



COMMUNITY communique

VOLUME XXXIII

No. 4

WINTER

1989-1990

TENTH ANNUAL OBSERVANCE OF EPIPHANY CYCLE

The Congregation of the Second Advent Church celebrated a thirteen-day Vigil during the 1989-1990 Christmas-Epiphany season beginning with a midnight candle-lighting on Christmas Eve, Sunday, December 24th.

On Christmas Day, Monday, December 25th, the first day of the Vigil, the Ministers and Congregation of The Second Advent Church were joined by other members of the Reno civic community in a con-celebrated Communion of Fellowship held at 10:00 A.M. in the University Chapel. (See Christmas article this issue.)

Sunrise Divine Service was held during the Vigil from Monday, December 25th through Saturday, January 6th at the Church of Second Advent Epiphany in the Red Rock Consecrated Sanctuary of Prophecy. Divine Service was suspended Tuesday, January 2nd because heavy snowfall made the Sanctuary grounds inaccessible.

A Communion of Fellowship at the Church of Second Advent Epiphany preceded Divine Service on January 6th, Epiphany Day. Both services were open, by special invitation extended by Bishop Savoy, to all those in attendance at the Christmas Day chapel service. The Bishop was assisted in the Concelebrated Communion of Fellowship by The Reverends Nelson Duchesneau, Lector, David Arden, Cantor, and Reano Castell, Reader.

After Sanctuary services on Saturday, January 6th, the regularly

Traditional Vigil Held at Sanctuary

scheduled 10 A.M. Communion Service was held at the University Chapel. On this final morning of the thirteen-day Vigil, The Jamilian Handbell Choir and the Children's Choir performed "The Twelve Days of Christmas" before Communion under the direction of The Reverend Gary Robert Buchanan.

From the opening chapter of the *Prophecy of the New Covenant*, entitled "God's Appearance at Epiphany," we quote:

In the twenty-first year of The Great Work, The Man, in company with the Companions of The Way and the general

Community in assembly at the Rectory-Abbey, awaited the coming of the sun on the morning of January 6th at Epiphany.

On this twelfth night after Christmas, following a midnight meal of fellowship, they turned to a reading of scripture. Towards dawn they celebrated a Communion Service and liturgical expression of the breaking of bread and the taking of the cup. The Man officiated in the dress of his office, a vestment of white linen with golden insignia of God's Cross of Enlightenment, reading the litany to the accompaniment of sacred music played on the handbells.

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Christmas Service in University Chapel

The traditional Christmas Day Service was held in the University Chapel on December 25th in observance of the birthday of Jesus as celebrated by First Dispensation Christians in the West.

Assisting Bishop Savoy during the Service this year were The Reverends Nelson Duchesneau, Lector; Robert Petrovich, Cantor; Roger Weld, Scriptural Reader; and Lawson Crabb, Reader. Acolytes Erica Snyder and Michelle Carrothers acted as candlelighters.

Prior to the service, members of the Congregation were asked to bring a bouquet of flowers to be placed on the chancel area beneath the communion table and a loaf of bread to be placed upon the table for blessings at this special service.

As Church members and their guests entered the vestibule of the Chapel, they each placed on the candelabrum a votive candle, to be lit in remembrance of family and friends who have passed on. As the Candles of Remembrance were lit during the service, a reading taken from the Odes of Solomon was delivered. Candles burn throughout the day.

By tradition, the Antiphon *So Is My Joy The Lord*, composed in 1983 by Church Composer Reverend Gary Buchanan with lyrics adapted from the Odes of Solomon by Bishop Savoy, was performed by the Jamilian Handbell choir with soloist. A second selection, entitled *Grant Life Unto Me*, was sung by the Congregation and guests with the accompaniment of the handbell choir. ♦

EPIPHANY

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While breaking bread and taking water, The Man asked that God prepare the celebrants to receive the True Bread and the True Water of Heaven—at the rising of the Spiritual Sun—and that God endow the material bread and water with special blessings to give them health of body, peace of mind, and spiritual strength by which to do God's Will in His Divine Plan for human salvation in the Second Advent.

Following the Service, The Assembly went outdoors to meet the rising sun. While anxiously waiting for the sun to emerge out of the shimmering mist enshrouding the sky, each remembered this sacred day of the year before [1981].

On that day [Epiphany 1981], when all had gathered at the Sanctuary, they had observed a display of brilliant light while the sun assumed strange and wondrous shapes. All had observed the

transformation of the sun into geometric configurations: from a circle to a square, to a shape of six sides and then to one of eight sides; and, finally, to a pinched or trefoil figure, a clover-leaf of three lobes progressing to a four-lobed shape. The eyes of the beholders filled with awe at this phenomenon. And they described the event as the Sun of Epiphany, for this was the handiwork of God.

The Prophecy also states that the Old Covenant, lost to the world with the passing of Christ Jesus, has been restored with the Second Coming of God as Christ. God's Law, written in heaven, manifests to us in the New Sun of Righteousness. The manifestation of God's Light come as His Image and Word, called Christ, dictates a New Covenant.

The Ministry of the Second Advent Church has inherited this New Covenant and holds to it in Community. The promise of the New Covenant is celebrated at Epiphany and is the hope of humankind during the Second Advent Age. ♦

Children's Blessing

This year's Blessing over the children and youths, held at the Rectory-Abbey on Saturday, January 20th, was presided over by The Rt. Reverend Ileana Isfan with the assistance of Acolyte Jamila Savoy. In a short address, Rev. Isfan reminded the youngsters that they are the hope of The Church.

Rev. Isfan commended them into God's Hands so they might learn and understand further the meaning of obedience, charity, and truth in the service of God.

Finally, on behalf of The Church, she wished God's Blessings upon all the children and offered a special prayer for them to the Almighty.

At the conclusion of the ceremony, the children, their parents, and other guests attended the traditional tea hosted by Bishop Savoy. The tea, which honors the children, features a large gingerbread "chapel," which is, by tradition, broken and distributed to all the children. ♦

Epiphany Eve Celebration —

On the evening of January 5th, Second Advent Epiphany Eve, The Congregation of The Second Advent Church gathered at the Rectory-Abbey for the traditional banquet and festivities at the invitation of The Most Right Reverend Gene Savoy.

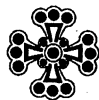
The assemblage gathered in the main salon for the candle-lighting ceremony that opened the eighth annual celebration of Second Advent Epiphany Eve. In an informal homily, Bishop Savoy explained the threefold significance of the ceremony before those present approached the large golden candelabrum to light candles.

Following the opening ceremony and singing of the Second Advent Hymn *Grant Life Unto Me*, nearly one hundred Congregation members and guests joined in a banquet prepared and served by Community members.

Later, the children were invited to take their turns at breaking the *piñata*, a large golden ball called the "Egg of Plenty." This breaking of the *piñata* does not simply reenact Mexican festivities held during the holiday season but signifies the gifts and blessings showered from God's Sun with the aid of the children and youths of The Church.

Once the "egg" was emptied and the candies gathered up, the younger children retired upstairs for a short rest. Soon their mothers woke them and gathered them all together on the balcony overlooking the parlor and the Christmas tree there to await the timely arrival of reindeer and Saint Nicholas, who would bring them gifts and partake of the warm milk and cookies they had left for him on the ledge beside the tree.

The evening of festivities concluded with gifts exchanged among friends and family. These gifts, along with others, were taken home and placed beneath the family trees until opened the next morning, following the family's return from the Sanctuary after Divine Service. ♦



The Community Communique

Founded in 1957 by Gene Savoy

An Official Service Publication Of
The International Community of Christ
Church Of The Second Advent

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SERMONS

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

On the Celebration of the Christmas-Epiphany Season

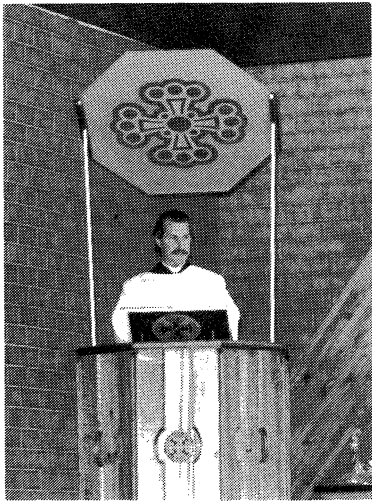


Photo by Roger Weld

The Most Right Reverend Gene Savoy, Head Bishop of The Second Advent Church delivered this sermon before the resident Congregation and guests in the University Chapel at the Apostolic Chancellery. The sermon has been edited and abridged for publication.

January 6, 1990

"On this Epiphany Day, our celebration of the Thirteen Days of Christmas ends. These thirteen days of celebration in the Second Advent Church give all members in our Community a new and increased meaning of the Christmas Spirit. I was asked sometime ago, 'Why do you not celebrate December 25th as Christmas?' I was rather surprised at this question. I was quick to explain to the inquirer that we do celebrate December 25th as Christmas, the recognized day of the birth of Jesus as a man, as a human being brought forth by his mother, and that the Church members of our Community gather at their homes on this day and spend time with their families, much the same as do other Christians. Over a period of thirteen days, including the 25th of December, Christmas takes on a renewed spiritual mean-

ing. Christmas does not end on the 25th of December; it begins. Epiphany Day is celebrated and gifts exchanged on January 6th, as has been done by millions of Christians in the old and Eastern churches, the day that God enkindled in the soul of Jesus a divine Light; that is, He incarnated within his soul and made him His son. That is the day recognized in this Church as the day Jesus went over to God — his Father and his parent. And he married God on that day.

"Now Jesus never claimed earthly parents and, indeed, declared that he was not of this world. He was often heard to declare, 'Who are my parents? God is my Father.' He was often called good; and he said, 'Call no one good but my Father in Heaven.'

"It is an interesting point that the old original doctrines of the Immaculate Incarnation regarding Jesus's rebirth on Epiphany Day are preserved even today by the Ebionites in their recorded Gospel. We read from the manuscript *Panarian* in the 30th Chapter, 'Whereas the voice of God from Heaven spoke out to Jesus on the day of his baptism in the Jordan when John the Baptist had baptized Jesus [we presume at age 30]. And the voice from heaven declared, 'Thou art my beloved son. In Thee I am well pleased. This day have I begotten Thee.'"

"The canonical Gospels recorded in the New Testament of Matthew, Mark and Luke delete this last line: 'This day have I begotten Thee.' And after A.D. 400, this version was accepted and acknowledged as the original Gospel. Evidently, the purpose was to make the Gospel writings conform to the theology of the Virgin birth, a pagan teaching current in that day and age. It was a common idea that all the sons of God were begotten

of virgins, even including Buddha. Justin Martyr quotes the original Gospel of Matthew (3:17), in which this line was still preserved. Early Christians and those of the 'Edah Church, the Church that was founded by Jesus and the early Essenes, were taught that the son of God was begotten on the day of his baptism by John when God spoke to Jesus and incarnated within his soul. And this day was celebrated on January 6th each year as the birthday of Jesus.

"In our Church, I explained to the old inquirer, we celebrate both days. But in our theology we teach that God is the author of the soul, the parent of the soul; that the soul is enlightened by God's Light from Heaven; that Jesus had taught that each person had to eat the True Bread of Life; and that the individual would experience a rebirth through some secret process which has been lost to the popular Christian Churches. These teachings were never put down in book form by the ancients, but we recognize that the Gospels and the New Testament writings are recorded sayings of Jesus. Although they are not really historical documents, they do tell us something about the man and his teachings. But they do not speak about the process of rebirth. That has remained a secret until this day. Jesus taught, 'You must be born again.'

"And in the modern Churches today, we are taught that this is a matter of faith or belief: If you accept Jesus in your heart and your mind as your personal saviour, you are reborn. This is not what was intended by Jesus. He made it very clear: If you are going to experience a rebirth, you must give up this world. This was his teaching, a strong teaching. You must turn from all things. And the old saying was, 'Pick up your cross and follow after me.' A hard saying, and

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SERMONS

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of course many turned from Jesus when he spoke these words.

"It was taught that when a person experienced this rebirth, he or she was then part of the Kingdom of God, one who lived off the Light of God as the true spiritual food given to the Angels of Light, and to the Holy Ones of the races of mankind, and to Adam and Eve in the Garden before they became mortal. We may remember that Adam and Eve lived off the Divine Presence of God. And when they fell into temptation, according to the story, the Divine Presence was removed from the Garden. And Adam and Eve began to experience a hunger, for the Divine Light that nurtured their soul was removed. If you may recall from the readings [*The Book of Adam and Eve*], they took water and food and became nauseated; but slowly they began to live off this food. We also might recall that in the Garden the Divine Presence of God was removed and the sun appeared. And they looked upon the sun, which had replaced the Divine Presence of Almighty God.

"I explained all these things years ago to my curious friend, who had asked about our Church. He also asked about our open-air Churches, our Churches built without roofs. Indeed, the vault of heaven is the roof of our outdoor Churches. And I explained to my friend that before A.D. 285 there existed no Church in the Christian religion made by human hands because it was profane to do so. Christians were taught to worship God in the open air, in the fields and on the mounts, as did Jesus and the Essenes. Of course, when the Church was recognized by the state and given all of the pagan temples throughout the Empire, they had to put them to use. So they devised rites for indoor Churches, and slowly the original teachings began to fade in the minds of people.

"The first Christians worshiped on sacred mounts, as I have said, facing the rising sun as did Jesus, dressed in white linen. There is an old writer called Arnonius, who wrote the fol-

lowing words: 'We do not rear temples for the ceremonies of worship. We do not set up statues or images. We do not build altars.' A great Christian writer! Now if you were to utter those words today, how would they fall upon modern Christians? How would priests or ministers today accept these statements: 'We do not rear temples, as do the pagans, for the ceremonies of worship. Only a pure mind and a pure heart is worthy of worship of God. We do not set up statues or images, for we are forbidden by the commandments of Moses to create any image. We do not build altars, nor do we shed blood upon those altars.'?

"We of the Church of the Second Advent do not retreat in time. We are not going into the past. Though, of course, we do acknowledge the original teachings of the early Church of the First Dispensation, and we also declare that we derive our authority from the Appearance of God at our sacred Sanctuary on January 6th, 1980, as the renewed visitation of God's Divine Presence on this date and at other times. And we do acknowledge the birth of the Sun of Righteousness on February 2nd, 1962.

"So let us today, on this 6th day of January, keep ever mindful of the fact that God's Second Advent has dawned, and that the Christian religion is now under God's redeeming Light. This Light will regenerate the world, restore the Creation, and bring about the final resurrection of all souls within God. Such has been prophesied by Holy Ones of former generations for countless centuries and is now declared unto the modern generations of the world by the ministers of the Second Advent Church.

"Let us remember that we have a Sacred Command and a Sacred Divine Teaching to take into the world. And our message is very clear. "God has manifested His Divine Presence in Light. That Light is a redeeming Power that brings to life the spirit and the soul. And that spirit and soul, filled with the Light and the

Word of God, experiences a transformation of being in which the mortal creature — the individual subject to his or her environment, subject to the food that he or she eats, subject to thoughts, and subject to genetic factors and dominated by states of health — is not the creature born of God, but of earthly parents, of Adam and Eve.

"God's divine Light has returned, and that divine Light, filled with the seminal Agency of God's Spermatric Power, allows individuals to experience a rebirth of spirit under Divine Law.

"If that Divine Law is broken, God removes the Divine Presence as He did from Adam and Eve. That person is then plunged into nature as a mortal creature, an animal, without spirit and without soul.

"Let us remember that now in 1990, as our Second Advent Church begins to emerge into the world, it is not because we as individuals feel worthy, not because we humans feel that we have the power to do such a thing. In fact and indeed, I think all of us have withdrawn and hidden ourselves as Moses did when God was looking for him to punish him. We hide in the bushes because we do not want to accept the charge of God. We do not want to experience the embarrassment of going into the churches and pounding our crosses and saying, 'God has come. The Second Advent has dawned. Lift up your eyes and look at the light of your Creator.' Because we will be ashamed. They will laugh at us and mock us. That is why it is so important for our Church to be united, so that we can draw upon the strength and the light and the illumination of the Metanoic Power that comes upon those united under the Laws of God; for no individual has the strength or the power to go forth to teach things of God. And that is why we of the Second Advent Church, who are preparing now for the ministry, must marry God first, above all things, and accept Him as our Creator and Father and Protector." ♦

Nevada Supreme Court Hears Church's Tax Case

Church in Court Again After Washoe County Appeal

On November 11, 1989, the Nevada Supreme Court heard an appeal filed by Washoe County regarding the tax-exempt status of The Second Advent Church's Consecrated Sanctuary at Red Rock north of Reno. The County appealed the Washoe County District Court's June 1988 decision that granted The Church property tax exemption pursuant to Nevada Revised Statutes under the interpretation that the open space in the Sanctuary was used as a place of worship by the Church.

The District Court trial in May 1988 focused on the interpretation of the NRS statutes and thus the Supreme Court case was, by law, limited to this issue. In the course of the trial several definite issues (see **Communique Spring 1988**) were raised: the exemption for buildings of worship, the propriety of Chief Deputy District Attorney Thomas Riley's tax exemption formula, the definition of "vacant" land, and the integrity of the Sanctuary property as a whole as "necessary" for religious purposes.

During that trial attorneys Thomas Riley and Chester Adams had argued that state law only exempts property on which there are "buildings" for worship or other improvements. Only about ten percent of the Sanctuary would be exempt according to the "tax exemption formula" created by Riley. The rest of the land, the County attorneys said, was "vacant" and, therefore, taxable.

Attorney Larry Petty, representing The Church in the May trial, had argued that the construction of the open-air Churches along with the surrounding land in the Sanctuaries constituted a "place of worship" and thus qualified for exemption under the statutes.

In his 1988 ruling, Washoe County District Court Judge Robert L. Schouweiler said, "The evidence showed that this property [the

Sanctuary] was a 'church' or place of worship in the eyes of its followers, even though there exists no conventional structure, which the terms church, chapel or other buildings, would ordinarily signify if construed literally." The District Judge's decision overruled the claim of the Washoe County Assessor's Office that only a small portion of the Sanctuary was exempt from taxation by use.

Shortly after Judge Schouweiler's decision, Bishop Savoy commented that he hoped the matter was ended because he would like to get The Church out of the courts. However, Chief Deputy D.A. Riley said that he planned to appeal Judge Schouweiler's decision to the Nevada Supreme Court. On December 27, 1988, The Church was notified that the County had made the appeal.

The legal arguments for both sides were presented to the court in written briefs prior to the November, 1989 hearing. The oral arguments before the Supreme Court were limited to a one-half hour hearing. Both attorneys were allowed about fifteen minutes

each to respond to questions put to them by the five Justices of the State Supreme Court. County counsel Thomas Riley made his appeal along the same lines he had taken in County Court. Although Riley's written brief made a claim that only a structure with roof could be exempted, he denied this claim upon questioning by the Justices. After Church attorney Petty's short response to Riley's points, Supreme Court Justices spent nearly half of the quarter hour allotted to counsel Petty in discussion based on the supposition that the Church might acquire additional, large tracks of land.

Upon questioning, Riley admitted that there was nothing in the record to suggest that The Church was "seeking to speculate in land and to just hold land to sell it." He also stated that the record established that The Church is a legitimate and recognized religious organization. But speaking later about the scheduled, rotational use of the churches according to The Church's liturgical calendar Riley said, "To me this looks like a scam that

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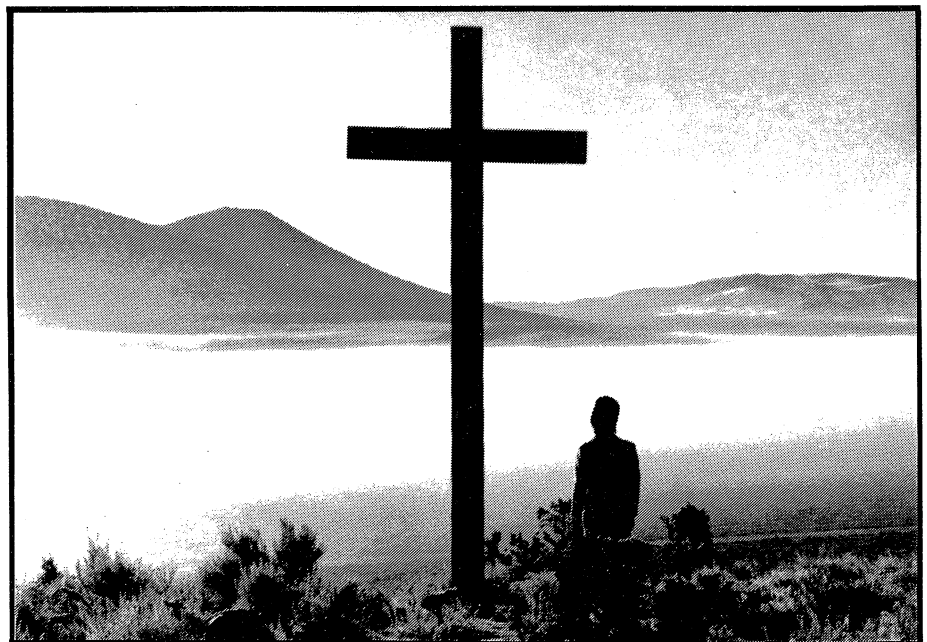


Photo by Roger Weld

HEARING

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is being perpetrated for the sole purpose of showing some use of the property for purposes of obtaining exemption."

Riley contended, as he had in District Court, that there were five acre circles surrounding each of the Sanctuary church sites that the County recognized as "churches" according to his terms of reasonable use and these areas were worthy of exemption. During the proceedings, Riley continually referred to parcels and parcel lines drawn up by the County when he discussed specific Church sites, thus attempting, in his language, to deny the idea that the Sanctuary was an integrated whole. When directing their own questions and comments, the Justices generally complied with Riley's frame of reference.

One Justice did attempt to approach the concept of use of the Sanctuary in a unique way. He described Church members emulating Jesus with the congregations "migrating" from church to church, and the value of a natural setting to open-air worship. But two of the other Justices were so overawed by the amount of land surrounding each "church" or "chapel," as defined by Riley's formula, that discussion always focussed on areas marked by communion tables rather than the Sanctuary as a whole.

During the proceedings, use of the Sanctuary at Red Rock was compared both to an urban Sunday-service church building (obviously not in liturgical use every minute of every day) and to a large boy scout camp (designed for seasonal use). While attempting to determine reasonable use, however, justices considered only the amount of land surrounding each Church site.

The right to worship in the open air was excluded from the hearing due to the focus of the case established at the District Court. This previous record prevented any raising of First Amendment Constitutional issues at the hearing. Judicial comments were limited to recognition of

the Sanctuary in the County's terms alone: focal points on parcel maps defined by physically recognizable gathering places for religious services surrounded by an area deemed reasonable by Riley's standards for landscaping and parking. The inviolability of the Sanctuary as a whole was not recognized or discussed.

When informed of the Sanctuary's size and the fact that there were only about one hundred Second Advent Church members in the Reno area, one justice remarked: "One hundred! That ought to take care of them pretty well."

Rather than addressing the immediate fact of religious use of the Sanctuary land, the Justices in their questioning concerned themselves more with making sure that there would not be vast acreage potentially, even if hypothetically, tax exempt in the future.

Supreme Court Justices brought up hypothetical examples for comparison to the Church's Sanctuary holdings to determine for themselves the reasonable limits of tax-exempt land acquisition: in one, the Paiute tribe would buy up half of Sparks, level the buildings, start "worship-

ping close to or in the same way the Community of Christ Church worships," and then seek tax exemption for the entire area; in another, the Church would purchase land all the way to the Oregon border and claim exemption on it for religious use.

One Justice stated that the Church might claim spiritual occupation and religious use on the amount of land presented in the examples as easily as on the 1300 acres of the Consecrated Sanctuary at Red Rock that The Church now holds. Rather than consider the simple facts of Sanctuary use described by The Church for years, the Justice intimated the need for some kind of formula or determining measure of reasonable use to clarify the Nevada Statutes.

In its opinion on the case, the Nevada Supreme Court will probably decide to act in one of three ways: to reverse Judge Schouweiler's decision of June 1988 (i.e., they would accept Riley's tax exemption formula); to uphold Judge Schouweiler's decision (i.e., they would recognize the full tax exempt status of the Sanctuary at Red Rock); or to modify Riley's tax calculation formula. ♦

Young Explorers Club Reorganized

The Young Explorers Club, a self-governing branch of the Andean Explorers Foundation and Ocean Sailing Club (AEF & OSC), was recently reorganized. Its present bylaws went into effect following the Club's annual meeting held January 21, 1990.

Created in 1985, the purpose of the Club is to provide a means by which youth may learn basic skills and knowledge of exploration and seamanship. The Club sponsors, encourages, and assists in the education of its members to broaden the youths' knowledge of land and sea exploration. The Club promotes actual exploration and makes available to its members a wide range of opportunities and activities.

Membership in the Club is open to youths between the ages of ten and twenty years. Prospective members make application to the Membership Committee through a sponsoring member of the Club and receive approval by the Executive Board of the Club.

The Club is divided into a Boys' Division and a Girls' Division for the purpose of instruction and training. Each Division holds meetings monthly to conduct Division business and to pursue instruction and training. The Officers of the Division consist of a Division Leader, who must be fifteen years of age or older, a Chronicler, and a Quartermaster, each of whom must be thirteen years

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YOUNG EXPLORERS

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of age or older. Division officers are elected by the Division membership for terms of six months.

Officers of the Club are: President, Gene Savoy, Jr.; Vice-President, Sean Savoy; Secretary, Amy Buchanan; Treasurer, DeEtta Fosbury; and Quartermaster-General, Bradley Buchanan, who were elected by the members for one-year terms. The President and the Vice-President must be seventeen years of age or older. Other officers must be at least sixteen years of age.

The governing power of the Club rests with the Executive Board, which has a general control over the business and affairs of the Club. Members of the Board consist of the Officers and Division Leaders.

The Club's standing committees are: Program and Projects, to organize Club activities and events; Publicity and Public Relations, to supervise advertising of Club functions and direct public relations projects; Finance, to develop ways and means to procure needed funds and budget Club finances; Membership, to review applications for membership and make recommendations to the Executive Board concerning applications; Election, to oversee election

proceedings; and Publishing, to write and publish a quarterly newsletter, an annual journal of the AEF & OSC, and other reports in cooperation with the AEF & OSC.

Members are divided into seven classes or ranks. In order of seniority, these are Master Explorer, Senior explorer, Explorer, First Explorer, Second Explorer, Cadet Explorer, and Cadet. In order to be promoted to the next rank, members must complete the established set of requirements ranging from passing the physical exam or becoming a division leader to completing the minimum 44 skill, merit, and achievement requirements.

The Young Explorers Club has an interesting and rigorous program of instruction. Awards are offered for camping, citizenship, communications, cooking, first aid, hiking, safety, sports, and other activities. Requirements for obtaining awards range from backpacking 5 miles or weekend camping to analyzing and reporting on natural phenomena.

Several qualified members of the Club have already had opportunity to participate in some of the field expeditions of the Andean Explorers Foundation. ♦

Soroptimist Club Holds Luncheon

Explorer Gene Savoy addressed the Soroptimist Club on the events of his most recent expedition to Peru at a noon luncheon held November 14th at the Elks BPO Reno Lodge. During his hour-long presentation, Mr. Savoy, President of the Andean Explorers Foundation and Ocean Sailing Club, displayed film clips from "Lost City of the Andes, a documentary on one of the Foundation's recent expeditions.

The presentation to the local Soroptimist Club was made in conjunction with the Soroptimist International Project in Peru, which is specifically aimed at helping women in the Cajamarca area of the Peruvian highlands, one of the poorest areas in Peru. To promote the Soroptimist Project and the local membership's understanding of the Peruvians they are seeking to aid, Ms. Marge Crumrine, Soroptimist Club president and Reno area coordinator of the Peruvian Project, invited Bishop Savoy to speak on his knowledge and experience of the area and its people.

Cajamarca, the target area of the Soroptimist Project, is located in the Amazonas Division of north central Peru, only sixty miles southwest of Gran Vilaya, the Chachapoyas site Bishop Savoy discovered five years ago and has continued to explore.

The Women's Development Project seeks to help the women of the Cajamarca area to help themselves, their families and their communities through an integrated development program providing improved social services, training in self-help techniques, and basic education in improved health and nutrition.

Soroptimist International and UNICEF are working on the Project as partners over a period of four years, from 1988-1991. Cajamarca is one of the poorest of the priority areas designated for development by the Peruvian government.

AEF & OSC members Roger Weld, Belinda Chauvin, and LaCynda Gibson also attended the luncheon. ♦



Photo from Archives

Members of the Young Explorers Club on top of Fred's Mountain in the Red Rock area shortly after the institution of the Club in 1985.

Bishop Gene Savoy Decorated by Peruvian Senate *Order of the Grand Cross Bestowed*

On Wednesday, November 29th, Bishop Savoy left the United States for Lima, Peru to accept the presentation of a high award by the Peruvian Senate. In that country Bishop Savoy has, over the last thirty years, discovered and explored ancient cultures supposed to be only legendary.

The Medal of Merit, Andres Reyes, Order of the Grand Cross, has been given to only four other non-Peruvians, these being the presidents of Israel, Brazil, Columbia, and Ecuador. The Andean Explorers Club was indeed honored by this recognition of its president, Bishop Savoy.

He accepted the Medal in the Senate Chambers of the nation's capitol in Lima on Friday, December 1, 1989, with these words:

"When I first arrived in Peru some thirty years ago I came as a young man with a dream. That dream was to explore the eastern Andes in hopes of discovering ancient remains not reported to archeology. My inspiration came from Dr. Julio C. Tello, the father of Peruvian archeology, who said that vestiges of ancient peoples

might be found in the mountains to the east of the mighty Cordilleras. Dr. Eugenio Garrido of the museum at the University of Trujillo encouraged my research. Dr. Hans Horkheimer and architect Emelio Harth-Terre also befriended me. Without their assistance I might never have succeeded in the discoveries that came to light as a result of my explorations. To these Peruvian friends who have since passed on, I owe my success. The decoration conferred on me this day by the Senate of the Republic, through Junta Directiva del Senado at the urging of Senator Josmell Muñoz-Córdova, is an honor I never expected. In accepting the decoration I do so in the name of all my Peruvian friends and companions who assisted my explorations. I shall treasure this decoration for the remainder of my life. I can only say, in all humility, thank you. I do love Peru and its people, with whom I feel as one. May God bless all of you, my friends, who have bestowed this honor upon me."

On December 9th, shortly after his return to the United States, Bishop

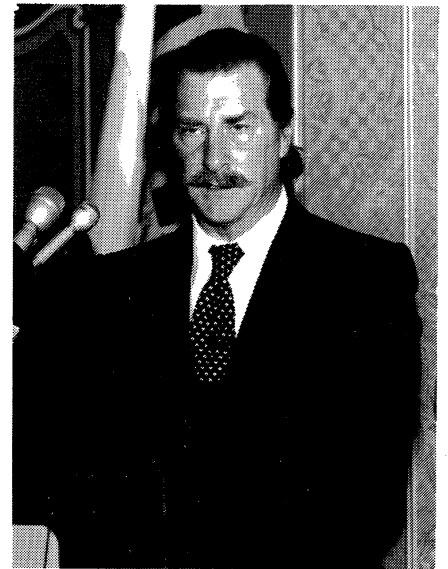


Photo from Church Archives

The recipient of the prestigious award at a recent press conference.

Savoy announced from the pulpit the significance of the award to the future efforts of The Church. The award represents international acknowledgement of the valuable research into religious world cultures carried on by the institutions of The Church. The award also contributes to The Church's public image as a modern religious institution actively pursuing knowledge and understanding of man's spiritual heritage. ♦



Photos by Roger Weld

The Medal of Merit, Andres Reyes, Order of the Grand Cross is the highest award presented by the Senate of the Peruvian Republic. The primary medal (above) is about 3 inches in diameter (shown smaller here). Connected by chain is a smaller replica, which hangs in the back (not shown here). The medals and chain rest on a royal blue sash that drapes over the shoulders.

Building Dep't.

During the month of November, the Church Building Department engaged itself in emergency water line maintenance at Steamboat Springs Priory and Spa with the help of Church volunteers. On Saturday, November 4th, the crew connected water lines from the trailer park served by the Steamboat water company. The following week the crew began laying pipe and preparing meters at Steamboat Spa.

The crew completed the retaining wall at the Rectory-Abbey in early December and continued the interior work at the Steamboat Priory through December and January. ♦

Bishop Savoy Attends American Leadership Conference

The American Constitution Committee of Nevada invited The Most Right Reverend Gene Savoy to attend the Nineteenth American Leadership Conference in San Diego, California December 15-17, 1989 as a guest of CAUSA International.

The three-day conference was planned to provide a forum for review of the current challenges to American institutions from both domestic and international sources such as internal moral decay and the incursions of Marxist-Leninism. Guest speakers included the Honorable Richard Ichord, Dr. Robert G. Grant, Rev. Dr. Ralph David Abernathy, and Arnaud de Borchgrave, editor-in-chief of *The Washington Times*. The weekend program alternated hour-long briefings, on such topics as "Imperialism

and the Third International," "Toward the Formulation of the Human Being," and world views "On the Human Being" and "On Freedom," with breaks and question-and-answer periods.

The American Leadership Conference is "the only one of its kind anywhere in the U.S.," said Steve Jorgenson, Nevada State Coordinator of The American Constitution Committee. It "brings together community leaders from all fifty states to examine the growing challenges of leadership" and the responsibilities of the U.S. as a nation, as well as to discuss solutions to both domestic and international problems. "This conference is designed specifically for those Americans on all levels of leadership who have a sincere commitment to

community service, and who are active in public affairs."

Former U.S. Ambassador to Columbia and Honduras, Phillip V. Sanchez, Chairman of the Conference, said: "The American Leadership Conference is co-sponsored by the American Constitution Committee (ACC) and CAUSA International. The American Constitution Committee is an independent national organization which provides educational resources on constitutional liberty. CAUSA International is a non-profit, non-sectarian, educational and social organization funded through a variety of sources, including businesses. CAUSA International is an autonomous organization dedicated to promoting fundamental democratic values and ideals." ♦

NCCJ Interfaith Memorial Service

The National Conference of Christians and Jews sponsored its Fifth Annual Interfaith Memorial Service paying tribute to the Rev. Dr. Martin Luther King, Jr. on Wednesday, January 10, 1990, at Temple Emanu El.

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

Children, representing churches and synagogues throughout Northern Nevada, lit candles during the candlelighting ceremony that closed the service.

Attending as representatives of the Second Advent church were The Reverends Ileana Isfan, Edith Forgy, Rebecca Willis, Belinda Chauvin, and her daughter Christina Chauvin, who served as candlelighter. ♦

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Saturday 10:00 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

<i>1989-90</i>	<i>Assisting Ministers</i>	<i>1989-90</i>	<i>Assisting Ministers</i>
Nov. 4	Roger Weld (L) Larry Coesens (C) Barbara Snyder (R)	Jan. 6	Reano Castell (L) Ted Staver (C) JoAnn Hainline (R)
11	Nelson Duchesneau (L) Vickie Hewlett (C) Victoria Skinner (R)	13	Roger Weld (L) Elizabeth Reece (C) Rebecca Willis (R)
18	Reano Castell (L) Bruce Kanzelmeyer (C) Edna Gottemoeller (R)	20	Nelson Duchesneau (L) Ileana Isfan (C) Gary Huss (R)
25	Roger Weld (L) Belinda Chauvin (C) Kjell Sveen (R)	27	Reano Castell (L) Gary Buchanan (C) Edith Forgy (R)
Dec. 2	Reano Castell *		
9	Arline Peace (R) Roger Weld (L) Albert Edgecomb (C) Amanda Buchanan (R)		
16	Nelson Duchesneau *		
23	Tom Rees (R) Reano Castell (L) Mark Lord (C) LaCynda Gibson (R)		
30	Roger Weld (L) Donald Crook (C) Elizabeth Crook (R)		

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

* Presiding Minister during Bishop's absence

Parochial School Charter Created

The Jamilian Parochial School received a charter from the Sacred Oversee of the Second Advent Church in December, created for the purpose of managing and directing the School.

The charter establishes formal relations between the Jamilian Parochial School and the Sacred Oversee. It also provides for a School Council Board of between 3 and 7 members appointed by the Sacred Oversee with full authority to direct and manage the affairs of the School under the auspices and direction of the Sacred Oversee.

The Board is empowered to appoint the School Administrator and create bylaws in order to govern the School.

The charter in effect recognizes the Jamilian Parochial School as an institution of The Church which will act in a semi-autonomous manner within The Church structure. ♦

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Wednesday 12:00 Noon

1989-90 *Officiating Minister*

Nov. 1	Robert Petrovich
8	Ileana Isfan
15	Gail Fosbury
22	Reano Castell
29	Vickie Hewlett
Dec. 6	Clare Mead
13	Kjell Sveen
20	Barbara Snyder
28	LaCynda Gibson
Jan. 3	Nelson Duchesneau
10	Roger Weld
17	Elizabeth Reece
24	David Arden
31	Carol Salverson

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The University Chapel

November

Sat. 4	Adolph Jarolimek Whitney †
	Robert Clark
Sat. 11	Pablo Ontaneda
Wed. 15	Pablo Ontaneda
Sat. 18	Pablo Ontaneda
Wed. 22	Pablo Ontaneda
Sat. 25	Pablo Ontaneda
Wed. 29	Pablo Ontaneda

December

Sat. 2	Pablo Ontaneda
	Rafael Huarthey Guedes
	Wells Monroe Spencer †
Wed. 6	Ralph Hewlett
	Pablo Ontaneda
Sat. 9	Pablo Ontaneda
Wed. 13	Pablo Ontaneda
Wed. 20	Andrea Snyder
	Diana Snyder
Sat. 23	Andrea Snyder
	Diana Snyder
	Arthur Taylor
	Debbie Chase
	Matthew McIntyre
Sat. 30	Ralph Hewlett

January

Wed. 3	Rachel Heinz
	Letha Lewis
Sat. 6	Rachel Heinz
	Letha Lewis
	Taunie Roberts
	George G. Bierkamper
	Debbie Chase
Wed. 10	Ethel Reece
Sat. 13	Mrs. Miami
	Thomas Chauvin
Wed. 24	Cort Waite

† *In Memoriam*

These appeals are made upon request.

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	Ileana Isfan

Carol Salverson

1989-90	Saturday, 12:00 Noon	1989-90	Saturday, 12:00 Noon
Nov. 4	Private Prayer	Jan. 6	Private Prayer
11	High Service	13	Private Prayer
18	High Service	20	Private Prayer
25	Private Prayer	27	Private Prayer
Dec. 2	Private Prayer	** Service held at 1:00 P.M.	
9	High Service		
16	Private Prayer		
23	High Service		
30	High Service**		

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.

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

**The Most Right Reverend
Gene Savoy**

1989-90	Church	Time
Nov. 5	New Epiphany	6:37*
12	New Epiphany	6:49*
19	New Epiphany	6:55*
26	(NSS)	
Dec. 3	Epiphany Shrine**	7:09*
10	New Epiphany	7:13*
18	Temple Mount**	7:17*
24	New Epiphany	7:22*
31	New Epiphany	7:24*
Jan. 7	New Epiphany	7:24
14	New Epiphany	7:24
21	New Epiphany	7:23*
28	New Epiphany	7:15

(NSS) = No Service Scheduled

* Exact sunrise horizon time

** Low Service during Bishop's absence

SUNDAY OPEN-AIR SERVICES RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1989-90 Church	Time	Officiating Minister
Nov. 5 New Damascus	8:00	Tom Rees
New Mt. Tabor	8:45	Larry Coesens
New Mt. Hebron	9:15	Ted Staver
12 New Damascus	8:15	Larry Coesens
New Bethany	8:45	Tom Rees
19 New Damascus	8:00	Tom Rees
New Mt. Hebron	8:50	Larry Coesens
26 (NSS)		
Dec. 3 New Damascus	8:00	Tom Rees
New Qumran	8:45	Larry Coesens
New Bethany	9:00	Ted Staver
10 New Philadelphia	8:30	Carol Salverson
New Bethany	9:00	Rebecca Willis
17 (NSS)		
24 New Laodicea	8:30	Gail Fosbury
New Mt. Hebron	9:00	Rebecca Willis
31 New Damascus	9:00	Rebecca Willis
Jan. 7 New Damascus	8:00	Gary Huss
14 New Philadelphia	8:00	Kjell Sveen
New Bethany	8:30	Gary Huss
21 (NSS)		
28 New Qumran	8:15	Gary Huss

(NSS) = No Service Scheduled

RABBAN SERVICE CHANCELLERY COMPLEX

The University Chapel

Saturday 11:00 A.M.

Each Saturday following Chapel Communion, officiating Chaplains, together with the Bishop's Acolytes, 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. ♦

Sanctuary of Prophecy

1989-90 Church	Time	Officiating Minister
Nov. 5-26 (NSS)		
Dec. 3 (NSS)		
10 To the Races of Man	10:00	Gail Fosbury
17 (NSS)		
24 Of the New Covenant	10:00	Carol Salverson
31 (NSS)		
Jan. 7 (NSS)		
14 On the Golden Age of Light & the Nation of Nations	9:30	Roger Weld
21 Of the Universal Theocracy	8:00	Kjell Sveen
28 To the Christian Churches	9:30	Roger Weld

(NSS) = No Service Scheduled

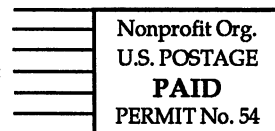
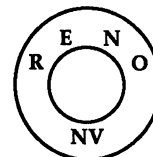


THE INTERNATIONAL COMMUNITY OF CHRIST

643 RALSTON STREET ♦ RENO NEVADA 89503

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