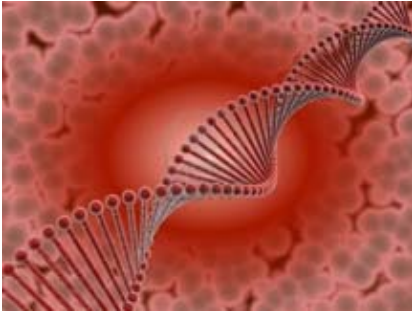


“Evolution of Consciousness Triggered by Solar Flares?”



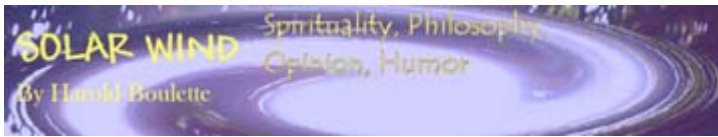
DNA PHOTO:
guardianlv.com

“Have you been experiencing headaches lately more than usual? How about ringing in the ears, the inability to think straight and losing words mid-sentence? How about feeling overly exhausted, nauseous, indigestion, a smaller or larger appetite, or higher than normal anxiety? These are all apparently possible symptoms of a shift taking place in your consciousness triggered by solar flares and other galactic activity.”

[Read the article by Stasia Bliss online at The Guardian Express.](#)

link submitted by Roger Weld

“Intuition and the Heart Center”



As you evolve, the heart literally becomes your new brain center. The Institute of HeartMath has found that the heart's electromagnetic field may play an important role in communicating physiological, psychological, and social information between people. Its experiments found that one person's brain waves can synchronize to another person's heartbeat. Researchers inferred that our nervous system acts as an antenna that responds to the electromagnetic fields produced by the hearts of others. Interestingly, they also found data that point to the fact that the heart's electromagnetic field is involved in intuitive perception, that both the heart and brain receive and respond to information about a future event before the event actually happens. The heart appears to receive the intuitive information before the brain does. ~Penney Peirce

“Most scientists and medical people would probably consider this nonsense—as crazy as the ancients who equated emotions with the heart. But what they don't seem to understand is that it is not the physical organ pumping blood that is referred to here and in similar writings but the spiritual energy center that happens to be located in the same area. It is that spiritual organ that is linked to intuition. It is that spiritual organ that responds to some events before they actually happen.”

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

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

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

contributed by Harold Boulette

“Ten civilization-shaping trends for 2013 that are driving us into social and spiritual crisis”



PHOTO: NaturalNews.com

“Most people feel that a time of great change is upon us. But what kind of change is unfolding, exactly? To answer that question, we must examine current trends and attempt to understand where they are headed. Here’s my look at ten of the most sociologically-charged trends that I believe are leading us into a spiritual crisis (followed by a spiritual awakening,

as you'll see below)."

< [Read the entire article by Mike Adams, the Health Ranger, online at naturalnews.com.](#) >

link submitted by Robert Anderson

"Biophotons: The Human Body Emits, Communicates with, and is Made from Light"



PHOTO: GreenMedInfo.com

"Increasingly, science agrees with the poetry of direct human experience: We are more than the atoms and molecules that make up our bodies; we are beings of light as well. Biophotons are emitted by the human body, can be released through mental intention, and may modulate fundamental processes within cell-to-cell communication and DNA."

< [Read the entire article by Sayer Ji online at GreenMedInfo.com](#) >

link submitted by Gary Buchanan

“Ring Around The Sun Explained: What Causes Circular Halo? (PHOTOS)”



The sun and atmospheric conditions combine to create a rainbow colored ring around the sun, known as a solar halo or sun dog, in the skies above Havana, Cuba, Friday, April 12, 2013. PHOTO: AP / Franklin Reyes

This brief article by Sara Gates on sun dogs published in the *Huffington Post* explains the phenomenon of halos around the sun and has a gallery of photos.

< [Read the article and look at all the great photos online at huffingtonpost.com.](#) >

link submitted by Sean Savoy

“Ancient Builders Created Monumental Structures That Altered Sound and Mind, Say Researchers”



Hal Saflieni Hypogeum on the island of Malta.

PHOTO: wakeup-world.com

“The results of recent research suggests that ancient, or prehistoric, builders of the monumental structures found in such diverse places as Ireland, Malta, Turkey, and Peru all

have a peculiarly common characteristic—they may have been specially designed to conduct and manipulate sound to produce certain sensory effects.”

This article on ancient builders, published by Popular Archaeology on the online magazine *Wake Up World: Information from a Different Perspective*, shows that the ancients, whom most of us consider “primitive,” knew about the use of frequencies to produce effects—something our modern “advanced” science and culture is just now beginning to discover and accept.

< [Read the entire article online at wakeup-world.com.](http://wakeup-world.com) >

link submitted by Frieda Nelson

ADVOCATES OF HUMAN SPIRITUAL RIGHTS: Francis of Assisi, Part 2



Detail of Francis from the fresco "St. Francis Preaches to the Birds" painted on the west side of the nave of the lower basilica in the Basilica of St. Francis in Assisi.

News of disturbances among the friars in Italy reached Francis in the East and compelled him to return: The two vicars-general whom Francis had left in charge of the Order had convened a chapter in his absence to impose innovations more severe than the rule required, and the papal protector, Cardinal Ugolino, had conferred on the Poor Ladies a written rule practically identical to that of the Benedictine nuns, which the friar charged with their interests had accepted. To

make matters worse, one of the first companions of Francis was attempting to form a new brotherhood of lepers, and rumors were circulating that Francis was dead. Five thousand friars and five hundred novices were present at this famous Chapter of Mats held at the Portiuncola during the season of Pentecost 1220–1221. The simple and unceremonious ways that had characterized the movement disappeared. Cardinal Ugolino had undertaken the task of “reconciling inspirations so unstudied and so free with an order of things they had outgrown.”* It was on this occasion that Francis resigned direction of the Order.

In the last years of his life, while his fraternity was passing through its transition under papal influence, Francis grew increasingly ill. In the summer of 1224 he retired with some brothers to the rugged mountain retreat of La Verna (Alvernia), not far from Assisi, where it is said he beheld a marvelous “seraphic” vision. (After the death of Francis, Brother Elias announced to the Order by circular letter that as a sequel to the vision Francis had received the five wounds of the stigmata, and after the canonization of Francis, Brother Leo, the saint’s confessor and intimate companion, left a written testimony of the event.) Francis lived two years longer. At times his eyesight failed him and, during an excess of anguish, Francis paid a visit to Clare at St. Damian’s. There, in a little hut of reeds made for him in the garden, he composed the “Canticle of the Sun.” Not long afterwards, the pope ordered that Francis undergo an operation on his eyes which entailed cauterizing his face with a hot iron. Although the operation was unsuccessful, at the urging of others, Francis underwent further medical treatment until 1226, when alarming dropsical symptoms developed. He grew increasingly ill and was carried to his beloved Portiuncola, where he passed his last days near the chapel in a tiny hut that served as an infirmary. On his last day, Francis removed his shabby clothing and lay down on the bare ground in the form of a cross and, facing the sun, made his transition,

asking that his soul be released from its prison.

On July 16, 1228, Francis was canonized by the newly elected pope, Gregory IX (the former Cardinal Ugolino, the papal protector of the Friars Minor) at St. George's in Assisi. From that moment and for the next two hundred years, the influence of Francis and his name was the greatest power at work in the growing civilization of Europe. The Franciscan movement advanced with astonishing rapidity and, in the course of a few years, established over all of central Italy a network of religious houses in his name. The new pope saw in the mendicant Order a means for counteracting the love of luxury, a weapon for suppressing heresy, an army of soldiers ready to preach the gospel at the risk of their lives; and in the Third Order, unlike anything attempted before, he saw a way to draw laypersons from the entire continent into a magic circle supposed to secure the hereditary inheritance of Franciscan principles. Sporadic attempts to revive the authentic concepts of Francis, such as that of the spiritual Franciscans, met powerful resistance, and by the end of the fourteenth century, the movement had more or less spent its strength.

On the day following the canonization of Francis, Gregory IX laid the first stone of the church in Assisi erected to honor the new saint. That church grew into the Basilica of St. Francis, which became the birthplace of a new age in painting and European art. Frescoes were begun in the lower basilica around 1250. Within a few decades, the walls of the upper and lower basilica were covered with religious scenes illustrating the stories of the Bible and the lives of the saints. The life of Francis became a passionate tradition painted everywhere, full of color and dramatic possibilities, inspiring more iconographic cycles and more allegorical scenes than any other saint. And as the life of Francis brought about the birth of Italian art, his love of song called forth the beginning of Italian vernacular poetry: "The Canticle of the Sun" is one of the earliest poems written in Italian. Italian poets of the

13th- and 14th-century *dolce stil nuovo* ("sweet new style"), which reached its greatest brilliance in the lyric poems of Dante, have as their precursors Francis and the troubadours of Provence.

* It is not difficult to recognize Cardinal Ugolino's hand in the important changes made in the organization of the Order. And it is clear that the rule of the Brothers and Sisters of Penance, in the form it has come down to us, and confirmed by Pope Nicholas IV in 1289, does not represent the original rule. The customary date to assign for the foundation of this new Order—which was later used by the Roman Church to re-Christianize medieval society and whose members came to include Dante, Petrarch, Tasso, Giotto, Michelangelo, Christopher Columbus, and Galileo—is 1221.

—Robert Petrovich, 2003

* * *

REFERENCES

Historical sources on Francis are his own writings, as they are preserved, early papal bulls, and a few diplomatic documents. The Franciscan friar Thomas of Celano wrote his hagiographic "First Life" of Francis by order of Gregory IX soon after the canonization of Francis; a "Second Life," which reflected the new official perspective in France, between 1244 and 1247 by commission of Crescentius, the then minister general of the Order; and a treatise on the miracles of Francis about ten years later at the bidding of John of Parma, the successor of Crescentius as minister general of the Franciscan Order. In addition to these Lives are a joint narrative compiled by his intimate companions Leo, Rufinus, and Angelus about 1246, a legend of Francis by Bonaventure about 1263, a more polemic legend attributed to Brother Leo, several 13th-century chronicles of the Order and a few later

chronicles. Upon these works are based all later biographies of Francis. In recent years, a large controversial literature has grown up around them. In addition, energetic research work has recovered several important early texts and resulted in the careful reediting and translating of Francis's own writings and of the contemporary manuscript authorities bearing on his life.

What still remains is to review the life and works of Francis in light of the Second Advent.

JAPAN REPORT: Letter from Japan, March 2013



Cosolargy of Japan tour group in Pusan, Korea.
PHOTO: Miyuki Okayama

We traveled to Pusan in South Korea from March 17 to the 19.

Bishop Yukinori Matsushita and Mituyo Fukuyama, Kazuno Kawasaki, Saeno Tokunaga and her son Ryota, Nami Aiki, Junko Kodama, Jun Ikeda, and myself, Miyuki Okayama, traveled to Pusan by ferry.

Nami organized the tour, and she was a very good guide.



Nami Aiki, tour guide and
Consociate of the Cosolargy
Institute of Japan.

Korean people think that if they have a diet of balanced, healthy food, it will be effective medicine and make good health of body. Following the traditional Korean diet was part of our experience.

We had a great experience of Korean culture and enjoyed this trip.



Dragon Palace Temple. PHOTO:
Miyuki Okayama

We did the Sunrise Ceremony at Haedong Yeongkoong Temple
(Dragon Palace Temple) on the morning of March 19.



Pre-sunrise liturgical reading at
Pusan, Korea.

PHOTO: Miyuki
Okayama



Sunrise in Pusan, Korea. PHOTO:
Miyuki Okayama



Haedong Yeongkoong Temple (Dragon
Palace Temple).
PHOTO: Miyuki Okayama

This temple is built on the cliffs of the grand seashore and is harmonized with its natural surroundings.



Dragon Temple shrine. PHOTO:
Miyuki Okayama



It is believed that a boy-child
will be conceived if a woman

touches her belly while visiting
this shrine. PHOTO: Miyuki Okayama



The twelve animal signs of of the
Chinese zodiac are displayed at
the temple. PHOTO: Miyuki Okayama

We had a wonderful time there.

Sincerely,

Miyuki Okayama



Bishop Yukinori Matsushita and Mituyo Fukuyama, Kazuno Kawasaki, Saeno Tokunaga and her son Ryota, Nami Aiki, Junko Kodama, Jun Ikeda, and Miyuki Okayama in Pusan, Korea PHOTO: Miyuki Okayama

ADVOCATES OF HUMAN SPIRITUAL RIGHTS: Francis of Assisi, Part 1



Detail of Francis from the fresco "St. Francis Preaches to the Birds" painted on the west side of the nave of the lower basilica in the Basilica of St. Francis in Assisi.

*All praise be yours, my Lord, through all that you have made,
And first my lord Brother Sun,
Who brings the day; and light you give us through him.
How beautiful is he, how radiant in all his splendor!
Of You, Most High, he bears the likeness.*
– "The Canticle of the Sun," Francis of Assisi

Francesco di Pietro di Bernardone (born 1181/1182, Assisi—died October 3, 1226, Assisi, Italy), known as Francis of Assisi, is the principal patron saint of Italy, the original founder of all Franciscan Orders, and the leader of Roman Catholic reform movements of the early 13th century. His father was a wealthy cloth merchant; his mother, a noble woman from Provence. He was born and grew into adolescence in warring times, when it was customary for nobles of neighboring towns to engage in military skirmishes and while the popes of Christendom called up the Third and Fourth Crusades against the Islamic forces in Palestine. In youth Francis was handsome, gallant, courteous, and witty, a humorous imp and king of frolic who would as soon empty his pockets for a beggar as for himself, popular with everyone in town and the romantic ringleader of the young nobles. He fancied himself a disciple of the Provençal “joyous science,” a troubadour. He early resolved on a military career, and in late 1205 he attempted to join the papal forces against Frederick II, the Holy Roman emperor; Francis’s biographers tells us that a series of dreams or visions urged him back to Assisi where, after a period of uncertainty, he began to seek an answer to his calling in solitary prayer. Not long after, as Dante sings, Francis solemnized his nuptials with Lady Poverty. In 1208, while Pope Innocent III proclaimed a crusade against the “Albigenses” that eradicated the language and culture of Provence, Francis exchanged the remnant of his fashionable clothes for a single tunic in the style of the poorest Umbrian peasant and wandered into the hills behind Assisi, improvising hymns of praise and identifying himself as “herald of the Great King” and “God’s troubadour.” Whatever he did in the name of God he did with the same appearance of great import and seriousness and the same light humor and grace he had used in younger days, mischievous and merrily sly, to undermine the tyrannies that complicate human life.

He evolved into a profound mystic and teacher. He made his life into a drama, at times as an example, at other times as a

lesson to be watched and not imitated, in order to awaken and return a half-dead Christendom to God. Thoroughly in touch with his age, he used his life to reflect and evoke what was in the heart of the people, and from him the people learned to live in the hope of immortality. He blended the natural and the supernatural so closely in his life that he clothed his asceticism in romantic charm and impregnated his language with the chivalry and poetry of the *chanson de geste*. In his concept, Courtesy was the younger sister of Charity and one of the qualities of God himself; the Divine was reflected in all things; there were sermons in stones; and all things were his brothers and sisters. The life he wished to communicate was the life of Christ, "The Mirror of Perfection," and he took on the *persona* of Christ as a role he played. He never intended to found an Order (he was ordained a deacon later in life under protest) but a brotherhood that expressed God's brotherhood, of which all created things were a part. He did not intend to be a reformer: He tried to correct abuses by holding up Images of God. To those who sought "better gifts," he opened his arms; the others he left alone. His mission was to rekindle the love of God in the world and to reanimate the life of the spirit in the hearts of all.

His example began to attract followers in 1209. When the number of his companions numbered eleven, Francis drew up a rule of life for them to follow, styled his group the Penitents of Assisi, and set out for Rome to seek the approval of the Holy See. Accounts of their reception differ, but it seems Pope Innocent III verbally approved the Rule, and so the members received the ecclesiastical tonsure. (This "first Rule," as it is now called, has not come down to us in its original form.) After their return to Assisi, the brethren, now called by Francis the Friars Minor— that is, the Lesser Brothers—obtained a permanent foothold near Assisi about 1211 through the generosity of the Benedictines of Monte Subasio, who gave the brethren the little chapel of St. Mary of the Angels, the now-famous Portiuncola. Adjoining this humble

sanctuary, a few small huts of straw and mud enclosed by a hedge became their first convent and the central spot in the life of Francis. From here, Francis sent forth the Friars Minor two by two like children "careless of the day," singing in their joy and calling themselves the Lord's minstrels. During Lent 1212, Clare, a noble eighteen-year-old heiress of Assisi, sought out Francis to become his spiritual student. In her, Francis found the embodiment of the Lady Poverty whom he had served from afar. Francis gave her a religious habit similar to his own and eventually lodged her in the church of St. Damian with her sister Agnes and a few other female companions who followed her. Thus was founded the sisterhood of Poor Ladies (now known as the Poor Clares).

Francis convoked the first general chapter of the Friars Minor at the Portiuncola in May 1217. At this gathering, Francis apportioned the provinces of the Christian world into so many missions. Francis reserved France for himself, but he was dissuaded from going there by Cardinal Ugolino (soon after made protector of the Friars Minor by Pope Honorius III), who sent Francis to Rome to preach before the pope and cardinals in the pope's own cathedral of St. John Lateran in order to allay the prejudices that had been growing among the Roman Curia at the methods Francis was using. At the second general chapter of the Order in May 1219, Francis assigned a separate mission to each of his foremost disciples. For himself, he selected the seat of the newly pronounced Fifth Crusade against the Saracens. In June he set sail for Egypt with eleven of his companions. Francis was present at the siege and the taking of the city of Damietta by the Christian crusaders. In the midst of the battle, Francis preached to the crusaders, then passed over to the enemy camp where he was arrested and led to the sultan. It is reported that the sultan received Francis with courtesy and gave him permission to visit the holy places in Palestine. It is also reported that the sultan, charmed by Francis, said: "I would convert to your religion, which is a beautiful one—but both you and I would be

murdered.”

< PART 2 >

INSIGHT: Dream and Vision Forum: May 2013

This is your forum to share higher-level experiences in Cosolargy through the images of your dreams and visions. All postings are anonymous. Send in verbal descriptions and, if you have them, drawings or paintings.

The primary value in these postings is simply to allow others to see that people do have relevant or meaningful dreams and visions. Another value is to see if others find that the dreams and visions we post are similar or identical to their own. This is why we ask for your comments.

Dreams are communications from the unconscious mind and sometimes the higher self. Some are simply compensation for attention directed elsewhere during the day; some are indications of bodily processes, and some help us work through conflicts. Occasionally, they communicate information from higher realms and thus have more than individual value.

*As Cosolargists, we are learning to navigate higher realms. Dreams are part of these higher realms. The Worlds of Light, the realm of spirit, sometimes breaks through to the psyche and gives us information. What breaks through deserves our attention and analysis. In this section of the **Community***

Communique, we offer Community members a forum for sharing their dreams and visions for the edification of the Community and themselves.

□

Dream No. 7



Normally when I dream, especially if it is a warning of some sort ,the outcome makes itself known within a three day period. In this dream, I found myself in a rock quarry. I was in the pit trying to pry out a rock from the side. I heard a voice yell out to me, "Try this!" I looked up and standing at the edge of the quarry was Reverend Gene Sr. He threw a large hammer down to me. It was early in the morning just before sunrise when I awoke from the dream, and I thought it was strange so I grabbed the *Dream Dictionary* and looked up "hammer," which means hard work. Well, I thought, "So what else is new?" It was some years later that I was on a work crew in the Sanctuary in a big pit with a pry bar digging through the decomposed granite that the dream of years ago flashed in my mind and I then understood that the dream was years into the future. Makes me think that some of the other dreams I've had that are not quite clear to me have yet to make themselves manifest.