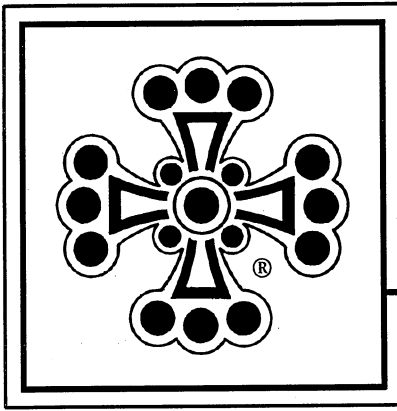




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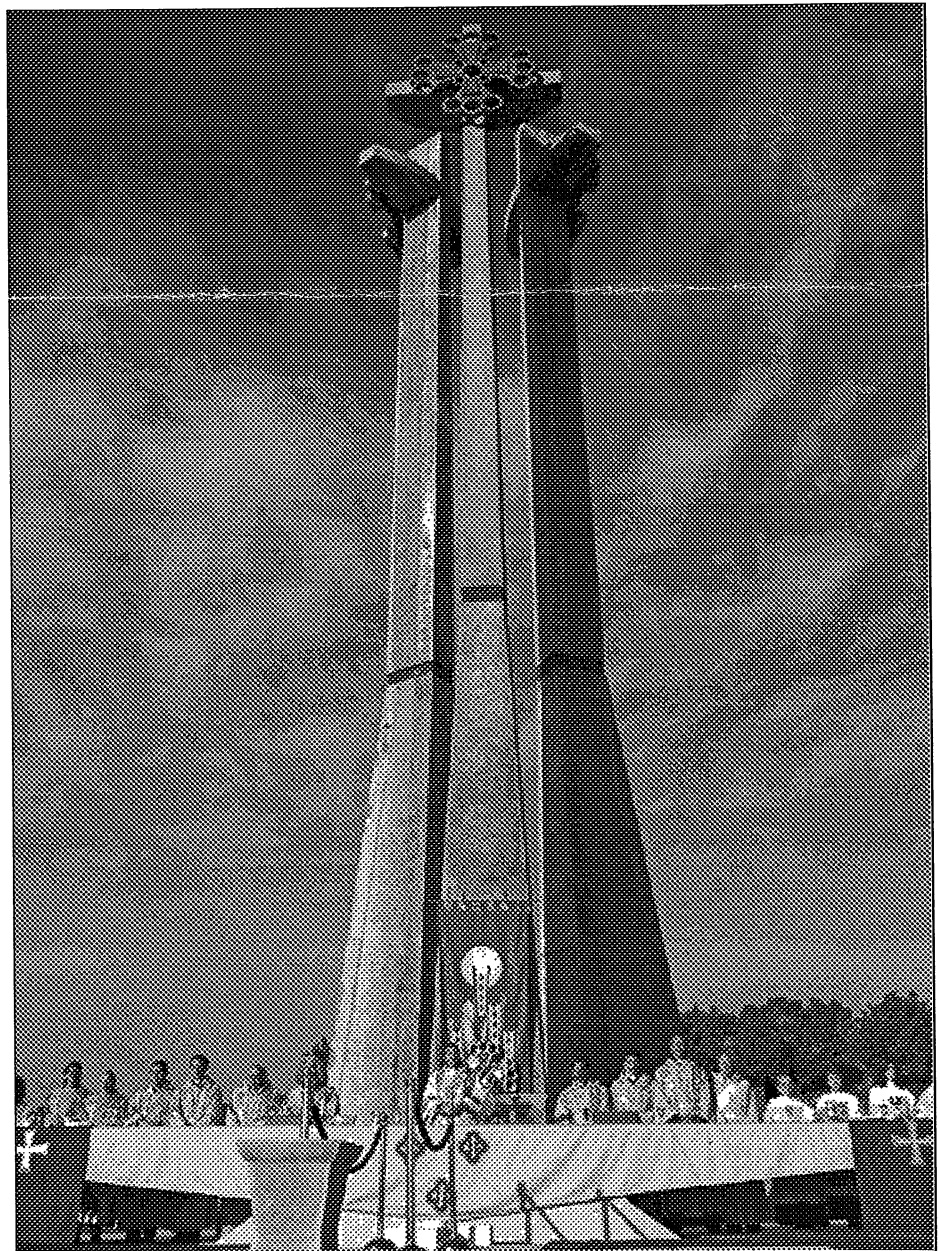
TENTH ANNUAL OBSERVANCE OF PENTECOST *Concelebration held at Cathedral Church of the Americas*

Each year, the Church of the Second Advent celebrates Pentecost forty-nine days after Second Advent Easter on April 18th. The sacred date of June 6th is a fixed date within the Sacred Calendar.

The tenth observance of this holy day was celebrated with a Sunrise Concelebration of twenty-four ministers held at the grand open-air Cathedral Church of the Americas (see inset on page 2 for full list of ministers). Choral readers canting from the *Qumran Hymnal* and ministers canting verses of the *Essaei Hymn: Plea for Grace* opened this special service. Rabin read from *The Book of God's Revelation*, Book II, "The Seal of God's New Law," wherein are recorded the Revelations received on the sacred date in 1982. Members of the Jamilian Handbell Choir performed special selections along with the singing choir, both under the direction of Rev. Gary R. Buchanan. The Most Right Reverend Gene Savoy officiated and ended the Concelebration with a Blessing Over the Rabban-Priests.

The seven weeks between April 18th and June 6th, known as the Pentecontad cycle, are a link between Messianic Christianity and the early Essaei of Qumran. The Solar Calendar of the Essenes, that of the early Christians, is the very same as that now in the possession of the Church of the Second Advent, a fact which helps to establish the authority of the New Age Ministry.

Continued on page 2, column 1



ROGER WELD

SACRED CALENDAR

Continued from page 1

It was at Pentecost that the apostles of Jesus met on a high place to await the promised Appearance of Christ. This event or the *outpouring of spirit*, as it is known, is recorded in Acts II:2-3. The message therein is the hope of all true Christians who follow the Teachings of Light. From *The Decoded New Testament*, Chapter 7, we learn:

"The gift of the Holy Spirit at Pentecost replaced forever the value of the blood sacrifice. This gift was the bread of life come from the spiritual Light of God through the sun of the material world, and was the true baptism of fire given for the purification of man to wash man's material nature and his Dark nature...."

The sacred date of June 6th is further discussed in *The Book of God's Revelation*. ♦



COMMUNITY COMMUNIQUE

Founded in 1957 by Gene Savoy

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of the International Community of Christ
Church of the Second Advent

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Introductory Liturgical Lectures Continue

Lectures in liturgics continued through the summer on Friday evenings at the University Chapel. The Most Rt. Reverend Gene Savoy delivered lectures 12 through 21 during the summer season. Lecture 12 was the last of the first half of the introductory series, with lecture 13 beginning the next series of introductory lectures in liturgics.

The last of the twelve introductory lectures explained the importance of studying the theory of liturgical expression, the lease and foundation on which to build for purpose and meaning. The basic ground on which to stand is the Institution of Learning, representative of the New Religion as inherited from the True Teachings of the *edah*-Church of Jesus, which make The Church both Christian and Jewish, though not of race or blood.

Beginning with lecture 13, the introductory liturgical series deals with the origin of empirical science and metaphysics as outgrowths of ancient philosophies and religions, and with spiritual knowledge necessarily being outside of these partial teachings that have come down to our times. The lectures explain the link The Church maintains with the realms of Light through liturgy and the inability of any partial mode of knowledge to at-

tain it. While the modern spiritual condition allows The Church Revelations from the realms of Light that can help it bring back the holy communion that no church has preserved from ancient times, this feat cannot be accomplished by natural science. Only the sacred can find the sacred.

Liturgy is defined as applied participation in an inspired System to experience a living process of rebirth in harmony with natural and supernatural forces. Liturgy brings down concepts otherwise abstract and puts them into usable form for application by the individual, forming the true apostolic church. Knowledge of the process of rebirth organizes ministers into communities, not according to the laws of man but according to the sacred and divine Laws given of God.

Other topics included church history and the history of theologies revised for the popular church with an analysis of ancient religions as derivations from a single High Religion. Related discussions included the natures resident in man, movements towards the spiritual, and the roads to God known and practiced in the ancient world but lost when the Romans cut off the source by exterminating those who lived the higher religion. ♦

SECOND ADVENT PENTECOST CONCELEBRATION

RED ROCK CONSECRATED SANCTUARY

Cathedral Church of the Americas

June 6, 1991

5:15 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

Assisting Ministers

Nelson Duchesneau
David Arden
Donald Crook
Gene Savoy, Jr.
Ablert Edgecomb
Gary Huss
Rebecca Willis
Elizabeth Crook

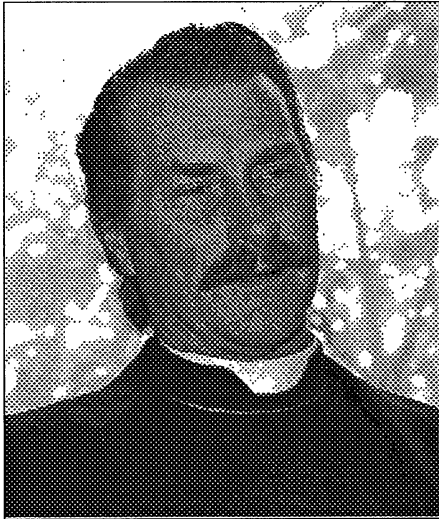
Reano Castell
Tom Rees
Mark Lord
Sean Savoy
Larry Coesens
Robert Roy
Barbara Snyder
JoAnn Hainline

Robert Petrovich
Lawson Crabb
Gary Buchanan
Ralph Hewlett
Bruce Kanzelmeyer
Ileana Isfan
Victoria Skinner

SERMONS

delivered by The Most Right Reverend Gene Savoy
Cardinal Head Bishop of The Church

Liturgiology, Divine Communion, the Spiritual and Temporal Churches



ROGER WEILD

The sermons chosen for public report this issue focus on the Second Advent Liturgy. The first introduces the concept of the liturgy as a religious science and spiritual discipline. The second deals with the expression of the Divine Communion in our materialistic age. The third, based upon questions put to Bishop Savoy recently by an old friend, explains the founding of the spiritual church and its differentiation from the temporal church.

The Most Right Reverend Gene Savoy, Cardinal Head Bishop of The Church, delivered this three-part sermon series in February before the resident Congregation in the University Chapel at the Apostolic Chancellery.

The sermons have been abridged for publication. While the greater portion of each sermon has been deleted, it is hoped that the abbreviated form retains their fundamental message.

February 9, 1991

"We of the Community must constantly remind ourselves that we are representative of a new world religion. While we labor within the Christian religion, we should not allow ourselves to be dictated to by the Churches of the old dispensation or formation. We are representative of something new that has come

through The Church, built in a new way, free from the bonds of the old, and it is to labor within the world as it is without changing the truth of our teachings.

"While we do teach metaphysics as a part of the University curriculum, and we do undertake the application of the arts, sciences, and technologies of Cosology in both the University and in the American Cosmic Solar Research Center as part of our Church educational program, it is to be remembered that we emphasize a religious approach to all studies. Applications of the pragmatic or empirical sciences, the arts, the humanities, and the communications sciences should always be made with a religious footing. Our foundation must be religious, a liturgical approach. And why liturgical? And what is liturgy?

"Liturgics is a religious science of communion with that Power, that Presence, we call God — the supreme Intelligence, the Source of the Creation, the Cause of all being. Liturgy allows us to commune with what we call cosmic/solar forces of nature, those forces which represent energy and forces governed by natural law manifest in the physical universe as we know it. We also work with the nonphysical life energies and forces governed by supernatural Law from another world that is nonphysical. And this is the world to which we owe our existence. It is the Source of all origins.

"All real scientists, especially physicists, acknowledge the existence of this other world. There is no question that it is nonphysical. But you cannot obtain a degree from any university that is going to allow you to understand the forces of a nonphysical world. You must establish a communion with that world, a communication if you prefer, and participate in that world by experience. Then you — that is, your higher Consciousness, meaning the intelligence of your spirit and soul which is contrary

to the mind that thinks through the body — will understand the meaning and the importance of liturgy, which is nothing more than the science of this other world and the means by which one can communicate with it from this physical world.

"Liturgiology, the discipline of liturgics, is to be taught to scholars of this Church. And our liturgiology is something new in the world. No institution, no church is familiar with this science of being. As scholars of liturgics, we must have a religious base for undertaking any such study. God must come first. We are agents of God; we are servants of God. And the thing that holds us together above all else, just as it does in government or in the military services, is discipline.

"You all have experienced the Epiphany or the manifestation of the benevolent Sun, that special glow, that special communion which many of you felt, I am sure, on January 30th at the Church of New Smyrna. This is something that appeared to the Apostles of the early Church. This is what Jesus was teaching. This is why the Essenes practiced the same identical techniques that we practice and apply. They knew something existed beyond this world.

"This appearance that they saw was real. And those of you who have progressed in our studies have undoubtedly experienced a feeling of comfort. That is exactly what it was, 'the Comforter.' Jesus, prior to His crucifixion, said, 'I will not leave you without a Comforter. I will send another.'

"How many times do we read in scripture about the nation or the people or the person without a Comforter? It is a terrible thing to be without a Comforter. This Comforter brings about a sensation or a communion with a higher power beyond this world. This indicates and proves to us that something does exist and

Continued on page 4, column 1

SERMONS

Continued from page 3

that we as human beings are heir to something greater than what this world offers.

"This is the meaning of liturgics at its best. We realize the meaning of liturgics through experience in Sanctuary at a consecrated church under the officiating of an ordained minister, authorized and empowered to generate this power or manifestation upon request for the good of the world, for the good of the Cosmos, and for good of the congregation — not for yourself. This is the meaning of liturgics: the minister brings about or sets the stage for an Epiphany.

"It is taught in the old church that the priest has the power to bring about a transubstantiation in which the eucharistic elements of bread and water are changed into the body and the blood of Jesus and that the Divine Presence is there in the eucharistic elements. But the idea came from the Essenes and the Apostles, who taught about the power of the priest to bring about a transubstantiation of the physical sun in which the congregation could eat the Divine Food. This is the meaning of the feeding of the five thousand and all the rest. It is all allegorized in scripture.

"Yet it would be wrong to believe that the minister is this power. He or she is not. The minister brings about the means by which the power manifests, and then the individual communes, so that the God of your spirit, the Author of your spirit, the Power that is responsible for you communes with you. The priest merely establishes the contact like the operator of a switchboard. The minister puts you in contact, puts the Community in contact, with God. The minister is merely empowered to cause it to happen at a point in time in accordance with the sacred calendar.

"It has been said that God is not the author of death, that He made people immortal. Why are we not immortal? The reason is that Darkness is in the world. We have broken the real commandments of God by eating that food which is given at a cost of another life. So you see, we are in a trap,

Church and County Reach Agreement *Ten-year Sanctuary Tax Dispute Settled*

When Washoe County issued a tax deed notice to The Church earlier this year (see *Communique*, Spring 1991) claiming approximately \$112,000 in taxes, penalties, interests, and costs, The Church was required to make arrangements to settle the matter before May 1st, the date on which the County said it would take tax deeds to the Church's Sanctuaries and sell the lands at auction.

Unable to ascertain whether The Church would be able to raise the necessary funds, the Sacred Overseer voted in favor of continuing to oppose Washoe County using a two-pronged method: (1) pursue all legal means available, (2) if necessary, create a public relations campaign that would act through a citizen's committee to contact federal, state, and local officials, churches and religious organizations.

For two months, The Church explored potential avenues of legal recourse and on May 1st obtained a temporary restraining order and preliminary injunction to prevent Washoe County from taking tax deeds to the Red Rock Consecrated Sanctuaries, the New Mount Zion Sanctuary, and the Steamboat Priory.

The purpose of the restraining order was to delay the collection process while The Church sought means of payment.

On June 27th, the Second Advent Church and Washoe County reached a settlement agreement that resolved all differences between them regarding the ten-year tax dispute. The agreement did not however contest The Church's right to seek full tax exemption on its property in the future.

According to the terms of the agreement, The Church agreed to pay all property taxes, penalties, interest,

and costs due, amounting to more than \$112,000 for the years 1980/81-1990/91. If the amount is not paid on or before July 1st, the Washoe County Treasurer will take tax deeds to all The Church's Sanctuary properties.

In addition, the newly elected Washoe County District Attorney, Dorothy Nash Holmes, agreed to recommend that the County Board of Commissioners approve the terms of the settlement and refund the \$27,000 in interest and penalties incurred during seven years of litigation, promising to use the best efforts of the District Attorney's Office to obtain the Board's approval.

Finally, The Church agreed to dismiss the case still pending before the State Board of Equalization for the 1991/92 tax year (see *Communique*, Spring 1991), and the Washoe County Assessor agreed to re-evaluate the partial exemption it had already granted on the Red Rock Consecrated Sanctuaries. ♦

Downtown Chancellery Annex Landscaped

During the first two weeks of July, a small volunteer crew completed landscaping the grounds surrounding the Chancellery Annex at 433 Elm Street in downtown Reno. The project continues The Church's effort to beautify its properties in the Reno urban area.

On the crew were The Reverends Gail Fosbury, Sean Savoy, and Gene Savoy, Jr.; and Robert Roy, Albert Edgecomb, Bradley Buchanan, and Erica Snyder. High school students of the Jamilian Parochial School Amy Buchanan and Christa McIntyre on summer break also volunteered time to help with the project.

During the first week of the project, bushes and weeds were cleared and about twenty new trees and shrubs planted. During the second week, the crew laid weed control matting over the entire yard, front and back, installed a water emitter system, and laid 23 cubic yards of decorative crushed rock. ♦

as the Gnostics taught. Consequently, the only way that you are going to experience ultimate reality, and commune with the Power of your source

Continued on page 6, column 1

Construction Completed at Open-Air Sanctuary Church *Church of Second Advent Pentecost Renovated During Summer*

Construction at the Sanctuary of Prophecy was undertaken from May through June to complete a second stage of development on the open-air Church of New Pentecost. On June 23rd, Sunrise Divine Service was performed at the newly renovated church for the first time.

Although areas serving special functions within the church, such as the vestries, choir, and chancel, were marked off several years ago and have been used, the recent structural developments serve to magnify those functions with permanent structures of suitable architectural design. The renovations of the church structure have followed in principle the original plan and design in Monastic Romanesque style.

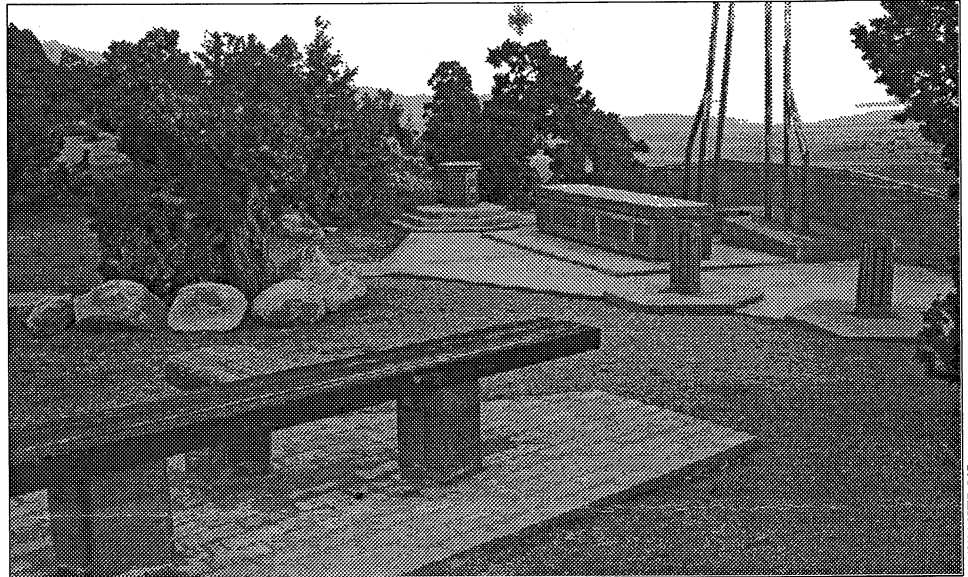
The original ambo wall, formed of split-face stone seven years ago, as well as the golden church spire standing before it, remain unchanged. One hundred feet into the church an old juniper tree stands in a bed of crushed, white stone. Several hundred years old, the tree is considered one of the original features of the church. To accommodate an expanded form of the services to be held at the church, a font has been placed near the church entrance and a bema, or raised pulpit, has been constructed for use during the Divine Service. Lecterns, a bell choir loft, and a larger communion table weighing some 38,000 pounds have also been constructed. All additions to the church are cast in Desert Rose-colored concrete.

A pathway winds from the church towards the east in high terrain along the mountain side to the Church of New Epiphany, where the winter calendar of Divine Services is enacted. The newly renovated Church of New Pentecost serves the resident congregation and guests as the site of Sunrise Divine Service during the summer calendar as well as on several special holidays.

Throughout the summer months, weekend volunteers continued their

efforts during the cool morning hours on Sundays at other sites throughout the Sanctuary grounds. In June, final touches were given to the Cathedral Church of the Americas and its surroundings. Through July, men and

women volunteers worked at the Sanctuary of Revelation, repairing and clearing pathways and churches. Noon lunches were served at the Sanctuary for all volunteers. ♦



ROGER WELD

Re-construction of the open-air Church of Second Advent Pentecost in the South Sanctuary of Prophecy was completed this Spring. This view is from behind the newly-constructed bell table.

Musical Recital Held at Rectory-Abbey *Premiere Performance of New Composition*

On May 19th, The Reverends Mark Lord and Gary R. Buchanan, together with Dr. Tyrus Peace and Miss Michelle Carrothers, presented an evening musical recital at the Rectory-Abbey for Community members and guests. A varied instrumental and vocal program preceded the premiere performance of Rev. Buchanan's latest musical composition, *Concerto for Trumpet and Orchestra, In Praise of Human Spiritual Rights*.

Dr. Peace was the featured soloist on two arias from *The Magic Flute* by Mozart, an arrangement of the Irish ballad "Danny Boy," and an original composition, "My Dear Chabuca," with lyrics by The Most Rt. Rev. Gene Savoy set to music by Rev. Buchanan. The first half of the recital also fea-

tured two selections for trumpet trio. The Reverends Buchanan and Lord along with Miss Carrothers performed the Waltz, Opus 39, No. 8 by Johannes Brahms and an arrangement of the "Hymn to Human Spiritual Rights & Freedoms" from the *Concerto for Trumpet*.

The second half of the recital was a premiere of the *Concerto* performed by Rev. Lord, accompanied by a four-track synthesized recording of the orchestration created by the composer. The work is approximately forty minutes in length and seeks to express the spirit and concepts contained in the "Declaration of Human Spiritual Rights and Freedoms" published through the Advocates for Religious Rights and Freedoms. ♦

SERMONS

Continued from page 4

of being, is through liturgics and communion with God.

"There is a way of doing this. It is not something that you wish to happen. It is not something that you pray will happen. It is not something that is going to happen by accident. It is going to happen according to the laws applied, and those laws we call Cosolargy in the form of Second Advent liturgy.

"Liturgics and its application is a divine science and a discipline. Even after learning the mechanics of liturgics, it is the ability, the very special personal ability of the minister, to bring about the appearance at the appointed times and places. This power granted to the ministers of the Second Advent is something that is special.

"Ministers in the Christian Church do not have this power. That is why we are Second Advent Christians. This power is real because people experience it. Because it is real, liturgics is a demonstrated science. It is not theory; it is demonstrated. That means we are scientific. It has a very practical value in the world in which we live because it enables us to commune with the Source of our being.

"There is no truth in the world. So when a Church like this comes into existence, it must have small beginnings. It has to start with nothing. It cannot start with a base of material wealth. It cannot start with an inheritance. It cannot have a sponsor who is going to make it possible for this Church to go on to great things. It cannot have an army or a nation behind it. It has to be based on truth, and that truth takes the form of the minister. The minister collects himself into a body of other ministers. That is the base. That is the power. That is the source of The Church. That is the seed.

"This nation needs our Church, and we must remain very strong if we are going to succeed in moving this nation or part of our nation to a higher destiny. If we can move this nation, we can move any nation in the world.

February 16, 1991

"We know from the Dead Sea Scripture of the Essene community near the Dead Sea, which has been recovered during the past forty or fifty years, that there was to be in the End Times of the world a great symbolic war between the Powers of Light and the Powers of Darkness. We in our Second Advent Church are conscious of our heritage, realizing that we are performing many of the rites performed by the Essenes, and by the Therapeutae of Egypt who were related to the Essenes, that we are restoring the teaching that was originally applied by Jesus and the Essenes. And we are taking the

*"Liturgics is a
religious science
of communion
with that Power...
we call God...."*

Church a step further than they did because of the manifestation and the appearance of the Sun of Righteousness, which has been sent by God as a Messianic agency in this, His Second Advent. This is an instrument of power and an instrument of justice which was not provided to the followers of the early religions, including those of our own Christian religion. Or if they did have advantage of the Sun, it certainly went out.

"Therefore, the concept of liturgy becomes very important. It is the one means available to ministers of this Church of the Second Advent to not only project themselves into the Worlds of Light but also become recipients of Divine Knowledge, which does not come from their own mind or from the study of books. It is indeed a living Intelligence that, once impacted upon the brain, the mind, upon the spirit and soul, becomes active within the individual and directs

that person to a divine purpose within the folds of this Church.

"Therefore, when we participate in this Divine Communion, in which our spirit is linked with Almighty God through His Divine Light (a Divine Light which is His substance and the substance of His Divine Body), we then are able to consume a food which kills nothing. It is given of God. This is a divine experience, which Jesus tried to teach His people and which we are trying to teach now.

"We must always realize that we have a dual nature, that we are composed of both spirit and matter. Matter, or the material body, is temporary and transitory, whereas the spirit is eternal, made in the Image of God, which is Divine Light.

"When we understand that we are composed of Light, we then face the concept of what is called Satan, the Devil, and the Powers of Darkness. And what is that? Basically speaking, we know, from our studies in theology, that the Power of Darkness is that counter-force to God, which, separating itself from the Divine Source of life, the Creator, goes off on its own trying to emulate and walk in the footsteps of God and to be God. It is simply put down as egotism, the "me," the "I." 'I eat God. I am divine. I am perfect. I am important. I don't need anybody' — this is the attitude that the Power of Darkness causes within the spirit and the soul.

"But, since nothing can live without the Light of God and because the Power of Darkness is cut out of God's realm, that Dark Power must live on something. It lives on other people. It lives on other spirits. It lives on destruction and lives to destroy. That is what eating really is. You eat by killing something.

"So we know that material form, and this material world, is the offshoot of the Powers of Darkness and not of God Almighty. God is the author of Heaven; He made man and woman in His Image, which is Divine Light, to be immortal and not to know death.

Continued on page 7, column 1

SERMONS

Continued from page 6

"You must understand that our Church, the Church of the Second Advent and the amalgamation of its institutions, is teaching how humanity can commune with and establish a rapport with their Creator. Once an individual experiences a personal communion with God, God begins to work His magic; and that individual finds for the first time in his life that something else exists.

"What I am saying is that the stability of our spiritual Light being is dependent upon that communion with Almighty God, which only takes place through liturgical services. It is very important for you to understand that. It is because of the power of liturgy, the power that comes through the Light at these services, that we are touched. Each service is special. Each service is different.

"When we contemplate our material, physical universe — this tremendous explosion of matter, growing all the time and expanding continually at the speed of light in all directions — it is hard for us to understand. How am 'I,' this little person, going to do anything to stop this explosion, to change the world, to help God? How am 'I' going to do it? You keep coming back to the basics. Stand on your foundation. Practice your liturgy within the Church according to the dictates of the institutions that have been given and entrusted into the care of this Church. To do God's work, not your own work, is important.

February 23, 1991

"The other day an old friend said to me: 'You know, Reverend Gene, you visited a hospital some time ago and you anointed an individual who was very sick, and I watched that person recover, not be healed of body, because the sickness was still there, but I watched that individual's eyes brighten. He was at peace with himself and he was stronger. I spoke to the doctors outside, and they did not understand what you had done to that person.'

"I told the individual: 'Well, that is my job, if I may put it lightly. But that

can only come about through a real act, something real. It cannot be faked. It is not anything that you can learn by reading a book. It is not like a technique that you learn by going to medical school. It is something else. It is a gift from one person to another, and it is done by the manifestation of that same energy from the individual, in this case myself, that God manifests in the Light of Righteousness, of course, to much smaller degree. There was a communion between the individual's spiritual being and my spirit, and also two human beings communicating with one another in love and fellowship.

"We are spiritual in nature. And as

"The power behind the temporal church is the spiritual Church...."

soon as we cut ourselves from the spirit, there is weakening; there is a degeneration, and there is a falling away from our strength and our power that makes us good and makes us exceptional. By going to Church, or expressing ourselves spiritually in whatever form, we draw a strength of spirit from that because we are going back to our basic nature. And that is why there is room in the world today for this Church.'

"This same individual said to me, 'You have built the Church over your twenty years here in Reno. I remember when you came here. You had nothing. How did you do this?'

"And I said, 'Well, I suppose we have acquired something here in the temporal church — land, buildings, chapels, goods which are essential for the social stability of our people as members of society. We have the Parochial School and we have other buildings that allow us to express our-

selves as a Church and as a social organization. But that is not the real Church. What we have built over the years you probably cannot see.'

"He said, 'What do you mean by that?'

"I replied, 'The power behind the temporal church must be the spiritual Church, which is just as real as the church that you see about us.'

"He said, 'Well, I have heard people say that when you die, the Church is going to die, that it is all going to fade away.'

"And I said, 'If when I die and leave this Church, we do not leave in our place people who are dedicated to the Spiritual Church, I would expect that it has a reason to fade and to die. If people believe that I am the power of this Church, then they are mistaken. The Power of this Church is God and Truth. I am only a teacher; there is a power in my spirit to lead The Church because I was ordained of a very special person and because I have dedicated my whole life to this Church.'

"The power of this Church is spirit. The power of this Church is people, people ordained to God. So long as we have people in this Church dedicated, walking in the footsteps of Christ, emulating the work of the Apostles and the Disciples, this Church will always be strong.'

"So the object and the essence of the sermons we have been giving in the last three weeks is this: The power behind the temporal church is the spiritual Church, which is as well organized and well documented as that of the temporal. The teachings are oral. The Sacred Law is written in the heart and in the spirit. The communion that its members establish is not on the communion table but in the communion served by God. They participate in the communal meal between themselves and God because God is their friend. God is their neighbor. God is their father. He has ordained and appointed them to serve in the temporal church on earth for organization's sake, but the power is in the Spirit. The power is in the individual." ♦

Diplomas Conferred on Parochial School's Class of '91 Second Graduating Class Honored During Commencement

At 6:30 P.M. on Saturday, June 22, 1991, Erica Shea Snyder and DeEtta Mae Fosbury graduated as the second graduating class of the Jamilian Parochial School. The graduating students were honored during a commencement ceremony held in the University Chapel at the Apostolic Chancellery. Over fifty Community members and friends of the graduating students were in attendance.

As the graduates entered the Chapel and took their places, The Rev. Gary Buchanan played *Pomp and Circumstance* on the organ. Once the graduates were seated, Master of Ceremonies and JPS Administrator Rt. Rev. Robert Petrovich asked everyone to join in the singing of the *Star Spangled Banner*.

Following the National Anthem, Rev. Gene Savoy, Jr. gave the Invocation, asking God to protect the youths of the Church, but especially the two graduates — to give them wisdom and to show them the purpose for their lives. Rev. Savoy closed the prayer by asking God to bless all those in attendance.

As class Salutatorian, Erica Shea Snyder addressed those in attendance by saying that the JPS has been a guide for her. Stressing the importance of the role that the Parochial School plays in the lives of the youths of the Second Advent Church, she said, "It [the JPS] has always given me a sense of who I am and who I am to grow to be in the future. It has disciplined me and given me a structure to build on..." She ended her speech by asking all students to take pride in the Parochial School and to acknowledge its goals.

DeEtta Fosbury's Valedictory speech was a short compilation of four quotes which she thought best described her outlook of the immediate future. Eleanor Roosevelt was among those she quoted:

"Somewhere along the line of development we discover what we really are and then we make our real decision for which we are responsible.

Make that decision primarily for yourself, because you can never really live anyone else's life... The influence you exert is through your own life and what you become yourself."

The Most Right Rev. Gene Savoy addressed the graduates following their speeches by saying how proud he was of both of them. Among many points made, he said that he hoped that both of them would pursue the ministerial career, for which they had been trained.

As the main event of the evening, Rt. Rev. Petrovich presented the Class of '91, calling them forward to receive their Diplomas of Graduation from the Rt. Rev. Ileana Isfan, Chairman of the School Council Board (SCB). They also received a white rose from Rev. Gene Savoy, Jr., SCB Secretary, and, from Rev. Sean Savoy, SCB Treasurer, DeEtta Fosbury received a Diploma of Honor for her achievements in Advanced Mathematics.

By tradition, the students and alumni of the JPS stood and joined the two graduates in singing the School's Alma Mater, under the direction of Choir Master Mark Lord. At the conclusion of the song, the graduates en-

acted the traditional *Turning of the Tassel* — a final farewell to the JPS.

Concluding the ceremony, Rev. Sean Savoy gave the Benediction. Quoting from the late Peter Marshall, chaplain of the Senate of the United States in the late 1940's:

"O God, if ever Thy wisdom and Thy guidance were needed, it is now — as these youths begin anew, standing upon the threshold of life with so many opportunities.

"We pray that Thou wilt bless them, for Thou knowest them, their needs, their motives, their hopes, and their fears. Lord, put Thine arm around them to give them strength, and speak to them to give them wisdom greater than their own. May they hear Thy voice and seek Thy guidance.

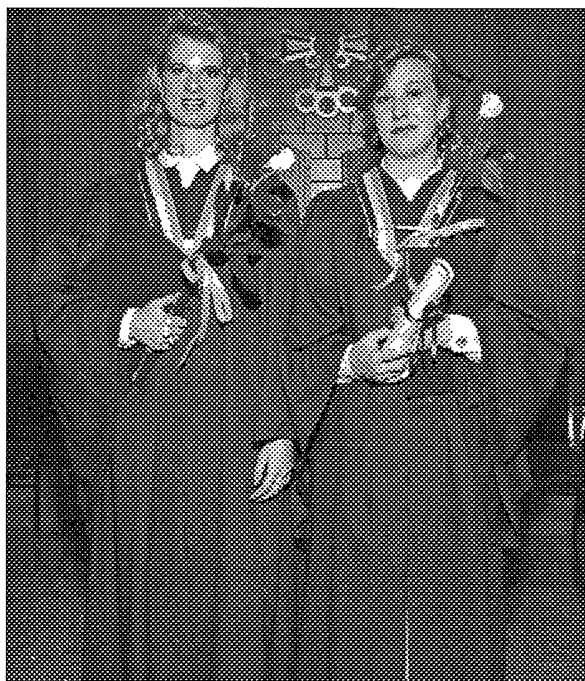
"May they remember that Thou art concerned about what is said and done, and may they have clear conscience before Thee. Bless both of them according to their deepest need, and use them for Thy work."

The graduates exited the Chapel as *Finlandia* was played on the organ by Rev. Buchanan.

Following the ceremony, refreshments were served by the graduates' mothers, and photographs were taken.

In celebration of their graduation, the Class of '91 hosted their Senior

Continued on page 9, column 1



ROGER WEID

Erica Snyder and DeEtta Fosbury, members of the Class of 1991, pose for a photograph after Commencement Exercises in the University Chapel. They are the second class to graduate from the Jamilian Parochial School, founded in 1977.

RABBAN SERVICE CHANCELLERY COMPLEX

The University Chapel

Officiating Minister

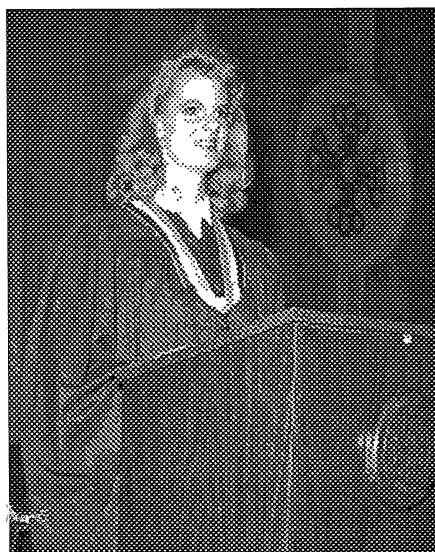
**The Most Right Reverend
Gene Savoy**

1991	Time
May 4	10:30 A.M.
11	11:00 A.M.
18	11:00 A.M.
25	11:00 A.M.
June 1	10:30 A.M.
8	11:00 A.M.
15	11:00 A.M.
22	11:00 A.M.
29	11:00 A.M.
July 6	11:00 A.M.
13	11:00 A.M.
20	11:00 A.M.
27	11:00 A.M.

COMMENCEMENT

Continued from page 8

Spring Formal on Tuesday, June 11th, at the Rectory-Abbey. Ministers and members of the Second Advent Congregation, including students of the JPS 9 years of age and older, were invited. The black-tie formal was organized and sponsored by the Student Representative Council of the JPS. ♦



1991 graduate Erica Snyder delivers her speech during Commencement Exercises.

JPS Recognition Day Ceremonies Held *Special Musical Presentation Highlights Program*

The annual Recognition Day ceremonies of the JPS were held on Saturday, June 15th, to close the 1990-91 school year. Following opening performances by the school band, conducted by The Rev. Gary Buchanan, refreshments were served while The Rt. Rev. Ileana Isfan hosted a tour of the school commenting upon the student art work on display throughout the building. After an opening address to parents, teachers, and students by school Administrator Rt. Rev. Robert Petrovich, the faculty presented certificates to their students in recognition of academic merit and achievement.

The Recognition Day program closed with original Renaissance-style contrapuntal music performed by students of the high school Music Theory class accompanied by taped orchestrations the students had composed.

During the second semester of the school year, the class studied 16th-century English counterpoint. After studying musical examples in that style, each student selected a 16th-

century English poem, which fit the typical period style, to set to music. Class members began by analyzing the poem they had chosen to figure out the meter, then set the words to an original melody of their composition. The culmination of each project was figuring out a simple three-part counterpoint, a two-part vocal harmony, and an accompanying bass line, following 16th-century rules.

For the performance, a recorded accompaniment was orchestrated using the synthesized sounds of instruments typical to the period — viols, cornetti, shawms, recorder, harp — to double the lines of the students' counterpoint. The class performed the songs as a chorus in two-part vocal harmony with the recorded accompaniment.

Also exhibited were the illuminated manuscripts created by each student on large placards in Renaissance style. Students had examined 16th-century manuscripts and imitated the style with proper calligraphy and florid letters using period notation called *neume* notation. ♦

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The University Chapel

May		July	
Sat. 4	Ana Isfan †	Wed. 3	Ken White
	Jeanne Duplantier & family		Michael Landon
Sat. 11	Brice Douglas Roberts	Sat. 6	Rt. Rev. Nelson Duchesneau
	Stephen Thompson		Sharon Bateman
	Rebecca Black	Wed. 10	Jerry Desecki
	Gail and Stephen Sharp	Sat. 13	Jerry Desecki
Wed. 15	Baby Boy Huffman		Jaycee Lee Duggard
	Brian Roberts		Margaret and Tom Foggarty
Sat. 18	Brian Roberts	Sat. 20	Hazel MacDonald
	Shahin Roy		Caron and James McDermott
	Cort Waite		James, Christopher and Paul Andronis
Wed. 22	Shahin Roy	Wed. 24	John Myvett
	Amanda Buchanan		
Wed. 29	Theresa Andronis & children		
	Pete, Thomas and Athena		
June			
Sat. 1	Wade H. Skinner, Jr. †		
	Theresa Kubiak †		
Wed. 12	Larry Coesens		

† *In Memoriam*

These appeals are made upon request.

Replica of Chinese Nestorian Monument Completed

A full-sized replica of the oldest surviving Christian monument in China is now on permanent display in the chambers of The Church's Sacred Oversee. The reproduction of this extraordinary monument was donated to The Church on May 11th, 1991, by The Reverend Mark Lord, its creator.

Only two other replicas of the Monument are known to exist. The first stone replica of the Monument was cut in 1907 from the same quarry in China as the original through the unrewarded efforts of the young Danish orientalist and explorer Frits Holm. It came under the ownership of a Roman Catholic convert, who in 1916 moved the stone to the beautiful former palace of the popes, the Lateran in Rome, where, as pontifical property, the *Monumentum Syro-Sinicum* came to occupy for many years a place of honor opposite the main entrance.

The Irishwoman E.A. Gordon (author of "On Kobo Daishi and the Nestorians in China") donated another replica of the Monument, which was erected in Japan and dedicated with a full Buddhist ceremonial on Sunday, October 3, 1911. This replica of the Monument is displayed at the top of the holy mountain Koya San in Japan's chief Buddhist sanctuary.

A third partial replica was made in 1937, when the Church of St. Simeon the Zealot was built in Shiraz, Iran. The priest in charge, the English missionary Reverend Norman Sharp, had a facsimile of the monument's headstone made and placed in the church as a memorial to Persia's Christian

past.

The original monument remains at Xian, near its first site, in the Forest of Monuments, which were once the grounds of the Confucian College, well protected from wind and rain and the hands of careless visitors. Revered in the East since it was unearthed in the 17th century, the Monument was generally rejected in

the West as a Jesuit forgery until its authenticity was vindicated in the twentieth century.

Syriac documents and traditions suggest that Christian missionaries contacted China many times during the first millennium. Chinese Imperial Edicts record major events in the establishment, and disestablishment, of the Church throughout its existence in China. But the Inscription on the Luminous Teaching Monument, a Chinese "teaching stone" from the T'ang Dynasty that tells the history of the Oriental Christian Church in China during the seventh and eighth centuries of our era, is the earliest local document testifying to a Christian presence in China.

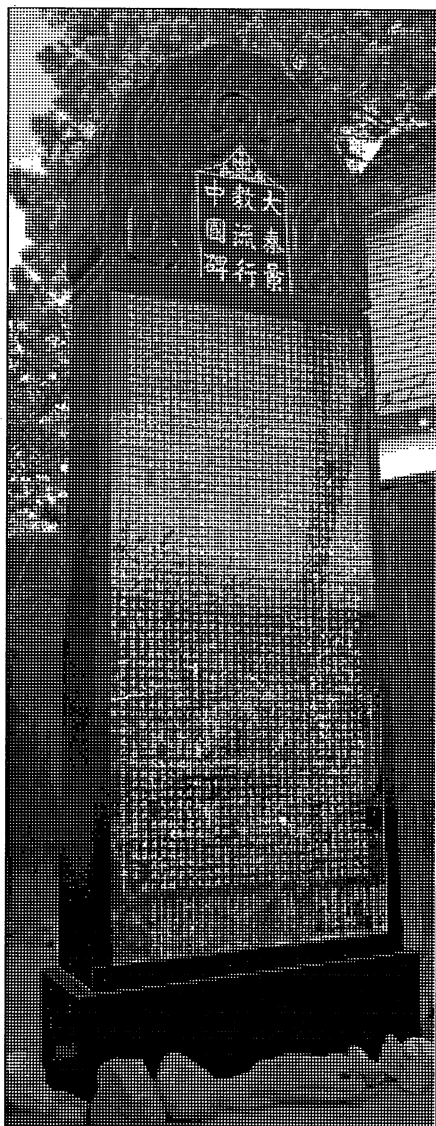
The Monument and its cultural context had intrigued Rev. Lord, the creator of the replica, since his earliest contact with the International Community of Christ through the Jamilian University's correspondence extension program in the late 70's.

In 1988, Rev. Lord learned of an original rubbing of the Inscription being displayed in the front window of a small antique shop in Taiwan. When Rev. Lord mentioned the prospect of obtaining the rubbing to Bishop Savoy, the Bishop urged Rev. Lord to make an offer through his acquaintance in Taiwan who had notified him of the rubbing.

Over the next year, increasing difficulties prevented further progress when the antique shop became a museum of Taiwanese folk art and the rubbing was removed.

In June 1989, Rev. Lord mailed a letter to the museum on behalf of Bishop Savoy, who was then on expedition in Perú. Written under the auspices of the Andean Explorers Foundation, the letter requested the purchase of the rubbing or a copy of the rubbing and explained the Monument's correlations with other researches the Foundation had done.

In July, Mr. Shun-Ming Chang, the wealthy proprietor of the Taiwan Folk Art Museum in Tapei as well as many



MARK LORD

A full-size replica of the Nestorian Monument was donated to the International Community of Christ in May by its creator, The Reverend Mark Lord. The replica stands on permanent display in the Chambers of the Sacred Oversee. (See *Communique*, Fall 1990, for a photo of the original Monument.)

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NESTORIAN

Continued from page 10

businesses in Hong Kong and Singapore, phoned Rev. Lord to inform him that he was in Reno. By coincidence, Mr. Chang had planned a trip to the United States. Two days before leaving Asia, Mr. Chang had received Rev. Lord's letter and made the full-size copy of the 100-year-old rubbing which he brought to Reno.

Construction of the monument began later in 1989 with an initial display design and the repeated efforts of friends to aid in the project. Russ Dickman, a fellow musician and a professional photographer, was able to replicate the rubbing photographically to size without distortion. Another of Rev. Lord's acquaintances, a wood artisan, designed a frame for the giant slide of the inscription and, over a few months, constructed it to the dimensions of the original monument, as recorded in several texts: approximately ten feet tall, three feet wide, and one foot thick.

At Bishop Savoy's request to reproduce the Monument as accurately as possible, Rev. Lord attempted to reproduce in wood the dragon-like figures of the Monument's headpiece for his display. Using photographs from several sources and knowing the exact size of one of the design elements, the St. Thomas Cross, Rev. Lord was able to reproduce the fantastic shapes of the headpiece with relative accuracy, tracing the outline in the wood slab line by line, then checking the lines again and again as he carved the figures out.

The inscription on the Luminous Teaching Monument was written by a Persian monk in a Christian monastery of eighth century China to commemorate the mission of his church to the Great T'ang Dynasty. The narrative tells that the Rabban A-lo-pen made his way to China from the Middle East and in A.D. 635 arrived at the capital of Ch'ang-an. The Emperor investigated A-lo-pen's teaching and gave orders for the propagation of the teaching. He issued an Imperial Rescript in A.D. 638 that recognized the validity of Bishop A-lo-pen's "Sutras

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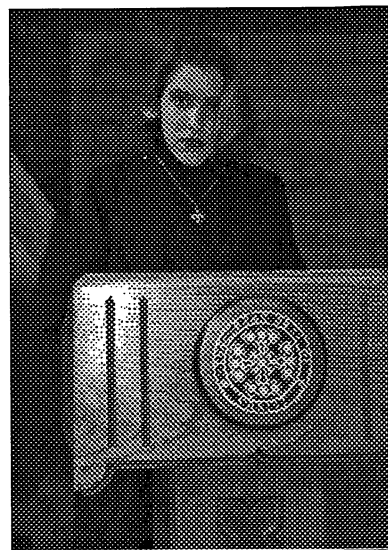
EMANCIPATION

Christa Marie McIntyre, daughter of Michael McIntyre, received in private ceremony Ablution and Chrismation as a part of the Rite of Emancipation. The Most Right Reverend Gene Savoy, Cardinal Head Bishop of The Church, administered the Rite during a private ceremony at the Apostolic Chancellery on May 4, 1991.

Preceding the private ceremony in the Bishop's Chambers, Amanda Buchanan was named Godmother Parental to Christa, Rt. Rev. Ileana Isfan and Rev. Gary Buchanan were declared Godmother and Godfather Spiritual, respectively. They and other immediate members of the Youth's family were present for the private ceremony at which time, Christa Marie was Confirmed and invested with the shirt, collar, sacred cord, and garment of the Seminarian, after which, she elevated a prayer to God asking for assistance in her new life.

Upon conclusion of the private ceremony, Bishop Savoy, assisted by The Reverend Edith Forgy, as Reader, officiated the public service of Emancipation in the University Chapel. After the Benediction from the Bishop, Rev. Forgy read aloud the Act of Emancipation which the young Seminarian, her father, and Godmother Parental signed before the Congregation. Following the inscription, her parents each gave their blessings over the Youth with short prayers declaring their love and support for their daughter.

Once the parents' blessings were bestowed, Christa Marie was called upon to deliver her Address to the Congregation, in which she declared her voluntary wish to pursue seminary studies in the Sacred College. Bishop Savoy concluded the public service with the Final Blessing, after which, all proceeded to the Vestibule of the Chancellery to partake of the traditional banquet of sweetened rice, bread, nuts, and fruits. ♦



Christa McIntyre delivers her Address to the Congregation.

Anti-Defamation League Awards Dinner

The Distinguished Public Service Award was presented to Nevada's Lieutenant Governor Sue Wagner during the Anti-Defamation League of B'Nai B'rith's gala dinner on June 5th. The Lieutenant Governor was recognized with the award in recognition of her outstanding leadership and contributions to the people and state of Nevada. Sue Wagner began her active political career in the Nevada State Assembly in the mid-nineteen-seventies and took her oath of office as Lieutenant Governor earlier this year.

The League, whose charter states

its "ultimate purpose is to secure justice and fair treatment to all citizens alike and to put an end forever to unjust and unfair discrimination against and ridicule of any sect or body of citizens," presents the award annually for the honoree's commitment to humanitarian causes and public service.

Among the more than two hundred business people and clergy present at the event, Bishop Gene Savoy and nine members of the clergy and seminary attended the dinner as representatives of the Second Advent Church. ♦

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Saturday 10:00 A.M.

Officiating Ministers

The Most Right Reverend Gene Savoy

1991	<i>Assisting Ministers</i>	1991	<i>Assisting Ministers</i>
May 4	Roger Weld (L) Dr. Tyrus Peace (C) Victoria Skinner (R)	June 29	Nelson Duchesneau (L) Carol Salverson (C) Gary Huss (R)
11	Reano Castell (L) Gary Buchanan (C)	July 6	Robert Petrovich (L) Ileana Isfan (C)
18	Elizabeth Crook (R) Robert Petrovich (L) Lawson Crabb (C)	13	JoAnn Hainline (R) Reano Castell (L) Belinda Chauvin (C)
25	Amanda Buchanan (R) Nelson Duchesneau (L) Albert Edgecomb (C) Barbara Snyder (R)	20	Gene Savoy, Jr. (R) Robert Petrovich (L) Clare Mead (C) Sean Savoy (R)
June 1	Reano Castell (L) Bruce Kanzelmeyer (C) Edith Forgy (R)	27	Roger Weld (L) Ralph Hewlett (C) Rebecca Willis (R)
8	Roger Weld (L) Larry Coesens (C) Nola Slevin (R)		
15	Robert Petrovich (L) Gail Fosbury (C)		
22	Michael McIntyre (R) Reano Castell (L) Vickie Hewlett (C) Robert Roy (R)		

(L) = Lector

(C) = Cantor

(R) = Reader

NESTORIAN

Continued from page 11

and Images."

In China, the missionaries of the Church christened their religion *ching-chiao*, *ching* meaning "luminous" or "bright light" and *chiao* meaning "teaching" or "religion." An examination of the Chinese character *ching* shows its component parts to be two independent characters, the one meaning "sun" and the other meaning "great." In medieval China, the Church of the East began to be officially called "The Sun-great-religion"



MARK LOR.

Detail of cross and engravings on head piece.

or "Luminous Religion," a title virtually identical to the Chinese name given to the popular Vairochana Buddhist teaching. In the West, the Oriental Church is generally referred to as the "Nestorian" Church, a misleading name perpetrated for centuries by Western churches. ♦

LAMENTATION SERVICE

NEW MT. ZION SANCTUARY

Officiating Minister

The Most Right Reverend Gene Savoy

Assisting Ministers

Roger Weld	Nelson Duchesneau
David Arden	Reano Castell
Lawson Crabb	Robert Petrovich
Donald Crook	Mark Lord
Gary Buchanan	Ileana Isfan
Carol Salverson	

1991	<i>Saturday, 12:00 N.</i>	1991	<i>Saturday, 12:00 N.</i>
May 4	Private Prayer	June 29	Private Prayer
11	High Service	July 6	Private Prayer
18	High Service	13	Private Prayer
25	High Service	20	Private Prayer
June 1	High Service	27	Private Prayer
8	High Service		
15	High Service		
22	High Service		

WEDDING

Santera E. Campbell and Michael V. Bodda, of Salem, Oregon, were wed in private ceremony on Saturday, May 11, 1991, at 2:00 P.M. Renee Sanders stood as matron of honor and Geoff Pepperling as best man during the double-ring ceremony. Family and friends of the bride and groom were in attendance. Both Michael and Santera are members of the Christian faith. Officiating was The Rt. Rev. Robert Petrovich. ♦

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

**The Most Right Reverend
Gene Savoy**

1991	Church	Time*
May 5	New Epiphany	6:00
12	Temple Mount+	5:55
19	New Epiphany	5:49
26	New Epiphany	5:43**
June 2	New Epiphany	5:38**
9	New Epiphany	5:37**
16	New Epiphany	5:37**
23	New Pentecost	5:38**
30	New Pentecost	5:40**
July 7	New Pentecost	5:45**
14	New Pentecost	5:49**
21	New Pentecost	5:54**
28	New Pentecost	5:59**

* Daylight Saving Time

** Exact sunrise horizon time

+ Low Service during Bishop's
retreat

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Wednesday 12:00 N.

1991	Officiating Minister
May 1	Barbara Snyder
8	Nelson Duchesneau
15	Elizabeth Reece
22	Roger Weld
29	Carol Salverson
June 5	David Arden
12	Ileana Isfan
19	Robert Petrovich
26	Gail Fosbury
July 3	Reano Castell
10	Vickie Hewlett
17	Gene Savoy, Jr.
24	Clare Mead
31	Sean Savoy

SUNDAY OPEN-AIR SERVICES

RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1991	Church	Time*	Officiating Minister
May 5	New Mt. Tabor	7:30	Mark Lord
	New Mt. Carmel	7:45	Gary Buchanan
12	New Damascus	7:45	Gary Buchanan
	New Mt. Hebron	8:15	Gary Buchanan
19	New Philadelphia	7:15	Robert Petrovich
	New Qumran	7:30	Mark Lord
	New Bethany	7:45	Gary Buchanan
26	New Thyatira	7:20	Robert Petrovich
	New Mt. Tabor	8:10	Gary Buchanan
	New Mt. Carmel	8:40	Mark Lord
June 2	New Laodicea	7:30	LaCynda Gibson
9	New Ephesus	7:15	Vickie Hewlett
16	New Philadelphia	7:15	Elizabeth Reece
23	New Philadelphia	7:10	Elizabeth Reece
30	New Sardis	8:30	Elizabeth Reece
	New Thyatira	9:00	Vickie Hewlett
July 7	New Mt. Hebron	7:30	Bruce Kanzelmeyer
	New Mt. Carmel	8:00	Robert Roy
	New Mt. Tabor	8:30	Michael McIntyre
14	New Damascus	7:15	Robert Roy
	New Qumran	8:00	Bruce Kanzelmeyer
	New Bethany	8:30	Michael McIntyre
21	New Mt. Hebron	7:50	Michael McIntyre
	New Mt. Carmel	8:20	Bruce Kanzelmeyer
	New Mt. Tabor	8:50	Robert Roy
28	New Damascus	7:45	Michael McIntyre
	New Qumran	8:30	Robert Roy
	New Bethany	8:45	Bruce Kanzelmeyer

* Daylight Saving Time

Sanctuary of Prophecy

1991	Church	Time*	Officiating Minister
May 5	Races of Man	8:45	Robert Petrovich
12	New Covenant	9:15	Robert Petrovich
19	(NSS)		
26	(NSS)		
June 2	Races of Man	8:30	Vickie Hewlett
	End Times	9:00	Elizabeth Reece
9	Golden Age of Light & the Nation of Nations	8:00	Elizabeth Reece
	Universal Theocracy	8:20	LaCynda Gibson
16	Races of Man	8:10	LaCynda Gibson
	New Covenant	8:40	Vickie Hewlett
23	Christian Churches	8:00	Vickie Hewlett
	End Times	8:30	LaCynda Gibson
30	Christian Churches	7:15	LaCynda Gibson

July 7-28 (NSS)

(NSS) = No Service Scheduled

* Daylight Saving Time

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