

“PATH TO LIGHT: Anonymous XX,” Part 1

For the “Path to Light” series, Michael McIntyre conducts an interview for the Community Communique with a speaker who wishes to remain anonymous. This interview was conducted in February of 2014. You are reading Part 1 of 3.



MM: It is my understanding that you wish this interview to be anonymous?

XX: That's correct.

What led you to International Community of Christ?

Well, there were strong influences from the time I was three, a Rabbi, several Catholic priests, Buddhist monk, and a Hindu mystic. All these before my eighteenth birthday.

How did they influence you?

It was not so much that they changed my person, my core, but shifted my perspective. Actually a lot of what they passed on to me did not surface until after joining the Community. I was pretty hardheaded in my early years.

What do mean by "shifted your perspective"?

Umm, . . . One day this Buddhist monk, his name was Sahn, was explaining that it was important to not kill any living thing without warrant because it was possible that this 'living thing' could be the reborn life of a once-human being. He then went on to explain reincarnation, the best he could; I mean, I was just seven years old. This was all very peculiar to me. Fantasy. Like the Easter bunny, Santa Claus. Then a couple weeks later I was explaining the phenomenon of 'snow' to him. He was in utter disbelief. We were in the tropics at this time, where he had lived his whole life, and it never snowed in this part of the world. Few people had televisions, radio was a luxury, it was isolated.

Anyway, he kept shaking his head in disbelief and several times stated how such a thing was impossible. Finally I convinced him of the reality of 'snow,' and it came across in his face: he believed me. At that moment it occurred to me that reincarnation could be a real thing. Just because I had never seen or recognized reincarnation, just like Sahn had never seen snow, it didn't mean that these things weren't real.

So, then, you understood reincarnation? You believed in it.

No, not necessarily. But it opened me up. I realized I was conditioned by my upbringing and that it was shallow: to think that only one point of view or construct could be correct and that all others had to be excluded.

You're seven. And you were thinking in these terms?

Maybe not in those exact words, but certainly those exact ideas.

So, this is when your—let's say—the journey of your spirit began?

No, I was interested in basketball, chess, and girls, but these episodes with Sahn, and there were many, left me to be interested in other religions and a respect for those traditions. At the time, in the early sixties, this view was absent in American culture. The rule then was if you didn't adhere to the Christian faction, you were doomed. I remember, and it was for a couple days, my father took us on a tour of the Buddhist temples in the area. It was a cultural thing; he loved history.

So we're in the Temple of the Golden Buddha, which I found out was actually made of brass—the Buddha statue was really brass—all the monks were seated in their orange robes; incense was burning; people were bringing flowers for offering, and my sister was seated right next to me. She was eight at the time. The monks are softly chanting these little prayers, with their hands folded, while making repeated bowing gestures towards the Buddha icon. My sister, being the good little conformist, folds her hands and begins making the same bowing gestures just like monks. My mother was horrified, [and] promptly interrupts my sister's display, and when leaving the temple remarks to her, "You can't do those things, you'll end up in hell." My immediate response was, "That's silly mom, she not going to hell for bowing in front of the Golden Buddha." Nevertheless my mother was convinced, and she was an educated woman; she taught at universities. Even today some people still think like that.

Even though you were just in elementary school, your views were pretty progressive for the time.

It wasn't really me so much; it was Sahn. Sahn gave that to

me. I still love the man. One day I meet him, and he's carrying a small bundle of bamboo sticks in one of his hands [and says]: "Come with me. I want you to see this." He brings me to a patioed area, like a big carport, and lays the sticks on an eating table that has newspaper, rice, and some twine. He snaps the sticks and twines them in the form of a cross.

"What are doing, Sahn?"

"You'll see."

He breaks and twines the remaining bamboo, puts it altogether in the form of a diamond and lays it on a piece of newspaper. "You're making a kite! I love kites." "That's right." He grabs the small bowl of rice, folds the newspaper edges and begins pasting them together with rice. "Is that rice really going to work, Sahn?"

"Always has. But it has to dry for a while"

Couple hours later we're airborne. Follow me here, I'm going to tie it together with the next story.

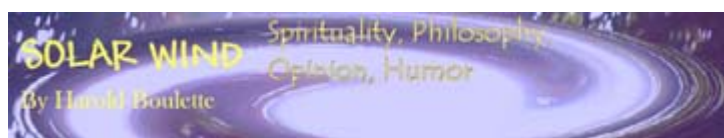
A few months later my father takes us oceanside for a week. He has an extra boardinghouse, so he invites Sahn and a few other locals. Early one morning, Sahn and I awake before everyone else. He says, "Let's go down to the beach." We're walking along, and he stops. "See that temple house on the jungle cliff over there?" "Yes. It's big." "That's the King's house. He stays there when he comes to the ocean." "Can we go?" Sahn laughed. "Well no, I don't think they will let us in. He's not there, anyway." The tide had just receded; the sand was wet, and we stopped again "XX, see those little marks in the sand?" "Yes." "Ok, follow them. See where they go. . .Right there!" Sahn kneels down where the markings end and gently starts digging. I have absolutely no idea what he is thinking. Thirty seconds later he lifts this crab up by one of its legs, holds it in front of my face and says "See? Now, let's see if you can do the next one." It reminded me of the kite. This man,

this monk, had no tools, no weapons, no technology, just his head and two hands, and he did these things. At that point I realized knowledge was the most prized tool and that some things were secret from public knowledge: for that you needed the good fortune of a Teacher. A half-hour later we show up at the boarding house, where the locals were, and open this cloth bag filled with crabs. They all start whistling and clapping, cooked up the crabs along with rice, and invited me to sit down for breakfast. This was rare; they never did this with white people, nor did they speak English other than with Sahn.

Thinking back on it, I believe, in part, Sahn orchestrated the whole crab episode with premeditation in order to show these locals that white people aren't just these strangers in our land, they are much like us. He was a very intelligent man.

< [PART 2](#) >

“Connecting With God”



“There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God. Only those can comprehend it who practice and experience it.

Yet I do not advise you to do it from that motive. It is not pleasure which we ought to seek in this exercise. Let us do it from a principle of love, and because it is God's will for us. ... Ah! Knew we but the want we have of the grace and assistance of God, we would never lose sight of Him, no, not for a moment.

"Believe me. Immediately make a holy and firm resolution never more to forget Him. Resolve to spend the rest of your days in His sacred presence, ..." ~Brother Lawrence

"It is so sad that there are many people in this world who are constantly trying to "better themselves" by going after more material possessions, or just more money. Still others who seek power over men and natural resources. And when they get those things, they are never satisfied, so keep trying to get more, and more, and more, meanwhile depriving others by taking far more than their fair share, or by enslaving others to their illusions of power. They don't realize that deep down what they really crave is to be reconnected with God and the spiritual worlds that is the source. It is kind of like the person who keeps overeating and still always being hungry because he is eating mostly junk that is not supplying his body's nutritional needs.

"Even though many people don't think matters of spirit are important, they may even believe such things don't exist, but that doesn't stop something deep down inside us from craving for reconnecting to that source."

< [Read the entire article online at Solar Wind.](#) >

< Visit and bookmark Harold Boulette's blog Solar Wind at:

<http://blog.spiritsun.net/> >

contributed by Harold Boulette

May 2013 Japan Tour: DAY 2

5/24 Friday

Gene Savoy, Yukinori Matsushita, other American guests and some Japanese members left the hotel at 9:00 am and traveled to Saga for a guided tour in Saga. We arrived at Niyama Shrine in Kanzaki, Saga at 10:00 am.



Niyama Shrine PHOTO: Stephan
Fuelling



At torii of Niyama Shrine (from left to right) Yukinori Matsushita, Miyuki Okayama, Chieko Nakayama , Shinobu Uwataki, Keiko Inoue PHOTO: Stephan Fuelling

We visited the ruins at *Yoshinogari Historical Park at 11:00 am. This visit was planned and coordinated by Saga Members Hiroko Soejima, Keiko Inoue, Shinobu Uwataki, Yoko Taniguchi, Chieko Higashi, Yoko Nishimura, Yasuko Nishimura, Terumi

Kuroda, Kahori Sano, and Naoko Tokushima.

**The Yoshinogari hills were originally slated for one of Saga Prefecture's industrial areas, but the project was suspended upon discovery of ruins and relics, until further research into the area could be carried out. In 1986, the site was meticulously studied to understand whether it was a truly important cultural site. The concluding result was that this area was one of Japan's largest moat encircled villages dating from the Yayoi period (c. 3 BCE – c. 3 CE). The location and layout of the village captured the imagination of Japan as it closely resembled the long disputed ancient country of Yamatai mentioned in early Chinese chronicles. The Yoshinogari ruins are of extremely high academic value and are an important cultural asset.*

In 1992, the Yoshinogari ruins were designated a NationalHistoricalPark with the surrounding area made into a SagaPrefecturalPark. In April 2001, the initial phase of the Park was opened to the public. The Park, as of April 1, 2009, measures 73.7 hectares (38.3 hectares of national land, 35.4 hectares of prefectural land).

< [Visit the Yoshinogari web site.](#) >



Reconstructed buildings PHOTO:
Stephan Fuelling



Reconstructed buildings PHOTO:
Stephan Fuelling



Exhibition of a ritual with a shaman PHOTO: Stephan Fuel



Exhibition of ceremonial dinner. The color of the peoples's clothes are different based on their official rankings. PHOTO: Stephan Fue

We had a lunch at Saga Retrokan at 1:30pm. This event was planned and coordinated by Saga Members Hiroko Soejima, Keiko Inoue, Shinobu Uwataki, Yoko Taniguchi, Chieko Higashi, Yoko Nishimura, Yasuko Nishimura, Terumi Kuroda, Kahori Sano, and Naoko Tokushima.



(from left to right) Robert Roy,
Yukinori Matsushita, Gene Savoy,
Sabrina Savoy PHOTO: Stephan
Fuelling



(from left to right) Chieko
Higashi, Ms. Kawasahi, Hichiyo
Hukuyama, Yoko Nishimura, Miyuki
Okayama PHOTO: Stephan Fuelling

We visited *SagaCastleHistoryMuseum with a volunteer

interpreter guide at 2:30pm.

This event was planned and coordinated by Saga Members Hiroko Soejima, Keiko Inoue, Shinobu Uwataki, Yoko Taniguchi, Chieko Higashi, Yoko Nishimura, Yasuko Nishimura, Terumi Kuroda, Kahori Sano, and Naoko Tokushima.

**Saga Castle History Museum is a reconstruction of the main keep (honmaru) of Saga Castle built in 1838, during the last years of the Edo Period. It is one of the largest wooden reconstructions in Japan. Over 700 rush mats (tatami) are laid in the building, providing ample space for a wide variety of exhibits including data, images, and models that depict Saga during the fall of the Tokugawa Shogunate and the Meiji Restoration.*

< [Visit the Saga Castle History Museum web site.](#) >



Outside view of the Saga Castle History Museum PHOTO: Stephan Fuelling



Outside view of the Saga Castle
History Museum PHOTO: Stephan
Fuelling



Visiting group inside the Museum
PHOTO: Stephan Fuelling

We visited the *Jofuku Long Life Center in Saga City at 4:30pm, and then the Kannon of the Well. This event was planned and coordinated by Saga Members Hiroko Soejima, Keiko Inoue, Shinobu Uwataki, Yoko Taniguchi, Chieko Higashi, Yoko Nishimura, Yasuko Nishimura, Terumi Kuroda, Kahori Sano, and Naoko Tokushima.



Painting of Joguku PHOTO: Stephan Fuelling

**Jofuku, pronounced Xifu in Chinese, came to Japan during the Jomon Era in the 3rd century B.C. It is said that he landed near Shingu and brought with him much Chinese culture and technology.*

Jofuku was at the time serving as a Taoist shaman to the Emperor Shikoutei of the Xin Dynasty in China about 2200 years ago. He was ordered by the emperor to set out in order to "find the elixir of eternal life which is said to be on the mountain of Horai on the sea to the east." He eventually

arrived in Kumano and with him he brought about 3000 people, men, women, and children. Unfortunately for the emperor, he never returned to China.

Jofuku (known as Xu Fu in Chinese) was a Taoist monk who sailed from China to Japan in search of the fabled elixir of immortality. He is said to be responsible for the spread of Chinese culture in Japan, including farming methods for irrigated paddy rice cultivation, and many different areas in Japan have local legends which claim Jofuku landed there. Saga, which is said to be the cradle of early mass rice cultivation in Japan, also boasts a great number of Jofuku legends—Jofuku is even enshrined as a god of the harvest at Saga's Kinryu Shrine.



Outside view of the Center PHOTO:
Stephan Fuelling

The JofukuLongLifeCenter rests at the foot of Mt.Kinryu, and in addition to introducing the legends of Jofuku to visitors also serves to spread the latest developments in research on Jofuku and his voyages.



Painting of Deity of Mercy created by Kusaba Kazuhisa, using the same technique used to make Arita ware.

< [Visit Kusaba Kazuhisa's web site.](#) >

We had a casual Sunset Service meeting at MegalithPark at 6:00pm. This event was planned and coordinated by Saga Members Hiroko Soejima, Keiko Inoue, Shinobu Uwataki, Yoko Taniguchi, Chieko Higashi, Yoko Nishimura, Yasuko Nishimura, Terumi

Kuroda, Kahori Sano, and Naoko Tokushima.



Sunset at Megalith Park PHOTO: Stephan Fuelling



Gathering for sunset at Megalith Park PHOTO: Stephan Fuelling

We all had dinner at Umenohana Tofu Restaurant at 7:00pm.



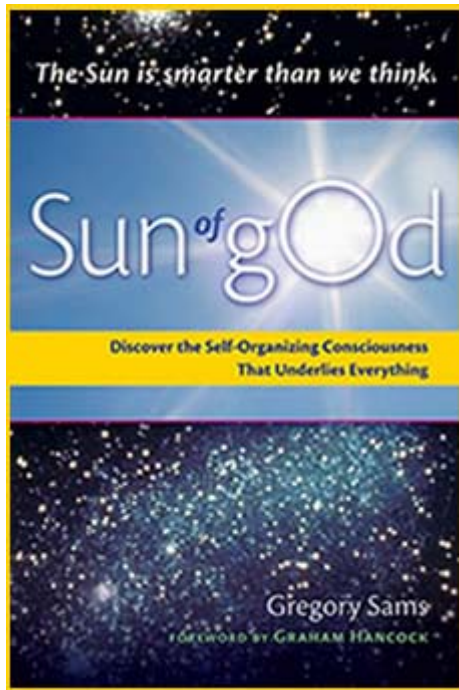
After dinner (front row, from left to right) Sabrina Savoy, Noriko and Joseph Roy, Yukinori Matsushita, Gene Savoy, Yoko Nishimura, Chieko Nakayama, Keiko Inoue. (back row, left to right) Shinobu Uwataki, Robert Roy, Stephan Fuellig, Michiyo Fukuyama, Miyuki Okayama, Kazuno Kawasaki PHOTO: Stephan Fuelling

Travel notes by Noriko Roy

< [DAY 1](#) >

< [DAY 3](#) >

Gregory Sams Interviewed on His Book Sun of God



Ancient Origins recently interviewed Gregory Sams on his book *Sun of God*, and the interview appears on YouTube. Gregory Sams is the inventor of the “veggie-burger” and the propounder of other revolutionary ideas.

Here are a few words from the blurb for the book on Sams’ web site:

“In Sun of g0d, cultural pioneer and philosopher Gregory Sams takes a fresh look at our solar benefactor. As Sams sees it cultures throughout the ancient world were right to recognize the Sun as a living, conscious being. The implications of a conscious provider in the sky are startling, though often obvious – and in harmony with science, logic and common sense. Sun of g0d explores exciting new ground, adding a

crucial piece to the jigsaw-puzzle picture we have of the cosmos. In the light of a conscious Sun, Sams looks at our hard-wired tendency for religion, notions of god and divinity, our place in the firmament, star formation, intelligent light, electromagnetism, feedback, chaos theory, free will, the four elements, and the near-universal self-organization of systems from the bottom up."

In the Ancient Origins interview, Sams states that the sun is a conscious being and that, while moderns have a hard time admitting the concept, ancients founded their religions on it. The concept is not new to us, but it is seemingly revolutionary today.

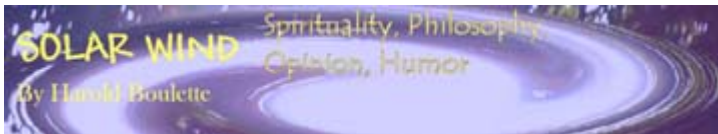
Read the introduction, watch the video, and tell us what YOU think. What would you as a Cosolargist say to Mr. Sams? And what could you add to his comments?

< [Watch the video of the interview posted on January 14, 2014 by Ancient Origins on YouTube](#) (25 minutes) >

(Please note that the book discussed above is not to be confused with the book familiar to many Community members, [Jesus Christ, Sun of God: Ancient Cosmology and Early Christian Symbolism](#) by David Fideler (1993). *Jesus Christ, Sun of God* reveals many of the sources for the early Christian Gnosis and places special emphasis on the Hellenistic doctrine of the "Solar Logos" and the early Christian symbolism that depicted Christ as the Spiritual Sun—the illumination source of order, harmony, and spiritual insight.)

link submitted by Robert Anderson

“Psychic vs Spiritual Adept”



“In the interaction between the different levels of consciousness and the corresponding planes of manifestation lies the essence of occultism. The psychic is one who functions negatively in this interaction; he reacts to the conditions he contacts, and thereby perceives them, but he exerts little or no influence on them. The adept, on the other hand, while perceiving, does not react, and therefore functions positively in his relations to the subtle worlds, sending out his influence upon them instead of receiving their influence into himself. ... The true adept is not dependent upon the intervention of spirits, whether divine or diabolical, but himself works directly on the plane of his choice; ...

“But in addition to his studies of subjects which are essentially occult, there are other sciences with which the student ought to be acquainted if he is to do justice to his task, ...” ~Dion Fortune

“While I agree in general with what Ms Fortune is saying, there are some specifics in this quote that I disagree with.

“While she considers psychics and their passive approach to other realms negative, I think it is more often neutral. They

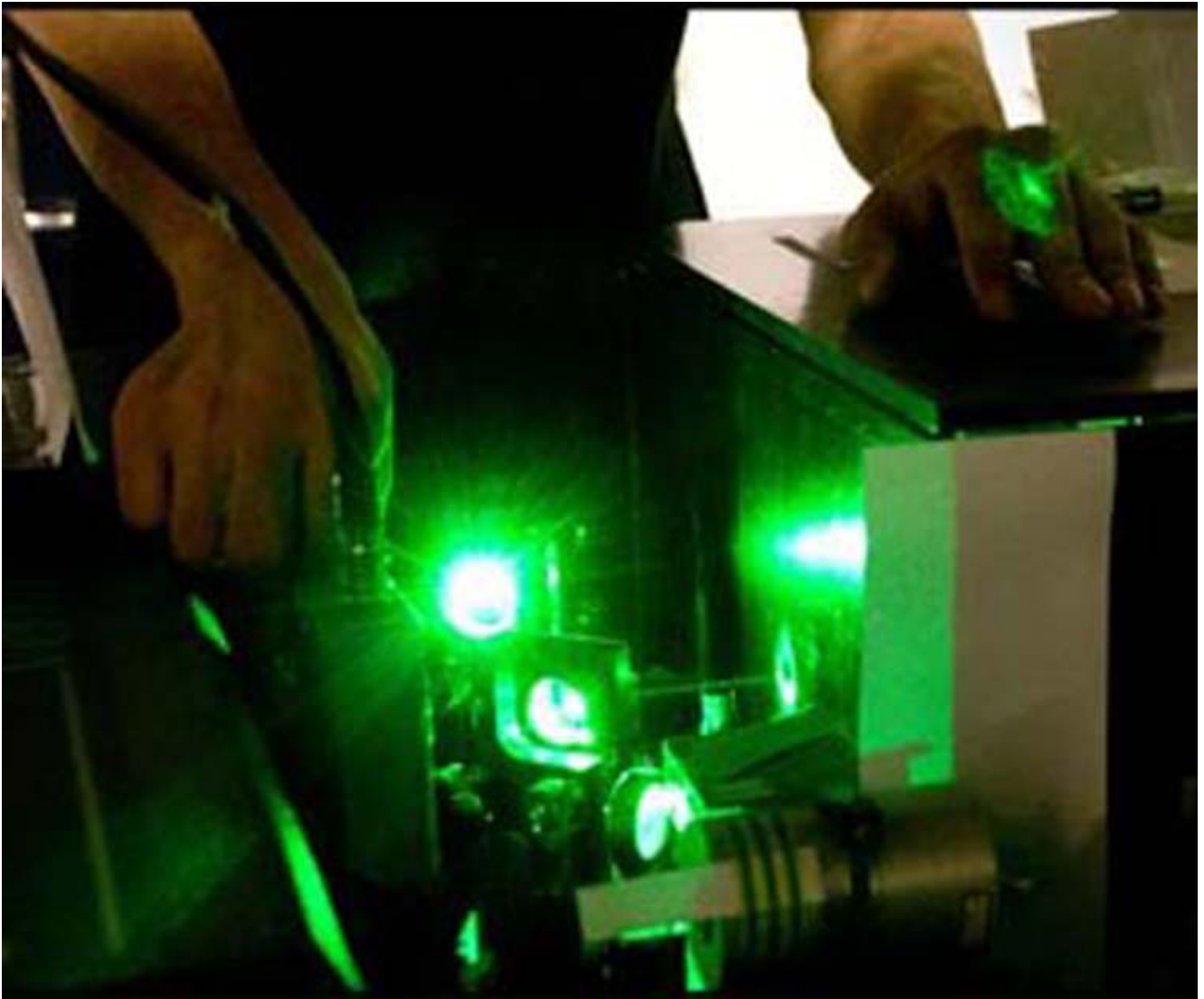
are not trying to make a positive influence on them, but neither are they making things any worse. The main problem with psychics is that they look beyond only to the fourth dimension where they gather information that may or may not be true because the demons, or diabolical influences, as Ms Fortune calls them, operate on this level. This is kind of like Dorothy in the Wizard of Oz stopping and staying with the scarecrow instead of continuing on to the Emerald City. This is not necessarily wrong, as long as the psychic is aware that the fourth dimension is not a true spiritual plane, but they usually are not."

< [Read the entire article online at Solar Wind.](#) >

< Visit and bookmark Harold Boulette's blog Solar Wind at: <http://blog.spiritsun.net/> >

contributed by Harold Boulette

"Breaking the limits of classical physics"



In the quantum optical laboratories at the Niels Bohr Institute, researchers have conducted experiments that show that light breaks with the classical physical principles. The studies show that light can have both an electrical and a magnetic field, but not at the same time. That is to say, light has quantum mechanical properties. PHOTO: Niels Bohr Institute.

“With simple arguments, researchers show that nature is complicated! Researchers from the Niels Bohr Institute have made a simple experiment that demonstrates that nature violates common sense – the world is different than most people believe. The experiment illustrates that light does not behave according to the principles of classical physics, but

that light has quantum mechanical properties.”

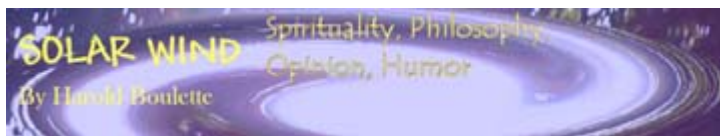
Even though this article is a year old, it reveals in summary form some new and groundbreaking information.

< [Read the complete article posted online June 11, 2012 at spacedaily.com.](http://spacedaily.com) >

□

link submitted by Frieda Nelson

“Rituals and Spiritual Practices”



“In Taoism, even beyond Chinese folk religion, various rituals, exercises, and substances are said to positively affect one’s physical and mental health. They are also intended to align oneself spiritually with cosmic forces, or enable ecstatic spiritual journeys. These concepts seem basic to Taoism in its elite forms. Internal alchemy and various spiritual practices are used by some Taoists to extend life, even to the point of immortality. Immortals, their actions and

their relationships with the gods and natural forces form a significant portion of Taoist mythology." ~from the book Taoism for Know-It-Alls

"I have written many times about the need to engage in spiritual practices, spiritual techniques, spiritual rituals in order to awaken the soul and move along the path of enlightenment. This quote shows that this matches very closely the beliefs of Taoism. It mentions that there are physical and mental benefits to doing these spiritual exercises—and that is true—but, more importantly, there are spiritual benefits."

< [Read the entire article online at Solar Wind.](#) >

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<http://blog.spiritsun.net/> >

contributed by Harold Boulette

May 2013 Japan Tour: DAY 1

5/23 Thursday

Gene Savoy arrived at Fukuoka Airport. Some Japanese members were there to greet him.

Gene Savoy and American guests and Yukinori Matsushita and some Japanese members visited Manners Sound Research Co.

Office in Kurume.

We all enjoyed early lunch at Shun, a health food restaurant in Kurume.



Lunch with Japanese members. (from left to right) Miyuki Okayama, Shinobu Uwataki, Keiko Inoue, Yukinori Matsushita, Gene Savoy, Sabrina Savoy, Robert Roy, Noriko Roy PHOTO: Stephan Fuelling

Gene Savoy Jr. and other American guests checked in the Hotel Toyoko Inn Kurume.

Gene Savoy and American guests and some Japanese members visited the *Ishibashi Museum of Art in Kurume.

**Ishibashi Museum of Art opened as the main institution of Ishibashi Cultural Center, which Ishibashi Shojiro, founder of Bridgestone Corporation, donated to his hometown, the city of Kurume, in 1956. Like the other facilities at the Center, it was initially managed by IshibashiCulturalCenter. From*

1977, it has been administered by the Ishibashi Foundation together with Bridgestone Museum of Art in Kyobashi, Tokyo. The Asian Gallery opened in 1996. The Asian Gallery was built and donated to the city of Kurume by Shojiro's eldest son, Kanichiro, so that the paintings, calligraphic works, and ceramics could be put on view and to further enrich the Center. Of the collection owned by the Ishibashi Foundation, Ishibashi Museum of Art takes care mainly of modern Japanese Western-style paintings, Japanese paintings and calligraphic works, and ceramics. Fundamentally, the Western-style paintings are housed in the Main Building and the Japanese paintings and calligraphic works and the ceramics are shown in the Asian Gallery. Thematic exhibitions mainly featuring works in our collection are organized three to four times a year and we do our best to provide chances for the visitors to enjoy art repeatedly from different viewpoints.



At Ishibashi Museum (from left to right) Sabrina Savoy, Gene Savoy, Keiko Inoue, Robert Roy, Shinobu Uwataki, Stephan Fuelling PHOTO: Stephan Fuelling



Japanese garden at Ishibashi Museum PHOTO: Stephan Fuelling

After the Ishibashi Museum, we visited Kora Taisha Shrine in Kurume.



Gate to the entrance (torii) of Kora Taisha Shrine PHOTO: Stephan Fuelling



Kora Thaisha Shrine PHOTO: Stephan
Fuelling

Gene Savoy, American guests, Yukinori Matsushita and some Japanese members had dinner at the Japanese restaurant Maruman in Kurume.

Travel notes by Noriko Roy

< [DAY 2](#) >

PATH TO LIGHT: Ron Theriault



PHOTO: Ron Theriault

When I was quite young there was a a TV series called *Rawhide* that my dad would watch. The song in the opening credits contained the following lines regarding a cattle roundup: "Don't try to understand 'em, just rope, throw, and brand 'em." At the time I remember thinking to myself: Why would anybody not want to understand anything? I suppose that this realization set me on a nearly lifelong predisposition against Westerns and toward science, which I saw as being motivated by a quest to know about things. These predispositions have since softened, but the underlying desire to understand has remained.

I was raised Catholic and attended a Catholic school through 8th grade. At the time of First Communion we were taught the symbolism of transubstantiation during mass, whereby the bread and wine were transformed into the body and blood of Christ. It was not described as a symbolic act, however, but an actual transformation. I was not the only one then who privately questioned the reality of this, or even the necessity of eating flesh and blood, but being young and caught up in so many other concerns and events, this issue was simply set

aside. I did not seriously take it up again until I left home for college, and church was no longer an institution I was taken to but a place I would have to go to on my own.

Transubstantiation was not the only issue I had with Catholic theology. There was also the explanation of the crucifixion of Jesus. A divine man had to be sacrificed to God to atone for human sins, but by whose rules was this necessary? Would it not have to be a superior entity to God Himself? Despite the comfortable nature of the Catholic culture and the sometimes beautiful liturgy, I became a true agnostic during my college years. The illogicality at the core of orthodox Christianity was simply too much for me to get comfortable with.

Soon after graduating from college I became interested in the Rosicrucians and started with the series of lesson monographs that they offer. They have a conception of God that is more universal and culturally neutral than orthodox Christianity's, or any other orthodox, established church for that matter. I appreciated that a lot; however, their lesson monographs almost always raised more questions than they answered. One typical example is where a lesson noted that throughout the world there are spots in the wilderness where nothing grows. I have never seen such a place, and all the monograph provided by way of explanation was the question, "Why do you think that is?"

Later I investigated Scientology. They had a building in Boston, where I was living at the time, and I went in about once a week for lessons. There were directed readings of the founder L.Ron Hubbard's writings and role-playing games of various types. On the whole this was pretty thin spiritual gruel compared to my previous experiences. Every session ended with a "clearing," which consisted of holding a tin can in each hand and having a brief questioning by a higher up. The cans were connected with a wire to a device of some sort. Each clearing seemed to end after I said something with a degree of conviction. I didn't stay with this very long: It was

expensive and didn't seem to be getting me to where I wanted to go.

A while after I dropped Scientology, I saw a small ad for the International Community of Christ in a magazine called *Saturday Review*, which I subscribed to at the time. What caught my eye and caused me to respond was the Solar Cross at the top of the ad. I was pleased and intrigued to find out, when the introductory materials arrived, that central to the teachings were techniques to make use of sunlight on a spiritual level. This was and is a path with which I have no reservations. I was also heartened by the prospect of universal instruction, without filtering through anyone else's perspective.

By Ron Theriault

January 2014

(Community member since October 1975)

Love Message: Valentine's Day 2014

Below is a message of love for Valentine's Day 2014 composed in French by Francine Petrovich, along with a literal English translation.

Un témoignage d' *AMOUR*



tous ceux que j'aime...

L'*AMOUR*, fables immortelles de notre enfance exclamant l'hymne
la vie, un blanc royaume offrant l'espoir d'un *Grand Po te*.

L'*AMOUR*, douces caresses de notre jeunesse et le bonheur en
larmes nous apportent l'aisance d'aimer.

L'AMOUR, un mystère de tous les jours dirigeant une recherche perpétuelle la conquête d'un paradis éternel.

L'AMOUR qui nous donne la joie de vivre, un sourire au cœur, une fraîcheur retrouvée transformant en silence un univers comblé de sagesse.

L'AMOUR qui reflète l'image d'une jeunesse vibrante aux rives remplies de lumière enchantée chante l'espoir d'une fureur de vivre.

L'AMOUR, une mélodie du cœur et un éloge de tous les jours honorant en silence les splendeurs de ce monde avec fierté.

L'AMOUR, expression d'une réalité en quête de douceur qui vibre en harmonie avec la ferveur intérieure.

L'AMOUR qui coule dans nos veines comme la rivière qui court vers un océan rempli de promesses.

L'AMOUR, poème des amants, mémoire des sensations fébriles du premier jour témoignant de l'union d'un seul cœur.

L'AMOUR, souffle de tous les instants racontant une belle histoire qui garde l'étincelle d'un cœur scintillant de diamants.

L'AMOUR que l'on cultive dans nos cœurs s'épanouit en douceur comme une rose d'alliance au printemps, un pétale de bonheur.

L'AMOUR qui projette des rayons de chaleur l'image du soleil levant réchauffant le cœur des gens aimés et proclamant l'héritage d'un *Grand Jour*.

Voilà des rivières intérieures inspirées par tous ceux que j'aime et qui ont participé la réalisation et l'expression de mon être le plus tendre.

Avec tout mon AMOUR,

Francine

* * * * *

A testimony of LOVE



to all those I love . . .

LOVE, immortal fables of our childhood exclaiming a hymn to life, a white realm offering the hope of a *Great Poet*.

LOVE, soft caresses of our youth and happiness in tears brings ease to our love.

LOVE, a mystery of all days directing a perpetual search on the quest for an eternal paradise.

LOVE, which gives us the joy of living, a smile to the heart, a freshness recovered, transforming in silence a universe filled with wisdom.

LOVE, which reflects the image of a youth vibrant with dreams replete with enchanted light sings the hope of a fury of living.

LOVE, a melody of the heart and a praise of all days, honoring in silence the splendors of this world with pride.

LOVE, expression of a reality in quest of softness that vibrates in harmony with the interior fervor.

LOVE, which flows in our veins like the river that runs toward an ocean filled with promises.

LOVE, poem of lovers, memory of the feverish sensations of the first day testifying to the union of one heart.

LOVE, breath of all instants telling a beautiful story that keeps the sparkling of a heart scintillating with diamonds.

LOVE, which we cultivate in our hearts, blooms in softness like a rose of alliance in spring, a petal of happiness.

LOVE, which projects the rays of warmth to the image of the rising sun, warming the heart of people loved and proclaiming the heritage of the Great Day.

Here are the interior reveries inspired by all I love and who have participated in the realization and the expression of my

being, most tender.

With all my LOVE,

Francine