



COMMUNITY communique

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WINTER

1988

Christmas Day Celebrated in Chapel of the Holy Child

The Church held a Christmas Day Service in observance of the birthday of Jesus, as celebrated by First Dispensation Christians in the West, on December 25 in The Memorial Chapel of The Holy Child.

The commemorative sermon delivered by The Most Right Reverend Gene Savoy addressed the celebration of Christmas and Epiphany in God's Second Advent.

Assisting Bishop Savoy during the service were The Reverends Nelson Duchesneau, Lector, Phillip Snyder, Cantor, and Roger Weld, Reader. The Reverends Sylvia O. Savoy and Belinda Chauvin acted as candlelighters.

Members of the Congregation supplied bouquets of flowers which were placed beneath the communion table, as well as loaves of bread which were placed upon the table for blessings at this special service.

As Church members and their guests entered the vestibule of the Chapel, they each placed on the candelabrum a votive candle, which was lit during the service and maintained during the day.

The nearly one hundred votive candles were lit in remembrance of loved ones as a gesture of love to our family and friends who have passed on. As the Revs. O. Savoy and Chauvin lit the Candles of Remembrance, Rev. Snyder delivered a reading taken from the Odes of Solomon (SEE Odes of Solomon).

Liturgical music of the Second Advent Church underlined the reverential tone of the service.

The Antiphon *So Is My Joy The Lord*, composed for this service in 1983 by Church Composer Reverend Gary Buchanan, was performed by the Jamilian Handbell Choir with Dr. Tyrus Peace as soloist. Lyrics were

adapted from the Odes of Solomon by Bishop Savoy. *Grant Life Unto Me* was sung by the Congregation with the accompaniment of the handbell choir. It is an adaptation from the traditional *Dona Nobis Pacem*.

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ODES OF SOLOMON

The following is the first of several Odes read during the lighting of the Candles of Remembrance at the Memorial Chapel of the Holy Child on Christmas Day.

ODE 12

1. He hath filled me with words of truth: that I may speak the same;
 2. And like the flow of waters flows truth from my mouth, and my lips show forth His fruit.
 3. And He has caused His knowledge to abound in me, because the mouth of the Lord is the true word, and the door of His light;
 4. And the Most High hath given it to His words, which are the interpreters of His own beauty, and the repeaters of His praise, and the confessors of His counsel, and the heralds of His thought, and the chasteners of His servants.
 5. For the swiftness of the Word is inexpressible, and like its expression is its swiftness and force;
 6. And its course knows no limit. Never doth it fail, but it stands sure, and it knows not descent nor the way of it.
 7. For as its work is, so is its end: for it is light and the dawning of thought;
 8. And by it the worlds talk one to the other; and in the Word there were those that were silent.
 9. And from it came love and concord; and they spake one to the other whatever was theirs; and they were penetrated by the Word;
 10. And they knew Him who made them, because they were in concord; for the mouth of the Most High spake to them; and His explanation ran by means of it:
 11. For the dwelling-place of the Word is man: and its truth is love.
 12. Blessed are they who by means thereof have understood everything, and have known the Lord in His truth.
- Hallelujah.

Christmas-Epiphany Vigil Held at Sanctuary

8th Annual Observance of God's New Covenant

The Church of The Second Advent celebrated the thirteen days of Christmas with a sunrise Vigil. Divine Service was held each day at the Church of Second Advent Epiphany in the Red Rock Consecrated Sanctuary of Prophecy.

The Vigil began on December 25, 1987, and continued through the morning of January 6, 1988, Second Advent Epiphany Day.

On December 25, a Communion of Fellowship service open to guests of The Church and the general public was held at The Memorial Chapel of the Holy Child in Reno.

On several of the later days of the Vigil, following the litany, The Most Right Reverend Gene Savoy delivered short homiletic messages and called

on those present to experience the Blessings manifest in God's Breath, to open their senses further than just the eye and mind and to recognize God's Presence through the spiritual centers and through the elements about. He gave thanks, too, for the giving of God's Breath and the recovery of the Teachings of the ancients who taught the means by which God's Breath enters to enliven the spirit of man.

Following the Divine Service held at sunrise on traditional Christmas day, the Bishop gave special thanks for the Golden Ray promised on that day. At Saturday Chapel Service on December 26, the day following the Manifestation, the Bishop addressed an informal sermon on the appearance of the golden column of light above the sun and marked its significance. He expanded on the theme of the manifestation with emphasis on maintaining the attitude of being prepared to help others and the suggestion to remain calm and tran-

quil in these days of the Vigil. The sermon related also the formation of a new male Order of rabban priests.

On January 6, 1988, the congregation of The Church and their guests gathered before dawn at the Church of Second Advent Epiphany for Divine Service preceded by a Communion of Fellowship. Bishop Savoy was assisted in offering the Communion of Fellowship by The Reverends Nelson Duchesneau, Lector, Reano Castell, Cantor, and David Arden, Reader. ♦

CHRISTMAS

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Sunrise Divine Service was held on December 25th, traditional Christmas Day in the West, and daily thereafter, culminating on January 6th, the date of Second Advent Epiphany, the original birthday of Christ celebrated according to the tradition of the early Church. The members of the congregation and guests who were attending the Chapel Service were invited to attend the special Divine Service on January 6th. ♦



The Community Communique

Founded in 1957 by Gene Savoy

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Epiphany Eve Celebrated at Bishopstead

Gathering Joins in Candle-lighting Ceremony

The Church Congregation of children and adults was invited by the Head Bishop of the Church, The Most Right Reverend Gene Savoy, to attend the traditional Epiphany Eve banquet and festivities at the Rectory-Abbey on Tuesday, January 5. The celebration began with a meal served to nearly one-hundred guests.

Shortly after the meal, the assemblage gathered in the main salon for a candle-lighting ceremony. Each guest lit a candle on the golden candelabrum while offering up a silent prayer. In an informal homily, Bishop Savoy described the three-fold significance of the ceremony: first, a symbol of the physical sun sustaining our bodies; second, a symbol of the Spiritual Sun sustaining our spirits and souls; and third, a remembrance

of the spirits of loved ones who are not with us.

As the evening progressed, ceremony was replaced by the play of children. All children, from the youngest to those in their teens, were invited to take their turns at breaking the piñata. The piñata signifies the gifts and blessings showered from God's Sun with the aid of the children and youths of The Church.

Once the "egg" was emptied the younger children retired for a short rest. Their mock sleep was interrupted by the timely arrival of Saint Nicholas and his reindeer, clearly heard by all as they arrived on the balcony. The large bags of gifts brought by Saint Nicholas were distributed to young and old at the conclusion of the festivities. ♦

SERMONS

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

Homilies Focus on the Importance of Liturgy in the Ministry

The sermons chosen for public report this winter season are concerned with the growth and expansion of the Second Advent Ministry as a professional body, with individuals beginning to take on further liturgical responsibilities and recognizing the need to become supportive as functional individuals within that body rather than dependents. The first sermon reported here was given by Bishop Savoy during the Christmas-Epiphany Vigil. It is this sermon that introduced the theme of a liturgical and personal growth in the ministry. Another sermon, delivered on January 30, but not reported here, stated the importance of certain liturgical cycles of the Church to the making of appointments and the creation of new services for this new Ministry. The second sermon reported here emphasized the level of dignity required for the expansion of liturgical services and the necessity of more specialized training.

Both sermons were given before a Congregation of Ministers and Seminarians gathered at the Chapel of the Apostolic Chancellery. They have been edited and abridged for publication.

January 2, 1988

Bishop Savoy opened the sermon with reference to the solar phenomena observed during Vigil Services this season and a description of the Fatima event of 1917, noting that the people present at Fatima too witnessed phenomena not able to be recorded by astronomical observatories. He explained the present experiences of new phenomena in relation to the coming Golden Age, the recovery of ancient knowledge, the discovery of ancient monuments, the new School, and the new Order.

"Our Ministry represents Overseers of the Community, each reflecting in his own area," Bishop Savoy

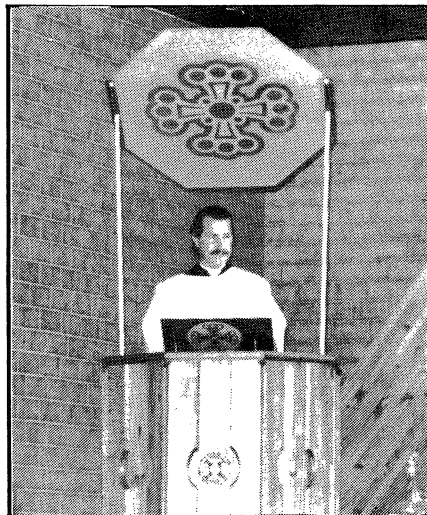


Photo by Roger Weld

said. "This is our first obligation. Teaching is important, but first we are to exemplify The Light, participate in Liturgical rites." These rites, he said, were techniques for the purpose of contributing to a new-world environment under the New Sun. He emphasized the importance to the Community of building and providing sites for liturgical rites. Among these sites are the Abodes of God and the Shrine of God's Waters. In regard to liturgical rites he mentioned the inauguration of the Divine Commensal Services, Anointings, as well as ritual vesting and consolation services.

The liturgical rites were important to the ministerial growth of a person, he said, and went on to describe the greater visible effect to be observed once these rites begin.

"We have built a foundation, which is necessary to a new religious society, and as our liturgical acts begin to attract attention we will have to be strongly organized to withstand inquiries from the general public and from authoritative bodies," he said.

In reference to the remaining days of the Christmas-Epiphany Vigil, in which the Ministers and Seminarians

present were participating, he noted some of the benefits and experiences they should expect to occur: solar phenomena; greater spiritual inclinations; "a change of attitude, one pointing to a more divine outlook;" and acceptance of a responsible role in the Ministry. "Acceptance of the role of responsibility," he said, was a role "which many have resisted in the past."

"The Order can become more meaningful only when we are united together, when we perform the rites as a religious expression. We will be forced to set a good example. We will not be able to act as we have in the past. By this I mean that we need to become more professional in our spiritual duties and in the exemplification of the Life of Light. Ministers will understand the need for this now."

"My role as Head of The Church and The Order requires skilled ministers in high office who are willing to follow the organizational plan to the letter. Without professional ministers who can be supportive rather than dependent, I cannot be expected to build the institutionalized Church and an effective Ministry. Without professional ministers skilled in their respective offices, my own ministry becomes ineffective.

"In the past, people have come here expecting to be given techniques for personal growth or development. I think that you are now seeing that they lead one to participation in a predestined program under the Word of Divine Law.

"Spiritual Light is charged with Divine Intelligence. This means that we become the property of God for a divine life. That life is not simply one of individual perfection or monastic lifestyle, in which one lives a simple life, but rather one fitting into an organizational plan. As we grow together—as an institutional order, as

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SERMONS

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a professional ministry, and as part of a new religious society—we cannot allow ordinary lifestyles to take over our thinking or dictate our mentality. We need to be governed by The Church, by God's Will and a metanoic force. This force evolves as we unite together for a single purpose. The organization will take on an intelligence of its own and begin to guide us.

"This is a difficult concept for most to understand. What I am saying is this: family life, material reality, the world outside should not conflict with one's ministerial duties. Within the framework of liturgical services, which put us in contact with divine authority now influencing the human family, we are instructed in the acceptance of this fact. If we resist this divine influence, we create conflict and negative feedback.

Bishop Savoy closed the sermon by encouraging each of the ministers assembled to place himself at the disposal of God, "for His purpose not your own," with total trust.

"Remember that our teacher and instructor is Divine Light, an intelligent force that works under Divine Law to guide our Community. It is a force of unity, harmony, and singleness, not one of discord or nonconformity. These always creep into a human institution that plays with religion."

February 27, 1988

The topic of the sermon given on this date was the expansion of the Liturgical services of The Church. Bishop Savoy's opening remarks pointed to the past history of the Church's liturgical events, referring to them as "rather informal" and "low-keyed." The remainder of the sermon described the expansion of services already performed and the new, higher services for which selected members of The Church would be trained in the near future.

Both the Lamentation Service and Sunday Sunrise Divine Service are to

be expanded, Bishop Savoy said, though both will remain private functions "restricted to people training for the Ministry." Readings are to be added to the Lamentation Service, and participation in the Divine Service will be heightened as the liturgical function expands to include more ministers.

Chapel services are to be expanded also, he said. "Indeed, all the Liturgical services are to be enlarged as soon as we can train people for these functions."

Members of the Jamilian Order will also be trained for the High Divine Services, "a most complicated canonical, liturgical service embracing Liturgy, sacred music and prayers at sunrise, noon, and sunset." The Bishop said that as the Ministry expands to include Consolation Services, "the matter of more serious training in this highly specialized function becomes paramount."

"With the liturgical training, we will begin to dignify the clergy and make it more professional as a body," said Bishop Savoy. "We must all understand that the Second Advent Ministry is a religious way of life not to be confused with our life in the world. The ministry is a professional way of life, and the Liturgical functions prepare one to commune with the Godhead, to harmonize with the ecosystem on both natural and supernatural levels."

"One's daily life should be an extension of the liturgy," he said, adding, "Most people do not understand this concept. It can be understood only when one begins to realize the responsibility of the ministry and the way in which one influences the community." As the Church moves forward, Bishop Savoy said, Liturgical training would commence "for those given appointments" and for "those training for such appointments."

The Bishop said, "Our teachings have yet to be revealed," stressing that they can only be given to career

ministers on a highly professional level.

"The signs have manifested," he said, "and we are now obliged to create a highly respectable organization of the Second Advent Ministry. Rest assured that from now on I will be stressing the importance of this." Then the Bishop expressed the need for those going on to a position as Second Advent Minister, Jamilian, or teacher of Cosolargy to make their commitment at this time "more than ever."

Following his exhortation on commitment, the Bishop gave his final sermon message on the need for each minister to understand that with the absorption of Creative Light and Energy, "the Life of Light must needs be lived and expressed." Respect for fellow ministers, proper decorum, courtesy, and good manners are important, he said. "I have attempted to teach this by example, but now I see that some of you appreciate my example but refuse to become an example."

As responsible chaplains, ministers and "the religious in full vocation," one needs to set a good example for others, the Bishop said. "The benefits are manifold."

"We must also understand that our conduct affects the ecosystem through the Light, as well as the community in which we live. It also dictates how other people see us, measure us, and judge us. But more importantly, you are not going to be able to perform your functions as new clergymen and clergywomen until you begin to harmonize your being with the natural and supernatural powers and laws manifest. Nor will you participate in the blessings and healing of God."

In closing, Bishop Savoy said we have "a brilliant future" and added, "That future needs to begin now in a more refined manner." ♦

The Church Observes New Year Vigil

26th Anniversary of Advent Day Celebrated

February 2, 1988, marked the twenty-sixth anniversary of the revelation and manifestation of the Spiritual Sun of Righteousness and Advent Day, the first day of the New Year on the Church's Liturgical Calendar. After a quiet interim of twenty-four days since the Epiphany Vigil, the congregation gathered again at the open-air Sanctuary churches to hold sunrise Divine Service each morning during this second religious Vigil of the season.

The Most Right Reverend Gene Savoy officiated Divine Service on February 2, Advent day, at the Church of New Smyrna in the Sanctuary of Revelation. Assisting

Bishop Savoy at the Communion Service of Fellowship that preceded sunrise service on February 6 were the Reverends Nelson Duchesneau, Lector, Reano Castell, Cantor, and David Arden, Reader.

The Advent Day or New Year Vigil was first celebrated liturgically by The Church in 1982. The events of the original Vigil are recorded in "Prophecy on the Revelation and the Opening of the Seals," Chapter 90 of the *Prophecy of the New Covenant, codex IV of The Sacred Teachings of Light*.

The events surrounding the Birth of the Sun of Righteousness on February 2, 1962 are described in *Jamil: The Child Christ*. ♦

Building Dep't. Concludes Winter Schedule

Four Major Projects Completed at Church Sites

The Department of Ecclesiology (Building Department of the Church) undertook a variety of construction tasks at several different Church sites this winter. Although the building crew originally planned extensive work on the Abbey of Monte Viejo at Red Rock Consecrated Sanctuary during the winter months, delays and setbacks made this massive single project impossible to complete as scheduled.

To utilize the time originally scheduled for work on the Abbey, the Building Department and volunteer crew members divided their time among four separate projects.

The first major task was the final preparation of the Steamboat Priory for occupancy. The crew worked from January through March to refurbish the spa building, Chapel, and Prior's quarters. Workers with special knowledge repaired flooring, set tile, completely replumbed the building's water system, installed new bathroom and pool fixtures, carpeted the offices, and began to fashion the Chapel interior. At the same time, less skilled workers ap-

plied themselves to stuccoing and painting the interior as well as general clean-up work.

In February, a series of unfortunate incidents threatened the security of the Apostolic Chancellery. The possibility of further incidents caused the Bishop to request the creation of a small work crew to design and construct an iron atrium gate and iron window lattices to protect the

Children's Blessing

The annual prayer and blessing for the children and youths of The Church was held on the afternoon of Saturday, January 9, 1988 at the Rectory-Abbey.

The Children's Service was presided over by The Right Reverend Sylvia Ontaneda de Savoy, who was assisted by Rt. Rev. Ileana Isfan. The blessing prayer stresses that love and care are given to the children by The Church that they may fulfill their future role in The Church, and carry out their obligation to work for the good of the world.

At the conclusion of the ceremony, the children, their parents, and other members of The Church attended a traditional tea hosted by The Most Right Reverend Gene Savoy.

The tea honoring the children features a large gingerbread chapel—a treat eventually dismantled and distributed to all. ♦

Church's property at the downtown Chancellery building and insure the safety of the religious workers there. Beginning with only metal tubing and their tools, the small crew molded and fitted with brass a handsome eight-foot atrium gate for the front entrance and custom-fitted a dozen lattice gratings to the Chancellery windows.

Later in February, the entire work
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Photo by Belinda Chauvin

Following the move to Steamboat, the new parsonage was placed on supports ten feet above the ground.

Church Makes Deposition to Washoe County Court

District Attorney's Office Seeks to Impose Taxes on Sanctuaries

On March 30, 1988 Bishop Gene Savoy and Reverend Phillip Snyder delivered sworn statements in Washoe County District Court in preparation for the upcoming court case to determine tax exemption of The Church's Sanctuary lands at Red Rock Consecrated Sanctuary and at New Mount Zion. Bishop Savoy and Reverend Snyder agreed to take deposition as witnesses for Washoe County, the defendant in the case.

Deputy District Attorneys Chester Adams and Thomas Riley, attorneys for the defendant, conducted the examination. Larry Petty, attorney for the plaintiff, was present as *voir dire* examiner. The purpose of the ex-

amination, according to Mr. Adams, was to determine the number of members in The Church and to determine, in relation to membership, the religious use of each of the churches at the Red Rock Sanctuary, and the amount of land "actually occupied" when services are conducted.

Bishop Savoy was able to use the line of questioning taken by both Mr. Adams and Mr. Riley to define the nature of the Sanctuary and the liturgy of The Church in lay terms for the public record. In response to questions on the calendric cycle of services performed by The Church in its chapels, at New Mount Zion, and at Red Rock Sanctuary, Bishop Savoy summarily outlined the nature of the

Second Advent liturgy, its relation to the ancient Teachings of Jesus and the Essenes, and The Church's need of its Sanctuaries.

On the topic of the sanctuary at New Mt. Zion, Bishop Savoy explained that the 35-acre parcel, which is fenced in, holds eleven-and-one-half acres of "what we call holy ground." The holy ground is not so only because it is the high ground, he said, but because "it's been appointed by God and that it's the exact dimension of Zion of Solomon—exact." Bishop Savoy then went on to describe the legal problems the Church had incurred in its past attempts to build on the land and the future plans to build there. ♦

BUILDING

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crew spent three weekends preparing a house that was to be moved to the Steamboat Priory. The house, located at the corner of Flint and California Streets in downtown Reno, was donated to the Church by Attorney Edward Bernstein who wished to build a new business office on the site. The crew removed the roof of the house and cut it away from its foundation in preparation for the move.

Before dawn on Sunday morning, February 20th, the house was towed along the city streets and highways to the site prepared for it at the Steamboat Priory complex. By late morning, the building was set in place on supports raising it ten feet above the ground. The building crew plans to build a first story below the existing structure to serve as offices for The Church, while the original structure will serve as a new parsonage.

The fourth major project undertaken this winter was the rebuilding of two churches at the Sanctuary of Revelation, the Church of New Laodicea and the Church of New Damascus, both of which were desecrated by intruders during the previous year. ♦

Tradition of Open-air Worship Defended

Document on Sanctuary Use Submitted to Court

The following are excerpts from a document prepared for district court on the nature of open-air liturgical worship in the Second Advent Church. The complete document was submitted to the court as a matter of public record in the upcoming tax exemption case involving The Church and the Washoe County District Attorney's Office.

Excerpts from the first portion of the document, printed here, explain the Christian tradition of open-air worship and the continuance of this tradition through the Second Advent Church. The portion not appearing here describes the various features of the Sanctuary's use, as retreat and University campus, and identifies physical improvements to the land.



Second Advent Christianity has an ordered ministry, a planned Liturgy, a Canon of scripture, and a pattern of creedal belief, all of which together represent a system of spirit and

religion. Its very life is dependent upon its right to worship God in accordance with its own specific system. The danger to Second Advent Christianity would be to lapse back into the older or First Dispensation form of Christianity which insists that God's spirit dwells only in houses built by human hands, and not in God's Sanctuary. According to Second Advent Christianity, the Spirit of God incarnates within the human soul by means of God's Word manifest from heaven, rather than through book or written law.

Churches built by human hands did not come into existence until A.D. 285. Up until then, Christians worshipped in high places, at sacred mountains and upon mountain tops set aside for such worship. The Book of Acts points out this fact in Chapter 7, verses 47-50:

"But it was Solomon who built a house for Him; yet the Most High does not dwell in houses made with hands; as the prophet says, 'Heaven

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OPEN-AIR WORSHIP

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is My Throne, and earth My footstool. What house will ye build for Me, says the Lord, or what is the place of my rest? Did not my hand make all these things?"

An open-air church, within the confines of a Sanctuary set aside for the worship of God, built beneath the vault of heaven rather than beneath a roofed structure is closer in nature to those original shrines put up on high places by the Hebrew prophets of old, and also to those sacred mounts first used by Jesus and then by the early Christians in Palestine.

The Old Testament gives some 102 references to the Sanctuary of God and its importance in early Judaism.

The concept of the mountains of God as sacred, holy places referenced in the Bible is particularly true in reference to God's Second Advent. Many have asked why we place our churches on the mountain tops within consecrated sanctuaries. We refer them to the prophet Isaiah 2:2 where it is recorded:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of mountains, and shall be exalted above the hills; and all the nations shall flow into it."

The prophet is not here giving reference to a small church or synagogue or temple, but rather to a large area; indeed, God's restored sanctuary.

Christians all remember the beautiful Sermon on the Mount that Jesus delivered from the mountain to the congregation gathered there. If there is any doubt about the sacredness of mountains, among Jews and Christians alike, let us recall the words of the Disciple Peter:

"For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved son in whom I am well pleased.' And this voice which came from heaven we heard when we were with him in the holy mount."

Such mounts were considered sacred or holy when they were set

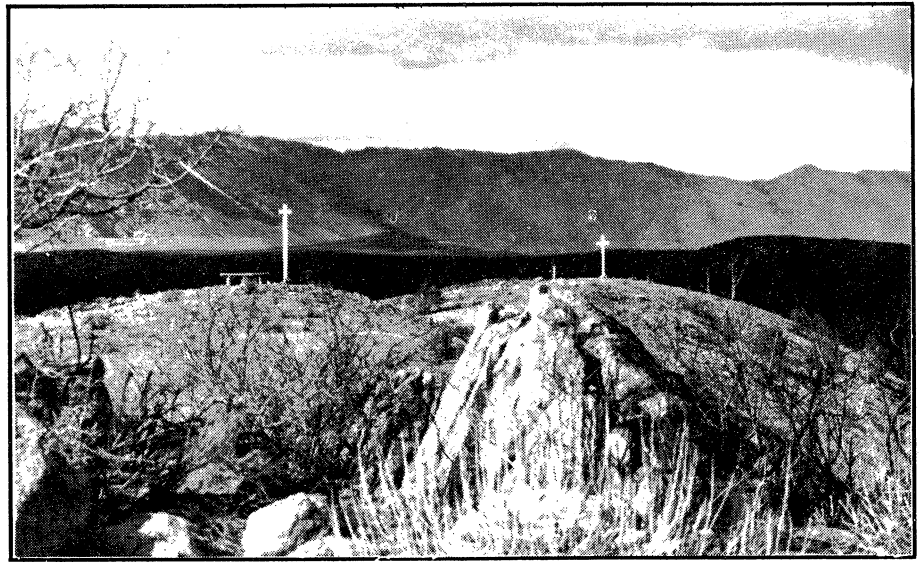


Photo by Roger Weld

View of the Church of New Laodicea at the Sanctuary of Revelation (left). A shrine can be seen in the distance (right).

apart for exclusive use of God, for they were thus sanctified by the Divine Presence. There is no mention here of a synagogue or of the Temple, but rather of a sanctified mountain.

We know from history that Israel in the land is never called a church. *In the wilderness Israel was a true church.* For this reason, early Christians in Palestine held mounts in the wilderness, those places where angels and the voice of God manifested, to be sacred. This explains why no churches built by human hands were erected during the first three centuries.

A place is made holy not by buildings, but by God's Divine Presence or by the manifestation of God's Voice or by the appearance of God's Angels--this is so not only in Old and New Testament tradition, but in the Second Advent Church which carries on the tradition in modern times by setting aside land held sacred to it for the exclusive worship of God and to His service.

The Second Advent Church takes its place in the brotherhood of Christian Churches; however, it emphasizes the new more than the old in matters of theology and doctrine. It restores what was lost to the Churches, while at the same time it supplements Christian doctrine by means of exegesis, prophecy and revelations entrusted into its care.

In the Book of Jubilees, Chapter 4, verses 26-27, God is to restore four holy places or Abodes on earth for a sanctification. These Four Abodes of God on earth are to be re-established. In olden times they were known as the Garden of Eden, The Mount of the East, Mount Sinai, and Mount Zion. The new Abodes were to be placed at new locations. Certain signs for the recognition of these locations are revealed in scripture. Mentioned, for example, are seven mountains called seven mountains of metal: these being the mountains of iron, copper, silver, gold, soft metal, lead, and tin. Certain revelations were to be given at these mounts. The Second Advent Church has been appointed by God to acquire these Four Abodes of God. Definite liturgical forms of worship are to be performed at these Abodes or Sanctuaries at the appointed sites. Because these Abodes of God are sacred in their entirety (having been acquired by the Church and set aside for exclusive worship of God according to Second Advent rite) no part can be considered more sacred than another. As Biblical scripture declares, the whole sanctuary of God is holy--this includes mountains, plains, ravines, and so forth for use by the ordained.

It is important to emphasize that while the Second Advent Church

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OPEN-AIR WORSHIP

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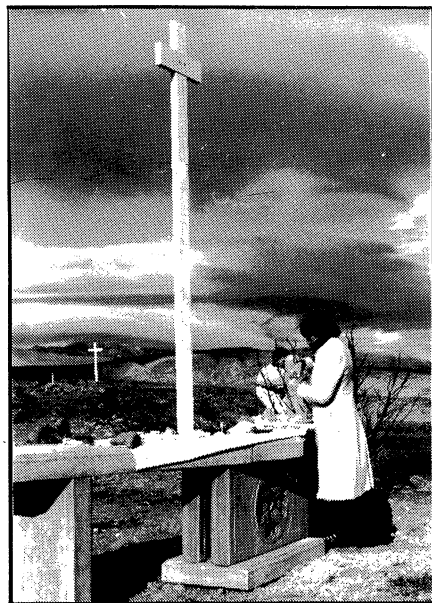


Photo by Roger Weld

LaCynda Gibson assists at an open-air service at the Sanctuary of Revelation.

maintains chapels for administering its sacraments and for sermons given in regular services, the Second Advent Communion of God's Eucharist during Divine Services can only take place at one of its consecrated churches which must conform to Church ecclesiology. These churches are open-air and oriented to the east. The higher communion Divine Services cannot be performed in an enclosed chapel that is only dedicated to the administering of the sacraments and the ordinary communion services of bread and water.

Second Advent Communion is performed only at consecrated churches in Sanctuary (God's Sacred Hills) on Sunday. These services conform to the original Christian communion held out of doors on those churches or hills in which God's Divine Presence manifests.

While a church structure, conforming to open-air design as dictated by Church Canon Law, may be placed upon God's greater hill, it is the hill as a whole that is sacred. No part of this hill can ever be considered not to be holy. All churches placed upon sacred hills within the Sanctuary or Abode of God are amplified by vestries, sacristies, bell towers, choir lofts or flat grounds for

bell ringers, lecterns, pulpits, bemas, oratories, communion tables, narthexes, stairways, crosses, chancels, sanctuary walls, fonts, crypts for chrism or sacred oils, and so on.

The orientation of our churches to the east for sunrise services conforms to ancient Christian tradition. Easter sunrise services in European churches often take place in the out-of-doors, facing the sunrise, because according to Biblical prophecy, the Second Coming of the Lord is to manifest out of the east. The Gospel of Matthew chronicles this expected event (Chapter 24, verse 27):

"For as the sun cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

In the Book of Malachi, the prophet foretells the coming of God at His Second Advent (4:2):

"But unto you that fear my name shall the Sun of Righteousness arise with healing in its beams and ye shall go forth and grow up as calves of the stall."

The Psalms (19: 1-4) speak of this day:

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line has gone out

COMMUNION SERVICES

CHANCELLERY COMPLEX

The Memorial Chapel of the Holy Child

Wednesday 12:00 Noon

1988 *Officiating Minister*

Jan. 6	Reano Castell
13	Gary Buchanan
20	Gail Fosbury
27	Vickie Hewlett
Feb. 3	Dr. Arline Peace
10	Jacklynn Lord
17	Victoria Skinner
24	Lawson Crabb
Mar. 2	Rev. Sylvia Savoy
9	Elizabeth Reece
16	Rev. Carol Salverson
23	Rev. Ileana Isfan
30	Rev. Nelson Duchesneau

through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun."

These short passages from the Bible demonstrate the traditions assumed by the Second Advent Church. The Scripture of the Church substantiates these traditions to very large degree and forms a base for its own revealed Doctrine, Teaching, Theology, and Liturgy. ♦

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The Memorial Chapel of the Holy Child

January

Sat. 2	John Halstead Hewlett
Wed. 6	Grujica Prokopije Petrovich
Sat. 9	Enrico Castell
	Martha Catharine Castell
Wed. 13	Mildred Milsap
Sat. 16	James Andronis
Sat. 30	Jack Zambrana

February

Wed. 10	Lucille Masse
	Miriam Millburn
Sat. 13	Lucille Masse

Sat. 13 (cont'd.)

	Miriam Millburn
	Celia Opdyke
Wed. 17	Celia Opdyke
Sat. 20	Celia Opdyke
	Swami Premendanda
	Tony Gibson

March

Sat. 5	Don Gould
	Nadine Mullen
Wed. 16	Iris Howe
Sat. 26	Ed Ford

These appelas are made upon request.

College of Exploration & Research Revives PROJECT X

Revised and Expanded Program Expands University Membership

After a decade, the Project X program has been revised and expanded for offering to new prospective students and researchers. Under the auspices of The Jamilian University of The Ordained, a sacred body of the International Community of Christ Church, Project X has been developed into an extension program of the College of Exploration and Research. Course materials from the 1977 program, including materials reserved at that time for advanced students, were expanded and amended to create a broader initial base of study.

Advertisements in several national magazines announced the new program to the public and offered a Project X information package to interested readers. Over five hundred inquiries on the program were answered in December 1987 alone.

The Project X program presently being offered has a long history. The first major publication bearing the "Project X" trademark name was a

lengthy treatise designed for the lay reader by Gene Savoy and published by Bobbs-Merrill Company over a decade ago.

In the 1977 publication, *Project X: The Search for the Secrets of Immortality*, author Gene Savoy introduces the reader to the religious science which is based, in part, on research of the ancient mysteries of the early peoples of the Americas. The reader is taken through the jungles of the Amazon and the mountains of Peru in search of clues to the ancient mysteries of the pre-columbian civilizations. The author told how the inhabitants of these cities were able to live into their hundreds with unabated energy and increased spiritual powers.

Savoy and his expedition journeyed to the sacred places of pre-columbian civilizations, conducting experiments in the absorption of solar energy. From the Pyramid of the Sun at Teotihuacan to the Pyramid of Quetzalcoatl, Savoy chronicled his experiments and drew remarkable

insights from the lore of ancient civilizations.

The transcripts of his journals, together with the diagrams, drawings, and photographs collected in this book, presented a new theory of human life.

Today the research project that prompted the publication of *Project X* is still going on. In 1985, Gene Savoy announced to the world his discovery, in Peru, of a vast ancient metropolis that may prove to be the largest pre-Columbian city in the Americas. It covers an estimated 100 square miles and consists of an estimated 24,000 buildings (SEE *Communique Summer and Fall 1985*). Later this year a second expedition to the area is planned.

The serial publication of correspondence papers for private students and colleagues during his thirty years of exploration and teaching provided the material for the first publication of a formal study and research course. This first course, entitled *The Cosolargy Papers*, was made available in 1970.

In 1977, a new edition of *The Cosolargy Papers* was published for Project X in lesson format by the International Community of Christ. This initial study program continued to be offered in this format for three years until a sufficient number of serious researchers were trained and prepared as a body to carry on to the next level of investigation work which Savoy had begun thirty years before.

A second series of lectures delivered in 1974 and 1975, during a period of intense personal research among advanced students, was collected, transcribed, and published as symposia between 1975 and 1978.

A third series of transcripts from lectures at the International Community of Christ facilities in Reno was published between 1977 and 1982. This third Project X series of

Continued page on 10, column 1

LAMENTATION SERVICE

NEW MT. ZION SANCTUARY

Officiating Minister

The Most Right Reverend Gene Savoy

Assisting Ministers

**The Rev. Phillip Snyder
The Rev. Ileana Isfan
The Rev. Roger Weld**

**The Rev. Sylvia O. Savoy
The Rev. Carol Salverson
The Rev. Nelson Duchesneau**

1988 Saturday, 1:00 P.M.

Jan. 2	(NSS)
9	(NSS)
16	(NSS)
23	(NSS)
30	(NSS)

Feb. 6	High Service
13	High Service
20	High Service
27	High Service

1988 Saturday, 1:00 P.M.

Mar. 5	High Service
12	High Service
19	High Service
26	High Service

(NSS) = No Service Scheduled

Lamentation and Prayer is held every Saturday at 1:00 P.M. on New Mt. Zion in protest of Washoe County's denial of a Special Use Permit.

PROJECT X

Continued from page 9

publications concerned ancient solar teachings of the world. The eight volumes of the series treat the ancient solar cultures of the Americas, Oceania, Israel, China, India, Egypt and Arabia.

In 1987 the Project X Study and Research Program was recreated under the College of Exploration and Research of the Jamilian University of The Ordained to make available to the initiate all three series of publications, the results of thirty years of investigation by Savoy and his staff, collected in written form over the last twenty years, into a single two-year program.

In addition to the fundamental science and techniques taught in *The Cosolargy Papers*, the advanced techniques and personal research discussed in the symposia, and the cultural information and literature of the ancients, newly discovered, and interpreted in the solar cultures series, the Project X researcher is introduced to the underlying principles of man's religious institutions and the story of the last remnant of God's people in Israel (outlined in the primer text *The Decoded New Testament* and its two companion volumes).

Oral material to be recorded on cassette tape later this year for the new researcher will provide a commentary on the ongoing developments in exploration as the actual events occur and will relate information to the new student on a more personal basis than is possible with standard written materials.

It is expected that the new program will train a new generation of investigators to support the present staff in a large scale exploration project to be carried out over a period of seven years (SEE *Communique* Spring 1985).

The outreach conducted through advertising in magazines is supplemented through direct mailings and telephone contacts to individuals who have shown interest in the exploration program in the past, before it was offered in its present form. ♦

Clergy Attends Governor's Prayer Breakfast

A Governor's Prayer Breakfast was held in Reno on Tuesday, February 9th. Secular and religious professionals gathered at 7:30 A.M. in the Goldwynn Room of Bally's Reno in prayerful support of the Governor and leaders of the state of Nevada. In attendance were members of both houses of the State Legislature, business owners, and Clergy from the Catholic, Protestant, Jewish, and Second Advent communities.

The Second Advent Church, a patron sponsor of the event, was represented at the breakfast by over thirty Church members. One table was occupied by the Head Bishop,

Church Canons, and avowed clerics, a second by secular clergy, and a third by acolyte representatives of the Jamilian Parochial School, the only church school represented.

The guest speaker, Dr. Donald Sills, who has served the ministry for the past 27 years, is President of the Coalition for Religious Freedom. Dr. Sills has also worked with the National Center for Constitutional Studies to promote the study of America's heritage of freedom under law, and frequently testifies on behalf of major legislation affecting religious freedom rights. ♦

COMMUNION SERVICES

CHANCELLERY COMPLEX

The Memorial Chapel of the Holy Child

Saturday

10:00 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

1988	Assisting Ministers	1988	Assisting Ministers
Jan. 2	Rev. Phillip Snyder (L) Gail Fosbury (C) Kjell Sveen (R)	Mar. 5	Rev. Phillip Snyder (L) Clare Mead (C) Esther Killam (R)
9	Rev. Nelson Duchesneau (L) Donald Crook (C) LaCynda Gibson (R)	12	Rev. Carol Salverson (L) Robert Chauvin III (C) Victoria Skinner (R)
16	Rev. Carol Salverson (L) Lawson Crabb (C) Elizabeth Crook (R)	19	Rev. Nelson Duchesneau (L) Belinda Chauvin (C) Michael McIntyre (R)
23	Rev. Roger Weld (L) Elizabeth Reece (C) Bruce Kanzelmeyer (R)	26	Rev. Sylvia Savoy (L) Larry Coesens (C) Amanda Buchanan (R)
30	Rev. Phillip Snyder (L) Tom Rees (C) JoAnn Hainline (R)		
Feb. 6*	Rev. Nelson Duchesneau (L) Reano Castell (C) David Arden (R)		
13	Rev. Sylvia Savoy (L) Jacklynn Lord (C) Radcliffe Killam (R)		
20	Rev. Roger Weld (L) Gary Buchanan (C) Vickie Hewlett (R)		
27	Rev. Ileana Isfan (L) Albert Edgecomb (C) Dr. Arline Peace (R)		

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

*Communion and Divine Service held at the Church of New Smyrna

SUNDAY OPEN-AIR SERVICES

RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1988	Church	Time	Officiating Minister
Jan. 3	New Philadelphia	8:45	Gail Fosbury
	New Qumran	9:15	Esther Killam
10	New Ephesus	8:45	Rev. Carol Salverson
	New Bethany	9:15	Esther Killam
17	(NSS)		
24	New Mt. Hebron	8:45	Esther Killam
31	New Mt. Hebron	8:45	Esther Killam
Feb. 7	New Philadelphia	8:20	Rev. Roger Weld
	New Qumran	8:50	Kjell Sveen
	New Bethany	9:10	Radcliffe Killam
14	New Ephesus	8:15	Rev. Roger Weld
	New Mt. Hebron	8:45	Radcliffe Killam
21	New Sardis	8:15	Rev. Roger Weld
	New Bethany	8:40	Kjell Sveen
28	New Philadelphia	7:50	Rev. Roger Weld
	New Mt. Carmel	8:15	Radcliffe Killam
Mar. 6	New Qumran	7:45	Victoria Skinner
	New Bethany	8:15	Elizabeth Crook
	New Mt. Carmel	8:45	Amanda Buchanan
13	New Mt. Tabor	7:45	Victoria Skinner
	New Mt. Tabor	8:00	Elizabeth Crook
	New Mt. Hebron	8:30	Amanda Buchanan
20	(NSS)		
27	New Damascus	7:00	Victoria Skinner
	New Damascus	7:15	Elizabeth Crook
	New Qumran	8:00	Elizabeth Crook
	New Qumran	8:15	Amanda Buchanan
	New Bethany	8:30	Amanda Buchanan
	New Bethany	8:45	Victoria Skinner

(NSS)=No Service Scheduled

Sanctuary of Prophecy

1988	Church	Time	Officiating Minister
Jan. 3	To the Christian Churches	10:15	Rev. Carol Salverson
10	Of the End Times	10:15	Gail Fosbury
17	(NSS)		
24	On the Golden Age of Light & the Nation of Nations	9:45	Gail Fosbury
	Of the Universal Theocracy	10:15	Rev. Carol Salverson
31	To the Races of Man	9:45	Rev. Carol Salverson
	Of the New Covenant	10:15	Gail Fosbury

Feb. 7-28 (NSS)

Mar. 6-27 (NSS)

(NSS)=No Service Scheduled

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

The Most Right Reverend Gene Savoy

1988	Church	Time
Jan. 3	S. A. Epiphany	7:25
10	S. A. Epiphany	7:25
17	S. A. Epiphany	7:23
24	S. A. Epiphany	7:21 *
31	S. A. Epiphany	7:17 *
Feb. 7	S. A. Epiphany	7:07 *
14	S. A. Epiphany	7:00 *
21	S. A. Epiphany	6:51 *
28	S. A. Epiphany	6:40
Mar. 6	S. A. Epiphany	6:30
13	S. A. Epiphany	6:19 *
20	S. A. Epiphany	6:07 *
27	S. A. Epiphany	6:00

* Exact horizon time

NOTICE

Lamentation and Prayer Service at the New Mount Zion Sanctuary was resumed on Saturday, February 6, the final day of the Advent Day Vigil commemorating the Birth of The Sun of Righteousness.

Services were suspended at New Mount Zion for the past six months during the completion of the fencing project and the excavation of the proposed site of Bishopstead.

The Most Right Reverend Gene Savoy held private services at the Sanctuary during the interim. ♦

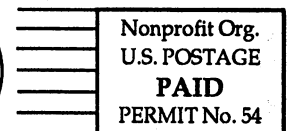
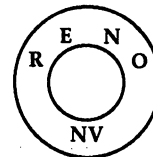


THE INTERNATIONAL COMMUNITY OF CHRIST

643 RALSTON STREET ♦ RENO NEVADA 89503

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