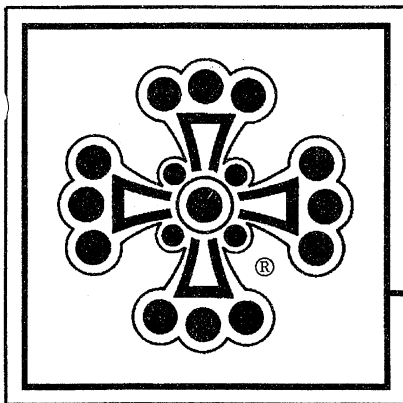




COMMUNITY communique

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1995-1996

CHURCH ACQUIRES ADDITIONAL WATER RIGHTS

Red Rock Sanctuary Water Supply Quadrupled

On February 7, 1996, The Church received a letter from the State Engineers Office, Department of Water Resources, regarding The Church's permit applications for additional water rights at the Red Rock Consecrated Sanctuary. The letter stated that The Church had been granted the additional water rights it applied for two years ago.

The Church initially acquired four permits for water rights when it purchased the property at Red Rock during the years 1981-1982 for a total of 17.1 million gallons of water annually (MGA). In 1991 a fifth permit was acquired for an additional 17.1 MGA, which gave The Church a total of 34.2 MGA, or approximately 105 acre feet of water annually. In 1994 The Church made three new applications.

"Back in April 1994 we applied to the State Engineers Office for additional water rights at the Sanctuary," said The Reverend Gene Savoy Jr., Episcopal Vicar. "It has taken two years for us to receive them."

The State of Nevada is divided into water basins, where natural water run off collects. The State allocates the amount of water which can be used each year from each basin. Property owners have the right to claim a certain portion of water in each basin for their use, depending upon how much property they have and their uses.

"When Red Rock Estates was originally formed in the 1970's," Rev. Savoy explained, "the investors had taken out a certain amount of water

rights. Even though they were in the name of Red Rock Estates and the investors, no one had ever taken any action on them. When we discovered this, we put in our three new applications in 1994. Basically, we claimed an abandonment and asked the State to transfer them to us. This is what they did."

The State of Nevada requires that once the recipient of water rights is given a permit, he must be able to prove to the State that he is capable of using the amount of water he claims. This is done by proving beneficial use. To prove beneficial use, the applicant has to use a certain percentage of the total amount of water which he is permitted. "We are now using as much water as we can each day, particularly watering trees. Records of water usage are kept in a log by The Right Reverend Reano Castell."

"Beneficial use does not mean just running the pump and letting the water run out somewhere," Rev. Savoy explained. "Beneficial use means agriculture, irrigation, fisheries, water bottling, things along these lines, as well as use for actual structures."

Rev. Savoy further explained: "In Nevada water [rights are] very precious. They are assets. You may buy or sell water rights for a monetary value. In a state that is obviously very dry, you need water rights for development. The future development of the Sanctuary depends upon having water rights. Without them we would not be able to put in the groves of trees, the Shrine of God's Waters, the

university building, the Abbey, the parsonages. All those things depend on having water. You cannot build unless you have water."

Most of the water The Church expects to use in the future will be for parsonages. Each parsonage has to have a minimum of 1.9 acre feet per year. "Just for a comparison, with the amount of water we have out at the Sanctuary, a contractor could build a two hundred-house sub-division. Obviously we are not going to do that."

The water for these three new applications is equivalent to an additional 110.1 MGA, which gives The Church a total of approximately 144.45 MGA or approximately 442 acre feet of water per year. (One acre foot is equal to one acre of land covered with one foot of water.) The new permits have quadrupled the water rights The Church held in 1991.

"The value of the new water rights is incalculable," Rev. Savoy said. "I would estimate it to be approximately \$1.3 million." ♦

Sixteenth Anniversary of Epiphany Observed *Thirteen-day Vigil Held at Consecrated Sanctuary*

The resident Congregation of the Second Advent Church celebrated the traditional thirteen-day Vigil of the 1995-1996 Christmas-Epiphany season with daily sunrise services. Beginning on Christmas Day, December 25th, and continuing through the

Continued on page 2, column 3

HOLIDAY SEASON CELEBRATED WITH TRADITIONAL EVENTS

Christmas Day Service, Epiphany Eve Banquet, Children's Tea and Blessing

On Monday, December 25th, a special Christmas Day service was conducted in the University Chapel to commemorate the birthday of Jesus as celebrated by First Dispensation Christians in the West. The service followed sunrise Divine Service held earlier that morning at the Red Rock Consecrated Sanctuary. The services held on Christmas Day commence the Second Advent Church's traditional thirteen-day Vigil of the Christmas-Epiphany season.

Rev. Rebecca Willis, as Reader, opened the 11:00 A.M. Christmas Day service with an announcement of the rites to be observed during the Christmas-Epiphany season and introduced the first musical selection, the Antiphon *So Is My Joy The Lord*. Soprano

soloist Michelle Carrothers performed the song accompanied by The Reverend Jacklynn Lord and Amanda Buchanan of the Jamilian Handbell Choir, The Reverend Elizabeth Reece as harpist, and The Reverend Gary Buchanan as organist.

Following the performance, Rev. Willis continued her announcement of Christmas rites, explaining that the votive candles which Church members and their guests placed on the candelabrum as they entered the vestibule of the Chapel would now be lit in remembrance as a gesture of love to family and friends who have passed on. And she asked that each person present reflect for a moment in silent prayer, remembering those loved ones who are no more.

As acolytes lit the Candles of Remembrance, Scriptural Reader Reverend Gene Savoy, Jr. delivered a reading taken from the *Odes of Solomon*. The Reader then invited the Congregation to join in a Communion of Fellowship and partake of the Bread of Health, according to ancient tradition, with these words: "We take bread and water at Communion asking God to endow these elements with a special blessing. We invoke God to manifest His Divine Presence for a blessing upon us, and pray that we may be worthy to receive the True Bread and Water which gives Life Eternal as given by Almighty God from the abode of heaven—that Bread and Water which is His Image and Word, the Divine Light by which his creation was brought forth; that same Light that transforms our spirits and souls through rebirth."

Following the Communion Service, the Congregation and guests joined in singing a second selection, entitled *Grant Life Unto Me*, an adaptation of the traditional *Dona Nobis Pacem*.

The commemorative sermon, delivered each year by The Most Right Reverend Gene Savoy following the Communion of Fellowship, addressed the celebration of Christmas

and Epiphany in God's Second Advent. The Reverend Gary Buchanan accompanied the sermon with arrangements of ancient Hebrew melodies performed on the organ.

Assisting the The Most Right Reverend Gene Savoy during the Christmas Day Communion Service were The Right Reverend Robert Petrovich, Lector; Reverend Sean Savoy, Cantor; Reverend Gene Savoy, Jr.; Scriptural Reader; and Reverend Rebecca Willis, Reader.

On the evening of Friday, January 5th, Second Advent Epiphany Eve, The Congregation of the Second Advent Church gathered with their families at the Rectory-Abbey for the traditional banquet and festivities at the invitation of The Most Right Reverend Gene Savoy.

The assemblage gathered in the main salon for the candle-lighting

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VIGIL

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morning of January 6th, Epiphany Day, ministers, seminarian students, and other members of The Church Congregation attended sunrise Divine Services each morning at the open-air Church of New Epiphany, South Sanctuary of Prophecy.

Following Divine Service at the Church of New Epiphany on January 6th, Communion of Fellowship was held at the Cathedral Church of the Americas at 8:30 A.M. in lieu of the regularly scheduled 10:00 A.M. Saturday service. The Most Rt. Rev. Gene Savoy officiated. Assisting at the service of Communion were The Right Reverend Reano Castell (Lector), The Reverend Belinda Chauvin (Cantor), and DeEtta Fosbury (Reader). Following the Communion Service, the traditional weekly Rabban Prayer for Peace was officiated by Bishop Savoy at the Cathedral. Once the morning's liturgical rites were concluded, light refreshments were served at the Sanctuary's outdoor Refectory. ♦

HOLIDAYS

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ceremony that opened the fifteenth annual celebration of Second Advent Epiphany Eve. Before those present approached the large golden candelabrum to light candles while offering up their silent prayers, Bishop Savoy explained the significance of the ceremony in an informal homily.

Following the opening ceremony and singing of the Second Advent Hymn *Grant Life Unto Me*, nearly one hundred Congregation members and guests were invited to a banquet featuring French cuisine prepared by The Right Reverend Ileana Isfan and Community member Francine Quesnel. The elegant dinner included seafood crepes, salad with pears, and medallions of chicken. A traditional French *Galette des Rois* (King's Cake) was served for dessert.

Later, the play of children replaced formalities, as all children, from the youngest to those in their teens, were invited to take their turns at breaking the *piñata*, a large golden ball called the "Egg of Plenty."

Once the "Egg" was emptied and the candies gathered up, the younger children retired upstairs for a short rest. Soon their mothers woke them and gathered them all together on the balcony overlooking the parlor and the Christmas tree, there to await the timely arrival of reindeer with Santa Claus and Mrs. Claus, who left them gifts beside the tree.

The evening of festivities concluded with gifts exchanged among friends, families, and children. These gifts, along with others, were taken home and placed beneath the families' trees until being opened the next morning, following the family's return from the Sanctuary services.

The annual prayer and blessing for the children and youths of The Church was held on the afternoon of Saturday, January 13, 1996 at the Rectory-Abbey and concluded the 1995-96 Christmas-Epiphany season. The Blessing preceded the annual children's tea provided in this season for all the children of The Church.

The Children's Blessing was pre-

Second Year of Liturgical Studies Ends

This November, The Most Right Reverend Gene Savoy delivered lectures 51 and 52 of the "High Liturgics" series to students of the Sacred College of Jamilian Theology. These are the final two lectures in the portion entitled "Introduction to Practice." In an earlier lecture in the series, Bishop Savoy disclosed that after the final lectures are delivered "we will enter into a new area and actually begin liturgical practice." During this period, Bishop Savoy said, the remaining books of Second Advent scripture will be released.

The first 34 lectures of the series, delivered between June 1993 and May 1994, are titled "High Liturgics: Theory." The final eighteen lectures comprise a second segment. This final segment, lectures 35-52, completes the second year of graduate studies. The complete High Liturgics series is designed to introduce ministers to the liturgical concepts behind the techniques which each minister will apply following special appointments.

In Lecture 51, Bishop Savoy defined the scope and purpose of the present lecture series as an attempt to familiarize the cleric with the various forms of high religions which were known many centuries ago. Although they were secret, those high religions

sided over by The Rt. Rev. Ileana Isfan with the assistance of acolyte Andrea Snyder. In a short address Rev. Isfan reminded the youngsters that they are the hope of The Church.

On behalf of The Head Bishop and the clergy of the Second Advent Church, she wished God's Blessings upon all the children and offered a special prayer for them to the Almighty.

At the conclusion of the ceremony, the children, their parents, and other members of The Church attended a traditional tea hosted by The Most Right Reverend Gene Savoy. The tea, which honors the children, features a large gingerbread "chapel"—a treat eventually dismantled and distributed to all. ♦

brought into existence all the high cultures of the ancients. The disappearance of high religion is one of the greatest mysteries of all time. Its symbology, however, can be found in all cultures of the world.

After reviewing this high religion as it manifested in Indonesia, Java, and the Pacific Islands, Bishop Savoy compared those manifestations to those that manifested in the Americas. In the course of his discussion, he reminded clerics that the Aztecs of Mexico were derived from the Toltecs, a more spiritual people who go far back into history, and discussed the relations and contrasts between the Incan and Toltec teachings.

Noting the similarities of these to the high religions of Asia and Europe, he asked, "Which are older?... Where did these doctrines originate?... Could America be the 'Old World'?"

He said that it was important for clerics to note the events of the historic moment when the Light Spirit was turned Dark, and to understand *how* such events can happen. "Original Christianity was transformed by Rome into a secular religion. We have to be aware of how this happened."

Another of his purposes in this lecture, Bishop Savoy said, was to demonstrate the high level of sophistication of ancient religions and to show the interrelationship between Europe and India. After asking the question, "Which are older, the American or the Asian?" he explained both the significance of the question and his answer.

Noting the nature of religions in the Americas compared to those of Greece and Persia, he examined the question, "Where did the True Doctrines originate?"

In the final lecture of the series, Lecture 52, Bishop Savoy explained that clerics of the Second Advent ministry were here "to institutionalize a spiritual Order, a spiritual society.... While we are modern, we cannot overemphasize the importance of unity. We are not here for the individual per se. We are here to establish a

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RENOVATIONS AT STEAMBOAT PRIORY CONTINUE

Church Awaits Building License to Open Hot Springs Spa

Renovations at the Steamboat Villa Hot Springs Spa are nearing completion. Initially, it was expected that the Spa baths would be open for use by the general public by the end of October. At the end of January a few building requirements still remained to be met before Washoe County would grant the Spa a business license.

The Reverend Rebecca Willis, Archdeaconess of the International Community Guilds, and Administrator of the Spa, justified the long time it was taking for the Spa to receive its business license. "We have been trying to respond as quickly as we can to all the things they have asked us to do; but we have been in a position of waiting for them; and that is the position we are in right now," she said.

"We applied for the [business] license in October," Rev. Willis said. "We quickly got approvals from the Fire Department and the Health Department. Then we had to apply for a change in zoning. We got that in November. What has taken the longest is approval from the Building Department. The primary reason it is taking so long is that they gave us one list of things to do. After we made a few modifications to the building, we thought we were done. When we went back to the Building Department, they said, 'No, here is a new list of things to check.' That new list came to us in December."

The Reverend Gene Savoy, Jr., one of The Church administrators involved with the project, explained

how the refurbishing of the Spa turned into such a big project. "We just wanted to re-tile to begin with, so we started with tearing off the old tub surfaces and rebuilding them with new tile. Things kept expanding. We started ripping out parts of walls, re-doing wiring, adding new plumbing fixtures, adding spotlights in the tubs, adding fans, wiring the rooms for sound, installing panic buttons, installing stained glass, tiling the floors, building new showers, tiling the hall...."

In addition to the extra interior work that became part of the refurbishing project, The Church was required to pave the parking lot (see **Communique**, Fall 1995) and the ac-

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LITURGICS

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Community in which the individual can benefit.... We teach a True Christianity. We have fulfilled Christianity.... We are building a spiritual vocation, not a lay relation."

The great challenge for the Second Advent Community, he said, is to go on in the world of change while holding to an unchanging truth. Human institutions are not spiritual and they are not divine. "We understand that in this world, Orders must be temporal as well as spiritual; however, we must be sure that the former does not 'snuff out' the latter. This has been the downfall of religious Orders since time immemorial."

The Christian message of Lecture 52 is this: Jesus did not come into the world to make things easier or better for physical beings. He came to teach the Way of Light and the Process of Regeneration.

Bishop Savoy warned against following the path of the former churches, which became secularized and humanized. "The object of religion—of any spiritual institution—is not to teach humans how to be human, but how to be *spiritual*.... We as

a spiritual institution are not inhuman, but we cannot allow ourselves to go backwards and follow the path of the old churches."

To sum up the examinations and investigations made in previous lectures, Bishop Savoy focussed on the fact that Second Advent ministers must accept that there is a new aspect to the sun that did not exist before, an aspect that was not available to former generations—a seed of the Divine. "God has intervened into the affairs of the universe," he said, "not just in our solar system."

Bishop Savoy characterized briefly the aspects of God's Second Advent and their relation to Second Advent liturgy. "In the Second Advent, we cannot make the mistake of limiting the process to a physical experience. We must take into consideration the advent of a spiritual reality and presence."

How does one become a supra-individual? One must go beyond the physical to the Light of Salvation. "We can see the Sun of Righteousness as an intermediary. The Light of God is the mediating power in matters of spirit."

After discussing briefly the various epochs of the sun, he noted that the sun of the present age has proceeded out of the former sun. It is a transubstantiated sun, he said; it is not actually a "new sun," which is always preceded by great natural catastrophes.

Training, experience, and some in-born ability allow us to get more out of the reception of God's Light, Bishop Savoy said. "The Lamp of the Law shines from the heavens.... We are not interested in the past in order to influence the human condition." In the Second Advent, he said, the "Name of God" is not so important as gaining a union, an attunement, with God. This union is achieved by means of liturgics.

To conclude this portion of the liturgical lecture series, Bishop Savoy discussed the expression of love of God and the animating gift of Divine Love. "With the Second Advent," he said, "we enter into an age of *forgiveness*."

"If we, through liturgy, have a closer relationship with God, we become His friend and neighbor. We can know and love Jesus and all those of spirit. The way we celebrate this special union is through liturgy." ♦

STEAMBOAT

Continued from page 4

cess road to the Spa. At the time the renovation project began, The Church was not informed that any paving would be required before the Spa would be allowed to open.

"After we had paved the parking lot, we thought we were done with paving," Rev. Savoy said. "After we had completed the parking facilities, we were informed by the Washoe County Department of Development Review that in order to be granted the necessary zone change, which the public facility requires, we would have to upgrade the access road."

Although The Church does not own the road, The Church was required to do the paving. "We share an easement with our neighbor Dorothy Towne," Rev. Savoy explained. "We have an easement for the road on her property, and she has an easement to get across our property—but the road is actually hers. She did not have to fix her own road because we were the ones required to provide suitable access to the Spa as a commercial building."

Rev. Savoy added: "The Department of Development Review does not care who owns the road. Their concern is that the road gets upgraded. It took three weeks before we got started because we were trying to determine if we were the ones who would legally be required to do the paving."

"It took a lot of research. At first we did not know that we were going to need to do it at all. We were also trying to be careful about additional expenses. At that time, we were already over budget, and we were continuing to go over budget."

The original budget set for the entire Spa project was \$50,000. By the time all the paving and refurbishing was done, the actual costs were in excess of \$90,000.

The cost of paving the road was about \$8,400. The cost of paving the parking lot was around \$10,700. Paving costs were not originally included in The Church's projections. "We

thought we might be able to use gravel or something of that nature. We were looking at various materials because blacktop paving never really appealed to us. We would have liked to do something like cobblestone or colored concrete, but that would have ended up being four to five times the cost of paving," Rev. Savoy said.

"When the paving was done, we were not aware that we would be required to do more work on the facility before we could open it. There are so many Departments involved, so many County agencies. They all have different requirements," Rev. Savoy said.

To meet Washoe County Building Department requirements, additional work was undertaken on the building itself after the paving project. In early December specially designed high volume tub faucets and spouts were installed by Rev. Tom Rees and James Bizeau, members of The Church's Building Department. The existing electrical system was also reorganized to give additional power to run office computers and to serve the several apartments adjoining the Priory building.

In January a small amount of stucco work was completed on the north wall of the Priory. The work was completed in two days by a volunteer work crew coordinated by The Church's Department of Ecclesiology. The stucco work was needed to fulfill County building code requirements.

In the near future, the Department of Ecclesiology plans to install hard-wired smoke detectors (smoke detectors wired directly to the electrical circuits rather than being battery-operated) and a handicapped ramp. Both are needed immediately to fulfill requirements of the Washoe County Building Department before the Spa will be granted a business license.

There is also some less urgent development planned for the area surrounding the Steamboat Priory. "After the work crews renovate the tub rooms," Rev. Savoy said, "we are going to be building a fence."

"Basically, the fence is to differentiate our property line, especially up along the highway. There are a lot of people who stop on the highway and walk down to the hot pool. We are going to be posting warning signs there as well. The fence will put us in a non-liability situation, which is very important for us." ♦

Spa to Operate Under Guilds Corporation

While the health program of the Steamboat Villa Hot Springs Spa is supervised and determined directly by the Second Advent Church, for business purposes, the Spa facility is operated under the wing of The Church's affiliate organization, the International Community Guilds Corporation General. The Reverend Rebecca Willis, Archdeaconess of the International Community Guilds, explained to *Communique* editors how the Spa facility will operate under the Guilds.

The Guilds Corporation is what is called an "Apostolic Corporation." As such, it is a non-profit corporation that allows a monastic or religious Order to engage in commercial activities for the purpose of generating funds to support both members of the Order and the general activities of the Order itself. It provides The Church with a corporate entity that can engage in activities to generate income as a non-profit corporation.

"The Guild does have to prepare tax returns every year," Rev. Willis explained. "It also has to pay sales tax on things that it sells and so forth. In that sense it has to fulfill many of the functions that a commercial corporation would. What the government examines are the funds that are generated by that activity and not everything that The Church is doing."

If The Church were to administrate the Spa directly, The Church would be in the position of generating what the

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REPORT

delivered by **Gene Savoy**
President and Commodore of the AEF & OSC

ON THE ORIGINS OF AMERICAN PEOPLES

In his annual address to the Andean Explorers Foundation & Ocean Sailing Club membership last October, President Savoy delivered a brief exposition on his theory of the origin of *Homo sapiens*. A portion of his presentation has been reproduced here. It has been abbreviated and edited for publication. (See *Community*, Fall 1995 for more on President Savoy's annual report.)

October 12, 1995

"I am one of those researchers who believe, based on incoming evidence, that the American peoples were in the Americas much earlier than is generally thought. The date goes back some 500,000 years. This statement is based on incredible discoveries which have forced us to alter accepted ideas on America, and the world in general, regarding the movement of peoples and the true origins of the American Indian. I was fascinated by the late famed Dr. Louis Leakey and his statement that man first appeared in the Americas.

"Consider this: Sometime around 35,000 years ago, cave-dwelling man, Cro-Magnon, displaced the Neanderthals in Europe. It appears to have been an invasion. We do not know where Cro-Magnon came from; nor do we know where Neanderthal went. It is now beginning to be accepted by some liberated researchers that American Indians were the Cro-Magnons who invaded Europe. This idea is based on the fact that Indian/European skulls bear dates older than the oldest of European Cro-Magnon.

"That American Indians predate modern man's appearance in Europe by at least 35,000 years heightens this theory. Skulls dating 7,000 to 20,000 years found in Japan and China, which bear a resemblance to Indian skulls, may be the remains of American Indian settlers there. It is generalized that they took their tools with them, not only to Asia but to Europe.

Pottery, plant and animal domestication, mathematical concepts, astronomy, calendars, and medical knowledge appear to have first appeared in the Americas. This means that the American Indian may have been the earliest "true man."

"The American Indian, who goes back 500,000 years, produced different cultures of high civilization that spoke over 200 languages. This is an enigma, I know; but growing evidence is causing researchers of the braver kind to think in different ways about man's history. It is not within the scope of the present lecture to reveal the evidence on which I am basing these ideas. I might say that a growing number of professional archaeologists are moving away from the traditional version of Indian origins and are writing in their journals about "early, early" man as opposed to "early" man.

"The remains of ancient pre-man, such as *Homo erectus* and the Neanderthals, were found in Africa, Europe, and Asia. Because of this, it has been theorized that man originated in these areas and then migrated to the Americas. As I said earlier, Dr. Leakey stated

that there was an ancient pre-historic bounty to be found in the Americas. Up to his time it was believed that the first ancestor of man's lineage, *Homo habilis*, appeared in Africa several million years ago. About one million years ago, *Homo erectus*, more advanced, appeared in Africa, Asia, and Europe. About 180,000 years ago, the Neanderthals dominated Europe. It is supposed that our immediate ancestors appeared in Europe about 35,000 years ago, spread to Africa and Asia, and thence to the Americas some 12,000 years ago.

"With recent discoveries found deep under the earth's surface, it now appears that modern man, *Homo sapiens sapiens*, made his debut in the Americas instead of Europe. This evidence has been found in Southern California. While it was thought that the Bering land bridge, now submerged under the sea, was used by ancient man to reach America, it is now quite possible that the reverse is true.

"It is now suggested by Dr. Alan Bryan that biological evolution probably occurred in the Americas, which explains the diverse populations of modern American Indians. Indeed, it

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OSC Vice Commodore Reports on FSIII

At the Andean Explorers Foundation & Ocean Sailing Club Annual Awards dinner in October, it was announced that the OSC planned to build the research ship Feathered Serpent III in Peru. President and Commodore Gene Savoy and Vice Commodore Patrick Newman left for Peru a few days after the dinner. During that trip, the contract with the Foundation's ship builders in Peru was signed and the building project initiated.

For the Fall 1995 issue of the *Community Communique*, Vice Commodore Newman described the trip he made to Peru and discussed the considerations which led to the final de-

cision to build the new ocean-going ship in Peru rather than in the United States. For the present issue, Vice Commodore Newman has continued his report on the building of the ship.

"I came away with a feeling of optimism that the shipbuilders were good, qualified people, well-motivated to do a good job for us," he said. "We got the impression from them that we were dealing with serious-minded people who were able to apply patience when necessary and would put themselves out to get the job done properly. They knew that quality of construction was paramount."

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REPORT

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is found that American Indian groups were fully modern at least three times as long ago as Europeans. Dr. Roald Fryxell has been quoted as saying, "Research in archaeology in the Old and New World over the decades, hundreds of years, has made our understanding of human pre-history so inaccurate that we suddenly discover that our past understanding is all wrong." One thing that is emerging is the idea that the first modern man, the American Indian, was much smarter than we have given him credit for being.

"Another theory which has come to light due to recent findings is that Cro-Magnon descendants of the founding American stock developed the appearance we now associate with caucasians. This suggests, according to researchers, that the first Americans were not Mongolian but caucasian. One of the skulls dating far back in time and found in Del Mar, California is associated with Caucasoids, and has a kinship with the Ainu people of northern Japan, a Caucasoid strain isolated in Asia for many millennia.

"Researchers in possession of new findings now state that the American Indians are to be classified as proto-Caucasoid and separate from the Mongoloid. They theorize that the first Asians could be classified as a

branch of the proto-Caucasoids, American Indians who became Asiatic Mongolians. Thus the proto-American Indian, as Caucasoid, fathered today's European Caucasoids and today's Mongoloids. The modern-day Indian Caucasoid and the Mongoloid races seem to have sprung from stock of the proto-Caucasoid/American Indian. A skull found in China in Choukoutien resembles the skulls of certain American Indian tribes.

"The distribution of early man in the Pacific rim and migrations show that, contrary to old theories, early man could cross large bodies of water to reach distant lands; former generations were skilled in navigation; and commerce and cultural exchange were going in full force as long ago as 10,000 years or more." (See *Communique*, Spring 1996, for the next portion of President Savoy's October 1995 report.) ♦

"...the American peoples were in the Americas much earlier than is generally thought."

SPA

Continued from page 5

Internal Revenue Service calls "unrelated business income." Income that comes into The Church has to be in the form of contributions. If The Church engages in any kind of commercial activity or does anything that might be construed to be "business," then The Church would have to pay taxes.

"And it is not just a matter of paying taxes," she said. "All of the records of The Church would then have to be public knowledge so that the IRS could go through them."

Such an activity would, in effect, make The Church similar to a public corporation. The Church would have to submit records of all of its income to the IRS, so that the IRS could examine them.

"We could have done it some other way," she said, "but doing things this way keeps The Church 'surgically' separate. It protects The Church in its relationship to the IRS. It keeps a very clean relationship in terms of The Church. The Church never has to engage in anything that could be considered business."

Historically, there were actually two different Guild Corporations. "When we first started with the Guild Corporation, it was a commercial corporation. When we were looking at the various types of corporations we

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SHIP

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Cost had long been considered one of the main factors in the choice of a location to build the ship. As late as June 1995, during a trip to Los Angeles to speak with Captain Ray Wallace, Commodore Savoy and Vice Commodore Newman were still discussing whether or not to build the ship in Reno. At that point, the funding was almost in place.

For the Ocean Sailing Club's comparative records, Captain Wallace estimated that it would cost about as much to build the ship in the United States as it would to build it in Peru. "We had thought of building it in Peru or in England," Mr. Newman said. "Captain Wallace said it would cost

about \$150,000 for the hull if we built the hull here. At that time we thought Peru might be cheaper. But it turned out to be just about exactly the same."

"While the estimate of the Peruvian shipbuilders was a little higher, it was not out of reach and it offered the advantages of the Peruvian connection and quality construction using a superior wood. For that reason, all agreed that we would go that way."

"Underlying the decision to build in Peru was the feeling of the shipbuilders that they could produce the boat for approximately the same cost, or only slightly more than the cost, projected by Mr. Wallace, even

though mahogany is a more expensive wood than fir. The cost projection increase was due to the higher cost of the mahogany."

It was decided that the ship would be made of mahogany before the contract with the shipbuilders was signed. Mr. Newman explained the reasons mahogany was decided upon. "First, it is clear that they know how to handle this wood and do their work properly."

"Peru is where mahogany grows. It is American mahogany, which is sometimes known to us up here as 'Honduras mahogany.' It is the same wood as Peruvian mahogany. The

Continued on page 9, column 1

Stained Glass Guild In Full Operation

First Project: Design Windows for Steamboat Spa

The concept of providing color therapy at the Steamboat Hot Springs Spa has been discussed ever since the property was acquired in late 1986. Although a formal color therapy program is yet to be designed, color has been incorporated into the newly-renovated Spa facility. This was accomplished by installing stained glass windows in each of the eight tub rooms. The Spa commissioned the Stained Glass Guild, a member guild of the International Community Guilds, to create the windows.

Kjell Sveen was the first member of The Church to work in stained glass. He created several pieces, including six large windows for the Chancelery. "When Kjell returned to Norway, he left the Stained Glass Guild equipped with tools and supplies for a good beginning," The Reverend Elizabeth Reece said.

The Reverends Reece and Gail Fosbury, both members of the Stained Glass Guild, were also trained to make stained glass. Rev. Fosbury explained: "It is necessary for a Church to have stained glass, and especially our Church because our teachings include color therapy."

Rev. Fosbury explained the origin of the Spa window design: "Elizabeth found a design in one of our scriptural texts, *The Prophecy to the Races of Man*.... Bishop Savoy said that he liked the design.

"This design was first created by Bishop Savoy and Nicholas Nush some years ago," Rev. Reece added. "Nick Nush is a Church member, and a freelance artist from Pennsylvania." Rev. Reece suggested using this design because it "looked like stained glass."

The fact that there are eight tub rooms made it possible to dedicate one color of the spectrum—red to white—per room. Rev. Fosbury commented on translating the design into colors and stained glass: "The idea to use three [tones of] color on [each] window was there from the beginning. It just made sense to do a light

background and then two deeper shades because of the way the design works. We wanted to get the contrast from the background, which would be like sky, with the sun image and the design in the center....

"We... started the project in mid-July... [and] set our time schedule to get the windows done by October 7th to coincide with the Spa inspection."

Continued on page 9, column 2

SPA

Continued from page 7

could have in Nevada, we did not immediately find our present form. None of the lawyers and accountants whom we consulted knew anything about the type of corporation we have now.

"After we had a commercial corporation for two years, we stumbled across reference to an Apostolic Corporation in the IRS tax code. At the time we formed it, three years ago, the corporate laws in Nevada were not particularly friendly towards this kind of corporation, so we incorporated in California and then registered the corporation in Nevada as a foreign corporation. We have had the Guild Corporation for three years in this form."

"The corporate laws in Nevada have since been revised, so that we could now incorporate in this state; but at the time, three years ago, it was not possible. We no longer have the initial commercial corporation. It has since been dissolved."

Administering a business like the Spa is a new thing for The Church. Nothing like it has been done before. The operation closest to it in form is Steamboat Springs Water Works, Inc., a public utility owned and operated by The Church.

The funds which will be generated by the operation of the Spa through the Guild Corporation will be used for a number of purposes. Primarily, these funds will be used towards making the Steamboat Spa into a world-renowned health and healing

Reverend Buchanan Delivers Invocation

The Reverend Gary Buchanan delivered the invocation before the Reno City Council on Tuesday, November 28th. In February 1994, the Secretary to the Reno City Council first invited the Second Advent Church to send representatives of its ministry to participate in Reno City Council meetings. Rev. Buchanan is the fourth representative of The Church to deliver the invocation at a City Council meeting. ♦

center. Funds will be used for the ongoing expansion and remodeling of the facility.

"A portion of the funds generated will be used to pay for things which The Church would otherwise pay for. Expenditures in this category relate to supporting ministers, operating the building, and maintaining the grounds and the buildings at the Steamboat Priory."

"The largest portion of the funds which are generated will go to The Church," she said, "to be used in whatever way The Church sees fit. Of course, the first thing the money will be used for is to pay back The Church for all the renovation costs on the Spa itself."

When the Spa opens, the Guild Corporation will administrate the Spa. However, neither the Spa nor the Guild will pay salaries to Spa personnel; therefore, operation of the Spa is limited to ministers under vows to the Order and volunteer members of The Church. ♦

The COMMUNITY COMMUNIQUE is a quarterly publication. News items, photos, member activities, and subjects of general interest are welcome. The Editors are not obliged to publish materials submitted to the COMMUNIQUE, nor to return them to sender. These are voluntary contributions and once published may become the copyrighted property of the International Community of Christ.

SHIP

Continued from page 7

same species. It is a wood these folks know and understand, much as we know and understand Douglas Fir. It is a native wood."

"Mahogany has been the Peruvian wood of choice for shipbuilding at least since the technology of lumbering has existed. It is a superior wood. Mahogany is the number one wood of preference for any boat building."

"Second," he said, "our ship will look different from the prototype vessel constructed by Mr. Wharram—more beautiful and more distinct. There will be notable differences, although his plans are definitely the foundation of the project."

Shortly after Commodore Savoy and Vice Commodore Newman returned from Peru, the OSC received news from James Wharram on the performance of his prototype ship in actual ocean conditions. "He liked it so well he has since sailed from England across the Atlantic to Florida, and now is in New Zealand. We talked to him in England. He had just come back from New Zealand."

"Even before we left for Peru," Mr. Newman said, "I wanted to talk to Mr. Wharram about the nitty-gritty of the ship's performance under actual ocean conditions. To find out such things as 'What would you change?' and 'What worked and what did not work?' and 'How would you modify the boat now?' I wanted to get the benefit of his updated information."

"A week or ten days after our return, James Wharram's representative, Mrs. Ruth Wharram, gave us a lot of information over the telephone. She told us everything published by the British press on the performance of this catamaran. The whole tone of the communication was very upbeat."

"So far as the modifications go, there were none. The ship had gone through some heavy weather. Mrs. Wharram reported that Mr. Wharram and the crew were extremely happy with the performance. She rode well. She went well through winds up to Force Nine (50 mph) and performed well. A good, sound, seaworthy vessel. That adds confidence to our building." ♦

EMANCIPATION

Diana Nicole Snyder, daughter of Rev. Barbara Snyder, was received into the Jamilian University of the Ordained for initial studies on Saturday, November 18, 1995, during the Rite of Emancipation. Officiating the Rite was the Most Rt. Rev. Gene Savoy, Head Bishop of The Church. He was assisted in the public ceremony by The Rt. Rev. Ileana Isfan, who served as Reader. Prior to the ceremonies conducted that day, Rt. Rev. Reano Castell avowed himself as Godfather Parental to Diana, and Bishop Savoy himself officially assumed the responsibility of spiritual confessor to the newly-emancipated Youth.

The Sacrament of Emancipation is administered to youths of The Church at fifteen years of age, who, upon personal request and with the consent of their parents, wish to make a renewed commitment to a life in the Second Advent Church.

The proceedings are divided into two parts—private and public—each involving a series of important aspects. The private ceremony, held in the Bishop's Chambers at the Apostolic Chancellery, is restricted to the Youth's immediate family members, close friends, and Godparents. It is at this time that the Youth undergoes the Rite of Confirmation prior to being received into the Seminary of The Church. The young person receives Ablutions from the Bishop, who asks God to cleanse her for the True Baptism of Light in the Second Advent. Following the Ablutions, the Bishop invests the candidate with the shirt, sacred cord, collar, and garment of the Seminarian. The initiate then elevates a prayer to God asking for assistance in her new life and pledges obedience and respect to her appointed spiritual Teacher. The Bishop's Anointing of the Youth with Sacred Chrism and the reading of the benediction conclude the private ceremony.

The vested Seminarian then proceeds to the Chapel where, in company with her parents and the Bishop, the public ceremony takes place before the Assembly of the Faithful.

At the public ceremony, after the ritual blessings delivered by the parents, the Youth and her parents sign the official Act of Emancipation. Following the inscription, the Seminarian is called upon to deliver her Address to the Congregation, at which time she makes public her wish to pursue seminary studies in the Sacred College. The Bishop ends the ceremony with the Final Blessing, after which the Youth's family serves a traditional banquet of sweetened rice, bread, nuts, and fruits. ♦

STAINED GLASS

Continued from page 8

Rev. Fosbury explained that choosing the colors for the glass was difficult because she wanted to get as close as possible to the color chart standard of pure colors, without any modern mixing. "Sometimes the manufacturers put grays or speckles into the glass," she said. "It is hard to get the really basic colors in the pure tones because colors go in and out of fashion depending upon what decorators are using."

Rev. Reece explained how the project began: "Before beginning the Spa windows, we consulted with Suzanne Del Morris of Suzanne's Stained Glass. Suzanne was the maker of the red and blue windows in the former [downtown] Episcopal See building

and those in the Chapel of the Rose Cross at the Steamboat Priory."

"She guided us through our first window. Gail's was the green, mine the orange. After that we were able to complete the others, calling on Suzanne to help on occasion."

Rev. Fosbury described the kind of help Suzanne Del Morris gave her during the project period: "By mid-July, when we were ready to start the project, I had been working with Suzanne Del Morris of Suzanne's Stained Glass for awhile. I had worked with her before, and she is very easy to work with. She was very open to ordering anything we wanted and helping us in any way. She did all

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STAINED GLASS

Continued from page 9

sorts of extra things for us.

"She introduced us to a new technique, the 'Morton Runner System,' which allowed us to cut those long arches around the window piece, those really long narrow pieces. She was a great help to us and a great asset.

"She also gave me the complete rundown on how to do the acid etching we used on the steam room door. Again it was a matter of looking through her stacks of stencil books and finally finding something I liked. I actually used a combination of two different stencil designs and blew them up to a size where they would show up on the door, and then went through the whole involved project. It took hours and hours of labor, very precise work. It was my first project with etching, but I had previous experience with frosting glass."

Rev. Fosbury described their very first training sessions: "We started a class in August 1993 at Tapestry Glass. Kathleen Hallimore is a fantastic artist. Elizabeth and I took two thirteen-week classes with her doing stained glass projects. The first class we all did a simple leaded glass. The second class I wanted to learn how to do copper foil, so I did a design of the solar cross and constructed it in copper foil using the colors gold and rose on a sky blue background. That was put in the massage room. That is actually the second window I ever made."

The windows in the tub rooms are leaded glass. Both Revs. Reece and Fosbury had done other smaller projects before undertaking the Spa windows. "But they were nothing major like this," Rev. Fosbury said. "This is our first major project."

"There are two windows in each room," she said. "They are double windows. Each one had to be done separately. What we ended up doing is having two boards working simultaneously. Cutting the pieces for one, and then cutting the pieces for the other. Leading this one, and then leading the other. That way we could ensure there would not be any huge differences in the patterns. The windows had to be set in the old aluminum frames which were already there, so that they could be opened. They had to be strong. That is why we leaded them."

Rev. Reece and Rev. Fosbury

Rev. King Remembered at Local Interfaith Service

On Sunday, January 14th at St. John's Presbyterian Church, the Nevada Conference of Christians and Jews sponsored its eleventh annual interfaith memorial service in tribute to the Reverend Dr. Martin Luther King, Jr.

The program theme was "Passing the Torch, Igniting the Vision of a New Generation." The ecumenical event included participants from the lay and clergy communities of Northern Nevada, the Reno/Sparks Interfaith Combined Choir, speakers, community awards, and tributes to civil rights and to Dr. Martin Luther King. A variety of religious leaders and community members were called upon during the service to deliver messages on social awareness, leadership, and the National Conference. A representative for Governor Bob Miller delivered the Governor's Proclamation, and State Senator Maurice Washington delivered the keynote address. A reception followed in Martin Hall.

Representatives attending from the Second Advent Church were The Right Reverend Ileana Isfan and The Reverend Rebecca Willis. ♦

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

The Most Right Reverend Gene Savoy

1995-96	Church	Time
Nov. 5	New Epiphany	6:38*
12	New Epiphany	6:49*
19	New Epiphany	6:56
26	New Epiphany	7:03*
Dec. 3	New Epiphany	7:11*
10	New Epiphany	7:14*
17	New Epiphany	7:18*
24	New Epiphany	7:21*
31	New Epiphany	7:24*
Jan. 7	New Epiphany	7:25
14	New Epiphany	7:25*
21	(NSS)	
28	(NSS)	

* Exact sunrise horizon time

(NSS) = No Service Scheduled due to extreme weather conditions.

agreed: "Once we got going and knew what we were doing, on the average we spent about twenty-four hours for each set of double windows."

Rev. Fosbury added: "In addition to the church glass we have been working on continually, we will also be working on a book of patterns for people who are interested in ordering designs for their homes...." ♦

MEMORIAL

A memorial service was held this December for 73-year old Robert Edward Forrester, who passed away on November 30th. Mr. Forrester, a long-time friend of The Church, had lived in the Reno area for fifty years with his wife Clara. He is survived by his wife, their four children, thirteen grandchildren, and eight great-grandchildren. Mr. Forrester was employed by the Red Rock Property Owners' Association as a heavy equipment operator, maintaining the roads throughout Red Rock Estates. Over the years, Mr. Forrester had worked closely with members of The Church's Building Department, assisting with road maintenance at the Red Rock Consecrated Sanctuary and upkeep of the heavy equipment. Among those attending the memorial service held at the Jehovah's Witnesses Kingdom Hall in Reno were close friend Rt. Rev. Reano Castell and several members of the Second Advent Church. ♦

BIRTH

Church member Amy Beth Walters is the mother of a new baby daughter. The baby, Brit-tany Ann, was born on Decem-ber 5, 1995, at St. Mary's Hospital, in Reno. ♦

INVOCATIONS AND INTERCESSIONS

APOSTOLIC CHANCELLERY

The University Chapel

November

Sat. 4 Wendy Bailey
Lydia Raffealli
Sherie and Brian Wright
Wesley and Jesse Goodman
Jay and Loretta Brooks
Wed. 8 Loretta Brooks†
Franklin Gailey†
Sat. 18 Georgia Morrison
Phyllis Zelig
Wed. 22 Hunter Fields
Sat. 25 Hunter Fields
Sergei Grinkov†
Jeanne Huston
Wed. 29 Morgan Edward Hewlett

December

Sat. 2 Robert Forrester†
Cynthia Burlingam
Wed. 6 Maile Young
Paul and Ruth Peace
Sat. 9 Robert Forrester†
Maile Young
Paul and Ruth Peace
Alexis Deryiades
Sandra McIntyre
Sat. 30 Marcel Lund
Victoria Skinner
Robert and Marion Wright†

January

Wed. 10 Dr. Mark Urban
Wed. 17 Dr. Mark Urban
Jeanne Huston
Wed. 24 Gerrit Aggenbach
Sat. 27 Gerrit Aggenbach
Stephen and Gail Sharp
Paul and Ruth Peace

† In Memoriam

These appeals are made upon request.

COMMUNION SERVICES

APOSTOLIC CHANCELLERY

The University Chapel

Saturday 10:00 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

1995-96	Assisting Ministers	1995-96	Assisting Ministers
Nov. 4	Robert Petrovich (L) Elizabeth Crook (C) Gary Huss (R)	Dec. 30	Roger Weld (L) Elizabeth Reece (C) Michelle Carrothers (R)
11	Gary Buchanan (L) Vickie Hewlett (C) JoAnn Hainline (R)	Jan. 6*	Reano Castell (L) Belinda Chauvin (C) DeEtta Fosbury (R)
18	Reano Castell (L) Dr. Arline Peace (C) Michael McIntyre (R)	13	Gary Buchanan (L) Albert Edgecomb (C) Gary Siroshton (R)
25	Robert Petrovich (L) Patrick Newman (C) Andrew Oberhoulser (R)	20	Roger Weld (L) Larry Coesens (C) Michael Spohn (R)
Dec. 2	Roger Weld (L) Lawson Crabb (C) Nola Slevin (R)	27	Robert Petrovich (L) Jacklynn Lord (C) Gary Huss (R)
9	Gary Buchanan (L) Barbara Snyder (C) James Bizeau (R)		
16	Reano Castell (L) Robert Roy (C) Bruce Kanzelmeyer (R)		
23	Robert Petrovich (L) Ileana Isfan (C) Ben Hubbard (R)		

(L)=Lector
(C)=Cantor
(R)=Reader

* Second Advent Epiphany. Communion of Fellowship held at 8:30 A.M. at the Cathedral Church of the Americas in lieu of the University Chapel.

COMMUNION SERVICE

APOSTOLIC CHANCELLERY

The University Chapel

Wednesday 12:00 N.

1995-96	Officiating Minister
Nov. 8	Gary Buchanan
15	Jacklynn Lord
22	Tom Rees
29	Dr. Arline Peace
Dec. 6	DeEtta Fosbury
13	Reano Castell
20	Ileana Isfan
27	Elizabeth Reece
Jan. 3	Roger Weld
10	Robert Petrovich
17	Gail Fosbury
24	Lawson Crabb
31	Vickie Hewlett

RABBAN SERVICE

APOSTOLIC CHANCELLERY

The University Chapel

Officiating Minister

The Mt. Rt. Rev. Gene Savoy

1995-96	Time
Nov. 4	11:00 A.M.
11	11:00 A.M.
18	11:00 A.M.
25	11:00 A.M.
Dec. 2	11:00 A.M.
9	11:00 A.M.
16	11:00 A.M.
23	11:00 A.M.
30	12:00 N.
Jan. 6	9:30 A.M.*
13	11:00 A.M.
20	11:00 A.M.
27	11:00 A.M.

*Cathedral Church of the Americas

SUNDAY OPEN-AIR SERVICES

RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

<i>1995-96 Church</i>	<i>Time</i>	<i>Officiating Minister</i>
Nov. 5 New Mt. Tabor	8:15	Elizabeth Crook
New Mt. Carmel	8:45	JoAnn Hainline
New Mt. Hebron	9:15	Michelle Carrothers
12 New Qumran	8:30	JoAnn Hainline
New Bethany	9:00	Elizabeth Crook
19 New Damascus	8:45	Michelle Carrothers
New Mt. Tabor	9:45	JoAnn Hainline
26 New Mt. Carmel	8:45	Elizabeth Crook
New Mt. Hebron	9:15	Michelle Carrothers
Dec. 3 (NSS)		
10 New Ephesus	8:45	Roger Weld
New Damascus	9:45	Gary Siroshon
17 (NSS)		
24 (NSS)		
31 New Ephesus	9:30	Vickie Hewlett
New Laodicea	9:45	LaCynda Gibson
Jan. 7 (NSS)		
14 New Philadelphia	9:00	Tom Rees
New Bethany	9:15	Gary Siroshon
21 (NSS)*		
28 (NSS)*		

(NSS) = No Services Scheduled

* Services not held due to extreme weather conditions.

Sanctuary of Prophecy

<i>1995-96 Church</i>	<i>Time</i>	<i>Officiating Minister</i>
Nov. 5-26 (NSS)		
Dec. 3 Golden Age of Light	8:30	Roger Weld
& the Nation of Nations		
Universal Theocracy	9:00	Tom Rees
10 (NSS)		
17 Races of Man	8:45	LaCynda Gibson
New Covenant	9:15	Elizabeth Reece
24 Golden Age of Light	8:45	Elizabeth Reece
& the Nation of Nations		
Universal Theocracy	9:15	Vickie Hewlett
31 (NSS)		
Jan. 7 Christian Churches	8:30	Lacynda Gibson
End Times	9:00	Elizabeth Reece
14 (NSS)		
21 (NSS)*		
28 (NSS)*		

(NSS) = No Service Scheduled

* Services not held due to extreme weather conditions.

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