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1990

Following the Sacred Calendar

Advent Day Vigil, Second Advent Easter Celebrated

February 2nd marked the twenty-eighth anniversary of the revelation and manifestation of the Spiritual Sun of Righteousness and Advent Day, the first day of the New Year on the Church's Liturgical Calendar. After a quiet interim of twenty-four days following the Epiphany Vigil, ministers, those in training, and other members of the Community gathered at the Sanctuary Church of New Smyrna to hold sunrise Divine Service during this religious vigil of the season.

Sunrise Divine Service was held on January 30th, commencing the vigil; on February 2nd, Advent Day; and on February 7th, concluding the vigil.

On Saturday, February 3rd, Bishop Savoy delivered a sermon concerning the vigil and the celebration of the birthday of the Sun of Righteousness.

February 3, 1990

"The sermon this morning is in keeping with our Vigil and the celebration of the Birthday of the Sun of Righteousness, which first appeared twenty-eight years ago, and was noted and recorded at the time of the passing of The Child.

"At the appearance of the Sun of Righteousness, prophecy was fulfilled. The prophet Malachi, among other prophets and holy men of former religions, proclaimed that in the End Time of the world, Almighty God would manifest the Sun of Righteousness, which would be

transformed into an instrument (some literal translations said 'a machine') to bring about a change in the world from the Abodes of Heaven. At that time a New Covenant would be established between Heavenly Abodes and humankind. Grace would be renewed. There would be a spiritual nourishment that would descend, by means of an outpouring of the Holy Spirit, often called the Mother from Heaven, and the Spermatic germ seed from God, the Father.

"At the time of the appearance of the Sun of Righteousness, dictates were given to this Community, and over the years, we did receive Sayings, Prophecies, and Revela-

tions. We have been receiving further Revelations, especially over the past several months. We have received new doctrines in our Church under God. These doctrines and teachings are to be taught and given and revealed according to the rules of the Community.

"To build the Order of new ministers, ordained to serve God for life, has been the purpose and the main function of my ministry. These ministers are to be married to God first, above all things. And those people married to God in all things will receive special blessings out of the sun, and will receive a very special charge from Almighty God, to

Continued on page 2, column 1

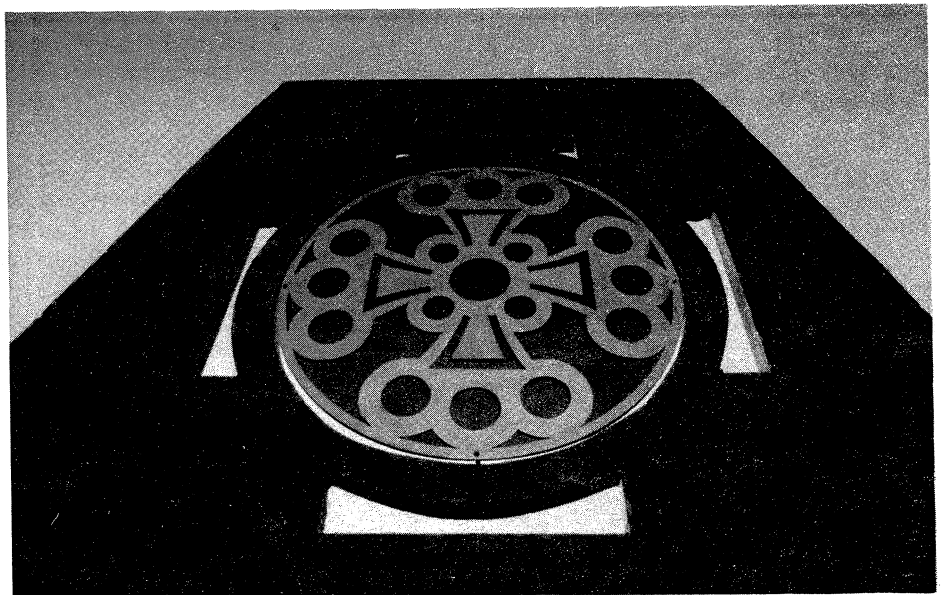


Photo by Roger Weld

SACRED CALENDAR

Continued from page 1

bring down a great spiritual Light for the rebirth of human souls.

"We have been building an Order, of men and women living under the rules of the Community, which can go forth to preach something that will stir the spirits and souls and minds of people. Those people will have to be real ministers, real people speaking from the spirit and the soul, not from emotions, or from the mind, or from the psyche. We have quite a number of talented people already doing that. But people speaking from the spirit will have to isolate and protect themselves. The Order, and the Abodes of the Sanctuaries we are building, will give them that protection. To allow those people to go out into the world would invite the consumption of their spiritual Light, and they would soon be destroyed, as we have seen

happen so often. Those people would be beyond the help or control of their own wills and would fall victim to this counter force, which we call Kalos on the personal level, and has been called in the Church for centuries, millennia, Satan, or the Powers of Darkness, which are far stronger than any individual."

"To keep the sun pure and brilliant, to keep it from consuming the world, which prophecy says will take place in the End times, the ministers of Light carry on the tradition of the Essenes, the Third Philosophy, or Order, in Israel, ancient Palestine and Judea. Their purpose is to reflect and keep the sun from harming the world, as has always been the charge of ministers ordained to this particular dictate."

"There was also a Fourth Order, not the Pharisees, Sadducees, or Essenes, but the Galileans under Judas, the priest from Galilee. I would say that each of these Orders had, perhaps, four to six thousand members at the most, with the greater number of people having no affiliation to any particular Order at all. They were just Jews trying to make a living and pay their taxes. Out of this latter Fourth Order, the Galileans decided to revolt against Rome. And as you know, it started with the crucifixion of Jesus, the dispersal of the Galileans and the Essenes, the destruction of the Temple in Jerusalem, and the scattering of the Pharisees and the Sadducees.

"We also understand that the Samaritans in ancient Palestine, who were under the influence of and affiliated with the Essenes and the Galileans, were able to receive very special dictates from God. The Pharisees and Sadducees said that it was impossible to commune with God. But the members of the holy Orders, the secret and sacred Orders of the Essenes and Galileans, were able to commune by means of secret teachings, which they did not reveal to the world. Neither did they hold Jerusalem to be sacred, believing Mount Gerizim to be more holy than

Mount Sinai. They had kept the great Teachings of Moses secret and stated that in the End Times of the world new prophecies would be revealed and new revelations given.

"The Samaritans had predicted the revelations to come on Mount Gerizim and have been holding services there twice a year for the past two thousand years that I know of, and perhaps three thousand years before that. It is a holy mountain. We have been ordered to Israel this year to bring forth that which was hoped for by so many holy men and women of former ages, to receive those teachings and to explain the purpose of our ministry.

"We have survived as a Church over the last twenty-eight years. To be quite honest with you, as the head Pastor of the Chapel, Bishop of the Church, and head Patriarch of the Jamilian Order, I am surprised that we have come this far. I never believed, for many years, that it would be possible to build the Church. Frankly, I did not wish to assume that responsibility. But I found that by not performing the dictate of and fulfilling my divine destiny, I could not endure the destiny that the world had in store for me. So, quite simply, I nearly died, and I suffered, and was persecuted. And I didn't like it. Thus, I decided I might just as well take a chance on God, and my divine destiny, and do the best that I could.

"I think all of you have heard me say, 'Our funny little church with funny little people.' That is what we are! A lot of people have misunderstood what I meant by that. It simply means that it is true that the meek will inherit the earth, because people in the Light are a special kind of people. We are, indeed, the meek. We are not the strong. We are not the killers. We are not the kind of people that go forth to tear the world apart, trying to become warriors in the strictest sense of the word. On the contrary, we are spiritual. The fact that we have survived, as I said, is a miracle.

Continued on page 3, column 1



The Community Communique

Founded in 1957 by Gene Savoy

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SACRED CALENDAR

Continued from page 2

"Our purpose has been to build the Order and to establish and provide for our sanctuaries, so that we may perform our liturgics in privacy. And this has been a great difficulty, to say the least! For example, recently we met in the Supreme Court, as you know from reading the newspapers and our own accounts. The District Attorney, who in accordance with all accepted procedure for bureaucracies these days, has been attempting to get rid of the small churches, the small Orders and, when necessary, even eliminate them from the state. We were thought to be a cult or one of these small mystical churches; that is, they thought we were like other people.

"So, they have done their best in trying to eradicate us from the state, to push us along like they have done to so many churches here, in Nebraska, and in other places. This is just simply the way of the world. It has always been that way. The strong survive. When you have twelve churches in a city, it usually boils down to three or four, which are very large, and the rest, which are very small, are always being molested by the bureaucracy.

"We are attempting to show people our Light, our grace, our decorum and good manners, our knowledge. And as we build our Order, you, the meek, who are not perhaps always knowledgeable in theology and in all the things of the churches, will continue in your liturgical and clergy program training. You will become knowledgeable and be able to guide, to lead and inspire ministers, bishops, cardinals, and even the Pope himself with your great Light. And that Light will not be manifest because of you, for you have no Light on your own, any more than I do. It is how you attune to the natural and supernatural powers of this world and the next, and how you are in accord with the rules dictated from heaven, that these Powers will manifest through you. ..."

In celebration of Second Advent Easter, a sunrise Divine Service was

First Dispensation Holidays Observed

Palm Sunday, March 8

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.

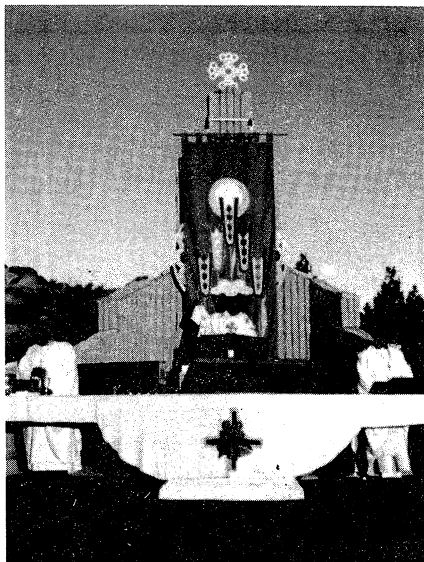


Photo by Roger Weld

Service at the Church of New Epiphany.

Good Friday, April 13

On the day celebrated as Good Friday in the First Dispensation churches, The Most Right Reverend Gene Savoy officiated a simple service at 7:00 P.M. in The University Chapel to commemorate the "Last Supper" of Jesus.

Each year on Good Friday, the date observed by western Christians in commemoration of the crucifixion of Jesus, The Second Advent Church holds a special Communion Service and Prayer. The service recalls the life of Jesus and celebrates with Him in a new way the traditional memorial meal.

During the fellowship service, congregants gather to hear a short homily delivered by Bishop Savoy prior to a communion meal of fellowship.

The homily, entitled "The Messianic Supper," addresses the common beliefs of Christians surrounding the Last Supper and crucifixion of Jesus 2000 years ago from the perspective of Second Advent doctrine.

Continued on page 4, column 1

held at the Church of New Pergamos in the Sanctuary of Revelation on Wednesday, April 18th. A fixed date in the Sacred Calendar, Second Advent Easter commemorates both the Resurrection of Jesus over nineteen hundred years ago and His promised second appearance.

The date of this observance was confirmed through the Word of Prophecy given to The Man while he stood on the summit of the Mountain of Iron in the North Sanctuary of Revelation.

As recorded in *The Book of God's Revelation*, an Angel of the Lord appeared to The Man out of the midst of the Four Luminaries, identified himself and spoke:

As foretold by The Father in Heaven who revealed understanding of future events to His prophets in visions, the fruit of the vine is abundant. All may drink

anew the dew for a blessing as drops from the honeycomb. God pours out His Holy Spirit as from a fountain flowing from a rock over desolate wastes. By the perfection of His Light, God breathes His Word a final time. His utterings bring forth a New Creation. He reveals the Image of His Countenance. ...

The Day of The Lord is near. He appears out of the Darkness to enlighten the whole Creation with His Image and to judge it with His Word. It is meet that He manifest His Image before His full coming and prepare the Creation with His Word. For I declare unto you that when He comes to restore the creation and reveals Himself, nothing shall live save His Light and those Souls reborn of that Light. ...

Further Revelations received by The Man on April 18, 1986, are recorded with commentary in *The Book of God's Revelation*. ♦

HOLIDAYS

Continued from page 3

Upon completion of the homily, all present sing the hymn *Grant Life Unto Me* before partaking of a communion meal of bread broken from a common loaf, in keeping with tradition, and water. In continuance of the Messianic tradition instituted by Jesus with His Disciples, Bishop Savoy then partakes of a second communion according to the Rabban rite and this year asked that others prepare themselves to join him in the future.

Bishop Savoy opened the homily with a reminder to the public gathering that the Second Advent Church celebrates the Messianic Supper or Last Supper that was held by Jesus with His Disciples prior to His crucifixion but not the crucifixion itself, "except to remember His judicial murder under the law." Rather, The Church recalls to memory the liturgical rite of the Last Supper and its meaning.

Holy Saturday, April 14

In the early church Holy Saturday was associated with a vigil in expectation that Jesus would return on an Easter Sunday to announce His Father's Second Advent. 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.

Bishop Savoy opened the sermon with an image familiar to the congregation, "...the open fields and the holy mounts in our Sanctuary, where we can stand under the vault of heaven shaped by God's Hand and, in the midst of creation, observe the natural phenomena being moved by the spirit, the substance from which all matter ushered, and look upon the illuminated disk God uses as a window to another world."

He immediately reminded those in attendance that the physical experience each has during sunrise divine services is not their only purpose. "Being ministers ordained in the Christian tradition, we are

Constitution & Canon Law Revised *Sacred Oversee Ratifies Document*

On March 23, 1990, the Sacred Oversee ratified the newly revised Constitution and Canon Law for the Second Advent Church. The Department of Canon Law presented to the Sacred Oversee a draft document calling for the revision of the Constitution and Canon Law earlier in the year, recognizing that the evolution and institutionalized order of the Church over the past 13 years had outdated the terminology and definitions of the former Constitution, which had remained virtually unchanged since 1977.

Gene Savoy, Jr. first discussed the project of revision with Canon Lawyer Rebecca Willis shortly before leaving on expedition for Peru in June, 1989. Upon the expedition's return to the United States that fall, Rebecca Willis and Gene Savoy, Jr. began making notes towards revision drafts to update the Constitution while they attended to other pressing legal assignments.

Since the original adoption of the Canon Law in 1977, various amendments have been added, but no

revision had been undertaken. "We didn't really change anything of substance. Some terms were outdated, some sections no longer wholly applied, and amendments were needed," said Gene Savoy, Jr. "Using the 1977 Constitution as a base, we noted down changes on numerous drafts over a period of months. Some of the sections we moved under more appropriate article headings, and we added needed Canons. But it's basically the same document.

"We are trying to develop the Constitution itself into a form that is relatively stable and unchanging. And we have created a separate portion called the Codes of Canon Law to deal specifically with matters that are always changing. We did all this to achieve greater coherence and clarity."

The Department of Canon Law foresees the need of further revision in the near future to portray more clearly the functional structure of The Church and the relationships between its growing institutions and the Faithful. ♦

obliged to uphold certain traditions in the Church and to large degree serve the human family."

"We serve by illuminating the human mind, by exemplifying a higher life, a higher way, and by serving those that come to us in time of need."

The Bishop then prefaced the theme of the sermon, the goal and function of the minister as a being composed of both a physical and a spiritual nature, by recalling a conversation he once had with a First Dispensation minister. The minister noted that the Second Advent Church was not dedicated to feeding the poor and taking care of the needy as his church was. To this Bishop Savoy responded that The Second Advent Church does not exist to feed physical hunger but spiritual hunger.

"The state provides food for the poor and work for the needy, and our hospitals take care of the suffering... But what mankind is hungering for and in need of is the Word of God. The spirit is far hungrier than the body in our world today."

Easter Sunday, April 15

The Church celebrated this special day commemorating the spiritual Resurrection among the First Dispensation churches of the West with a sunrise Divine Service and a pre-dawn Communion of Fellowship at the open-air Church of New Epiphany. Bishop Savoy officiated the communion service, assisted by The Reverends Nelson Duchesneau, Reano Castell, and David Arden.

An Easter breakfast was served at the Rectory-Abbey following. ♦

SERMONS

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

The Future Work and Goals of The Second Advent Church

The sermons chosen for public report during this spring season focus on The Church itself. The first, delivered March 10th, has to do with the future of The Church and its goals. The other, delivered March 31st, is a short homiletic response to a theological question recently put to Bishop Savoy.

The Bishop delivered these sermons before the resident Congregation in the University Chapel at the Apostolic Chancellery.

The sermons have been abridged and edited for publication.

March 10, 1990

Bishop Savoy opened the sermon with reference to the several approaches contemporary man takes to the study of the ancients. He pointed out that academicians take seriously the results of our expeditions to Peru but believe that they themselves have the keys to interpreting our finds. Metaphysicians also teach about the ancients, he said, but they, like the academicians, do not understand that as a Church we are teaching a lost knowledge as opposed to a self-proclaimed system.

"We represent a lost knowledge, a lost art, a lost way of life, which we hope will bring about the creation of a new race of man. What we are attempting in this Age of Darkness and this age of gross and stark materialism, is the repossession of the regeneration of a Way of life that has been lost for many centuries."

"There are many contemporary churches and established religions," he said, "who would look upon our Church as heretical, proclaiming that they [themselves] are teaching those things of God and that they have the right way. These social and man-made religions," he added, "are not representative of the true teachings of the founders of those religions that they claim to follow."



Photo from Church Archives

"For example, the Essaei, (the Essae, or the Essenes, or the Ossai), were a group of men and women who lived a different way than the ordinary Jews of the national religion, the Pharisees and Sadducees. They only accepted the national religion, so that they might exist in the land without being expunged and destroyed. These people were called 'the Minim' by the established priests, who cursed them in the national synagogues and at the Temple. The Essaei were looked upon as being heretics, and yet we know they bred such prophets as Jesus, who became the Messiah. He was destroyed later by the church, and he was the greatest Minim of all."

"Today the established churches of the Catholic and the Protestant faiths would look upon us, being representative of the Essaei, as the Minim or heretics. So you see the story continues on. It never dies. History repeats itself."

Even the people who come to our Church to study do not always understand us and the beauty of our teaching, he said.

"We find people in our Church listen to the teachings, participate in our

services, and still do not understand what we are teaching. They have no concept of the beauty and the majesty and the grandeur of what we are teaching. In their minds, they are right and we are wrong. We are the Minim. They belong to the world. They become the enemy in our midst. This is the way of Darkness, the way of the rational mind, which cannot understand nor conceive, nor experience, nor live the things of God.

"God is not of this world, nor did He make this world. He did not create a single mortal creature. And this is where the 'Great Lie' begins. We are told that God created this world — in which the strong survive, in which Darkness, lies, power, brutality and insanity rule, and where a person with money and power and law on his side will overcome the good. It is the way of the world."

People say nature is beautiful. Bishop Savoy disagrees.

"I have seen too much suffering, too many things being killed. Stronger animals live on the weaker. Microbes, bacteria, microscopic forms of life are continually at war upon the living so that they might live. So it is like the big fish eating the small fish. I cannot see this as an act of Almighty God."

"The god of this world is not good, although many religions teach otherwise," he concluded. "So you see, we have to see that this world of matter is an aberration. It is an illusion. It is an abortion. This world, to a certain degree, was stillborn. Now, if you tell that to the academics, if you tell that to a materialist or some of our politicians and money makers today, they will not agree with you. To them, this world is wonderful."

"So we have to understand that the Church is attempting to accomplish something very special and unique. We have been brought here from dif-

Continued on page 6, column 1

SERMONS

Continued from page 5

ferent parts of the world. We are composed of different types, colors, races, and have issued out of different religions. But we have to understand that what we are trying to live today is, in reality, an impossible dream, a greater challenge than that faced by Jesus and the apostles. We have seen, through our theological courses, that the true teachings of Christ were destroyed and have not survived.

"We, in attempting to re-establish these teachings and those that God has revealed to us from the Worlds of Light, face an insurmountable task, almost an impossibility. How are we to accomplish that which the ancients could not? It is said in the old prophecies that when the last teachers come, a star would be born in the heavens to aid them. That star is the Sun of Righteousness. That star is the Power of the Sun that is sent down to be used by those married to God, to work a great work in the world. Of course, the liturgical forms of worship that we express in this Church, and will be expressing, are going to bring about a transformation in this world and a transformation in the minds and the spirits of people everywhere. But we must remain united as rowers of a ship. The ship is a mighty ship. We have all taken our places at our oar. The course has been set, and regardless of weather or storm, we must row together, and that ship will take us to port. That is what we first must understand. One oar, one rower will not be sufficient to take that ship any place. And indeed, one oar would only turn the ship around in confusion. So we must work together."

Bishop Savoy closed the sermon with a discussion of the perpetual struggle for power in this world, a world the ancients described as a creation of the demiurge. We are part of this struggle, he said, and must use the spiritual powers, the Powers of Light, wisely in this struggle because we are small in number.

In ancient times there were sanctuaries and places of retreat, he said. "The Vilcas Maycu Society, the

sun priests of Peru, the Pochetecas of Mexico, the Essaei of Palestine, the Therapeutae of Egypt, the Pythagoreans of Greece, and so on (I could mention a hundred different names of Orders) sought refuge and sanctuary in the desert wastes and in mountain retreats. But those days are gone. There is no sanctuary. There are no retreats available to those who would seek the contemplative life. We are all under material rule."

Bishop Savoy stressed that the strength of The Church will be in its unity. "We of this Church are trying to form a divine Order of men and women married to God, unified under the Rules and the Disciplines and the Order of a divine institution,

*"Our strength is
first established
through unity..."*

animated by the Word of God. We have to understand that until the human race turns to God and seeks the benefits of such an Order, the spirit will always be darkened." This unified institution, he said, will be able to teach the panacea, the divine medicine, that treats disease engendered by man's Dark nature.

"Our strength is first established through unity of purpose, and we must adhere to the rule of the ship, in this case, the Church. We must resist all Powers of Darkness within our midst. And we have to understand that we are bringing the world a heritage that they deserve to have, the truth of how to unify with God, how to seek a higher way of life and share in their immortality.

"Please understand that we are acting out a divine act and following divine dictates. I am an obedient servant of God, and I follow dictates.

"We are supposed to visit various ancient sites by means of ship, and there we will receive keys to understanding the great works that have been preserved by the ancients.

"When we — a unified brotherhood, a sisterhood, a fellowship of individuals dedicated to God, members of the Eternal Race by blood and by Light — act out the Divine Plan by building a ship together, and we sail that ship across the ocean to an ancient site, participate in the ancient liturgical rites, reflect to the sun, and work out the liturgical dance, if I may use that term, the ritual, the rite, and the ceremony, then we are given a secret through the Spirit, which speaks the language of God. All knowledge is not gained from books and from tablets. It is gained from the mind that created those things. Consequently we can interpret the meaning of ancient writings through the Word of God manifest in our spirits, our psyche, and mind."

"Therefore, the building of the Ship of Light is important. That is why we built Feathered Serpent I, and why we researched ocean currents in Feathered Serpent II. Now, working together as a team, we must look in a different direction."

"We are headed to Israel in May. We should start building our Ship of Light. And we should start our liturgical program to prepare ourselves for the work ahead. What we have to do is bend to the Will of God and submit to the Disciplines and the Order of the Community."

March 31, 1990

"From the apocryphal writings of the Old Testament, the Gospel according to the Egyptians, Solome asks Jesus, 'How long will man continue to die?' And Jesus replied, 'As long as women bring forth children.' We know that this is an allegorical saying. We may also recall, from the Gospel of Matthew 18:1-5, the following discourse. 'At the same time came the disciples unto Jesus, saying, 'Who is the greatest in the Kingdom of Heaven?' And Jesus called a little child unto him, and set him in the midst of them and said, 'Verily, I say unto you, except ye be converted, and become as little children, ye shall not

Continued on page 7, column 1

SERMONS

Continued from page 6

enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven. And whoso shall receive one such little child in my name, receiveth me.'

"To properly understand the meaning of these words, you must be schooled in the liturgical and theological program. It is necessary to free oneself from fundamental bibliolatry and literal translation, which binds so many Christians in ignorance and gives no real meaning to these words. One needs to understand the teachings of the Essaei, which we have done to a certain degree. We know that the Essaei believed themselves to be the sons of God. They were called children of God, and they were reputed to have lived to great ages. Josephus, who lived among the Essaei in the outer areas, for three years as I recall, noticed that the Essaei, who lived to at least a hundred years of age, did not accept chronological age. Indeed, the elders among their ranks were youthful in appearance, happy, vigorous, filled with vitality, and some form of uncanny energy. It was often said that they acted like youths and that they were the children of God.

"Now, how do we explain this fact as recorded by Jewish historians? The Essaei taught that before The Fall in the allegorical Garden of Eden, man was a spiritual being. Prior to man having evolved as a physical being dependent upon mortal food, he lived in the Presence of Almighty God's divine Light and in the Breath of God. Like the Angels, man was not required to eat. And if you remember from the reading of Adam and Eve in the apocryphal New Testament writings, Adam and Eve went through the experience of stomach aches and all the rest when food and water were introduced into their beings. And then the divine Light of God went out and, of course, the sun appeared.

"The Essaei, knowing that the human body cannot escape death,

participated in a spiritual resurrection. They generated their true spiritual nature, that immortal Light body which does not perish, but survives the death of one's physical being because it has a divine origin, and is not born of earthly parents, nor is it part of this world. God, not being the author of death, extends immortality to those who follow the way of immortality, called the True Way of the spirit. Thus, they broke from the material way that burdens and hardens one, makes one cynical, and results in loss of that wonderful spiritual vitality, which was the possession of the Essaei. We need not be reminded that it was real.

"During these services... we do receive the Divine Breath of God."

"Once it comes into being, the life of the soul is nurtured by spiritual energy, and that energy seems to spread to one's whole being. How was this spiritual birth, this transformation brought about? This was a secret guarded over by the Essaei. And they never revealed it to the public.

"We have in our Church the record of the life of The Child, Jamil, who did not subsist on earthly food as ordinary mortals. I observed this for a period of two years. And this is one of the great miracles of our holy Church. Jamil, The Child, was a living testimony to that which is possible for all.

"Now, if we accept bibliolatry, and we feel that only the apostles and early Christians were able to commune with God, that all things are closed to us, that the divine manifested only to the ancients, then, of course, all that I have been saying does not make sense. And we cut ourselves off from the true communion taught by the Essaei.

"The teachings direct us to the Source of our spiritual origins (that place from where the atom comes, as we have discussed in our metaphysical studies) and to the nourishment that sustains spiritual life.

"The question I was asked was this: 'Why is it that at the divine services at Sunday sunrise I have often noticed the wind coming up? I know that this often happens at sunrise in the normal course of nature. But at the Sanctuary I feel refreshed and invigorated, no matter how tired I may have been or how reluctant I was to get up and go to sunrise services. After services, and seeing the sun coming over the hills, and feeling this breeze, I go back feeling like a youth. How do you explain this Reverend Savoy?'

"It was known in the early Church that a fresh breeze can give health and life at holy mounts during sacred rites. This gift began at the Feast of Pentecost, when the apostles were filled with what was known as the Breath or the Scent of Paradise. After a time it was lost. It wasn't felt, seen, or observed by the Romans and other witnesses standing there looking at the apostles. It was a gift given to and reserved for the anointed of God.

"Like the Divine Presence of Shekinah in the Jewish Temple, which passed away and was withdrawn, the gift to the Church was also removed. The cause was due to loss of the original doctrines of the Christian Community, the failure to apply this wonderful process of transformation and transcendence, and to unify with and to commune with God by means of divine rites held sacred by them. The Jews replaced the original rites at the Temple. Many Jewish sects said that sacrifice was introduced later, and words put into the mouth of Moses; these were not the true rites of Moses and the Temple. Blood sacrifice was always rejected by the Essaei, and the Jewish Christians alike. The later state Church absorbed or incorporated pagan rites into their ser-

Continued on page 8, column 2

AEF & OSC President Addresses BYU Scholars in Utah

Report on Gran Vilaya Well Received

On Thursday, February 22nd, Bishop Gene Savoy, as President and Commodore of the Andean Explorers Foundation and Ocean Sailing Club, addressed the Department of Anthropology and Archaeology at Brigham Young University, Provo, Utah, in a two-hour lecture, entitled, "The Kingdom of the Chachapoyas and New Evidence of Semitic Influence in Ancient Peru," relating to his recent discoveries.

In attendance were Department Head, Dr. Ray Matheny, his fellow professors, graduate students, students of the department at large, local press and television crews. The entire lecture was video-taped by the AEF & OSC Film and Video Documentaries crew, under the direction of Foundation Secretary Rev. Roger Weld, and by Fox television for documentaries being prepared on the entire series of Project X undertakings around the globe. Follow-up interviews after the lecture were also taped for news presentations.

Bishop Savoy began the lecture by recounting in abbreviated form highlights from his thirty years of exploration and research in Peru, on the high seas, and elsewhere. The entire presentation was accompanied by slides of sites, artifacts, and findings.

Towards the end of the afternoon, Rev. Savoy broached the topic of the recently discovered inscribed glyphs found in Gran Vilaya, Department of Amazonas, Peru, on stone tablets mounted in a cave near the Vilaya River. Scientific discussion and analysis of these writings formed the last third of the lecture. During this time additional slides of rubbings, tracings, photographs and elemental epigraphic tables were visually projected for the scholars' perusal. Questions were taken by President Savoy at the end of the exposition.

The BYU Department of Anthropology gave no immediate confirmation of the data officially. Private discussions with members of

the faculty were most positive and supportive, however, and led to a general consensus that: Gran Vilaya is indeed the largest pre-Columbian civilization found to date in terms of a unified metropolis and, therefore, must be studied more fully and brought to the attention of both public and private sectors; and, the writings, as presented, while needful

of secondary confirmations in the area, do, in fact, have strong resemblances to those elements known as Sinaitic, proto-Sinaitic, Egyptian, Nabathaeen, and other early scripts of the Middle East. Most importantly, no challenges were made to the presented graphic combinations in terms of their being a form of writing. In other words, the Foundation presented, for the first time, true evidence of pre-Columbian

Continued on page 9, column 1

SERMONS

Continued from page 7

vices, much the same as the Jews had incorporated sacrifice. The great Gift at Pentecost, the Shekinah, the divine Presence, passed away.

"With our restoration of the original teachings and with the supplemental revelations given to our Church, we are participating in the true rites, and the gift of Pentecost has been restored in accordance with God's Will. This explains why we have established our sanctuaries on sacred mounts dedicated to divine services.

"During these services, we do receive a gift of Grace from God, that being the Heavenly Dew, as it was called, a fragrance or Heavenly scent, and the Divine Breath of God. This is a special gift of God known to the Essaei and later to the Christians. It was believed that this special gift of Grace dispelled death and nurtured spiritual life. As happened to the Jews and later the Christians, the absence of this Dew, this Breath, this Fragrance was one of God's punishments, so said.

"Hosea wrote that Dew was the image of God's approval of his people. Indeed, if we quote from Hosea 14:5, 'I will be as dew to Israel.' The Dew was known as sparkling Light, bringing those long dead to life again. It was the Light of the Resurrection. The ancient writings state, 'They that sleep in the earth shall awake and shout for joy, for the dew is a dew of sparkling Light.' This

divine Gift was taught to be the food of immortality. Isaiah 26:19, states that the Dew of Light revived the dead. Christians often called this Dew the Holy Spirit. Others called it Christ or the Divine Word or the Logos of God. Jewish tradition referred to it as the sweet bread from the starry sky, an extraordinary life-giving gift from God.

"Now all this has been lost to the Church. It is non-existent. Our Church is restoring this by experience, by observation, by witness, not by word. In other words, the true manna from heaven, as spoken of by Jesus, the food of the Angels, the fruit from the Tree of Life, was a real thing. The Essaei transmitted to the later Christians, the sons or children of God, that God feeds them in a special way. A brilliant Light, a vitality restoring scent carried by a soft breeze was available to them. This is a mystery that has been lost to the church and restored to the Second Advent Church.

"As the Community in formation, we are charged with building our sacred places and maintaining them under both religious and civil law. As we build together, the gifts will be increased.

"We need to remember the words of Jesus, who was martyred during the building of His Church, the building of which we are now charged to assume. We are to be humble as little

Continued on page 9, column 1

BYU

Continued from page 8

writing in Peru, a phenomenon previously rejected by the academic community.

Dr. Matheny, who has received international acclaim for his recent discovery and excavation of the ancient Mayan complex, Mirador, in Central America (See *National Geographic*, May 1989), was a most gracious host. In private discussions with Bishop Savoy and Foundation epigrapher Rev. Gary Buchanan, he discussed the more technical aspects of research in Gran Vilaya: cartography, stone-casting, DNA and mitochondria dating procedures, preliminary techniques leading to excavation, and similar matters. With the Gran Vilaya V expedition scheduled for summer 1990, Dr. Matheny and his colleagues may prove invaluable to the Founda-

tion in its plans for upcoming study and research.

Bishop Savoy, as Director of the Gran Vilaya Expeditions, was invited to speak at the University by Dr. Matheny following the release of numerous newspaper and television reports in December 1989. Those media releases primarily concerned the tablets and the "lost gold mines of

Solomon" perhaps located in the area between the Marañon and Utcubamba rivers of Amazonas. The confirmed find of "Solomon's mines" in this area would link Gran Vilaya with the Biblical "land of Ophir."

Upon his return to Reno, Bishop Savoy related to the Church Congregation from the pulpit some of the details from his presentation. ♦

Church Attends Governor's Breakfast *Bishop Gene Savoy Delivers Invocation*

The annual Governor's Prayer Breakfast was held in Reno Tuesday, February 6th. Secular and religious professionals gathered at 7:30 A.M. in the Ziegfeld Theater of Bally's Reno in prayerful support of the governor and leaders of the state of Nevada. Nevada's 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, among others.

The Second Advent Church and the Andean Explorers Foundation & Ocean Sailing Club, both patron sponsors of the event, were represented by 30 members among the more than one thousand people in attendance.

Following the prelude provided by harpist Mary Margaret Niebuhr, Master of Ceremonies Reverend Bob Olmstead of the First United Methodist Church of Reno opened the program. Following the Invocation delivered by Rabbi Irwin Cutler of Temple Emanu-El, spiritual and inspirational readings were delivered by Rev. Father George Bratiotis of St. Anthony's Greek Orthodox Church, Farida Karaishy, representing the Muslim community, and Bishop Eugene Savoy of the Second Advent Church.

Bishop Savoy presented an invocation drawn from the ancient Odes of Solomon. The prayer, *So Is My Joy The Lord*, was accompanied by Harpist Mary Niebuhr, the Jamilian Handbell Choir, and Rt. Rev. Carol

Salverson also on the harp, all under the direction of Second Advent Church Music Director, The Reverend Gary Buchanan, who had prepared a special arrangement for the occasion. The Bishop read from an illuminated manuscript in 13th century notation, using an inscribed silver yod to mark the words and wearing the traditional rabban vestments of stole and yarmulke.

Later, choral selections were presented by a local gospel group under the direction of Jesse Hall, Director of Music for the Second Baptist Church of Reno.

The three Nevadan Keynote Speakers were introduced by The Reverend Maurine E. Hale of the Reno/Sparks Metro Ministry, who addressed the topic of prayer.

Keynote Speakers Joanne Martinez and Theresa Jackson, both Washoe tribal elders from south of Gardnerville, Nevada, delivered a prayer in their native Amerindian tongue; Jacqueline Christensen, representing Buddhism, delivered a prayer; and Father Robert Bowling, pastor of St. Therese Little Flower Church in Reno, also expressed the need for prayer saying, "We should celebrate and enjoy our pluralism, go outside of ourselves and look for good in others..."

Dr. Clair Earl, DMD, of the Church of Jesus Christ of Latter Day Saints, closed the program with the Benediction. Then the gospel choir and those assembled joined in singing "America the Beautiful." ♦

SERMONS

Continued from page 8

children. We are not going to act like children, of course, but be cheerful, bright. Children are optimistic, happy. They don't spend a lot of time criticizing. They are living. Perhaps that is what Jesus meant.

"May I suggest in concluding this sermon today that each of you reread *The Child Christ* in these days. Surely you will find an easing of some problems that may have troubled you of late, which are often the result of pride and the use of the mind as a guide, rather than that of your higher spiritual nature. As has been said, what does it profit a man if he gain the whole world at the loss of his soul.

"I am going to try to emulate the life of The Child to the best of my ability. So let us all dwell on the word spoken by Jesus on the child, and that of our own Jamil, as recorded in our book, that wondrous child predicted to come by the Essaei, who would proclaim the Messianic Age under God by divine intervention, a Messenger sent to proclaim something. Faith and belief is required, of course, as is trust in God. What we have regained is real, and it is genuine. And it is only real and genuine if it can be experienced." ♦

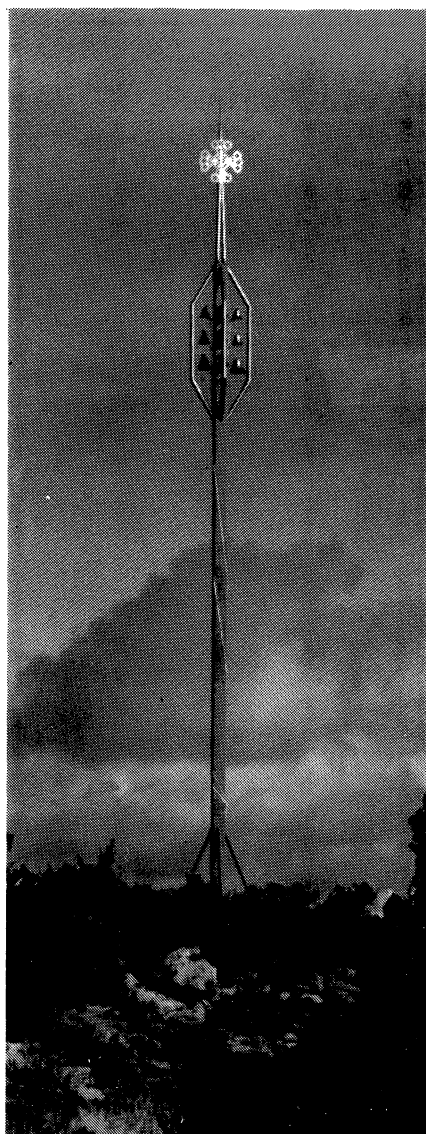


Photo by Roger Weld

Sanctuary of Prophecy: 12 bells are housed in the 52-foot tall campanille erected in 1984 atop a hill near the Monastery Gardens.

CONFIRMATION & ANOINTING

Christina Belinda Chauvin, daughter of Belinda and Robert Chauvin, was Confirmed on Saturday, March 17, 1990, at 9:30 A.M. at the Apostolic Chancellery. Christina was Anointed and admitted into the Acolyte Order as Novice the following week, March 24th.

A reception in the vestibule at the Apostolic Chancellery followed both the Confirmation and Anointing ceremonies. ♦

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

1990	Saturday, 12:00 Noon	1990	Saturday, 12:00 Noon
Feb. 3	Private Prayer*	Apr. 7	High Service
10	High Service	14	High Service
17	Private Prayer*	21	High Service
24	Private Prayer*	28	High Service**
Mar. 3	Private Prayer*		
10	Private Prayer*		
17	High Service		
24	High Service		
31	High Service		

* Private Prayer held due to inclement weather conditions.

** Service held at 1:00 PM.

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.

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Saturday 10:00 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

1990	Assisting Ministers	1990	Assisting Ministers
Feb. 3	Roger Weld (L) Carol Salverson (C) Michael McIntyre (R)	Mar. 31	Reano Castell (L) Sylvia Savoy (C) Elizabeth Crook (R)
10	Nelson Duchesneau (L) Jacklynn Lord (C) Kjell Sveen (R)	Apr. 7	Roger Weld (L) Larry Coesens (C) Edith Forgy (R)
17	Reano Castell (L) Clare Mead (C) Victoria Skinner (R)	14	Nelson Duchesneau (L) Albert Edgecomb (C) JoAnn Hainline (R)
24	Roger Weld (L) David Arden (C) Amanda Buchanan (R)	21	Reano Castell (L) Mark Lord (C) Rebecca Willis (R)
Mar. 3	Nelson Duchesneau (L) Gail Fosbury (C) Barbara Snyder (R)	28	Roger Weld (L) Lawson Crabb (C) Edna Gottemoeller (R)
10	Reano Castell (L) Belinda Chauvin (C) LaCynda Gibson (R)		
17	Roger Weld (L) Carol Salverson (C) Belinda Chauvin (R)		
24	Nelson Duchesneau (L) David Arden (C) Robert Chauvin (R)		

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

SUNDAY OPEN-AIR SERVICES RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1990	Church	Time*	Officiating Minister
Feb. 4	(NSS)		
11	New Laodicea	8:00	Ileana Isfan
18	(NSS)		
25	(NSS)		
Mar. 4	New Philadelphia	7:30	Nelson Duchesneau
11	(NSS)		
18	New Laodicea	7:15	Nelson Duchesneau
25	New Ephesus	7:00	Nelson Duchesneau
Apr. 1	New Philadelphia	8:00	Sylvia Savoy
8	New Laodicea	8:00	Clare Mead
15	(NSS)		
22	New Philadelphia	7:15	Jacklynn Lord
29	New Laodicea	7:30	Barbara Snyder

* Daylight Saving Time begins April 1st.

(NSS) = No Service Scheduled

Sanctuary of Prophecy

1990	Church	Time*	Officiating Minister
Feb. 4	To the Races of Man	8:00	Ileana Isfan
	Of the New Covenant	8:30	Dr. Arline Peace
11	To the Christian Churches		Dr. Arline Peace
18	(NSS)		
25	On the Golden Age of Light & the Nation of Nations	8:00	Ileana Isfan
	Of the Universal Theocracy	8:30	Dr. Arline Peace
Mar. 4	To the Christian Churches	8:30	Reano Castell
	Of the End Times	9:00	David Arden
11	(NSS)		
18	To the Races of Man	8:15	David Arden
	Of the New Covenant	8:45	Nelson Duchesneau
25	On the Golden Age of Light & the Nation of Nations	8:00	Nelson Duchesneau
	Of the Universal Theocracy	8:30	Reano Castell
Apr. 1	To the Christian Churches	8:45	Ileana Isfan
	Of the End Times	9:15	Dr. Arline Peace
8	To the Races of Man	9:00	Jacklynn Lord
	Of the New Covenant	9:30	Barbara Snyder
15	To the Christian Churches	7:30	Jacklynn Lord
	Of the End Times	8:00	Barbara Snyder
22	Of the End Times	8:15	Clare Mead
	On the Golden Age of Light & the Nation of Nations	8:45	Barbara Snyder
	Of the Universal Theocracy	9:15	Clare Mead
29	To the Races of Man	8:30	Clare Mead
	Of the New Covenant	9:00	Jacklynn Lord

* Daylight Saving Time begins April 1st.

(NSS) = No Service Scheduled

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

The Most Right Reverend
Gene Savoy

1990	Church	Time*
Feb. 4	New Epiphany	7:11
11	New Epiphany	7:04**
18	(NSS)	
25	New Epiphany	6:46
Mar. 4	New Epiphany	6:35**
11	(NSS)	
18	New Epiphany	6:13
25	New Epiphany	6:03**
Apr. 1	New Epiphany	6:53**
8	New Epiphany	6:40
15	New Epiphany+	6:31**
22	The Basilica	6:19
29	The Basilica	6:09

* Daylight Savings Time begins
April 1st.

** Exact sunrise horizon time

+ Communion of Fellowship
preceded Divine Service in com-
memoration of First Dispensation
Easter.

(NSS) = No Service Scheduled

RABBAN SERVICE CHANCELLERY COMPLEX

The University Chapel
Saturday 11:00 A.M.

Each Saturday following
Chapel Communion, officiating
Chaplain, together with atten-
dants, and musicians, join
Bishop Savoy in silent prayer.

The Sabbath rite is accom-
panied by music based on an-
cient Hebrew sacred chants
specially composed for the ser-
vice and performed on the organ
and harp by Church composer
and musical director, The
Reverend Gary Buchanan. ♦

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The University Chapel

February		April	
Sat.10	Kazimir Mueller	Wed. 4	Thomas Hutcheson
	Norm Campbell	Sat. 7	Dr. Jay Kerrs
Wed.21	Lewie Madden		Thomas Hutcheson
Sat.24	Miriam Millburn	Sat.14	Morgan Edward Hewlett
	Ethel Reece		Kathleen Roman
Wed.28	Rachel Heinz	Sat.21	Harry Woods
	Theresa Kubiak		Evelyn Hewlett
			George Hewlett †
March			
Sat.10	Lois McGill		
	Russ France		
Sat.17	John Preston		
	Ann Bennett		
	Patricia Kirman		
Sat.24	Claire Zego		
Wed.28	Richard Moore		
Sat.31	Richard Moore		
	Tahir Besmil		
	Robert Beals †		

† In Memoriam

These appeals are made upon request.

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Wednesday 12:00 Noon

1990 Officiating Minister

Feb. 7	Robert Petrovich
14	Ileana Isfan
21	Gail Fosbury
28	Reano Castell
Mar. 7	Vickie Hewlett
14	Clare Mead
21	Kjell Sveen
28	LaCynda Gibson
Apr. 4	Barbara Snyder
11	Nelson Duchesneau
18	Elizabeth Reece
25	Roger Weld

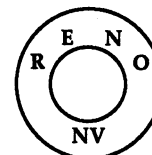


THE INTERNATIONAL COMMUNITY OF CHRIST

643 RALSTON STREET ♦ RENO NEVADA 89503

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