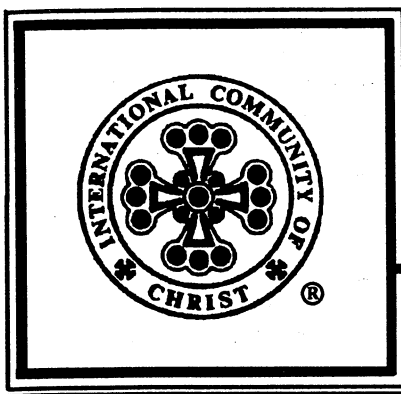




COMMUNITY communique

VOLUME XXXIII

No. 1

SPRING

1989

Services Held at Sanctuary Following Sacred Calendar *Twenty-seventh Advent Day and Second Advent Easter Celebrated*

Divine Service, officiated by Bishop Gene Savoy, was held at the Church of New Smyrna in the Sanctuary of Revelation on January 30th, commencing the Advent Vigil.

February 2, 1989, the twenty-seventh 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, was celebrated with a Divine Service at the Church of New Smyrna. Divine Service, scheduled for February 6th, was suspended due to weather conditions.

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*. During each of the ten days of the original Vigil in 1982, Bishop Savoy received and recorded spiritual information on the building of the Second Advent Church. The significance of this original Vigil to The Church is suggested by a synopsis of the spiritual information impressed upon the Spirit of Bishop Savoy in these days.

On the first day of the Vigil, he recorded the impressions that would be included in The Canon of The Church.

On the second day, he recorded the prophecies of Renewal and Transformation and the days and seasons to form part of the Sacred Calendar.

On the third day, Bishop Savoy recorded words concerning The

Liturgy of The Second Advent Church.

On February 2nd, Advent Day, he wrote down the prophecies of things to take place on earth before the final Advent of God, who would make His full Appearance in the Heavens following the Judgement in the End Times of the earth.

On the fifth day of the Vigil, Bishop Savoy recorded the means to be applied within The Church to increase God's Blessings upon it.

On the sixth day, he wrote down all the prophecies pertaining to the matter of the Anti-Christ.

On the seventh day, he recorded the means which the Second Advent Church was to use in assisting God to redeem the races of the earth.

On the eighth day, Bishop Savoy wrote down impressions to be included in the Litany of The Church in establishing peace on earth.

On the ninth day, he received impressions on the means to be used to protect the Church from profanation from within.

On the tenth and final day of the Vigil, Bishop Savoy was told that he would receive the Revelation to the

Continued on page 2, column 1

First Dispensation Holidays Observed

On Sunday, March 19, 1989, the Second Advent Church recognized First Dispensation Palm Sunday, commemorating Jesus' entrance into Jerusalem, with sunrise Divine Service at Second Advent Epiphany open-air church in the South Sanctuary of Prophecy.

March 24, 1989, the day celebrated as Good Friday in the First Dispensation Churches, was observed by the Second Advent Church. A simple service in remembrance of the "Last Supper" of Jesus was officiated by Bishop Savoy. During the fellowship service, held at 7:00 P.M. in The University Chapel, the Bishop delivered the homily "The Messianic Supper".

Each year on Good Friday, the Second Advent Church holds a spe-

cial Communion Service and Prayer. Congregants gather to hear a short homily delivered by Bishop Savoy prior to a communion meal of fellowship. Upon completion of the homily, all sing the hymn of Grace *Grant Life Unto Me* before partaking of a communion meal of bread, broken from a common loaf according to tradition, and water.

In continuance of the Messianic tradition instituted by Jesus with His Disciples, Bishop Savoy partook of a second communion meal according to the Rabban rite and asked that others prepare themselves to join him.

In the early church Holy Saturday was associated with a vigil in expect-

Continued on page 2, column 2

SACRED CALENDAR

Continued from page 1

Seven Churches upon the Seven Mountains of Metal of The Sanctuary on the day of Second Advent Easter.

The Most Right Reverend Gene Savoy, First Disciple of The Child, witnessed the first manifestation of the Sun of Righteousness on February 2, 1962, in Yungay, Peru. The events surrounding the Birth of The Sun of Righteousness on this date in 1962 are described in the Second Advent scriptural text *Jamil: The Child Christ*. Chapter 27 of this text speaks of this Birth.

On April 18th, Second Advent Easter, ministers and other members of the Community were joined by Consociates from out of town in a pre-dawn gathering at the Red Rock Consecrated Sanctuary of Prophecy for a Communion of Fellowship and

Divine Service at the open-air church of Second Advent Epiphany. The Most Right Reverend Gene Savoy officiated the Fellowship Service assisted by The Reverends Nelson Duchesneau, Lector, David Arden, Cantor, and Reano Castell, Reader.

The Divine Service was accompanied by The Jamilian Handbell Choir. Music included the *Jubilate*, a standard selection performed in commemoration of the Jubilees of the

Second Advent, the fifty-day cycles of sacred observances.

Easter in the Second Advent Church is a fixed date, commemorating both the Resurrection of Jesus and His promised second appearance. The date of Second Advent Easter was established as part of the sacred calendar on April 18, 1982, following a series of Revelations received by The Man while climbing the Seven Mountains of Metal. ♦

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The University Chapel

February
Sat. 4
Sat. 11
Wed. 15

Steve Thompson
Margaret Caffery
Peter Andronis
Theresa Andronis
James Andronis
Thomas Andronis
Christopher Andronis
Paula Andronis
Athena Andronis
Ralph Hewlett
Peter Andronis
Theresa Andronis
James Andronis
Thomas Andronis
Christopher Andronis
Paula Andronis
Athena Andronis

Sat. 18

March
Wed. 1
Sat. 4

Celia Opdyke
Steven Arnold
Robert Chauvin, Jr.
Katherine Hansen
Tony Gibson
Verona Gloria Nush †

Wed. 29

April

Sat. 1

Wed. 5

Sat. 8

Wed. 12

Wed. 26

Sat. 29

Hannah Willis
Verona Gloria Nush †
Robert Mullenn
Robert Mullenn
Kathy Deptuch
Theresa Andronis and family
Theresa Andronis and family

† In Memoriam

These appeals are made upon request.



The Community Communique

Founded in 1957 by Gene Savoy

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The International Community of Christ
Church Of The Second Advent

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HOLIDAYS

Continued from page 1

tation that Jesus would return on an Easter Sunday to announce His Father's Second Advent. On March 25, 1989, the Second Advent Church recognized this First Dispensation holy day with a Communion of Fellowship and a special commemorative sermon, "The Promise of God at His Second Advent," delivered by Bishop Savoy.

And, on Easter Sunday, March 26, 1989, The Church commemorated the spiritual Resurrection of Jesus observed among the First Dispensation Churches of the West with sunrise Divine Service and a pre-dawn Com-

munion of Fellowship at the open-air church of Second Advent Epiphany in the Red Rock Consecrated Sanctuary of Prophecy. The Most Right Reverend Gene Savoy officiated the communion service assisted by The Reverends Nelson O. Duchesneau, Lector, Reano Castell, Cantor, and David Arden, Reader. Sunrise Divine Service followed immediately.

Following the Easter services a breakfast was served at the Rectory-Abbey on Carmel at 10:30 A.M. for Church members and guests who attended the Sanctuary services. ♦

SERMONS

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

Homily on Training the Youth of The Second Advent Church

The sermon chosen for public report this spring season was concerned with the growth and expansion of the Second Advent Ministry as an educational body, with special emphasis on the future training of the youth of the Church, one of whom was Emancipated on this day. Bishop Savoy said that the words he used to speak of the newly emancipated young lady could as well be spoken of all the youths of the Community.

The sermon—given before a Congregation of Ministers, Seminarians, and guests gathered at the Chapel of the Apostolic Chancellery—has been edited and abridged for publication.

March 18, 1989

Preliminary to the main body of the sermon, which was concerned with the education of The Church's youth, Bishop Savoy made several announcements regarding the upcoming liturgical training to be given the various orders of the avowed towards their special liturgical functions in The Church, the liturgical services to be performed by the Rabban priests, Convocation events, the upcoming expedition and documentary film, and the formation of Guilds.

The inauguration of Seminary training for the graduates of the Parochial School to begin this fall prompted the theme for the main body of the sermon, an explanation of the purpose of the Parochial School. First Bishop Savoy clarified that the Parochial School was formed for the single purpose of educating the children of ministers of The Church.

He explained that the children were being given "highly specialized training in chapel and church doctrines" as acolytes. As members of the student body, he said, they were receiving training in ethics, manners, dress, conduct, and citizenship, "but not at the exclusion of academic training."

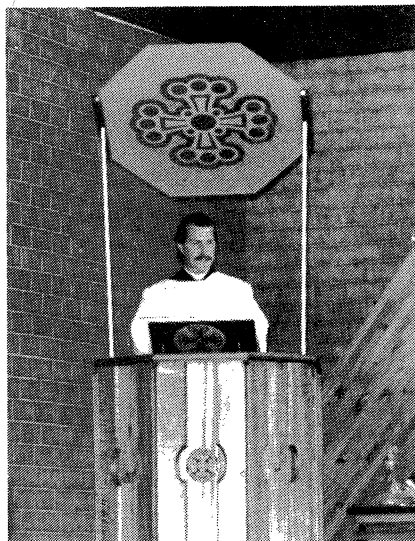


Photo by Roger Weld

Most of these things are missing in secular schools, he said. "Our children are educated in an environment free of drugs and those ills that plague the many schools not concerned with character building. We know the results by observing the products of schools." We are not critical of secular schooling, he said, but such schooling "diminishes human character for later ministerial training and instruction in the highly refined arts and sciences of enlightened religion."

"Parents have an obligation to their children to see that they are properly educated in the coming new world where religious studies will dominate the minds of people everywhere—in science, art, humanities, and everyday life. The world requires highly educated people in true religious arts and sciences, where others who want to learn can find an educational institution of merit and not be forced to turn to amateur metaphysical schools that innovate, experiment, and play with the human mind.

"We will also train those children who show skills in the area of the healing arts of the human spirit and

soul—areas not really understood in the world today. The Sanctuary will provide an opportunity for this, as will the health center and Church Spa at Steamboat Villa. I can think of no higher way of life than what we are offering. Community members who fail to encourage their children to go on to a higher way of life fail in their ministry at the very roots.

"We must all understand that we are giving our children highly-skilled training in entirely new areas of knowledge. What we teach is found in no other institution of the world. If America is to attain leadership and inspire other people from the countries of the world to come to our Community for instruction, then we must certainly go far beyond those attainments realized by metaphysicians, Yogins, Zen Buddhists, and the so-called gurus of the Asiatic religions... Indeed, I see the day when these types, including monastics of Christianity who are interested in mysticism... will come to our teacher-ministers for instruction. If they do, our teacher-ministers will have to become adepts of the highest order, unchallenged by anyone, anywhere, from whatever school.

"We also need to train our children to assume their roles in the industrial arts—such as motion picture-, video-, and audio-broadcasting; public speaking; the dramatic arts; the graphic arts; book, motion picture, and videotape production... The list is long, and it will also include ecclesiology and agriculture.

"But unless the character and personality of our children are trained in dignity, self-expression, and professional courtesy (which are important in the higher plateaus of business, commerce, diplomacy, and industry)—they cannot go on to higher life-styles in our Community. Perhaps some people do not recognize

Continued on page 4, column 1

Renovations at Steamboat Hot Springs Spa Completed

Head of Department of Ecclesiology Reports on Artesian Waters

Since The Church was gifted the Steamboat spa and surrounding acreage three years ago, the Church's Department of Ecclesiology, under the direction of The Reverend Nelson Duchesneau, has overcome a series of major setbacks in preparing the site for its proposed therapeutic use.

In spite of these setbacks, the Steamboat Springs Spa is expected to be in operation later this spring. "An occupancy permit was secured for the spa building in June 1988," said Rev. Duchesneau. "The business license for the water company was received in August 1988. This year we are looking to qualify for a business license for the Christotherapy and Life Center Church Spa."

The first series of setbacks involved the spa building itself.

Although The Church acquired the spa and the surrounding 3.82 acre lot three years ago in 1986, before the dwellings and offices in the spa building could be occupied and the spa become operational, the entire spa building itself had to be completely renovated inside and out.

Rev. Duchesneau explained, "When an old business is turned over to a new business, the new business loses the building's 'grandfather.'" He said that the new business has to operate under a different set of rules than the old.

"The pipes from the pools in front of the building to the spa itself were original. We had to replace the main

shut-off valve and the piping from the service entrance throughout the building—all of it... It took over a year to discover that we would have to replace *all* the piping."

When asked why the previous owner, Mrs. Towne, had not done more to maintain the water system in the building, Rev. Nelson replied that she couldn't have because the cost of renovating the entire water system would have been prohibitive for a regular private business.

Although the full-time four-man crew had to divide their efforts among several other projects at various locations in the Reno area during the three years the Church worked to regenerate the Steamboat

Continued on page 5, column 1

SERMONS

Continued from page 3

the value of such education... This is what is wrong with the world, especially here in America, where we have forgotten our heritage of world leadership at times of human evolution.

"I say to you today that we are entering a new era of human progress. Human spiritual rights, authentic religious expression, enlightenment of spirit and soul, genetics with ethics of both physical and mental faculties all are areas of human interest that will require, indeed, demand, new institutions of learning, new ideas, and new ideals to inspire the human mind and spirit... .

"So let each parent be resolved to make their contribution, not for themselves but for their children and for God. We are teaching our children to be free... . This requires determination on the part of the children also, for they too have to see the golden opportunity that awaits them... .

"Let us remember that the educated and the professional come to our Community for guidance, for in-

spiration, for a new hope and a better way of life... . Why should people come here if we are not leaders of a new and better way of life? I put it to you all today... . I say this because our Community needs to show unity and determination, purpose and, above all, leadership. What we are teaching is important. It is needed, it is most worthy, and it is representative of a coming new profession. But we have to build the foundation with people, which does include our children. For this reason the Parochial School, which has been slowly built up by the devotion and dedication of its teachers, whom I admire so much, and by parents who have contributed to its existence, deserves continued support. The same holds true for the Seminary College our upcoming graduates will attend.

"We see today the Emancipation of one of our children, now a young lady, who wishes, with the support of her parents, to go on to that higher way of life. Whatever she may lack in academic skills, she makes up for in inner beauty, her radiance of charac-

ter, her determination, her poise, and her devotion to our Church. She displays something that very few young ladies of the secular world, those not privileged to receive the training the Parochial School has bestowed upon her, are capable of. I do not see it very often in the young people I have observed in recent years.

"What will her future be in our Community? What is her hope? I say to you that her future is assured so long as she maintains what she has learned and will learn in our school. She has that one quality that people admire: beauty of person. Perhaps this does not count in the so-called 'real world' in which vulgarity so often dominates. But people of quality everywhere know the value of such character. So long as she possesses this beauty of person she will always be loved and admired by her parents, family, and friends. She will never be lonely. She will never betray those who love her. Hers is the most treasured of human qualities, one which the whole world admires. She is rich. She will never be poor." ♦

STEAMBOAT SPA

Continued from page 4

site, the crew managed to complete the Chapel of the Rose Cross, priory apartments, water company offices, office space for the therapy center, and baths at Steamboat.

The second major setback involved the operation of the hot springs well, the central feature of the planned therapy center. "All the major problems with the building, plumbing, everything, were taken care of by September 1988," he said. "But the well actually stopped in May 1988. Not until now have we been able to make the water come back."

Over a period of time the wells developed calcium deposits in the casings. "We found that the six-inch casing in the new 260 foot well was closed to about a three inch diameter... The top twenty-five feet showed very thick deposits. Then the pipe was fairly unobstructed for the next eighty feet. Then there was another ring of deposits down the next twenty feet. From there on down the well is pretty clear."

"To drill out the deposits from the new well we used an old cable drill rig 1945 vintage procured from Dorothy Towne, with parts from another old drill rig that our Church brother Dave Arden put together into a single working rig," Rev. Duchesneau said. "We had to construct our own drill bit specially designed for reaming the casing."

Rev. Duchesneau said that to cause the water to surface, "we shoot a little bit of air into the well every twelve hours, for a period of time somewhere between 30 seconds and two minutes. The air bubbles lighten the water.... That's just enough to cause it to 'artesian.'"

There are now two wells open. One was drilled in 1985, one year before the Church acquired the spa. A second well two hundred sixty feet deep was drilled in 1988 because the old well was producing a great deal of mud.

The well is presently running at about seventy-five gallons per minute. Rev. Duchesneau said the well started "artesianing" again in

January of this year, then stopped, and picked up again in February. Since the second well has been activated, he said, clear water has appeared, so it is now possible to start up the other.

When asked how he came to try the novel idea of using the air compressor to cause the well water to rise, Rev. Duchesneau explained that the prohibitive costs of more commonplace options drove him to try something else. In his investigations he found that a new well would cost \$20,000; next he found that a new pump would cost \$15,000; so there was nothing else to do but invent a third option, the air compressor.

The first time he tried forcing compressed air down into the well, the water shot up sixty to seventy feet high into the air. "Thereafter we used a valve," he said, smiling.

The hot springs are presently producing three to four times the amount of water they did at the time The Church acquired the spa, according to Rev. Duchesneau. "We don't have the steam pressure we used to," he said, "but that may change."

The Reverend Duchesneau added that the static water level in the area, presently twenty-five feet below ground level, seems to have risen. "The only reason water could rise during a drought year is that somehow more water is getting into the aquifer, he said."

Kiwanis Presentation

Gene Savoy, speaking for the Andean Explorers Foundation, gave a one hour presentation to Kiwanis Club members at a special luncheon held February 15th at the Onslow Hotel in downtown Reno. Mr. Savoy presented a shortened version of the video "Lost City of the Andes," with the assistance of Roger Weld, and delivered a short lecture on the Foundation's Gran Vilaya exploits. Kiwanis members Tom Jacobs and Steve Baus contacted Mr. Savoy by special invitation after hearing about the recent Explorers Dinner. ♦

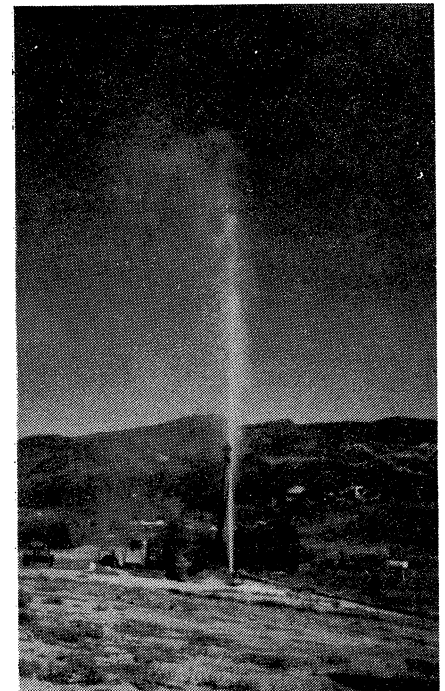


Photo by Clare Mead

Water shot 60 feet up in the air after a clogged pipe was cleared by forcing compressed air down into the well.

Hydrologists differ in their opinions concerning the effect of geothermal plants on groundwater level. But, Rev. Duchesneau theorizes that the reason the water in the new well will not rise on its own is that the new geothermal plant in the area is forcing more water down into the ground than had been there before the plant was built. The spa wells, therefore, produce more water but less steam than previously, according to his theory. ♦

V. I. P. Open House

On behalf of The International Community of Christ, Church of the Second Advent, Dr. Arline Peace, Church Archiater, and Donald Crook, a long-time professional nurse and member of the Second Advent Church, attended the V.I.P. open house for Hearthstone of Northern Nevada on February 2nd, 1989.

Following an extensive tour of the newly designed state-of-the-art nursing care center, Dr. Peace and Mr. Crook attended an inaugural celebration for the new care center. ♦

Andean Explorers Foundation President Addresses Press

Gran Vilaya IV Expedition to Peru Announced at Gathering

At a luncheon and press conference held by the Andean Explorers Foundation and Ocean Sailing Club at Bally's Grand on February 28, 1989, Gene Savoy, President of the Foundation, delivered a press release to invitees on the Foundation's upcoming expedition to Peru and the importance of that expedition to the understanding of ancient world history and the history of religion. An edited and abridged version of the press release, delivered orally, is reproduced below.

The Spanish soldiers who conquered America, Francisco Pizarro, conqueror of Peru, and Hernando Cortez, who subdued Mexico, were quite unqualified to deal with the legends of the Indians or to understand their history. The destruction that followed nearly robbed the world of a secret, which, it is hoped, will still be brought to light.

Charles Darwin said that to make new discoveries, one had to have a theory, not a dogmatic theory, but an experimental hypothesis. His theory of evolution has caused people to look in new directions. The same has

happened in other areas; Copernicus and Einstein are only two examples.

In American history, there is still much to be discovered. Up until recent times, it has not been seriously believed that early American cultures had been highly civilized or that there was contact between America and other parts of the world. Thor Heyerdahl proved the possibility with his sea vessels. Hiram Bingham's discovery of Machu Picchu in 1911 was based on historical theories of Peruvian and Inca cultures. His findings allowed me to theorize that Machu Picchu was not the lost city of the Inca kings in Vilcabamba, but rather that the lost city was situated several days march further to the northeast in the jungled montaña. My discovery of the old city of Vilcabamba in 1964 was revolutionary because it was not believed that the Incas had occupied the jungles.

My own explorations have reclaimed from the high jungles of northeastern Peru some forty stone cities which we attribute to the Chachapoyas civilization. The most recent discovery was made in 1985

through 1988 in this same area — Gran Vilaya, an old city of white limestone covering about 100 square miles in area and consisting of about 24,000 buildings, topped by jungle growth centuries old. Many critics still doubt that a pre-Columbian city of this dimension exists, but we have made two television documentaries of these ruins to prove beyond doubt that the ruins do exist.

I am driven by a theory that is revolutionary — so revolutionary that, if substantiated by more facts, it will rewrite history. This theory is based on an experimental hypothesis that has been substantiated by new findings. The theory is the result of many years of field exploration and the study of old Spanish manuscripts. Although the Spanish soldiers who conquered the Aztecs, Mayas, and Incas of Mexico and Peru were not qualified to deal with the written and oral histories of these strange peoples, competent ecclesiastical scholars of the Catholic Orders were. These histories went against the theological concepts of many, who declared that the stories were fabrications, but the more liberated scholars acknowledged them to be true and left us written histories which, to many, are controversial. What makes them so controversial?

First, the Mayan hieroglyphs have not been decoded. However, at the time of the Spanish conquest the Mayas could read the written record of these glyphs and tell historians of their content. Before these books were unfortunately destroyed by lesser ecclesiastics, portions of these histories were preserved by conscientious friars.

It was also believed that the Incas had no form of writing. But Father Cristoval de Molina wrote, "At first it was said that those people had no knowledge of writing. But in a temple near Cuzco they had the life of each of the Inca kings painted with figures

Continued on page 7, column 1

President of the Andean Explorers Foundation and Ocean Sailing Club, Gene Savoy, is interviewed by Victoria Campbell of Reno's Chanel 4, KRNK at a luncheon and press conference held on February 28th at Bally's Grand.



Photo from
Church Archives

PRESSRELEASE

Continued from page 6

on boards." Another historian, Sarmiento, wrote, "The most notable histories of the Incas were painted on large boards garnished with gold, which would be like our libraries, and the learned men of our country could understand and explain their meaning."

Many of these histories have been preserved in manuscripts. Of interest is the Maya story that numerous white culture-heroes, who came across the Atlantic from the east, were civilizers and teachers. These culture-heroes were tall of stature, bearded and white. They possessed supernatural powers and were known under such names as Kukulcan of Yucatan and Guatemala, Quetzalcoatl of Mexico proper, and Votan and Itzamma of the early Maya. The Mexican historians Sigüenza and Gangora believed that Quetzalcoatl had been none other than the Apostle Thomas.

It is interesting to note that, prior to the coming of the Spaniards, the New World contained ethnic traces of almost every known human race as found on clay and stone portraits. Coupled with the knowledge that sea routes across the Atlantic and Pacific have been discovered, it follows that influence from Judaism and Mediterranean cultures could have existed. We know that the disciples of Quetzalcoatl, the Pochtecas, were a brotherhood that traveled about the continent teaching humility and spreading their beliefs over wide areas. They were known to have carried large wooden crosses, imprinted with the footprints of their religious leader, on their backs. They had been charged to travel to America to found a new culture. In time these people sailed away on rafts or ships promising to return at a future date.

The history of Peru records that at a remote period there arrived a large, foreign fleet of balsa rafts or ships in the northern parts of Peru. A powerful prince or lord came ashore with a number of subjects, including a retinue of disciples. This mysterious figure, known as Naymlap, founded

a city in the vicinity. Another historical account mentions the arrival of bearded white men led by a teacher, also white, known as Viracocha, who was large of stature and authoritative in demeanor. He instructed the people how to live, love one another, do charity to all, and so forth. The disciples of Viracocha wandered over the land, ascending the high Andes to the lower jungles of Antisuyo, teaching the people.

Later, another white man came to the country. He healed the sick and restored sight to the blind. He was beloved, but in a certain area the people rose up against him, threatening to stone him. He departed by sea, never to return again.

Another historical tale records that a personage called Thunapa arrived in the Altiplano with five disciples. He was a man august in appearance, blue-eyed and bearded. Wearing a long sleeveless robe, he preached against warlike deeds. He, too, carried a large wooden cross on his back. The priests opposed his preaching and drove him out of the land to the sea, and he sailed away. The people attempted to burn the cross, but it would not catch fire, nor could it be destroyed. And, centuries later, in 1569, it was unearthed by the Augustine Fathers, who supposed Thunapa was the Apostle Thomas, based on the content of his Christian teachings.

One theory has it that Thunapa traveled to Venezuela and Colombia, where he was described as an old man with long hair and beard. He was known as Bochica. Eventually he left the land with staff in hand, never to return.

By whatever name, these culture-heroes arrived in Peru from some place and appear to have departed by sea. My sea expedition on the Feathered Serpent in 1969 demonstrated that sea routes do exist that can carry even the most primitive craft north to Middle America. So we can assume that these ancient figures knew South, Central, and North America.

All this historical information, brief as I have made it, presents us with several enigmatic problems. For

one, we do not know where these figures came from or where they went after they departed Mexico and Peru. The discovery of so many ancient remains in the Chachapoyas territory indicates that a sizeable civilization existed there. What is more, we are told by Spanish chroniclers, who wrote down the oral history of the Incas, and by later Spaniards who knew the country, that the Chachapoyas were a fair-skinned people. During my exploration in the area, I observed remnants, in the inner regions, of a white race: blue-eyed, blond individuals of large stature.

How do we account for their existence? Is it possible that the culture-heroes we have discussed under so many names might have originated from Chachapoyas? In Mexico all the buildings of circular design are dedicated to Quetzalcoatl. They are few in number and located mostly around pyramids or temples. In Chachapoyas the major portion of the buildings are circular. This suggests a large center of fair-skinned people who might have produced these civilizers we know of under so many different names.

There is another puzzling question that has led me to develop a theory of my own, derived from older con-

Continued on page 8, column 1

Local Interviews

As President of the Andean Explorers Foundation and Commodore of the Ocean Sailing Club, Gene Savoy granted interviews to several radio and television stations during early March. Both KBUL's Adrienne Abbott and Bobbie Marie of KRCV Christian Voice radio interviewed Savoy on the latest activities of the Explorers Foundation. Interest generated by the Foundation's recent Awards Dinner sparked the interview requests. Willy Albright, who represented KUNR radio at the dinner, said he expects the one-hour interview he taped with Savoy at the University of Reno studios to go nationwide on public radio. ♦

PRESS RELEASE

Continued from page 7

cepts. What made the old priests believe that Saint Thomas had been in the Americas? The record shows that there are two epochs in which the Viracocha-Quetzalcoatl stories occurred: about 5,000 and 2,000 years ago. We cannot account for this difference in time, but we can safely say the Spiritual Lord of the Americas was a single person known by different names in different places. His place of origin was not the Americas. He came from across the seas. From where? The evidence of his existence is overwhelming. The means by which he came and went are certain.

During my many years of field research in the Chachapoyas region, I uncovered new material that led to a re-examination of the theory that the Apostle Thomas had come to America. This included a sculpture of a bearded figure with an aquiline nose, crosses etched in stone, and two wooden carvings of the Apostle Thomas in the local church at Shipasbamba. These carvings had been taken from an old stone city at a place called Vilunca, where a church had been built in memory of the Apostle who had visited the area centuries ago. In another church, in a small village named St. Thomas, a friendly priest showed us a stone beneath the altar with the supposed imprint of the feet and knees of the Saint. The stone had been removed from Quillay. When exploring this same area,

which forms part of the vast metropolis I named Gran Vilaya, we found hundreds of royal palm trees, planted in memory of St. Thomas.

St. Thomas visited India and possibly China. Supposedly, he crossed the Pacific to the Americas. In reading ancient manuscripts, I found that the belief that the Apostle Thomas had visited the Americas was overwhelmingly strong. The record of his evangelical doctrines, together with other proofs, evidenced this. I kept this theory to myself.

In the forth-coming expedition to Peru, we will seek the remains of a monument dedicated to St. Thomas. If we succeed in finding this monument, it might very well throw new light on this fascinating puzzle and tell us about contacts between ancient cultures by means of the sea.

Undoubtedly, Christopher Columbus knew of sea voyages made in former times from some source unknown to us. The fact remains that the Christian teaching was evident in the Americas prior to the coming of the Spaniards. Who introduced it here? Our expedition is seeking answers to this question. We also hope to discover whether there was two-way contact. Do I believe that the Apostle Thomas visited America? The answer is overwhelmingly "yes." When our film is released, you will better understand why I say this. ♦

Anti-Defamation League Awards Dinner Held

During the Anti-Defamation League of B'nai B'rith's gala dinner at the Peppermill Hotel in Reno on Thursday, March 2nd, the Torch of Liberty Award was presented to Kevin T. Day, President of First Interstate Bank of Nevada Foundation, for his community and humanitarian activities. The League, whose charter states its "ultimate purpose is to secure justice and fair treatment to all citizens alike and to put an end forever to unjust and unfair discrimination against and ridicule of any sect or body of citizens," presents

the award annually for the honoree's commitment to humanitarian causes and public service. Among the more than two hundred business people and clergy present at the event, The Most Right Reverend Gene Savoy and seven other Church members attended the dinner as representatives of the Second Advent Church. Representatives of The Church were Bishop Gene Savoy, Reverend Sylvia Savoy, Reverend Reano Castell, Lawson Crabb, Belinda Chauvin, Robert Chauvin, Edith Forgy, and Rebecca Willis. ♦

Civil Liberties Union Holds Awards Dinner

The American Civil Liberties Union of Northern Nevada named Rabbi Myra Soifer and Assemblyman Marvin Sedway as this year's recipients of its Civil Libertarian Award at an awards dinner held April 29 at Bally's Reno. Richard L. Siegel, current state ACLU legal director, was presented the organization's Lifetime Achievement Award for his contributions and leadership to the ACLU in Nevada over the last 22 years.

The Hon. Ramsey Clark, former Attorney General of the United States, appeared as guest speaker at the event. Active in the supervision of civil rights and the proposal of civil liberties legislation in the 1960's, Mr. Ramsey has since argued the first Freedom of Information case and various First Amendment, peace movement, civil rights and criminal cases in the U.S. Supreme Court. He has traveled to more than 100 foreign nations seeking an end to political repression and violation of human rights. Presently he is actively engaged in the practice of law in the fields of international law, constitutional law, criminal justice, human rights, civil rights, and the First Amendment.

Myra Soifer, one of the first 10 women ordained as rabbi, became rabbi of Temple Sinai in Reno in 1984. Among her many commitments are passionate claims for political, economic, and social awareness and reform in the United States and Central America.

Marvin Sedway, a founding member of the ACLU Nevada, was first elected to the Nevada Assembly in 1983, where he chaired the Ways and Means Committee for two years. He is an outspoken advocate of the disadvantaged and loyalist to the principles of civil liberties.

All three honorees received special congratulations from The Most Right Reverend Gene Savoy, who attended the event with seven other representatives of The Church. ♦

Prayer Breakfast Held in Support of the Governor and Leaders of Nevada

A Governor's Prayer Breakfast was held in Reno Tuesday, February 7th. 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. The breakfast was attended by both houses of the State Legislature, businessmen and the religious from the Catholic, Protestant, Jewish, Muslim, Hindu, and Second Advent communities. The Second Advent Church, the Andean Explorers Foundation, and the Advocates for Religious Rights and Freedoms, all patron sponsors of the event, were represented at the breakfast by ten members each among the more than one thousand people in attendance.

Following the prelude provided by harpist Beverly Colgan, the LDS Combined Choir, under the direction of Pamela Kellerstrass, provided the program music, opening with the national hymn "Almighty God" and closing with "America the Beautiful" joined by the assembly. Spiritual and

inspirational readings during the program were delivered by representatives of the UNR Campus Ministry, the Bethel AME Church, and the Paiute/Shoshone community.

The three Nevadan Keynote Speakers, introduced by The Rev. V. James Jeffries of Trinity Episcopal Church, addressed "the power of prayer". Bertha Mullins, of Faith Deliverance Church of God in Christ, related that power to the experience of Black activists during the last two decades. The second speaker, Pastor Dave Fritsche, preached unity in prayer and called upon the assembly to pray together with him "in the spirit of Christ." The final keynote speaker, Rabbi Myra Soifer, in her address maligned the act of prayer unless it was used as the prelude to other action. She continued her address with a cant against Christian prayers and traditional hymns at interfaith events that offended her by exclusion, she being Jewish, and, as a female, unable to share in the spirit of "brotherhood." ♦

CHRISTENINGS

The son of Bruce Kanzelmeyer and JoAnn Hainline-Kanzelmeyer, Gabriel James Christopher, was Christened on Saturday, March 11th, at 11:30 A.M. in the University Chapel by The Most Right Rev. Gene Savoy, godfather of the child, assisted by The Right Reverend Sylvia Savoy, godmother of the child.

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

♦ ♦ ♦

The daughter of Roberta and Donald Sherrell, Megan Lee, was Christened on Saturday, April 15 1989, at 11:30 A.M. in the University Chapel, at which time, Jacklynn and Mark Lord were named godparents of the child.

Megan, weighing one pound at her birth on October 20, 1988, has been in our prayers. She has been on life support and, though she now weighs ten pounds, is still on a heart monitor at night. Her grandmother, Nola Slevin, is a member of The Church. ♦

EMANCIPATION

The Most Right Reverend Gene Savoy, Head Bishop of The Church, administered Chrismation and Ablution during the Rite of Emancipation to Amy Beth Buchanan on March 18, 1989.

Emancipation is administered to Church youths of fifteen years of age upon personal request and with the consent of their parents.

Prior to the private ceremony held in the Bishop's Chambers, The Reverend Nelson Duchesneau and Clare Mead were named Baptismal Godparents for Amy. Following, the youth underwent the Rite of Confirmation prior to being received into the Seminary of The Church. She received Ablution from the Bishop, who asked God to cleanse her for the True Baptism of Light of the Second Advent. Following the Ablution, the Bishop invested the candidate with the shirt, sacred cord, collar, and garment of the Seminarian, after which, the initiate elevated a prayer to God asking for assistance in her new life.

The young Seminarian then proceeded to the Chapel, accompanied by her parents, Amanda and Gary Buchanan.

At the public ceremony, after the ritual Blessings delivered by the parents, the Youth and her parents signed the official Act of Emancipation. Following the inscription, the seminarian was called upon to deliver her Address to the Congregation. The Bishop ended the ceremony with the Final Blessing, after which a traditional banquet of sweetened rice, bread, and fruits was served. ♦



Photo by Mark Lord

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Saturday 10:00 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

1989	Assisting Ministers	1989	Assisting Ministers
Feb. 4	Ileana Isfan (L) Jacklynn Lord (C) Kjell Sveen (R)	Apr. 1	Reano Castell (L) Don Crook (C) Barbara Snyder (R)
11	Roger Weld (L) Lawson Crabb (C) Clare Mead (R)	8	Nelson Duchesneau (L) Robert Petrovich (C) JoAnn Hainline (R)
18	Reano Castell (L) Clare Mead (C) Amanda Buchanan (R)	15	Roger Weld (L) Elizabeth Reece (C) Ted Staver (R)
25	Nelson Duchesneau (L) Gail Fosbury (C) LaCynda Gibson (R)	22	Reano Castell (L) Robert Chauvin (C) Edith Forgy (R)
Mar. 4	Roger Weld (L) Belinda Chauvin (C) Rebecca Willis (R)	29	Nelson Duchesneau (L) Carol Salverson (C) Robert Roy (R)
11	Reano Castell (L) Larry Coesens (C) Edna Gottenmoeller (R)		
18	Nelson Duchesneau (L) Tom Rees (C) Elizabeth Crook (R)		
25	Roger Weld (L) Mark Lord (C) Bruce Kanzelmeyer (R)		

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

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Wednesday 12:00 Noon

Officiating Minister

1989	Officiating Minister
Feb. 1	Jacklynn Lord
8	Lawson Crabb
15	Clare Mead
22	LaCynda Gibson
Mar. 1	Kjell Sveen
8	Barbara Snyder
15	Nelson Duchesneau
22	Sylvia Savoy
29	Roger Weld
Apr. 5	Elizabeth Reece
12	David Arden
19	Carol Salverson
26	Robert Petrovich

LAMENTATION SERVICE

NEW MT. ZION SANCTUARY

Officiating Minister

The Most Right Reverend Gene Savoy

Assisting Ministers

Roger Weld	Nelson Duchesneau
Reano Castell	Robert Petrovich
David Arden	Kjell Sveen
Gary Buchanan	Lawson Crabb
Donald Crook	Sylvia O. Savoy
Ileana Isfan	Carol Salverson

1989	Saturday, 12:00 Noon	1989	Saturday, 12:00 Noon
Feb. 4	Private Prayer*	Apr. 1	Private Prayer*
11	Private Prayer*	8	Private Prayer*
18	Private Prayer*	15	Private Prayer*
25	Private Prayer*	22	Private Prayer*
		29	High Service
Mar. 4	Private Prayer*		
11	Private Prayer*		
18	Private Prayer*		
25	Private Prayer*		

* Private Prayer held due to harsh weather conditions.

Lamentation and Prayer is held every Saturday at 12:00 Noon on New Mt. Zion in protest of Washoe County's denial of a Special Use Permit.

RABBAN SERVICE

CHANCELLERY COMPLEX

The University Chapel

Saturday 11:00 A.M.

Each Saturday following Chapel Communion, assisting ministers, together with attendants and musicians, join Bishop Savoy in silent prayer.

This silent rite of the Sabbath is accompanied by music based on ancient Hebrew sacred chants specially composed for the service and performed on the organ by Church composer and musical director, The Reverend Gary Buchanan.

Bishop Savoy formally initiated the private Rabban Service at the Episcopal See Chapel on December 26, 1987. Observance of the Rabban rite was transferred to The University Chapel on Saturday, March 4, 1989. ♦

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

**The Most Right Reverend
Gene Savoy**

1989	Church	Time
Feb. 5	(suspended)**	
12	S. A. Epiphany	7:00
19	S. A. Epiphany	6:51
26	S. A. Epiphany	6:40
Mar. 5	S. A. Epiphany	6:30
12	S. A. Epiphany	6:19
19	S. A. Epiphany	6:07
26	S. A. Epiphany	6:00
Apr. 2	S. A. Epiphany	6:34*
9	S. A. Epiphany	6:40*+
16	S. A. Epiphany	6:29*+
23	S. A. Epiphany	6:16*
30	S. A. Epiphany	6:05*

*Daylight Saving Time

+Exact horizon time

**A private communion service held at the Church of the Prophecy to the Americas, South Sanctuary of Prophecy, officiated by The Reverends Reano Castell and David Arden.

MEMORIAL

Virona Gloria Nush passed out of this world on March 27, 1989.

Virnoa, the mother of Nicholas Nush, a friend of The Church, was remembered in a Memorial Service held on Wednesday, March 29, at 12:00 noon in the University Chapel.

The Reverend Roger Weld read from the Odes of Solomon and spoke the Benediction of Committal for the deceased in honor of her mortal remains and in the promise of the spiritual resurrection. ♦

SUNDAY OPEN-AIR SERVICES RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1989	Church	Time	Officiating Minister
Feb. 5-19	(NSS)		
26	New Philadelphia	8:10	Carol Salverson
	New Qumran	8:30	Esther Killam
Mar. 5	New Laodicea	7:45	Gail Fosbury
	New Mt. Hebron	8:15	Esther Killam
12	New Ephesus	7:00	Nelson Duchesneau
19	New Laodicea	7:15	Reano Castell
26	New Philadelphia	7:00	Dave Arden
Apr. 2	New Thyatira	8:30*	Nelson Duchesneau
	New Sardis	9:00*	Reano Castell
9	New Mt. Tabor	7:45*	Victoria Skinner
	New Mt. Carmel	8:15*	Elizabeth Crook
	New Mt. Hebron	8:45*	Amanda Buchanan
16	New Damascus	7:45*	Elizabeth Crook
	New Qumran	8:45*	Victoria Skinner
	New Bethany	9:15*	Amanda Buchanan
23	New Mt. Tabor	7:30*	Elizabeth Crook
	New Mt. Carmel	8:00*	Amanda Buchanan
	New Mt. Hebron	8:30*	Victoria Skinner
30	New Damascus	7:30*	Amanda Buchanan
	New Qumran	8:00*	Elizabeth Crook
	New Bethany	8:30*	Victoria Skinner

(NSS) = No Service Scheduled

*Daylight Saving Time

Sanctuary of Prophecy

1989	Church	Time	Officiating Minister
Feb. 5	(NSS)		
12	Of the Universal Theocracy	8:15	Carol Salverson
	Of the Universal Theocracy	8:30	Gail Fosbury
19	(NSS)		
26	To the Races of Man	9:00	Gail Fosbury
Mar. 5	On the Golden Age of Light & the Nation of Nations	9:30	Carol Salverson
12	To the Christian Churches	8:00	Reano Castell
	Of the End Times	8:30	David Arden
19	On the Golden Age of Light & the Nation of Nations	8:15	Nelson Duchesneau
	On the Universal Theocracy	8:30	David Arden
26	To the Races of Man	8:00	Nelson Duchesneau
	Of the New Covenant	8:45	Reano Castell
Apr. 2	To the Christian Churches	8:30*	David Arden
9-30	(NSS)		

(NSS) = No Service Scheduled

*Daylight Saving Time

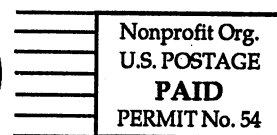
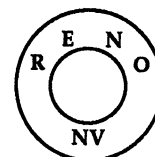


THE INTERNATIONAL COMMUNITY OF CHRIST

643 RALSTON STREET ♦ RENO NEVADA 89503

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