

“Head Bishop Gene Savoy Jr. Calls a Meeting of the Community Family in Reno”



PHOTO: Stephan Fuelling

On March 2, 2014 the Ordained of the Reno Community gathered at the Rectory-Abbey on Carmel. Head Bishop Gene Savoy, Jr. thanked the 30 members of the Order in attendance for their many years of service and dedication to The Community.

Two topics were presented for consideration: an opportunity to resolve the issue of property tax on the Red Rock Consecrated Sanctuary and a discussion of the financial condition of the Church.

Property Tax on Red Rock Consecrated Sanctuary

When the Sanctuary was acquired in the early 1980's it was initially granted tax exemption on the 1200 acres but the election of a new District Attorney resulted in the exemption

being revoked. The Church initiated legal action which went all the way to the Nevada Supreme Court. The Supreme Court ruled that the current property law exempts church buildings but not "open land." In the more than 20 years since that ruling the Church has paid a total of more than \$300,000 in property tax. Although grounds exist for additional legal action in Federal Court such a case would be very costly and would risk creating enemies in Washoe County. We have worked hard to establish ourselves in a positive light in the local region and do not wish to undo the good that has been accomplished.

We have been presented with the opportunity to work with a law and lobbyist firm with offices in Reno, Carson City and Las Vegas. The firm has taken a personal interest in our cause and believes it can assist us. Members of the firm point out that in addition to serving as a religious retreat the Sanctuary is an educational campus and a wildlife park. Each of these uses qualify for tax exemption in Nevada so an excellent case can be made to obtain exemption through a new law specific to the Sanctuary. The firm proposes that a bill be presented in the state legislature granting exemption due to the Sanctuary's unique combination of characteristics. Many well known organizations, such as the Boy Scouts and Masonic lodges, have obtained tax exemption on their property in Nevada through special legislation.

The firm Kaempfor, Crowell & Renshaw has presented a very reasonable proposal to us whereby for \$2,500 per month for four months they will pursue meetings with various governmental officials to determine the best approach and begin lobbying state legislators and crafting the proposed legislation. This is a fraction of the cost of any type of action in Federal Court (which was estimated twenty years ago to be in excess of \$100,000) and is exceptionally reasonable for lobbying by a firm with their experience and contacts in government. The assembled members voted unanimously to proceed

with this project.

Reasons for Financial Concern

The church has been affected by the economic downturn just as have individuals all over the world. The financial health of The Community depends on six factors:

1. Paying off the debt incurred before the economic decline.
2. Good management of Church finances.
3. Ongoing support of the Community members.
4. Expanding various business ventures through the Guild structure.
5. Continually enrolling new students in the Cosolargy Academy
6. Members remembering the Community in their wills and trusts and bequeathing property and otherwise endowing the Church.

Bishop Savoy cited these interesting statistics:

- Fifteen years ago the long-term debt of the city of Reno was approximately \$60 million. Today it is upwards of \$560 million.
- Fifteen years ago the Community's debt was over \$1 million. Today it is about \$400,000.
- Reno has increased its debt by over 400{1fa2ef75e2e78439128d99df03acfe1d8ee3047374abe3d4676fe3470ff8b909}. We have reduced ours by about 65{1fa2ef75e2e78439128d99df03acfe1d8ee3047374abe3d4676fe3470ff8b909}.

According to Bishop Gene, "The numbers still do not add up. There is not enough revenue to cover projects beyond basic operating expenses." A vote of the local Ordained in attendance indicated they do not wish to give up any of the Church's valuable property, and all agree the Church cannot

function with any decrease in staff. Our long term debt is secured by the Rectory-Abbey and all agree on the importance of this building in the life of the Community and the need to protect it.

In spite of the financial pressures, we can be very proud of our accomplishments: securing our Sanctuary and its water, building up Steamboat Hot Springs Healing Center, and establishing our Japanese Community. Bishop Savoy said, "We have some great assets: our land and its water and infrastructure, our intellectual property, and our people. We must be enterprising and use our assets to our advantage to promote future growth."

We can no longer simply rely on our student base and contributions from members for the financial support of our Community. We need to develop alternative business ideas, such as developing more guilds, expanded marketing for new students, developing our on-line school, developing funding programs at the Sanctuary through social media and websites, developing the wildlife park and day-use with contemplation paths, and the Monument of Human Spiritual Rights.

Some other fund-raising suggestions included:

- Steamboat: offering classes and weddings, expanding Sonatherapy, selling water.
- Develop a Cosolargy center in Mexico.
- A seminar in Australia (an invitation has been received)
- Residential facility for care of elderly.
- Publishing photos from our archives, publishing e-books.
- Project "X" Tours.

If you have any other good fundraising ideas for the Church, please get them to us as soon as possible. Email your ideas to gsavoyjr@communityofchrist.org, or mail them to: International Community of Christ, c/o Fund-raising Ideas, 643 Ralston St., Reno, NV 89503.

Thank you. And we look forward to hearing from you all soon!

Respectfully submitted,

Rev. Barbara Whitney

Services for the Week of May 17, 2014



Saturday, May 17, 2014

10:00 AM COMMUNION

Chapel of The Holy Child

RR Gene Savoy Jr.

Lector: RM Carol Ann Crabb

Cantor: Rev. Bruce Kanzelmeyer

Reader: Rev. Michael Tamburello

**Sunday, May 18, 2014
5:33 AM NEW DIVINE SERVICE
Church of New Pentecost**

Leave: 4:45

Gate: 5:15

Sunrise: 5:48

RR Sean Savoy

Concelebrant: RC Robert Petrovich

Assistants:

RC Roger Weld

RC Ted Staver

RM Carol Ann Crabb

Organist: RC Gary Buchanan

OPEN-AIR COMMUNION

**Church of the Races of Man
Church of the Americas**

RC Ted Staver
Rev. Michael McIntyre

**Wednesday, May 21, 2014
12:00 N COMMUNION
Chapel of the Holy Child
Rev. Vickie Hewlett**

Friday, May 23, 2014
9:00 AM PRAYER & FELLOWSHIP
Chapel of the Roses
RR Sean Savoy

May 10, 2014: Chapel Readings



Each week of the liturgical year, a reading from Second Advent Scripture is delivered as part of the Saturday Communion of Fellowship Service held in the Chapel of the Holy Child. This reading follows the Sacred Calendar of the Church;

that is, Prophecies and Revelations that have been received by The Church on sacred dates are recalled in a liturgical context during the appropriate season each year. This reading is delivered by the Officiant of the Communion Service (that is, Bishop Gene Savoy, or occasionally in his stead, Bishop Sean Savoy) just before the final blessings. Each service also includes a reading from the ancient scriptures, prayers, or wisdom sayings of various world religions past and present and is usually thematically related to the Second Advent Reading. This reading is delivered by the Reader right after the announcements that begin the service and is thus the first reading of the service. An audio recording of the reading from

Second Advent Scripture delivered on the date above is provided here below together with a transcript of the first reading of the service that day.

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SECOND ADVENT PROPHECY AND REVELATION

A Reading from the Book of God's Revelation, "The Opening of the Seven Seals" (pp.78-80):

< [Click here to listen to this week's reading. \(4 minutes\)](#) >

□

ANCIENT SCRIPTURE AND WISDOM SAYINGS

A Reading from the Prophetic Book of Isaiah:

11.1 A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. 2 The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. 3 His delight shall be in the Lord. He shall not judge by what his eyes see, or decide by what his eyes hear; 4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall [destroy] the wicked. 5 Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.

6 The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. 7 The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. 8 The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. 9 They will not hurt or destroy on all my holy mountain; for the earth will be

full of the knowledge of the Lord as the waters cover the sea.

10 On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious. 11 On that day the Lord will extend his hand **yet a second time** to recover the remnant that is left of his people...12 He will raise a signal for the nations, and will assemble the outcasts, and gather the dispersed from the four corners of the earth.

12:1 You will say in that day: I will give thanks to you, O Lord, for though you were angry with me, your anger turned away, and you **comforted** me. 2 Surely God is my salvation; I will trust, and will not be afraid, for the Lord God is my strength and my might; he has become my salvation. 3 With joy you will draw water from the wells of salvation. 4 And you will say in that day: Give thanks to the Lord, call on his name; make known his deeds among the nations; proclaim that his name is exalted. 5 Sing praises to the Lord, for he has done gloriously; let this be known in all the earth. 6 Shout aloud and sing for joy, O (inhabitant of) Zion, for great in your midst is the Holy One.

NOAH and THE ARK: Part 3



The Ark

In Noah's story (Genesis 6–8) we will begin with word *ark*. In Hebrew the word is *tebeh*, which frequently occurs in Noah's story but appears only twice in the rest of the Old Testament (OT); both in Moses's stream-drifting episode as an infant. So *Tebeh* is exclusive to Noah and Moses; all other accounts in the OT use the equivalent words *boat*, *ship*, or *vessel*.

Tebeh (**Ark**) has an explicit meaning, made up of the letters Tav, Bayt, and Hay:

Bayt—the archetypal container

Tav— the utmost resistance to influence or destruction

Hay— the essence/principle of primordial life

In other words: “The **Ark** is the most destruction-resistant archetypal container to support the essence of life.”

Noah in Hebrew letters is Noun and Hhayt:

Noun—individual existence

Hhayt— sphere for undifferentiated energy

In other words: “**Noah** is the embryo, the potential of every

individual existence.”

Traditionally, each Hebrew letter also represents a number. Aleph was 1, bayt was 2, etc., with the second row of letters signifying a series of tens: yod was 10, kaf was 20 and so on. The third row designated numbers by hundreds. To differentiate a letter from a number in any text, a line was simply drawn under the letter. With this in mind we can look at the cubit **dimensions** of the Ark: 300 (Sheen) x 50 (Noun) x 30 (lammed):

Noun—individual existence

Lammed—controls/connects primordial movement

Sheen—Breath of God

“The Ark **dimensions** are the atmosphere for the individual to be moved by the Breath of God: a sacred place.”

When we put *the Man* Noah (the potential of individual existence) in the Ark (the most destruction-resistant archetypal container to support life) and add the ark dimensions (the atmosphere connected to the Breath of God), we can see the Ark is designed for a voyage that will exalt human potential. This is the blueprint for the entire episode of the Ark on the Flood Waters.

In constructing the ark, Noah is instructed to use “gopher” wood. The Hebrew word *gopher* (not to be confused with the English word for a certain rodent) appears nowhere else in the Hebrew Scriptures. A word that appears only once in a given document is called a *hapax legomenon*, a Greek term meaning “something that happens only once,” and is often abbreviated as *hapax*. Four hundred words in the Old Testament are true hapaxes, and twenty-nine of these have no meaning. *Gopher* falls in this latter category. The word is composed of three letters:

Ghimel—archetypal organic movement

Phay—essences; building blocks of individual life

Raysh—universal container

In other words: “**Gopher** is the building blocks of individual existence that can be organized into any form and any container.”

Genesis 6:14: “Make thee an ark of gopher wood, rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.” The word *pitch* is translated from *kopher* in Hebrew, made up of the letters Kaf-Phay-Raysh. In the 106 other uses in the OT, *kopher* is translated to mean “atonement” or a synonym thereof. Genesis 6:16 is the only instance of the word’s being translated “pitch.” The key to understanding *gopher* is found in its relationship to *kopher*. The gopher wood is sealed with pitch on both sides; thus we have pitch-gopher-pitch. The matrix below reveals the true content of verse 14 and sweeps away all obscurity around the term *gopher*:

□

<i>Pitch</i>	<i>Kaf</i>	<i>Phay</i>	<i>Raysh</i>
<i>Gopher</i>	<i>Ghimel</i>	<i>Phay</i>	<i>Raysh</i>
<i>Pitch</i>	<i>Kaf</i>	<i>Phay</i>	<i>Raysh</i>

Immediately we can see the bonding of triple Phay and triple Raysh: an incredibly resilient structure. Kaf is the archetypal container for individual life and in Hebrew means “the hollow of the hand.” It is ready to receive all that comes. If you can imagine (Ghimel) the essence of organic movement expressing (Kaf) both hands stretching out to embrace all that may come, rooted upon an unshakable foundation . . . then you, the reader, are about to embark on the Ark.

The Ark story is not a single historical event, but a continuous one. It is the realization for the unbound capacity to explore the extent of the cosmos—be it inner or outer worlds—so the individual may flourish to become a ‘being’

beyond one's personal gravity of prediction. The story has nothing to do with catastrophe, destruction, or divine revenge. The storyline, originally passed on as an oral tradition, is simply a vehicle for the inner message. The Rabbim would figuratively put this story on and wear it like a vest or breastplate; carry the inner message in their chest. When I first heard this it seemed like utter nonsense, when actually it is quite a pleasant experience. Most of us in the Western world conceive of thought as being located in our heads, but this is not true of all cultures. To give you a sense of this, read the following sentence, a memo that might show up on your desktop:

"The meeting for next Wednesday has been moved forward two days."

Now answer this question: What day will the meeting occur? There are two correct answers. About half of people answer "Monday" and the other half will say "Friday."

People that answer "Friday" perceive time as static and only they themselves move through the corridor and so they move themselves to a site in the future. People that answer "Monday" perceive themselves as static and see time moving or passing by them: since time moves past them it can only move to an earlier event: Monday. This cognitive preference is due to how we orient ourselves to objects. It also defines our ability to locate thought outside ourselves and place it between objects. If you look around the room you are in right now you might notice a table, chair, lamp, and other items. In and of themselves those items have little if any connection; it is our attention that bridges these items and brings continuity to the scene. In effect, our thoughts glue these articles together, and essentially our thoughts reside between the objects.

When an American is shown a picture containing a conspicuous

object with other visuals as background, they will report more details about the conspicuous object than would a Chinese or Japanese person. By the same token the Japanese and Chinese can give more details of the background visuals than can an American. Americans are comparatively more object oriented than Japanese or Chinese, who are comparatively more environmentally oriented. There are several neurological studies—hard data, specific brain areas being active—that support these cognitive preferences within these cultures. It is not just a psychological phenomenon; the brain is actively different. We have the capacity to place our attention, our mental projections, and not confine them to areas strictly inside our heads.

When we gesture within the context of a conversation, motor neurons are responding to the visual, emotional, and or sensual content of our thoughts. Essentially our mental projections inhabit different parts of our body for brief moments and this is no less real than the neural activity prompting the movement or gesture. Going a step further we can allow those thoughts to inhabit and hold themselves in those gestural repositories in the same manner we would perceive thought to reside in our skulls. To have a feeling in our belly, chest, hands, or about the shoulders is no less peculiar than carrying or experiencing a “thought” in those same locales.

The key to posting thoughts in areas other than the head is in converting word content into images or concepts. It is simpler to mentally inscribe the figure of a triangle on one’s chest, say, rather than the letters t-r-i-a-n-g-l-e. It is more economical to use an image. By the same token, if one embodies the Noah story and firmly images the concepts, the story can be posted within the chest; the concepts can be absorbed into and expressed from the chest for extended periods with a minimal amount of personal administration. In this way the message contained in the storyline becomes a living artifact,

rather than fractured moments of recollected memories coming to the surface of our attention. This is the purpose of autoit expression and at the heart of this qabalistic art as the biblical authors had originally intended.

In Genesis 6:16 Noah is instructed to place a window, one window, in the ark. *Tsohar*, tsaddle-hay-raysh, is the Hebrew word translated as “window” in the context of this verse. *Tsohar* appears 23 other times in the OT, and in every one of these instances it is translated as “noon,” “midday,” or “noonday”; *Tsohar* means light in its highest azimuth. The translation “window” can only be a deliberate allegory by the author; *challown* (pronounced khal-LONE) is most commonly used to indicate the word *window* in the OT. At this point, the reader should be able to assign his or her own interpretation of *tsohar*.

In the construction of the ark described in three verses—14 through 16—at the core of every element—ark, gopher wood, pitch, window, and the dimensions—there is a dense occurrence of words having exclusive meanings, singularities, and anomalies, which goes beyond any rich coincidence. All of this suggests that the English interpretation has been excessively suited to the view of the translators to such an extent that the story no longer reflects the original narrative. The story continues with the ark’s having three levels, for which the reader would have an array of interpretation for this allegory.

Genesis 6:17: “And behold, I, even I, do bring flood of *waters* upon the earth, to destroy all flesh, wherein is the breath of life, from under *heaven*: and every thing that is in the earth shall die.” To understand the interaction of the components in Genesis 6:17, we have to visit the first chapter of Genesis where after the creation of light, Elohim (God) separates the “waters” with a firmament. The firmament is renamed “heavens” and we then have this construction: waters<heavens>waters” or *mayim<shamayim>mayim* in Hebrew, and the schema is:

mem-yod-mem (Mayim or Waters)

Sheen-mem-yod-mem (Shamayim or Heavens)

mem-yod-mem (Mayim or Waters)

Sheen, traditionally, is equivalent to the “breath of God.” This is the second cosmogony (after Elohim creates a “double light”) in order to establish the potential for a physical realm. The archetypal or ethereal waters are infused with the breath of God that bonds and creates a material representation of the ethereal waters.

When God says “I, even I, ” will flood the earth with water, the “I, even I,” is critical and establishes that once again, as in the beginning, God will reestablish the heavenly waters upon the earth. The flood is not a threat but a restoration of Sheen “wherein is the breath of life, from under heaven,”. And the Ark containing Noah (the archetypal embryo) will be bathed in these waters that the human spirit can once again achieve its highest potential and return to a state that was originally in accord with God and the heavens. The waters only destroy that which is not aligned with Sheen; that is, no flesh can endure terrestrial waters but spirit can propagate and thrive upon the ethereal waters, and the Ark is the key for a safe voyage.

The Ark allows a terrestrial trek wherein one is not separated from the creator, and all of the human family—Noah’s wife, sons, and their wives—are afforded this opportunity. Noah is instructed that the Ark is to have all of life two by two and by this is meant nothing more than: Man is also a material being and as such must engage in the material world, but this is engagement need not be excessive. All the animals on the Ark are therefore not excessive, but only paired as a reminder that there is terrestrial food and there is also food of the spirit. To be truly human one must also feed the spirit.

We could continue through the end of Genesis 7, but at this

juncture further exposure of Noah's flight would become laborious for most readers. All the explanations, to this point, should give one a pretty good glimpse of how the ancients enabled the Torah in a much different fashion than readers of the modern times.

The segment that follows in the book turns to the other Ark—The Ark of the Covenant—discloses the true identity and location of this elusive artifact, and once and for all puts to rest any speculation on the matter that has ever existed. It is a much different exposé than Noah's Ark, which turns out to be so obvious that originally the author was struck with disbelief. We look forward to presenting this next section of the book to *Communique readers when it becomes available.*

by Michael McIntyre, 2014

2014 Nevada Prayer Breakfast a Success



PHOTO: Stephan Fuelling

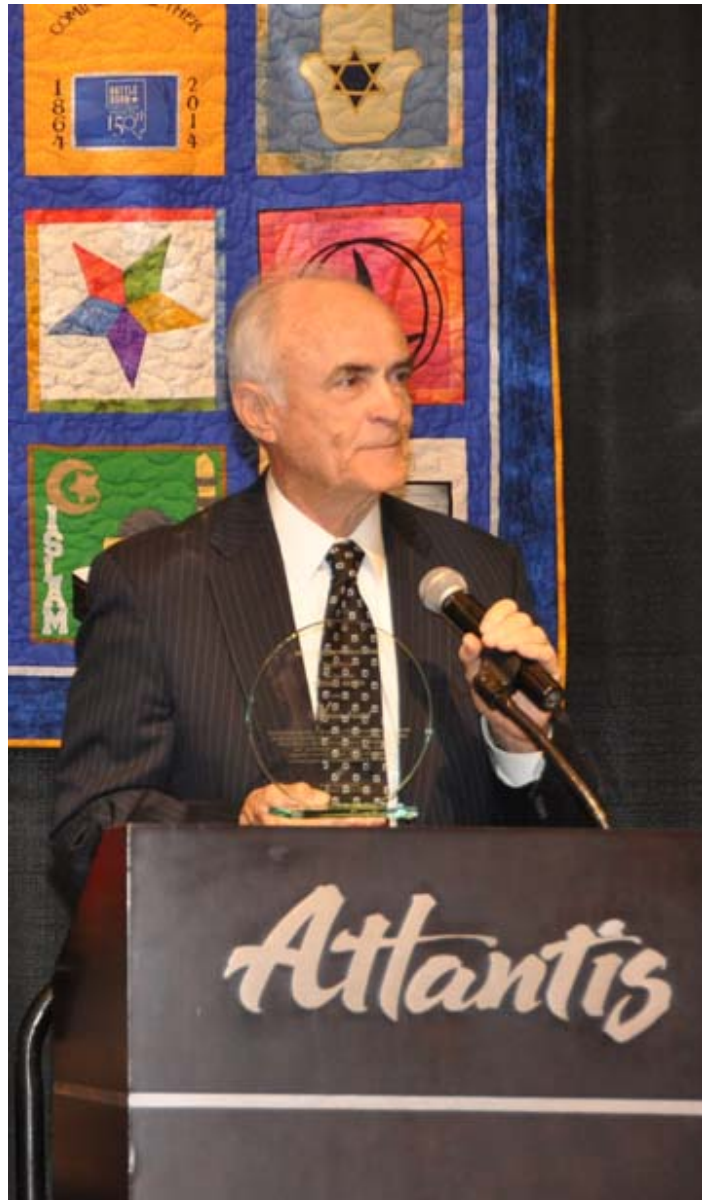
The 2014 Nevada Prayer Breakfast was held Tuesday, April 29th from 7:00-9:00 a.m. at the Atlantis Casino Resort Spa's Paradise Ballroom. This year's event offered a varied program and was well attended.

< [Download a copy of the event program.](#) >



Rt. Rev. Sean Savoy, Chancellor, International Community of Christ & Chair of the Nevada Prayer Breakfast Committee, delivers opening remarks PHOTO: Stephan Fuelling

District Court Judge Peter Breen and wilderness advocate Marge Sill received the Nevada Clergy Association's Vision Award Tuesday at the group's annual Nevada Prayer Breakfast to celebrate the state's 150th anniversary.



The Honorable Peter I. Breen
PHOTO: Stephan Fuelling

Breen, a district court judge since 1974, is a designer of the state's specialty court system. Sill, known by some as the "mother of Nevada wilderness," is recognized for her pioneering work as an advocate for wilderness protection in the West.



Award recipient Marge Sill,
"Mother of the Wilderness" (right)
with award presenters PHOTO:
Stephan Fuelling

The Vision Award is given to Nevadans who have demonstrated unique and exemplary leadership and foresight in envisioning and creating a brighter and more unified community through their personal convictions, achievements and dedication.

The association also honored Nicholas Frey, former public relations officer for the Reno stake of Church of Jesus Christ of Latter-day Saints, who died in July 2013, with a community service award for his dedication to the interfaith and Northern Nevada communities. He was a regular contributor to the Reno Gazette-Journal's Faith Forum.



Melissa Holland, Founder & Director of Awaken, delivers Keynote Address PHOTO: Stephan Fuelling

Melissa Holland, founder of Awaken – Communities united to end sex trafficking – delivered the keynote address. Representatives of the state's faith community will offer prayers and musical selections. Multi-faith participants include Hindu, Buddhist, Muslim, Latter-day Saints, Second Advent, Baha'i, Jewish, and various Christian leaders. The Rev. Sean Savoy of the International Community of Christ, served as master of ceremonies.



Rt. Rev. Gene Savoy, Jr., Bishop, International. Community of Christ, delivers NCA President's Address PHOTO: Stephan Fuelling

Originally known as the Governor's Prayer Breakfast, the event was held for nearly two decades in Northern Nevada until 2001. It was re-established as the Nevada Prayer Breakfast in 2010.



Members of the dais and award recipients PHOTO: Stephan Fuelling

Nevada “Coming Together” Quilt Completed for Nevada Prayer Breakfast



Nevada “Coming Together” Quilt PHOTO:
Stephan Fuelling

Members of 14 faith communities pooled their talents to produce a symbol of unity for Nevada's 150th anniversary of statehood this year.

The Coming Together quilt is the product of members of the congregations involved in the Nevada Clergy Association. It was unveiled and presented on Tuesday at the association's annual Nevada Prayer Breakfast at 7 a.m. at the Atlantis Casino Resort Spa.

In October, Patricia Meidell, public relations adviser for the local Church of Jesus Christ of Latter-day Saints, came up with the idea for the quilt as a way to show culture and diversity in the faith community, and to celebrate Nevada's sesquicentennial (150th year).

Members of the Nevada Clergy Association were contacted, and 14 quilt blocks were assigned on a first-come, first-served basis, Meidell said. A 15th, center block, is dedicated to the state of Nevada and includes the state flag. Each quilt block represented a local religious organization.

< [Click here to download a PDF reproduction of the quilt and to read about the makers of each of the individual quilt blocks.](#) >

The quilt will be "traveling" to various churches in the community until the end of 2014 when it will be presented to the Governor's Office to be permanently displayed at the Governor's Mansion or the Nevada State Museum.

Follow this link to the Reno Gazette-Journal article "Multi-faith community members create Nevada quilt" posted online April 28, 2014:

<

<http://www.rgj.com/story/life/2014/04/28/multi-faith-community>

Become a Peru Tour Sponsor



Mt. Huascaran, Peru's highest peak.

Recently Community members received an announcement of the Andean Explorers' August 2014 trip to Peru, Peru's Sacred Places of Power, Cultural Tour & Pilgrimage. And you have probably already received an invitation to accompany Sean Savoy and the Andean Explorers on this unique Pilgrimage into the central Andes of Peru. You may have also read about the tour here in *ANNOUNCEMENTS* in the *Community Communique*.

Please see the attached flyer and give special attention to the third portion of the Tour, "The Christ of the Andes Pilgrimage (August 13-17)."

< [Read the promotional flyer.](#) >

The Pilgrimage starts with a short morning flight into the

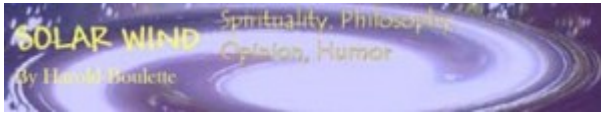
central Andes. From Huaraz, the capital city of Ancash province, the tour will take travelers to the Santa River valley, known as the Callejón de Huaylas (the Valley of Huaylas), the “Switzerland of Peru.” There tour participants will visit the picturesque towns of Carhuaz, Caraz, Recuay and the national shrine of Yungay. This latter city is where Jamil (1959-1962), known as “El Ni o” (the Christ) of the Andes, lived and later died as a result of the 1962 avalanche that destroyed Ranrahirca, one of the five towns of the valley, and nearly destroyed Yungay at the foot of Mt. Huascarán. In 1970, Yungay itself was the site of a major earthquake causing the rock, mud, and ice of Huascarán to fall again and inundate the town. Now, Yungay is a national memorial and a pilgrimage site for people everywhere.

You are encouraged to support this pilgrimage to Yungay, where participants will walk in the footsteps of Jamil, whose story is told in *Jamil: Child of Light* by Gene Savoy.

< [Read the tour sponsor form.](#) >

By sponsoring the tour, you will help participants learn about the history of Peru from a fascinating and unusual perspective. With this tour, we are tying Peruvian history directly to the work of The Community. Tour members will learn how our pioneering work and innovative theories have lead to deeper understanding of and new insights into the mysteries of pre-Columbian America.

"Cities and the Wilderness"



"Let us avoid staying in towns and villages; it is better for their inhabitants to come and visit us. Let us seek the wilderness and so draw after us the people who now shun us. For scripture praises those who 'leave the cities and dwell in the rocks, and are like the dove' (cf. Jer. 48:28). John the Baptist lived in the wilderness and the population of entire town came out to him. ... For holiness is held in higher honor than wealth; how many rich men there were at that time, proud of their glory, and yet today they are quite forgotten; whereas the miraculous life of this humble desert-dweller is acclaimed until this day, ... Let us abandon sordid commerce, and so acquire the 'pearl of great price' (Matt. 13:46)." ~The Philokalia

Today, we would say avoid cities and the suburbs of big cities rather than towns and villages. In most areas now, there is little wilderness left, and even if there is, trying to live in it is impractical. Still, the idea remains a sound one for a number of reasons. One reason is because we are benefited by regular contact with nature which people living in large cities rarely get. Not that, as some claim, nature and the natural world is holy in some way, but because nature obeys the Law of God, while many men try to avoid it. Another reason is that there tends to be a lot more negative energies, angry energies in cities or crowded areas simply because they are so crowded, and those low-frequency energies make it more

difficult for the spiritual aspirant to raise her frequencies to allow contact with spiritual beings. Another is that spiritual techniques should be practiced outdoors, but in a place where you are not being watched, especially by doubters.

If, however, you do live in a large city or suburb and it is not practical for you to move, you can get around this problem. . . .

To read the complete blog post click on the link: <http://blog.spiritsun.net/2014/02/28/cities-and-the-wilderness.aspx>

Contributed by Harold Boulette

Services for the Week of May 10, 2014



Saturday, May 10, 2014

10:00 AM COMMUNION

Chapel of The Holy Child

RR Gene Savoy Jr.

Lector: RC Gary Buchanan

Cantor: Rev. Bruce Kanzelmeyer

Reader: Rev. Dorothy Kubiak

Sunday, May 11, 2014

5:40 AM NEW DIVINE SERVICE

Church of New Pentecost

Leave: 4:45

Gate: 5:25

Sunrise: 5:55

RR Gene Savoy Jr.

Concelebrant: RC Robert Petrovich

Assistants:

RC Roger Weld

RC Ted Staver

RM Carol Ann Crabb
Organist: RC Gary Buchanan

OPEN-AIR COMMUNION

**Church of the Races of Man
Church of the Americas**

RC Gary Buchanan
Rev. Amanda Buchanan

**Wednesday, May 14, 2014
12:00 N COMMUNION
Chapel of the Holy Child
RC Gary Buchanan**

**9:00 AM PRAYER & FELLOWSHIP
Chapel of the Roses
Rev. Michael Tamburello**

May 3, 2014: Chapel Readings



PHOTO: Roger Weld

Each week of the liturgical year, a reading from Second Advent Scripture is delivered as part of the Saturday Communion of Fellowship Service held in the Chapel of the Holy Child. This reading follows the Sacred Calendar of the Church; that is, Prophecies and Revelations that have been received by The Church on sacred dates are recalled in a liturgical context during the appropriate season each year. This reading is delivered by the Officiant of the Communion Service (that is, Bishop Gene Savoy, or occasionally in his stead, Bishop Sean Savoy) just before the final blessings. Each service also includes a reading from the ancient scriptures, prayers, or wisdom sayings of various world religions past and present and is usually thematically related to the Second Advent Reading. This reading is delivered by the Reader right after the announcements that begin the service and is thus the first reading of the service. An audio recording of the reading from Second Advent Scripture delivered on the date above is provided here below together with a transcript of the first reading of the service that day.

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SECOND ADVENT PROPHECY AND REVELATION

A Reading from the Book of God's Revelation, "The Opening of the Seven Seals" (pp.73-77):

< [Click here to listen to this week's reading. \(6 minutes\)](#) >



ANCIENT SCRIPTURE AND WISDOM SAYINGS

A Reading from the Gospel of Philip:

It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but they have produced them for you. . . .

The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. . . . he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the one place."