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BISHOP SAVOY VISITS FATIMA, PORTUGAL *Supplementary Revelations Received at Historical Sites*

The Most Right Reverend Gene Savoy traveled to Portugal in the latter part of May for the purpose of visiting the renowned village of Fatima, located 86 miles north of Lisbon.

The object of the trip was to carry out research on the history of the unusual events that transpired in the region nearly eighty years before and to elicit the true significance of the mysterious incidents of that time.

Bishop Savoy's itinerary included daily visits to the small village of Aljustrel and its surroundings where in 1916 three local children experienced a supernatural visitation first from an angel. These same shepherd children—Lucia, Francisco, and Jacinta (ages 10, 9, and 7, respectively)—were also visited on several occasions by "A Lady of Light."

The apparitions took place in the open pastures and mounts near Fatima; the most outstanding of these occurred in October, 1917, when some 70,000 people witnessed the great miracle of the sun—a startling spectacle of light set against the noon-day sky.

The first apparition of the Lady of Fatima was experienced by the children, cousins all, who saw her above a small oak tree in the Cova de Iria (a pasture land belonging to a relative) on May 13. At this time she asked them to return there on the 13th of each month for the next five months. A series of messages was



Gene Savoy

Shrine commemorating The Lady of Light and the three children.

conveyed to the young shepherds who then recounted them to religious authorities. Of all three children, only Lucia was able to hear the Lady's voice; the others could only see her.

At a time when the horrors of the First World War appeared to have no end, the popular rendering of the message's meaning carried the promise of divine intervention through the supplications of righteous and devout people.

A mile from the Fatima sanctuary, at Aljustrel, the Bishop visited the well where the Angel appeared a second time in 1916 and Loca de Cabeco, the mount where the first and third apparitions took place. At these locations, while communing

with the Divine Presence, Bishop Savoy received supplementary revelations clarifying the events of eighty years ago. These new revelations will be disclosed in The Golden Book of Prophecy.

To date Bishop Savoy has not made known the nature of the supplemental revelations received; however, he has stated that they do make clear the earlier prophecies which were not understood by the children nor revealed in their entirety.

He has also remarked that the ultracosmic spiritual import of the apparitions and their message have never been understood, much less revealed. World events today seem to vouchsafe this assertion.

Present day reports of apparitions of a "Lady of light," identified as the Virgin Mary, at Medjugorje, Yugoslavia, and in Arabia, Egypt, and recently in the Philippines, have stirred interest and speculation resulting in various newspaper articles and books.

What is not generally known is that important revelations have been received in the Americas, specifically in Peru, Mexico, and the United States and that they have been accompanied by solar displays equal to anything observed at Fatima or anywhere else.

These revelations have not been the subject of newspaper accounts.

Continued page 2, column 3

BISHOP SAVOY ADDRESSES CLERGY GRADUATES

Nature of Second Advent Ministry and Its Offices Explained

The Most Right Reverend Gene Savoy, President of the Jamilian University of the Ordained, spoke to Clergy graduates on Thursday, April 2, in the first of a series of introductory lectures on the nature of the Second Advent Ministry and the means by which individuals may proceed to assume offices within it.

The series of twelve lectures, a preliminary to actual liturgical training, was delivered between April 2 and June 18 of this year to students undertaking the final stage of in-residence training.

Upon completion of the liturgical studies, those eligible will receive pastorship papers and official appointments to specific Church offices. Chosen candidates will then be

trained for the office they will assume.

The Head Bishop's initial discourse addressed the future of each individual from his or her present status in life. He explained that appointments will be made according to need, based on personal aptitude. "Those appointed will administer sacraments pertaining to that Office, under pertinent vows," he said.

He stated that the Second Advent Ministry will consist mainly of secular ministers involved in secular business for self-support. "This status is not disqualifying. It is better to be involved with The Church throughout life than to put it aside until the later years of life," he underlined, explaining how this may be done.

The Bishop also pointed out the all-important need to maintain a clergy distinctly free from state control and "the world," under vows of obedience and non-materialism, to perform as full ministers to guide The Church. "The religious life is not a nine-to-five job. Therefore, it is important to show the distinction of clergy, living exclusively for God and for others," he said.

He further stressed that while this condition "is easier for the unmar-

ried," the Community families who are under full vows in The Church "must all work in The Church." He said liturgical training will help "place people in their distinct categories."

The lecture clarified the function, responsibility, and requirements of the various offices to be assumed in The Church, and Bishop Savoy underscored the importance of institutionalizing The Church's Teachings as "our first duty—to allow us to live them now and in the future and to teach."

He added, "There is need to make this Church powerful enough to rival other institutions. But we are specializing in something different from what these other institutions are. Our School is very similar to the School of the Theraputae that taught Moses and, later, Jesus."

The lecture explained that those who receive appointments will begin training as chaplains before going to any higher level in the Ministry. Each will begin building his or her own congregation by emulating, in effect, what the Bishop himself had done to create the present congregation; that is, working out of the Chancellery offices, giving instruction on the basic

Continued page 3, column 1



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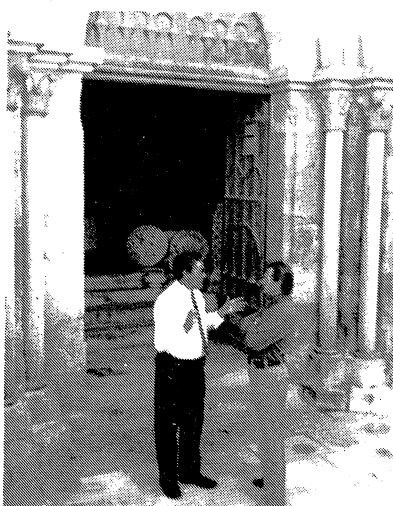
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In front of the Archaeological Museum Sylvia Savoy

PORTUGAL

Continued from page 1

Neither are they material for editorial adulteration by outsiders who may be opinionated or prejudiced, as emphasized by the Bishop.

His announcements that the new prophecies and revelations are to be published in their entirety has resulted in great anticipation by the clergy, Church members, and those who have followed Bishop Savoy's research over three decades.

The Right Reverend Sylvia O. Savoy accompanied the Bishop during his sojourn in Portugal. ♦

Continued from page 2 _____

Teachings of Jesus non-denominationally, performing readings, lecturing, and administering the traditional sacraments. "In this way, you (the assembly of ministerial candidates) will come to experience all the hardships and joys of the Ministry," the Bishop said. Chaplains will work on the interdenominational level, "teaching others something they need to know."

Students were told that public liturgical services in which the chaplain will be involved are the first plateau of liturgical training. The chaplain's duty will be to attend to the spiritual needs of all Christians, in a non-denominational manner, under the Second Advent Liturgy.

According to Bishop Savoy, the chaplain will administer the Communion of Bread and Water, the first Communion in The Church, at Sunday chapel services for members of his flock "as a charitable public service."

Each chaplain will be assigned to an area of the nation as pastor to those in spiritual need who may or may not belong to a church. Thus, "The chaplain learns to work with the public as a charitable act. We teach as an act of charity. We do not teach worship and homage to God, but union and participation with God. We are seeking to aid God in the restoration of the world and the recovery of lost souls," he said.

He stated that because people approach this participation by degree, there are various clerical estates within The Church to fulfill the need for chaplains and public liturgy and for private ministers functioning in the Second Advent of God.

The duties of a minister of the Second Advent, according to Bishop Savoy, are distinct from those of a chaplain. The minister officiates private services reserved for the ordained and student ministers. The minister administers the Second Advent sacraments in Divine Service, the second Communion of The Church, at consecrated open-air churches not accessible to the general

public; preaches on Second Advent Scripture; and maintains a congregation of the Ordained.

"Diocesan ministers are involved in the world. They are not monastics, contemplatives, theologians, cardinals, or bishops. They are not ascetics, adepts, or seers. They serve the public," said Bishop Savoy.

He also explained that the temporal holdings of The Church will be managed by those under vows of non-materialism. "Therefore, there will be no conflict of interest and no need for personal gain. Yet, the minister will support The Church by his work; The Church will not support him," he said.

Other levels of appointments were explained throughout the lecture sessions, including appointments as religious workers and to the Jamilian Order.

The religious worker functions within the third level of the Ministry, either full- or part-time, and is under vows. Canons are appointed to "departments, not people, and their functions will be explained," said the Bishop.

The fourth level of the Ministry is the Jamilian Order. Members of The Order are assigned to an Abbey or Priory, to a Sanctuary, Cathedral Church, or to an Abode. Members are male and female, as in other levels of the Ministry. They serve in The Order as patriarchs and matriarchs. The Divine High Service or Commensal Meal, a Communion with God's Spiritual Light, is reserved for these individuals in company with specially appointed chaplains and ministers.

Members of the Jamilian Order are to be the executives in The Church and will serve canon churches, holding multiple offices as chaplain, minister, and member of The Order. The Jamilian Order will carry on the work of Jesus and maintain the churches at the various Sanctuaries and Abodes, explained Bishop Savoy. The purpose of The Order is to "teach Christianity in a way it can understand" and to "achieve spirituality on the highest level," he said.

The Bishop emphasized the significance of The Order's task. "Just as

most modern nations have the means to create enough power by the manipulation of matter to destroy the earth, why not a spiritual people who can transubstantiate matter for a spiritual purpose? The manipulation of the physical tool given—the Sun of Righteousness—for the good of the world requires responsibility no less than that of the physician or the physicist," he said.

The twelve-lecture series elucidated several other related themes, including the causes of psycho-spiritual illness, the relationship of liturgical law to Sacred Law, the invisible Church, problems in the ministry, the role of Teacher in the world, the world as "enemy," the Christian virtues as the means to combat the enemy, discipline and liturgy, the religious estates, the theocratic community, the restoration of the ancient Teachings of the 'edah-Church, the spiritual techniques of "overseeing the community" and "consolation," the uses of pain and suffering, and humility. ♦

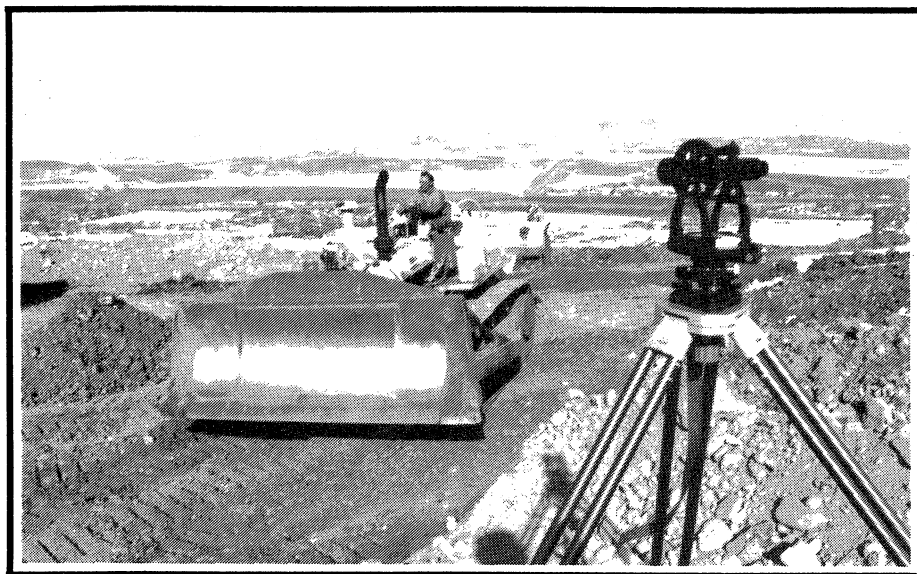
RECOGNITION DAY

The Jamilian Parochial School held its sixth annual Recognition Day on Saturday, June 13, formally ending the 1986-1987 school year.

Parents, the Ordained, and other Community members and guests joined the faculty at a gathering in the elementary school rooms to see students receive awards and certificates of recognition for academic achievement during the school year. Middle and secondary students hosted the event.

Special emphasis was given this year to the art work of all first-through eighth-graders, which was displayed throughout the school building for the event. Three of these works appeared in the 1987 Nevada Young Writers, a joint publication of the Nevada Department of Education and the state's local school districts. ♦

Bishopstead Parsonage Planned for New Mount Zion *Land Use to be Kept " ...in the Spirit of the Covenant"*



Roger Weld

The Church made application at the end of April to build Bishopstead parsonage on the site of New Mount Zion Sanctuary. Washoe County issued the permit in the middle of May for the building, private chapel, fence, and landscaped garden.

The decision to transfer Bishopstead to New Mt. Zion came shortly after judge David Zenoff's negative ruling in favor of the County authorities' denial of a special use permit for the construction of an open-air cathedral and shrine at the Sanctuary. The Church's Department of Ecclesiology sought other ways to use the land and still "keep it in the spirit of the Covenant," according to Reverend Phillip Snyder, Canon lawyer.

Washoe County regulations zone the New Mt. Zion area as residential. Building a new parsonage at Zion, as opposed to the open-air cathedral initially proposed to the County, is a residential use of the land that will still permit extensive landscaping. According to Rev. Snyder, any kind of building other than a residence would require a special use permit.

The new parsonage building project will reserve the acreage necessary to complete the original New

Mount Zion proposal at some future date. Rev. Snyder said The Church will "set aside and dedicate" the land for the open-air Church, "even if we do no more than scratch a line on the ground."

The Mount Zion site is a parcel of about 35 acres located west of Breen and Folsom Drives in Southwest Reno, two blocks from the present Rectory-Abbey of The Church. The land, donated by Church benefactors, is held sacred as an Abode of God. Three years ago The Church submitted plans for a replication of the site plan of the wall of the ancient City of David on New Mt. Zion. Those plans included the Cathedral Church of the Americas, a cathedral-sized open-air Church, and The National Shrine to Human Spiritual Rights, a 150-foot triune cross.

The Church's request for a special use permit was first denied by the Board of Adjustment in June, 1984, on the basis of traffic and parking problems. The Church appealed the June decision three months later, after developing a new parking and traffic plan that complied with recommendations of the Planning Commission.

County Commissioners again denied the permit on the basis of traffic and parking problems despite the opinion of the Regional Transportation Department that existing roads could take a daily influx of 400 cars per hour.

Following the September denial, The Church filed a petition for judicial review of the case in district court. At the court hearing in March, 1985, the presiding judge, David Zenoff, expressed his belief that the project met all the requirements but withheld a ruling until he was able to study the legal arguments further.

In his April ruling, Judge Zenoff reversed the comments he made at the March hearing and supported the County Commission's objection that the streets were inadequate to carry the expected traffic load.

Notwithstanding the County's denials and Judge Zenoff's negative ruling, The Church vowed to continue its efforts to develop and utilize its land as a prominent religious Sanctuary of The Second Advent Church. Shortly after the court hearing, Bishop Savoy said The Church would "never give up, if it takes one thousand years."

The Church chose not to appeal the judge's ruling in order to avoid the long and expensive legal process the appeal procedure would have entailed. Instead, it decided to abide by the essence of the judicial ruling, modify the original plan, and reapply at a future date.

However, as a result of the County's denial of the permit, The Church inaugurated, on September 23, 1984, a Sunday noon service of Lamentation as a sign of its sorrows. Lamentation services continued over a period of three years, until The Church received County permits to begin construction on the present parsonage project. ♦

Church Commemorates First Dispensation Good Friday

Homily Elucidates Significance of the Last Supper—A Special Meal

A special Communion Service of Fellowship and Prayer in commemoration of First Dispensation Good Friday was held by The Church on the same date celebrated by both Western and Eastern Christian Churches.

The April 17 Communion Service was officiated by The Most Right Reverend Gene Savoy at 7:00 P.M. in the Memorial Chapel of the Holy Child. Bishop Savoy initiated the service with a short homily, subtly underscored by Gary Buchanan's beautiful organ music.

The Bishop explained, "It is tradition of the Christian Churches to celebrate Good Friday in memory of the last supper celebrated by Jesus and His disciples." However, he stressed that from the dates it is known that this was not a Passover meal, but rather a Pannuches meal celebrated during the entire night, after which a select group went out to meet the rising sun according to their tradition.

He further elucidated The Church's teaching on the matter and said, "We of the Second Advent Church are more concerned with the nature of the Last Supper and what it meant to Jesus and His disciples. Historical records show that the Essenes (the religious Order to which Jesus belonged) rejected animal sacrifices and did not participate in the Temple ritual of slaying the lamb because their religious doctrines strongly opposed any form of blood atonement. In view of this, what was the purpose of the last meal?"

The Gospels recount that Jesus broke bread and gave it to His disciples, testifying that He was the long-awaited Messiah of Aaron and Israel. Upon examining the oldest Gospel account, Mark (14:22-26), on which Matthew and Luke were dependant, Bishop Savoy reviewed the circumstances surrounding the meal.

He continued with a commentary on the allegorical meaning of the lines found in Mark and stated that one needs to be familiar with the Teachings and religious Doctrines of the Essenes to understand the full meaning of the (Gospel's) cryptic words. After quoting from Essene scripture that chronicles the events of the banquet at which the Messiah of Aaron and Israel would sit, the Bishop remarked it was "a special event long expected by the Essene community over the centuries. The Essaei meal or banquet conducted by the Messiah when He had come was in expectation of a heavenly event in which God would manifest or appear at His second Coming to restore the world, and God alone would serve the True Bread from Heaven, a Messianic Banquet conducted by God. The Messiah was to perform the ritual on earth in the 'edah-Church or Messianic Community, formed out of the earlier Essaei Community, under Jesus as Messiah."

As both the Gospel accounts and Essene records show, "the all-night vigil (spoken of in Mark) was never completed, because that night Jesus was made prisoner. So there was no sunrise service which the Essene tradition required as fulfillment of the meal," explained the Bishop.

He also referred to the symbolism behind Jesus' offering of His body and blood. Bishop Savoy summed up this teaching saying, "He thus replaces the lamb of the Passover, a symbolic and last sacrifice revealed in a religious parable of hidden meaning known only to the Essaei who had kept the tradition of the banquet and its meaning."

With this regard to Jesus' symbolic drinking of wine he pointed out that Jesus was an Essaei of the Nazarene Order, one who was forbidden to drink wine—banquet meals before Jesus had been of bread and water.

In paraphrasing ancient scripture, the Bishop said, "The fallen angel

Shammael had planted the vine on earth, and he had been cursed by God for this action. Adam was told not to touch the vine, and altar men who drank of it were cursed." But, he explained, "Jesus did drink of the vine in the Last Supper as a liturgical act. The Messiah was symbolic of the Holy Vine of God. Jesus thus instituted a New Order and a New Priesthood who were ordained to prepare for the coming of God and the Manifestation of the Messianic Banquet in which God would assume the Office of Messiah and appear out of the Light of the Sun of Righteousness, as recorded by the prophet Malachi, and serve up the True Bread of Life from out of the Divine Presence in Divine Light come to restore the world."

The Bishop emphasized Jesus' words on the Spirit, illustrating this point with words from the Ephesian Gospel and the Didache records. He also underlined the spiritual symbolism of the bread and wine. Furthermore, his disquisition enunciated the concept held in The Church that regards the bread and wine, not as symbolic of Jesus' flesh and blood, but, rather, as being representative of a higher symbology. In this respect, he said, "Thus, the Christian who commemorates the death of Jesus in the supper and eats of the bread does not eat the flesh, and what he drinks (the wine) is not the blood. When Jesus asks His disciples to eat and drink in memory of Him, as recorded in the Gospel of Luke, it is a liturgical act in memory of His death on the cross, of His testimony of the Kingdom, of the final sacrifice, and of the expectation of the Heavenly Banquet of God at His final Coming, a Divine liturgical rite from the Abodes of Light, an Act of God's Grace, Love, and Desire for union with all spirits and souls gone astray—a Divine Meal first given to the angels, the

GOOD FRIDAY

Continued from page 5

Pure and True Bread of Life, the Pure Wine of God's Vine, the Tree of Life."

Bishop Savoy went on to explain the significance of the communion in which the congregation would partake that evening. He also pointed out the purpose and symbology of the sacred vessels on the Chapel communion table. The crossfont, the large cross in the apse over the communion table, is symbolic of God's Font of Living Waters. The center of the crossfont contains the host or Bread of Health prayed over at communion and benediction services. During communion, the Bread of Health is taken from the "candent", a container held in the center of the crossfont and placed in the "lumen" of the smaller cross on the communion table called the "taecan." The sacred element is taken by the presiding minister and the assisting ministers during communion service held each Saturday.

During the Good Friday celebration, the Bishop revived the tradition of the 'edah-Messianic banquet, a ritual first instituted by Jesus for His disciples and Priests. Thus, the Second Advent Church adopted on this day the taking of the bread and wine at the consecrated table of the Memorial Chapel. "This," the Bishop 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."

A Benediction and Prayer followed the Bishop's sermon, after which the assembly of the congregation joined in communion. ♦

CONFIRMATION

On Saturday, April 18, 1987, Sylvia Jamila Savoy received the Sacrament of Chrismation administered as part of the Rite of Confirmation and Admission to the Congregation for Reception of the Eucharist. This sacrament is administered in the Second Advent Church to children who are eight years of age and who have been previously baptized in the Church.

Prior to Communion of Fellowship, Sylvia Jamila was presented to the Head Bishop of The Church, The Most Right Reverend Gene Savoy, who presided over the ceremony, by her parents and Godparents.

During the Rite of Confirmation, in private ceremony, the child was anointed with the Oil of Gladness and Joy. At this time she received a chalice and paten from her Godparents, Drs. Tyrus and Arline Peace, as symbols of active participation in the partaking of the Eucharist alongside adult members and emancipated youths of The Church.

Later on, Sylvia Jamila, who was dressed in white and wore a bouquet of dainty white flowers, was led in procession to the family pew in The Memorial Chapel of the Holy Child by two Acolytes, followed by the Reader. Once seated, a cross bearer stood guard over her with the processional

cross slightly inclined over her head.

From the pulpit the Bishop accepted the child publicly into the fold of the Congregation to share in its right to receive Communion of Bread and Water and the Bread of Health with full Benediction.

Bishop Savoy admonished the parents and Godparents to see that Sylvia Jamila be properly reared in The Church in her continuing process of spiritual growth and assured that The Church would do its part in instructing the child.

He also raised up a prayer on her behalf, asking that the Angels of Light in Heaven protect and guide her throughout her life. The Bishop then invoked God to confirm the Acts and Sayings of The Church done that day.

The public ceremony ended with the child being escorted by the Acolytes to the Communion table for placement of the chalice and paten, and back to her pew. All the while, the cross bearer held the cross over her. Following this, Saturday resumed in ordinary fashion with Sylvia Jamila as the newly accepted member of the Congregation.

Afterwards, the Congregation and the Ordained, along with Sylvia Jamila and her family, celebrated the occasion with a banquet of rejoicing in the vestibule of the Apostolic Chancellery. ♦

Local Clergy Honored at Kiwanis Sponsored Luncheon

The Kiwanis Club of Reno sponsored a luncheon on Wednesday, April 22, to honor the work of local clergy. In attendance were Kiwanis members and over thirty Reno clergymen and women.

Churches and synagogues represented included Temple Emanu El, Trinity Episcopal, St. John's Pres-

byterian, St. Anthony's Greek Orthodox, Faith Deliverance Church, and the International Community of Christ. Also present were representatives of the Salvation Army, the Reno Gospel Mission, and Washoe Medical Center.

The Winn sisters from Faith Deliverance entertained the gather-

ing with gospel music and singing. Kiwanis member Chuck Manley, who organized the luncheon, delivered a short invocation to open the program.

The Reverends Roger Weld and Robert Petrovich represented the Second Advent Church at the local event. ♦

Second Advent & First Dispensation Easters Celebrated

"The Heavens declare the glory of God ..."

First Dispensation Easter in both Eastern and Western Churches fell on Sunday, April 19. The Second Advent Church recognized this special date with a religious observance at the open-air Church of Second Advent Epiphany in the Red Rock Consecrated Sanctuary of Prophecy.

Bishop Savoy presided over a pre-dawn Communion of bread and water, assisted by the Reverend Nelson Duchesneau, Lector; Reano Castell, Cantor; and Lawson Crabb, Reader. Sunrise Divine Service followed immediately. Easter breakfast was served at the Rectory on Bishopstead at 10:30 A.M.

Second Advent Easter was celebrated Saturday, April 18, with a Communion of Fellowship at The Memorial Chapel of the Holy Child in downtown Reno. The Most Right Reverend Gene Savoy officiated the service, assisted by the Right Reverend Sylvia O. Savoy, Lector, and Drs. Tyrus and Arline Peace, Cantor and Reader. In the Second Ad-

vent Church Calendar, Easter is a fixed date. The day commemorates both the Resurrection of Jesus and His promised Second Appearance. The date of Second Advent Easter was established as part of the Sacred Calendar on April 18, 1986, through the Word of Prophecy given to The Man at the Sanctuary. On that date, while The Man stood on the summit of the Mountain of Iron in the Sanctuary of Revelation, an Angel of the Lord appeared to The Man out of the midst of the Four Luminaries, identified Himself and spoke:

All prophecies having been fulfilled, judgment is now upon the world of the living. The Heavens declare the glory of God in His Final Appearance. He has established His Tabernacle in The Sun whose rays enlighten the Soul of the Righteous, putting them on The Way of Holiness.

The blind are made to see His Image. The deaf are made to hear His Word. The dead are made to rise at His Coming. Every spirit is judged before The Creator.

Freedom to err is abolished. The wicked find no sanctuary in Darkness, for it is lit and evil is exposed.

As foretold by The Father in Heaven who revealed understanding of future events to His prophets in visions, the fruit of the vine is abundant. All may drink anew the dew for a blessing as drops from the honeycomb. God pours out His Holy Spirit as from a fountain flowing from a rock over desolate wastes. By the perfection of His Light, God breathes His Word a final time. His uttering brings forth a New Creation. He reveals the Image of His Countenance.

God has opened the gates of the Heavenly Temple. The altar is of Light fashioned by the luster of His Presence on the Throne of His Glory. The Tabernacle is lit by the Sun, and the Bread of Life is placed thereupon. The Heavens are rolled up like a scroll inscribed with His Statutes and Judgments. His Law is written on the Tablets of Light borne by the Ark of His New Covenant as a rainbow.

I ministered to Israel, to a generation unworthy of redemption, and I was scourged by faithless men. I, a man of sorrows who bore the grief of the people turned to their own ways, did intercede for the transgressors, sacrificing myself not to God but to my people out of my love for them. But Israel understood not my preordained presence, which was my destiny from birth as God's Anointed One...

Moses and the prophets of the remnant of True Israel spoke of my coming to redeem the people. With the rejection of me, the Light went out from the land. But the precious remnant, shortlived, awaited the Advent of God and the brightness of His Coming.

The Day of the Lord is near. He appears out of the Darkness to enlighten the whole Creation with His Image and to judge it with His Word. For I declare unto you that when He comes to restore the Creation and reveals Himself, nothing shall live save His Light and those Souls reborn of that Light...

Further Revelations received on this April day by The Man are recorded with commentary in The Book of God's Revelation. ♦

EMANCIPATION

Bradley Derek Buchanan, son of Gary and Amanda Buchanan, was emancipated and confirmed on May 2, 1987. The Rite of Confirmation with Chrismation and Ablution was administered in private ceremony in the Bishop's chambers at the Apostolic Chancellery in Reno. Members of his immediate family and Church officiates witnessed the event which included the Investiture of the cord and garment of Seminarian.

Following the private ceremony, Bradley received ritual blessings from the officiating minister, Bishop Savoy, and his parents in the presence of the entire congregation assembled for the occasion in The Memorial Chapel of the Holy Child.

The Act of Emancipation, an official document which allows the youth freedom to pursue religious studies and spiritual guidance in The Church as a consenting young adult, was read by the Reverend Nelson Duchesneau from the lectern and was signed by Bradley's parents and himself.

During the public ceremony, Bradley was called upon to recite his Address to the Congregation in which he vowed to follow the conduct befitting a young ministerial candidate.

The ceremony concluded with a Final Blessing from the Bishop, after which all participants gathered in the newly remodeled vestibule of the Chancellery for the traditional banquet. ♦

Second Advent Ministers Attend Passover Seder

Interfaith Event "...a learning experience, not a worship service"

An interfaith Passover Seder was held Thursday, April 2, at St. Therese, the Little Flower Catholic Church. The event, sponsored by the National Conference of Christians and Jews, began at 6:00 P.M. Those in attendance included public officials, clergy, and congregation members from the various Christian denominations, Jewish synagogues, and the Second Advent Church.

The Right Reverend Phillip W. Snyder and the Reverend Robert Petrovich represented The International Community of Christ Church of the Second Advent.

Seder is a festival traditionally celebrated by the Jews on the first two night of Passover—April 13-14 this year. Because the interfaith Seder was not considered a religious observance, it was not held on the regular religious calendar dates. The Reverend James Jeffrey, general regional chairman of the NCCJ and rector of Trinity Episcopal Church, said, "It is designed to be a learning experience, not a worship service."

Attending clergy and public officials were called upon to serve the

ritual meal of Seder to those gathered, while Rabbi Myra Soifer of Temple Sinai presided over the order of the meal and recitations. Each of the ritual foods of the Seder is a symbolic reminder of afflictions and suffering during the Jews' enslavement in Egypt and the blessings of their subsequent exodus. The symbolism was explained from an instructional text. Traditional ballads and recitations were interspersed throughout the ceremony.

Three cups of wine were drunk at specific periods of the meal in memory of the Jewish deliverance from Egypt. At the end of the meal a fourth cup, the cup of Elijah, was filled and set on the table in symbolic anticipation of Elijah the Prophet, "the messenger of final redemption and delivery from all forms of oppression."

At this point in the ceremony, the members of the gathering opened the door for Elijah and sang together songs of hope and thanks and merriment to entertain themselves as they "awaited" the Prophet. Because Elijah did not appear to drink the cup set

out for him, the cups of all participants were filled for the fourth and final time. The leader of the recitation, Rabbi Soifer, read, "As our experience of the Seder draws to an end, we take up our cups of wine, knowing that Redemption is not yet complete. The fourth cup calls us to the tasks still to be done. The fourth cup renews our hope for a world of justice and freedom." With these words the group lifted their cups with words of praise for the Lord God and drank.

To conclude the ritual, the entire group of participants recited these final words: "Each year the Jewish people will repeat the ritual of the Seder, until that time when God's plan is known in full, until that time when God's highest blessing shall come to pass."

The text of the Haggadah or story used in the Seder learning experience was adapted from other texts published by the Liturgy Program of the Archdiocese of Chicago and the Central Conference of American Rabbis. ♦

Andean Explorers Club Foundation Changes Name

Officers and members of the Andean Explorers Club Foundation of Reno formally changed the name of their organization to the Andean Explorers Foundation and Ocean Sail-

ing Club. The Explorers Club filed name change with the Secretary of State in May.

The decision for the change was made in order to avoid being con-

fused with another explorers club with a similar name and to indicate the greater scope of activities carried out by the organization, which includes ocean sailing and research.

The Reverend Phillip Snyder, who has served several years as navigator for the Foundation, designed a new club seal. The design combines both the old flag of The Andean Explorers Club and a burgee, a swallow-tailed flag used by ships for identification.

The Andean Explorers Club, founded in 1957 in Peru, and incorporated in Nevada in 1972, has sponsored all the jungle and sea expeditions undertaken by Gene Savoy for the past thirty years. ♦



ANDEAN EXPLORERS FOUNDATION
 &
OCEAN SAILING CLUB

Second Advent Pentecost Celebrated at Sanctuary

Bishop Savoy Recounts Visions and Revelations of 1982



Roger Weld

The Church observed Second Advent Pentecost with Communion Service of Fellowship on Saturday, June 6, at noon. The Most Right Reverend Gene Savoy officiated the service held in the Sanctuary of Prophecy. Assisting ministers were The Reverend Nelson Duchesneau, Lecturer; Tom Rees, Cantor; and LaCynda Gibson, Reader. The Jamilian Handbell Choir accompanied the observance.

Bishop Savoy delivered a homily on the significance of Second Advent Pentecost, recounting the Visions and Revelations received at the Sanctuary in 1982.

Book II of The Book of God's Revelation, entitled "The Seal of God's New Law," records the events, meditations, and visions experienced by The Man and The Companions of The Way on June 6, 1982.

That day the Word of God spoke to The Man's Soul, revealing that the Sanctuary, "the temple of uncut stone," was "blessed by God," and that he was to mark those sites where he communed with The Image and The Word. Many years before he had

been told in a vision that God would bring him to the "Sanctuary uncut by human hands."

The Word of God revealed to him the nature of the sanctuary; instructed him on the nature of earthly temples and the True Temple; gave him a Proclamation of Human Spiritual Rights and a charge for the Second Advent Ministry; and further instructed him on the Intermediary Lights, Acts, Tables, and Principles of God's Law. Finally, The Man was given instructions on what to do in the event that the Sanctuary was defiled or taken from him or his successors.

The following excerpts from the above-mentioned volume describe the vision experienced atop Temple Mount on the day of Pentecost, 1982, and suggests the nature and intensity of the revelations received by The Man on that occasion.

And God did reveal to him a Proclamation of Human Spiritual Rights that all governments were to acknowledge and honor. The Righteous Ministers would be God's Envoys—as a nation in sanctuary—under the protection and sovereignty of God.

And the Word of God revealed that the Temple of uncut stones, made Righteous as was the sun of the earth, was blessed of God. And in the Temple, restored not by human hands but by the Hand of God, God would commune with the Righteous ordained to His Ministry...

And from out of the cloud The Man saw a Heavenly City formed by shafts of light descending from the sun. And he saw that City hovering over the Sanctuary and the Temple Mount. And the City of Heaven and the Temple of the Sanctuary, with its mounts, were united by those shafts of light. And the shafts of light shone like blue pillars of sapphire reaching upward into the sun.

After a time the invisible City that had appeared returned to Heaven, but the light remained on the seven mounts in the likeness of thrones. And The Man heard

The Word speaking to his Soul saying, "The Heavenly City of Light made visible by God shall be hidden to all but the Companions of The Way, anointed."

And after the City had risen, he felt the presence of The Light. And he saw the sun's response to the Divine Presence as great flares of light emitted from its surface.

And again The Word spoke saying, "As the Seven Mounts of the Temple have been sanctified by The Presence and bound to Heaven by cords of light beams, consecrate the Mounts of the Temple with holy oils for anointings of the Righteous. Let the faithful ordained to the Ministry of Righteousness be bound to these rocks and to the sun by the anointings, as the Soul and the Spirit are united with God by The Image and The Word in Light.

"God would that earthly temples be such as this Temple—formed of stones uncut by human hands and joined with God by cords of Light—for the City of God's Presence will descend upon gathering places such as these here.

"The True Temple of God is the Light of His Image and Word, and the True Temple of man is the Soul wherein dwells The Image and The Word.

"In the final age of the earth, at the threshold of the consummation by Fire, man, as flesh not made in the Image of God, has need of gathering places where the Light is quickened for the good of the Soul. For The Word has revealed that God shall indeed send a Divine redeeming Fire to enlighten Souls and burn up that wickedness first loosed by Satan and the fallen Angels of Darkness, lest the heretical nations ruin the world and the races.

"It is good that humankind restore order on earth in Justice, Love, Peace, Wisdom, and Understanding, thereby limiting the power of evil and of man. The Temple of uncut stones is given for a blessing and for the guidance of the nations and their peoples."

That day The Man marked the lesser mounts of the Temple Mount, the Garden of Oracles, and the site to be called "God's Waters." ♦

Governor's Prayer Breakfast Chairman Transferred

Planning to Continue in the Pattern of the National Prayer Breakfast

Major Kenneth Angel, Chairman of the Governor's Prayer Breakfast, called a special planning and organizational meeting of the prayer breakfast committee on Friday, June 19, after receiving notice from the Salvation Army that he would soon be transferred to another post out of state. At the meeting the Major chose

Mr. Murray of the National Prayer Breakfast Fellowship as his successor, making clear that he did not pass on the chairmanship to Mr. Murray, but the authority to choose the steering committee and to guide the project through the year. Mr. Murray assured the committee that it would follow the pattern of the National Prayer

Breakfast in the planning of the project.

He said the National Prayer Breakfast was now "the best-attended meeting in the nation—an international breakfast, including all religions and other beliefs." He added that the planning committee makes a major effort to have a "cross-section of the world" in attendance and would not to allow it to become merely a "Christian breakfast. It is non-denominational."

The Second Advent Church was represented at the meeting by the Reverend Robert Petrovich, who reported on the event. ♦

COMMUNION SERVICES

CHANCELLERY COMPLEX

The Memorial Chapel of the Holy Child

Saturday
10:00 A.M.

Wednesday
12:00 P.M.

Officiating Minister

The Most Right Reverend Gene Savoy

1987	Assisting Ministers	1987	Officiating Minister
Apr. 4	Rev. Sylvia O. Savoy (L) Reano Castell (C) Jacklynn Lord (R)	Apr. 8	Rev. Nelson Duchesneau Rev. Phillip Snyder David Arden Robert Petrovich
11	Rev. Roger Weld (L) Elizabeth Reece (C) Clare Mead (R)	15	
18	Rev. Sylvia O. Savoy (L) Dr. Tyrus Peace (C) Dr. Arline Peace (R)	22	
25	Rev. Roger Weld (L) David Arden (C) Victoria Skinner (R)	29	
May 2	Rev. Carol Salverson (L) Albert Edgecomb (C) Robert Chauvin, III (R)	May 6	Reano Castell Gary Buchanan Gail Fosbury (R) Gail Fosbury Vickie Hewlett
9	Rev. Nelson Duchesneau (L) Gail Fosbury (C) Belinda Chauvin (R)	13	
16	Rev. Phillip Snyder (L) Mark Lord (C) Barbara Snyder (R)	20	
23*	Rev. Ileana Isfan (L) Don Crook (C) Amanda Buchanan (R)	27	
June 6	Rev. Nelson Duchesneau (L) Tom Rees (C) LaCynda Gibson (R)	June 3	Dr. Arline Peace Jacklynn Lord Dr. Tyrus Peace Victoria Skinner
13	Rev. Sylvia O. Savoy (L) Bartlett Brock (C) Paulette Sawyers (R)	10	
20	Rev. Phillip Snyder (L) Elizabeth Reece (C) Elizabeth Crook (R)	17	
27	Rev. Roger Weld (L) Jacklynn Lord (C) Vickie Hewlett (R)	24	

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

* Low service during Bishop's absence.

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The Memorial Chapel of the Holy Child

April
Sat. 4 Jeffrey Andronist

May
Sat. 2 Carol Patenaude Niel
Eleanor Schneider
Wade Skinner

June
Sat. 13 Paul Peace
Sat. 20 Paul Peace
Carol Patenaude Niel
Edmund Ford

† In Memoriam

These appeals are made upon request for persons whose names are submitted to the Secretary of The Church.

SUNDAY OPEN-AIR SERVICES

RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1987	Church	Time*	Officiating Minister
Apr.	5 New Mt. Tabor	8:00 A.M.	Gary Buchanan
	New Mt. Carmel	8:20 A.M.	Robert Petrovich
	New Mt. Hebron	8:50 A.M.	Mark Lord
	12 New Qumran	7:35 A.M.	Gary Buchanan
	New Bethany	8:00 A.M.	Robert Petrovich
	New Damascus	8:45 A.M.	Mark Lord
	19 New Mt. Tabor	7:45 A.M.	Robert Petrovich
	New Mt. Carmel	8:15 A.M.	Mark Lord
	New Mt. Hebron	8:45 A.M.	Gary Buchanan
	26 New Qumran	7:15 A.M.	Robert Petrovich
May	New Bethany	7:35 A.M.	Mark Lord
	New Damascus	8:30 A.M.	Gary Buchanan
	3 New Mt. Tabor	7:20 A.M.	Mark Lord
	New Mt. Carmel	7:45 A.M.	Gary Buchanan
	New Mt. Hebron	8:20 A.M.	Robert Petrovich
	10 New Philadelphia	7:15 A.M.	Rev. Sylvia O. Savoy
	17 New Laodicea	7:00 A.M.	Rev. Ileana Isfan
	24 (NSS)		
	31 New Philadelphia	7:00 A.M.	Dr. Arline Peace
	7 New Qumran	7:00 A.M.	Donald Crook
June	New Mt. Tabor	7:30 A.M.	Lawson Crabb
	New Mt. Carmel	7:45 A.M.	Albert Edgecomb
	14 New Bethany	7:00 A.M.	Lawson Crabb
	New Mt. Carmel	7:30 A.M.	Donald Crook
	New Mt. Hebron	8:00 A.M.	Albert Edgecomb
	21 New Qumran	6:45 A.M.	Albert Edgecomb
	New Bethany	7:15 A.M.	Donald Crook
	New Mt. Tabor	7:45 A.M.	Lawson Crabb
	28 New Qumran	7:15 A.M.	Lawson Crabb
	New Bethany	7:30 A.M.	Albert Edgecomb

(NSS) = No Service Scheduled

*Daylight Savings Time

Sanctuary of Prophecy

1987	Church	Time*	Officiating Minister
Apr. 5-26 (NSS)			
May	3 (NSS)		
	10 Of the Christian Churches	8:20 A.M.	Rev. Ileana Isfan
	Of the End Times	8:50 A.M.	Dr. Arline Peace
	17 Of the Golden Age of Light & the Nation of Nations	8:00 A.M.	Rev. Sylvia O. Savoy
	Of the Universal Theocracy	8:35 A.M.	Dr. Arline Peace
	24 (NSS)		
31	To the Races of Man	7:45 A.M.	Rev. Sylvia O. Savoy
	Of the New Covenant	8:20 A.M.	Rev. Ileana Isfan

June 7-28 (NSS)

(NSS) = No Service Scheduled

*Daylight Savings Time

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

**The Most Right Reverend
Gene Savoy**

1987	Church	Time*
Apr.	5 S. A. Epiphany	6:29 A.M.
	12 S. A. Epiphany	6:16 A.M.
	19 S. A. Epiphany	5:53 A.M.
	26 S. A. Pentecost	5:58 A.M.
May	3 S. A. Pentecost	5:50 A.M.
	10 S. A. Pentecost	5:40 A.M.
	17 S. A. Pentecost	5:34 A.M.
	24 (NSS)	
	31 S. A. Pentecost	5:25 A.M.
June	7 S. A. Pentecost	5:22 A.M.
	14 S. A. Pentecost	5:22 A.M.
	21 S. A. Pentecost	5:22 A.M.
	28 S. A. Epiphany	5:36 A.M.

(NSS) = No Service Scheduled

*Daylight Savings Time

NOTICE

Service of Lamentation, held every Sunday at noon at the Sanctuary of New Mount Zion in Southwest Reno, has been temporarily suspended. ♦

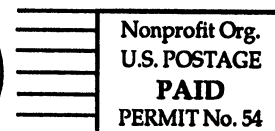
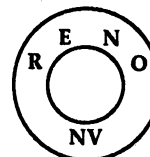


THE INTERNATIONAL COMMUNITY OF CHRIST

643 RALSTON STREET ♦ RENO NEVADA 89503

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