

Preparing for the Mission to India



At the end of April 2010, Jamilian University chancellor Sean Savoy sent a letter to all Community members to ask them to perform a special technique for the protection of the head bishop and his companions, who were traveling to India on a journey to visit with members of the Satya-chetana Movement, who are collaborating with us to bring the Teachings of Light and Cosolargy to India and into the Hindu-Brahman-Vedic tradition.

The small group of travelers were also there on a quest to visit with other Hindu and Buddhist leaders, most notably His Holiness, the Seventeenth Karmapa, who is the Black Hat lama of Tibet; and to pave the way for a future pilgrimage of The Community, which Community members will be invited to participate in.

During the group's visit in India – from April 22 to May 20 – members of the Community at the Center in Northern Nevada, as well as Cosolargists throughout the world, were asked to commune with them through the sun and pray for their protection. (Details were explained in the homily delivered by Bishop Gene Savoy Jr. on April 17, 2010. See the transcript of this homily in FROM THE PULPIT.)

Valentine's Day Weekend At Spa Huge Success



As you certainly would have known if you were working there Valentine's Day weekend, the Spa was very busy. The red roses given out to clients on Valentine's Day were met with delight and pleasure, and they imparted a touch of class worth fostering.

The revenue numbers told that Sunday February 14, 2010, was the most profitable day in the Spa's history. For the entire Valentine's Day week, revenue was up 7 percent over the previous year. In the current economy, this is especially noteworthy. The crowds may have been responding to the TV spot done on the spa as a romantic destination earlier in the year. (See story and video in February 1, 2010, postings under "Special Reports, Steamboat.")

The massage therapists were booked all day, as were the tub rooms. While everyone working at the Spa felt considerable fatigue at the close of the weekend, they were able to take pride in a job well done.

Healing Center Makes the News



A series of ads and full-page articles on the therapies and history of the Healing Center appeared this season in the weekly magazine *Reno News & Review* and in the regional monthly magazine *Healthy Beginnings*. *Reno News & Review* has been carrying a regular series of advertisements for the spa. *Healthy Beginnings* has both ads for and articles about the spa. Articles are published in *Healthy Beginnings* by some member of the Healing Center staff every other month. Articles that have appeared to date are listed below in order of their appearance:

- “Therapy with Audible Sound” by Rebecca E. Willis
- “A Quick Foray into Hot Springs in Nevada and California” by Sean Block and Sara Piccola
- “Sonatherapy for Body, Mind and Spirit” by Dr. Thomas S. Lee, NMD, APH
- “The Memory of Water” by Dr. Thomas S. Lee, NMD, APH
- “A Steamboat in the Desert” by Rita Glover
- “Dr. Gary Buchanan, Sense Healing” by Marie Harger
- “Modern Healing from the Farmer” by Dr. Thomas Stearns Lee, NMD, APH

To find these or future articles in *Healthy Beginnings* online, go to www.HBmag.com and search for “Steamboat Hot Springs.”

Advent Day Vigil and Second Advent Easter Observed



Pannuches Meal Rite

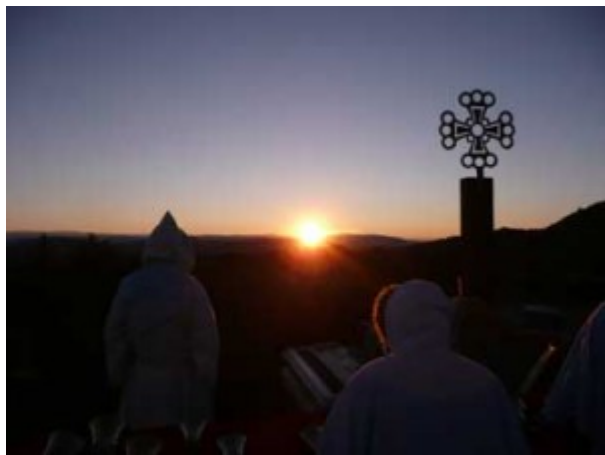
The 53rd Pannuches Meal Rite was held Saturday, January 23, 2010 in the Chapel of the Holy Child. Jubilee Sunrise Service was held the following morning in Sanctuary.

The 54th Pannuches Meal Rite was held Saturday, March 13, 2010. Jubilee Sunrise Service was held the following morning in Sanctuary.



Remembrance of The Child

On January 29 a special “Remembrance of The Child” service was held at the Chapel of the Holy Child. A Sunrise Divine Service was held the following morning, January 30.



Advent Day Vigil

To commemorate the forty-eighth anniversary of God's Second Advent, Sunrise Divine Services were held at the open-air Church of New Epiphany from Tuesday, February 2 through Saturday, February 6, 2010.



Second Advent Easter

On Sunday, April 18, 2010, a concelebrated Sunrise Divine Service was performed at the Cathedral Church of the Americas. Special readings by the officiants included Psalm 19, excerpts from the "Sermon on the Mount," and the Essene Morning Hymn.



2010 Second Advent Easter sunrise

Saturday Message, April 17, 2010



On the Saturday preceding the mission to India, Bishop Gene Savoy Jr. announced the purpose of the journey and asked the congregation of the Community to pray for the protection of himself and his Companions while they were away. The transcript of the message follows:

As you all know, I will be leaving for India on Thursday with Rev. Robert Roy and Rev. Bill Bartlett. And we will be gone for four weeks. Our mission is to introduce the universal System of Cosolargy into the Vedic tradition, which we are currently working on with Swami Atmananda and Satya-chetana.

We will be visiting with Swami Sri at his ashram for two or

three days. And I hope to discuss with him some of the principles of Cosolargy, beyond what we have already discussed, and to introduce him to some of our techniques. I also hope to concelebrate a Sunrise Divine Service with him while I'm there. In addition to visiting the ashram, we will be touring southern, central, and northern India, visiting numerous ancient solar sites, temples, and healing shrines. While in northern India, we will visit Dharamsala where I have been granted an audience with His Holiness, the Seventeenth Karmapa, who is the Black Hat lama of Tibet and the spiritual head of the Karma Kagyu tradition of Tibetan Buddhism. *Karma Kagyu* literally means "Lineage of the Word," and this school emphasizes highly the oral tradition and predates the Dalai Lama's school by more than two centuries. My understanding is that there are four major traditions within Tibetan Buddhism, and that the Dalai Lama, as the temporal head of the Gelug tradition, emphasizes more of a scholastic and virtuous approach to life and to spirituality. But again, the Karmapa and his School emphasize the oral tradition, a tradition which we are very aware of in our Community.

I will present the Karmapa with the texts *Jamil* and *The Prophecy of the Universal Theocracy*, and I hope to discuss with him certain principles contained within the Sacred Teachings of Light; primarily, the aspect of God's new Light, which is permeating the universe and bringing forth heightened levels of spiritual Consciousness by means of the Sun of Righteousness – enhanced energy levels, which, we know, have never before been experienced by the human family. Therefore, this is an important "expedition," so to speak, and one which I hope will pave the way for future trips, including a Project "X" tour and seminar in the future. A few words from *The Prophecy of the Universal Theocracy*:

. . . in the ancient Indian culture, as in so many cultures of recorded history, sages had visions of a future age, an age when the Supreme Creator would intervene in the world affairs

and bring peace and harmony among all peoples and all nations of the world. This age was to be one of Universal Justice and Virtue, when God would end the eternal struggle caused by human and natural order; He would use the very Powers of Creation to stabilize the Universe—an event described in the liturgical symbolism of Indian religion. Now, while we are gone, I would like all of you to help guide and protect us in our travels. And I would like you to practice a technique that was introduced to us some years ago by my late

father. In employing this particular technique, we are going to call upon the holy and wondrous Child, Jamil. And I would like you to practice this technique, which I am going to explain, at sunset each day while we are gone. Sunset here in Reno will approximately be sunrise in India, so we will, therefore, be in communion with each other. . . .

[At this point in the sermon the technique was described. Because the technique was mailed to all members of the Community personally, it is excluded from this published transcript.]

. . . I believe we were introduced to this technique several years ago, and it was explained at that time that after the first forty years had elapsed, we could then call upon The Child for aid and that before that forty years had elapsed, not even the Guardian of The Child was allowed to appeal to him. However, now we have been promised assistance from other realms, and we are mastering these techniques over decades of time. And we have been appointed to carry out these highly specialized and sacred techniques.

What this means is that our Order, the Jamilian Order, is now functioning as it has been destined to; just as the Essene Order did ages ago; just as Jesus fulfilled his preordained destiny, with the founding of the messianic Church. We succeed [them] in that tradition.

With the coming of the Angel of Light in the form of the Wondrous Child, who has proclaimed the epiphany of God's messianic Sun of Righteousness and the Advent of the Light of Righteousness, God's Supreme and Divine Light, the promised Second Coming has transpired. And we know that this outcome is preordained of God.

Therefore you are instructed to perform this rite daily while we are away by applying it – and I will also be applying it, in company with my companions, while we are in India. And I ask you to make this pledge to apply this technique for the four weeks. If you should be unable on any given day to watch the sun set, then practice the technique at night (with your imagination) or at sunrise in the morning.

And that is my message for you today. Thank you.

Holiday Message, April 10, 2010



In lieu of a message on the day of traditional Holy Saturday, Bishop Gene Savoy Jr. delivered his Holy Saturday message on the following Saturday, the Saturday which follows traditional Easter and precedes True Easter.

The transcript of his message follows:

Easter – the most important and sacred day in the Christian calendar. Last week, hundreds of millions of Christians around the world – Orthodox, Catholic, Protestant and others – celebrated the paschal feast. Orthodox Easter fell on the same day as in the Western Church in 2010. They were celebrating one of the oldest traditions of the Christian Church, the

resurrection of Jesus Christ.

So how do we in the Second Advent Church reconcile ourselves with this ancient observance? How do we – who do not accept the physical resurrection of the body – harmonize ourselves with this “holy week,” which emphasizes the pain, sorrow and suffering of the man, Jesus? How do we – who do not teach that he was the sacrificial Passover lamb, an offering acceptable to God whose blood is shed daily on the altars of churches around the world and that the shedding of his blood, however ritualistically, was an atonement for the sins of the world – how do we come to terms with those many, many millions of people who do? And, how do we – who reject that Christ’s crucifixion was “good” or that it was the Will of God, holding instead that it was the murder of a Son of Light by the civil and religious authorities of the day – how do we bring that in to accord with our own teaching and theology?

We do so by emphasizing what we know to be Christ’s true message: First, that we are all endowed by the Creator of our Spiritual Beings with an eternal and immortal soul, if we but cause that divine generative force – Christ or the Word – to penetrate into that spiritual womb. Second, that once we consent to the Word of God – the Logos – being allowed to impregnate our Spirit, that Spirit becomes animated by the Thought and Will of God the Father and becomes a living, breathing, conscious Soul, able to reason on heavenly things. Third, that once imbued with Christ Consciousness, the Soul is released from the cycle of generated existence and recalls and remembers its history and *consciously* participates in the Worlds of Light, continually partaking of a divine Communion.

This was the message of Christ Jesus. *This* is what was symbolized by the Last Supper – the act of the reborn, conscious soul partaking of the True Communion, feeding off the Word of God – the Bread from Heaven – and drinking from the Cup filled with God’s Living Water – which is Divine Light. And this is also the message of the Messianic Church of

the Second Advent. The beauty of it all is that it can be done in the here and now – that our spiritual immortality and divinity can be realized while we exist in this world. And if that is accomplished, one has received the gift of the resurrection – not as something abstract to wonder about after death, but something one can experience and participate in while one lives in this world. But – and this may be the most difficult of lessons – we need to learn to accomplish our spiritual quest in the way that Jesus exemplified: with peace, love and joy.

The New Testament is often contradictory and controversial in dealing with the question of immortality; but I would like to take some time and share with you some verses I was reading last night which, I believe, make clear these concepts. This from the 12th chapter of the Gospel of John which speaks of life everlasting and how one must use the Christ Light to attain it:

*23 . . . The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you . . . 25 He that loveth this life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. (27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, **and will glorify it again.** 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes.) 31 Now is the judgement of this world: now shall the prince of this world be cast out.(John 12)*

35 . . . Yet a little while is the light with you. Walk while

ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light . . . (John 12)

44 . . . He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him on the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting. . . . (John 12)

We know that Jesus – the Christ – not only received the Word of God, but that the Logos incarnated within his Spirit. He became the Living Word of God manifest in man. Yes, he was the Messiah of Aaron and of Israel, but he, like so many others of his Christ Brothers, received the mantle of the Office of Christ on Earth. But we also know that Jesus prophesied a future time – a time when Christ, the celestial and mediating force between God and Man, would appear not in human form but out of the heavens in great power and glory. And this prophecy echoed the older prophecies of Isaiah and Malachi.

God would come again at the Second Advent, when the Sun of Righteousness would appear out of the heavens in splendor and with a Light which had never been bestowed on Earth before; and this Light would feed and nurture the Spirit at the great and final Messianic banquet served from the true Temple of God. The message of Jesus is clear. The need for men and women to partake of the super-substantial food that nourishes the Soul is found the transubstantiated Sun, the sun of matter which is transfigured into Spirit.

John's Gospel makes the coming of this spiritual presence remarkably clear. Here, the parables show that Man's redemption comes by means of Christ – not the man Jesus, but by the Christ Force – the mediating agency through which men and women attain union with the Godhead. And that everyone can be heir to and inherit the everlasting life which Jesus exemplified.

6 . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and henceforth ye know him, and have seen him. 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me. . . . 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these he shall do. . . . 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (John 14)

9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. (John 15)

13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of

my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit shall remain...17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. . . . 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. . . .

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. . . . 7 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come. . . . 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgement. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. 14 He shall glorify me: for he shall receive of mine, and shall show it unto you. 15 All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. (John 16)

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: 2 As thou hast given him power . . . that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God. . . . 4 I have glorified thee on the earth. . . . 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world

was. (John 17)

Therefore, in commemorating the traditional Easter Season, we do so in anticipation of True Easter, which we celebrate in the Second Advent Church on April 18 each year, according to the solar calendar. We participate in the glorious communion of the Angels of Light, joining with Jesus and the Essaei and all those of other religions who have been reborn into the Community of Light, which is the resurrection of the Spirit and which comes about through participation in the glorious and Messianic Communion with the Celestial Christ.

The Easter Season is a time of spiritual renewal, reflection and rebirth. Communion with God begins here on Earth, for God's Plan for the renewal and restoration and renovation of the Creation cannot be fulfilled without the unified Community and those disciplined who teach, preserve and live the revealed and sacred Teachings of Light – a teaching which has been practiced and handed down throughout the centuries and restored in our modern age (only to and for a special and appointed few). Those who are servants of God and Light will receive the Gift of God, which is a blessing He bestows on those who assist Him in His Divine Plan. God reveals Himself to those in Light, and those who are resurrected to Light by means of Light during this life dwell with Him forever.

In closing today's sermon, I would like to recite these words from the Gnostic Gospel of Philip, which I believe brings these points across. I ask for the indulgence of those who heard my Holy Thursday homily, and I apologize for the repetition, but I love these words; and I think the author of Philip describes the resurrection so well:

"We are born through the Holy Spirit, but we are born again through the Christ. In both we are anointed through the Spirit . . . No one can see himself in water or in a mirror without light. Nor again will you be able to see in light without water or a mirror. On account of this, it is fitting to

baptize in both light and the water. But the light is the Anointing.

“There were three buildings for offering-places in Jerusalem. One was open to the west; they called it “the holy.” Another was open to the south; they called it “the holy of the holy.” The third was open to the east; they called it “the holy of the holies.” It was the place into which the high priest came alone. The Baptism is the holy house...the holy of the holy. The holy of the holies is the bridal chamber.

“Those who say they will die first and rise again are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also they speak about Baptism, saying that Baptism is a great thing because if people receive it, they will live. . . . The Anointing is greater than Baptism. For by the Anointing we are called Christians, not because of Baptism. And they call Christ so because of the Anointing. . . . He who has been anointed has the All; he has the resurrection, the Light, the Cross, and the Holy Spirit. The Father gave him these things in the bridal chamber. . . .

“The Cup of Prayer holds wine, it holds water. It serves as a type of the blood by which they give thanks. And it is full of the Holy Spirit and it belongs to the completely perfect Man. When we drink this, we will take to ourselves the perfect Man. The living water is a body. It is fitting that we clothe ourselves with the living Man. Therefore, when he comes to go down to the water, he disrobes in order that he may put this one on. A horse begets a horse; a man begets a man; a god begets a god. It is thus with the bridegroom and the bride. The holy man is all holy, including his body. For, if he holds the bread, he will make it holy, or the cup, or anything else which he holds, he will make it pure. . . . Everyone who will go into the bridal chamber will be born of light. For they are not conceived from the marriage which is consecrated in the night . . . But the mysteries of marriage are fulfilled in the

day and light. That day or its light does not set. If anyone becomes a child of the bridal chamber, he will receive light. If anyone does not receive it while he is in these places, the world, he will not be able to receive it in the other place. The one who has received light cannot be seen nor can he be held, and no one can torment him, even if he lives in the world. And also, if he should go out of the world, already he has received the truth in images. . . .

“. . . Blessed is the one who exists before he comes into being. For he who exists, he was and will be.”

These inspired and enlightened words express the message of Jesus and the essence of his teaching. Therefore, let us go from this place, our fellowship renewed and strengthened, and our love and joy for one another regenerated. What a symbolically beautiful time of year for this: Springtime, when all things are made new. And let us give thanks for the promise of the Second Advent, as prophesied by Jesus Christ, which has been fulfilled in our special time. What a blessing it is! For how many countless men and women over these past many centuries have longed for and awaited the Second Coming of God, this powerful and profound spiritual Consciousness that is manifesting in the world and permeating all things with an energy never before felt and experienced by the human spirit? And we are privileged to be a part of it, to assist God in a new way as servants and workers in the New Covenant, which is destined to bring about a new Heaven and a new Earth.

Traditional Holy Saturday

Message, April 3, 2010



In recognition of traditional Holy Saturday, Bishop Gene Savoy gave this brief message before proceeding with the Communion of Fellowship Service:

"On this day before First Dispensation Easter as observed by Christians in the West in commemoration of the resurrection of Jesus Christ, we are reminded that flesh and blood do not inherit the Kingdom of Heaven, but that Spirit is eternal.

"In commemorating the traditional Easter Season, we do so in anticipation of True Easter as celebrated in the Second Advent Church on April 18 each year, following the Sacred Calendar.

"We participate in the glorious communion of the Angels of Light, joining with Jesus and the Essaei and all those of other religions who have been reborn into the Community of Light, which is the resurrection of the Spirit, which comes about only through participation in the glorious Messianic Communion with the Celestial Christ.

"Let us now join in this ancient meal in memory of Jesus and his Ministry, whcih we have come to fulfill."

Traditional Holy Thursday Message, April 1, 2010



During the traditional Holy Thursday Service held on Thursday April 1, 2010, in commemoration of the final Holy Meal celebrated by Jesus with his Disciples, Bishop Gene Savoy Jr. delivered the following message from the pulpit:

In the Second Advent Church, we recognize Holy Week in honor of our Christian brothers and sisters, and we take this annual opportunity and use it as a teaching tool to remind ourselves and others of Christ Jesus' Ministry, his teaching, and to commemorate the Church of the First Advent, which we have come to fulfill in this, the Second Advent of God's redeeming Appearance in Divine Light.

We commemorate the Lord's Supper on this day – which is called Holy Thursday, Maundy Thursday, or Shear Thursday – as opposed to on Good Friday, which had been our custom for many years. Good Friday – or Holy and Great Friday, as it is known in the Eastern Church – commemorates the Crucifixion of Jesus Christ and his death at Golgotha. In the Second Advent Church, we do not commemorate the Crucifixion, nor do we look at this event as “good,” “great” or “holy.” But we do remember the judicial murder of a Son of Light under the civil and religious law of the day, and we do celebrate the Messianic supper conducted by Jesus; that is, the Last Supper held by him with his Disciples prior to his Crucifixion. We call to memory the sacred and liturgical rite of the Last Supper and its hidden meaning – that Meal which was a sacred Essaei Pannuches rite, which we celebrate every seventh week in the Second Advent Church. We also use this occasion to teach of Jesus' true Ministry and to remember that the First Advent Sun of Righteousness went out.

The Synoptic Gospels hint that the Last Supper was held on the evening of Thursday; however, the Gospel of John states it was held after this time, which would suggest that it might have been held at midnight, placing the time to be Friday. But, in the early Church, ancient tradition has it that Jesus ate the

meal on a Tuesday evening at midnight, making it to fall on Wednesday. This would correspond with the Essene sacred calendar that celebrated the Pentecontad, or Pannuches, meal on a Tuesday evening, or on a Wednesday following midnight. As we know, the commemoration began at sunset and culminated with the Elect assembling on holy mounts awaiting the coming of the natural sun and greeting it with liturgical prayers, invoking the appearance of God's True Light.

Essaei tradition held that the Messianic Banquet would be presided over by the long-awaited Messiah of Aaron and Israel, a special event expected by The Community for centuries. At the Supper, Jesus revealed himself to be the anointed of God by blessing the bread then breaking it for distribution to the congregation, as required by Essaeic scripture. By identifying himself with the bread and wine, he proclaimed himself as Messiah of the True Israel, an act longed for by the Essaei and that, by law, only the Messiah could do at the communal meal in company with the Sons of Aaron. This sacred Meal fulfilled the long expected Messianic Banquet which would inaugurate a new age for mankind in which the Community of the Elect were to feed on God's Image and Word in mystical union.

The wine represented God's Sun, the Holy Vine or branch. The bread symbolized the life of spirit and the knowledge of the Messiah as Revealer and Interpreter of God's Word. They were both used to symbolize the union of the Messiah with the holy congregation. Jesus identified himself with the bread and wine after blessing them but added a new element by revealing that with his impending betrayal and martyrdom, the bread and wine also represented his broken body.

The meal was not a meal of sacrifice nor was it connected with the Jewish Passover, as contended in the New Testament Gospels. We know this because the Essene calendar was based on solar reckoning as opposed to the lunar calendar of the temple priests – just as the/our Second Advent liturgical calendar differs from that of Nicene Christianity. And we also know

that it was forbidden for Jews to leave their homes at night during Passover. Rather, the meal was symbolic of a heavenly event in which God would appear to restore the world and alone serve the True Bread from Heaven. The Messiah was to perform the ritual on earth; however, it is important to note that the all-night vigil was incomplete as Jesus was made prisoner. Thus, there was no sunrise service as a fulfillment of the sacred meal.

From the *Lost Gospel of Jesus*, we read:

“... Jesus sent word with the disciples to find a house in Jerusalem where they could partake of a final meal together, a banquet of special importance to the faithful. And having done this, the Twelve, with a company of the faithful, went again into Jerusalem at eventide. And before eating, Jesus spoke to his followers saying: . . . *The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you . . . he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father glorify thy name.* (John 12:23-28)

“And it was said that an angel appeared at these words, and a voice was heard saying, ‘I have both glorified it and will glorify it again.’ Then Jesus said: *While ye have light, believe in the light, that ye may be the children of light. . . . He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world . . . For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I*

know that his commandment is life everlasting. . . . (John 12: 36, 44-47, 49-50)

“And after saying this, Jesus went away by himself to pray. He did not return until the table was being set. And when the Twelve were gathered at the common table to eat the first-fruits of bread and to drink new wine, they stood in line looking heavenward, their hands stretched above their heads, and prayed that their meal would be acceptable to God. Then they were seated, each according to his proper place and rank. Now they grew silent, awaiting the head to speak. And Jesus spoke. And he inspired them with a spiritual discourse lifting them in heart and spirit. And after this they sang a hymn to God, chanting the proper refrains. And when the bread was blessed, Jesus extended his hand over the bread to make a special blessing. Then according to their respective rank each member of the congregation uttered a short blessing

“For the first time, Jesus had identified himself as Messiah to them openly. The bread had always represented the Messiah of Aaron and of Israel in their sacramental meals in which they had partaken as covenantors. Jesus had told them that the bread represented the Messiah of Israel, his body which was about to be given up so that prophecy might be fulfilled. The blood of the grape, a symbol known to all of them, was openly identified as his blood. And here again he had as much told them that he was the Messiah of Israel, for the grape as blood was symbolic of the life of the Messiah. Thus the bread meant his body, and the wine meant his blood, and all at the table joined together in a messianic meal, the prophesied Communion Supper in the liturgical ritual of the messianic triumph soon to come, that had been foretold by Isaiah.

“Following this, the messianic drama was emphasized after they had sung a hymn. Afterwards Jesus laid aside his sacred garments of white. Pouring water from a pitcher into a basin, he began to wash the feet of the Twelve, much to their embarrassment. In spite of their protests, he insisted that he

do this as an act of humility.”

And after prophesying on his betrayal and the future coming of the Comforter in the End Times, “... Jesus went out from the house into the Mount of Olives. The night was calm and serene. And he led the disciples across the brook of Cedron into the Garden of Gethsemane where he often went to pray. And as he was praying, Peter, James and John stood close to him. None of them was prepared for the events that transpired over the next few hours.”

As we know, Jesus was arrested, and the sacred rite, long-awaited, was unfulfilled.

The words spoken by Jesus at the Last Supper demand proper interpretation if they are to be understood. According to the Synoptics, when breaking the bread, Jesus said, “‘Eat; this is my body.’ And taking the cup, he said, ‘Drink; for this is my blood of the new covenant which is shed for many. This do in memory of me.’” The words preserved from oral tradition and later put down by the gospel writers reflect a hidden meaning, which is, Jesus, as human Messiah, had come into the world as servant of the Father. He was rejected and crucified. As a prophet, he anticipated this. His was to be a final sacrifice to do away with all sacrifice forever. John’s Gospel records Jesus as having said, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” This statement denies the physical resurrection and points to the existence of a spiritual body and its return to the Light. This was the body observed by the women at the sepulcher and later by the Apostles.

We know from Essene scripture and the extracanonical texts that God was to come again at the Second Advent, when the Sun of Righteousness would appear out of the heavens in great power and glory to feed and nurture the spirit at the great and final Messianic Banquet served from the True Temple of God. The message of Jesus is clear. The need for men and women

to partake of the supersubstantial food that nourishes the soul is found in the transubstantiated Sun, the sun of matter which is transfigured into Spirit. By breaking bread and taking the cup at this communion table, we remember Jesus and his Ministry. And we give thanks to Almighty God for His Second Advent and the divine presence which feeds our spirits and souls with the bread and cup of eternal Light, that which is destined to create a new heaven and a new earth. We are joined to the Ministry of Jesus, as our Ministry fulfills his. Jesus and the new Essaei community laid the foundation for the early Messianic Church to which we are heir in the Second Advent.

The Easter Season is a time of spiritual renewal, reflection and rebirth. Communion with God begins here on Earth, for God's plan for the renewal and renovation of Creation cannot be fulfilled without the unified Community and those disciplined to teach, preserve, and live the revealed Teaching of Light. Those who are servants of God and Light will receive the Gift of God, which is a blessing He bestows on those who assist Him in His Divine Plan. God reveals Himself to those in Light, and those who are resurrected to Light during this life dwell with Him forever.

Let us recall these lines from the Gospel of Philip:

"We are born through the Holy Spirit, but we are born again through the Christ. In both we are anointed through the Spirit...No one can see himself in water or in a mirror without light. Nor again will you be able to see in light without water or a mirror. On account of this, it is fitting to baptize in both light and the water. But the light is the Anointing."

"There were three buildings for offering-places in Jerusalem. One was open to the west; they called it "the holy." Another was open to the south; they called it "the holy of the holy." The third was open to the east; they called it "the holy of

the holies." It was the place into which the high priest came alone. The Baptism is the holy house...the holy of the holy. The holy of the holies is the bridal chamber.

"Those who say they will die first and rise again are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also they speak about Baptism, saying that Baptism is a great thing because if people receive it, they will live...The Anointing is greater than Baptism. For by the Anointing we are called Christians, not because of Baptism. And they call Christ so because of the Anointing...He who has been anointed has the All; he has the resurrection, the Light, the Cross, and the Holy Spirit. The Father gave him these things in the bridal chamber. . . .

"The Cup of Prayer holds wine, it holds water. It serves as a type of the blood by which they give thanks. And it is full of the Holy Spirit and it belongs to the completely perfect Man. When we drink this, we will take to ourselves the perfect Man. The living water is a body. It is fitting that we clothe ourselves with the living Man. Therefore, when he comes to go down to the water, he disrobes in order that he may put this one on. A horse begets a horse; a man begets a man; a god begets a god. It is thus with the bridegroom and the bride. The holy man is all holy, including his body. For, if he holds the bread, he will make it holy, or the cup, or anything else which he holds, he will make it pure. . . . Everyone who will go into the bridal chamber will be born of light. For they are not conceived from the marriage which is consecrated in the night . . . But the mysteries of marriage are fulfilled in the day and light. That day or its light does not set. If anyone becomes a child of the bridal chamber, he will receive light. If anyone does not receive it while he is in these places, the world, he will not be able to receive it in the other place. The one who has received light cannot be seen nor can he be held, and no one can torment him, even if he lives in the

world. And also, if he should go out of the world, already he has received the truth in images. . . .

“. . . Blessed is the one who exists before he comes into being. For he who exists, he was and will be.”

Let us now commemorate the Lord's Supper.

Saturday Message, March 13, 2010



A summary of the message delivered from the pulpit by Bishop Gene Savoy Jr. on Saturday March 13, 2010, follows:

“It has been an interesting week, one in which, I hope, we have learned to love and see one another better. I would like to address a few points this morning, if I may.

“I have heard a phrase used in this Community for many years and, in fact, for most of my life. And I think it is now time to say a few words regarding it. The phrase is, “Well, it's just the body.” Now, we all understand the philosophy of our Teaching and the theological aspects of the Third Dimension, where we came from as spiritual and human beings, generated existence, and how matter was created in relation to Spirit.

“However, this particular mind-set is one that must be shed because it really goes contrary to the System of Cosolargy and the Teachings of Light. The great spiritual masters and teachers were not reckless by any stretch of the imagination. And so, I would simply like to say that our physical bodies,

the body which naturally ages and passes away in time, *is* the earthly vessel by which we are able to do our work on Earth.

“Let us use my father as a prime example. Look at how he maintained a positive attitude on a daily basis and was able to extract the goodness and beauty and life of spirit which is to be found in all living things if we but recognize it. No doubt, he learned this from the Child Jamil, and it is something that he has passed down to us. He was able to recognize these attributes in all living things.

“So let us make a renewed commitment today – in keeping, in line with our Teaching – to take care of ourselves. This week, which has been used by Powers opposed to us, to do us harm, can only do us harm if we allow it to. We know these cycles work in threes, and we have experienced that this week.

“I would like to recount a story to you – to those of you whom I didn’t speak to the night of Father Reano’s passing. As many of you know, Reverend Ted had an accident at the Sanctuary Monday and was seriously injured. Evidently, there was little hope and nothing the medical professionals could do here in Reno. So they made arrangements for him to go to the University of California at Davis and see specialists there. Once again, on Tuesday, the prognosis was not good. And then we learned that our dear Father Castell had passed into the Light. And as I was trying to make sense of all of this, a thought, like a bolt of lightning, entered into me.

“And this was the thought: that we could project the healing energy of Father Reano’s spirit, which was still present in this world, to Ted’s eye. And I called many of you that night and asked you to do just that: to envision Reano’s life force and send it to Ted for a healing. And it worked. It was real. The next day, the prognosis changed, and it appears that Reverend Ted will not lose his eye. Now some will say that this is absurd. How could it be? I will leave it for each of you to determine, but I believe that this is the power we

possess when we work together. And Reano had something to do with this, as well. Perhaps he chose Tuesday to pass into the Worlds of Light so that something beautiful and full of life and spirit could impact and affect his dear friend and brother in Light. . . .

“Now let’s talk about a few other things this morning.

“First, we have decided, for various reasons, to postpone the next intercession with our friends of Satya-chetana. As we announced, the collaborative ceremony and prayer for peace was to be held tonight in conjunction with our Pannuches Meal. But we have decided to move the date to Monday March 29 in the Chapel of the Holy Child.

“This second joint intercession will be part of a two-day seminar that our Community is to host for members of Satya-chetana who are interested in learning more about Cosolargy and the International Community of Cosolargy. The seminar, to be held Saturday and Sunday, March 27 and 28, will focus on the fundamentals of our System, the importance of our collaboration, and certain techniques of ours that they can begin to apply before going into higher techniques and concepts.

“We will make the details of the seminar available to you. And while most of you will not be directly participating in the learning sessions, I do ask that you each make every effort to attend services that weekend and participate in the intercession Monday evening.

“Let me briefly explain the importance of this. We have arrived at the point in the history of The Community where, as individuals, we can no longer afford to look at The Community and its activities – its activities here at the Center and also its activities around the world – in merely a personal or individualistic manner. We must now take on our roles as ambassadors and delegates of the Light representing the

Community of Light. So look at these events as functions of your office and obligations and duties of your ministries.

“We are Cosolargists first and foremost. We are Second Advent Christians secondly. As Cosolargists, we are universal, and we are universalists. We can go anywhere and be with anyone, and that in no way takes away from what we are doing; indeed, it enhances it. And we affect and influence others in the exact same manner as we influence the Sun of Righteousness. So we must put aside our personal wants and needs, our likes and dislikes, and put on the mantle of Doctors of Cosolargy, Ministers of the Ministry of Light, Teachers of Righteousness.

“I will be traveling to India with Companions of The Way from April 22 to May 20, not only to visit with our brother, Swami Sri Atmananda, but also to visit various ancient solar sites and prepare the way for The Community’s next visit. We hope to establish the Teachings of Light there and meet with other spiritual leaders and masters. More information on this will be forthcoming and, as always, I ask for your positive thoughts and prayers.

“That is my message for today, such as it is, and I look forward to our sacred meal this evening. Let us now have the blessings. Thank you.”

Vandalism at the Church of New Mount Tabor



Ministers preparing to perform Communion Service on Sunday March 14, 2010, at the Church of New Mount Tabor in the Sanctuary of Revelation discovered evidence of vandalism at the site. It appeared that an individual on a motorcycle had rammed and overturned the vestry rack and disturbed the vestry area. No damage was reported on the communion table itself. This report of vandalism at the Sanctuary was the first to be made in many months.