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1988

Church Observes Second Advent Easter at Sanctuary *First Dispensation Easter, Holy Saturday, Palm Sunday Recognized*

Second Advent Easter was celebrated on the Sacred Calendar date of Monday, April 18th, 1988. Ministers and other members of the Community were joined by their guests and Consociates in a pre-dawn gathering at the Red Rock Consecrated Sanctuary of Prophecy. Divine Service was held at the open-air Basilica. The Most Right Reverend Gene Savoy officiated.

The Jamilian Handbell Choir, under the direction of Reverend Gary Buchanan, accompanied the litany. The music included *Jubilate*, a standard selection performed in commemoration of the Jubilees of the Second Advent, the fifty-day cycles of sacred observances.

Sunday, April 3rd, the 1988 Easter date celebrated by First Dispensation churches in the West, was commemorated by the Second Advent Church with a public sunrise Divine Service and Communion of Fellowship performed at the Church of Second Advent Epiphany. Bishop Gene Savoy was assisted in the fellowship service by the Reverends Nelson Duchesneau, Lector, David Arden, Cantor, and Reano Castell, Reader.

An Easter breakfast was served at the Rectory-Abbey on Carmel to Church members and guests who had attended Easter services. On April 2nd, Holy Saturday by the reckoning of First Dispensation churches, Communion of Fellowship was held at The Chapel of The Holy Child.

The Church also recognized the First Dispensation celebration of Palm Sunday on March 27, commemorating Jesus' entry into Jerusalem, with sunrise Divine Service at the Church of New Epiphany.

In the Second Advent Church, Easter is a fixed date in the Sacred Calendar. The day commemorates both the Resurrection of Jesus over nineteen hundred years before and His promised second appearance. The date of Second Advent Easter was established as part of the Sacred Calendar on April 18, 1982, following a series of Revelations received by The Man while climbing the Seven

Mountains of Metal. As recorded in *The Book of God's Revelation*, while on the fifth mountain, the Mountain of Bronze, he was exhorted to instruct the Righteous and the Ordained Ministers in the Sacred Calendar of God's Word, to let them be knowledgeable in the Days of His Appearances and Blessings, and to let them gather together at the prescribed times so their spirits might be anointed by God's comfort and strengthened by His Consolation. Thus Second Advent Easter has a unique and sacred significance to members of the Second Advent Church. ♦

Second Advent Pentecost Celebrated

On June 6th, 1988, The International Community of Christ Church observed Second Advent Pentecost with a Communion of Fellowship and sunrise Divine Service at the Church of Second Advent Pentecost in the Red Rock Consecrated Sanctuary of Prophecy.

The Monday sunrise celebration was officiated by The Most Right Reverend Gene Savoy. Ministers assisting during the Communion of Fellowship were The Reverends Nelson Duchesneau, Lector, Reano Castell, Cantor, and Lawson Crabb, Reader. The Jamilian Handbell Choir, directed by The Reverend Gary Buchanan, performed at both the Communion and sunrise Divine services.

June 6th, forty-nine days after Second Advent Easter on April 18th, is a fixed date in the Sacred Calendar of The Church for the observance of Second Advent Pentecost. The sacred date of April 18th and the pentecostad cycle leading to June 6th are discussed in *The Book of God's Revelation*. Book II of *God's Revelation*, entitled "The Seal of God's New Law," records the events, meditations, and visions experienced by The Man and The Companions of The Way on the day of Second Advent Pentecost, June 6th, 1982. Following the 1987 liturgical observance, Bishop Savoy delivered a short homily on the special significance of Second Advent Pentecost (SEE *Communique Spring 1987*). ♦

Bishop Savoy Delivers Homily During Good Friday Service

On April 1st, 1988, the Friday before Easter in the First Dispensation churches, the date observed by Christians in commemoration of the crucifixion of Jesus, the Second Advent Church held a special Communion Service and Prayer. The Most Right Reverend Gene Savoy officiated the simple service of remembrance at 7:00 P.M. in The Memorial Chapel of The Holy Child at the Apostolic Chancellery.

Prior to a communion meal of fellowship, congregants gathered to hear a short homily delivered by Bishop Savoy with organ music accompaniment. After the homily was completed, all sang the hymn of Grace, *Grant Life Unto Me*, before partaking of the communion meal of bread and water.

"In The Second Advent Church we celebrate the Messianic Supper conducted by Jesus, that is, the Last Supper held by Him with His Disciples prior to His crucifixion. We do not commemorate the crucifixion, except to remember His judicial murder under the law. Rather, we recall to memory the liturgical rite of the Last Supper and its meaning.

"The Synoptic Gospels hint that the Last Supper was held on the evening of Thursday, the day preceding His crucifixion. But St. John's Gospel states that it was held after this date, which would suggest that it might have been held at midnight, making the day Friday. However, there is an ancient tradition held by the early Church that Jesus ate the meal on a Tuesday evening at midnight, making the meal fall on a Wednesday. This ancient tradition would agree with the Essene Sacred Calendar, according to which the Paschal Meal was celebrated on a Tuesday evening, following over to Wednesday after midnight. The Essene Calendar, based on solar reckoning as opposed to the lunar sacerdotal calendar of the Jewish religion at the time, always celebrated the Paschal Meal on a Wednesday.

"Beyond this question of the day on which the Supper was held, we are more interested in the Meal itself, the Messianic Banquet that Essene tradition held would be celebrated by the Messiah of Aaron and Israel in new form. Jesus declared Himself to be Messiah by blessing the bread, a rite always conducted by the priest among the Essenes. According to Essene tradition, there would be a time following the blessing by the priest when the Messiah, a layman, would bless the meal. This Jesus did, thereby declaring Himself to be the expected Messiah.

"The Meal was very symbolic to those familiar with the Essene tradition and the sacred liturgical rites of the sect. The Meal was not a meal of sacrifice, as is generally believed, for the Essenes abstained from Temple

worship where sacrifice was conducted by the priests. The Essenes considered the priests at the Temple to be defiled, and for this reason avoided attendance. Blood sacrifice was held to be an abomination among them, unworthy of the Supreme God of Holy Spirit. Therefore, the words of Jesus as the Last Supper are allegorical and demand proper interpretation if they are to be properly understood.

"Physical bodies of flesh and blood are not permanent, whereas souls, being of spirit, are immortal. According to the Synoptics, when taking the bread Jesus said, 'Eat, this is my body,' and when taking the cup He said, 'Drink, for this is my blood of the New Covenant which is shed for many. This do in memory of me.' These words preserved from oral tradition, and later put down by writers of the Synoptic Gospels, reflect a hidden meaning. It is this: Jesus as human Messiah had come into the world as a Servant of the Father and was rejected and to be crucified. As a Prophet He anticipated this. His was to be the final sacrifice to do away with all sacrifice forever.

"St. John's Gospel records Jesus as having said, 'And now, O Father, glorify Thou me with Thine own self,

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Church Of The Second Advent

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ORDINATION

Mrs. Edna Marie Gottemoeller was ordained on April 2nd, 1988, in private ceremony in the Bishop's Chambers at the Apostolic Chancellery in Reno.

Mrs. Gottemoeller has been a member of The Church since 1980 and is currently undertaking clergy training in residence at the Sacred College of Jamilian Theology.

Originally from Sidney, Ohio, since 1987 Mrs. Gottemoeller has established permanent residence in Nevada at Steamboat Priory. ♦

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with the glory which I had with Thee before the world was.' This shows that Jesus was a pre-existent being from a spiritual world. This statement denies the physical resurrection and points to the existence of a Spiritual Light body and its return to God in Heaven from whence it came. This was the body observed by the women at the sepulchre and later by the Disciples.

"We know from Essene literature, and the extra-canonical scripture held sacred by the Essenes, that God

was to come again at the Second Advent, when the Light of Righteousness would appear out of the heavens to feed and nurture the spirit at the Great and Final Messianic Banquet served from the True Temple of God. Jesus' message was clear.

"By breaking bread and taking the cup at this communion table we remember Jesus and His Ministry with love, respect, and devotion. And we give thanks unto almighty God for His Second Advent and the Divine Presence, which truly feeds our spirits and souls with the Bread

and Cup of Eternal Light, that is destined to create a new heaven and a new earth. While we are joined with the Ministry of Jesus, we do acknowledge that God will create a New Ministry, abolishing what was established of old due to His Second Coming into the world. The sacred literature of former times prophesied this event, as did the words of Jesus as preserved in the Gospels. Thus our Ministry fulfills the old, coming to teach of the new things given of God.

"We therefore take this bread and cup in memory of the Last Supper, conducted by Jesus with His Disciples of the New Essaei Community, that laid the foundation for the early Christian or Messianic Church, to which we are heir in the Second Advent. But in taking this bread and water we acknowledge a higher Communion Meal, that of God's Sacred Banquet, in which the True Bread and Water, coming out of the Divine Presence of God's Divine Light manifest in the heavens, nurtures our spirits and souls with the nourishment that sustains our spiritual beings. To this Jesus was heir. And to it we the ordained are heirs at the Second Coming." ♦

Building Dep't. Concludes Spring Agenda

One-Mile Stretch of Fence Installed at Sanctuary

During the spring season the tasks of the Department of Ecclesiology were divided between detailing work at the Steamboat Priory and a large fencing job at the Red Rock Consecrated Sanctuary of Revelation.

Through the month of April, the Building Department, joined weekly by Sunday volunteers, worked to finish the interior renovation of the spa building. The spa will house the Church's Waterworks offices and provide living quarters for the Prior, Reverend Nelson Duchesneau, once the County Building Department grants an occupancy permit.

During the first three weeks of May, the men of The Church worked to complete a one-mile stretch of fence along the eastern border of the Sanctuary of Revelation. By mid-May the crew had completed all the post holes and set most of the posts. The next week the men set the last posts and strung three miles of cable, while the women and older girls completed the painting of two hundred sixty four-foot fence posts.

From the end of May through mid-June, crews cleaned the construction area surrounding the Steamboat spa and completed the detailing for occupancy.

During the final weeks of June, crews of men cut and cleared the pathway connecting the Church of the Golden Age of Light to the

Church of the Universal Theocracy in the Sanctuary of Prophecy. The pathway, planned for some time, will allow officiating ministers and their assistants easier access between the churches, especially in the upcoming winter months. During these same weeks, crews of women worked to clear the grounds of newly grown sage and thorn bushes at the various church sites. ♦



Photo by Roger Weld

Rev. Roger Weld views the newly constructed section of fence at the North Sanctuary of Revelation at Red Rock.

SERMONS

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

To the Youth in the Light Choosing to Live the Future

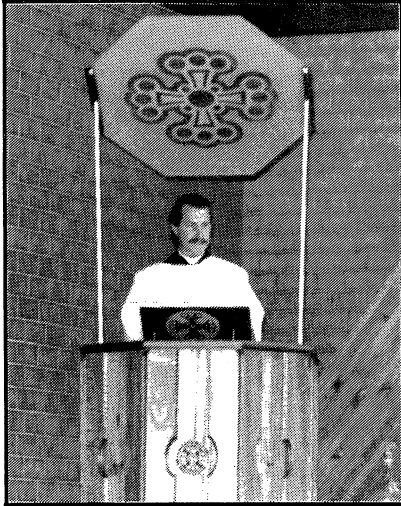


Photo by Roger Weld

The sermon chosen for public report during this spring season focuses on the youth of the Community who are recently emancipated and look forward to graduating from the Parochial School and facing their future in The Church following graduation. The sermon has been edited and abridged for publication.

May 7, 1988

"The younger members of our Community, those who have recently been emancipated, or those currently ready for emancipation, have asked about their future in The Church. Their specific question has been, 'How can we, the younger members, become involved in The Church, and what is our future, if any, in the ministry?'"

"They have also said: 'We see so many older members coming and going, some being disillusioned, dropping away or becoming disenchanted, returning to the world. What is to become of us, those who have spent so many years following the teachings as children? The time has come for us to make a decision as to whether we are to remain with The Church or go out into the world and

find our places as professional people, businessmen and businesswomen, engineers, architects, medical doctors, lawyers, or whatever. What are we to do?'"

"My answers to these questions have been vague to date, but today's sermon is my formal statement regarding this important matter."

Bishop Savoy went on to explain his early involvement and disillusionment with the world as a professional journalist, publisher, and political advisor. He told why he had not returned to the university as a youth to continue his ministerial studies and later become an archaeologist or anthropologist. And, later he gave his judgement to the youths listening in the congregation: "The most valuable things are beauty, health, and pride in one's work....Most people are not happy on the professional level....Money is always a thing of lesser importance. It is easy to come by. The disenchanted who have left The Church are those who have not been successful in the world and seek rewards there. I had been successful in the world and so had no reason to want to return....I left the world to seek a better way of life.

"It is necessary to build the Community," he said. "This is the task of older people, those skilled in some professional area....We need a foundation in order to function in the world. The Sanctuaries and open-air churches need to be built in order to worship," he said. "The University, Seminary, Sacred College, and Church need to be legalized, licensed and authorized by state and civil authorities in order to function.

To build the image of this needed foundation in the minds of the young listeners, Bishop Savoy continued his theme by discussing the levels of the ministry and Cosolargy as a "new science of life, a religious art, science and technology...a whole new con-

cept of life." Within this theme, he developed the idea of the New Sun in the new age, the dangers of the breakdown in the ozone layer, and the increased resistance to these dangers offered by this new religious science. "The first object of any new religion is the perpetuation of the race, the survival of civilization and culture. A new variation in the species is taking place under the new sun, which is stronger than ever before," he said.

"The modern world rejects the existence of the soul. For the modern world, only this life is real; all else is superstition....But this cannot be true, because life has to have a purpose. There had to be a first cause. Life had to come from something pre-existent. Life comes not from this world, but from the world of the atom....When life ends in this world, it has to go on to something else. This world is not real, but an illusion. I say this because if we die, why were we born?..."

"We are teaching a new concept not known to many people. The world is ignorant of it. But it is not valid unless it is lived by a special people, a new race of people, a Light people—not red or black or yellow or white or brown, but Light. They will survive...."

"Ours is a new religion. It is a religion because it teaches knowledge of a Creative power beyond this material world. It teaches of our origins, where we came from and where we are going. It teaches the unity of this world and a higher world. It is a healing Art that heals the spirit and soul....All begins with and ends with the spirit and soul. Without energy, the spirit dies. Without knowledge of and union with God, the spirit remains ignorant of its origins. But the spirit and soul once awakened unite with the mind and body of a person and become a higher being, a more noble person.

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Bishop: Both old and young have an opportunity to create a new life...

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"Thus our religion is a healing art, a science of being, and a technology of life. Our religion heals the spirit and soul by bringing both in contact with God and the source of life. It projects the person into worlds beyond—into the sun, into the stars and higher dimensions. Through it people become more than human animals simply laboring for a living to provide those basic necessities of human life, necessities which, though essential, are easily attained by everyone in our society today. Yet people seek more than they need and labor not only for those necessities but for power over others, for position, for status. Still there is never any guarantee that they will be happy, healthful, and beautiful or know love, peace, contentment, and a purposeful life.

"The Essenes taught that all people are slaves until they become free men and women through rebirth of spirit. Once united with God through Light, people become immortal beings freed from all the bonds imposed upon ordinary humans who live fearful lives. Enlightened people like Jesus, and Jamil, who was an enlightened child, were unreasonably happy even at the time of death. They felt sorrow for the world of the living who must remain to live lives in captivity. They felt sorrow for those who suffer, fall sick, and never know real happiness....

"Older people who come to our Church are often enslaved to old ideas that are truly dying in our modern world. They return to those ideas because they are afraid, ignorant, and have no vision of what the future holds for them. Politics, for example, offers so much to people, but one never enjoys its promises because they are for the most part lies. We are promised justice by our laws, but there is no justice. Even the rich and powerful receive injustice.... Medicine offers so much; but people remain ill, and people suffer. There are no cures for the real killers: cancer, for one, stress, and breakdowns. New diseases appear as soon

as the old ones are done away with, and so it goes. One war leads to another; there is no lasting peace. Life passes so quickly that the old become disillusioned and want to leave the world. They give up. So what does it all mean, we can ask ourselves?

"Cosolargy is an Art, Science, and Technology of life and being. It is futuristic and meant for the new world. Being highly specialized, it is unique and original. There is nothing like it in the world. It is so new that people find it difficult to understand. The younger people and those who have been involved with it over the years can grasp its meaning and value. They labor in the Community with hope. They believe in the future. They attempt to build the Community as a service to themselves, to our younger members, and to the world at large.

"Both old and young have an opportunity to create a new life for themselves. They have the opportunity to become involved in a new profession every bit as involved as medicine, law, engineering, or those multitudes of professions that become careers for people in the world at large. But Cosolargy and Second Adventism have to be learned, applied, and lived before they can be taught to others. Many who come to the Community only want to take away our techniques for personal benefit and then leave us. They have no intention of becoming teachers or benefitting others. They want to receive techniques, information, concepts, formulas, and knowledge of our System, not as professionals but for personal reasons.

"Can you imagine people studying medicine or surgery at some medical school, then innovating upon these techniques and practicing medicine outside of the medical professions—practicing medicine unlawfully without regard for human safety or human life? Can you imagine people studying law and then going out to apply it in their own way—without regard for the laws made to protect

human rights, to insure the overall good of society, and to maintain civilized life in goodly order? Many who come to our Community do not give us the respect we deserve because we are not yet formalized, because we do not boast large university buildings, large churches, and so on. But this does not mean that we are obligated to teach them or to allow them to misapply our teachings. We simply refuse to teach them if they cannot follow the rules we impose upon them, as is our right....

"Our concepts are new in the world. We teach people how to live in accordance with Second Advent doctrines, specifically with the new condition in which the world finds itself. The world is changing. The old world is dying. Every new age is ushered in slowly. But, the old must give way as the new takes over. We are teaching the human race how to live under a New Sun. What is more, we are teaching how to work with the Information Factors within its radiations. Believe me, this is an Art and a Science. Many older people find this hard to believe. But our younger people, who have been with us for some time, know better. They are different. They have more potential than ordinary people. What is important is allowing them to put this potential to work.

"The older people who have benefitted from our techniques know that the system of Cosolargy offers vitality, health, and longer life. The key, they know, is a change of attitude, a harmonizing with the Information Factors within sunlight. They become milder people, gentler, more humble, and in the end more grateful, loving, youthful, and alive. Older people know the value of inner beauty, health, and greater states of awareness....

At this juncture in his sermon, Bishop Savoy expounded upon the specific opportunities The Church as an institution offers its youths upon high school graduation and further

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SERMONS

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developed the special meaning and importance their participation holds for them and the Community at large. This portion of his sermon pivoted on the uselessness of turning to the world for personal fulfillment and the importance of recognizing themselves in the future of The Church.

"Following graduation from the Parochial School, our youths enter seminarian training for the ministry as career ministers. They also learn some trade or skill in the Community that can be applied for practical needs. In the College of Theology they study theology, liturgics, canon law, and sacred law. Then they go on to the Sacred University of The Ordained, where they receive special training in Cosolargy. Since our program entails the mastering of the Arts, Sciences, and Technologies of Cosolargy as religious concepts, our youths must qualify as ministers first, before they go on to become involved in the application of Cosolargy in its varied forms. While learning to master these concepts as ministers in training, they will meet their practical needs by working in the Community on some practical level to provide for their needs. The many departments of the Community will enable them to do this as we grow.

"As we establish Villas that will house chapels, priories, and some practical function, such as our water-works presently does, we will create other business enterprises within the Church to meet our monetary needs. The Seminarians will in fact help us build the Community, building upon that which the older members have provided, enlarging the Church, and enriching it with new and renewed energy. To be sure, our Community will go on to become important not only as a world religious institution but also as an imposing publishing institution. It will involve itself in other important activities, such as building, agriculture, and engineering.

"Last, but not least, is the matter of our ministry as it represents a new concept in the Arts and Sciences of

Healing. The matter is rather involved, but it suffices to say that we apply our methods to the whole person as a spiritual being. Thus we treat the spirit and soul, teaching the methods of absorbing energy and the Understanding and Knowledge of the Creative Intelligence we call God. Ours represents a new approach in the matter of religious expression involving high liturgical rites of secret formulae, sacred music, application of color and sound, sacred language and gestures, ecclesiology and sacred architecture, and the methods of making a person whole, not only as a human being but as a spiritual being as well. We are not speaking here of healing the sick and the disabled but rather of teaching people how to heal the causes of the illnesses of mind, spirit, and soul—illnesses which ultimately result in the breakdown of the body... .

"We have what the whole world wants. But there is a price to pay: one has to live it. And in order to do that, one has to be taught. Thus our school teaches ministers of a new religious system how to become teachers on a professional level as career ministers. The young members of our Church should understand that to go out into the world is to be ordinary. To be extraordinary is to become a professional minister of our Church and to become adept in the Arts, Sciences, and Technologies of life in our new age, which will become a Golden Age in time to come.

"To return to the world is to turn one's back on all that one has learned so far. There is no joy, no happiness, no lasting dignity in taking part in the world outside, where there is so much pain, suffering, and sorrow. One has only to look around to see the shallow life out there, which robs people of beauty, love, health, and happiness.

"The hope is The Church, and that is what motivates so many of us older members. We want the young people to share in a higher way of life. But the younger people must earn that right. It takes hard work, devotion and for-

titude, hard study, and belief in what we are attempting to achieve. We older members of the Church wish to encourage the younger members to take their rightful place as pioneers in helping to build a new America and a new world. You are important because you have such an advantage over the older ones who come to us, those disadvantaged who have been denied those valuable years of spiritual development when one is being formed. To go out into the hardened world would be to shatter the delicate fabricate of the growing spirit and soul nurtured on living Light. But even more importantly, to do so would be to throw away the great privilege and opportunity of participating in a new and dynamic institution which promises to have a great influence in the world of tomorrow.

"After all, we are part of the world, we belong to this world, but we represent an entirely new concept of life. Because of this, it is necessary that our ministers become highly skilled professionals. Ours is the most complex of all human endeavors. Those who become a part of it will go on to build a world of tomorrow that people today cannot imagine. But it will come, and we are preparing for it. And in that new world, we will take our place as teachers and leaders. People of the future must needs think of the future and not the past. So when you see people returning to the world of yesterday, ask yourself what it has to offer. While we are products of the old world, we must remember our duty is to the new. Always remember that." ♦

EXORCISM

To offset the recent desecration of the Red Rock Consecrated Sanctuary of Prophecy, The Rite of Exorcism and Blessing was performed by The Most Right Reverend Gene Savoy at the Church of Second Advent Pentecost shortly before sunrise Divine Service was held there on Sunday, May 1st. ♦

Struggle to Secure Tax Exemption on Sanctuaries Continues

Case Goes to Trial before District Court Judge Robert Schouweiler

Washoe County District Court held trial Thursday, May 26th, and Friday, May 27th, to determine whether Church Sanctuary lands would receive tax exempt status under Nevada State law. The trial was the result of an amended suit The Church brought against the County Tax Assessor in 1986.

In April 1984 The Church filed suit in U.S. District Court, claiming violation of its religious civil rights after the reversal of the tax exempt status of the Red Rock Consecrated Sanctuary (SEE **Communique Spring 1984**). In December 1985 Federal Court Judge Bruce R. Thompson renounced federal jurisdiction on the case (SEE **Communique Winter 1986**). As a result of Judge Thompson's order, the case was transferred to Washoe District Court.

The May 1988 case was tried on a complaint filed in October 1986. The Church alleged that the defendant Assessor's Office failed to give them a full exemption from their property taxes under Nevada Revised Statutes (NRS 361.125 and NRS 361.140). The County contended that it had been more than generous in giving exemptions for the improvements made.

The Court granted partial summary judgement in favor of the defendant County Assessor's Office in December 1987. The issue that remained to be tried was the construction of the Statutes applied in the case and their application to The Second Advent Church...

Deputy District Attorney Chester Adams joined Chief Deputy District Attorney Thomas Riley as co-counsel for the County. Attorney Larry Petty, counsel for the plaintiff, The Second Advent Church, was joined by Bishop Gene Savoy, and The Reverends Nelson Duchesneau, Philip Snyder, and Roger Weld. The Honorable Robert Schouweiler presided.

Counsel Petty opened his statement by saying that he hoped there would be no dispute in this case over the status of the International Community of Christ, Church of the Second Advent as a church. Then he explained in brief the history behind the case: that soon after the land had been purchased, tax exemption had been approved; then exemption was denied; then exemption was partially denied. Quoting NRS 361.125, he said, "Use should make it exempt in all cases." Then quoting NRS 361.140, Petty said the Court should allow exemption because "use is consistent with the statute as designated." He closed his statement noting the stipulation agreed upon by both parties in the case that no taxes will be paid until judicial review.

Riley also initiated his opening statement with reference to the two Statutes under consideration, asking that the word "buildings" as used in NRS 361.140 be interpreted in the traditional manner and that the traditional notion of buildings be related to the idea of occupancy described in that statute. He also asked that the exemptions granted under NRS 361.125 be related to church lands actually occupied. Riley asked that the Court remove exemptions on parcels not being used, and in closing asked these questions: Can all the Sanctuary land together be construed as *one* Church? Can *spiritual occupancy* make the Sanctuary land worthy of exemption?

Reverend Roger Weld was called up as the first witness for the Plaintiff to identify photographs he had assembled in book form to show the use of the Sanctuary lands at Red Rock and Mt. Zion. Counsel Riley objected to the use of the photograph book because the photographs were of improvements and thereby irrelevant. "The issue," he said, "is whether the remainder of vacant land should be exempt."

The second witness, Reverend Nelson Duchesneau, assistant to the Bishop as head of the Church's Department of Ecclesiology, described the details on the maps he had drawn of the Red Rock Sanctuary lands exhibited in the courtroom. While pointing out the features of

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RECOGNITION DAY

The Jamilian Parochial School held its seventh annual Recognition Day ceremonies on Saturday, June 16th, formally ending the 1987-1988 school year. Parents, the Ordained, and other Community members and guests joined the faculty and School students at the event to witness students receive awards and certificates of recognition, merit, and academic achievement. ♦

DEDICATION

On Saturday, April 23rd, 1988, at 9:30 A.M., the chapel at the Apostolic Chancellery at 643 Ralston Street in Reno, Nevada was formally rededicated in private ceremony by The Most Right Reverend Gene Savoy and assistants. The chapel, formerly known as The Chapel of The Holy Child, will now be known as the University Chapel. The Chapel of The Holy Child will be moved to the Abbey of Monte Viejo (when built) at the Red Rock Consecrated Sanctuary. ♦

TAXATION

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both the Sanctuary of Revelation and the Sanctuary of Prophecy, he was careful to make clear to the Court, "The Sanctuaries are separate in space, but they are one." Later he explained briefly that the word "churches" was used in the plural to identify specific sites in the Sanctuary for performance of liturgical rites according to the Calendar of The Church, but all the "churches" were in actuality part of one large "Church." He said that some were used more than others because the services performed by the Bishop were different from those performed by other ministers of The Church. He also stated that the property lines of the parcels on which the various churches are built were determined by the County and needed to be indicated in order for The Church to obtain building permits. "For approval on the buildings, we must abide by them—the lines mean nothing to us."

Counsel Riley's cross-examination focused on three facts: the size of the area cleared around various church sites, the distance separating the Sanctuary of Prophecy and the Sanctuary of Revelation, and the total area of the Sanctuary (north and south).

The Most Right Reverend Gene Savoy, Head Bishop of The Church, appeared as the third witness for the Plaintiff to explain how the functions of The Second Advent Ministry related to the use of Church Sanctuaries. Counsel Petty's initial questioning of Bishop Savoy briefly examined his functions in The Church, his writings, the history of The Church, and the history of his own religious training. Petty then directed his examination to the responsibilities of the Head Bishop.

Bishop Savoy explained that as Head Bishop he was responsible for the guidance of The Church as an administrative and pastoral minister and as trainer of liturgical ministers. "The Bishop is also responsible for Revelation", he said, "God willing, up to now." When asked under what regulations The Church functions, Bishop Savoy explained that The Church functioned under Canon Law, Sacred Law, and Liturgical Law. "The Church functions under rigid control, most definitely," he said.

Counsel Petty then asked Bishop Savoy what Church practices were in line with use of the Sanctuary. "The Church membership is required to

perform certain religious rites at what have been referred to as 'churches'," he said. "Actually, the whole area is a Church. It is held sacred by us...liturgical rites require that services take place at appointed spots."

Counsel Petty asked whether the Sanctuary lands were used for anything other than religious purposes. Bishop Savoy responded, "The land is owned by The Church and used by The Church, which is continually growing. We consider the Sanctuaries to be the Abodes of God." When asked about the placement of churches on the Sanctuary lands, Bishop Savoy referred to the churches mentioned in John the Divine's New Testament Book of Revelation. "At the mountains designated, we build a structure to hold parishioners," he said. "The entire mountain is the church....We are ecologically conscious....We worship in nature, according to old Jewish tradition."

Mr. Riley, taking the stand as witness for the Defendant, identified himself as the representative for the County Assessor's Office in 1981, when Mr. Griswold, then acting as Deputy Supervisor for the District Attorney's Office, gave his opinion that all of the Red Rock Consecrated Sanctuary was to be exempted.

Under questioning, Mr. Riley told the background of his involvement with the case since 1982, when he became Deputy D.A. He said County Assessor McGowan came to him in 1983 and asked him to create a new opinion on the tax status of The Church lands. Mr. Riley explained that the Sanctuary land had never been on the tax rolls, noting that Assessor McGowan and Deputy D.A. Peckham had few dealings or discussions on the matter.

In 1983 Deputy D.A. Riley gave his first opinion: The Church was not entitled to any exemption on the property. Mr. Riley said he made a general opinion applying to all churches, but The Second Advent Church had created the initial conflict. To elucidate his 1983 opinion, Mr. Riley

Continued on page 9, 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

The Rev. Reano Castell

1988	Saturday, 1:00 P.M.	1988	Saturday, 1:00 P.M.
Apr. 2	High Service	May 21	High Service
9	High Service	28	High Service
16	High Service		
23	High Service	June 4	High Service
30	High Service	11	High Service
		18	High Service
May 7	High Service	25	High Service
14	High Service		

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.

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pointed to his interpretation of the Nevada Statutes, where the words "building" and "actually occupied" suggest there must be improvements for human use to show actual occupation of the land. At this point the Judge pointed to the conclusion of the 1983 letter that stated Mr. Riley's first opinion. Mr. Riley's letter called the Sanctuary "vacant land" that was "unused" and therefore not exempt, even though slotted for future improvement. The Judge asked, "Is this not your opinion?"

A second letter written by Riley as Deputy D.A. further clarified his view and developed the formula to be used by the County Assessor to determine what land is exempt and what land is not. "The factors are in the letter," he said. "The 1984 and 1983 letters do not conflict." The Judge, looking at the letter, asked for the definition of "reasonable use," the term Riley used in the letter to determine how much "vacant land" is reasonable for separation land. The term "reasonable," Riley said, is "from case law not NRS."

Counsel Petty asked Mr. Riley whether the formula developed by him was presently used by the County Assessor's Office to determine tax exemption. Mr. Riley answered, "Yes," explaining that the amount of land exempted is the same whether it is indoor or outdoor "improved land." Riley added that regulations relating to such things as landscaping are separate from his exemption formula. The Nevada Revised Statutes, he said, "have no regulations by which to tax churches." Riley admitted that someone else in the District Attorney's Office might have a different opinion of "reasonableness."

Counsel Petty continued his examination of Mr. Riley by referring to the case of the Carmelite Sisters, which also regarded the issue of "vacant" land. Through his questioning, Counsel Petty pointed out that, according to Mr. Riley's formula, twenty acres of the Sisters' land on Mount Carmel would not be tax exempt, yet the Court determined the land to be tax exempt.

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Saturday 10:00 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

1988	Assisting Ministers	1988	Assisting Ministers
Apr. 2	Rev. Roger Weld (L) Gail Fosbury (C) Elizabeth Crook (R)	May 21	Rev. Ileana Isfan (L) Gary Buchanan (C) Vickie Hewlett (R)
9	Rev. Ileana Isfan (L) Dr. Tyrus Peace (C) Edna Gottemoeller (R)	28	Rev. Reano Castell (L) Jacklynn Lord (C) Robert Roy (R)
16	Rev. Phillip Snyder (L) Tom Rees (C) LaCynda Gibson (R)	June 4	Rev. Carol Salverson (L) David Arden (C) Dr. Arline Peace (R)
23	Rev. Carol Salverson (L) Mark Lord (C) Kjell Sveen (R)	11	Rev. Nelson Duchesneau (L) Elizabeth Reece (C) Esther Killam (R)
30	Rev. Nelson Duchesneau (L) Lawson Crabb (C) Bruce Kanzelmeyer (R)	18	Rev. Sylvia Savoy (L) Albert Edgcomb (C) Victoria Skinner (R)
May 7	Rev. Sylvia Savoy (L) Donald Crook (C) Gary Huss (R)	25	Rev. Roger Weld (L) Belinda Chauvin (C) Amanda Buchanan (R)
14	Rev. Roger Weld (L) Robert Petrovich (C) Radcliffe Killam (R)		

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

When questioned on the application of his exemption formula, Mr. Riley said that he was familiar with exemption rulings in other states and thinks other states would not exempt the Sanctuary lands.

Reverend Phillip Snyder, Canon Lawyer of The Church, was called as witness for the Plaintiff to testify on the use of the Sanctuaries and their churches. After describing the services held at the Sanctuary, he explained that Mt. Zion, the Sanctuary of Prophecy, and the Sanctuary of Revelation are three Abodes of God set aside for God's Plan. "God's Presence," he said, "is magnified on these properties."

Ms. Elizabeth Francis, Professor of English at the University of Nevada-Reno and coordinator of judicial writing at the Judicial College, was called upon to qualify herself as witness for the Plaintiff.

Ms. Francis outlined her experience of the language involved in

the case chronologically step by step, noting how her awareness of the ambiguity of the statutory language deepened as she became more familiar with The Church's scriptural language and the Sanctuary it described. First, she said, she had conducted an analysis of the statutory language independent of the case. Then she was supplied with the *Book of God's Revelation*, a Second Advent scriptural text, which she read. Concentrating on the Sanctuary of Prophecy, she studied The Church's use of words. In her reading she noted a problem between the clear statement of the statute on the one hand and the use of language by The Church and its relationship to the land on the other hand. Having read the statute and looked into the theology of The Church, she said she found the key terms of The Church that might cause a problem. The term *church*, she said, was used

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TAXATION

Continued from page 9

"idiosyncratically" by The Church in a way that makes the rocks, the shape, and the orientation all become part of the "church." The term *chapel*, as The Church uses it, was specially distinguished from the term *church*. She said the term *chapel* suggested the popularly recognized "conventional" structure, which The Second Advent Church uses as a bridge between itself and the populace or wider religion.

When Counsel Petty asked Ms. Francis whether she had become aware how the churches and Second Advent theology were connected, she answered that when she had visited the Sanctuary of Prophecy she had seen the topographical features that define the churches. She noted how poorly the topography relates to a two-dimensional representation and developed in her testimony an image of the visual and physical relationship of the Sanctuary, referring to the planned water courses and the alignment of the churches by eyesight. "There is a continuous visual relationship," she said. "This Sanctuary will be and is a continuous structure."

Ms. Francis then proceeded to analyze in detail the language of the two statutes applied in the case. Marking the grammatical structures of the two statutes, displayed on an easel in the courtroom, she presented

a grammatical analysis that was clear and precise, though complicated.

Bishop Savoy, testifying on the improvements at Mt. Zion, identified it as one of the three Abodes of God known to The Church, at which The Church held public and private services and special rites consecrated to the service and worship of God. "The Church has a record of Revelations received there," Bishop Savoy said, "in accord with the writings of ancient Prophets."

In his closing remarks, Judge Schouweiler noted that there was probably no legislative precedent for this case because the laws were recodified in the 1950's and the "intent laws" of the 1930's "have no doubt been destroyed." The Judge said he would examine First Amendment and other constitutional issues to see whether these were violated by the opinion of the District Attorney. In closing, Judge Schouweiler noted that we do not all have the same interpretation of the laws. "It is for me to indicate to you the validity and the values, the accommodation and reasonableness of Mr. Riley's letter [in which he describes his exemption formula]. It will be on that basis that the Court will decide. I will make my best effort to satisfy the Plaintiff and Defendants...." ♦

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The University Chapel

April			
Sat. 16	Elvira Spohn Marc Spohn	Sat. 14 (<i>cont'd.</i>)	Ruth Doke Russell Doke
	Rebecca Spohn	Sat. 21	Helen Weinbrenner
Sat. 23	Doreen Arsenaault Hope Arguillera Nana Moreno Sharon Foote	Sat. 28	Rev. Bert Gene Reece Rabbi C. Joseph Teichman
		June	
		Sat. 4	Paul Peace Rev. Bert Gene Reece
May			
Sat. 7	Douglas Warne	Sat. 11	Jane Sabin
Wed. 11	Don Opdyke	Sat. 18	Grujica Prokopije Petrovich
	Celia Opdyke	Sat. 25	Ed Goldwin
Sat. 14	Don Opdyke Celia Opdyke	Wed. 29	Arthur Taylor

These appeals are made upon request.

WEDDINGS

Caron Jagodzinski and James G. McDermott, both of Austin, Minnesota, were wed on Sunday, May 29th, at 3:00 P.M. in public ceremony at the University Chapel of the Apostolic Chancellery. The ceremony was conducted by The Most Rt. Rev. Gene Savoy, following the Rite of Abjuration performed for Mr. McDermott.

Matron of Honor and Best man were Rev. Carol Salverson and Robert Roy, respectively. Sylvia Jamila Savoy and Christina Chauvin acted as flower girls.

Special guests of the couple were Timothy O'Leary and Sarah Hoyt of California and members of the Second Advent Community.

Jim has been a non-resident member of the Second Advent Church since 1978 and is presently participating in seminarial training through the extension program of the Sacred College of Jamilian Theology. Caron is a member of the Roman Catholic faith. Both are employed in a family owned plumbing business, James McDermott & Sons, Inc., in Austin.

♦ ♦ ♦

Marce Duncan and Wynn D. Schumacher were wed in private ceremony on Sunday, May 1st by the Rev. Nelson Duchesneau. Mr. Schumacher is a friend of the Second Advent Church, and both are members of the Christian faith.

♦ ♦ ♦

Nola Cipprioni and Dennis Martin exchanged wedding vows in private ceremony on Saturday, June 4th. The wedding party included Rita Martin, Matron of Honor; Holly Hewes, Bride's Maid; Tony Hughes, Best Man; Richard Martin Jr., Ringbearer; Stephanie, Melissa and Ashley Hughes, Flower Girls; and Richard Martin Sr., Usher. Dennis is a member of the Church of Latter Day Saints, and Nola is a member of the Christian faith. The ceremony was conducted by the Rev. Nelson Duchesneau. ♦

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

**The Most Right Reverend
Gene Savoy**

1988	Church	Time*
Apr. 3	S. A. Epiphany	6:27
10	S. A. Epiphany	6:38**
17	S. A. Epiphany	6:27
24	S. A. Pentecost	6:16**
May 1	S. A. Pentecost	6:05
8	S. A. Pentecost	5:58**
15	S. A. Pentecost	5:51**
22	S. A. Pentecost	5:46**
29	S. A. Pentecost	5:43
June 5	S. A. Pentecost	5:40
12	S. A. Pentecost	5:37**
19	S. A. Pentecost	5:37**
26	S. A. Pentecost	5:39**

*Daylight Saving Time

**Exact horizon time

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Wednesday 12:00 Noon

1988 Officiating Minister

Apr. 6	Rev. Nelson Duchesneau
13	Rev. Phillip Snyder
20	David Arden
27	Robert Petrovich
May 4	Rev. Reano Castell
11	Gary Buchanan
18	Gail Fosbury
25	Vickie Hewlett
June 1	Dr. Arline Peace
8	Jacklynn Lord
15	Victoria Skinner
22	Lawson Crabb
29	Clare Mead

SUNDAY OPEN-AIR SERVICES

RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1988	Church	Time*	Officiating Minister
Apr. 3	New Laodicea	8:15	Rev. Nelson Duchesneau
10	New Ephesus	8:00	Rev. Reano Castell
17	New Thyatira	8:00	David Arden
	New Sardis	8:30	Rev. Nelson Duchesneau
24	New Philadelphia	7:45	Rev. Reano Castell
May 1	New Philadelphia	7:45	Dr. Arline Peace
8	New Laodicea	7:20	Rev. Sylvia Savoy
15	New Ephesus	7:15	Rev. Ileana Isfan
22	New Philadelphia	7:20	Rev. Sylvia Savoy
29**	(NSS)		
June 1	New Qumran	8:00	Donald Crook
	New Bethany	8:30	Lawson Crabb
	New Mt. Hebron	9:00	Albert Edgecomb
5	New Mt. Tabor	7:15	Lawson Crabb
	New Mt. Carmel	7:45	Albert Edgecomb
	New Mt. Hebron	8:25	Donald Crook
12	New Qumran	7:05	Lawson Crabb
	New Mt. Tabor	7:45	Albert Edgecomb
	New Mt. Carmel	8:10	Donald Crook
19	New Bethany	7:10	Albert Edgecomb
	New Mt. Tabor	7:30	Donald Crook
	New Mt. Carmel	7:55	Lawson Crabb
26	New Qumran	7:00	Albert Edgecomb
	New Bethany	7:15	Donald Crook
	New Mt. Hebron	7:45	Lawson Crabb

(NSS) = No Service Scheduled

**Services rescheduled for Wednesday, June 1.

*Daylight Saving Time

Sanctuary of Prophecy

1988	Church	Time*	Officiating Minister
Apr. 3	To the Christian Churches	9:15	Rev. Reano Castell
	Of the End Times	9:45	David Arden
10	On the Golden Age of Light & the Nation of Nations	9:00	David Arden
	Of the Universal Theocracy	9:30	Rev. Nelson Duchesneau
17	To the Races of Man	9:15	Rev. Reano Castell
24	Of the New Covenant	9:00	Rev. Nelson Duchesneau
May 1	To the Christian Churches	8:30	Rev. Ileana Isfan
	Of the End Times	9:00	Dr. Arline Peace
8	On the Golden Age of Light & the Nation of Nations	8:20	Rev. Ileana Isfan
	Of the Universal Theocracy	8:50	Rev. Sylvia Savoy
15	To the Races of Man	8:10	Dr. Arline Peace
	Of the New Covenant	8:45	Rev. Sylvia Savoy
22	To the Christian Churches	8:15	Dr. Arline Peace
	Of the End Times	8:45	Rev. Ileana Isfan
29**	(NSS)		
June 5-26	(NSS)		

(NSS)=No Service Scheduled

**Services rescheduled for Wednesday, June 1. See Sanctuary of Revelation.

*Daylight Saving Time

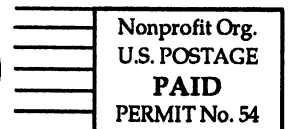
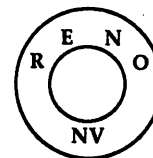


THE INTERNATIONAL COMMUNITY OF CHRIST

643 RALSTON STREET ♦ RENO NEVADA 89503

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