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Therapeutic Value of Spring Waters Considered *Fourteen Minerals May Be Good For Medicinal Purposes*

The acquisition of the land and waters at Steamboat Springs, Nevada, has prompted Dr. Arline Peace, Church Archiater, to consider the future of the facilities and the possibility that it might become the new healing center of The Church.

"With the gift of the thermal springs at Steamboat, we now have a place where we can combine the healing effects of light with those of water. We know the ancients referred to water as 'liquid-light,' and we know they revered light and associated it with the Divine Presence of God.... Today, after several decades of widespread use of antibiotics and highly evolved drugs used in treating hypertension and cardiovascular diseases, the healing qualities of sunlight and hydrotherapy are once more being explored and used as part of the medical armamentaria," said Dr. Peace.

To this date no extensive study of the therapeutic value of the waters of Steamboat springs has been done. To obtain information on the area in any quantity, it is necessary to peruse books, magazines, and newspaper articles and extract from them the few facts they contain on the subject.

Mrs. Dorothy Towne donated the spa, the surrounding buildings and the therapeutic waters to the Church in 1986. Mrs. Towne, a Registered Nurse, operated the spa for many years, administering baths, mud-packs, and massage therapy to

patients suffering from a variety of ailments.

Recognizing the importance of the spa as a healing center unique in the world, twenty years ago she compiled a short thesis on Steamboat Springs. She undertook the project initially to fulfill partial requirements of a Master's degree in education in 1968, hoping to expand the term paper into a Master's thesis. The subject was not deemed pertinent to her degree requirements by the university at the time, however, and she put aside the project of composing a major historical thesis on the subject.

Mrs. Towne holds numerous pages of documents, articles, files, and research notes that are still not compiled. Mrs. Towne was able to find a copy of her 1968 thesis and present it to COMMUNIQUE editors. Excerpted from this paper, with slight editorial emendations, are two chapters which describe the unique therapeutic value of the waters at Steamboat Springs. According to one of her articles there may be up to fourteen minerals in the thermal waters that could have medicinal purposes. (See boxed text, on pages 2 & 3.)

A health center at Steamboat Springs, Dr. Peace said, would enable the Ministry and students of the Sacred College of Jamilian University to study the effects of new therapies in conjunction with the waters.

Color therapy, color being a fre-

quency of light, together with music and the therapeutic waters of the springs, she said, "would take their place among the therapeutic modalities used in restoring health—physical and spiritual."

The Church's acquisition of the spa and its water turned Dr. Peace to reinvestigate hydrotherapy recently at a Seventh Day Adventist Sanatorium in California, where she visited for a week to observe healing methods and collect pertinent information (See COMMUNIQUE—Winter 1987).

Dr. Peace and her husband, Tyrus, both licensed osteopathic physicians and surgeons in Iowa, Missouri, Hawaii, and Nevada, built, owned, and ran a thirty-five-bed hospital in Redfield, Iowa—the seventh to be registered and approved in the state—from 1947 until 1972 when the DeMoines Still College of Osteopathic Medicine and Surgery took it over. The doctors moved to Hawaii where they also built a fully-equipped clinic—The Moanalua Clinic. Both were on the staff of The Queen's Medical Center in Honolulu until 1985. Dr. Arline was assistant doctor to the TV series Hawaii 5.0 and cast physician for the documentary Pear Harbor.

Drs. Arline and Tyrus undertook pre-medical studies in New York State University. She holds a degree in osteopathic medicine and surgery

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SPRINGWATERS

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from the DeMoines Still College and he from N. Y. S. U. They have conducted post-graduate studies in anesthesiology and cardio-vascular diseases with some of their post-graduate work taking place abroad; among other countries, they have studied in Spain and Canada. Dr. Arline, who was a practicing anesthesiologist for many years, was the first woman to be admitted into the Honor Society in medical school, for which they had to change standing rules. She and her husband, both active members of The Church since 1975, moved to Reno in 1981 so she could engage in research and private practice limited to the Ordained under full vows.

Dr. Arline has researched various
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Founding Editor

✻ Gene Savoy

Head Overseer of the Church

Senior Editors

The Rev. Ileana Isfan

The Rev. Sylvia Ontaneda de Savoy

Editor

The Rev. Robert G. Petrovich

Consulting Editor

The Rev. Phillip W. Snyder

Contributing Editor

The Rev. Gary R. Buchanan

EDITORIAL OFFICES

The International Community of Christ
Chancellery Complex
643 Ralston Street
Reno, Nevada 89503
U.S.A.
Telephone: (702) 786-7827

CHAPTER IV

GEOLOGICAL HISTORY AND FINDINGS

At Steamboat Springs nature is still at work depositing sulphides in the same manner in which some of the ore veins were formed. From large cracks in the earth's surface, sulfurous bubbling water and clouds of steam are readily seen. These bubbling waters from fault fissures deposit small quantities of common ore minerals and traces of precious metals on the surface. Scientists believe that many of Nevada's rich ore veins were formed in this manner. Facts relative to the mineral content of the water will be stated in this chapter.

Steamboat Springs is one of the three known geyser areas in the United States. The second, also in Nevada, is known as the Beowawe and is visible from Highway 40. The third geyser area is in the Yellowstone National Park.

Geologists of the world have been interested in Steamboat Springs since 1888, when Becker stated that mercury, antimony, gold, silver, copper, and other minerals were being deposited from the thermal waters.¹

The Springs has long been known among geologists as the classical area for the study of deposits of minerals. Geology textbooks throughout the world have described the Steamboat area as an illustration of this phenomenon. Among the elements carried in the waters are silica, salt, borax, arsenic, and gold together with many different sulphide minerals, including antimony sulphide, mercury sulphide, and copper sulphide. There are two pronounced terraces composed largely of silica deposited by the spring water. The easternmost terrace, at the base of Highway 395, rises more than 11 feet above the general level, and is fissured by numerous north and south fractures through which hot water, various sulphur gasses, and carbon dioxide issue.²

Steamboat Springs is classed as "thermal waters" of volcanic origin maintaining excessive heat, much mineral content, and part of the water from volcanic source. They show very hot temperatures. In fact, the temperature of the water as it reaches the surface is between 212 and 220 degrees Fahrenheit. The heat of the water increases as the earth's depth increases. The results range about one degree hotter for each foot in depth. The very high temperature gradient is believed to be very strong evidence that the springs derive their heat from a volcanic source.

Numerous sulphate minerals derived from the weathering of sulphides deposited from the hot water have been noted. Some of these minerals are extremely rare. One type found here has been hitherto known only in Chile in South America; another is a borax mineral not known before in the United States. The mineral content of the water, which is particularly significant for medicinal purposes, is as follows.³

Silica.....	3.1065
Carbon dioxide.....	1.7590
Hyposul Anhydride.....	2.0307
Sulphur Comb.....	0.0327
Chlorine.....	9.5243
Antinomious Anhydride.....	3.0051
Arsenious Anhydride.....	0.0357
Phosphoric Anhydride.....	0.0063
Mercuric Sulphide.....	HgS
Trace Alumina.....	0.0025
Magnesium.....	0.0047
Soda.....	9.1929
Lithia.....	0.1541
Potassium.....	1.2460

¹ George F. Becker, "Geology of the Quicksilver deposits of the Pacific Slope," U.S. Geol. Surv., 1948, pp. 331-353.

² Reno Evening Gazette, December 1, 1945

³ Albert C. Peal, U.S. Geological Service

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modes of healing. She included the possible use of herbs and nutrition among other areas in the healing arts to be employed at the spa. "We hope to grow special herbs known to the Essenes and, also, to have hydroponic gardens in which our vegetables will be grown," said the doctor.

She added, "Perhaps in the future we will be able to enlarge upon the facility and its grounds so that, in a truly holistic approach, those who come for care will be able to walk among the gardens and fountains and receive the blessing of God's Presence.

"We are extremely fortunate to have received this gift, which will make it possible for us to extend our help to all peoples everywhere with healing and the Blessing of God." ♦

Church Waterworks Certified to Open *Provides Water Service to Local Residents*

Steamboat Springs Waterworks, Inc., a business corporation owned by the Church, was certified to operate water service in Steamboat Springs, Reno, Nevada, by the Washoe County Public Service Commission on December 26, 1987.

Mrs. Dorothy Towne, a benefactress of the Church, transferred her water company and its assets to Church ownership through Steamboat Springs Waterworks, a capital stock corporation of which the Church is sole shareholder.

The Waterworks Corporation was first formed in March, 1987, as a legal corporation through which the Church would be able to own and operate the water company business.

Negotiations with the County started in November, 1986.

The Washoe County Public Service Commission (PSC) approved the Church-owned corporation to run the public water service in December, 1987, after six months of investigation and inquiry.

The PSC's involvement in negotiating the transfer of deed was purely routine. The water company provides a public service and is a monopoly in the local area. The PSC is authorized by Washoe County to set the rules that companies offering public service are obliged to follow. The company presently provides water service to 296 residents in the Steamboat Springs area. ♦

CHAPTER V

THERAPEUTIC VALUE OF THE WATER AND MUD

Steamboat Springs water, known for many years for its healing powers, was first used by the Washoe Indians and later by the members of the famous Comstock Lode. Nevadans have used these waters frequently for any number of ailments. The mud too has been used successfully in various ways.

Nobody really seems to know exactly what these waters do for people, but the cautious spa resorts will hazard to say that their experience shows the waters, by some process not yet clear to science, have a beneficial effect on the human body. It has been used with success for a varied number of skin conditions, for arthritis, neuritis, intestinal conditions, alcoholism, and for a varied number of nervous complaints. It is not only the chemical content which is beneficial; the heat of the water aids the various conditions, especially the pain of neuritis and arthritis. The water stimulates the natural agents of elimination—the skin, the bowels, and the kidneys. To the excessively nervous individual or those lacking in nervous energy the effect of the radio-active water and vapor baths is to restore normality. The medicinal minerals in the water are iron, soda, magnesia, sulphur, mercury in free form, and traces of iodine and arsenic.¹

The "medicinal mud" of Steamboat Springs is a soft and creamy substance, bluish-grey in color and formed by the precipitated minerals of the waters. It lies in a twelve-foot strata along Steamboat Creek. This mud contains all of the minerals found in the water plus a substantial amount of gold and silver. It is used mostly to reduce swollen joints. At one time, when horse racing was a popular sport in the valley, a horse sprained its ankle. This horse was brought to the Springs, its ankle packed in mud and left over night. The next day the horse ran a very important race and won. From that time on the mud was used frequently by the race-horse owners, being shipped to many parts of the country for this particular use. At the Springs it is used to reduce the swelling of arthritic joints and for various skin conditions.

¹ Doctor Edna J. Carver, From her files.

Women Volunteer to Landscape Sanctuary *Church Areas Better Defined*

For several weekends this fall, the women of The Church volunteered their caretaking services to help landscape the Church sites at Red Rock Consecrated Sanctuary of Prophecy.

The landscaping work at this time involves clearing cheat-grass and dead sagebrush. The landscaping helps to define the areas of each Church and reduces the chance of fire.

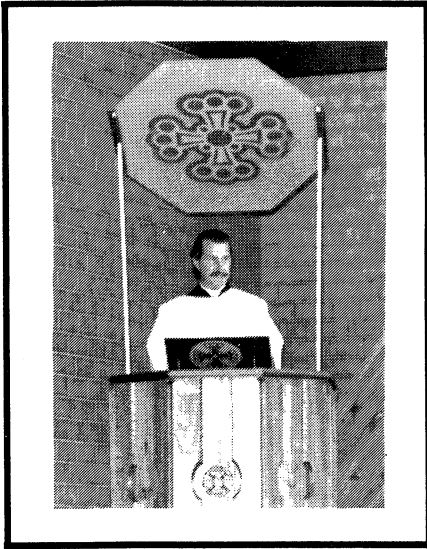
Volunteers graded large areas surrounding communion tables to facilitate participation of the congregation in services held there and cleared the footpaths that connect the Churches to allow ministers and their attendants to complete their rounds of Sunday Communion services.

In addition, the volunteers cleared and marked with stones the designated vestry for each of the Churches. The vestry area for each Church will be elaborated upon as open-air Church architecture develops. ♦

SERMONS

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

Homily on the Rabban Priesthood that Will Regenerate Church



The sermon chosen for public report during this fall season focuses on the formation of the Order that will regenerate the Second Advent Church. In the October sermon reported below Bishop Savoy announced the creation of this new Order—the Rabban Priesthood—and the necessity of its creation.

On December 26 the Bishop formally initiated the first Communion Service of the Rabban priesthood at the Episcopal See Chapel after publicly announcing from the pulpit his intention to do so that morning.

The Rabban communion service is being continued each Saturday by tradition.

The Most Right Reverend Gene Savoy, Head Bishop and Chancellor of the Jamilian University of the Ordained, delivered this sermon before the resident Congregation in the Memorial Chapel at the Apostolic Chancellery. The entire sermon has been edited and abridged for publication.

October 17, 1987

The content of the first part of this sermon was taken from an exposition on Malachi by Dentan and Sperry found in the Interpreter's Bible. The

exposition, Bishop Savoy said, had great meaning for us in this Church.

"My dear fellows in the Ministry, you, who are striving to live The Way in this the Second Advent of God—most of you—have wondered about the ups and downs of life during these many years of study in The Church, not only in your private lives but in the Church Ministry as well. We have seen The Church grow and prosper in material sense. And with that prosperity of sorts we have seen internal struggles. We have seen the disenchantment of those who have left us. And from the outer, material world have come from time to time accusations of a false nature concerning our religious beliefs. We wonder why our Church has to suffer these setbacks, this turmoil.

"Those of us who have experienced family conflict wonder why we, as dedicated souls, are confronted with the very same problems that trouble people in society. Those of us who are visionaries wonder why we, the religious, have to face such problems, individually and collectively.

"The older ones among us, the more experienced, those who have suffered over the years, take all this in stride, knowing that this is the way of the world, a world without real hope. Yet we wonder why we see the same conflict in our Church. We ask ourselves: Are we not exempt from this suffering? Have we not dedicated ourselves to God and a higher way of life? Are we to suffer the same fate as those who live mortal lives without such dedication? And what of our Church? Is it not a higher Church? Why does it have to go the way of all religions, where suffering is the norm and not the exception?

"The young too see conflict in family life. Indeed they are part of it. More often that we like the young are the cause of suffering in the family. Why is this so? It is because the young,

without experience, judge their parents, their elders. We in the Ministry have undertaken studies to rise above the normal way of life, where man's ingratitude to man is a common ailment of society. We see mistrust, abuse, jealousy, hatred, selfishness, and revenge dominate in society. But we have sought to love God—God the Father—who not only gives us life but now in the Second Advent gives also a higher way of life to live.

"Are we of the ministry to show our ingratitude towards God by holding to the ways of the world and not living a higher Way He has revealed? God is our Father, and we should love Him as a father. But to love God, whom we do not know, we should express that love to our parents. For the young this is not always easy.

"The youth of our Church, whose parents are studying for the Ministry, should be able to love their parents more than do the youth of the outer world. But in our modern life fathers are often seen as a worker, as the one who provides for the children's needs. He excuses the wrongdoing of his children and forgives them for their errors and bad judgement. Yet the children often neglect to honor him, to devote themselves to him, to respect his wisdom and experience to trust him. All of this is in contrast to what the New Testament says children would do.

"Oftentimes this disrespect of the father carries on to the minister who oversees a congregation or parish in the Church. Members of the congregation see him too as a provider, as one who assumes responsibility over the flock. And often he is criticized in this manner, not as a spiritual instructor. Like children, parishioners forget the love and respect that is due the minister as a father who is experienced in the ways

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"To work on behalf of God is the greatest of all efforts."

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of the spirit. As a result, we see the father and the minister both going to an early and untimely death.

"Conflict, jealousy, criticism, and ingratitude among those of the ministry, or those training for it, is caused by the seeking after position and material security. This is an old story. We have read of monastics seeking to kill an abbot or prior of a monastery over material differences. In political life we observe the struggle between candidates and the scandal.

"William Booth, the founder of the Salvation Army, devoted his whole life to the ministry. But towards the end of his life he saw the struggle for succession to his office. His wife, who lay sick and dying, was saddened by all this and asked, 'Why is it that God can't keep a thing pure for more than a generation?' How true the kernel of this question is.

"Take, for example, the ministry of Jesus: He was betrayed by Judas, he was denied by His Disciples, He was crucified by the people, His Community was scattered, Jerusalem and the Temple were eventually destroyed, and the Hebrew nation was enslaved. For a second example take St. Francis: His Order was taken from him and secularized by the Church; the degeneration of the Franciscan Order resulted in his death. Organized religion has always been beset by this type of ethical and moral standard, which is the result of falling away from the purity of its early formation and a move toward secularization, materiality, and human standards.

"Mystics of religion are not so much attached to material ends as are the secular-minded. They reap their rewards from religious experiences, which only the religious life can give. There is no other way to experience God except practice of the religious life that only pure religion can give. Any religious life that does not seek these ends is false religion. The true mystic is aware of the cyclic events that come and go in the religious life,

those seasons which beset the religious.

"All mystics must learn how to overcome these repeated cycles and not only overcome them but interpret their meaning and understand how to benefit from them; for they build character, moral strength, and wisdom of person. They are the training ground for the spiritual battles that must come to True religion. In all cases the end result will be dictated by God, who is preparing His Ministers of the Second Advent to work and labor in the world by trust in the way they live.

"The great danger is irrationality..."

"The great danger is irrationality, which blinds faith. Irrationality is the work of two kinds of people. One is the ignorant and unlettered individual who uses irrationality to hide his own spiritual ignorance as a defense mechanism. The other is the overintellectual type who reaches a level of sophistication where he feels superior to others about him and becomes disillusioned. He is so depressed by his overintelligence that he deliberately uses irrationality as a defense. To him faith becomes absurd and impossible.

"Indeed, the theology of Kierkegaard states, 'God is the most ridiculous being that ever existed.' Mystics know that human relationships are not the all and that two people cannot be 'all and all' to each other, as the poet Browning wrote. Only devotion to God can give an individual reason for living. Human relationships can never result in peace of mind or enduring love. Only the love of God and brotherhood, which derives from the fatherhood of God, can help an individual overcome the adversities of human relationships and the world in general. Unselfishness of mind and heart and spirit is the only basis for enduring friendship among family,

friends, and fellow ministers.

"The pioneer or founding members of religious reform movements, such as our Church, have failed in the past. This failure was not the result of a lack of integrity or of false message; the world was not ready to receive the message. The lives of Jesus and the prophets reveal this. But we know that the world today is ready for such a message. However, the moral fiber of the founding ministers needs to be greater than that of ordinary individuals. They must not seek rewards from God. For if they do, the devil will enter and do battle, as he did in the case of Job. The individual will be reduced to a pitiful thing, poor in spiritual values, unhealthy, and disillusioned.

"Striving for reward or attempting to manipulate God through prayer, rite, or work always leads to despair. The mystic understands this. He loves God and serves God desiring no reward. To work on behalf of God is the greatest of all efforts. Love of God is greater than all the treasures of the earth. To strive for any other reward is to run the risk of losing one's Light and sanctity of spirit and soul.

"We need to remember that the Sun of Righteousness is a bridge between the visible and the invisible worlds. We need to know that we are judged by God's Light and that we are obliged to live that Life ordained for ministers of the Second Advent. The moral responsibility is great. We all should understand this.

"We of this Ministry need to see our true purpose, which is to preach and teach a higher way revealed by God. We must live that life if we are to teach and preach. We need to exemplify the Light in our daily lives. We need to be cognizant of the fact that God is not human and that humans were not made in His Image. Our spirits were made in God's Image, for God is spirit. Therefore, our spirits need to be lit with Light; then our human natures will

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"The Order allows us to free ourselves..."

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respond. If we are lacking in this, then the spirit is under Darkness. We do not see the Light of God, nor are we in accord with the Sun of Righteousness; having lost the blessing and healing from God, we are left alone to our Dark human natures. We cannot allow our Church to become secularized and worldly. This a great danger to all Churches. Our religion is not our property; rather it is universal for all people.

"It has been said that every religion passes through three stages: the ethical, the theological, and the aesthetic," said Bishop Savoy.

He suggested that the Church entered the aesthetic stage when we began to build. "By elaborating on building of beauty, on vestments, on sacred vessels, and the open-air churches in our Sanctuary, we entered a stage common to other Churches."

"The remedy is to begin again, it is said, to renew and regenerate that which was lost in its pure form. This means reformation.

"Thus, in thirty short years we have achieved what took perhaps four or five centuries to take place in the Christian Church as established. What does this tell us? It means we can possess properties only if we maintain a spiritual integrity."

The Bishop went on to discuss the history of the Second Advent Church, both to clarify the stages of its growth and to underscore the significance of the creation of the Jamilian Order prophesied to occur this year, 1987, and the Rabban Priesthood.

The sermon reached its climax with Bishop Savoy's announcement that he will initiate the formation of the Order, the formation of which "begins a regeneration of our Church." He described the devotions of the new life to which he pledged himself and the means by which conflict between the requirements of his office in the Order and the requirements of public and domestic life would be avoided.

"We will now build the various

levels of the Ministry: chaplains, ministers, Jamilians, and religious workers. I would remind all of you that admission to the Jamilian Order is by appointment, not by request," he continued.

"I would further remind the acolytes to take greater notice of their duties. My sons will be taken under my care as ministers-in-training within the seminary, should they so elect. Other acolytes may do likewise under their minister/parents or within the seminary," Bishop Savoy added.

Bishop Savoy closed the sermon with an encouraging reminder to ministers awaiting appointment to Holy Office.

"We must now labor together as mature spiritual leaders in our Community and in the world. Oftentimes people are a real danger to themselves in any ministry if they do not put the Church and the spiritual disciplines before all other considerations. There is no room for personal motivations over spiritual motivations in any ministry.

"In order to build our Church into a universal Order and to make people believe in it, to assist people to grow spiritually, ministers will be required to reflect to the Sun of Righteousness on a very high level each day as spiritual men and women of God, free from all holds of the world. Their lives should be devoted to spiritual things, not worldly things. The Order allows us to free ourselves in order to serve God totally. Each must make the choice of what comes first." ♦

Building Department Starts Work on Abbey

Freezing Temperatures Prevent Project Completion

The Church's Department of Ecclesiology (Building Department) began construction of the footings for the Abbey of Monte Viejo this fall. The Abbey will be built on the first mountain north of the main gate at the Sanctuary of Prophecy.

Although excavation for the building began the previous year, the work at that time was done to accommodate an older design for the Abbey. A new design for the building which incorporates double-wall construction, required the Church's Department of Ecclesiology to submit new plans to the Washoe County Building Department. Drawing the new plans took one year to complete,

according to Reverend Nelson Duchesneau, head of the Church's Department of Ecclesiology.

Once the county approved the building plans, members of the Department assigned to the Abbey project rushed to complete the footings before the freeze of winter. In freezing temperatures the ground contracts and changes the building foundation.

The crew began laying out the foundation in the beginning of November but were unable to complete their work before the first freeze in December. Work on the footings will resume in 1988. ♦

NOTICE

Service of Lamentation and Prayer, held every Sunday at the Sanctuary of New Mount Zion in Southwest Reno, continues to be temporarily suspended. ♦

Reno Holds Second Interfaith Thanksgiving Service

On Thanksgiving Eve, Wednesday, November 25, the National Conference of Christians and Jews (NCCJ) sponsored its Second Annual Interfaith Thanksgiving Service at 7:30 P.M. at Trinity Episcopal Church.

The short organ prelude opening the service was followed by a processional hymn sung by the congregation gathered for the evening, numbering over three hundred. As the congregation sang, the invited clergy of various faiths entered the nave in procession, Church by Church, all vested and some with banners, to walk down the central aisle of the church and their honored places at the right hand of the congregation.

The program interspersed scriptural and inspirational readings by both clergy and laity with psalms. Anthems were performed by a one-hundred member Mormon choir throughout the service. The congregation was encouraged to join in prayer and in the closing hymn.

Central to the program was the thanksgiving address delivered by the keynote speaker of the evening, Dean Travis B. Linn of the Donald W. Reynolds School of Journalism, UNR. "The speech was a colloquial recounting of professional memories, leaning towards the sentimental, that spanned several years of his life and various regions of the world he had visited as a journalist," said Robert Petrovich, representative of the Second Advent Church.

According to Mr. Petrovich, who was also on the Planning Committee for the service, Dean Travis in his speech attempted to establish the relationship between his professional experience as a journalist and his religious experience as a man. "His theme was the similarity he found in the heights of both kinds of experience. He found in each a deep-felt sense of awe and a feeling of thankfulness for his ability to keep the memories of those experiences."

During the service, individual religious leaders expressed their praise and thanks according to their particular religious traditions. Portions of the service were selected to represent those elements of worship shared by all traditions.

Ministers of the International

Community of Christ participating in the processional were the Reverends Nelson Duchesneau, Phillip Snyder, and Roger Weld, with attending Acolytes Gene Savoy, Jr., Sean Savoy, and Bradley Buchanan. Also present was Gail Fosbury, in charge of the Church's Vestry Department. ♦

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
Oct. 3	Rev. Roger Weld (L) Gary Buchanan (C) Vickie Hewlett (R)	Oct. 7	Jacklynn Lord
10	Rev. Nelson Duchesneau (L) Tom Rees (C) Bruce Kanzelmeyer (R)	14	Victoria Skinner
17	Rev. Roger Weld (L) Reano Castell (C) JoAnn Hainline (R)	21	Lawson Crabb
24	Rev. Ileana Isfan (L) David Arden (C) Gary Huss (R)	28	Rev. Sylvia O. Savoy
31	Rev. Nelson Duchesneau (L) Jacklynn Lord (C) Edward R. Killam (R)	Nov. 4	Elizabeth Reece
Nov. 7	Rev. Sylvia O. Savoy (L) Rev. Phillip Snyder (C) Dr. Arline Peace (R)	11	Rev. Carol Salverson
14	Rev. Nelson Duchesneau (L) Dr. Tyrus Peace (C) Esther Killam (R)	18	Rev. Ileana Isfan
21	Rev. Carol Salverson (L) Clare Mead (C) Michael McIntyre (R)	25	Rev. Nelson Duchesneau
28	Rev. Phillip Snyder (L) Robert Petrovich (C) Victoria Skinner (R)	Dec. 2	Rev. Phillip Snyder
Dec. 5	Rev. Ileana Isfan (L) Albert Edgecomb (C) Robert Roy (R)	9	Rev. Roger Weld
12	Rev. Roger Weld (L) Larry Coesens (C) Belinda Chauvin (R)	16	Rev. Phillip Snyder
19	Rev. Sylvia O. Savoy (L) Robert Chauvin, III (C) Amanda Buchanan (R)	23	David Arden
26	Rev. Ileana Isfan (L) Mark Lord (C) Barbara Snyder (R)	30	Robert Petrovich

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

NCCJ Honors Roman Catholic Priest with Humanitarian Award

The Bishop and Second Advent Clergy Join in Praising Spirit of Ecumenism

The 1987 Humanitarian Award Dinner of Northern Nevada National Conference of Christians and Jews (NCCJ) was held Wednesday, September 9, at John Ascuaga's Nugget Hotel & Casino in Sparks.

The Reverend Robert Bowling, the 59-year-old pastoral leader of Reno's St. Therese The Little Flower Catholic Church for the last thirteen years, was the recipient of this year's Humanitarian Award, the highest ecumenical honor bestowed by the NCCJ. These awards are presented to individuals whose lives have

demonstrated the ecumenical goals and aims of the interfaith organization.

In his response to the presentation of the 1987 award, Father Bowling indicated that not only a person was being honored at this event but, more importantly, the spirit of ecumenism. He also pointed out the importance of good humor and exemplified this concept by recounting anecdotes and stories of his life in the priesthood.

The Reverend Bowling is a native of Kentucky and came to Nevada as an associate pastor of Our Lady of Las

Vegas in 1969. In 1971 he became administrator of St. Thomas Cathedral in Reno and has held his current position as pastor since 1974.

Dinner chairs at the head table of the award banquet were held by over a dozen prominent businessmen, politicians, and clergy from Northern Nevada. Among them were the Secretary of State, Frankie Sue del Papa and the Reverend V. James Jeffery, Rector of the Trinity Episcopal Church. Over forty clergy men and women were present as sponsors of the event, including ten members of The Second Advent Church: Bishop Gene Savoy, and the Reverends Sylvia Ontaneda de Savoy, Ileana Isfan, Lawson Crabb, Nelson Duchesneau, Robert Petrovich, Drs. Arline and Tyrus Peace, and Mr. and Mrs Robert Chauvin, III. The Church was one of the thirteen major patrons of the event.

NCCJ's local chapter has presented the award annually for fourteen years. 1987 was the best-attended dinner so far, drawing nearly 150 people and over \$45,000 to be used for the regional Chapter's annual budget.

The NCCJ in Northern Nevada sponsors community-wide programs such as interfaith services and events, lay dialogues, annual observances, and youth programs—activities whose purpose is the bringing together of people of different religious persuasions, cultural backgrounds, and racial or ethnic origins. It is a private, non-profit agency, funded through community support, contributions, and volunteer services. It draws its membership from the public and private sectors, and its primary aims are to build bridges between people of varied backgrounds; eliminate bigotry and prejudice by promoting human dignity, mutual respect, understanding, and tolerance; and, open lines of communication. ♦

Recital Dedicated to Community Children

A special musical performance, dedicated to the children of the Community, was held in the vestibule of the Apostolic Chancellery on Sunday, November 1, 1987 at 4 P.M.

The recital featured Dr. Tyrus Peace, baritone and Mark Lord on the trumpet.

Piano accompanists were Joanne Haskin and Jacklynn Lord. The program began with Dr. Peace's rendition of *David and Goliath* by Albert Hay Malotte followed by the emotional aria *Il Lacerato Spirito* from Giuseppe Verdi's *Simone Boccanegra*.

Mark Lord then performed on the trumpet *The Harp That Once Thro' Taras Halls* by Herbert C. Clark.

The young audience, their parents, and guests were next treated to *Dormiro Sol Nel Manto Mio Regal* from Verdi's *Don Carlos* and *I Got Plenty o' Nuttin'* by George Gershwin, both in the rich baritone voice of Dr. Peace. The evening concluded with Jacklynn Lord's arrangement of the *Theme from Love Story*, played by her husband, Mark, with her at the piano. Refreshments were served following the recital. ♦

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The Memorial Chapel of the Holy Child

October

Sat. 3

Donna Gibson
Oliver Harness, Jr.
Christa Webb

Sat. 10

Paul Sveen†

Wed. 21

Brynn Nicole Nielsen-Roberts

Sat. 24

K. R. Nord

Sat. 31

John Arden†

November

Sat. 14

Father Donald Foust†

Sat. 21

Lloyd Chambers†

December

Sat. 5

Dorothy Kubiak
Claristine Mason
Naomi Hudson
Dorothy Kubiak

Sat. 19

† In Memoriam

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

EMANCIPATIONS

The Most Right Reverend Gene Savoy, Head Bishop of The Church administered the Sacrament of Chrismation and Ablution to Christopher Sean Savoy and Erica Jalayne Grady this fall.

This Sacrament is administered within the Canonical stipulation for the performance of the Rites of Confirmation and Emancipation to which Church youths of fifteen years of age are entitled upon personal request and with the consent of their parents.

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

The young seminarian then proceeds to the Chapel, accompanied by his parents and the Bishop in procession, where the public ceremony takes place before the Assembly of the Faithful.

At the public ceremony, after the ritual blessings, the youth and his parents sign the official Act of Emancipation. Following this, the seminarian is called upon to deliver his Address to the Congregation. The Bishop ends with the Final Blessing, and a traditional ritual banquet is served.

Christopher Sean Savoy, the Bishop's second son, was emancipated and confirmed on Saturday, November 7, 1987, at the Apostolic Chancellery in Reno.

The Rite of confirmation took place, in private, in the Bishop's Chambers prior to the Rite of Emancipation held in The Memorial Chapel of the Holy Child, at 11:00 A.M.

Members of his family attending the private ceremony were older brother Gene Jr. who was the first Community youth to go through the same ceremonial right-of-passage, and sister Jamila. Special guests were his Godparents, Barbara and Phillip Snyder and their children.

Bishop Savoy, who also officiated, and The Reverend Sylvia O. de Savoy participated in the capacity of consenting guardians. Among those present was The Reverend Nelson Duchesneau who acted as Reader during the public ceremony.

Upon graduation from The Jamilian Parochial School, where he is currently a junior in high school, Sean will pursue religious studies as a seminarian in the Sacred College Jamilian University of the Ordained while apprenticing under his father. Sean plans a career in the active ministry.



Photo by Roger Weld

Christopher Sean Savoy addresses the Congregation from the Lectern during the Rite of Emancipation in the Memorial Chapel of the Holy Child at the Apostolic Chancellery.

The Rites of Confirmation and Emancipation for Erica Jalayne Grady took place on December 12, 1987 at the Apostolic Chancellery in Reno. Jalayne is the first girl of the Community to request emancipation.

As is customary, the private ceremony was held in the Bishop's Chambers. Attending were Jalayne's younger brothers, Michael Shane Grady and Jonathan Christopher Reece Kanzelmeyer. Special guests were the three Savoy children.

Bishop Savoy presided. Reader was Rev. Sylvia O. de Savoy. The Bishop and Rev. Savoy are her Godparents.

Jalayne's mother and her husband, Bruce Kanzelmeyer, acted as consenting guardians. Mr. Kanzelmeyer officially assumed the role of Godfather Parental, one who is concerned with the physical welfare of a minor, while Bishop Savoy remains her Godfather Spiritual, in charge of her spiritual welfare.

Jalayne assists during Chapel services and Sanctuary Communion Services as an Acolyte attached to the Vestry Department. She will pursue religious studies in the University of the Ordained upon graduation from high school, as the ministry of the Second Advent is open to women. ♦

SUNDAY DIVINE SERVICE

REDROCK CONSECRATED SANCTUARY

Officiating Minister
The Most Right Reverend
Gene Savoy

1987	Church	Time
Oct. 4	Second Advent Epiphany	7:07 A.M.*
11	The Basilica	7:12 A.M.*
18	The Basilica	7:19 A.M.*
25	Second Advent Epiphany	6:32 A.M.
Nov. 1	Second Advent Epiphany	6:36 A.M.
8	Second Advent Epiphany	6:43 A.M.
15	Second Advent Epiphany	6:51 A.M.
22	Second Advent Epiphany	7:00 A.M.
29	Second Advent Epiphany	7:06 A.M.
Dec. 6	Second Advent Epiphany	7:10 A.M.
13	Second Advent Epiphany	7:15 A.M.
20	Second Advent Epiphany	7:15 A.M.
27	Second Advent Epiphany	7:22 A.M.

*Daylight Saving Time

ORDINATIONS

Mr. Edward Radcliffe Killam and Mrs. Esther Frieda Killam received their first-degree ordination on October 24, 1987, in private ceremony in the Bishop's Chambers at the Apostolic Chancellery in Reno.

Mr. and Mrs. Killam are currently undertaking theological studies in the Sacred College Jamilian University of the Ordained.

The Killams and their four children moved to Reno from Hilo, Hawaii on August 11 of this year.

Rad and Esther have been members of The Church since 1981. ♦

CHRISTENINGS

A Christening ceremony was held on November 28, 1987 in The Memorial Chapel of the Holy Child in Reno.

Tycho Thomas Killam (11), Selena Aukele Killam (10), and Cody Killam (8), children of Esther and Edward Killam, received the Sacrament of Baptism in the Church of the Second Advent. The ceremony was officiated by The Most Right Reverend Gene Savoy, Head Bishop of the Church. Assistant to the Bishop was the Rt. Reverend Sylvia Ontaneda de Savoy.

Godparents of Tycho and Selena are Jacklynn and Mark Lord. Cody's godparents are Bishop Savoy and his wife, Sylvia.

A Baptismal Hymn and Music for a Christening were played on the organ by Gary Buchanan, Church Music Director and composer.

♦ ♦ ♦

Brynn Nicole and Celia Cheri Nielsen-Roberts, daughters of Tau-Mie Celia and Brian Douglas Roberts, were Christened on Friday, December 25, 1987, at 10:00 A.M., in The Memorial Chapel of the Holy Child.

The Christening was performed by The Most Right Reverend Gene Savoy, assisted by The Rt. Reverend Sylvia Ontaneda de Savoy. Godparents of Brynn Nicole are Jacklynn Jean and Mark William Lord. Godparents of Celia Cheri are Belinda N. and Robert Joseph Chauvin.

A Baptismal Hymn and Music for a Christening were played by Gary Buchanan. ♦

SUNDAY OPEN-AIR SERVICES

RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1987	Church	Time	Officiating Minister
Oct. 4	New Mt. Tabor	7:25 A.M.*	JoAnn Hainline
	New Mt. Carmel	8:55 A.M.*	Belinda Chauvin
	New Mt. Hebron	9:30 A.M.*	Amanda Buchanan
11	New Qumran	8:55 A.M.*	Dr. Tyrus Peace
	New Bethany	9:10 A.M.*	Robert Petrovich
	New Mt. Tabor	9:45 A.M.*	Mark Lord
18	New Mt. Carmel	8:45 A.M.*	Gary Buchanan
	New Mt. Hebron	9:15 A.M.*	Robert Petrovich
25	New Qumran	8:00 A.M.	Mark Lord
	New Bethany	8:15 A.M.	Dr. Tyrus Peace
	New Mt. Tabor	8:45 A.M.	Gary Buchanan
Nov. 1	New Mt. Carmel	8:15 A.M.	Mark Lord
	New Mt. Hebron	8:45 A.M.	Gary Buchanan
8	New Philadelphia	8:00 A.M.	Elizabeth Reece
	New Qumran	8:20 A.M.	LaCynda Gibson
15	New Bethany	8:00 A.M.	LaCynda Gibson
22	New Mt. Hebron	8:30 A.M.	LaCynda Gibson
	New Philadelphia	9:00 A.M.	Vickie Hewlett
29	New Mt. Tabor	8:30 A.M.	LaCynda Gibson
Dec. 6	New Mt. Tabor	8:30 A.M.	Larry Coesens
	New Bethany	9:15 A.M.	Tom Rees
	New Qumran	9:45 A.M.	Robert Chauvin, III
13	New Mt. Tabor	8:20 A.M.	Robert Chauvin, III
	New Mt. Carmel	8:45 A.M.	Tom Rees
	New Mt. Hebron	9:15 A.M.	Larry Coesens
20	New Qumran	9:00 A.M.	Tom Rees
	New Bethany	9:15 A.M.	Larry Coesens
27	New Mt. Tabor	8:30 A.M.	Larry Coesens
	New Mt. Carmel	8:50 A.M.	Tom Rees

*Daylight Saving Time

Sanctuary of Prophecy

1987	Church	Time	Officiating Minister
Oct. 4-25	(NSS)		
Nov. 1	(NSS)		
8	To the Christian Churches	9:30 A.M.	Vickie Hewlett
15	To the Races of Man	9:00 A.M.	Elizabeth Reece
	On the Golden Age of Light & the Nation of Nations	9:20 A.M.	Vickie Hewlett
22	Of the End Times	9:45 A.M.	Elizabeth Reece
29	Of the Universal Theocracy	9:15 A.M.	Elizabeth Reece
	Of the New Covenant	9:45 A.M.	Vickie Hewlett

Dec. 6-27 (NSS)

(NSS) = No Service Scheduled

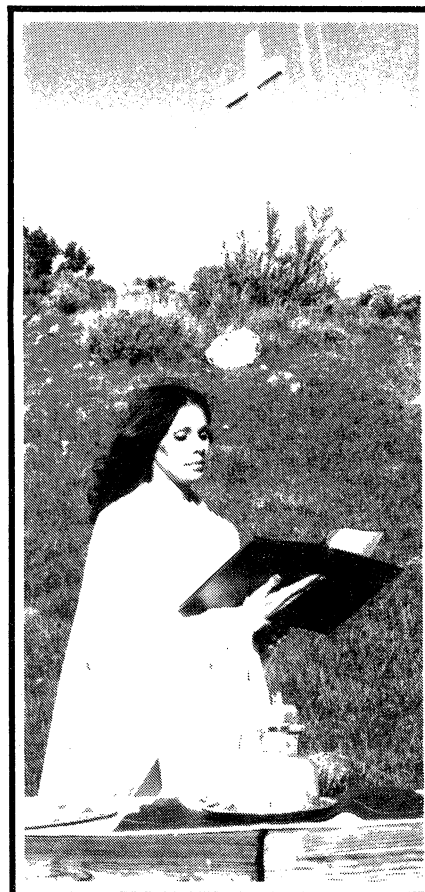


Photo by Roger Weld

Belinda Chauvin reads the Communion prayer at an open-air service at the Sanctuary of Revelation.

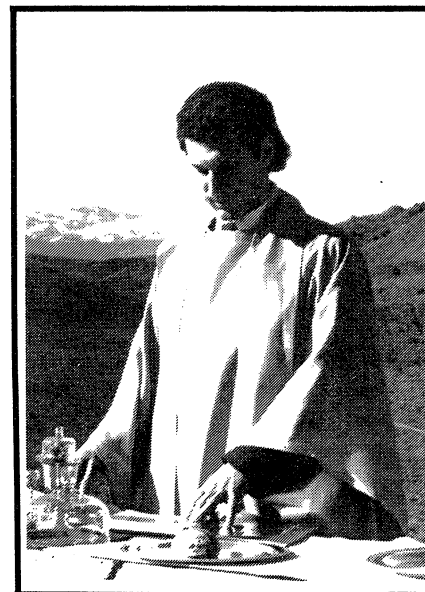


Photo by Roger Weld

Robert Petrovich officiates an open-air service at the Sanctuary of Revelation.

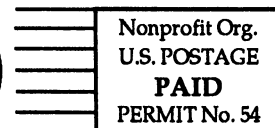
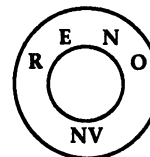


THE INTERNATIONAL COMMUNITY OF CHRIST

643 RALSTON STREET ♦ RENO NEVADA 89503

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