



COMMUNITY communique

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SUMMER

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Research-Study Seminar Held in Israel and Jordan *Revelation Received in the Holy Land*

The Andean Explorers Foundation and Ocean Sailing Club conducted its second research-study seminar and field trip to Israel May 8th through May 19th. The purpose of the trip was to share research techniques and oral teachings on site with participating members of the program.

Some time before the trip, Bishop Savoy commented on "the real reason" for making this journey. He mentioned that he had been urged to visit in May 1990, Mount Gerizim, a mountain more sacred than Zion or Jerusalem to the Samaritans, presently closed by martial law. This site is the resting place of Joseph, who was brought out of Egypt, and is supposed, by the Samaritans, to be the place where Abraham was sent to sacrifice Isaac.

"It is a sacred mount which is to give birth to new prophecies in the Second Advent with the advent of the Messianic Kingdom," he said. At the present time, the Samaritans are up in arms because the Jews wish to read the Torah on the mountain and establish a settlement in the area. At the same time, Christians are fighting the Jews in Jerusalem because they resent the presence of 150 Jews in the Christian quarter.

Bishop Savoy said that he believed that the Community will be the recipient of some new revelation during the research trip in Israel, or shortly thereafter, that will contribute to our own Sanctuary grounds and will encourage The Church to estab-

lish the Sacred Abodes of God. He added, "I would assume that following this revelation the Rabban Order will be established."

During the twelve-day seminar, Bishop Savoy delivered a series of four lectures, three in the Arab quarter of Jerusalem at the Seven Arches Hotel, located atop the Mount of

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Photo from Archives

Bishop Savoy and research seminar members visit ancient ruins at the city of Capernaum.

9th Annual Observance of Pentecost

In celebration of the ninth observance of Pentecost, The Second Advent Church held a Communion of Fellowship and sunrise Divine Service on June 6th at the Church of Second Advent Pentecost in the Red Rock Consecrated Sanctuary of Prophecy.

The sunrise celebration was officiated by The Most Right Rev. Gene Savoy. Ministers assisting during the Communion of Fellowship were The Reverends Nelson Duchesneau, Lector; David Arden, Cantor; and Reano

Castell, Reader. The Jamilian Handbell Choir, directed by the Rev. Gary Buchanan, performed during both the Communion and Divine services.

The sacred date of June 6th is discussed in *The Book of God's Revelation*. Book II, entitled "The Seal of God's New Law," records the events, meditations, and visions experienced by The Man and The Companions of The Way on June 6, 1982. Previous issues of the COMMUNIQUE have made ample reference to this date and its religious significance. ♦

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Olives overlooking the Dead Sea valley, and a final one in Amman, Jordan. Lecture topics included the ancient Essene Order, Jesus as rabban and master teacher of the Order, his role as Messiah of Aaron and Israel, the Kabbalah of Israel, and the Fourth Philosophy or Passim. The Bishop also divulged new material on this holy Order of ascetics and their secret formulas for spiritual development.

Using Jerusalem as base, the group visited destinations throughout the country but found more interesting ancient sites to the north, west, and south of the city.

All excursions were video-taped and filmed by the film crew, The Reverends Roger Weld, cinematography, and Gary Buchanan, sound technician, under the direction of Bishop Savoy. A documentary of the

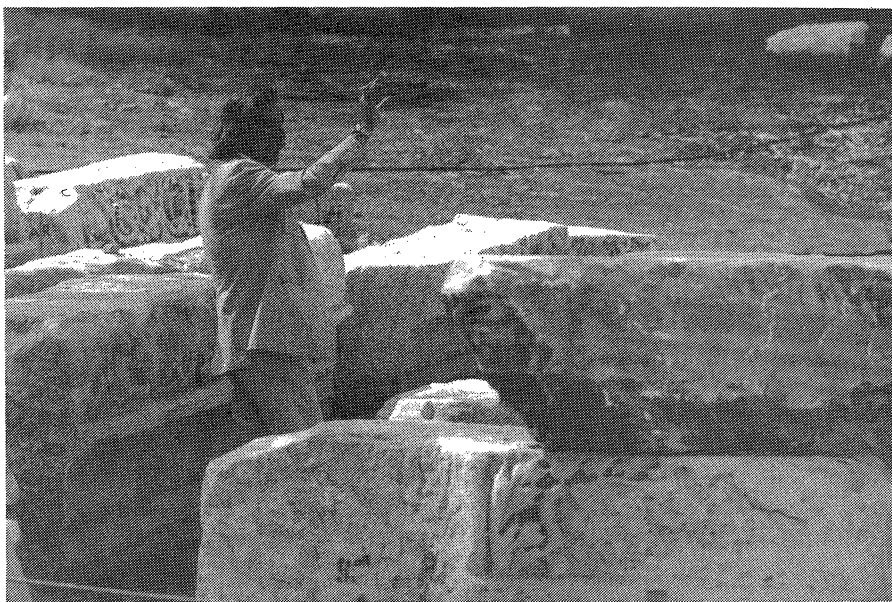


Photo by Roger Weld

Rev. Gary Buchanan, Andean Explorers Foundation & Ocean Sailing Club's sound technician and Epigraphic Committee member, studies ruins at the coastal city of Caesarea.

trip is in production and will be made available to those who participated in the tour and to other backers of the undertaking.

The first two days of the itinerary included a rendezvous at Kennedy Airport in New York, a lengthy flight to Amman, Jordan, where an overnight stay in that beautiful city was accompanied by a dinner of delightful Arabian cuisine.

On the third day, the entourage motored to and across the King Hussein Bridge from Jordan to the West Bank, just north of the Dead Sea, and entered Jerusalem to the east, where they checked in at the Seven Arches and toured the local area of the Mount of Olives.

On days following, they proceeded to selected historical sites. At ancient Jericho, the world's oldest city of record, they viewed the excavations of the Canaanite city of the Bible whose walls were destroyed by the power of Yahweh. Visits to the Mount of Temptation, the town of Nazareth, the Mount of Beatitudes, Magdala, several Byzantine churches, and numerous other Biblical locales comprised the early days of the itinerary.

More exciting for the entourage was their morning journey to Qumran on the Dead Sea, home of the Es-

saei, where the Dead Sea Scrolls were discovered in 1947. In the afternoon, they toured the fortress of Masada, built by King Herod along the sea's southern shore, the last refuge of the band of 960 Jewish Zealots who faced advancing Roman legions and committed suicide rather than surrender to slavery.

Next, the team moved north through the Jordan Valley to the ancient port city of Tiberias on the Sea of Galilee, a stopover on their way to Capernaum, the Golan Heights, historic Mount Hermon and the grotto city of Caesarea Phillipi.

Capernaum, home of the Apostle Peter and location of the synagogue where Jesus taught, was of great interest to the researchers. There, they found architecture and symbols that bore great similarity to those observed at other sites in Jordan, at Mount Hermon, and in other cities of the Decapolis. It would appear that the synagogue where the Rabbi Jesus taught contained more Hellenistic and syncretic elements than are generally acknowledged, suggesting that Jesus was familiar with those cultures and their teachings. The same elements were noted at Caesarea on the Mediterranean coast and at Gerash in Jordan.

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Liturgical Training Resumes During Summer Months

During his June 23rd sermon, Bishop Savoy announced that liturgical training would resume for the summer. The seminars recorded in Israel and Jordan comprise the larger portion of this lecture series. Clergy reviewed the on-location recordings in private sessions held at the University Building June 25-27.

In reference to the resumption of liturgical studies, Bishop Savoy commented on the pre-recorded series. "As part of the liturgical training program, those of you who are enrolled in the program will be under vows and sworn to the ministry. Next week's lectures were recorded in Israel and Jordan during the recent seminar and are entitled 'The Passim or The Fourth Philosophy,' which explain in no small measure the doctrines of the Essenes and touch on the Samaritans and other sects."

In addition to the recorded sessions delivered at the Episcopal See, Bishop Savoy delivered three homilies in public sermons following the Saturday Chapel Communion as part of the liturgical training program.

In the homily of July 14th, Bishop Savoy, offering Cosolargy as a religious science to deal with illnesses of the psyche, said: "Medical science, such as psychiatry and psychology, must be clinical. The same must hold true in our Teaching. It is to be acknowledged that the Christ agency of the Logos, or God's Word, is the compelling force upon the mind and the psyche and the soul in general."

On July 21st he explained why the ancient Teachings were secret and why the Essaei were able to apply successfully the same techniques which in others resulted in the opposite, negative, effects. He said that The Essaei were healers, while the others were imitators and observers, often sick, dark or defiled, spirits. Bishop Savoy pointed to the liturgy performed on sacred ground as a healing practice where God's Presence is the healing attribute, the panacea or consolation.

As recorded in the gospels concerning Jesus, the early Christians, like the Essaei, had the ability to heal, especially the diseases of the psyche and soul. He identified many people who sought to understand the ancient practices, including Philo in ancient times, and Alfred Russell Wallace and Carl Jung in modern times. He said that the Sun of Righteousness is the agency that will enable The Second Advent Church to perform this great healing through the Liturgy.

The July 28th homily opened by contrasting the two separate views of human nature propounded by Charles Darwin and Alfred Russell Wallace, co-discoverers of the theory of natural selection. Bishop Savoy identified Wallace as a proponent of the view held by the ancient Essenes, that man was a devolved spiritual being.

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From Capernaum the travellers took a boat ride on the Sea of Galilee, returning to Tiberias. From there they visited Nazareth, Mount Tabor, and Cana en route through the Valley of Esdraelon. The Valley of Armageddon and the Stables of Solomon were impressive. This historical fortress controlled the highway between Egypt and Mesopotamia. The guide noted that there has not been a ten-year period in recorded history when a war was not fought on this plain.

The team spent another enjoyable day visiting the Temple of the Sun at Beth-Shemesh. Built and maintained as early as the time of Ramses II, whose cartouche is found there, the structure was the first Temple of the Children of Israel when they returned from Egypt under the priesthood of the Sons of Aaron, prior to the establishment of the Temple in Jerusalem under King David.

Back in Jerusalem, the group toured the Old City, visiting Mt. Moriah and the Dome of the Rock, Al Aksa Mosque and the Western Wall, the only remaining portion of

The Essene view of this subject was highly sophisticated, especially when compared to those of the popular sects in mainstream Judaism. The Essenes recognized that there are two spirits of man, dark and light, which are responsible for our spiritual nature, our moral nature, and our intelligence. Members of the sect recognized, as did Wallace, that these faculties do not derive from lower animals but from 'primordial beingness.'

"The practice of the techniques of illumination prepare us for the after-life in the here-and-now," he said. "The unique teachings of a new religion, not man-made, not metaphysical, not dogmatic nor legalistic, allow for spiritual rebirth. We respond to God's Light. His Word is written in our consciousness. The Image and the Word are our authority." ♦

Herod's Temple. While visiting the Garden of Gethsemane, several members of the team searched out the grounds and found solace under the lovely olive trees overlooking the Old City and western horizon.

Proceeding to the Hebrew University campus and its Shrine of the Book Museum, where the Dead Sea Scroll collection is exhibited, team members examined the scroll fragments on display and their references to the daily routines of the Essenes of Qumran.

During the Jerusalem hiatus, Bishop Savoy, accompanied by Reverends Weld, Buchanan, and tour hostess Belinda Chauvin, visited the sacred Mount Gerizim in Samaria to the north. The two mounts of Gerizim and Ebal are mentioned in the Book of Deuteronomy as the sites used by the Twelve Tribes of Israel for the recitation of the "Blessings and Curses" upon the people. According to Samaritan tradition, the Messiah is to return to this sacred mountain in the last days. Today this area is scene to much violence and political

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upheaval, the nearby town of Nablus being a center of Palestinian and Samaritan resistance to Israeli occupation.

At Gerizim, the small group viewed the historic grove where the Twelve Tribes had stood. They talked with the local Samaritans there, who are excavating their temple, which precedes the Jewish, Roman and Byzantine structures present. Team members examined an ancient outdoor worship area, which preceded even the Samaritans, and the Bishop reported that he had been greatly moved by the visit.

As the group left that day to return to Jerusalem, they passed violent crowds in the streets of Nablus and troop carriers entering the city from the south with Israeli military.

The final site the group visited in Israel was the coastal city of Caesarea, a city of the Decapolis and home to the ancient rulers Antony, Cleopatra, and Herod the Great. It is the city where Paul was imprisoned and miraculously released. This picturesque seaport contains an amphitheater, sea walls and colonnades, the Crusaders' fortress of Richard the Lionhearted, and many other remarkably well-preserved ruins.

Following their return to Jerusalem, the entire group returned to Amman and took one more day to

visit the city of Gerash. There, they observed monumental columns by the hundreds, temples, Byzantine churches and mosaics, wide-paved streets with ancient aqueducts for drainage, statuary, inscribed glyphs, and a host of other elements to delight any researcher. Again, the team noted symbols and ornamentation similar to those of Paneas, Capernaum, Caesarea, Tiberias, Beth-Shemesh, and other sites visited earlier.

On the twelfth and final day, all were glad to be returning to the United States. Historically interesting and filled with beautiful and ancient sites, the Holy Land is, nevertheless, a troubled place.

Commentary on Seminar

On May 26th, less than one week after the return of the research staff to the United States, Bishop Savoy gave a short review of the recent trip to Israel, the so-called "Holy Land," during a lecture at the University Chapel. His comments have been edited and abridged for publication:

"We observed there a state of conflict between the Israelis and, of course, the Palestinians, who have lived on the West Bank, and in other areas now occupied by the Israelis, for many centuries. We know that the Holy Land has experienced a kind of



Photo by Roger Weld

Ancient stone columns at Samaria to the north of Jerusalem.

see-saw between occupying peoples and nations, and has observed a great amount of blood-letting. The conflict today is very real. We felt it on our visit to the Temple Mount in Jerusalem, where we sensed the hatred and the anger between Jew and Arab. And I suppose, rather than Arab, I should say Palestinian (Philistine).

"I tried to envision what would happen if the Jews were to attempt building the third Temple on the Temple Mount and to see or imagine the tearing down of the Dome of the Rock. The Islamic dome covers the special rock of Abraham, which is held holy by Jew and Muslim alike. I could only see more bloodshed. And in my mind, and in my spirit, and in my soul, I could not imagine how conflict resulting from the building of the Temple could be an act in dedication to God. And I cannot in my own mind imagine that any material temple, either that of Jew or Christian or Muslim, can possibly resolve the problems in which the world finds itself today.

"I noticed the outer wall of the Temple, which had been left standing by the Romans following their destruction of Jerusalem and the tearing down of the Temple. Today we call it 'the wailing wall' because Jews

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Photo by Roger Weld

Members of the research-study seminar chat after a visit to the Wailing Wall in Jerusalem.

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are only allowed to go that far towards the holy mount. They fear to go on that ground which was and is still considered to be holy, for they do not know where the Ark of the Covenant or the Holy of Holies is located. Rabbis warn them that if they visit that area, they will be killed because no man can look upon or go near to the Holy of Holies, which was the area reserved for the head priest. I heard the story that over fifty thousand Jews were killed when looking into the Ark of the Covenant. I still, in my mind and in my spirit and soul, cannot imagine a god of that type ruling over the spirits of men.

"And I feel that somehow, despite all the hope that people place in God, despite all of our rich traditions and our beautiful scriptures and past history, something has gone wrong. Somewhere we are off the path in our worship and comprehension and understanding of God. I believe that God is a God of peace, not of war. And I do not believe in my heart that any Christian or any Jew who believes in God can possibly be a warrior. These were the thoughts that went through my mind when visiting the old Temple Mount in Jerusalem.

"A great change has come over the land. I felt no peace. I felt only anger and hatred, and I could not in my mind imagine any good that would come of building the Temple there. In earlier discussions with rabbis, I asked what would be the major act if the Temple were rebuilt. They told me they would begin sacrificing as before. I do not look forward to the building of the third Temple. This is the opinion of a Christian and a rabban priest who has been educated and schooled in the great teachings of the Essaei (who were also Jews), and who has studied the ancient sect of the Samaritans. Supposedly, they are the original sect of the Jews, of which only two hundred remain today. They live in a small village on Mount Gerizim, near the modern city of Nablus, located at the base of the mountain. I have been trying to put this name out of my mind since visit-

ing there. [Editorial note: Nablus is a center of major Israeli-Palestinian conflict.]

"The Samaritans do not accept that Jerusalem is holy or that Mount Zion is the Mount of God. They believe that Gerizim is the holy Mount of God, and that is where the Temple will be rebuilt. And, of course, the Jews, while acknowledging, in part, some of their rights to this claim, disagree with it.

"Gerizim is an ancient hill that was visited by Abraham and, supposedly, by Moses. I went there hoping to experience some spiritual tranquility and peace of mind. And I tried to put myself back in the days when it was glorious with its great (Samaritan) Temple that was destroyed over 2,100 years ago. With all of the blood that

the visitors, those from our Church who had visited the mountain. It was a hatred that immediately gave me a great pain, a terrible headache. Having experienced the hatred of terrorists in Peru and political fanatics, I knew immediately what his thought was. A few moments later a car rushed up, and a man got out and ran past us. He too had hatred in his eyes. The archeologist there, and the old Arab diggers, beautiful people, they had no hate in their hearts. But the terrorists, these killers of people, the enemies of humanity, reek with hatred. And I, in my own way, sent a thought to this man through my eyes, 'Allah Kalim, Allah Kalim, Allah Kalim.' He seemed to hesitate for a while, and I very slowly walked over to our people and told the Arab driver



Photo by Roger Weld

Bishop Gene Savoy looks closely at a very large decorated ruin stone in Ceasarea.

has been shed there as a result of temple building — not just one temple, but a Byzantine Church, Roman altars, and so on — I did not feel peace there. I felt hatred again. I was extremely disturbed by my visit because the ancient Samaritans that still exist, the two hundred or so that live today in Nablus, still sacrifice sheep at regular intervals on the Temple Mount.

"While we were visiting Gerizim, I noticed an Arab coming up the mountain with anger and fire in his eyes. He stared with great hatred at

we wished to leave, which we did. I believe that by my thought he understood the meaning, which, perhaps, goes back to the Muslim concept of the Holy Mount of God, the true mount of Abraham, which is to the south of Jerusalem. Of course, they hold Gerizim in their own way sacred along with the Samaritans. 'Allah Kalim', "Friend of God" — that is something that every Muslim will understand.

"Earlier in the week we visited Beth Shemesh, which was an ancient

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SERMONS

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

On the Nature of the Sanctuary of God and 'The Way'

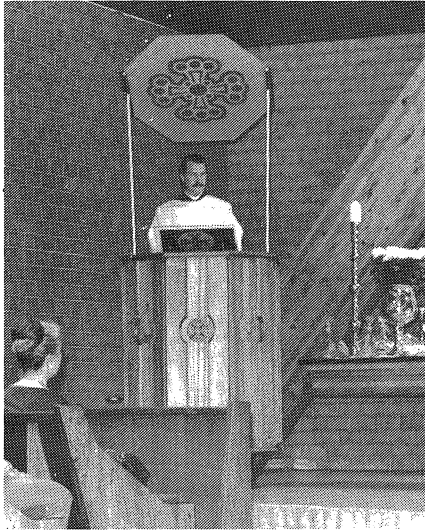


Photo by Roger Weld

The sermon chosen for public report during this summer focuses on the Red Rock Consecrated Sanctuary. It contrasts ancient and contemporary views on the nature of sanctuary.

The Most Right Reverend Gene Savoy, Cardinal Head Bishop of The Church, delivered these sermons before the resident Congregation in the University Chapel at the Apostolic Chancellery.

The sermons have been abridged and edited for publication.

May 26, 1990

"I remember reading Rembrandt's life story. He had a difficult life. He

was put away by his people. He did not make much money. But he loved to read from the Psalms. And in the motion picture about Rembrandt, Charles Laughton, who played Rembrandt, read the lines he offered up during a time of great despair. Before going on to the main sermon I would like to read these brief words [from Psalm 77] to you:

I cried unto God with my voice, even unto God with my voice. And he gave ear unto me. In the day of trouble, I sought the Lord and my sore ran in the night. My sore ran in the night and ceased not. My soul refused to be comforted. I remember God and was troubled. I complained and my spirit was overwhelmed. Thou holdest my eyes waking. I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night. I commune with mine own heart and my spirit made diligent search. Will the Lord cast off forever and will He be favorable no more? Is His mercy clean gone forever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? And I said this is mine infirmity. But I will remember the years of the right hand of the Most High. I will remember the works of the Lord. Surely I will remember Thy wonders of old. I will meditate also on all Thy work and talk of Thy doings. Thy way, Oh God, is in the sanctuary. Who is so great a God as our God?

"The Psalms speak of the sanctuary, the promise of Almighty God to return His Presence to the Holy Land, to send a Messiah and to lead mankind to its spiritual destiny. The great hope of the Jewish people, the great hope of the Christian people, is the coming of Messiah and the building of the sanctuary.

"Many historians have studied the life of the Essenes. And I am moved to remember the writings of Philo,

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temple site of the sun given to the children of Aaron. There are few people there. The site was calm and tranquil, reasonably peaceful. And as I visited the sacred sites there, the seven mounts, and did my reflections and my old prayers, I found myself looking down at a stone, which I have brought back with me. I dug it out of the earth. It was not cut. It was just a natural stone. And I cut my hand on barbed wire. Immediately I could see how the Israelis, in their war against the Palestinians, had used the old temple site. I could see how the site controlled the railroad and the highway that came by. It was an important military post.

"Again, I felt the anguish of crying men in battle, the sound of gunfire, and I could not feel the presence of God on that mount. In my opinion, I do not believe that Israel is the Holy Land. I believe with all of my heart that the great Spirit of God has left that land and has moved to America. I say this from a spiritual point of view, not historical. I happen to believe that statement, and I have committed my life to that belief.

"A day or so later we visited Jordan. The Palestinians who have moved to Jordan co-exist there with the Jordanians. They are disturbed by the strife that exists between Israelis and Palestinians, who have no rights in the West Bank. They are not citizens of their own country. They have no right to vote. They must pay taxes, but they receive no pension or benefits from those taxes. While taking tea with an old Palestinian, Ibrahim, I noticed his children with swollen eyes from the tear gas thrown into the school by the Israeli soldiers. I, of course, do not intend to take sides in the conflict. But, as a man and as a minister of God, I do not understand why we have to have strife of that kind. It is basically the result of a person's, or a nation's, belief in what they call god. Therefore, I do not see how any material god can give any person spiritual tranquility.

"I did receive a revelation in the land during my visit, which I believe is very beautiful. It offers a hope to the world or, at least, a hope to those people who wish to know and to commune with Almighty God." ♦

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who gave us the most information on the contemplative life. He tried to imitate the life of the Essenes by going into the country and contemplating the good things. He tried to emulate what he had seen the Essenes doing. And each time he went into the country as an individual to contemplate the things of God, he returned to the city frustrated, angry of heart, angry of soul, passionate and mean. And he could not explain it: 'Why is it that I cannot accomplish what the Essenes accomplish?' It is because Philo did not know that the Essenes never openly spoke of their rites or of their prayers, nor did they reveal their invocations and the mystery of their great secret religion to any person. It was shared only by a few.

"We of the Second Advent Church have the opportunity not to maintain the status quo, not to maintain that Church or that religion we understand to be the Judaeo-Christian religion, the status quo where everything stands still, where everything is the same as it has been for centuries and will never change without a new fresh revelation from Almighty God. We of this Church have received a revelation from God through a child predicted by the prophets of the Essenes to come into the world in the End Times with a revelation from Almighty God, to start something fresh, something clean and something spiritual.

"And I will share with you one of my great faults. I have wrestled and argued with that fresh revelation because many times I have strayed from the path. And when I strayed from the path, I became angry like Philo, frustrated, and the opposite of what I wanted. And all of my prayers were reversed. It is only when I put myself back on The Path, The Way and submit to that with dignity and in trust and in faith that I am healed and I am refreshed and I am invigorated and I feel youthful. My steps are no longer heavy. I walk with the lightness of a child. But when I stray from The Way, I am heavy of heart. My steps feel like

that of an old man. I do not run with vigor and vitality and I am angry and I complain and I make a bad example of this ministry to others, the product of faithlessness and of my own humanity. But God is tolerant. God is forgiving. And when you take The Path and you walk on The Way, God smiles favorably upon you.

"We may remember an old book in this Church that some of you may have not read for some time. It is a very simple book. The words do not compare to the grandeur of those in the Old Testament where they speak about the rages of God, the jealousy of his wrath, the killing of the Philistines and the wars and the great shining armor. It is a book so simple that only the most advanced and enlightened of persons can understand

"Thy way, O God, is in the Sanctuary."

Psalm 77

its simple meaning. This book is *Second Prophecy to the Americas*, dictated by the Child, transcribed by your Teacher."

The Bishop then read from Chapter 30, "On the Temple of Light," which states that a temple of healing and divine learning is to be built in America at the Sanctuary, to which the human family will come to commune with God and the Angels of Light.

He continued, "So we learn, as Rembrandt learned, that God is in His sanctuary, not outside of it. The Holy Land cannot be holy without the Presence of Almighty God. A Temple that causes bloodshed or suffering, men who cause the death of innocent children, cannot be men of God, for God is not a god of war. And some of us wonder how this temple shall be and of what it shall consist.

The Bishop continued with readings from chapters 43-47 of the

Prophecy: "On the Nature of the Sun," "On the Importance of a New Religion," "On the Importance of Unity," "On the Importance of Community," and "On the Benefits of Community." These chapters emphasize the building of the Temple of Light in America, the nature of the community of Light, the old prophecy of the coming age when all things shall be changed and those who, like the seeds who have fallen on good ground in Jesus' parable of the sower and the tares, will be "able to stand the great heat that is to be radiated by the sun."

Commenting on Jesus' parable, Bishop Savoy said: "Here we have a clear picture of the Second Advent of God and the tribulations of the world and the calling out of men for God to send forth his tender mercies. But this shall only take place in the End Times."

"With this reading from the book in a few chapters we are given a vision and plans for a way. I look back to 1962 when Jamil passed away and uttered a prophecy which is recorded in *The Child Christ*: 'And he said weep not for me, but weep for these people in this land. For what takes place here in this land is a microcosm of that which is to befall the world.' And I have remembered these words of The Child and all that is taking place in Peru and all the misery and the terror like we see in Palestine and Israel today. Therefore, we cannot expect that the world will continue as always.

"I remember reading from the Old Testament about Saul the king (1 Samuel 16:14-23). He had received all the riches of the earth. He had power to move people. He was king. And I remembered these words from the first book of Samuel because I was asking myself how are we to build a City of Light in our Sanctuary when it takes such great effort just to build the fences and the small outdoor churches that we enjoy. And a voice came to me and said it will be a City of churches, a City of shrines. It will

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EMANCIPATION

The Most Right Reverend Gene Savoy, Head Bishop of The Church, administered Chrismation and Ablution during the Rite of Emancipation to Michael Shane Grady on May 5, 1990.

Prior to the private ceremony held in the Bishop's Chambers, Bruce Kanzelmeyer was named Godfather Parental for Shane, a role requiring that he take on the responsibilities for the physical welfare of the youth. Bishop Savoy was named Godfather Spiritual to oversee Shane's spiritual welfare. Following, the youth underwent the Rite of Confirmation prior to being received into the Seminary of The Church. He received Ablution from the Bishop, who asked God to cleanse him for the True Baptism of Light of the Second Advent. Following the Ablution, the candidate was invested with the shirt, sacred cord, collar, and garment of the Seminarian, after which, the initiate elevated a prayer to God asking for assistance in his new life.

The young Seminarian then proceeded to the Chapel, accom-

panied by his mother, JoAnn Hainline and his Godfather Parental, Bruce Kanzelmeyer.

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

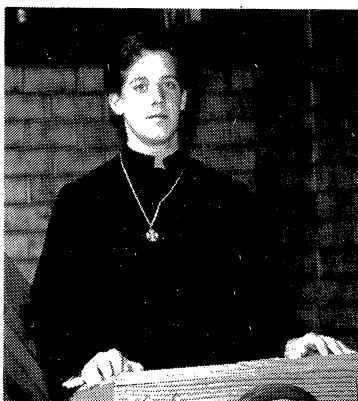


Photo by Roger Weld

SERMONS

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be a City of healing and a City in which ministers of God can reflect those things to the sun which will transform this world. It is not to be a city of houses in which men and women and children will experience the normal conflict that besets every home where there is a human nature. It is to be a different kind of city.

"The words of the Old Testament said David was a man of war. That is why David was not able to build the Sanctuary and the Temple in Jerusalem. And that is why the Essenes said that the Messiah shall never come out of the House of David. He, like Saul, his predecessor, was a man of war. And let us remember that the Essaei worshiped a God of Spirit and not the god Jehovah. That is important for us to understand.

"I would like to end the sermon with this note. While at the Temple Mount, our companion from Israel said, 'I cannot go to the Temple Mount because I am afraid of being struck dead.' He was a very intelligent man, highly gifted. But he was still under the fear of a religious teaching of the fear of the Lord. And he said, 'The rabbis tell us that we Jews cannot go to the Temple Mount.' And I asked him, 'How is the Temple going to be built considering that the Muslims, five hundred million in number, will not allow you to tear down the Dome of the Rock and clear away that temple to build your Temple to the dedication of God.' The young man said that once a rabbi had looked at him with a twinkle in his eye and answered, 'The Temple will come down from heaven.'" ♦

Building Dep't.

The Department of Ecclesiology reported that the roofing project on the south priory at Steamboat Mission was completed early in June. Bishop Savoy, pleased at the news, announced from the pulpit that he would soon make arrangements for the dedication of the Mission Chapel and the consecration of the grounds and surrounding buildings. The canonical hours will be performed at the Chapel by those ordained, dedicated and vowed to that service. Private canonical readings will be established for those who are licensed to do so, he said.

Bishop Savoy also announced that the Department of Ecclesiology is in the initial stages of planning for the construction of a new church to be used by our ministry at Red Rock Consecrated Sanctuary.

From early May through June, work continued at Steamboat Priory. Weekend volunteer crews helped the work crew complete the mission tile roof on the south parsonage and planted trees in a newly constructed concrete planter that runs the entire front length of the spa building.

In July, the crew rebuilt the retaining wall behind the Rectory-Abbey on LaFond Drive as part of a beautification project. ♦

CONFIRMATION

Diana Nicole Snyder, daughter of Barbara Snyder, was Confirmed on Saturday, June 9, 1990, at 9:30 A.M. in the Bishop's Chambers at the Apostolic Chancellery.

Following Communion of Fellowship that morning in the University Chapel, The Confirmed was presented to the Congregation, escorted by Acolyte Erica Snyder, her eldest sister.

A reception in the vestibule at the Apostolic Chancellery followed the Confirmation. ♦

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Saturday 10:00 A.M.

Officiating Minister

The Most Right Reverend Gene Savoy

1990	Assisting Minister	1990	Assisting Minister
May 5	Nelson Duchesneau (L) Bruce Kanzelmeyer (C) Victoria Skinner (R)	July 7	Roger Weld (L) Clare Mead (C) Elizabeth Crook (R)
12	Reano Castell*	14	Reano Castell (L) Gary Buchanan (C) Edith Forgy (R)
19	Carol Salverson (R) Robert Petrovich*	21	Nelson Duchesneau (L) Dave Arden (C) Rebecca Willis (R)
26	Ileana Isfan (R) Roger Weld (L) Vickie Hewlett (C) Gary Huss (R)	28	Roger Weld (L) Dr. Arline Peace (C) Victoria Skinner (R)
June 2	Nelson Duchesneau (L) Tom Rees (C) Amanda Buchanan (R)		
9	Reano Castell (L) Ileana Isfan (C) Barbara Snyder (R) Roger Weld (L) Elizabeth Reece (C) Robert Roy (R)	(L)=Lector (C)=Cantor (R)=Reader	
16	Nelson Duchesneau (L) Donald Crook (C) Ted Staver (R)	* Presiding Minister during Bishop's absence.	
23	Reano Castell (L) Jacklynn Lord (C) Kjell Sveen (R)		
30			

COMMUNION SERVICES

CHANCELLERY COMPLEX

The University Chapel

Wednesday 12:00 Noon

1990 Officiating Minister

May 2	Carol Salverson
9	David Arden
16	Ileana Isfan
23	Robert Petrovich
30	Gail Fosbury
June 6	Reano Castell
13	Vickie Hewlett
20	Clare Mead
28	Kjell Sveen
July 4	LaCynda Gibson
11	Barbara Snyder
18	Nelson Duchesneau
25	Roger Weld

INVOCATIONS AND INTERCESSIONS

CHANCELLERY COMPLEX

The University Chapel

May		Sat. 16 (cont'd.)	Elsa Evans
Sat. 5	Enrico Castell	Sat. 30	Teresa Tucker
	Martha-Catharina Castell		
Sat. 19	Sammy Davis, Jr.†	July	
Wed. 23	Shahin Roy	Sat. 7	Pamela Hewlett Trevelli
	Betty Whitney		Dana Lynn Trevelli
Sat. 26	Shahin Roy	Sat. 14	Bill Cullen †
	Eddie Wieland		Edna Gottemoeller
Wed. 30	Linda Asselin	Sat. 21	Pamela Hewlett Trevelli
	Michel Asselin		Dana Lynn Trevelli
	Francine Bouchard		Anna Chia & children
	Pierre Quesnel		
June		† In Memoriam	
Sat. 2	Jamie Johnson		
Wed. 13	Jim Whitney		
	Elsa Evans		
Sat. 16	Jim Whitney		

These appeals are made upon request.

CHRISTENINGS

On Saturday, July 21, 1990, the two sons of Linda and Michel Asselin, Immanuel Jamil Jean-Michael Asselin, born January 1, 1984, and Michel Gabriel-Raphael Asselin, born July 31, 1985, were Christened at 11:00 A.M. in the University Chapel.

The Christening was performed by The Most Right Reverend Gene Savoy. During the Service, Gene Savoy, Jr. and The Reverend Ileana Isfan avowed themselves as Godparents of Jean-Michael, and Sean Savoy and Barbara Snyder avowed themselves as Godparents of Raphael.

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

A reception in the Chancellery vestibule followed the Baptism.

Both Linda and Michel Asselin are enrolled in the Clergy Program and have been active members of The Church for more than a decade. ♦

LAMENTATION SERVICE

NEW MT. ZION SANCTUARY

Officiating Minister

The Most Right Reverend Gene Savoy

Assisting Ministers

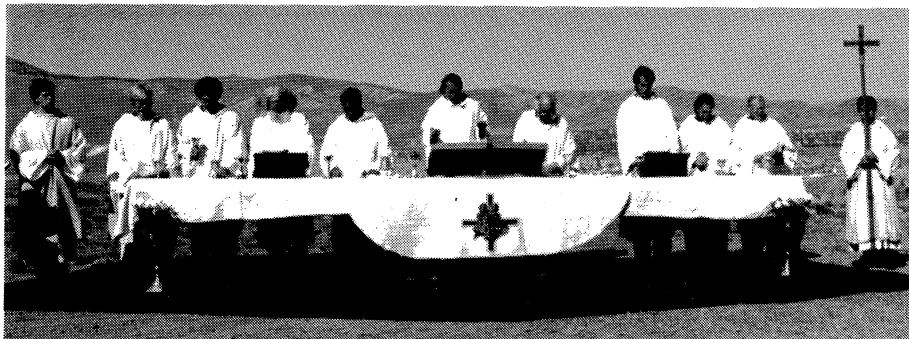
Roger Weld	Nelson Duchesneau
Reano Castell	Robert Petrovich
David Arden	Kjell Sveen
Gary Buchanan	Lawson Crabb
Donald Crook	Ileana Isfan

Carol Salverson

1990	Saturday, 12:00 Noon	1990	Saturday, 12:00 Noon
May 5	High Service	July 7	High Service
12	Private Prayer*	14	High Service
19	Private Prayer*	21	Private Prayer
26	Private Prayer	28	High Service
June 2	High Service		
9	High Service		
16	High Service		
23	High Service		
30	High Service		

* Private Prayer held due to Bishop's absence.

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.



The Most Rt. Rev. Savoy and assisting ministers perform the service of Lamentation and Prayer.



Photos from Church Archives

Ministers and attendants proceed to the table for the service on New Mt. Zion, overlooking Reno.

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 prayer.

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

ORDINATIONS

Francine Bouchard and Pierre Quesnel received first level ordination on June 8, 1990, in private ceremony in the Bishop's Chambers at the Apostolic Chancellery in Reno.

Francine and Pierre, both from Laval, Quebec, have been enrolled in the Project X Extension Program of The Jamilian University of The Ordained since December, 1989. ♦

BAPTISM

Sharon Matutino was Baptized in the University Chapel on Saturday, May 5, 1990, following Chapel Services. The Most Right Reverend Gene Savoy officiated.

Ms. Matutino, who traveled from Hawaii for the service, is a friend of The Church. ♦

SUNDAY DIVINE SERVICE

RED ROCK CONSECRATED SANCTUARY

Officiating Minister

The Most Right Reverend
Gene Savoy

1990	Church	Time*
May 6	The Basilica	6:01**
13	Temple Mount	5:52**
20	Temple Mount	5:45
27	The Basilica	5:41
June 3	The Basilica	5:38
10	The Basilica	5:37
17	The Basilica	5:41**
24	The Basilica	5:38**
July 2	The Basilica	5:39
8	The Basilica	5:43
15	The Basilica	5:49
22	The Basilica	5:55
29	The Basilica	6:01**

* Daylight Saving Time

** Exact sunrise horizon time

WEDDING

Francine Bouchard and Pierre Quesnel, both of Laval, Quebec, were wed on Friday, June 8th, at 12:00 noon at the University Chapel. The double-ring ceremony was conducted by The Reverend Roger Weld, assisted by Acolyte Shane Grady. The ceremony took place following the Rite of Absolution performed for the couple by The Most Right Reverend Gene Savoy in his chambers.

Matron of Honor and Best man were Linda Asselin and Michel Asselin, respectively. Special guests of the couple were the members of the Second Advent Community.

After the public ceremony, Bishop Gene Savoy delivered a private Nuptial Blessing to the newly wedded couple in his private chambers. ♦

SUNDAY OPEN-AIR SERVICES RED ROCK CONSECRATED SANCTUARY

Sanctuary of Revelation

1990	Church	Time*	Officiating Minister
May 6	New Mount Tabor	7:15	Bruce Kanzelmeyer
	New Mount Carmel	7:45	Michael McIntyre
	New Mount Hebron	8:30	Robert Roy
13	New Damascus	7:00	Bruce Kanzelmeyer
	New Qumran	8:00	Michael McIntyre
	New Bethany	8:15	Robert Roy
20	New Mount Tabor	7:00	Michael McIntyre
	New Mount Carmel	7:15	Robert Roy
	New Mount Hebron	7:45	Bruce Kanzelmeyer
27	New Damascus	7:00	Michael McIntyre
	New Bethany	7:45	Bruce Kanzelmeyer
	New Qumran	8:15	Robert Roy
June 3	New Mount Tabor	7:00	Victoria Skinner
	New Mount Carmel	7:30	Amanda Buchanan
	New Mount Hebron	8:00	Elizabeth Crook
10	New Damascus	7:00	Elizabeth Crook
	New Qumran	8:00	Victoria Skinner
	New Bethany	8:15	Amanda Buchanan
17	New Mount Tabor	7:00	Victoria Skinner
	New Mount Carmel	7:30	Elizabeth Crook
	New Mount Hebron	8:00	Amanda Buchanan
24	New Damascus	7:00	Amanda Buchanan
	New Bethany	7:45	Victoria Skinner
	New Qumran	8:15	Elizabeth Crook
July 1	New Mount Tabor	7:00	Lawson Crabb
	New Mount Carmel	7:20	Donald Crook
	New Mount Hebron	7:45	Albert Edgecomb
8	New Damascus	7:00	Donald Crook
	New Qumran	7:40	Lawson Crabb
	New Bethany	8:00	Albert Edgecomb
15	New Mount Tabor	7:00	Lawson Crabb
	New Mount Carmel	7:30	Albert Edgecomb
	New Mount Hebron	7:50	Donald Crook
22	New Damascus	7:10	Albert Edgecomb
	New Qumran	7:45	Donald Crook
	New Bethany	8:05	Lawson Crabb
29	New Mount Tabor	7:30	Lawson Crabb
	New Mount Carmel	7:45	Donald Crook
	New Mount Hebron	8:15	Albert Edgecomb

* Daylight Saving Time

Sanctuary of Prophecy

1990	Church	Time*	Officiating Minister
May 6-27	(NSS)		
June 3-24	(NSS)		
July 1-29	(NSS)		

(NSS) = No Service Scheduled

* Daylight Saving Time

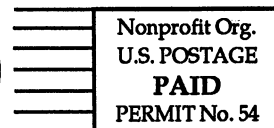
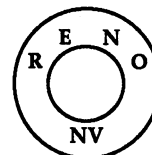


THE INTERNATIONAL COMMUNITY OF CHRIST

643 RALSTON STREET ♦ RENO NEVADA 89503

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