

1: The Bacchae - Euripides - Ancient Greece - Classical Literature

"A Woman After God's Own Heart" With all these tips, Elizabeth George gives you a wonderful insight on how to be the woman God wants you to be. Do not miss this opportunity to achieve all that God wants for your life.

Carolyn Guerrero The Wild West was a challenging time to be alive. Living in the Frontier during the 19th century meant saloons, cowboys, Native Americans, gunfights and lots of mustaches. There was a lot of brawling going on, but also a lot of traveling and new discoveries happening. Here are some amazing photographs that define this time period: Goldie Griffith was known for her mean abilities as a boxer and wrestler, she also rode broncos and performed various other acts. She famously rode her horse up the steps of Ulysses S. We all want to be as tough as Goldie! Keep reading to see more fascinating figures from the Old West. Texas Jack Vermillion John Wilson Vermillion, also known as Texas Jack, is one of the legendary gunfighters of the Old West who was known for working with the Earps in their vendetta rides searching for outlawed cowboys. He was also a guerrilla fighter, a gang leader, bank and train robber and, of course, a murderer. James was born in Missouri and, together with his brother, the two formed the James-Younger Gang. Ranker They were Confederate bushwhackers during the Civil War and were ultimately accused of committing multiple monstrosities against Union soldiers during the war, including their many infamous robberies. Olive Oatman Olive Oatman was only 14 years-old when her family was attacked and killed by a group of Native Americans. The Oatmans were traveling through present-day Arizona at the time. Olive and her sister were kidnapped and sold to the Mohave people. Her sister died of starvation while in captivity. ABC Olive is best recognized by her blue face tattoo which she believed was a sign of slavery in the Mohave tribe where she was kept, but that is inconsistent with tribal traditions. According to the Mohave tradition, all members of the tribe receive face tattoos. Her story was widely publicized but few details are known about her time with the Mohave. One day, while out with his older brother Martin, a group of Chiricahua Apache led by Geronimo approached the two. The Apache then killed Martin and abducted young Santiago. Pinterest As the story goes, Santiago was eventually rescued by General George Crook, but the boy did not want to go back to his family and preferred to stay with the Apache. The above photo depicts young Santiago McKinn along with his captors, with whom he lived for six months, taking up their language and lifestyle. Born Phoebe Ann Mosey, Oakley rose to fame at the early age of 15 due to her outstanding sharpshooting skills. She began trapping, shooting and hunting by the age eight, to support her poor family after the death of her father. True West Magazine After making a name for herself as a trained shooter, young Annie married fellow marksman and former rival Frank E. They performed variety acts, including reenacting the incident of Warbonnet Creek, a parade, and many other circus-like acts. There was something for everyone! Rose Dunn This next Wild West woman is something of a western legend. After a shoot-out with US Marshals, the gang went into hiding. Prairie Rise Publications Newcomb and another gang member eventually returned to visit Rose and her brothers shot them on site. Ex-prostitute porter was respected among criminals for her warm and sincere attitude, as well as her discretion. She was known for refusing to turn in her costumers, and was popular among members of the Wild Bunch gang for this reason. Wild Bunch member, Laura Bullion pictured above , is even said to have worked at the brothel for a time. Pinterest Calamity Jane was another gun-toting western figure. Women in the Gold Rush The California Gold Rush that began in attracted many men and women from all over the world to work in the gold fields. At first, the growing population had very few women in it, creating plenty of opportunities for women that were in the area, and thus attracting more to emigrate to California. Pinterest These women took part in the search and pan for gold together with their husbands and families, or they would arrive on their own in search for wealth. Besides gold panning, other popular occupations were housekeeping, cooking, washing clothes, acting and dancing. These are some of the people that would likely travel all over the world performing for people who wanted to get a glimpse of the Wild West! Lucky for us, we can catch a glimpse of it on here. He was a well known cowboy that lived in New Mexico, Texas and Nebraska. Nebo served in the Union Army during the civil war, and suffered a painful injury that left him handicapped. He ended up being honorably discharged, and eventually became a

stockman. He was also friends with renowned robber, Billie the Kid, and was known to be a skilled cowboy, that left a lasting impression on the old Wild West. In the photo below, a group of cowboys is seen enjoying a drink and a quick chat with the bartender at a saloon in Old Tasacosa, Northern Texas ca. Daily Mail The saloon was a place to rest, have a drink, play some poker and even negotiate cattle. Some saloons were open 24 hours a day, 7 days a week, and were popular not only among cowboys, but also gold diggers, soldiers, travelers and even lawyers. In this photo by L. Huffman, a group of cowboys is seen relaxing in front of the saloon. The owner, Robert Leavitt, was a cowboy himself, and was also one of the early settlers in Jordan. Daily Mail The old Western saloons offered their clientele various types of entertainment, including dancing girls, card games, dice games and even bowling. Some saloons even had piano players and theatrical skits for their costumers to enjoy. The Cowboy Look In the wild west, cowboys were so much more than mere animal herders. The term originated from the Spanish Vaquero, a livestock herder riding on horseback, and required skill and plenty of physical ability, developed from an early age. Boredom Therapy American cowboys were mostly white men, though quite a few African American freedmen, as well as Mexicans and American Indians, also worked as cowboys by the late s. The cowboy look, that has since become iconic, famously included a bandanna, leather gloves, chaps, boots, a sturdy pair of jeans and most importantly, a wide brimmed cowboy hat. Gould and Curry miner Mining was a huge part of the Wild West â€” there were plenty of jobs in the field and lots of towns revolved solely around mining! This mine here is a silver mine in Virginia City, Nevada. The city had two major mines: Savage and the Gould and Curry. Pinterest The miner here is feet underground, and yet all he has for light is a burning magnesium wire. Can you believe that? Virginia City became a boomtown after the discovery of the silver deposits. At its peak, the city boasted of 25, residents. As of , only around people live in Virginia City. People in the West really were fearless! Back in the old West, saloons were a specific kind of bar that served a wide assortment of folks, including cowboys, fur trappers, soldiers, miners, and many more. The very first saloon ever was established in Wyoming in , but they quickly popped up all around the American Frontier! Ranker By , these were one of the more popular establishments available to people in the West. Bartenders prided themselves on the appearance of their saloons, as well as their drink pouring abilities. Many of these saloons were used for gambling, prostitution and opium dens. This Lakota chief joined the crew when he was only 26 years old. Eventually, he married one of the American horse trainers in the crewâ€! ah, stage romance! He also famously photographed many Civil War battlefields. Billy the Kid, c. Kid was one of the most notorious gunfighters of the time, and is known for having killed at least 8 men at a very young age. Kid was eventually arrested and jailed, then died by gunshot of Sheriff Pat Garrett in an attempt to escape his jail cell. He was only 21! Ranker This photograph is by W. Illingworth once accompanied an expedition to the Montana Territory in the s and s, through the Black Hills of the Dakotas. The Soiled Doves Plenty of notorious madams and prostitutes were considered fixtures os old Western towns, some were so popular and successful they became millionaires. These women came from all over the world, despite the harsh conditions they had to endure. Ranker These scarlet women had different, surprisingly poetic nicknames, depending on the region. The expedition took place from to and led to the creation of topographic maps of the Southwest! Ranker Three areas of the survey were named after Captain Wheeler: He was also a proficient gambler in the Wild West, but had a working job as a deputy sheriff in Arizona! It seems like everyone at the time had the same jobâ€! YouTube He gained his notorious reputation during a gunfight at the O. Corral in which he killed three cowboys. From then on he was known as a regarded shooter, especially in Tombstone, Arizona! He continuously clashed with cowboys until his death in Morgan Earp was married to Louisa Earp, though nobody knows how they met or got married. Ranker The two lived in Montana for some time, then moved to California. When Morgan moved to Arizona, he left Louisa behind, expecting it to be a short trip, but the two would never meet again. The print depicts the Navajoes at their home, an abandoned military post, back in the Old Wild West. Ranker The Navajoes themselves are known for being very intelligent and fierce, and are one of the most wealthy aboriginal tribes of the United States. In this photo, you can see the ears of corn that they cultivate and the looms for making blankets. Doc Holliday, all-around man Doc Holliday is another incredibly well known and dangerous gunfighter of the Wild West. He was a good friend of Wyatt Earp and is well known for being a gambler, a gunfighter, andâ€! a dentist!

2: Home | she follows - a woman after God's own heart

In the opening chapter, entitled "Following Hard After God," Tozer begins with a reference to "prevenient grace." That is, God's grace always seeks us out before we seek out God's grace. As Jesus says, "No one can come to me, unless the Father who sent Me draws him" (John a).

Etymology[edit] The dio- element has been associated since antiquity with Zeus genitive Dios. This is attested on two tablets that had been found at Mycenaean Pylos and dated to the 12th or 13th century BC, but at the time, there could be no certainty on whether this was indeed a theonym. A Dio- prefix is found in other names, such as that of the Dioscures , and may derive from Dios, the genitive of the name of Zeus. Rouse writes "It need hardly be said that these etymologies are wrong". Beekes has suggested a Pre-Greek origin of the name. Peters suggests the original meaning as "he who runs among the trees", or that of a "runner in the woods". Janda accepts the etymology but proposes the more cosmological interpretation of "he who impels the world- tree". This interpretation explains how Nysa could have been re-interpreted from a meaning of "tree" to the name of a mountain: Acratophorus, "giver of unmixed wine" , at Phigaleia in Arcadia. Agrios "wild" , in Macedonia. Bassareus, a Thracian name for Dionysus, which derives from bassaris or "fox-skin", which item was worn by his cultists in their mysteries. Dithyrambos , used at his festivals, referring to his premature birth. Eleutherios "the liberator" , an epithet shared with Eros. Endendros "he in the tree". Erikryptos "completely hidden" , in Macedonia. Iacchus , a possible epithet of Dionysus, associated with the Eleusinian Mysteries. In Eleusis , he is known as a son of Zeus and Demeter. Liknites "he of the winnowing fan" , as a fertility god connected with mystery religions. A winnowing fan was used to separate the chaff from the grain. Pseudanor literally "false man", referring to his feminine qualities , in Macedonia. In the Roman pantheon , Sabazius became an alternative name for Bacchus. Appearing as an old crone in other stories a nurse , Hera befriended Semele, who confided in her that Zeus was the actual father of the baby in her womb. Curious, Semele demanded of Zeus that he reveal himself in all his glory as proof of his godhood. Birth of Dionysus, on a small sarcophagus that may have been made for a child Walters Art Museum [48] Though Zeus begged her not to ask this, she persisted and he agreed. Therefore, he came to her wreathed in bolts of lightning; mortals, however, could not look upon an undisguised god without dying, and she perished in the ensuing blaze. Zeus rescued the unborn Dionysus by sewing him into his thigh. A few months later, Dionysus was born on Mount Pramnos in the island of Ikaria , where Zeus went to release the now-fully-grown baby from his thigh. It is said that he was mocked by the Titans who gave him a thyrsus a fennel stalk in place of his rightful sceptre. Zeus used the heart to recreate him in his thigh , hence he was again "the twice-born". His rebirth is the primary reason for the worship of Dionysus in several mystery religions. Variants of the narrative are found in Callimachus and Nonnus , who refer to this Dionysus with the title Zagreus , and also in several fragmentary poems attributed to Orpheus. Late Neo-Platonists such as Damascius explore the implications of this at length. According to the myth, Zeus gave the infant Dionysus to the care of Hermes. Other versions have Zeus giving him to Rhea, or to Persephone to raise in the Underworld, away from Hera. Alternatively, he was raised by Maro. Others placed it in Anatolia, or in Libya "away in the west beside a great ocean" , in Ethiopia Herodotus , or Arabia Diodorus Siculus. As it is, the Greek story has it that no sooner was Dionysus born than Zeus sewed him up in his thigh and carried him away to Nysa in Ethiopia beyond Egypt ; and as for Pan , the Greeks do not know what became of him after his birth. It is therefore plain to me that the Greeks learned the names of these two gods later than the names of all the others, and trace the birth of both to the time when they gained the knowledge. When Dionysus grew up, he discovered the culture of the vine and the mode of extracting its precious juice, being the first to do so; [55] but Hera struck him with madness, and drove him forth a wanderer through various parts of the earth. In Phrygia the goddess Cybele , better known to the Greeks as Rhea, cured him and taught him her religious rites, and he set out on a progress through Asia teaching the people the cultivation of the vine. The most famous part of his wanderings is his expedition to India , which is said to have lasted several years. According to a legend, when Alexander the Great reached a city called Nysa near the Indus river , the locals said that their city was founded by Dionysus in the distant past

and their city was dedicated to the god Dionysus. North African Roman mosaic: Panther-Dionysus scatters the pirates, who are changed to dolphins, except for Acoetes, the helmsman; 2nd century AD Bardo National Museum Dionysus was exceptionally attractive. The Homeric Hymn 7 to Dionysus recounts how, while disguised as a mortal sitting beside the seashore, a few sailors spotted him, believing he was a prince. They attempted to kidnap him and sail him far away to sell for ransom or into slavery. They tried to bind him with ropes, but no type of rope could hold him. Dionysus turned into a fierce lion and unleashed a bear on board, killing those he came into contact with. Those who jumped off the ship were mercifully turned into dolphins. The only survivor was the helmsman, Acoetes, who recognized the god and tried to stop his sailors from the start. He then hired a Tyrrhenian pirate ship. However, when the god was on board, they sailed not to Naxos but to Asia, intending to sell him as a slave. So Dionysus turned the mast and oars into snakes, and filled the vessel with ivy and the sound of flutes so that the sailors went mad and, leaping into the sea, were turned into dolphins. Midas recognized him, and treated him hospitably, entertaining him for ten days and nights with politeness, while Silenus entertained Midas and his friends with stories and songs. On the eleventh day, he brought Silenus back to Dionysus. Dionysus offered Midas his choice of whatever reward he wanted. Midas asked that whatever he might touch should be changed into gold. Dionysus consented, though was sorry that he had not made a better choice. Midas rejoiced in his new power, which he hastened to put to the test. He touched and turned to gold an oak twig and a stone. Overjoyed, as soon as he got home, he ordered the servants to set a feast on the table. Then he found that his bread, meat, and wine turned to gold. Later, when his daughter embraced him, she too turned to gold. Upset, Midas strove to divest himself of his power the Midas Touch; he hated the gift he had coveted. He prayed to Dionysus, begging to be delivered from starvation. Dionysus heard and consented; he told Midas to wash in the river Pactolus. He did so, and when he touched the waters the power passed into them, and the river sands changed into gold. This was an etiological myth that explained why the sands of the Pactolus were rich in gold. Pentheus[edit] Pentheus torn apart by Agave and Ino. Attic red-figure lekane cosmetics bowl lid, c. Pentheus, his mother Agave, and his aunts Ino and Autonoe do not believe that Dionysus is a son of Zeus. Despite the warnings of the blind prophet Tiresias, they deny him worship; instead, they arraign him for causing madness among the women of Thebes. Dionysus uses his divine powers to drive Pentheus insane, then invites him to spy on the ecstatic rituals of the Maenads, in the woods of Mount Cithaeron. Pentheus, hoping to witness a sexual orgy, hides himself in a tree. The Maenads spot him; maddened by Dionysus, they take him to be a mountain-dwelling lion, and attack him with their bare hands. Agave mounts his head on a pike, and takes the trophy to her father, Cadmus. Dionysus arrives in his true, divine form, banishes Agave and her sisters, and transforms Cadmus and his wife Harmonia into serpents. Only Tiresias is spared. Dionysus fled and took refuge with Thetis, and sent a drought which stirred the people into revolt. Dionysus then drove King Lycurgus insane and had him slice his own son into pieces with an axe in the belief that he was a patch of ivy, a plant holy to Dionysus. An oracle then claimed that the land would stay dry and barren as long as Lycurgus was alive. His people had him drawn and quartered. Following the death of the king, Dionysus lifted the curse. In an alternative version, sometimes shown in art, Lycurgus tries to kill Ambrosia, a follower of Dionysus, who was transformed into a vine that twined around the enraged king and restrained him, eventually killing him. He has a light beard, is semi-nude and carries a drinking horn. There is a barrel of wine next to him. It appears to have served to explain the secret objects of the Dionysian Mysteries. As related by Ovid, Ampelus became the constellation Vindemitor, or the "grape-gatherer": The origin of that constellation also can be briefly told. While he rashly culled the gaudy grapes upon a branch, he tumbled down; Liber bore the lost youth to the stars. The Fates granted Ampelus a second life as a vine, from which Dionysus squeezed the first wine. According to Ptolemy Chennus in the Library of Photius, "Dionysus was loved by Chiron, from whom he learned chants and dances, the bacchic rites and initiations. When Hephaestus bound Hera to a magical chair, Dionysus got him drunk and brought him back to Olympus after he passed out. When Theseus abandoned Ariadne sleeping on Naxos, Dionysus found and married her. She bore him a son named Oenopion, but he committed suicide or was killed by Perseus. In some variants, he had her crown put into the heavens as the constellation Corona; in others, he descended into Hades to restore her to the gods on Olympus. Another different account claims Dionysus

ordered Theseus to abandon Ariadne on the island of Naxos for he had seen her as Theseus carried her onto the ship and had decided to marry her. Dionysus, as patron of the Athenian dramatic festival, the Dionysia, wants to bring back to life one of the great tragedians. After a competition Aeschylus is chosen in preference to Euripides.

3: Following Hard After God | www.enganchecubano.com

And when he was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. Darby Bible Translation And it came to pass when Solomon was old, [that] his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his.

Bacchanalia Cultist rites associated with worship of the Greek god of wine, Dionysus or Bacchus in Roman mythology, were allegedly characterized by maniacal dancing to the sound of loud music and crashing cymbals, in which the revelers, called Bacchantes, whirled, screamed, became drunk and incited one another to greater and greater ecstasy. The rite climaxed in a performance of frenzied feats of strength and madness, such as uprooting trees, tearing a bull the symbol of Dionysus apart with their bare hands, an act called sparagmos, and eating its flesh raw, an act called omophagia. This latter rite was a sacrament akin to communion in which the participants assumed the strength and character of the god by symbolically eating the raw flesh and drinking the blood of his symbolic incarnation. Having symbolically eaten his body and drunk his blood, the celebrants became possessed by Dionysus. Priestesses of Dionysus[edit] Two satyrs and a maenad. In the third century BC, when an Asia Minor city wanted to create a maenadic cult of Dionysus, the Delphic Oracle bid them to send to Thebes for both instruction and three professional maenads, stating, "Go to the holy plain of Thebes so that you may get maenads who are from the family of Ino, daughter of Cadmus. They will give to you both the rites and good practices, and they will establish dance groups thiasoi of Bacchus [ie: Dionysus] in your city. Dionysus punished Agave by driving her insane, and in that condition, she killed her son and tore him to pieces. From Thebes, Dionysus went to Argos where all the women except the daughters of King Proetus joined in his worship. Dionysus punished them by driving them mad, and they killed the infants who were nursing at their breasts. He did the same to the daughters of Minyas, King of Orchomenos in Boetia, and then turned them into bats. The Women of Amphissa by Lawrence Alma-Tadema According to Ovid, Dionysus delighted, as a child, in tearing kids into pieces and bringing them back to life again. He is characterized as "the raging one", and "the mad one", and the nature of the maenads, from which they get their name, is, therefore, his nature. There they sank down exhausted in the market place and were overpowered by a deep sleep. The women of Amphissa formed a protective ring around them and when they awoke arranged for them to return home unmolested. On another occasion, the Thyiades were snowed in on Parnassos and it was necessary to send a rescue party. The clothing of the men who took part in the rescue froze solid. It is unlikely that the Thyiades, even if they wore deerskins over their shoulders, were ever dressed more warmly than the men. The god Hermes is said to have carried the young Dionysus to the nymphs of Nysa. In another myth, when his mother, Semele, is killed, the care of young Dionysus falls into the hands of his sisters, Ino, Agave, and Autonoe, who later are depicted as participating in the rites and taking a leadership role among the other maenads. Resisters to the new religion[edit] Maenad and Satyr. Ancient Greek kylix by Makron, BC. When they discover Pentheus spying on them, dressed as a maenad, they tear him limb from limb. As punishment for their resistance, they become madwomen, choosing the child of one of their number by lot and tearing it to pieces, as the women on the mountain did to young animals. A similar story with a tragic end is told of the daughters of Proetus. Voluntary revelers[edit] Not all women were inclined to resist the call of Dionysus, however. Maenads, possessed by the spirit of Dionysus, traveled with him from Thrace to mainland Greece in his quest for the recognition of his divinity. Dionysus was said to have danced down from Parnassos accompanied by Delphic virgins, and it is known that even as young girls the women in Boetia practiced not only the closed rites but also the bearing of the thyrsus and the dances. The foundation myth is believed to have been reenacted every other year during the Agrionia. Here the women of Thebes were organized into three dance groups and rushed off to Mount Cithaeron with ritual cries of "to the mountain! The maenads may have eaten the meat of the goat raw omophagia or sacrificed it to Dionysus. Eventually the women would be freed from the madness and return to Thebes and their usual lives, but for the time of the festival they would have had an intense ecstatic experience. The Agrionia was celebrated in several Greek cities, but especially in Boetia. Each Boeotian city had its own distinct foundation myth for it, but the

pattern was much the same: His play, however, is not a study of the cult of Dionysus or the effects of this religious hysteria of these women. The maenads have often been interpreted in art in this way. To understand the play of Euripides though one must only know about the religious ecstasy called Dionysiac, the most common moment maenads are displayed in art. Also, fragments of reliefs of female worshippers of Dionysus have been discovered at Corinth. Edwards distinguishes between "nymphs" which appear earlier on Greek pottery and "maenads" which are identified by their characteristic fawnskin or "nebris" and often carrying snakes in their hands. However, Edwards does not consider the actions of the figures on the pottery to be a distinguishing characteristic for differentiation between maenads and nymphs. Rather, the differences or similarities in their actions are more striking when comparing black-figure and red-figure pottery, as opposed to maenads and nymphs. Ancient Greek terracotta statuette of a dancing maenad, 3rd century BC, from Taranto. Metropolitan Museum of Art, New York. Statue of a sleeping Maenad, lying on a panther skin spread on a rocky surface; the type is known as the reclining Hermaphrodite; Pentelic marble; found at the south of the Athenian Acropolis ; Hadrianic time AD , follows a classical trend in the attic art; National Archaeological Museum, Athens. Ring with the engraved representation of a maenad. Ancient Greek artwork, 3rd-2nd century BC.

4: Dionysus - Wikipedia

53 people follow this. Women's Clothing Store. Chasing After The Wild Heart of God. Sp S on S so S red S Â· October 8 at PM Â· Hey Everyone! While I was.

He was depicted as either an older, bearded god or an effeminate, long-haired youth. His attributes included the thyrsos a pine-cone tipped staff , a drinking cup and a crown of ivy. He was usually accompanied by a troop of Satyrs and Mainades wild female devotees. Bound by oath, the god was forced to comply and she was consumed by the heat of his lightning-bolts. Zeus recovered their unborn child from her body, sewed him up in his own thigh, and carried him to term. As punishment, the god inflicted him with madness causing him to murder his wife and son and mutilate himself with an axe. However, some shepherds, upon drinking the wine, thought they had been poisoned and killed him. The sorrowful god then set him amongst the stars as the constellation Bootes. The god infested their ship with phantoms of creeping vines and wild beasts, and in terror the men leapt overboard and were transformed into dolphins. His other attributes included a drinking-cup kantharos , fruiting grapevines and a panther. The god was usually clothed in a long robe chiton and cloak himation and crowned with a wreath of ivy-leaves. Below are some examples of his attributes as depicted in ancient Greek art: Pine-cone staff thyrsos ; 2. The god rode on the back of a panther or drove a chariot drawn by a pair of the beasts. His sacred plants were the grapevine, ivy, bindweed prickly ivy and pine tree. Devotees of the god wore wreaths of ivy and carried pine-cone tipped staffs. COM This site contains a total of 14 pages describing the god, including general descriptions, mythology, and cult. The content is outlined in the Index of Dionysus Pages left column or below. Cicero De Natura Deorum 3. The god was known as the "twice-born" for his mother was slain by the lightning-bolts of Zeus during the course of her pregnancy, but rescued by his father who carried him to term sown up inside his thigh. He married Ariadne, daughter of King Minos of Krete Crete , and their sons became kings and princes of the best wine-producing regions in ancient Greece. He is also called both by Greeks and Romans Bacchus Bakchos , that is, the noisy or riotous god, which was originally a mere epithet or surname of Dionysus, but does not occur till after the time of Herodotus. Ammon there entrusted the child to Nysa, the daughter of Aristaeus, and Athena likewise undertook to protect the boy. Others again represent him as a son of Zeus by Persephone or Iris, or describe him simply as a son of Lethe, or of Indus. The same diversity of opinions prevails in regard to the native place of the god, which in the common tradition is Thebes, while in others we find India, Libya, Crete, Dracenum in Samos, Naxos, Elis, Eleutherae, or Teos, mentioned as his birthplace. It is owing to this diversity in the traditions that ancient writers were driven to the supposition that there were originally several divinities which were afterwards identified under the one name of Dionysus. The common story, which makes Dionysus a son of Semele by Zeus, runs as follows: Hera, jealous of Semele, visited her in the disguise of a friend, or an old woman, and persuaded her to request Zeus to appear to her in the same glory and majesty in which he was accustomed to approach his own wife Hera. When all entreaties to desist from this request were fruitless, Zeus at length complied, and appeared to her in thunder and lightning. Semele was terrified and overpowered by the sight, and being seized by the fire, she gave premature birth to a child. Zeus, or according to others, Hermes Apollon. Mastaura , who took the child to Ino and Athamas at Orchomenos, and persuaded them to bring him up as a girl. Hera was now urged on by her jealousy to throw Ino and Athamas into a state of madness, and Zeus, in order to save his child, changed him into a ram, and carried him to the nymphs of mount Nysa, who brought him up in a cave, and were afterwards rewarded for it by Zeus, by being placed as Hyades among the stars. The inhabitants of Brasiae, in Laconia, according to Pausanias iii. The chest was carried by the wind and waves to the coast of Brasiae. Semele was found dead, and was solemnly buried, but Dionysus was brought up by Ino, who happened at the time to be at Brasiae. The plain of Brasiae was, for this reason, afterwards called the garden of Dionysus. The traditions about the education of Dionysus, as well as about the personages who undertook it, differ as much as those about his parentage and birthplace. Mystis, moreover, is said to have instructed him in the mysteries Nonn. On mount Nysa, Bromie and Bacche too are called his nurses. Mount Nysa, from which the god was believed to have derived his name, was not only in Thrace and Libya, but

mountains of the same name are found in different parts of the ancient world where he was worshipped, and where he was believed to have introduced the cultivation of the vine. Hermes, however, is mixed up with most of the stories about the infancy of Dionysus, and he was often represented in works of art, in connexion with the infant god. When Dionysus had grown up, Hera threw him also into a state of madness, in which he wandered about through many countries of the earth. A tradition in Hyginus Poet. One of two asses he met there carried him across the water, and the grateful god placed both animals among the stars, and asses henceforth remained sacred to Dionysus. According to the common tradition, Dionysus first wandered through Egypt, where he was hospitably received by king Proteus. He now traversed all Asia. When he arrived at the Euphrates, he built a bridge to cross the river, but a tiger sent to him by Zeus carried him across the river Tigris. The most famous part of his wanderings in Asia is his expedition to India, which is said to have lasted three, or, according to some, even 52 years. He did not in those distant regions meet with a kindly reception everywhere, for Myrrhanus and Deriades, with his three chiefs Blemys, Orontes, and Oruandes, fought against him. But Dionysus and the host of Pans, Satyrs, and Bacchic women, by whom he was accompanied, conquered his enemies, taught the Indians the cultivation of the vine and of various fruits, and the worship of the gods; he also founded towns among them, gave them laws, and left behind him pillars and monuments in the happy land which he had thus conquered and civilized, and the inhabitants worshipped him as a god. Dionysus also visited Phrygia and the goddess Cybele or Rhea, who purified him and taught him the mysteries, which according to Apollodorus iii. With the assistance of his companions, he drove the Amazons from Ephesus to Samos, and there killed a great number of them on a spot which was, from that occurrence, called Panaema. According to another legend, he united with the Amazons to fight against Cronus and the Titans, who had expelled Ammon from his dominions. He is even said to have gone to Iberia, which, on leaving, he entrusted to the government of Pan. On his passage through Thrace he was ill received by Lycurgus, king of the Edones, and leaped into the sea to seek refuge with Thetis, whom he afterwards rewarded for her kind reception with a golden urn, a present of Hephaestus. All the host of Bacchantic women and Satyrs, who had accompanied him, were taken prisoners by Lycurgus, but the women were soon set free again. The country of the Edones thereupon ceased to bear fruit, and Lycurgus became mad and killed his own son, whom he mistook for a vine, or, according to others Serv. When this was done, his madness ceased, but the country still remained barren, and Dionysus declared that it would remain so till Lycurgus died. The Edones, in despair, took their king and put him in chains, and Dionysus had him torn to pieces by horses. After then proceeding through Thrace without meeting with any further resistance, he returned to Thebes, where he compelled the women to quit their houses, and to celebrate Bacchic festivals on mount Cithaeron, or Parnassus. Pentheus, who then ruled at Thebes, endeavoured to check the riotous proceedings, and went out to the mountains to seek the Bacchic women; but his own mother, Agave, in her Bacchic fury, mistook him for an animal, and tore him to pieces. After Dionysus had thus proved to the Thebans that he was a god, he went to Argos. As the people there also refused to acknowledge him, he made the women mad to such a degree, that they killed their own babes and devoured their flesh. According to another statement, Dionysus with a host of women came from the islands of the Aegean to Argos, but was conquered by Perseus, who slew many of the women. Afterwards, however, Dionysus and Perseus became reconciled, and the Argives adopted the worship of the god, and built temples to him. One of these was called the temple of Dionysus Cresius, because the god was believed to have buried on that spot Ariadne, his beloved, who was a Cretan. The last feat of Dionysus was performed on a voyage from Icaria to Naxos. He hired a ship which belonged to Tyrrhenian pirates; but the men, instead of landing at Naxos, passed by and steered towards Asia to sell him there. The god, however, on perceiving this, changed the mast and oars into serpents, and himself into a lion; he filled the vessel with ivy and the sound of flutes, so that the sailors, who were seized with madness, leaped into the sea, where they were metamorphosed into dolphins. In all his wanderings and travels the god had rewarded those who had received him kindly and adopted his worship: After he had thus gradually established his divine nature throughout the world, he led his mother out of Hades, called her Thyone, and rose with her into Olympus. The place, where he had come forth with Semele from Hades, was shown by the Troezenians in the temple of Artemis Soteira Paus. There is also a mystical story, that the body of Dionysus was cut up and thrown into a

cauldron by the Titans, and that he was restored and cured by Rhea or Demeter. Various mythological beings are described as the offspring of Dionysus; but among the women, both mortal and immortal, who won his love, none is more famous in ancient history than Ariadne. The extraordinary mixture of traditions which we have here had occasion to notice, and which might still be considerably increased, seems evidently to be made up out of the traditions of different times and countries, referring to analogous divinities, and transferred to the Greek Dionysus. We may, however, remark at once, that all traditions which have reference to a mystic worship of Dionysus, are of a comparatively late origin, that is, they belong to the period subsequent to that in which the Homeric poems were composed; for in those poems Dionysus does not appear as one of the great divinities, and the story of his birth by Zeus and the Bacchic orgies are not alluded to in any way: Dionysus is there simply described as the god who teaches man the preparation of wine, whence he is called the "drunken god" *mainomenos*, and the sober king Lycurgus will not, for this reason, tolerate him in his kingdom. As the cultivation of the vine spread in Greece, the worship of Dionysus likewise spread further; the mystic worship was developed by the Orphici, though it probably originated in the transfer of Phrygian and Lydian modes of worship to that of Dionysus. As far as the nature and origin of the god Dionysus is concerned, he appears in all traditions as the representative of some power of nature, whereas Apollo is mainly an ethical deity. Dionysus is the productive, overflowing and intoxicating power of nature, which carries man away from his usual quiet and sober mode of living. Wine is the most natural and appropriate symbol of that power, and it is therefore called "the fruit of Dionysus. Dionysus is, therefore, the god of wine, the inventor and teacher of its cultivation, the giver of joy, and the disperser of grief and sorrow. As the god of wine, he is also both an inspired and an inspiring god, that is, a god who has the power of revealing the future to man by oracles. Thus, it is said, that he had as great a share in the Delphic oracle as Apollo Eurip. The notion of his being the cultivator and protector of the vine was easily extended to that of his being the protector of trees in general, which is alluded to in various epithets and surnames given him by the poets of antiquity Paus. This character is still further developed in the notion of his being the promoter of civilization, a law-giver, and a lover of peace. As the Greek drama had grown out of the dithyrambic choruses at the festivals of Dionysus, he was also regarded as the god of tragic art, and as the protector of theatres. In later times, he was worshipped also as a *theos chthonios*, which may have arisen from his resemblance to Demeter, or have been the result of an amalgamation of Phrygian and Lydian forms of worship with those of the ancient Greeks. The orgiastic worship of Dionysus seems to have been first established in Thrace, and to have thence spread southward to mounts Helicon and Parnassus, to Thebes, Naxos, and throughout Greece, Sicily, and Italy, though some writers derived it from Egypt. Respecting his festivals and the mode of their celebration, and especially the introduction and suppression of his worship at Rome, see Dict. In the earliest times the Graces, or Charites, were the companions of Dionysus Pind. This circumstance is of great interest, and points out the great change which took place in the course of time in the mode of his worship, for afterwards we find him accompanied in his expeditions and travels by Bacchantic women. Sileni, Pans, satyrs, centaurs, and other beings of a like kind, are also the constant companions of the god. The temples and statues of Dionysus were very numerous in the ancient world. Among the sacrifices which were offered to him in the earliest times, human sacrifices are also mentioned. Subsequently, however, this barbarous custom was softened down into a symbolic scourging, or animals were substituted for men, as at Potniae. The animal most commonly sacrificed to Dionysus was a ram. Among the things sacred to him, we may notice the vine, ivy, laurel, and asphodel; the dolphin, serpent, tiger, lynx, panther, and ass; but he hated the sight of an owl.

5: Wild Movie True Story - Real Cheryl Strayed vs. Reese Witherspoon

Told with suspense and style, sparkling with warmth and humor, Wild powerfully captures the terrors and pleasures of one young woman forging ahead against all odds on a journey that maddened, strengthened, and ultimately healed her.

Here are just a few tips from this excellent book. Please check out my additional resources for this book, workbook, and teen girl edition. How much time do we set aside to talk with our Father, the One who made us? God wants a relationship with us and every relationship needs communication. When we pray to our Father, He will pour out blessings on us. I am praying at bedtime. I am giving God time, but it is the time of day when I am so tired I can hardly remember my name. That is how God wants us to talk to Him, too. When I am passionate about my "talking time" with my Father, I am sharing on a whole other level. The hardest part of communicating with God, is "finding" time. We make time to write an eHow article, but not time to talk with our Father. This is where discipline comes in. Making sure to set aside time everyday for God. Maybe you are engaged or have a boyfriend. Whatever situation you are in, you need the wisdom to know what God wants your role to be as a wife. Your children will mimic your actions. They are a precious gift from God, and you are to "train them up" and love them. Yes, you need to keep your house clean, but it is so much more. We are called to "knit together" our family. We are to watching and manage this "knitting" in the Lord. How would your life be different? Without the knowledge that the rest of your schooling would provide, how are you to grow? Physically you would grow, but what about your knowledge? The same for your spirituality. You need to be growing in the Lord everyday. Do not become stagnant or stuck. Jesus came to be a servant to man. He was the ultimate example. At the last supper, HE washed His disciples feet. We need to follow His example and try to serve in any way we feel God is leading us to do. Do not miss this opportunity to acheive all that God wants for your life. Tip Remember, not every step is easy, but God is there to help you. Share with some woman you love. Remember he is the "father of lies"!

6: Girls Who Choose God: Stories of Courageous Women From the Bible - Deseret Book

DIONYSOS (Dionysus) was the Olympian god of wine, vegetation, pleasure, festivity, madness and wild frenzy. He was depicted as either an older, bearded god or an effeminate, long-haired youth. His attributes included the thyrsos (a pine-cone tipped staff), a drinking cup and a crown of ivy.

There was the first, flip decision to do it, followed by the second, more serious decision to actually do it, and then the long third beginning, composed of weeks of shopping and packing and preparing to do it. There was the driving across the country from Minneapolis to Portland, Oregon, and, a few days later, catching a flight to Los Angeles and a ride to the town of Mojave and another ride to the place where the PCT crossed a highway. At which point, at long last, there was the actual doing it, quickly followed by the grim realization of what it meant to do it, followed by the decision to quit doing it because doing it was absurd and pointless and ridiculously difficult and far more than I expected doing it would be and I was profoundly unprepared to do it. And then there was the real live truly doing it. The staying and doing it, in spite of everything. In spite of the bears and the rattlesnakes and the scat of the mountain lions I never saw; the blisters and scabs and scrapes and lacerations. The exhaustion and the deprivation; the cold and the heat; the monotony and the pain; the thirst and the hunger; the glory and the ghosts that haunted me as I hiked eleven hundred miles from the Mojave Desert to the state of Washington by myself. I was wearing green. Green pants, green shirt, green bow in my hair. Some of them were just what I dreamed of having, others less so. All that day of the green pantsuit, as I accompanied my mother and stepfather, Eddie, from floor to floor of the Mayo Clinic while my mother went from one test to another, a prayer marched through my head, though prayer is not the right word to describe that march. My prayer was not: Please, God, take mercy on us. I was not going to ask for mercy. My mother was forty-five. My siblings and I had been made to swallow raw cloves of garlic when we had colds. People like my mother did not get cancer. The tests at the Mayo Clinic would prove that, refuting what the doctors in Duluth had said. I was certain of this. Who were those doctors in Duluth anyway? That was my prayer: And yet, here was my mother at the Mayo Clinic getting worn out if she had to be on her feet for more than three minutes. I followed behind, not allowing myself to think a thing. We were finally on our way up to see the last doctor. The real doctor, we kept calling him. The one who would gather everything that had been gathered about my mom and tell us what was true. As the elevator car lifted, my mother reached out to tug at my pants, rubbing the green cotton between her fingers proprietarily. She was going to leave my life at the same moment that I came into hers, I thought. For some reason that sentence came fully formed into my head just then, temporarily blotting out the Fuck them prayer. I almost howled in agony. I almost choked to death on what I knew before I knew. I was going to live the rest of my life without my mother. I pushed the fact of it away with everything in me. This was not so. We were led into an examining room, where a nurse instructed my mother to remove her shirt and put on a cotton smock with strings that dangled at her sides. When my mother had done so, she climbed onto a padded table with white paper stretched over it. Each time she moved, the room was on fire with the paper ripping and crinkling beneath her. I could see her naked back, the small curve of flesh beneath her waist. She was not going to die. Her naked back seemed proof of that. I was staring at it when the real doctor came into the room and said my mother would be lucky if she lived a year. He explained that they would not attempt to cure her, that she was incurable. There was nothing that could have been done, he told us. Finding it so late was common, when it came to lung cancer. He had a job to do. They could try to ease the pain in her back with radiation, he offered. Radiation might reduce the size of the tumors that were growing along the entire length of her spine. I did not cry. And then forgot to breathe. What did you do? She sat with her hands folded tightly together and her ankles hooked one to the other. In reply, he took a pencil, stood it upright on the edge of the sink, and tapped it hard on the surface. Each of us locked in separate stalls, weeping. Not because we felt so alone in our grief, but because we were so together in it, as if we were one body instead of two. Later we came out to wash our hands and faces, watching each other in the bright mirror. We were sent to the pharmacy to wait. I sat between my mother and Eddie in my green pantsuit, the green bow miraculously still in my hair. There was a woman who had an arm that swung wildly from the

elbow. She held it stiffly with the other hand, trying to calm it. There was a beautiful dark-haired woman who sat in a wheelchair. She wore a purple hat and a handful of diamond rings. We could not take our eyes off her. She spoke in Spanish to the people gathered around her, her family and perhaps her husband. Eddie sat on my other side, but I could not look at him. If I looked at him we would both crumble like dry crackers. I thought about my older sister, Karen, and my younger brother, Leif. What they would say when they knew. How they would cry. My prayer was different now: A year, a year, a year. Those two words beat like a heart in my chest. There was a song coming over the waiting room speakers. A song without words, but my mother knew the words anyway and instead of answering my question she sang them softly to me. To think about listening to the same song now. I was Karen, Cheryl, Leif. She whispered it and hollered it, hissed it and crooned it. We were her kids, her comrades, the end of her and the beginning. We took turns riding shotgun with her in the car. But she would never get there, no matter how wide she stretched her arms. The amount that she loved us was beyond her reach. It could not be quantified or contained. Her love was full-throated and all-encompassing and unadorned. Every day she blew through her entire reserve. She grew up an army brat and Catholic. She lived in five different states and two countries before she was fifteen. She loved horses and Hank Williams and had a best friend named Babs. Nineteen and pregnant, she married my father. Three days later, he knocked her around the room. She left and came back. Left and came back. She would not put up with it, but she did. He broke her nose. He broke her dishes. He skinned her knees dragging her down a sidewalk in broad daylight by her hair. By twenty-eight she managed to leave him for the last time. She was alone, with KarenCherylLeif riding shotgun in her car. By then we lived in a small town an hour outside of Minneapolis in a series of apartment complexes with deceptively upscale names: She had one job, then another. She waited tables at a place called the Norseman and then a place called Infinity, where her uniform was a black T-shirt that said go for it in rainbow glitter across her chest.

7: Maenad - Wikipedia

He was accompanied by the Maenads, wild women, flush with wine, shoulders draped with a fawn skin, carrying rods tipped with pine cones. While other gods had temples to be worshipped at, the followers of Dionysus worshipped him in the woods.

Photo taken in I tried really hard to not only tell the truth in terms of the facts, fact-checking what I could, but also really searching my soul. What is the true story of this experience for me? And I took that really seriously. How far did Cheryl Strayed hike? The Wild movie true story reveals that Cheryl began her journey in Mojave, California and finished her day trek at the Bridge of the Gods on the Oregon-Washington border. She had originally planned to complete her journey in Ashland, Oregon, which was just inside the Oregon border, but decided to continue to Washington. Reese Witherspoon on the Wild movie set in The real Cheryl Strayed is pictured ten days into her hike with her backpack that was nicknamed "Monster". How closely does the movie stick to the Wild true story? Some of the events have also been reordered time-wise or combined. For example, in the movie, Cheryl Reese Witherspoon has three significant encounters with people hiking the trail. She meets the friendly hiker Greg, a female hiker, and a trio of young men whom she refers to as the "Three Young Bucks. Cheryl does have a brother named Leif, but she also has an older sister, Karen, who is absent from the movie. Cheryl Strayed, brother Leif, mom Bobbi, and sister Karen not in the movie. Cheryl Strayed changed the names of a number of people in her book in order to protect their identities. This includes her ex-husband "Paul". Cheryl married Marco on August 20, when she was 19 and he was How old was Cheryl Strayed when she began her life-changing hike? Cheryl Strayed was years-old when she embarked on her 1, mile hike along the Pacific Crest Trail. Has the book and movie inspired others to hike the trail? The phenomenon actually has a name: After the book and movie came out, 1, to 3, people took out permits, 10 times the number who attempted the hike before the book. The Wild Effect has even seeped into popular culture. A Year in the Life. Cheryl and her mother Bobbi were both seniors in college when her mother was diagnosed with lung cancer. Her mother had gone back to school when Cheryl was a freshman at the University of St. The school offered free classes to the parents of students. This is perhaps the biggest change from the Wild true story. After the diagnosis, she had put all of her effort into caring for her mother. She also blames her drug use and rampant infidelity for contributing to her failed marriage TIME. She and her husband Marco got matching horse tattoos when they divorced. When her mother was diagnosed with lung cancer she asked the doctors if she would still be able to ride her horse. She was informed that she only had a year to live. Reese Witherspoon right gets the tattoo in the movie. Cheryl spent the night before her mother died looking for Lief. She found him, but by the time the two of them visited the hospital the following morning, their mother had already been dead for an hour. Cheryl asks Glenn to put the animal out of its misery, but Glenn refuses. She then insists that her brother Leif must do it. He shoots the horse and Cheryl is present for the heart-wrenching moment. She used again shortly before the hike. In the book, her boyfriend "Joe" not in the movie got her pregnant, and he was also the one who had gotten her hooked on heroin. She had an abortion. Cheryl receives several letters from "Joe" while she is on her hike. He expresses that he wants to be her boyfriend and promises to get clean. She never finds out if he actually goes to rehab. Cheryl met "Joe" when she and Marco were separated but not yet divorced. She was separated from her husband Marco at the time, not yet divorced. She pleaded with Marco to help. The real Cheryl Strayed had been seeing a therapist consistently, not just for one session like in the Wild movie. Her internal thoughts that occur during her therapy sessions in the book are turned into dialogue with her therapist in the film. Did a woman really drop Cheryl off in Mojave at the start of her trip? The Wild movie true story reveals that it was actually a man who dropped Cheryl off in Mojave. However, the reason for the change is that the woman in the movie is the real Cheryl Strayed in a fitting cameo. The real Cheryl Strayed left and her onscreen counterpart, Reese Witherspoon right , are photographed on the last day of shooting in Oregon. Photo courtesy Cheryl Strayed. Did Cheryl call her ex-husband before beginning her hike? She contemplated doing so but feared he would somehow figure out that she had used heroin again recently. Yes, like in the Wild movie, her feet suffered

because her boots were too small, causing blisters and claiming six of her toenails, which she pulled or rubbed off. Like in the movie, she picks her new boots up farther along the trail at Castle Crag and in the meantime, she accidentally knocks one of her old boots over the edge of a mountain and tosses the other one in despair. To avoid snow, Did Cheryl bypass a portion of the trail by herself? No, after departing from Kennedy Meadows, she bypassed a portion of the Pacific Crest Trail with Greg, not by herself. They did meet in Ashland, but unlike the movie, the man she refers to as "Jonathan" in the book approached her at a club where he worked. They struck up a conversation over his Wilco t-shirt, not a Bob Marley shirt though she did lose a Marley shirt earlier in the book. The next day they went to the beach, the same beach that Cheryl had once been to with her ex-husband Marco. Reese Witherspoon right wears a similar Bob Marley t-shirt for the movie. Did Cheryl really end up covered in frogs? This scene is from the book and is very real. Other Pacific Crest Trail hikers have also reported seeing thousands of frogs jump for joy around them as they emerge from ponds and begin to discover their new legs. Cheryl also did receive a hobo care package that included a beer. She encountered them later in her trek, and they did ask her if she had water. However, she gets out of having a drink with him after the three young men "Three Young Bucks" show up and want their boxes too. Reese Witherspoon left chats with the "Three Young Bucks" while drinking morning coffee in the movie. Did Reese Witherspoon go without makeup for the role? She had a real backpack on, which was about 75 pounds" Wild Featurette. He had all of the mirrors covered in her hair and makeup trailer. The real Cheryl Strayed as a child left is portrayed by her own daughter, Bobbi Strayed Lindstrom middle in the Wild movie. Pictured with Reese Witherspoon right. Did Cheryl really change her last name to "Strayed"? In exploring the Wild true story, we learned that Cheryl legally changed her last name to Strayed in May Cheryl hiked the trail as part of a transformative journey to become the woman her mother had always thought she was. Unable to deal with her grief, she had become involved with drugs and had sex with random men. The hike was a way for her to shed her recent past and overcome her grief, so that she could start fresh on the other side. Cheryl Strayed Interview and Related Wild Videos As she narrates the Wild book trailer, listen to the real Cheryl Strayed talk about what inspired her to embark on her 1, mile hike. Strayed set out on her journey following a divorce and the passing of her mother several years earlier. She had never been backpacking before and she quickly discovered the realities of her inexperience. Strayed narrates this book preview, which is accompanied by photos. From Lost to Found on the Pacific Crest Trail, which chronicles her 1,mile hike to shed her grief and atone for years of destructive behavior, which included heroin abuse.

8: How to be a "Woman After God's Own Heart" | Synonym

Lesson PPT TITLE Main Point: We must each have a relationship with God. PPT VERSE Key Verse: After that generation died, another generation grew up who did not acknowledge the Lord or remember the mighty things he had done for Israel.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. It ignites the wish behind every birthday candle ceremony. It informs the hope that accompanies every wedding toast. It breeds the expectation that attaches to each new birth. It fuels the yearning that erupts in a mid-life crisis. It colors our understanding of every promise in Scripture. And it articulates the imbedded anguish in every prayer request. It is the question: More than anything else in the world, he wanted God, God alone. And so he chose to order his life around that one single pursuit – the pursuit of God. And he penned a classic little book that invites us to join him in that holy pilgrimage. He was a self-educated man, forced by his home situation to forfeit the formal education of either high school or college. Yet, through years of diligent study and disciplined prayer, he prepared himself for the God-ordained role of calling the modern Church back to the practice of godliness. With no teacher but the Holy Spirit and many good books by ancient spiritual masters, he looked up from his lifelong posture of kneeling and cried out for others to follow him in the only pursuit that truly satisfies. Tozer was not a man who spoke of God by way of hearsay, like those religious leaders of his generation, for they hungered not for his presence, but for his presents. But he spoke of God as one who spent extended time with God. He knew God as an intimate friend. To highlight the difference between the two, he takes us back to Mt Carmel where Elijah is doing battle with the prophets of Baal. Is this not often true of many of us? We take such delight in bringing our sacrifice and in building our altar to God, and yet seem unable to reconcile ourselves to the continued absence of fire. He cites biblical teachers who, while satisfied to teach the biblical fundamentals of the faith year after year, seem strangely unaware that there is no manifest Presence in their teaching, nor anything with the mark of the divine in their personal lives. People come longing to meet with God, but leave with that longing still in their breasts. It includes 6 developmental phases: No two people have life stories that are identical. Everyone who is "in-Christ," was brought into that relationship in a different way. For our infinite God has an infinite number of ways to connect with each of his unique children. For just as a newborn will naturally progress from infancy to childhood and on to adolescence and adulthood, so the new believer should intentionally progress beyond spiritual infancy. The absence of such growth is what appalls Tozer, as it ought to shock us. A baby acting like a baby is cute. But a mature adult functioning like an infant is not cute, it is tragic. But it is infinitely more tragic in the spiritual life of the believer. Next comes the Ministry Maturing phase. Here, the task is to grow up with respect to serving God by developing your exterior "ministry proficiency. This is the season where you should begin to recognize and express the unique way in which you have been designed to contribute to the Body of Christ. For example, if God has gifted you to teach, you should be aware of several things by the time you reach this phase. First of all, you should have observed that your gift of teaching has been present within you from your earliest days, albeit sometimes cloaked in not-so-obvious expressions. Secondly, you should have recognized that your gift of teaching is highly conditioned as to what topics you prefer to teach, what ages you are most comfortable teaching, what environments motivate your teaching, what teaching style comes most naturally to you. And finally, you should have sensed that your gift of teaching expresses itself as something you "love to do" and "do well," as you define well. This means that it is much more than something you "can do" or even something you "can do well. For even though teaching gift is God given, it still must be God powered to be pleasing to him. You must recognize that your effort alone, no matter how disciplined and committed, is not enough to meet the needs of those who come hungry for God. Thus the stewardship of your gift must involve extended time on your knees in communion with him. And the day you stop being totally dependent upon the Spirit is the day you stall out in this phase and fail to progress to the next phase. The Life Maturing phase comes next and complements the Ministry Maturing phase. Here, the task is to grow up with respect to serving God by focusing on your "spiritual formation. This is the season where you should begin to explore the unique way you find intimacy

with each person of the Trinity. And rather than focusing on the gifts given to you, you find your truest satisfaction in focusing on the Giver, the only Gift that truly matters. There has been a wonderful renaissance of awareness in recent years as to how one goes about loving God with a whole heart. And, as a consequence, virtually every Christian graduate school and seminary now has some course of study devoted to encouraging the formation of Christlikeness within the life of each believer. In my book, *Conformed to His Image*, I express my conviction that our ministry service ought to flow out of the reality of what the Lord is developing within us. Our lives of "doing" ministry should be energized out of "being" in Christ. Then Clinton talks about the Convergence phase. My unique approach to serving God should blend with my unique relationship with God. It is much like what happens in the development of an artist. At first, the painter or musician disciplines herself to imitate the works of those who preceded her. Then, over time, she initiates work that, while still reminiscent of her mentors, begins to evidence distinctiveness. Finally, convergence takes place between the "technology" of the craft and the "artistry" of the heart. Now, we see her innovating in her own signature style. The by-product is an idiosyncratic reflection of the image of God. Finally, the last phase is Afterglow or Celebration. Frequently, people will seek out the accumulated wisdom of those who have achieved this distinguished phase. Tozer arrives at the same destination as Clinton, yet with greater simplicity. The pursuit of God requires one to move beyond the purely cognitive level. The mind may be the key starting place for this pursuit, but it is not the finish line. While we would never embark on such a journey without the mind-transforming work of the Holy Spirit, the transformation of the heart is the true objective. The "program" — a word that harkens back to a stage performance, put on solely for its mass entertainment value. And so, before we can begin our pursuit of God we must realize that the pursuit of God itself has first been placed within us by God. We hunger for him because he gave us the appetite. We thirst for him because he made us to be thirsty for him. We feel drawn to him because he is drawing us to himself. In short, Tozer tells us, "The impulse to pursue God originates with God, but the outworking of that impulse is our following hard after Him. The key is to see the mystery as a reciprocal response between two persons. The real error would be to suppose that once He has found us and we have found Him, the search is over. On the one hand, finding God means that our hunger and thirst for righteousness has been satisfied. But on the other hand, finding God means that the quest continues forever, for our hunger and thirst is infinite and is only satisfied in eternity. God calls us into His limitless depths, and the heart that is listening for that call will understand and respond. These spiritual masters knew something we need to learn: Making First Things First My own conviction is that we come more and more to that which we aspire. That is, what we long for, what we desire shapes who we become. So, we return once again to the opening question, "What do you want more than anything else in the world? He could have asked for wealth, or longevity of life, or victory over his enemies. But he asked for none of those things. He simply asked for wisdom, that intimate knowledge of God that strengthens one with the skill to guide and govern people in a way that pleases God. However, if you pursue God first, then you will find intimacy with the Father, and secondly, the deep satisfaction He knew you also wanted. Pursue Him first and the best of this world will be given to you. Since God is a person, our pursuit of him is best understood in the language of an intimate relationship rather than the language of a deer hunt. Knowing God cannot be achieved in a one-time encounter as in "I came to know Jesus at a certain time and place. I recall an elderly gentleman who would stand and talk about how he came to faith in Jesus 40 years earlier and then would sit down. Then another person would stand up, give a testimony of coming to faith in Jesus 25 years ago, and then sit down. And on it would go, week after week. But afterwards the question that I was left with was, "So, what has happened since then? And everything since then seemed to be totally irrelevant to them. Is there no connection between what happened long ago and what happened in their life today? Is there no difference between that first step of faith and their walk of faith today? But I sat silently and kept the question to myself — until now. And so I ask it of you, as does Tozer, as does your heavenly Father. The pursuit of God is not a one-step journey. It is a life-long journey. We begin our pursuit with the startling discovery that he has been pursuing us — continuously.

9: WILD - Cheryl Strayed

That's why we brought both sides to the table for a sex summit (hoping, of course, that it'd end with both sides on the table). With the help of Cosmopolitan magazine, we asked 6, men and women.

Dionysus and his followers could not be bound by fetters. Word soon got around and Hera quickly assumed who was responsible. When Zeus visited her again, she made him promise to grant her one wish. She went so far as to make him swear on the River Styx that he would grant her request. Zeus was madly in love and agreed. She then asked him to show her his true form. He appeared in his true form and Semele was instantly burnt to a crisp by the sight of his glory. Zeus managed to rescue the fetal Dionysus and stitched him into his thigh until he would be ready to be born. His birth from Zeus conferred immortality upon him. Dionysus wandered the world actively spreading his cult. He was accompanied by the Maenads, wild women, flush with wine, shoulders draped with a fawn skin, carrying rods tipped with pine cones. While other gods had temples to be worshipped at, the followers of Dionysus worshipped him in the woods. Even though he had never seen Semele, he was concerned for her. Eventually, he journeyed into the underworld to find her. He faced down Thanatos and brought her back to Mount Olympus. One was rebirth after death; his dismemberment by the Titans and his return to life was symbolically echoed in viticulture, where the vines must be pruned back sharply, and then become dormant in winter for them to bear fruit. Another concept was that under the influence of wine, one could feel possessed by a greater power. The festival for Dionysus was held in the spring when vines would start bearing leaves. Most of the great Greek plays were initially written to be performed at the feast of Dionysus. All participants, writers, actors, spectators, were regarded as sacred servants of Dionysus during the festival.

The French Renaissance. Ideas and Forms of Tragedy from Aristotle to the Middle Ages Gravitation and Modern Cosmology (Ettore Majorana International Science Series: Physical Sciences) From the noise of the horsemen and the Bowmen Le app design best practices Labor and the employer. Lightning Fast Enlightenment Dolch Sight Word Activities Psychoanalysis of elation God in Competition for Our Love The Practice of Principle The Ethics of Confucius (Cosimo Classics Sacred Texts) Hong Kong, 1841-1870 : all the servants in prison and nobody to take care of the house Christopher Munn Appomattox-See Richmond Citizen voice and action Hieroglyphs and history at Dos Pilas The Rolling Stones Tattoo You An East End Music-Hall The theology of the Jehovahs witnesses V. 3. Manganese on the bottom of recent basins. Community project ISBN-13 for dummies The Administrations fiscal year 2000 authorization requests for international financial institutions Laugh Learn Pharmaceutical Sales Code The Matterhorn North Face, by T. Carruthers. Introduction to the modern theory of dynamical systems Helping with inquiries Ultrasonic testing of materials book Rice people in the city Physical geography of cameroon The little brown book 12th edition Colorado Mining Stories The ties that save us Cognitive Therapy and Dreams The court-martial of Sabrina Harman : why didnt smiling girl just walk out the door? Nourishing a growing testimony The Florentine dagger Practicable socialism Annals of the Solway until A.D. 1307 Business without greed