

Chapter 1 : Gwinnett's™s Legendary Hindu Mandir | Explore Gwinnett

Two years in the making, Sacred Ground was published in January by Johns Hopkins' Department of Pediatrics. In the book of photographs and first-person narratives, dozens of Hopkins faculty and staff pay tribute to the PICU and share their experiences there.

Once arriving at the Memorial, we walked down the Flight Path Walkway. There were no words to express the emotion each felt while visiting the exhibits at the Visitors Center Complex – pictures of the passengers and flight crew, the story on Flight 93, listening to actual tapes, or recognizing the heroic action taken by ordinary people. At this site there is a deathly silence and one knows that it is sacred ground. This is the final resting place of those who died so others could live. May they rest in peace. Our next stop was the Oakhurst Tea Room where everyone enjoyed a delicious buffet lunch. In fact, the only way Norm could entice the group to leave was to tempt them with our next stop – the Glades Pike Winery. We were welcomed warmly and provided glasses to taste the wines. While the stop was short, it was a win-win situation for both the group and the winery. One could even say that both sides were very happy. Our last stop was to Quecreek Mine where on July 28, nine miners, after several days underground, were pulled to safety from a mine accident. Here we learned from Bill Arnold, charismatic speaker, rescuer, and farmer a first-hand narrative of this incident. He described in vivid detail the steps taken to rescue the miners and the impact on family, friends, and neighbors. All nine miners were saved. Inside the museum area were many artifacts of the miners and equipment used in the rescue. It was truly an amazing feat of team effort. It was the true story of the mine accident and rescue operations. Ironically, the movie ended just as we pulled back into our starting point about 7: It had been a long day, but one that was memorable. Thanks Norm and Committee – you did a terrific job!

Chapter 2 : List of Walker, Texas Ranger episodes - Wikipedia

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The Zed of Ages "But courage need not be remembered An epic fantasy-style novelization of Breath of the Wild. Complete, with afterword and deleted scenes! I should be good on Saturday to post along with my normal schedule. There is a slight chance that I may run into some complications that day. Can I just say that I really like this chapter? I think you, my awesome readers, will as well. Thanks for the kind words! That was a scene that I planned for a while, and it just kind of fell into place there as a good place to put it. I was left feeling unsatisfied that we never got to see that reunion, even in the form of some kind of end-credit sequence. I hope I did it justice. Maybe the monsters will just go peacefully away Now, enjoy the chapter, and please let me know how you like it! Chapter Twenty-Eight "Kass, have you ever heard the name Arn? The sun shone overhead, providing a bright, warm day. It was windier than either of them would like, but at least visibility was good. They both sat on a field of lush grass, surrounded by nothing by rolling hills. The nearest bokoblin encampment was at least a mile away, and Kass had seen nothing larger than a fox moving in their general area. Hmm! I cannot say that I have, Link. Is it someone that I should know? They had been walking! skulking, really! past a group of moblins that were fighting over the desiccated corpse of a deer, when the name had occurred to Link. Just the name, at first. After they had gotten past the moblins, which had well and truly begun to fight each other, he turned the name over in his head. It was a familiar name, yet he could recall no face. But as he considered it more and more, he was able to identify certain feelings that arose within him as he considered it. A name that he respected and looked up to. A name that he aspired to be worthy of. Remember, Link, he told himself, gripping the little blade of grass in his hand. A smiling man with a bushy mustache, long blonde hair, and thick arms. His expression was warm. Link had just bested a knight. Link had disarmed his opponent on the field of battle, and every soldier knew that such an act was a victory. Link gasped as if coming up for air. He grasped at the memory, replaying it in his head, trying to memorize ever detail. He had seen his father. Like an open floodgate, other memories began to pour in. It was all too much. Link reached up with a shaking hand, touching his cheek and feeling the wetness there. He sniffed and rubbed at his eyes with the back of his hand, clearing his throat. Link took a few moments to compose himself before, finally, clearing his throat again and standing. Those bokoblins from earlier had horses, and they might still be looking for us. Spirit nickered affectionately, and Link reached down, pulling a sugar cube from his pack! a treat that he had discovered Spirit had a great fondness for after spending so long at the Death Mountain trading outpost. Link had retrieved Spirit several days prior, utilizing his upgraded Sheikah Slate to transport to the Death Mountain tower and then used it to depart the base of the mountain once he was out of sight of the outpost. He never saw the awaiting Yiga, and they would never see him. The next few days had been spent preparing for the trip across country. During his preparations, Link had sent Kass to the Zora, allowing him to use the Sheikah Slate for quicker transportation, to discuss the increasing monster situation in the Necluda region. The results had not been as conclusive as Link had hoped. Though Sidon had agreed readily, King Dorephan had not been so willing to send his soldiers so far outside of their home without further consideration. Sidon promised to speak with his father further, even going so far as to suggest that he might just take a squad and do it himself, if Dorephan refused. It was something, at least. The Gorons had been more helpful when Link traveled back to Goron City, but only just. Bludo, like Dorephan, was hesitant about the amount of support he was willing to give up. He agreed to send some Gorons to help with the building of defenses, but only after he dealt with a large population of wild dodongos that had been uncovered in the Northern Mine. It was a busy time for the agricultural community, and Kakariko did not have nearly as many warriors as it once had. It would have to do. When he departed Kakariko Village, he did so under the guise of intending on turning south once out on the road, riding towards the Gerudo Desert. Kass had not been with him lest anyone suspect him of the duplicity, choosing instead to join him at the Wetland Stable, where they had first met. If Kakariko Village did house a Yiga spy, Link hoped that they were fooled. Crossing

Hyrule Field in the open would be a difficult task. Even crossing the river Hylia would be a challenge, for though there were still a handful of standing bridges, all led into areas watched by bands of monsters or were just too close to the castle and, therefore, at risk of being targeted by its legion of automatons. Once they made over the bridges, there would be other creatures, both large and small, that made the central region of Hyrule, with its lakes, plains, forests, and old towns, their home. Some would choose to run and hide, but others would surely attack them on sight. Ultimately, they had opted on crossing the bridge nearest the stable. It was closer to the castle than Kass thought safe but would hopefully enable them to avoid crossing paths with a particularly large and dangerous band of monsters that made their home to the south, in the middle of a swamp. They had been mostly right. Departing the stable before dawn, Link made his way alone to the bridge in question while Kass flew ahead to scout out the area. They attempted to cross without incident, but a sentry spotted them, sounding the alarm. What followed was a brief fight, followed by a tense escape. Two bokoblins had come for them on horseback, which Link had shot down with a pair of arrows. The other bokoblins had hesitated at that, and Link thought that they would be able to continue without further incident. Then about a dozen more bokoblins had burst from the trees, wielding all sorts of primitive weapons. Link and Kass chose not to find out if they could take such a large group and ran. Link quickly found out why most people did not travel through Hyrule Field. Monsters were far more common on this side of the river than the other, and they seemed that much more aggressive as well. They were at odds with the beauty of the land. The grass and the rolling hills seemed, at times, untouched and pristine, but then they would come across the remains of an old building, a fence, or a cart, and would be reminded of the life that once inhabited this land. A road, overgrown from misuse, led on a winding path through the field, but they quickly left it, cutting across the hills and through groves of trees in an attempt to avoid detection. Kass often took flight, flying around in wide circles, keeping an eye out for any trouble that they needed to avoid, such as the fighting moblins. Their path was a slow one. The need for stealth greatly outweighed the need for speed in this case, and Link often spent a great deal of time dismounted, leading Spirit by the reins. He had begun to think it would have been easier to leave Spirit in Hateno Village and return later to retrieve him, assuming that Link would find another Sheikah Shrine near Rito Village, as he had the other major population centers, but it was too late for that now. Only after passing by another roving band of bokoblins did Kass finally land on the ground beside Link again with a large flap of his wings, which sent a burst of air out in all directions. He looked at Link and nodded. He felt confident that he could have won in a fight, but it would have been too out in the open—too visible to other groups in the area. And it would have made it easier to track their progress. I have seen some in my travels over the field. Some do seem to wander this far south. They had discussed the Guardians, of course, agreeing that the best option would be to try to walk the line between monster territory and Guardian territory. There were fewer large groups here. But the risk of coming across one of the six-legged automatons was higher, as well. Link reached down to down the quiver that held his ancient arrows. He had three remaining. Would one stop a Guardian, as it had the Blight in Rudania? Link hoped it would, if the need arose. If any of the Guardians had been walking near here, Kass would have seen it. They began walking again, angling slightly more south to walk parallel to the road, cutting through a wooded area to remain unseen. Link looked up at him. He was a guard. My teacher spoke of them in some of his lessons of courtly life.

Chapter 3 : Archangel Michael Greek Orthodox Church | About Us

Guts were spilled in front of God, myself and another human being; the ground was made sacred forever. I've worked in residential treatment centers for nearly forty- two years now. I've had a front row seat to watching the miracle of recovery repeat itself for thousands and thousands of other men and women.

James Hurtak, author of the Keys of Enoch, met with us there Later, the Center for the New Age held its first fairs in that location He left in disgust at the way real estate was being developed in disregard for the ley lines. Still he was an interesting character. And even in those days, Sedona had veteran metaphysicians of many years standing. Woe to the neophytes who thought they could teach these wise ones. Never mind if they had success elsewhere; they had better be prepared to deliver the goods in Sedona or have half their audience exit before a break. There must have been people who came to honor her. Meetings went on and on over a period of a couple of years. Things happened but it seemed to be more meetings than anything else. The core group was The Crystal Circle. One of the most important organizations was the Sedona Foundation run by Joy and Roger Harter, lovely people whose hearts and intentions were very fine. Once in a while, the Sedona Foundation would sponsor an event and monthly full moon meetings, sometimes held in the meeting room at the former Railroad Inn [now Super 8-Sedona]. He had been directed in a dream to come to Sedona. A bright and talented Vedic astrologer, he added color to our local metaphysical scene. I think he was disappointed in the results. I did hear that he was in Washington DC for a while and trying to get these meditations going there. He shows up locally every once in a while. The Aquarian Educational group bought their property in and when I arrived in June of , I served briefly as director, living on the property for seven months. We decided to become visible and opted to create a float in the St. Locals and visitors came to their Monday night meetings and had the chance to meditate and socialize. We brainstormed on the name of Winged Fire and when a cold, rainy St. But we had a ball. We won the most creative award. At our grand opening, we had a full house where we performed a number of dances. Previous owners had intended to turn Boynton, Long Canyon and the tree farm into a gambling resort, Las Vegas style. A lot of spiritual people prayed the law which would have enabled that in the State of Arizona would not pass. It failed to pass by two votes. Skeletons had sometimes been dug up when the previous owners were trying to build. Medicine men of the Native American tribes found out. There started to be accidents, strange happenings. The owners decided to sell. The third condition of the agreement that Grandmother Golden Eagle made with the Spirit Keepers was that the Native American graves should not be disturbed. This condition was met also. Sakina often goes to Boynton to pray to the spirits of the ancestors. The people who stay at Enchantment Resort receive the powerful spiritual energies of that sacred place, whether they are aware of it or not, and then they go and spread them to the rest of the world. That is good, says Sakina. Nowadays, Uqualla, of the Havasupai tribe, who live inside the Grand Canyon, is present on weekends to welcome visitors and do his traditional dance demonstrating the legends of his people. Sakina learned about her special connection with the local landscape in a surprising way. Many gifted speakers were presented. Pete Sanders of Free Soul was one. You could sign up for a course afterwards. Frank Baronowski was another speaker. He did hypno-regressions on TV for many years and had a radio program in Phoenix. He would take a subject back to another lifetime, often to the Civil war or WWII lifetimes and then discover their name in official records afterwards. Baronowski did a group regression at one of the churches in Sedona. Sakina recalls that about people came. She regressed to a lifetime in Atlantis. She relaxed in a reclining chair. I love to go into the forest and talk to the animals; the birds, the rabbits, the deer. Then Baronowski took her forward to the end of that life. It was a shock! I fell on top of my daughter; I was trying to protect her! Two cavalymen rode up behind them; one of them skewered her with his sword, and they rode on. Is anyone else there? Is your daughter still alive? My brother is there. Her brother took the girl up into the Tetons for safety. Sandra Bowen, a gifted Sedona psychic and co-author of Mysteries of the Crystal Skulls Revealed, gave Sakina a message from her ancestors in spirit. Sakina has written a book about how she found out about her Native American ancestors and their lives. They wanted her to tell their story. There are very few of us full-blooded Yavapai left. When they took us over the mountains to the San Carlos

reservation, some of us died along the way. Some of us died while we were there. And some of us died trying to get back. There is another resort being planned for Long Canyon now, timeshares, a golf course and other facilities. Perhaps the Ancestor Spirits will allow it to be built, says Sakina, but there are over people who have signed petitions objecting to it. A lot of people love the natural unspoiled beauty of that special valley and want it preserved. Around , a resort was planned for Long Canyon which is next to Boynton Canyon. It is said the owners ran out of money and went bankrupt. Native Americans say if people come there for the wrong reasons, the project will not be successful. Three houses were completed back then but six others had only studs and roofs erected. Until recently, they stood like haunting skeletons. One time Grandmother Eagle felt an energy-drain in Long Canyon. She looked out over the valley to see why it was there. A visionary, she could see into the past. She saw a Yavapai village and then the Cavalry riding in. They told the people that they had to leave immediately, and go south to the reservation of their enemies--who were fierce fighters. The Yavapai were a peaceful people, the keepers of the sacred places. But anyone who protested was killed and the rest were taken on a forced march over the mountains in mid-winter. Long Canyon was ceremonial grounds for all the tribes according to Hopi Elder Grandfather David Monongya, who used to come there at certain times of year to gather healing herbs. When prospectors planned to look for gold there it was once called Canyon del Oro , they decided to get rid of the Indians. Jesse Kalu has made many flute and story presentations at Enchantment. He came from the Marianas Islands in the South Pacific and discovered that his people had much in common with the Native Americans. Spirit led him to make his flutes and taught him to play them. His faith and his music are quite extraordinary. Locally, he is known for his ability to imitate bird calls with his instruments and sometimes without them. Now he travels with his flutes and tells his story in many places. The Benally family dancers, who are in demand worldwide, often do traditional Navajo dances at Enchantment. Jeneda, his daughter, dances the legend of the Changing Woman. Sons Klee and Clayson do a dance that honors fallen warriors, appropriate in this place where many brave ones are buried. When Cherokee Grandmother Golden Eagle, told the spirit guardians there that someone wanted to build in the canyon--the Spirit Keepers of the place let her know that they would only allow it on certain conditions. At the time Prince Hirindra Singh wanted to have an Ashram there. He thought people would benefit from the powerful spiritual energies. The Spirit Keepers indicated, first of all, there must be free access to the deep canyon so that the Medicine Men of the various tribes could go into it and do their prayer ceremonies at certain times of the year, which they still do. The path had been cut off by previous owners, who wanted to build a gambling casino. And a gate had been put up at the entrance. The spirit guardians insisted there should be free access to everyone, and whatever was built should be something which could benefit all people including the Native Americans. The gate was keeping out everyone but members.

Chapter 4 : Having Tea - Picture of Grounds For Sculpture, Hamilton - TripAdvisor

Menominee Nation organizer Tony Brown points to an ancient Menominee storage mound (raised ground behind the small pine trees, and inset photo) near the Back Forty mine site, located on traditional Menominee lands.

Flower The fundamental cycle is the day count, called the veintena. That is Spanish for a "group of twenty" even as docena, reminiscent of "dozen", is Spanish for a group of twelve. Similarly, trecena is a group of thirteen. Each of the days is named and has an associated picture or glyph. The 20 day glyphs are shown in a circle in the famous Aztec Calendar Stone. This illustration is only of the central part of that calendar. The day cycle begins at the top and goes around counter-clockwise. The names were chosen by this author as the best English words to describe the idea. Most tribes had slight variations of the pictures and of what the name should be. For example, the first figure was either a crocodile, a water lily, or the sun. In every case, according to the Mayan priests, the original idea was that of the conception of new life. The crocodile and water lily, both floating in the water, fit the image of a fetus in the womb. The Olmec figure of the sun may represent the moment when the spark of life begins. I chose the word "Light" to best summarize this idea, and have proposed the figure of a sunrise to symbolize the first flash of dawn as representing that spark. A comparison of the Mixtec glyphs from the Codex Nuttall and my proposed modern icons are shown at left. The Mixtec figures are only slightly different from the Aztec. Thus, after the first day Light which represents conception, the second Wind is quickening, when the spirit enters the baby still in the womb, and the third Temple is the day of birth. The serpent represents this when it sheds its old skin and begins life anew. The sixth Skull represents death, and the seventh Deer represents the fleeting journey into the spirit world. The final thirteen steps are less clear, as is our understanding of life after death. The names and symbolism are explained in more detail on a separate page. Note that the circular arrangement is important because there are several pairs of opposites. For example, the fifth day in the cycle is "Serpent," and directly opposite the serpent is the "Eagle. The veintena is also the fundamental cycle of the Mayan Long Count, which is not discussed here. Moreover, Native American astrology, which assigns similar traits to people, is based on the day of the veintena on which they are born. The day Trecena The Sacred Round is like two connected gears. The day cycle, called the trecena, simply numbers the days rather than using pictures. That is, the days are numbered from 1 to 13 and then that cycle repeats indefinitely. The two cycles continue separately from each other. It is very similar to how there are seven days in a week, and they just keep repeating. No extra days are ever inserting into the week, and none are ever inserted into either the trecena or the veintena. The two cycles each separately move through one day at a time, so the effect is similar to two gears, one with 13 cogs and the other with 20, as shown in the illustration. Thus, the Sacred Round begins at the position shown on the day 1 Light. The next day is 2 Wind and then 3 Temple. That may sound confusing if we were expecting 1 Light to be followed by 2 Light and then 3 Light. But we do the same thing on our modern Gregorian calendar. The day after Monday the 1st of a month is Tuesday the 2nd. That is because the week of seven days progresses daily even as do the days of the month. The thirteenth day of the cycle is 13 Reed. The following day is 1 Jaguar, because the trecena starts over, but the veintena continues on through all 20 figures. One can ask whether the Sacred Round consists of 13 cycles of 20 days or 20 cycles of 13 days. Most Native Americans think of the Sacred Round as 20 trecenas. There are two conventions for naming the twenty trecenas. The Aztecs named them for the first day, that is, for when the day number was 1. Thus the first trecena was called "1 Light" after the first day. The second trecena was "1 Jaguar". See Aztec ordering Table using both written names and modern icons. Thus the first trecena is named 1 Light, for its first day. The second is 1 Jaguar. A Native American example of the thirteenth trecena "1 Quake" is illustrated in a wikipedia article. My research has shown that the original naming of the trecenas would more likely have been to name each after the "zeroth" day. What is the zeroth day when the first is called "1"? It is the previous day, numbered We do the same thing on our clocks which number hours from 1 to The zero point midnight or noon on a clock is the number The day preceding the first day 1 Light is 13 Flower. Therefore, using this system, the name of the first trecena is "Flower". This version of the perpetual calendar is illustrated both with written names and modern icons.

Does that look strange to have the 13 first in the table? Which came first yesterday: So if we laid out a table of hours of the day, the "Hour 12" column would be first and the "Hour 1" would be second. In passing, we can note that almost every author illustrates this entire table backwards and shows the Sacred Round as 13 veintenas rather than 20 trecenas. The reason they do so is that it is much easier to make a table of numbers rather than words or pictures. But it is important to get it right if one actually wants to use it. The correlation of the Sacred Round to our calendar used in my work differs by one day from the usually accepted GMT correlation. For example, most researchers would say the day 13 Oct was 13 Serpent, but in my work it is called the next day, 1 Skull. It is interesting that "GMT" stands for the initials of three different researchers none of whom would have said that date was 13 Serpent, and none of whom would have agreed with each other, but all were within five days of each other. The GMT correlation uses one of the other two days within that set of five. My work has shown all four of those five are wrong! I use the last of the five, different from GMT and all of theirs! Also in my work it has become clear that some days are "holy days" and some are "most holy". Any day with a day number of 1, 7, or 13 is a holy day. They are the first, middle and last days of a trecena. Note that this follows a common pattern that there are 7 days which are most holy. In my work holy days are often shown in blue and most holy days in red, whereas normal days are in black. It is exactly 40 days long. That unit is built into the system because forty days after any day on the Sacred Round increments the number by one. For example 40 days after 4 Jaguar is 5 Jaguar. That is because 40 divided by 20 goes evenly, so the glyph stays the same, but 40 divided by 13 has a remainder of 1, so the day is incremented by one. Most of the times that an interval of "forty days" is mentioned in the Bible, either or both of the beginning and end days are holy. For example, the Savior resurrected on the most holy day 13 Temple and after his day ministry the Ascension occurred on step later on the most holy day 1 Temple. Sometimes the interval is counted inclusively where the first day is counted as day one. For example, the law of Moses commands that a male child be presented to the priest at the temple on the fortieth day of life, counting the birth as the first day Lev. In that case, the interval is really only 39 days later. Jesus was born on the day 1 Reed. He was taken to the temple on the day 1 Grass, 39 days later. The next day was 2 Reed. Note that both 1 Reed and 1 Grass are holy days, whereas 2 Reed is not. Although most Bible commentators assume that the forty day interval is only approximate, in my work it is shown that in every case it means exactly 39 or 40 days, depending on whether it is to be counted inclusively.

Chapter 5 : Emergency Theater Live- Virtual Seasons of the 's TV Show Emergency as Fan Fiction

Sacred Ground. likes. Licensed Unity Teacher, Public Speaker, Amrit Yoga Teacher, Amrit Conscious Crossover Teacher Amrit Yoga Nidra Facilitator.

Kinkaid believed himself to be the first white person born in Idaho. He was an explorer and hunter all his life, working thirty years for the Smithsonian Institute. Below are excerpts from his journal of his alleged adventures in the cave: One of many caves discovered on the Colorado River. Some forty-two miles up the river from the El Tovar Crystal Canyon, I noticed, on the east wall, stains in the sedimentary formation about 2, feet above the river bed. There was no trail to this point, but I finally reached it with great difficulty. Above a shelf which hid it from view from the river, was the mouth of the cave. There are steps leading from this entrance some thirty yards to what was at the time the level of the river. When I saw the chisel marks on the wall inside the entrance, I became interested. Securing my gun, I went in. I gathered a number of relics, which I carried down the Colorado to Yuma, from whence I shipped them to Washington with details of the discovery. Several hundred rooms have been discovered, reached by passageways running from the main passage, one of them having been explored for feet and another feet. The recent finds include articles which have never been known as native to this country, and doubtless they had their origin in the orient. War weapons, copper instruments, sharp-edged and hard as steel, indicate the high state of civilization reached by these people. About 57 feet from the entrance, the first side-passages branch off to the right and left, along which, on both sides, are a number of rooms about the size of ordinary living rooms of today, though some are 30 by 40 feet square. These are entered by oval-shaped doors and are ventilated by round air spaces through the walls into the passages. The walls are about three feet six inches in thickness. The ceilings of many of the rooms converge to a center. The side-passages near the entrance run at a sharp angle from the main hall, but toward the rear they gradually reach a right angle in direction. The cast of the face is oriental. The idol almost resembles Buddha, though the scientists are not certain as to what religious worship it represents. Taking into consideration everything found thus far, it is possible that this worship most resembles the ancient people of Tibet. There are two large cactus with protruding arms, one on each side of the dais on which the god squats. All this is carved out of hard rock resembling marble. There is also slag and stuff similar to matte, showing that these ancients smelted ores, but so far no trace of where or how this was done has been discovered, nor the origin of the ore. The pottery work includes enameled ware and glazed vessels. Another passageway leads to granaries such as are found in the oriental temples. They contain seeds of various kinds. One very large storehouse has not yet been entered, as it is twelve feet high and can be reached only from above. Two copper hooks extend on the edge, which indicates that some sort of ladder was attached. These granaries are rounded, as the materials of which they are constructed, I think, is a very hard cement. A gray metal is also found in this cavern, which puzzles the scientists, for its identity has not been established. Each one is engraved with the head of the Malay type. The engravings on the tablets probably has something to do with the religion of the people. Similar hieroglyphics have been found in southern Arizona. Among the pictorial writings, only two animals are found - one of them looking prehistoric. The tomb or crypt in which the mummies were found is one of the largest of the chambers, the walls slanting back at an angle of about 35 degrees. On these are tiers of mummies, each one occupying a separate hewn shelf. At the head of each is a small bench, on which is found copper cups and pieces of broken swords. Some of the mummies are covered with clay and all are wrapped in a bark fabric. The urns or cups on the lower tiers are crude, while as the higher shelves are reached, the urns are finer in design, showing a later stage of civilization. It is worthy of note that all the mummies examined so far have proved to be male, no children or females being buried here. There is one chamber of the passageway which is not ventilated, and when we approached it a deadly, snaky smell struck us. Our light would not penetrate the room, and until stronger ones are available we will not know what the chamber contains. Some say snakes but others think it may contain a deadly gas or chemicals used by the ancients. No sounds are heard, but it smells snaky just the same. The whole underground installation gives one of shaky nerves the creeps. Imagination can revel in conjectures and ungodly daydreams back through the ages

that have elapsed till the mind reels dizzily in space. There are promontories in this part of the Canyon that have names such as: Indeed, this entire area with the Egyptian and Hindu place names in the Grand Canyon is a forbidden zone – no one is allowed into this large area. We could only conclude that this was the area where the vaults were located. Yet today, this area is curiously off-limits to all hikers and even, in large part, park personnel. Childress We all agreed that the week of May 14th through May 17th would work for everyone and planned accordingly. Ron and Dar offered to take charge of meals and the mess tent and arrived fully stocked and loaded towing an ATV; J. I filmed the entire trip and tried to be as unobtrusive and invisible with the camera as possible. The team arrived at the foot of Bodeway Mesa – near the Notch – located about 14 miles east of the confluence rim on the afternoon of May 14th. This was the last grouping of trees until the canyon. The maze of farm roads and jeep trails that spider-webbed out across the plateau was a jigsaw puzzle challenge, but we were able to navigate our caravan out to the confluence rim. David and Jen arrived to the camp that evening and missed the first trip out to the confluence. The following day arrived with a cloudless sky and the incessant wind. The weather was hotter than the prior day, in the low to mid 90s and dead bone dry. Our fiendishly steady 20 to 30 mph wind scoured the treeless plateau and kicked up dust devils that raced across the plain as we planned our route. Thankfully, we had a rather sheltered campsite from which to stage our forays. As we left the second morning and headed west toward the rim, the wind increased in velocity. By the time we arrived at the rim sustained mph blow-drier-like wind gusts made thoughts of flying a remote controlled helicopter null and void. Two interesting discoveries had been made the previous day that should be noted. One was a small nine to 10 foot diameter structure with low walls and tumbled down blocks of stone. The other – located a hundred or so yards away, was a large 70 foot by foot oval shaped enclosure that featured a number of standing slabs that neared two tons in weight. Coyotes and other predators could easily jump inside and make short work of sheep trapped inside. A real mystery to be sure! The second notable event before reaching the rim was the discovery of a government issue Chevy passenger Suburban parked at a relatively sheltered point just back from the edge. The lack of tire tracks and the sand build up around the wheels indicated that the vehicle had been parked there for several days, perhaps a week or more. At The Confluence For the past six plus years I have professionally guided private trips to the south rim of Grand Canyon around times. Every trip brings some kind of new insight or visual details that help create a fresh, vibrant experience each time I stand and gaze at this natural wonder of the world. And no other location I know of along the canyon rim can rival the point at the confluence where we stood in awe. Up close, immediate and in your face, this spot literally takes your breath away. Words cannot adequately describe the overwhelming majesty of the narrow peninsula on the rim that extends out over the confluence of the two Colorado Rivers. The north and south rims are set back from four to 7 miles from the river – not so here at the confluence point. The canyon literally wraps around you in awe-inspiring splendor with the river – flowing directly beneath you – over thousand feet below. This is definitely not a place for wimps or anyone at all afraid of heights! Were we being visited by the ghosts of countless thousands of Indians that called the canyon home for thousands of years? Naw, but the sound and the feeling was a bit disconcerting standing on the rim with 40 to 50 mph winds gusts fiendishly pushing at us from behind. Visiting this remote location was a degree test of courage by heat, wind and elevation and the team agreed that the original idea of flying a RC helicopter out over the rim to map the cliff face was out of the question. Later, I came up with a work-around solution for a future trip. Why not fly a kite with a third string for steering that was equipped with a self-leveling video camera mount? With the prevailing winds blowing from the rim out over the canyon, this approach may have a chance of succeeding. Combine this with a second team on the river working in tandem and who knows what we could find.

Chapter 6 : An Emotional Trip | SHHS Alumni Blog

Standing On Sacred Ground Magnificent art, spectacular sculptures, and gorgeous grounds that make you feel like you are either being thrown back in time or slung forward into the future. It is a true "stay-cation" kind of place complete with cafes, scenic lake views, and peacocks!

Visit the Online Chapel for more daily readings, hymns, a monthly calendar of saints and feasts, and more. With abundant steel mills, there were jobs to be had and money to be made. Many Greek immigrants from Asia Minor, Turkey, were in the first throes of deportation. Turkey wanted to be rid of the Greeks, and finally the tragedy of the Asia Minor holocaust took place in The Greeks were arriving in America by tens of thousands. Most of them being unskilled, they accepted any kind of work that enabled them to earn a living. They were very industrious people but in many instances were discriminated against and even hated by their co-workers of other nationalities because of their industrious zeal. In their hardships they found relief and consolation in their church. They were prepared to make all kinds of sacrifice to build a church, or to organize a community. By there were 29 churches [Greek churches in the US]; by there were 59, and by there were Sunday, December 5, , is the date identified when certain persons met to organize what was to be known as St. Shortly thereafter, and due to the turbulent government politics in Greece at the time, certain persons organized what was to be known as St. Greek politics identified two rival parties: So, two churches beginning approximately during the same time were able to satisfy those who might support one party or another. These two churches served the Greek community in Youngstown during these early decades. With many Greeks settling in the Youngstown area in general, and many people from the Aegean islands of Simi and Kalymnos settling in Campbell in particular, it seemed right to want to build a future church in Campbell that could help them maintain the religious and spiritual traditions they grew up with. Other large groups came from the island of Cyprus, and from Asia Minor. Smaller family groups were from various other cities and islands in Greece. Elizabeth Roman Catholic Church , St. There is a good probability that, since this book was published some thirty years ago, there are more churches now than the sixteen listed by Galida. But there is more. Spirtos, which appeared in the Consecration Album of Archangel Michael Church in , the Greek people of Campbell congregated as a church in an empty auditorium on Wilson Avenue. Yet due to certain factors, this gathering on Wilson Avenue did not develop into the creation of a parish church at this time. And so many of the Campbell Greeks identified St. Nicholas Church as their house of worship. Still the idea persisted that the Greek Orthodox of Campbell should have their own church in which to worship. Many scoffed and laughed at this seemingly ridiculous effort " use quarters to raise thousands in years when the smallest structure costs many thousands? The funds were deposited in the Dollar Bank of Campbell for future use in establishing a church. The years passed and the balance increased. In , the first step toward a church was made with the purchase of a plot of ground at Porter Avenue and Twelfth Street. A committee headed by Dr. George Nicola, bought the land and laid the plans for the building of the church. A committee asked for a charter from the Greek Orthodox Archdiocese and it was granted in A priest had been petitioned for and Rev. Pappas arrived to offer the first liturgy that November of Pappas arrived on November 5, Archangel Michael Church had received its name prior to the arrival of Fr. The Kalymnians preferred the name St. These two groups of people finally agreed on selecting the patron saint of Archangel Michael, for no one could object to the Archangel. And so the naming of the church proved to be the unifying force for this Campbell community. George Spirtos, who became the first Parish Council President of Archangel Michael, was only 32 years old in when the push to get a Greek Orthodox church built in Campbell began. Kapsulis and a few other friends, we put our shoulders to the wheel and started our climb up the mountain. Resistance " this we had! It was one step forward and ten backward. Still we kept taking that one step forward. We started out with 26, dollars to build a 59, dollar church. This poor community of Island Hellenes, of ordinary means " started its drive in October , started to build in October groundbreaking on October 26th , entered its beautiful church on Sunday, November 13, door opening and first Divine Liturgy , and is dedicating consecrating its church on Sunday, November 11, " its mortgage paid and free of debt. In we raised approximately 89, dollars. To do this we

sponsored dances, picnics, presented patriotic plays, had a 7-day bazaar, had a food tent at the Canfield Fair, raffled a car, put out this dedication day book. Need I say anything of how hard we worked " men, women and children? And all were very grateful for the energy of their first Parish Council President, Dr. Spirtos, only 34 years old in ! This portion of St. Nicholas Church was comprised of one hundred thirty five family members who made their home in Campbell but had no church of the Greek Orthodox faith nearby to attend. It was the climax of almost twenty years of saving toward this goal, and the beginning of an established parish within the limits of the city. The top photograph showed the front view of the outside of the church with many people surrounding the front entrance during the ceremony. Nicholas in Youngstown, and George Pappas, pastor of Archangel Michael together with three laymen who had the honor of opening the church, Nicholas M. Spirtos his son , and Dr. The Vindicator article mentioned that the new edifice was valued at , dollars, was measured at 40 by feet, and was constructed out of gray brick trimmed with Indiana limestone. Members of the church did most of the general labor and a large share of the skilled work, resulting in a saving of more than 30, dollars on the building. Spirtos headed a church committee, which handled the general contract work, including purchase of materials and subcontracting. On that Sunday, November 13th, a parade took place in the morning before church services. It began down at the Simian Hall on Wilson Avenue and proceeded up Twelfth Street, passing in front of the Kalymnian Hall where Bishop Liamanos joined the procession he was unable to walk up the big hill with visiting priests, parishioners and various Greek organizations marching. The Campbell Memorial High School band played. At the front steps of the new church, Bishop Liamanos who was the former pastor of St. Papadopoulos conveyed the blessing of Archbishop Michael in New York. Bishop Liamanos presented two scrolled gold keys for the opening of the church door to Dr. George Spirtos and Dr. John Thanos, who in return presented the keys to Nicholas Spirtos who opened the door. John Kovelchuk pastor of St. John Papadopoulos pastor of St. George Hadjis pastor of St. Constantine Raptis pastor of St. The Vindicator reported that the combined choirs of the three churches were in attendance and that many children were dressed in Greek costumes. After the liturgy, six hundred persons attended the banquet held in the downstairs church auditorium with Attorney Konstantine J. Talks were given by Mayor Michael J. Kovach, Bishop Liamanos, Dr. Spirtos, visiting priests and others. After the banquet there was dancing, followed by a display of fireworks. Spirtos reported that 15, dollars was collected in cash and in pledges on the church grounds and at the banquet. Assisting the bishop were Frs. Pappas, Papadopoulos and Hadjis. Relics of three saints were interred in the Holy Altar table: Irene the Great Martyr. And the mortgage was burned, thanks to the hard working parishioners! Much thanks and credit for the expansion of Archangel Michael Church are due to the fine and sustained leadership of its dedicated first pastor, Fr. His tenure lasted forty-two years In , the parish rectory was built on the same grounds as the church. In , a cemetery was established next to St. John Russian Orthodox cemetery and a cemetery chapel was built in conjunction with St. John Russian Orthodox Church. Bishop Theodosios of Ancona, at Pittsburgh consecrated the sacred ground of our new cemetery. In , the Parish General Assembly made a commitment to our youth to build a Parish Center where they could congregate and take part in various athletic programs. By this time the parish had reached families. Also in , the church basement was remodeled and an additional nine classrooms were made. In , the parish celebrated its twentieth anniversary and its membership had reached families. He has celebrated the Feast Day of Archangel Michael with us faithfully every year up to the present day. In , the mortgage on the Parish Center was paid off, six years ahead of schedule! In , the church celebrated its silver jubilee and the parish had reached families.

Chapter 7 : The Legend of Zelda: Breath of the Wild Chapter Twenty-Eight, a legend of zelda fanfic | FanF

This movie tells the fact-based story of a mountain man and his Native American wife who happen upon a partially built cabin and finish it for their own home, not realizing that they occupy a sacred burial ground.

The archdiocese of Detroit had plans for St. Classes officially began in and over the next four decades, thousands of aspiring young men of the faith came from all over the Midwest to study here. In addition to a gymnasium, nine holes were built outside the complex to round out recreational offerings at the complex. Forty-two years later, the seminary closed, but that was just the beginning for the property. Shortly after, nine holes were added to the original nine. In , the building reopened, but this time as retreat for children and families, run once again by the archdiocese of Detroit. Parishes from all over metro Detroit use their facilities and the wedding chapel, built in , still hosts weddings to this day. But in , the golf course went into a two-year cocoon and exploded back onto the golf scene in . The course was rerouted and another nine holes were added, bringing the total to . Five years later, the store has flourished and traffic to the golf course has increased as well. The Inn at St. The Inn will have guest rooms and 24 specialty suites. There will be 25 meeting rooms and a Grande Ballroom that can accommodate up to guests. There will also be a martini lounge and Five, an upscale European chop house. The golf course Today, men of the cloth can still be seen walking -- or riding through St. One nine is more open, one is open with some woods and the other goes right through the woods. Fairways are narrow and trees are a force on most drives. Par 5s at St. Mark, with seven wet holes has the most water, while the other nines have an occasional pond or creek. Most par 4s play less than yards and no par 4 plays longer than , so golfers of all skills have a realistic shot at birdie on every tee box. No combination of nines is by far and away superior and ratings are all about the same. The verdict Despite its soon-to-be golf resort offerings, the course -- with blind tee shots, holes where a creek crosses the fairway right about where your drive is expected to roll through -- is anything but modern resort-style. Conditions are solid but not outstanding. But the true flavor of St. To date, his golf travels have taken him to over two dozen countries and over golf courses worldwide.

Chapter 8 : Standing On Sacred Ground - Review of Grounds For Sculpture, Hamilton, NJ - TripAdvisor

Sacred Ground is a monument to the high qualities of shared experiences as told to Tim Black and by Tim Black. As he has written, 'One of the best parts of [Barack] Obama's success, for me and many others, was the way in which it made the South Side of Chicago again seem like the center of the black universe.'

Sacred Ground opens in , during the summer of the Chicago race riot, when infant Black and his family arrive in Chicago from Birmingham, Alabama, as part of the first Great Migration. He recounts in vivid detail his childhood and education in the Black Metropolis of Bronzeville and South Side neighborhoods that make up his "sacred ground. He relates how African American soldiers experienced challenges and conflicts during the war, illuminating how these struggles foreshadowed the civil rights movement. A labor organizer, educator, and activist, Black captures fascinating anecdotes and vignettes of meeting with famous figures of the times, such as Duke Ellington and Martin Luther King Jr. Rounding out this memoir, Black reflects on the legacy of his friend and mentee, Barack Obama, as well as on his public works and enduring relationships with students, community workers, and some very influential figures in Chicago and the world. She and her husband, Mike Klonsky, are the authors of Small Schools: He is the author of many works, including Henry Sidgwick: Eye of the Universe. Black Politics and Education Reform in Chicago since the s "For years and counting, Timuel Black has been an eyewitness"and a participant" in the movement for social, racial and economic justice in America. He is a historian and a hero. Timuel Black has left his imprint on lives young and old. He has been transparent in sharing his life and using his experience to teach and share a history too often hidden or lied about. He has called us to wrestle with truth and justice. The streets of Chicago are indeed Sacred Ground because of the beautiful feet of elders like Timuel, who has walked on them and loved the people who lived in them. It gives us a rare glimpse into the perspectives of millions not previously acknowledged. Thanks to Tim Black for sharing his experiences with the world. He does us all a great service with this singular contribution. He is walking history and an honorary grandfather to many black Chicago thinkers today. This collection of memories brought smiles and tears. A Portrait of Chicago and American Segregation.

Chapter 9 : The Sacred Round

Sacred Ground is a solemn, heartfelt testament to the bravery, honor, and glory of the truest of American heroes: the American veteran. Read more From the Back Cover.

Richard Neitzel Holzzapfel, Donald L. Enders, and Larry C. Porter Richard Neitzel Holzzapfel holzapfel byu. Thank you for joining me at the Smith family farm site. Could you tell me about your first visit to the Smith farm and Sacred Grove? I first came here as a missionary in July at pageant time. That was the first time I had the privilege of seeing the Smith farm and the Sacred Grove. At the time, the busy Stafford Road ran right down through the farm. Near the road was a large area with electricity where there was a platform and a little pulpit. The missionaries would gather there and speak. Of course, it was a very beautiful place. After your mission what is your next connection to the farm? I became aware that the grove needed some help. So we pushed for and were able to get a cultural landscape study done in the s by a very confident horticultural firm in Syracuse, New York. They outlined a program and hired a fellow named Robert Parrott to manage the land. Since then I have been extremely pleased with the way the land has become more natural and healthy. Since those years in it has been a privilege to be here on a frequent basis. And you were involved in the decision to rebuild the frame house and some of the outbuildings. We usually stand on the shoulders of other people. Very good people who preceded me in the Historical Department already had a lot of involvement, Larry Porter and Milt Backman in particular. And based on their studies and other sources we found, we began to gather data about the site long before it was considered a possibility for historic site restoration. In , after the summer archaeological dig, G. I think that together we have all learned some new things about the Smith family. We know more about their occupancy of the hundred-acre farm and the log home site, their purchase of the property, how they developed it, their work as day laborers, how they worked among the neighbors, their involvement in the community, and how they were accepted or not accepted. I think that is an accurate statement. Of course, the data suggest that the Smiths were a good family, but all hell broke loose once Joseph received the plates. Larry, tell us about your involvement with this area. Madsen, was conducting research on Mormonism in the area, with emphasis on any materials relating to Joseph Smith. Anderson had an assignment from Elder Marion D. Hanks to identify just where the Peter Whitmer Sr. Knowing that I was coming to work on my dissertation in the area, Richard Anderson contacted Elder Hanks, who wanted to identify the very location where the Whitmer home had stood at the time the Church was organized. Jackson, and Larry C. I soon discovered that, although much had been said about that cobblestone house being the former home of Martin Harris, the two-story Harris frame home had actually burned down in , and the cobblestone home was a William Chapman replacement built on the old foundation. We also discovered here at the Smith farm that the Manchester frame home was not the home where the angel Moroni had appeared to Joseph. Some people were upset to find out that it was the log house in Palmyra Township where that event took place and could not have occurred in the frame home. People had purposely been married in the room where they supposed Joseph Smith met with the angel Moroni in the frame home, and that disclosure was naturally upsetting. And finally, we found out at the Whitmer farm that the John Deshler home was not the original Whitmer log cabin that had been merely plastered and boarded over. That Greek Revival home was built about 1830 it was there in 1830 and appears as an L-shaped home on a map from that year. I was there when the Church contractor, Clyde Larson, cut through the wall to put in a diorama on the east side of the Deshler home depicting the organization of the Church. He found just lath and plaster; there were no logs in that home. Later, the careful research of related documents, some excellent oral history from Samuel Ferguson, the former president of the Palmyra Branch, and the obtaining of some exact measurements from William Lee Powell, the tenant farmer in the s, prepared the way for Dale Berge and his archaeological crew from the Nauvoo Restoration Project to excavate the Whitmer homesite in 1980 How many times have you been here at the Smith farm? I honestly cannot tell you how many times. I have been here and at the grove countless times. When I came here in 1980, the Sacred Grove was a place of peace and repose after a long day of research. I would just drop in on my way home. I once met a man here in the grove from Rochester who was not a member of

the Church. He said he felt closer to God in this location than in any other place on earth. And I certainly agreed with him that this is sacred ground. In and my wife and I were assigned to serve in the New York Rochester Sites Mission and lived probably three hundred yards from where we are standing. When we first arrived in the mission, this was the first place we came and we knelt down and had a prayer together. And when it was time to leave the mission, we departed from the grove. Our love and appreciation for the place centered on its being the location of the First Vision. We learned to have a double appreciation for this beautiful setting. Larry, could you provide some background on how you located the exact site of the original log home of Joseph Smith Sr. In I visited the Palmyra Town Hall. It was the minutes of a highway survey. Let me share just a couple of lines from that record with you: And they shot an azimuth on the Joseph Smith dwelling house! I did a double take as I read that, realizing I could virtually find the exact location of the Smith house by recreating the azimuth and measuring three rods and fourteen links from the middle of the Stafford Road. Michael Smith and Don L. Enders were part of the Berge Crew on that occasion. That year LaMar Berrett and I came out and spent a day on the dig. We found a bone-handled fork. It was very satisfying to be here as part of that crew for a short time. Later, Don Enders and others were instrumental in seeing that a log home was raised on this site. Upstairs of the reconstructed Smith log home. They claim there was no log home here in , meaning the Smith family was not even living here at the time of First Vision. Actually, we know the home was here on June 13, That was the date when the highway commissioners came down and did their surveying of Stafford Road. Pomeroy Tucker remembered a Smith log house in this location in Orasmus Turner remembered in 1820 that there was a log house in that proximity. Cook placed the log home on the west side of the road in this same period. So these records help confirm that the log home was in fact here at the time of the First Vision. What information was available to help in reconstructing the log cabin? Contemporary sources suggest that the Smith log home was divided into two rooms on the main floor. Later a bedroom wing was added, with an upstairs garret divided into two additional rooms. Based on the archaeological evidence, it appears that this description of the home is indeed accurate. In fact, the archaeological work also gave us additional data. Other documents help paint a picture of the Smith home. For example, a man named Stephen Harding was raised for a time here in the Palmyra area. In about , during a trip back here to his boyhood home, Harding came to visit the Smith family. His description of the home basically suggests it had two rooms on the ground level. At one point, the single candle they were using began to flicker, Joseph Smith Sr. I will go get it. Many homes of that period were quite open, and access for vermin was pretty good. We also have an account that describes Joseph Smith Sr. This means there were stairs, not a ladder, to the second level. These and other bits of information were very helpful in reconstructing the home. The suggestion that there were two rooms in the upper level probably means there was one bedroom for the boys and one for the girls. Perhaps that night Joseph sat up or lay quietly in the bed. Perhaps he was thinking about what he wanted to achieve, feeling confident that he would again be able to connect spiritually with God. We know he sought forgiveness of his sins. I think he had some awareness or knowledge of the promise made in the Sacred Grove, that the fullness of the gospel would be entrusted to man. He had gone along this three and a half years probably wondering, the fullness of the gospel? When will it be restored? What role will I play? I have come to instruct you. The fullness of the gospel is in a book.