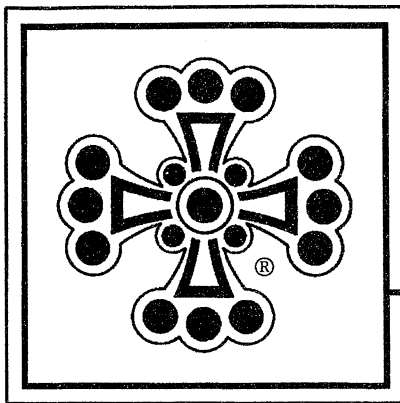




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STEAMBOAT HOT SPRINGS SPA OPENS TO PUBLIC *Business License Granted After Final Repairs*

After several months of final preparations, the Spa at the Steamboat Springs Priory opened to the public on March 1st. The Spa has been used by Church members since The Church first received the Steamboat property. Although members of the public have not yet come in great numbers, the first non-Church members of the Spa already appear to be a varied group of people.

"We have a gardener who comes regularly because his muscles get sore after doing a full day of gardening work," said The Reverend Rebecca Willis, Administrator of the Spa. "We also have several people who come for very specific physical problems. Several of these are from out of town. They come because they are working with a doctor in town, stay in town for a short time, and then leave."

"Some of our clients are people who have been to mineral springs all over Mexico, New Mexico, Arizona, and Colorado," she added. "They can describe to you the facilities that exist in mineral springs all over the West. Right now we have a high percentage of these kinds of people because they are always seeking out mineral springs."

Besides mineral spring aficionados, the Spa has also attracted and gained the support of immediate neighbors. "During the process of getting our approval with the County, several of our neighbors were exceedingly helpful," Rev. Willis said. "They went to some of the County meetings

and supported us. When we opened, we issued special invitations to those individuals to use the Spa; and they have continued to be very sympathetic and supportive of what we are doing."

Rev. Willis said it was a period of months from the time she first thought the Spa was ready for approval by the Washoe County Building Department and the date the Building Department actually signed off the Spa facility. "Then, once we had the sign-off from the Building Department, we had to wait for the County to issue a business license before we could actually open the doors and start accepting paying customers," she said.

Initially, it was expected that the baths would be open for public use by the end of October, 1995. At the end of February, 1996, a few building re-

quirements still remained to be met before Washoe County would grant the Spa a business license.

The Reverend Gene Savoy, Jr., one of the Church administrators involved with the project, explained the difficulties involved with receiving the Washoe County Building Department's approval of the physical facility for public use: "The Building Department had given us one set of requirements in November. Our architects wrangled with them over certain things that were not necessary because of the nature of the project. After that we got a second list, which included the handicap ramp and the order to remove a sliding glass door."

"When the inspector finally came out for the first visual inspection, he gave us another list. That was in February, a week before we finally got our license. The repairs we had to make after the first walk-through

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Sacred Calendar Holidays Observed *Advent Day and True Easter Celebrated*

Remembrance, Jan. 29-30

Each year the Second Advent Church observes the anniversary of the Second Advent with a Vigil held at the Red Rock Consecrated Sanctuary. The manifestation of the Sun of Righteousness thirty-four years ago was celebrated in a special manner this year. In addition to the traditional sunrise services beginning on February 2nd, the day of the manifestation,

special commemorative services were held on January 29th and 30th in honor of The Child Jamil and his world message.

"This evening we break bread in memory of the little seer-child who came into the world as a messenger of God to announce the advent of a new cosmic and spiritual event." With those words, Bishop Gene Savoy opened the special communion serv-

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First Dispensation Holidays Observed

Good Friday, April 5

A special Communion Service of Fellowship and Prayer was held Friday, April 5th at 6:30 P.M. in the University Chapel in honor of Jesus and in commemoration of Good Friday as celebrated in the calendar of First Dispensation Churches of the West.

The communal meal of bread and wine offered to the congregation at this service of remembrance is symbolic of the meal of bread and wine instituted by Jesus in the tradition of the Essaei and the Messianic Church. The Most Right Reverend Gene Savoy, the officiant of the service, asked God for a Holy Blessing upon the natural elements as He had blessed the bread and wine taken by Jesus and his followers in their day. Bishop Savoy asked forgiveness for the trespass

of eating dead things and expressed longing for the day when God will anoint our spirits with the Oil of Glory, when we will have no need of earthly food and our spirits will live undefiled on the Living Bread of His Divine Presence.

Before taking the bread and wine, Bishop Savoy entreated that Jesus join our communion with God in Heaven in unity and recalled the words spoken by Jesus, who said when taking the bread and cup: "Verily I say unto you, I will drink no more of the fruit of the vine until that day when I drink it anew in the Kingdom of God."

Essene literature, and the extra-canonical scripture held sacred by the Essaei, tell us that God was to come again at the Second Advent, when the Light of Righteousness would appear out of the Heavens to feed and nurture the spirit at the Great and Final Messianic Banquet served from the True Temple of God.

In previous years, Bishop Savoy had delivered a short homily from the pulpit before he officiated the commemorative service. This year, following the commemorative service, he initiated the next portion of liturgical lectures for resident clergy. "High Liturgics" lecture 53 opened the "Practice" portion of the new liturgical series.

"On this Good Friday, during the fortieth year of the ministry," he said, "we should be aware of the meaning of High Liturgics and the Supper." The Sacred Meal was one of fellowship and unity, he said, a symbolic rite showing man's dependence upon physical food. Traditionally among the Essaei, the Meal was celebrated as a Pannuches Meal, celebrated every fiftieth night. At sunrise, dressed in white, the Essaei Congregation implored God to share with them His True Light, which would nourish the spirit and bring life to the soul. The Supper was a mystical meal whose true meaning is hidden in allegory.

Why did the ancient Christians identify Jesus with the sun? Bishop Savoy asked. It was, he said, because

SACRED CALENDAR

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ice in honor of Jamil on Monday, January 29th, the anniversary of The Child's passing. The following morning, Tuesday, January 30th, sunrise Divine Service was held at the Church of New Epiphany in Sanctuary. The Most Rt. Rev. Gene Savoy, First Disciple of The Child, witnessed the original manifestation of the Sun of Righteousness on February 2, 1962, in Yungay, Peru. The events surrounding the Birth of the Sun of Righteousness are described in the Second Advent scriptural text *Jamil: The Child Christ*.

The rite of January 29th began with a sermon message on The Child and Bishop Savoy's personal experiences with him: "We may recall the Last Supper when Jesus broke bread with his disciples saying, 'Verily I shall drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God' (Mark 14:22-25).

Jesus came from the original world of Light in which there is not death. He came into the world guised as a human, but he taught that salvation was restricted to the spirit, and that resurrection, or rebirth, was essential if one was to inherit eternal life. The physical body had no place in this world. The Child Jamil demonstrated this.... Let me impress upon all of you that the blessings given out of the Sun of Righteousness benefit our physical beings as an extraordinary nourishment of mind and body. The living Light come out of the Divine Presence of God regenerates our immortal beings, the benefits of which are experienced on all levels of our beings both mortal and immortal."

Following the brief homily, Bishop Savoy invited the congregation to partake of communion of bread and wine. "As Thy ministers we acknowledge Thy Great Light being shed upon our being from out of the Sun of Righteousness. But we look beyond to the True Light from heaven, the real food that nourishes our spirits. By that nourishment may our mortal beings be made strong so that we may serve



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Thee. This day we do remember The Child whom You sent into the world to proclaim You, O God, as our saviour and redeemer. May Jesus and all the redeemed join us this day in celebration of our salvation...."

The ceremony ended with the singing of "Grant Life Unto Me" and a final blessing.

Advent Vigil, Feb. 2, 3 & 6

February 2, 1996, marked the thirty-fourth anniversary of the revelation and manifestation of the Sun of Righteousness. February 2, Advent Day, is the first day of the New Year on The Church's Sacred Calendar.

The schedule of services during the 1996 Advent Vigil was abbreviated because of inclement weather. Following a week of snow and freezing rain during the last week of January, some services were suspended. Excessive run-off on the roads and a six-to eight-inch snow cover on the Sanctuary grounds prevented The Church congregation from gathering at its open-air churches on February 4th and 5th. Divine Services were held at the Church of New Epiphany on Saturday, February 3rd and Tuesday, February 6th.

On the first day of the Vigil, Friday, February 2nd, sunrise Divine Service was held at the Cathedral Church of the Americas. In addition to the traditional liturgy of the Divine Service, The Most Rt. Rev. Gene Savoy added the prayer "A Celestial Song of a Patriarch" before ending the service with the "Blessing Over the Rabbans."

S.A. Easter, April 18

Second Advent Easter was observed by The Church on Thursday, April 18th, with a sunrise Divine Service at the open-air Cathedral Church of the Americas. The Most Right Reverend Gene Savoy officiated the Sunrise Divine Service and the Communion of Fellowship that followed. Bishop Savoy was assisted in the Communion of Fellowship service by The Rt. Rev. Reano Castell, Lec-

tor, and Deacons Patrick Newman and James Bizeau, Cantor and Reader, respectively.

On April 18, 1982, The Church received the confirmation of the Second Appearance of God through revelation when the Angel of the Lord in the form of Jesus manifested in visible form at the Sanctuary of Revelation and entrusted The Church with the keys to open the Seals of the Book of Revelation. The date of Second Advent Easter was established as part of the Sacred Calendar following the series of Revelations The Man received on that day as he climbed the Seven Mountains of Metal.

It is recorded in *The Book of God's Revelation* that, while on the fifth

"Jesus came from the original world of Light in which there is not death."

mountain, the Mountain of Bronze, The Man was exhorted to instruct the Righteous and the Ordained Ministers in the Sacred Calendar of God's Word, to let them be knowledgeable in the Days of His Appearances and Blessings, and to let them gather together at the prescribed times so their spirits may be anointed by God's Comfort and strengthened by His Consolation. Thus, Second Advent Easter has a unique and sacred significance to members of the Second Advent Church.

In the Second Advent Church, Easter is a fixed date in the Sacred Calendar. Each year on April 18th The Church celebrates True Easter. On this day The Church honors both the day of Jesus' spiritual Resurrection and the day of Jesus' Revelations and Appearance at the Sanctuary.

The Church, holding to the solar calendar of the Essaei, maintains that the date of Easter cannot be movable in present-day time reckoning, as it is under the lunar calendar. The fixed

Sacred Calendar of the Second Advent ministry recognizes that an annual alignment of the earth and sun, planets, stars, and the cosmos in general, makes this day cosmologically important.

Because the manifestation in Sanctuary took place on April 18, 1982, The Church considers this day to be in alignment with the original date of the Resurrection. For these reasons The Church keeps this day sacred.

The Gospel message records Jesus saying, "For the son of man shall come in the glory of the Father with His Angels; and then He shall regard every person according to his works." It was written by prophets of former times that God would send His messenger to prepare the way of God's Second Coming, as promised to Adam and Eve, and come as a fire to refine the world. The Old Testament presents the prophecy of Malachi: "For behold the day cometh that shall burn as an oven and all that do wickedly shall be stubble, but unto you that love me, shall the Sun of Righteousness appear with healing in its rays, and ye that do righteously shall grow up as a new people of God. And I shall spare them as a man spareth his own son that serveth him."

With God's manifestation in the Sun of Righteousness on February 2, 1962, and the appearance of Jesus on April 18, 1982, the Second Advent of God and the manifestation of Jesus and the Angelic Host have transpired and are presently at work for the salvation of the righteous. ♦

SPA

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were minor. They took us just one afternoon to do. He came back the next day and approved the building."

The largest single item required by the Building Department was a ramp for handicapped access at one of the rear entrances. The Washoe County Building Code requires two handicapped access points. The ramp was engineered and constructed at a cost of several thousand dollars. ♦

Third Year of Liturgics Begins for Theological Students

Lectures 53 Through 57 of High Liturgics Series Delivered

The practice portion of the "Mystical and Religious Arts and Science of High Liturgics" series was initiated this season. Lecture 53, the first of the lectures in this new portion of the series, was delivered on April 5th following the Good Friday commemorative service. The lecture dealt with the meaning of High Liturgics and the Supper or Sacred Meal (see accompanying article this issue).

The last lecture of this season, Lecture 57, was delivered on May 3rd.

Lecture 54 is preparatory to liturgical practice as topics move into the Sacred Science of Liturgy, Bishop Savoy said. Clerical studies up to this juncture in the series have made clear that Jesus' System of Rebirth and Regeneration is not explained in the New Testament, though the synoptic gospels and others hint at the Sacred

Process of Spiritual Rebirth. The Book of Revelation and the Gospel of John, both based on Essaei doctrine, speak of personal salvation but do not detail the rudiments of the Process. It is not possible for the process of spiritual regeneration ever to be put to the written word, he said.

Following this brief overview of the previous series, Bishop Savoy

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HOLIDAYS

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Jesus was a pre-existent being come in the guise of a man. The Gospel writer John has Jesus saying, "I am the Light of the world." Bishop Savoy emphasized that the true Christians of Jesus's time separated the physical sun from the spiritual sun in their concepts. "The material world and the god of the material world are not the world and the god of Jesus. We must remember this during this Easter season, at which time we celebrate the spiritual ascent of Jesus."

Bishop Savoy next discussed the archetypal concept of the crucifixion of a holy man, which was not original to Israel, and explained the concept that Jesus's crucifixion was an act of judicial murder tied into a new version of the concept of the scapegoat and the ancient practice of blood sacrifice.

He closed the lecture with an exhortation to Second Advent ministers to live the Way and follow the example of Jesus's life in a unified order. "Once our spiritual faculties are awakened, we can join Jesus and the Essaei, who are very much alive.... The Angels of Light are alive and part of our natures, as we are part of theirs.... Let us be reminded of our sacred duty as ministers. We must elevate ourselves to do something higher, beyond ourselves."

It is the tradition of the Christian churches to celebrate Good Friday in memory of the "Last Supper" celebrated by Jesus and his Disciples. It is

commonly believed that the Last Supper was a Passover meal. However, the dates show that the meal at which Jesus presided was rather a Pannuchas meal following the Essaei tradition, celebrated during the entire night, after which a select group went out to meet the rising sun.

At Essaei meals, the priest normally broke bread first. At the meal over which Jesus presided, he, a layman, broke bread first, thereby showing that he was the awaited lay Messiah of Aaron and Israel. With this act, Jesus declared God's Second Advent and the coming of the Sun of Righteousness.

The Gospels recount this act of Jesus. Essene scripture chronicles the events of the banquet at which the Messiah of Aaron and Israel would preside. The meal or banquet to be conducted by the Messiah, when He came, was an event expected by the Essene community over the centuries. The event of the banquet would indicate the immanence of a heavenly event in which God would manifest at His Second Coming to restore the world, when God would serve the True Bread from Heaven in a Messianic Banquet He Himself would conduct. The Messiah was to perform the ritual on earth.

Jesus did perform this rite in the 'edah Church or Messianic Community, which He had formed out of the earlier Essaei Community. As both the Gospel accounts and Essene re-

cords show, the all-night vigil spoken of in Mark was never completed. Because Jesus was made prisoner that night, the sunrise service required to fulfill the meal according to Essaei tradition was not performed.

Bishop Savoy revived the tradition of the 'edah Messianic banquet during the Good Friday celebration in 1987. On this day the Second Advent Church adopted the taking of consecrated bread and wine. "This," Bishop Savoy said, "is an act of tradition within The Church meant only for the priests who carry on the tradition, those ordained to the Second Advent Ministry instituted by God."

The first Good Friday Service was held in the Second Advent Church ten years ago, in 1986.

Holy Saturday, April 6

Holy Saturday was observed with the traditional 10:00 A.M. Communion of Fellowship in the University Chapel. Officiating was Bishop Savoy, The Rt. Rev. Reano Castell, Lector; Rev. Carol Ann Crabb, Cantor; and Deacon Gary Siroshon, Reader.

Easter Sunday, April 7

The Sunday on which the First Dispensation Churches of the West commemorate the Resurrection was celebrated with a sunrise Divine Service held on the grounds of the Consecrated Sanctuary at the Church of New Pentecost. ♦

LITURGICS

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asked this pertinent question: If the Process is not in the book, how can modern-day Christians, who base their authority on scripture and apostolic figures, recover it? How do Christians participate in Salvation if the Process is unknown? The Process was well known to the Essaei, he said. "Return to the Divine is accomplished by rebirth through a process that is governed by Divine Law and cannot be practiced of one's own will."

Our task in the Second Advent, Bishop Savoy said, is to restore this process and teach those who would return to God in these latter days. The basic concept taught in the Second Advent Church is that a new race of *Homo sapiens sapiens* will evolve under the Sun of Righteousness. Man is to inherit a new earth inhabited by a race evolved through the process of regeneration through the Sun of Righteousness. By means of "reborn" characteristics, the regeneration of soul-consciousness, the race will be allowed to participate in a new Creation.

"To go on, we must be free," he said. "Do not approach the liturgy with guilt; think more on 'spiritual sin' rather than 'mortal sin.'" The concept of sin has been misinterpreted, he said. The true sin is ignorance of God and our immortality. We must "return," he said, from the descent into matter.

Through exhaustive research, Bishop Savoy discovered that the ancient Jews were knowledgeable in the process of spiritual rebirth, and that it was customary for the ancient Jews to pray before the rising sun. The higher mystic Orders, like the Essaei, greeted the rays of the morning sun; they did not recognize the physical sun but the spiritual sun. Because God, the True God of Light and Spirit, gave life, the Essaei felt that they should give thanks to Him.

The practices of the Essaei were very strict. "This is one of the reasons the Romans and Jews came down so hard on the Essaei," he said. The Essaei preferred to raise "Children of

Light" rather than physical children. The strictness of the Essaei was intended to prevent defilement and, in fact, to counteract defilement. The Christian rite of baptism, for example, derived from the Essaei practice of ritual and mandatory bathing.

After citing several other such examples of Essaei practice transferred over to Christian symbolic ritual, Bishop Savoy, in Lecture 55, contrasted the Rabban of the Sanhedrin, the interpreters of the written law, with the Rabban of the Essaei, who were pledged to live out the unwritten Law of God, an everlasting Covenant held secret. The Pharisees and the Sadducees were ordained to serve the God of this world and pledged to

***"Do not approach
liturgy with guilt;
think more on
'spiritual sin' rather
than 'mortal sin.'"***

uphold the written law, he said. The Essenes, on the other hand, considered this world to be an illusion and preferred not to pledge themselves to this world but to eternal life.

The Essaei were ordained to uphold the unwritten law and to divulge it only to those of their own ranks, those who were ordained to reflect goodness and purity. The Covenant was eternal but was renewed and amended from time to time, as happened with the coming of the Teacher of Righteousness. The scripture that has survived stresses personal salvation, but that scripture does not tell how to attain salvation.

It is commonly supposed that salvation is achieved by faith, but regeneration of the spirit and soul is attained by a regenerative process, "something Divine given of God." No one can pervert this process, he said. This rebirth must be experienced.

Written scripture is of value only to

those trained in the process, he said, not to the uninitiated. "We of modern times, who have been educated, find it difficult to learn by any means other than written means. We moderns also find it hard to understand why the holy prophets kept the process of regeneration secret." The real Teachings of Jesus were kept secret and were reserved to those who had developed the spiritual faculties to understand spiritual things.

The age in which we are living is different from previous ages, he said. "The Sun of Righteousness did not exist before. We have a patron in The Child. The ancient prophets of God—inspired by God's Word and restored by Divine Light—live today regenerated in the Light. We can, therefore, forget about time. Our authority comes from God and the New Covenant. We are freed from past errors and teach the restored Teachings of Jesus."

As we evolve into a more universal and cosmic religion, he said, we are at risk of being labelled heretics by the established Churches. "What we are teaching is liberation from the old and introduction to the new directly under the God of Light and Spirit." One is liberated by truth, he said. "This liberation is a kind of baptism; being taught the truth clears away the untruth of old false teachings; it is redeeming, delivering."

To close Lecture 56, Bishop Savoy discussed at length the Second Advent Cross, both as a representation of the insignia of God and as a useful form. "As we enter into the realm of liturgics, we will learn a divine process—something real. Much of those sacred rituals have been preserved in the Christian Churches in symbolology." To begin the practice portion of liturgical studies, Bishop Savoy presented one basic technique that employed the image of the Cross of Enlightenment.

Lecture 57 discussed the appearance of the cross in the old Church and its meaning in the Second Advent. It

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REPORT

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

EARLY CONTACTS WITH AMERICA

*During his annual report at the AEF & OSC Annual Awards Dinner in October 1995, President Gene Savoy briefly discussed some of the evidence he has found for early contacts between the civilizations of the Americas and those of Asia and the Eastern Mediterranean. His statements on these contacts have been abbreviated and edited for publication here. His findings will be elaborated upon in a forthcoming book. (See *Communique*, Fall 1995 and *Communique*, Winter 1995-96 for more of President Savoy's report.)*

October 12, 1995

JAPANESE ISLANDERS

It has been recognized by archaeologists that people from the Japanese Islands came to America in small groups as early as 5000 B.C. The old Japanese ships ranged from early watercraft consisting of dugout oceangoing canoes and evolved to extended canoes or junks with lug-sails and rudders mounted at the stern. Battens or slats were used on later sails to add strength. Later oceangoing junks were plank-built with deck houses. The bows and sterns were raised, allowing the vessels to move through high waves.

According to Japanese legend, the island people were descended from the Sun Goddess Amaterasu of Kyushu. The legendary First Emperor Jimmu Tenno undertook overseas conquest of Honshu from ports in Kyushu. One of Emperor Tenno's successors was obliged to build a fleet of ships for continual expansion by sea, according to an old written work called *Nihon-Shoki*. (It is interesting to note that a Japanese ambassador to Bolivia reported that 150 words in the ancient Quechua language of the Incas of Peru had the same meaning in Japanese.) While the Japanese undoubtedly reached the Americas via the Kuro Shio current, or the black stream sweeping northward past the Japanese Islands, moving eastward

across the Pacific, it is thought the Japanese vessels returned home using southern currents.

It is interesting to note that a legend states that the Japanese had found a new land called Bei-Koku, "The Land of Rice." The Japanese botanist J. Matsumura has identified identical varieties of wild rice plants growing in America, Japan, and East China. American wild rice was introduced by Japanese merchants from America. Betty Meggers, Clifford Evans, and Emelio Estrada published a work by the Smithsonian Institute on field work at the Ecuadorian site known as Valdivia. There they found traces of the Jomon culture of Japan dating back 5000 years to 3000 B.C. I might add that Mexican archaeologists have identified Japanese-type vases near Veracruz.

Let me add one more important point. Many cultures and varied races inhabited pre-Columbian Peru. The Chachapoyas culture was said by historical reports to be caucasoid. The same could be said for Japan; other races were present in Japan. For example, the mountainous region of Japan was inhabited by a caucasoid race known as the Ainu, who presently live on the northern island of Hokkaido; but the Ainu, being very old, can be traced back 10,000 years.

CHINESE BOAT BUILDERS

Among the Asian voyagers sailing to America were the Chinese, who came here some 5000 years ago. Chinese books date voyages as early as 3000 B.C. These were discovery voyages to the "Isles of the Blest" and Fu-Sang.

Chinese boat builders used extended dugout canoes in early times. Later the vessels were adapted for oceangoing voyages, being equipped with a keel, a rounded hull with dagger boards, and a movable stern-post rudder. These ships were planked. The oceangoing junks had up to four

masts supporting cotton or matted reed lug sails reinforced by battens or slats. The prows and sterns were raised, and supported dragon heads which are nearly identical to the dragon heads used on Peruvian Mo-chica-designed ships.

Like the Japanese, the Chinese reached America by means of the Kuro Shio current, returning via the mid-Pacific current. Chinese legend tells of a marvelous land across the Eastern Sea (the Pacific) —namely, "The Land of the Immortals." This land was named Fu-Sang. Chinese chronicles report that colonies were established in this foreign land.

Many Peruvian and Mexican artifacts boast Chinese inscriptions. In 1908 Peruvian archaeologist Pablo Patron identified Chinese writing on two figurines made of bronze which were found in Peru. It is interesting that the knotted *quipu* accounting cords of the Incas are similar to the Chinese Gee-Poo cords used for calculations and commonly used for writing. Peanuts, which are thought to have originated in Peru, are found in China, undoubtedly imports by Chinese merchants. Among other Peruvian plants imported to Asia were the sweet potato, corn, red chile peppers, and tobacco.

INDIAN MERCHANTMEN

When the Spaniard Vasco Balboa crossed the Isthmus of Panama in A.D. 1513, a Panamanian native told him that when he passed over the mountains he would discover another great sea. Furthermore, that he would encounter other large sailing vessels equal to his own using sails and oars. Years later, when the Spanish conquistadors reached the Pacific off the coast of California, they sighted huge sailing vessels with upraised prows magnificently decorated. They were merchant ships, probably Japanese or Chinese; but they could have been ships from India.

Geographers of ancient India gave

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REPORT

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reference to lands across the Pacific on the other side of the earth. Indian merchantman ships consisted of junks, galleys, and outriggers or double-hulled vessels. According to the old manuscripts called *Puranas Jatakas*, dating back to the fifth century B.C., these ships were able to carry as many as two hundred passengers. Traces of Indian voyages to America are to be found on artifacts; and our own explorations have observed Indus Valley inscriptions on stone tablets.

It is possible that these ships were of Arab origin. Arab geographers reported lands across the great seas. Arab ships consisted of dhows that used lateen sails with stern post rudders, keels, and a raised bow and stern; they reached nearly one hundred feet in length. Their other vessels included *sambook* and *booms*.

PHOENICIAN SEAFARERS

One of the great seafaring nations of antiquity was the Phoenician civilization. The Phoenicians worshipped the Sun God Baal and revered the Sea Goddess Tanith. By 1000 B.C. they settled Africa, carrying on trade and commerce with Africa. They dominated the Mediterranean and kept the ships of other nations, such as the Greeks and Romans, who were known to have crossed the Atlantic. Archaeological evidence of this has recently come to light; namely, two Roman ships found in Near Brazil. The Phoenicians sought copper in the Americas, to be used for tools in the construction of stone temples and cities. They controlled the Atlantic, disallowing the Carthaginians and Egyptians from gaining access.

Some of the Phoenician ships attained an overall length of 300 feet and carried up to 160 oarsmen in three banks of oars, and later four banks in ships called *quinquiremes*, which permitted their ships to move continually when no wind was available. These oceangoing super-galleys were able to cross vast distances using favorable trade winds that propelled gigantic sails. Some of their war vessels utilized

up to 800 oars. The merchant ships were smaller but moved fast with raised prows cutting through the water with ease.

In the sixth century these Phoenician ships circumnavigated Africa in the service of the Egyptian Pharaoh Necho. Voyages of 4000 miles were not uncommon; there are records of voyages of up to 10,000 miles, with passages as far as Japan, where Phoenician inscriptions have been found. During King Solomon's reign, between 974-937 B.C., Phoenician merchants were employed by the king to travel to Ophir, a voyage which required three years both ways. According to biblical records, the Land of Ophir was a place rich in gold, which Solomon sought in order to build the temple.

With our discovery of stone tablets bearing Hebrew inscriptions, we are certain that the Land of Ophir is none other than Peru. The Phoenician ships could have reached Peru by crossing the Atlantic, then sailing up the Amazon, and thence up the rivers of Peru. In the case of the Chachapoyas, we believe the ships would have come up the Huallaga River; then the merchants would have travelled over the stone roads we have observed to reach the uplands and the great cities.

While it is evident that the Chachapoyas remains are of more recent date, there appears to have existed a proto-Chachapoyas culture. Ceramic artifacts with dates going back to 3000 B.C. have been found in

the general area; and we know that copper was used by the Chachapoyas. Of course, much more exploration and excavation remains to be done in order to gather additional evidence for this theory, something that will take many decades of field work.

THE PHARAOH'S FLEETS

There is substantial evidence of contact by sea from other areas of the world reported in the Americas, and most certainly in Peru. For example, we know that Pharaoh Manetho around 3000 B.C. dispatched a fleet into the Atlantic seeking the fabled Atlantis; this was reported by Egyptian priests and known to Plato of Greece, who wrote about the fabled and mysterious land. The Egyptian Queen Hatshepsut claimed rule over the "Land of the Setting Sun." She reigned around 1000 B.C. and was known to have sent a fleet of ships in quest of Ophir. We have, during our explorations in Chachapoyas, found inscriptions of the glyph *ni-ther*, an Egyptian sign for "God," a sign used on sacred ships voyaging to the fabled Land of the Setting Sun.

Ships from other lands also reached the Americas. There are, for example, legends and evidence for Irish, Scottish, and Viking voyages; but, for the most part, these arrivals are of a much later date. My own interest is in the more ancient voyages, and especially those arriving in the ancient land of Peru. ♦

LITURGICS

Continued from page 5

is the Cross recognized by the early Christians, he said, who were expecting some force out of the heavens. The Cross, which represents the Light of Righteousness, the Light of Salvation, and the Sun of Righteousness, was explained as symbol and sacred vessel in Lecture 56. In lecture 57, Bishop Savoy promised that its full use would be explained in later lectures.

In this lecture, Bishop Savoy also discussed the process of personal sal-

vation in God's Messianic Advent, noting that personal salvation and redemption were open to all who practice the process of regeneration. He said that the mystic has access to an unworldly source of power, knowledge and life. He added that the mystic can process that spiritual information only via liturgics.

Bishop Savoy also explained that the words "mystical" and "religious"

Continued on page 8, column 3

Vice Commodore Gives Update on FSIII

At the Andean Explorers Foundation & Ocean Sailing Club's Annual Awards Dinner in October 1995, President and Commodore Gene Savoy announced that the OSC planned to build the research ship Feathered Serpent III - Ophir in Peru. Commodore Gene Savoy and Vice Commodore Patrick Newman left for Peru shortly after the dinner to make arrangements with Peruvian shipbuilders.

In January, when Vice Commodore Newman reported to *Communique* editors on his visit to Peru, he felt extremely positive about the voyage. "We made a good start," he said.

Recently, Mr. Newman reported to *Communique* editors on the present state of the ship under construction in Callao, Peru. The shipbuilders, he said, provided the Reno headquarters of the AEF & OSC with a videotape in February which showed the construction of the twin hulls.

"It was, generally speaking, a very encouraging presentation," Mr. Newman said. "Underlying that, from my point of view, the work being done appeared to be well-done. There we were in February with the hulls laid down, the keels well and truly laid, and progress very visible."

Work was not being completed according to the original plan, he said; but he described the construction problems as "nothing to get excited about."

Problems with the contractor began to appear after February, along with the potential for legal difficulties in Peru. At the time of Mr. Newman's interview with *Communique* editors, he described the situation as "dicey." He said he was confident that the construction of the ship was in good hands, but he suggested that there were also indications of problems "on the horizon."

In mid-April a crew of local AEF & OSC members gathered at the storage site of the Feathered Serpent II in Reno to salvage bits and pieces of equipment stored in the ship's hull which they believed could be re-used on the new ship, Feathered Serpent III.

About ten Foundation members emptied the equipment in the ship's hull and laid it out for inspection. Some of the pieces—cleats, blocks, and winches—were surplus.

The crew tagged and set aside equipment which they decided would be useful on the new ship. The first shipment of salvaged fittings went out to Peru immediately, so that the materials could be incorporated into the rigging of the new ship. Other pieces which do not need to be attached to the new ship, such as seat cushions and life rafts, will be sent later.

Vice Commodore Newman expected that the next step in the procedure, prioritizing the equipment list, will be completed soon.

July is the expected completion date for the construction of the Feathered Serpent III's figureheads and hulls. "Adding the figureheads to the original design has necessarily taken a little more time and, of course, increased the cost," Mr. Newman said. "But our understanding from Mr. Francisco Seane-Weiss, who is 'our man in Peru,' is that the ship is on time."

Mr. Newman emphasized that after the AEF & OSC takes delivery of the bare hulls, there is still a lot of work to do. The Vice Commodore said, "We plan to be down in Peru and start the fitting-out process on July 3rd." ♦

AEF & OSC President Speaks to Local Seniors

Gene Savoy, President of the Andean Explorers Foundation & Ocean Sailing Club, was invited by Becca Adkison of the Park Place Senior Center in Reno to speak on his experiences as an explorer on Tuesday, February 20th.

President Savoy delivered a half-hour presentation in the early afternoon to a group of 15-20 seniors between the ages of 72 and 97. The audience had prepared themselves for President Savoy's discussion of his

Continued on page 9, column 2

Second Advent Clergy Attend "Jesus At 2000"

Trinity Institute's 27th annual conference was broadcast live on February 9th and 10th over the Episcopal Cathedral Teleconferencing Network via satellite from Corvallis, Oregon, to downlink communities across the country. One of those downlinks was located in Reno, Nevada, at the conference rooms in Washoe Medical Center. The Right Reverend Robert Petrovich and The Reverend Gene Savoy, Jr. were in attendance as representatives of the Second Advent Church at various sessions of the event.

The 1996 conference, titled "Jesus at 2000," was the first national symposium commemorating the anniversary of the birth of Jesus. It brought together six internationally recognized scholars to explore what they believe can be known about the life

Continued on page 9, column 1

LITURGICS

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were added to the title of the lecture series to emphasize the spiritual nature of Second Advent liturgy as practiced by the ordained of the Church. Further lectures will introduce nomenclature and terminology, he said.

In the latter half of Lecture 57, Bishop Savoy discoursed upon the Child motif or archetype of C. G. Jung's psychology. The Bishop discussed the Divine Child of religion and psychology as it manifests in the image of the child, the Child Jesus, and the Child Jamil.

As a mystic, he said, you must "experience the myth of the Child." He quoted Jung on the birth of the Divine Child and the child's role in the world. Jung, he said, "saw the meaning of the Child." The coming of the Child was mentioned as a future event in the Book of Isaiah and in fragments found at Qumran.

"We are the offspring of ancestral mystics and saints; we are the remnant; we have been left behind; ✓ help Jesus to save the world, to save people blinded, in mythological terms, by Satan." ♦

JESUS

Continued from page 8

and times of Jesus at the turn of the millennium.

The first speaker, Marcus Borg, who conceived the conference symposium at Oregon State University in Corvallis, was one of the historians involved in making the historical version of the Bible which gained national recognition last year; using a method of layered color-coding to identify biblical passages. This version of the Bible shows the consensus of contemporary historians on which passages contain earlier or later versions of the developing Christian tradition. Prof. Borg, who expects interest in Jesus to intensify as we approach the year 2000, noted that Jesus came to be attached to the "trappings" of God late in the Christian tradition, with the writings of Paul, and not originally.

John Dominic Crossan attempted to distinguish the historical Jesus—Jesus before Paul—from late popular traditions. As a theologian he investigated the question, What was there for Saul/Paul to persecute? He carried on his discussion in four parts, from the viewpoints of anthropology, history, archeology, and the gospels.

The gospels, he said, were "good news" updates on the events of Jesus' life and times, and the meaning of those events as they related to the audience for whom the gospel writers produced them. In his lecture, Prof. Crossan characterized Gnostic Christianity as a teaching that "always has a vertical line open to God through Jesus" and that has always said, "Who really cares what happened historically back then in Jesus' time?"

Alan Segal discussed Jesus' relation to first-century Judaism. He noted that Paul is one of only two Pharisees of the time who left writings. Prof. Segal recognized Jesus' similarity to the Essenes but acknowledged that whether or not he was an Essene has not yet been determined historically. What is clear, he said, is that Jesus did not seem to be interested in the hierarchy at Qumran. Interestingly, in response to a question from the audience, Prof. Segal said,

"When the Jewish Messiah comes and the Christian Messiah returns, they will have strikingly similar features."

Karen Torjesen spoke on the second century views of Jesus. The question then as now, she said, was how the human related to the Divine. Communicants of the second and third century, who "put on the mind of Christ" in their liturgical worship, also asked, as we do today, "Who was the historical Jesus?" Prof. Torjesen ended her discussion with a clear image of how the Roman Emperor Constantine in the fourth century made Jesus, as "man-God," into the new patron of the Empire. The final two speakers in the program discussed topics related to current issues, such as the impact of the image of Jesus on today's youth and on world religions other than Christianity. ♦

SENIORS

Continued from page 8

most lively and "hair-raising" experiences in the interior jungles of Peru by viewing the CBS video "The Trail of the Feathered Serpent" the day before the presentation. ♦

CONFIRMATION

John Crook, son of Elizabeth and Rev. Donald Crook, was Confirmed on Saturday, March 30, 1996, at 9:30 A.M. in the Bishop's Chambers at the Apostolic Chancellery. In attendance at the private ceremony were the child's mother and father, The Rev. Carol Ann Crabb, Godmother, and The Rt. Rev. Reano Castell, Godfather.

The Confirmed was presented to the Congregation that morning in the University Chapel during Communion of Fellowship, at which time he received a chalice and paten as symbols of his active participation in the Congregation.

A reception was held in the vestibule at the Chancellery following the ceremonies. ♦

COMMUNION SERVICES

APOSTOLIC CHANCELLERY

The University Chapel

Wednesday 12:00 N.

1996 *Officiating Minister*

Feb. 7	Gene Savoy, Jr.
14	LaCynda Gibson
21	Barbara Snyder
28	Sean Savoy
Mar. 6	Rebecca Willis
13	Belinda Chauvin
20	Gary Buchanan
27	Jacklynn Lord
Apr. 3	DeEtta Fosbury
10	Tom Rees
17	Ileana Isfan
24	Reano Castell

RABBAN SERVICE

APOSTOLIC CHANCELLERY

The University Chapel

Officiating Minister

The Most Right Reverend

Gene Savoy

1996	Time
Feb. 3	12:00 N.
10	11:00 A.M.
17	11:00 A.M.
24	11:00 A.M.
Mar. 2	11:00 A.M.
9	11:00 A.M.
16	11:00 A.M.
23	11:00 A.M.
30	11:00 A.M.
Apr. 6	11:00 A.M.
13	11:00 A.M.
20	11:00 A.M.
27	11:00 A.M.

COMMUNION SERVICES

APOSTOLIC CHANCELLERY

The University Chapel

Saturday 10:00 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

1996	Assisting Ministers	1996	Assisting Ministers
Feb. 3*	Gary Buchanan (L) Rebecca Willis (C) JoAnn Hainline (R)	Apr. 6	Reano Castell (L) Carol Ann Crabb (C) Gary Siroshton (R)
10	Reano Castell (L) Sean Savoy (C) Michael McIntyre (R)	13	Roger Weld (L) Elizabeth Crook (C) Michael Spohn (R)
17	Roger Weld (L) Amanda Buchanan (C) Andrew Oberhoulser (R)	20	Robert Petrovich (L) Vickie Hewlett (C) DeEtta Fosbury (R)
24	Robert Petrovich (L) Gene Savoy, Jr. (C) Nola Slevin (R)	27	Reano Castell (L) Lawson Crabb (C) JoAnn Hainline (R)
Mar. 2	Gary Buchanan (L) Mark Lord (C)		
	Michelle Carrothers (R)	(L)=Lector	
9	Reano Castell (L)	(C)=Cantor	
	LaCynda Gibson (C)	(R)=Reader	
16	Ben Hubbard (R)		
	Roger Weld (L)		
	Donald Crook (C)		
23	Bruce Kanzelmeyer (R)		
	Gary Buchanan (L)		
	Gail Fosbury (C)		
	Ted Staver (R)		
30	Robert Petrovich (L)		
	Tom Rees (C)		
	James Bizeau (R)		

* Service held at 11:00 A.M.

CHRISTENING

On Saturday, April 6, 1996, the daughter of Amy and Jeffrey Walters, Brittany Ann Walters, born December 5, 1995, was baptized at 11:30 A.M. in public ceremony at the University Chapel.

The ceremony was performed by The Most Right Reverend Gene Savoy. During the Service, Rick Thomas and Michelle Carrothers avowed themselves as Godparents of the child.

The Reverend Gary Buchanan accompanied the service on the organ, playing the liturgical compositions *A Baptismal Hymn* and *Music for a Christening*.

A reception in the Chancellery vestibule followed the Baptism.

Amy Walters, the daughter of Amanda Buchanan, has been a member of the Second Advent Church since her childhood and is a graduate of the Jamilian Parochial School. ♦

INVOCATIONS AND INTERCESSIONS

APOSTOLIC CHANCELLERY

The University Chapel

February

Sat. 3	Angelo Xavier Grundy Cara Rice Roger Large
Wed. 7	Fred Boyd
Sat. 10	Joseph Christie Fred Boyd Patricia Birdsong †
Sat. 17	Mark and Jacklynn Lord Mark and Jacklynn Lord Ann Cicone Ferrentino Dorothy Kubiak
Sat. 24	Robert Roy

March

Sat. 2	Gail and Stephen Sharp Arthur J. Dywinski † Zenon Konopka †
Sat. 9	June Sellars Sadie Garrett Rooney † Dr. Tyrus Peace
Wed. 20	Paul Stevens
Sat. 23	Ethel Reece Carol Davidson Bertha and Bernard Kubiak Dr. Erving Vellen Mara Smith
Wed. 27	Tayja Wiger
Sat. 30	Sister Mary Jeremia Sister Mary Desponsata Dorothy Daniels

April

Sat. 6	Dorothy Daniels
Sat. 13	Dorothy Daniels June Sellars
Sat. 20	Derrick Hundley
Wed. 24	Jeanne Huston
Sat. 27	Marcel Lund † Dorothy Wood Espiau

† In Memoriam

These appeals are made upon request.

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SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

**The Most Right Reverend
Gene Savoy**

1996	Church	Time*
Feb. 4	(NSS)	
11	New Epiphany	7:04
18	New Epiphany	6:57**
25	(NSS)	
Mar. 3	New Epiphany	6:37
10	New Epiphany	6:26
17	New Epiphany	6:15
24	New Pentecost	6:03**
31	New Pentecost	5:52
Apr. 7	New Pentecost	6:41**
14	New Pentecost	6:30**
21	New Pentecost	6:20**
28	New Pentecost	6:09**

* Daylight Saving Time begins
April 7th.

** Exact sunrise horizon time

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

BIRTH

Daniel Aron and Christina Marie Sharp are the proud parents of a new baby girl. Their daughter, named Amber Rose, was born in Panama City, Panama, at 10:19 A.M. (EST), on March 17, 1996. A Baptism is planned for May in Reno.

Both Daniel and Christina are members of the Second Advent Church, studying in the Jamilian University through the Project X Extension Program. Daniel, who is stationed in Panama with the U.S. military, is the son of Community members Gail and Stephen Sharp. Daniel's sister, Simona, is also a Church member. ♦

SUNDAY OPEN-AIR SERVICES

RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1996	Church	Time*	Officiating Minister
Feb. 4	(NSS)**		
11	New Ephesus+	8:45	Tom Rees
	New Mt. Carmel	9:30	Ted Staver
	New Mt. Hebron	10:00	Michael Spohn
18	New Qumran+	8:15	Gary Siroshon
	New Mt. Tabor	9:00	Michael Spohn
	New Damascus	10:00	Gary Huss
25	(NSS)**		
Mar. 3	New Laodicea+	8:15	Roger Weld
	New Qumran	8:45	Gary Huss
	New Bethany	9:15	Ted Staver
10	New Laodicea	8:15	Barbara Snyder
	New Mt. Tabor	9:00	Amanda Buchanan
17	New Mt. Carmel	7:45	Amanda Buchanan
24	New Philadelphia	8:00	Carol Ann Crabb
	New Qumran	8:15	Amanda Buchanan
31	New Mt. Hebron	7:45	Amanda Buchanan
Apr. 7	New Laodicea	8:15	Robert Petrovich
14	New Thyatira	8:00	Gene Savoy, Jr.
	New Sardis	8:30	Sean Savoy
	New Philadelphia	9:00	Robert Petrovich
21	New Ephesus	8:00	Sean Savoy
28	(NSS)		

(NSS) = No Service Scheduled

+ Service rescheduled from January.

* Daylight Saving Time begins April 7th.

** Services not held due to weather conditions.

Sanctuary of Prophecy

1996	Church	Time*	Officiating Minister
Feb. 4	(NSS)**		
11	(NSS)		
18	(NSS)		
25	(NSS)**		
Mar. 3	(NSS)		
10	Races of Man	10:15	Carol Ann Crabb
17	Christian Churches	8:45	Carol Ann Crabb
	End Times	9:15	Barbara Snyder
24	New Covenant	9:15	Barbara Snyder
31	Golden Age of Light & the Nation of Nations	8:45	Barbara Snyder
	Universal Theocracy	9:15	Carol Ann Crabb
Apr. 7	Races of Man	9:15	Gene Savoy, Jr.
	New Covenant	9:45	Sean Savoy
14	(NSS)		
21	Christian Churches	9:00	Robert Petrovich
	End Times	9:30	Gene Savoy, Jr.
28	Golden Age of Light & the Nation of Nations	7:30	Robert Petrovich
	Universal Theocracy	8:00	Sean Savoy

(NSS) = No Service Scheduled

* Daylight Saving Time begins April 7th.

** Services not held due to weather conditions.

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