

Saint. Francis Xavier – A study

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Abstract:-- This paper proposes an autopilot system for a small and light unmanned air vehicle called Kiteplane. The Kiteplane has a large delta-shaped main wing that is easily disturbed by the wind, which was minimized by utilizing trim flight with drift. The proposed control system for autonomous trajectory following with a wind disturbance included fuzzy logic controllers, a speed controller, a wind disturbance attenuation block, and low-level feedback controllers. The system was implemented onboard the aircraft. Experiments were performed to test the performance of the proposed system and the Kiteplane nearly succeeded in following the desired trajectory, under the wind disturbance. Although the path was not followed perfectly, the airplane was able to traverse the waypoints by utilizing a failsafe waypoint updating rule. The literal meaning of autopilot is a device that steers a ship, plane, or spacecraft by itself, without a person. However, the expression “on autopilot” has developed a different meaning. Here are some typical uses of the expression “on autopilot.” In this paper we propose an approach for generating real life data over which we have control of the concept and can generate data exhibiting different types of concept drift. The approach uses a 3-D driving game to produce a data stream of instances describing how to drive around a track. The classification problem is learning the driving technique of the driver, which can be affected by changes in the driving environment causing changes to the concept. The paper gives illustrations of different types of concept drift and how standard concept drift handling techniques can adapt to the concept drift.

Keyword:-- Francis Xavier, Missionary activity, Social activity.

INTRODUCTION

Faint Francis Xavier (1506-1552) has been one of the saints most venerated and celebrated by the Catholic Church in the course of the last centuries. Often dubbed “the Apostle of the Indies” or “the Apostle of Asia”, Francis Xavier was indeed a figure larger than life. His relentless travels and adventures have long stirred catholic Christians. Already during his life, the letters he sent to his Jesuit companions in Rome awakened great missionary zeal, and they are still quoted as models of dedication and self-sacrifice. Summing up, in Saint Francis Xavier, the Catholic Church has celebrated the beacon and founder of missionary enterprise at the time of early modern times.

EARLY LIFE AND EDUCATION

Francis Xavier's life and deeds Francis was born in the castle of Xavier, northern Spain, on April 7, 1506, the youngest of five children. His father was president of the royal Council of Navarre. His mother was the daughter of a royal chamberlain. In 1525, Francis left his home in order to pursue his studies at the University of Paris. Then he enrolled in the College of Sainte-Barbe where he met two other students who were to have a profound influence upon him, Pierre Favre in 1526 and Ignatius of Loyola in 1529. In 1530, he received a Master of Arts degree. From 1530 to 1534 he was a regent (instructor of philosophy) in the college of Beauvais, and from 1534 to 1536 a student of theology. In the course of their studies, both Xavier and Favre became friends with Ignatius of Loyola, and they were associated

with him in the founding of a new religious order, the Society of Jesus.

After initial caution and resistance, the influence of Ignatius on Xavier was strong enough to induce Francis to make so radical a choice of life.² In November 1536, the followers of Ignatius walked to Venice and, later on, Rome. In 1537, the Pope gave them permission to make a pilgrimage to the Holy Land and to be ordained to the priesthood. Xavier was indeed ordained a priest in June 1537, but the companions were prevented from undertaking their pilgrimage due to the war between Venice and the Turks. They came back to Rome and offered their services to the Pope Paul III. The outlines of what would become the constitutions of the Society of Jesus were approved by the Pope in September 1539. In the spring of 1540, two of the companions, Rodrigues and Bobadilla, were destined for India. Shortly before the scheduled departure for India by way of Lisbon, Bobadilla fell ill. Xavier was then instructed by Ignatius to depart for Lisbon the following day.

MISSIONARY WORK IN INDIA

On April 7, 1541, Xavier began his voyage to India. As he took leave of King John III of Portugal, he was given four papal briefs appointing him papal nuncio of the Indies and recommending him to the king of Ethiopia and other princes. Bobadilla remained in Lisbon at the king's request. However, two other Jesuits, who were not among the first companions of Ignatius, embarked with Francis. Rounding Africa, their ship put in at Mozambique. Towards the end of February 1542, leaving his two companions, Francis sailed for Goa,

where he arrived on May 6. Four months later he sailed for Cape Comorin (the Fishery Coast), where there awaited around twenty thousand new Christians who had practically received no instruction. One year later, he returned to Goa, learned of the formal approval of the Society of Jesus by the Pope and of the election of Ignatius as its first General; he could then be appointed as Jesuit Superior of the East Indies.

He returned to the Fishery Coast, intervened in various conflicts and baptized large number of natives. Already disillusioned with the Portuguese merchants and authorities, Xavier sailed from Malacca to the Moluccas and the islands of Moro in 1546. Later on, he progressively came back to Cochin, where he met with three Japanese who soon after would be baptized. He then resumed his travels, supervising the growing number of Jesuits who were coming from Europe to work on a territory that was already extending from Ormuz to Indonesia.

MISSIONARY WORK IN JAPAN AND CHINA

In April 1549, Francis was able to realize a dream he had formed, sailing with one of the young converted Japanese, Anjirô, and other companions to the newly discovered Japanese islands. Xavier arrived at Kagoshima on August 15, the Feast of the Assumption. During the more than two years that Xavier remained in Japan, he founded churches in Kagoshima, Hirado and Yamaguchi. Though he undertook an epic journey to Kyôto walking in the snow, he did not meet with the empero but was favorably received by the Daimyô of Kungo.

He came back to Malacca from Singapore at the end of the year 1551 and found there a letter from Ignatius appointing him Superior of the new province of India. His jurisdiction was to extend over all territories east of the Cape of Good Hope with the exception of Ethiopia. In the letters that Xavier sent to his companions in Europe around this time he not only gives an account of his travels in Japan but also of what he learned there about China and of his hopes of going to that country. The following months were consecrated to the management of the missionary territories under his jurisdiction: Xavier was receiving new Jesuits into the Society, expelling other people from it, and redirecting some Jesuits towards other territories and missions.

On April 1552, Xavier left Goa again, accompanied by four Jesuits, his Japanese friend Anjirô and an overseas Chinese convert, Antonio. After arriving in Malacca, he sent most of these companions to Japan. Xavier was hoping to enter China in an official capacity with a Portuguese embassy. After the controversial cancellation of this embassy, Xavier left for China anyway. Towards the end of August, his ship reached

the island of Sancian, a Portuguese trading station off the Chinese coast. Since the entrance of China was forbidden to foreigners, Xavier found a Chinese merchant who promised to help him to enter by night. Around the middle of November, his two Jesuit companions left him with letters he was sending to various destinations.

DEATH AND BEATIFICATION

The Chinese merchant never fulfilled his promise and, on November 21, Xavier fell ill. During the night of December 2 and 3, Antonio, his last remaining companion, witnessed the death of Xavier: "With the name of Jesus on his lips, he returned his soul into the hands of his Creator and Lord with great calm and tranquility." In February of the next year, when the ship was readied for its return voyage, the body of Xavier was found to be perfectly fresh and incorrupt. The body was brought to Malacca and later on to Goa, still incorrupt. Xavier was beatified on October 1619 and canonized on March 12, 1622, together with Ignatius of Loyola, Teresa of Avila, Philip Neri and Isidore the Farmer. In 1748, he was declared Patron of the Orient; in 1904, Patron of the Work of the Propagation of the Faith; and in 1927, together with Thérèse of Lisieux, Patron of All Missions. This afterlife glory testifies to the way his life and story had touched Christian imaginations.

CONCLUSION

Francis Xavier was totally dedicated to his work, determined and firm in his convictions. He availed himself of his sharp mind, his ambition and his organizational skills for the up building of the Kingdom of God. People of different creeds, races, cultures, rich and poor, young and old, come together on the occasion of his feast and live as a family. Only by sacrifice, the giving up of all selfish gain, could Francis Xavier be free to bear the Good News to the world. Sacrifice is leaving yourself behind at times for a greater good, the good of prayer, the good of helping someone in need, the good of just listening to another. The greatest gift we have is our time. Francis Xavier gave his to others.

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International Journal of Science, Engineering and Management (IJSEM)
Vol 2, Issue 12, December 2017

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