrote: When I really enjoy God, I feel my desires of him the more insatiable, and my thirstings after holiness the more unquenchable” Oh for holiness! Oh for more of God in my soul! Oh this pleasing pain! It makes my soul press after God” O that I may feel this continual hunger”to reach forward in the narrow way, for the full enjoyment and possession of the heavenly inheritance! O that I may never loiter in my heavenly journey! Do we long for Heaven with that passion? Are we concerned about not loitering while on our heavenly journey? Jesus gave us this admonition: Do we have our sights set on the kingdom of God and his righteousness? How do we do that? Second, we need to pray for God to give us desires and longings for him. By nature we want to rebel against God; we want to wander away like a toddler in Walmart. Pray for God to stir up your heart for Heaven. Study the Bible and other books about it. Think about what it will be like. Witness to others about Jesus Christ and the eternal home he has prepared for those who believe. In short, while you pray for God to give you desires for Heaven, live as though you already do desire Heaven. The journey to Heaven begins by understanding that you are on your way to Hell. Since God is the infinite, all-powerful, all-loving God of the universe, to rebel against him is the most terrible crime anyone can commit. It is treason against the one who made you. That is why the penalty for sin is death. But Jesus died for your sins”and he rose again to prove that he really did pay for your sins. Cross and Elizabeth A. Oxford University Press, , As with the Pilgrims, her sailors had been decimated by disease. Jones had lost his boatswain, his gunner, three quartermasters, the cook, and more than a dozen sailors. The Mayflower made excellent time on her voyage back to England. The westerly winds that had buffeted her coming out pushed her along going home, and she arrived at the home port of Rotherhithe in London on May 6, [34] less than half the time that it had taken her to sail to America.

### 4: A Faith Pilgrimage – Reflections of a pilgrim on a journey of spirituality

*a journey of faith. I recently read a blog post about worship styles in worship services and it launched me into deep thought.*

Wednesday, April 6, Abraham: I will make you into a great nation and I will bless you I will make your name great, and you will be a blessing, I will bless those who bless you, and whoever curses you I will curse, and all peoples on earth will be blessed through you. Abram was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there. If I think about pilgrimage in the Bible, the first name that comes to mind is Abraham. His pilgrimage was unusual from a modern point of view. Also, he hardly packed light: So why did Abraham choose to leave everything that was familiar to become a pilgrim in a foreign land? The Bible says it is because God spoke to him, both calling him away from his home and giving him a promise. The promise was for land, for protection, and for an everlasting legacy. All that God required from Abraham was a little faith. Abraham had to believe that if he did leave and follow the pilgrim way that God was going to come through on His promise. Taylor describes the pilgrim as "one who travels hopefully" Faith is an essential element of pilgrimage. Without this expectation of the divine, pilgrimage becomes little more than travelling to see the sights. Being a pilgrim required of Abraham a sacrifice: Abraham was no longer the one dictating his life; by choosing the life of the pilgrim he surrendered control to God. Abraham seemed to have a really good sense of what made a sacred place. From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the Lord and called on the name of the Lord. The pilgrimage was not for him just about the destination, but he was constantly paying attention for where he experienced God in the journey. Sometimes when we travel we forget that every moment and every place has the potential to be holy. Throughout the rest of his life Abraham was a wanderer. In fact, Charles Foster argues that wandering was what made Abraham the person that he was Because there was nothing else constant in his life, Abraham had to cling to his faith in God. He was a resident alien: By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents For he was looking forward to the city with foundations, whose architect and builder is God.

### 5: The Way of the Lord: A Pilgrim Journey in Life and Faith - Logos Bible Software

*Faith is what takes a pilgrim's attention off of the destination and puts it on the journey. Faith draws the pilgrim to be aware at every moment and place for the ways that God is revealing Himself. Hebrews says "and without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he."*

March 12, Psalm 23; Philippians 4: I left behind all claims to a name, personal history, possessions and affiliations. Or so it seems. The deeper truth is only hinted by the Peace Pilgrim in her opening words. He walked angry and determined. Slowly he let in some of his companions on the road, found that they too had their own griefs and dreams. Desperately he chased the young thief, screamed to the world of his loss. It was an end for him. He had lost his purpose. But his scream had been heard. It was the turning point of the journey, when Avery learned that he was not alone, and there was much of the holy accompanying him – first in this one strong father with a sort-of-repentant son, then in the joys and stories of his companions. But it was a journey through the valley of the shadow of death. Perhaps this is why I come to Psalm 23 to flesh out the simplicity of the simple phrase: I walk in faith and hope. Thomas Avery did not walk in faith and hope – not when he set out. He walked with the energy of anger at the universe! And it was the beginning. David, the biblical poet, was like Thomas Avery – a pilgrim on an unchosen pilgrimage. For David, he moved from cave to village to stronghold in the hills of Judea, on the run while Saul hunted him for his life. Yet he penned these timeless words out of that experience: Blessed are those who discover its truth in the journey, and those who only see it looking back over their lives. The presence of the Holy One, the Great Shepherd is enough. The only purpose of pilgrimage is to seek an encounter with the Holy, to open our soul to encounter with divine mystery. And so, in many ways the journey and the destination are one. For we walk in faith and hope, in the presence of the Spirit. With every step, we open our senses to signs of the Spirit. On the pilgrim journey, we enjoy peaceful meadows, blooming with flowers and cooling green grass. On the pilgrim journey, we walk through the valley of shadows as well, where darkness hides our path, we feel lost and tremble with fear. Yet our shepherd follows us with goodness and love. What are some of the shepherding aspects of pilgrimage? The pilgrim walks with a staff. Because it secures our balance, uses the strength of our arms to help our feet with the hard work. Shepherds are always pictured with a staff as well. They follow the sheep over rough terrain. They often need the help of a staff to manage. I would have probably avoided tearing my ACL if I had been walking with a staff to support my climb. A shepherd staff is usually pictured with a hook at the top. This is to help retrieve a wandering animal from a dangerous perch or to grab a stubborn sheep back to the path. And the staff is also used as a prod. When the sheep move from one pasture to another, the staff helps keep the sheep in line, poking and prodding them into the path. I wonder if shepherds of biblical times used herding dogs. I used to encounter the shepherds with their flocks moving them down the country roads to new pastures. The poking and prodding task of the shepherd seemed to be mostly accomplished by their herding dogs. So, when I think of this function of the staff, I get an image of an Australian Shepherd, circling, nipping at the flanks of an errant sheep, keeping it in line. How do we experience God using the shepherd staff in our pilgrim lives? Considering the Shepherd of the pilgrim life, there is another observation which seems important. The shepherd follows behind the sheep. When I think of God leading us like a shepherd, I have always seen God out front. But the shepherd moves behind the sheep. I had never considered the meaning of the last verse of Psalm 23 this way before. True, the pilgrim sets foot to the journey alone, with his or her own dreams, visions and hopes. And as soon as a step is taken, the movement begun, the Spirit of God is following right behind. It reminds me of the saying: This is what I am talking about here. The pilgrim gets the action going, sets out with an intention to encounter the Holy One, often as unaware of the Shepherd as a typical sheep. But the setting out makes all the difference. We WALK in faith and hope. Faith and hope are the things which we use as compass. And the shepherd follows along poking and prodding as needed to keep us alert and to direct our paths. And that poking and prodding is always in lovingkindness, for that is the nature of the one we seek, the one who wants to be found, the one who guides our steps. We walk in faith and hope – even when we walk through the darkest valley. We walk in faith and hope. This winter has been a difficult journey.

At our congregational meeting last week, we took a sobering look at our financial position. Yet the comments people made to me indicated that they, too, feel the presence of the Holy One in our midst. Some have identified that there is some movement of the Spirit. But if we open ourselves to the Divine Shepherd, we begin to see the series of challenges as ways of getting our attention, of getting us off our self-created paths to a way we had never seen, a fork in the road toward new, green, restoring pastures. We walk in faith and hope, because we know the character of the shepherd. Even when the nip at our heels feels painful, a second look reminds us that we are being guided. I am filled with hope. So finally, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things! And the peace of God will be with you Phil 4:

### 6: Faith of the Pilgrims | Plimoth Plantation

*Welcome to Faith Pilgrims, a community of believers in Jesus Christ who desire a deeper relationship with him and a greater understanding of the Truth of his [www.enganchecubano.com](http://www.enganchecubano.com) are faithful to him, to the Church that grew from him and to the Creed of its heritage.*

We set forth on a life-changing journey as we follow the history, events, and courageous lives that all played a part in the English Reformation. From quaint and lovely villages to some of the most beautiful and vibrant cities of the world, we will travel to significant Pilgrim sites in Holland and England to see where it all took place. As we gain a deeper understanding and keener appreciation of these remarkable events and individuals, we might come away with a desire to live our own lives more courageously. Tour Itinerary Day 1: Methinks her patient sons before me stand, Where the broad ocean leans against the land OliverGoldsmith, The Traveller. From Amsterdam, we transfer to historic Leiden where we will check into our hotel and have the remainder of the day at leisure before gathering for a special welcome dinner. At the close of the 15th century, Leiden developed an important printing and publishing industry. There a ship awaited them, the Speedwell, bound for America. According to the chronicles, the Pilgrim Fathers knelt down in prayer on the quay near that church that was later to be named after them. We board a high-speed train from Brussels to London today, and upon arrival, take a motor coach to Olney, home of 18th century hymn writers John Newton and William Cowper. These hymns are a product of the potent ideologies of the Evangelical movement, to which both men belonged. We will also see St. Wilfred with its octagonal spire , and see the Scrooby Manor House where William Brewster once stayed. The Old Rectory in Epworth is a fine Queen Anne style building rebuilt after the famous fire of and now completely restored and maintained as a museum. This timber-framed building with its magnificent Great Hall and brick tower a splendid view of the town awaits those who brave the fifty-nine step climb to the top is now a museum and is located just south of the site of the Gainsborough Castle. The cells in which the pilgrims are said to have been held at the time of their trial are on the ground floor, where there is also a special room called the American Room opened by the U. Boston is also home of John Cotton, pastor of St. Stratford Upon Avon Heaven take my soul, and England keeps my bones! Shakespeare; King John, IV, iii, As in many houses of the period, it has multiple chimneys to spread the heat evenly throughout the house during winter, and has visible timber framing, a trademark of Tudor style architecture. Our overnight will be in Stratford Upon Avon. The Lord is come; Let earth receive her King; Let every heart prepare him room, And heaven and nature sing, And heaven and nature sing, And heaven, and heaven, and nature sing Isaac Watts. The city of Southampton was the point of departure for the Mayflower when it sailed from England in A little mouse for want of stairs ran up a rope to say its prayers “and then upon fearing he would be punished, he ended with “O father, father, pity take. And I will no more verses make! We continue to Salisbury to view the best preserved of only four original copies of the Magna Carta and then travel on to experience the mystery of Stonehenge, one the most famous prehistoric monuments in the world. The present cathedral was designed by Sir Christopher Wren, whose original, grander plan met with considerable resistance. Although a compromise, the architecture of St. The White Tower, which gives the entire castle its name, was built by William the Conqueror in , and played a prominent role in English history, serving variously as an armory, a treasury, a menagerie, the home of the Royal Mint, a public records office, and a prison. Our day begins with an exploration of Westminster Abbey, a Gothic monastery church that is the traditional place of coronation and burial for English monarchs. It is also the home of the King James translation of the Bible. As the English religious winds blew, the Clink was used for the detention of religious non-conformists, and at one point was reserved for priests who refused the Oath of Allegiance. Return to the USA We will let the wonder of all we have seen and heard settle over us; then like other pilgrims of other times, go back to our lives with great appreciation and renewed faith. We leave our hotel and head for the airport to return to the US. However, great care is needed to make sure the experience reflects the intent of the traveler. Without careful planning, advanced preparation and attention to details while in the Holy Land, the pilgrimage can fall short of expectations.

### 7: The Pilgrim's Progress - Wikipedia

*The Blessing of Pilgrimage - A Journey in Faith! Msgr. Charles Pope â€¢ August 15, This coming March (19 th - 30 th), Patrick Coffin (of Catholic Answers) and I will lead a pilgrimage to the Holy Land.*

Christian enters the Wicket Gate, opened by Goodwill. Engraving from a edition printed in England. Evangelist, the religious man who puts Christian on the path to the Celestial City. He also shows Christian a book, which readers assume to be the Bible. Obstinate, one of the two residents of the City of Destruction, who run after Christian when he first sets out, in order to bring him back. Like his name, he is stubborn and is disgusted with Christian and with Pliable for making a journey that he thinks is nonsense. Pliable, the other of the two, who goes with Christian until both of them fall into the Slough of Despond, a boggy mire composed of the decadence and filthiness of sin and a swamp that makes the fears and doubts of a present and past sinner real. Pliable escapes from the slough and returns home. Like his name, he is insecure and goes along with some things for a little while but quickly gives up on them. Worldly Wiseman, a resident of a place called Carnal Policy, who persuades Christian to go out of his way to being helped by a friend named Mr. Legality and then move to the City of Morality which focuses salvation on the Law and good deeds instead of faith and love in Jesus Christ. His real advice is from the world and not from God, meaning his advice is flawed and consists of three objectives: Worldly Wiseman has brought down many innocent pilgrims and there will be many more to come. Christian calls him "captain" of the Foul Fiend Apollyon, who he later met in the Valley of Humiliation. He has been identified in the Second Part as the Holy Spirit. Shining Ones, the messengers and servants of "the Lord of the Hill," God. They are obviously the holy angels. He and his companion Hypocrisy come from the land of Vainglory. He takes one of the two bypaths that avoid the Hill Difficulty but is lost. Hypocrisy, the companion of Formalist and the other false pilgrim. He takes the other of the two bypaths and is also lost. Timorous, one of two men who try to persuade Christian to go back for fear of the chained lions near the House Beautiful. He is a relative of Mrs. Timorous of the Second Part. His companion is Mistrust. Watchful, the porter of the House Beautiful. He also appears in the Second Part and receives "a gold angel" coin from Christiana for his kindness and service to her and her companions. Discretion, one of the beautiful maids of the house, who decides to allow Christian to stay there. Prudence, another of the House Beautiful maidens. She appears in the Second Part. Piety, another of the House Beautiful maidens. Charity, another of the House Beautiful maidens. He takes fiery darts from his body to throw at his opponents. Apollyon is finally defeated when Christian uses the Sword of the Spirit to wound him two times. They are allegories of Roman Catholicism and paganism as persecutors of Protestant Christians. He dies later in Vanity Fair for his strong faith and first reaches the Celestial City. Wanton, a temptress who tries to get Faithful to leave his journey to the Celestial City. She may be the popular resident of the City of Destruction, Madam Wanton, who hosted a house party for friends of Mrs. Adam the First, "the old man" representing carnality and deceit who tries to persuade Faithful to leave his journey and come live with his three daughters: Moses, the severe, violent avenger representing the Law, which knows no mercy who tries to kill Faithful for his momentary weakness in wanting to go with Adam the First out of the way. Moses is sent away by Jesus Christ. Talkative, a pilgrim that Faithful and Christian meet after going through the Valley of the Shadow of Death. He is the son of Say-Well and Mrs. He is said to be better-looking from a distance than close up. His enthusiasm for talking about his faith to Faithful deceives him into thinking that he is a sincere man. Christian lets Faithful know about his unsavory past, and in a conversation that Faithful strikes up with him, he is exposed as shallow and hypocritical in his Christianity. Lord Hate-Good is the opposite of a judge, he hates right and loves wrong because he does wrong himself. His jury is twelve vicious rogue men. Envy, the first witness against Faithful who falsely accuses that Faithful shows no respect for their prince, Lord Beelzebub. Superstition, the second witness against Faithful who falsely accuses Faithful of saying that their religion is vain. Pick-Thank, the third witness against Faithful who falsely accuses Faithful of going against their prince, their people, their laws, their "honorable" friends, and the judge himself. Hopeful, did not; however, of him, we read " Theologically and allegorically it would follow in that "faith" is trust in God as far as things present

are concerned, and "hope," biblically the same as "faith," is trust in God as far as things of the future are concerned. Hopeful would follow Faithful. The other factor is that Vanity Fair is right on the straight and narrow way. Ignorance, in contrast to Hopeful, was unconcerned about the end times of God, unconcerned with true faith in Jesus Christ, and gave false hope about the future. Ignorance was told by Christian and Hopeful that he should have entered the highway through the Wicket Gate. He makes it his aim to avoid any hardship or persecution that Christians may have to undergo. He supposedly perishes in the Hill Lucre a dangerous silver mine with three of his friends, Hold-the-World, Money-Love, and Save-All, at the behest of Demas, who invites passersby to come and see the mine. A "by-end" is a pursuit that is achieved indirectly. For By-Ends and his companions, it is the by-end of financial gain through religion. Demas, a deceiver, who beckons to pilgrims at the Hill Lucre to come and join in the supposed silver mining going on in it. He is first mentioned in the Book of Second Timothy by the disciple Paul when he said, "Demas has deserted us because he loved the world". Demas tries two ways to trick Christian and Hopeful: Christian, filled with the Holy Spirit, is able to rebuke Demas and expose his lies. Giant Despair, the savage owner of Doubting Castle, where pilgrims are imprisoned and murdered. He is slain by Greatheart in the Second Part. She is slain by Old Honest in the Second Part. Knowledge, one of the shepherds of the Delectable Mountains. Experience, another of the Delectable Mountains shepherds. Watchful, another of the Delectable Mountains shepherds. Sincere, another of the Delectable Mountains shepherds. For him, Jesus Christ is only an example, not a Savior. Christian and Hopeful try to set him right, but they fail. He gets a ferryman, Vain-Hope, to ferry him across the River of Death rather than cross it on foot as one is supposed to do. When he gets to the gates of the Celestial City, he is asked for a "certificate" needed for entry, which he does not have. The King upon hearing this, then, orders that he be bound and cast into Hell. The Flatterer, a deceiver dressed as an angel who leads Christian and Hopeful out of their way, when they fail to look at the road map given them by the Shepherds of the Delectable Mountains. Second Part[ edit ] Mr. Sagacity, a guest narrator who meets Bunyan himself in his new dream and recounts the events of the Second Part up to the arrival at the Wicket Gate. Christiana, wife of Christian, who leads her four sons and neighbor Mercy on pilgrimage. Samuel, the second son, who marries Grace, Mr. Joseph, the third son, who marries Martha, Mr. Timorous, a relative of the Timorous of the First Part, who comes with Mercy to see Christiana before she sets out on pilgrimage. Inconsiderate, a resident of The City of Destruction and friend of Mrs. She wonders if Christiana will actually go on pilgrimage. Ill-favoured Ones, two evil characters Christiana sees in her dream, whom she and Mercy actually encounter when they leave the Wicket Gate. The two Ill Ones are driven off by Great-Heart himself. Innocent, a young serving maid of the Interpreter, who answers the door of the house when Christiana and her companions arrive; and who conducts them to the garden bath, which signifies Christian baptism. He proves to be one of the main protagonists in the Second Part. He is also known as "Bloody-Man" because he has killed many pilgrims or sent them on mazes of detours, where they were lost forever. He is shown to be a foppish, worldly-minded person who is double-minded about his beliefs. Skill, the godly physician called to the House Beautiful to cure Matthew of his illness, which is caused by eating the forbidden apples and fruits of Beelzebub which his mother told him not to, but he did it anyway. He holds a grudge against Greatheart for doing his duty of saving pilgrims from damnation and bringing them from darkness to light, from evil to good, and from Satan, the Devil to Jesus Christ, the Savior. Old Honest, a pilgrim from the frozen town of Stupidity who joins them, a welcome companion to Greatheart. Old Honest tells the stories of Mr. Fearing and a prideful villain named Mr. Fearing, a fearful pilgrim from the City of Destruction whom Greatheart had "conducted" to the Celestial City in an earlier pilgrimage. Noted for his timidness of Godly Fears such as temptations and doubts.

### 8: Faith Pilgrims – Sacred Journeys to a Deeper Faith

*The force is caught in a quagmire of fear. I am not at all sure what fear holds the words like gelatine that has coagulated and will not pour. I wish that I were not a pitcher filled with praise.*

Who were the Pilgrims? The people we know as Pilgrims have become so surrounded by legend that we are tempted to forget that they were real people. Against great odds, they made the famous voyage aboard the ship *Mayflower* and founded Plymouth Colony, but they were also ordinary English men and women. To understand them, it is important that we look beyond the legend. This story will help you get to know these people, now known as the Pilgrims, through their first years in New England. Although he and his daughter, Queen Elizabeth I reigned, changed some things that made the Church of England different from the Roman Catholic Church, a few people felt that the new Church retained too many practices of the Roman Church. They called for a return to a simpler faith and less structured forms of worship. In short, they wanted to return to worshipping in the way the early Christians had. They thought the new Church of England was beyond reform. This opinion was very dangerous; in England in the 1500s, it was illegal to be part of any church other than the Church of England. The Separatist church congregation that established Plymouth Colony in New England was originally centered around the town of Scrooby in Nottinghamshire, England. Members included the young William Bradford and William Brewster. When they felt they could no longer suffer these difficulties in England, they chose to flee to the Dutch Netherlands. There, they could practice their own religion without fear of persecution from the English government or its church. The Pilgrims in Holland the Netherlands Although they had religious freedom, life in the Netherlands was not easy. The Separatists had to leave their homeland and friends to live in a foreign country without a clear idea of how they would support themselves. The congregation stayed briefly in Amsterdam and then moved to the city of Leiden. There they remained for the next 11 or 12 years. Most found work in the cloth trades, while others were carpenters, tailors and printers. Their lives required hard work. Even young children had to work. Some older children were tempted by the Dutch culture and left their families to become soldiers and sailors. Their parents feared that they would lose their identity as English people. To make matters worse, the congregation worried that another war might break out between the Dutch and Spanish. They decided to move again. The Move to America After careful thought, the congregation decided to leave Holland to establish a farming village in the northern part of the Virginia Colony. At that time, Virginia extended from Jamestown in the south to the mouth of the Hudson River in the north, so the Pilgrims planned to settle near present-day New York City. There they hoped to live under the English government, but they would worship in their own, separate church. The company of investors would provide passage for the colonists and supply them with tools, clothing and other supplies. The colonists in turn would work for the company, sending natural resources such as fish, timber and furs back to England. The colonists and investors had many disagreements, but eventually the Pilgrims were able to leave Europe for America. The entire congregation could not come to America together. Those who could settle their affairs in Leiden went first while the greater number, including their pastor John Robinson, remained behind. The congregation purchased a small ship, *Speedwell*, to transport them across the sea and to use for fishing and trading in America. At Southampton, a port in England, they were joined by a group of English colonists who had been gathered by the investors. *Speedwell* and *Mayflower* – a ship rented by the investors – departed for America together. After twice turning back to England because *Speedwell* leaked, they were forced to leave the ship. As a result, many families were divided when some passengers had to be turned back for lack of space. A month after first leaving England, on September 6, , *Mayflower* set out alone with passengers. For more information on the voyage of *Mayflower* and the *Mayflower Compact*, please visit *Mayflower*: Although the Pilgrims had originally intended to settle near the Hudson River in New York, dangerous shoals and poor winds forced the ship to seek shelter at Cape Cod. Because it was so late in the year and travel around Cape Cod was proving difficult, the passengers decided not to sail further and to remain in New England. It was here, in Cape Cod Bay, that most of the adult men on the ship signed the document that we know as the *Mayflower Compact*. A party of the most able men began exploring the area to find a suitable

place to settle. After several weeks, the exploring party arrived at what appeared to be an abandoned Wampanoag community. The plentiful water supply, good harbor, cleared fields, and location on a hill made the area a favorable place for settlement. Mayflower arrived in Plymouth Harbor on December 16, and the colonists began building their town. While houses were being built, the group continued to live on the ship. Many of the colonists fell ill. They were probably suffering from scurvy and pneumonia caused by a lack of shelter in the cold, wet weather. Although the Pilgrims were not starving, their sea-diet was very high in salt, which weakened their bodies on the long journey and during that first winter. As many as two or three people died each day during their first two months on land. Only 52 people survived the first year in Plymouth. When Mayflower left Plymouth on April 5, , she was sailed back to England by only half of her crew. In March , they made a treaty of mutual protection with the Pokanoket Wampanoag leader, Ousamequin also known as Massasoit to the Pilgrims. The treaty had six points. Neither party would harm the other. If anything was stolen, it would be returned and the offending person returned to his own people for punishment. Both sides agreed to leave their weapons behind when meeting, and the two groups would serve as allies in times of war. Squanto, a Wampanoag man who had been taken captive by English sailors and lived for a time in London, came to live with the colonists and instructed them in growing Indian corn. In the fall of , the colonists marked their first harvest with a three-day celebration. Massasoit and 90 of his men joined the English for feasting and entertainment. In the s this famous celebration became the basis for the story of the First Thanksgiving. Over the next six years, more English colonists arrived and many of the people who had to stay behind in England or Holland when Mayflower left England were able to join their families. By , Plymouth Colony was stable and comfortable. Harvests were good and families were growing. In , about people lived in Plymouth Colony.

### 9: Pilgrimage - Wikipedia

*Faith Journey's is a trusted, experienced partner who can make sure your journey is a critical step towards a deeper communion with Our Savior and his people. Deacon Bill Garrett, Archdiocese of Atlanta and President Cristo Rey Atlanta Jesuit High School.*

The days of the new moon and full moon days of each lunar month and the eighth day following the new and full moons originated; General considerations Great centres of pilgrimage attract visitors from widely dispersed cultural backgrounds and geographic locations, often enabling them to commemorate the origins of their particular faith. Since the 2nd or 3rd century ce, Christians have traced the events of the Bible, including the life of Jesus Christ himself, through visits to the Holy Land. Mecca is revered by Muslims as the dwelling place of Adam after his expulsion from paradise and as the birthplace of Muhammad , the prophet of Islam. According to Hindu tradition, Varanasi Benares was founded at the dawn of creation and is the earthly home of Lord Shiva. The Christian New Testament does not specifically enjoin believers to go on pilgrimage, but sacred texts in other religious faiths do. A hajj formal pilgrimage to Mecca is one of the five Pillars of Islam. According to the Bible, immediately after he was given the Ten Commandments , the Hebrew prophet Moses received instructions on Mount Sinai that required the Jewish people to appear before the Lord three times a year. The Buddha himself prescribed certain places of pilgrimage, choosing sites linked with key events in his life. Meaning and motivations of pilgrimage Given its presence in so many different cultural and historical contexts , no single meaning can be attributed to the act of pilgrimage. Structural similarities are discernible, however, across disparate traditions of sacred travel. Pilgrimage usually entails some separation alone or in a group from the everyday world of home, and pilgrims may mark their new identity by wearing special clothes or abstaining from physical comforts. Frequently, pilgrimages link sacred place with sacred time. The hajj always occurs on the 8th, 9th, and 10th days of the last month of the Muslim year. Historically, Jews would visit the temple of Jerusalem during three annual festivals, as prescribed in Deuteronomy: Passover in remembrance of the beginning of the Exodus from bondage in Egypt , Shavuot marking the giving of the Law to Moses , and Sukkoth recalling the temporary shelters used by the Israelites who fled from Egypt. Hindu pilgrimages mark particular phases of the life cycle of the individual and often occur at points in the year identified as auspicious by astrological calculations. Buddhists circumambulate dome-shaped reliquaries called stupas. Among Hindus, perhaps the ideal pilgrimage would involve a journey around the four most sacred sites in India the dharmas , covering the country in an auspicious clockwise direction. Finally, pilgrimage sites tend to have a material focus, even though the nature of that focus varies according to the assumptions of the religion. Muslim and Jewish sites avoid iconic representations of divinity, but images are important in Catholic and Orthodox Christian sites. Statues of gods are central to Hindu worship and necessary for darshan , the beneficial gaze that passes between pilgrim and deity. Numerous factors determine the location of sacred sites. Shrines memorialize some great miracle or divine appearance from the past but may also appropriate the places that are holy to an older or rival faith. Thus, as Buddhism was established as the dominant religion in Tibet , deities associated with indigenous traditions were subordinated to those of the new religion, just as sacred spots such as Mount Kailas in the Kailas Range were turned into Buddhist pilgrimage sites. Similarly, the missionary efforts of colonial powers in Africa and Latin America led to the creation of modified religious landscapes, often combining pagan and Christian imagery and myth , as is evident in the case of Our Lady of Guadalupe in Mexico. Pilgrimage centres are frequently situated in striking and remote geographical areas. In Hinduism ritual bathing often takes place at the confluences of rivers, which are imbued with sacred meaning. Hindu pilgrims bathing in the Ganges River. This idea is well expressed in the Hindu concept of the tirtha, a Sanskrit term encompassing the notion of a ford or intersection between two realms. The same word is used by Jains for any site where a prophet was born or died. In all religious traditions, hierarchies of sites are evident, as some places are regarded as more sacred than others. For Hindus, Varanasi, one of seven especially holy cities, has the power to bestow moksha , or freedom from the cycle of reincarnation. For the medieval Catholic, a visit to Jerusalem or Rome would have gained more remission of

sin through the granting of indulgences than a journey to a lesser place. Motivations for pilgrimage vary, within as well as between traditions. Sacred travel is frequently linked to a pious search for ultimate salvation but can also be prompted by more earthly aims, such as gaining miraculous cures, fulfilling vows, or doing penance for wrongdoing. In medieval times the English shrine of Walsingham, associated with the Virgin Mary and the Annunciation, attracted women seeking solutions to problems of lactation and infertility and may have encouraged self-identification with the Holy Mother. In addition, pilgrimage has frequently been linked to, and sometimes explicitly combined with, travel for overtly secular purposes. From the earliest times, the hajj was an annual fair as well as a religious activity, and it had important commercial functions under the rulers of the Ottoman dynasty. A Muslim pilgrim might well have financed the journey to Mecca through trade, and over many centuries annual caravans to the city benefited from the relative security available to large groups of travelers. The cultures of ancient Greece and Rome did not establish boundaries between religious ritual and the secular world in ways evident in the modern West, and festivals easily combined celebration of the gods with urban commercial activities. The Crusades initiated by Pope Urban II allied elements of pilgrimage with chivalry and the gaining of booty. Before the final armed assault on Muslim-controlled Jerusalem in July, the crusaders fasted and walked barefoot around the city. Priests carried relics and preached to the military pilgrims on the Mount of Olives. Pilgrimage and the world Just as the purposes and motives of pilgrimage vary, so do the relationships between pilgrims and political rulers. Many institutions connected with sacred travel have been controlled or sponsored by such authorities, who gain further legitimacy by association with transcendent realms. The pilgrimage of St. In common with Helena, he combined piety with astute imperial patronage. As a practice that involves the search for divine favour, temporary release from everyday life, and the potential for mass movement of populations across the landscape, pilgrimage contains volatile cultural and social elements. In medieval England fears were raised over false and disorderly pilgrims as well as over the possibility that apparently pious travelers were abandoning their families for selfish reasons; after periods of plague, restrictions on movement were extensive. Pilgrimage sites often juxtapose orthodox and more popular perspectives on worship, resulting in conflicts between elites and the masses. Many important sites are sacred to more than one denomination or even religion, with competition and conflict arising as much as cooperation. Even today, different Christian denominations look after separate parts of the church and maintain different areas of worship. Pilgrimage has had its opponents in all of the world religions. Pilgrims have been accused of placing too much faith in images and particular places as opposed to trusting in the omnipresence of God, of becoming distracted by the temptations of travel, and of seeking purely material blessings rather than spiritual enlightenment. Within Islam, some mystical Sufi traditions have emphasized the importance of inner inspiration over that of journeying to Mecca itself. In the 16th century, the Protestant reformers Martin Luther and John Calvin argued that papal granting of indulgences and credulous belief in miracles reflected the corruption of the Roman Catholic Church. The emergence of Protestantism in Europe saw attacks on many pilgrimage shrines and images. Guru Nanak, the founder of Sikhism, maintained somewhat ambivalent attitudes toward pilgrimage. He traveled extensively and visited many sacred sites during his life but remained opposed to the use of images in worship as well as to empty formalism in religion. Yet the power of pilgrimage as a metaphor may be retained even in contexts apparently unfavourable to its practice. His central character, Christian, moves through many travails from the City of Destruction toward the Celestial City. Modern developments In the present day, pilgrimage has maintained and even increased its appeal around the world. Travel is easier, cheaper, and safer than ever before. Growing levels of literacy and access to communications technology have increased knowledge of and curiosity about distant places. The tourism industry has continued to grow since the 19th century and represents an activity that is often combined with, or even shades into, pious journeying. In some cases, pilgrimage has assumed the role of defending religious conviction against the incursions of atheism. Thus, the many sites dedicated to the Virgin Mary that have emerged in Europe over the past two centuries bear witness to a continued faith in miracles as opposed to the seemingly cold rationality of the natural sciences. Although the church initially treated it with skepticism, the famous site of Lourdes in southern France, where Bernadette of Lourdes experienced visions of the Virgin Mary in, became a powerful

example of supernatural intervention for French ecclesiastical authorities to cite as they defended the Roman Catholic faith against proponents of secularism. In the early 21st century, Lourdes attracted millions of visitors each year. Pilgrims in front of the cave of St. Bernadette at Lourdes, France. For instance, the proliferation of new Hindu pilgrimage sites in North America and Europe demonstrates the flexibility of pilgrimage as an institution. Pittsburgh, Toronto, Houston, and other major cities contain important temples that indicate the enduring ability of an ancient religious landscape to be translated into new social and cultural territories.

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