

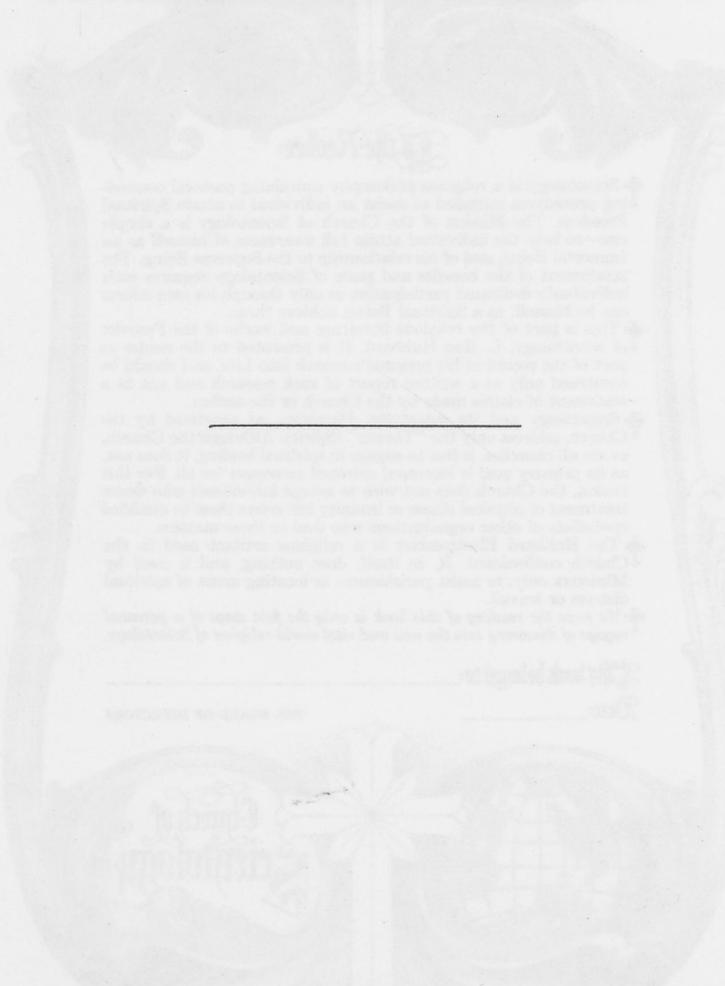


THE CHURCH
OF
SCIENTOLOGY

**THE BACKGROUND AND CEREMONIES
OF THE CHURCH OF SCIENTOLOGY
OF CALIFORNIA, WORLD WIDE**

THE EDITORS AND COMPILERS OF THIS BOOK
WISH TO EXPRESS ON BEHALF OF THE MEMBERS
AND COMPANIONS OF THE CHURCH OF SCIENTOLOGY
IN ALL THE WORLD
TO

**THE BACKGROUND AND CEREMONIES
OF THE CHURCH OF SCIENTOLOGY
OF CALIFORNIA, WORLD WIDE**



**The Church of Scientology World Wide
1970**

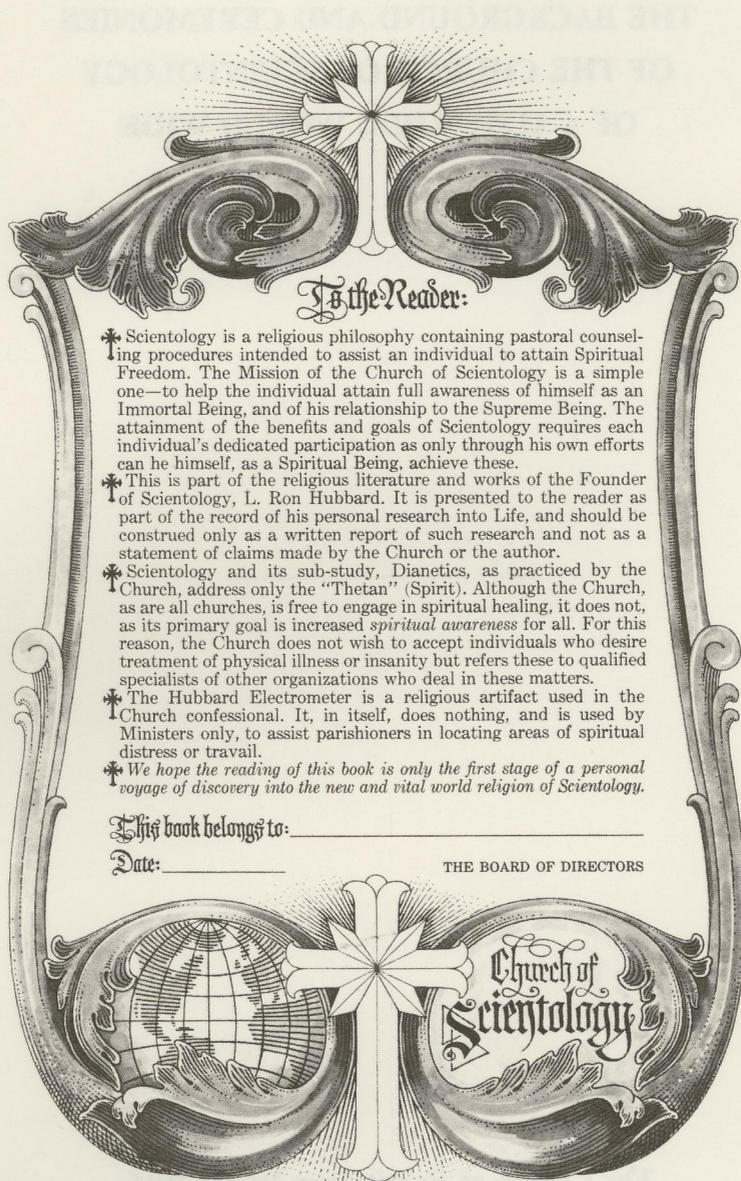
**The Church of Scientology of California,
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**THE CHURCH OF SCIENTOLOGY CONGREGATIONS
ARE TODAY MEASURED IN MILLIONS**

**THE EDITORS AND COMPILERS OF THIS BOOK
WISH TO EXPRESS ON BEHALF OF THE MEMBERS
AND CONGREGATIONS OF THE CHURCH OF SCIENTOLOGY
IN ALL THE CONTINENTS OF EARTH, THEIR GRATITUDE
TO THE FOUNDER OF SCIENTOLOGY —**

L. RON HUBBARD

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Church of Scientology of California, World Wide.**

**The ceremonies of the Church of Scientology
of California, World Wide.**

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INTRODUCTION

The nature of Scientology, being religious, needs to have its religious-historical roots explained so as to put it in perspective; and to align it with the trend of philosophical and religious thought of the last ten thousand years — a tradition of wisdom which concerns itself about the soul or spirit and the solution to the mysteries of life.

This, of course, is the area of religious *philosophy* as distinct from religious *practice*. A religious practice can take a source of religious philosophy — such as St John in the New Testament, and from that one source can spring many different interpretations and practices — Baptists, Methodists, Catholics and Episcopalians as examples. Although they all have the same source, their practices are different — their ways of worshipping God based on their interpretation of the source of their philosophy can vary, one to another.

So initially, we are looking at the religious philosophy of Scientology and its relationship with other *religious philosophies* — not other religious practices. Approximately 10,000 years ago an enormous amount of data was recorded, part of which were the Vedic Hymns. These are supposed to have come down in a spoken tradition from generation to generation, until they were finally recorded in written form. As religious hymns they are our earliest debt in Scientology.

In Indian philosophy, a person or man was personified in the Purusa — described as ‘thousand-headed, thousand-eyed, thousand-footed. He embraced the earth on all sides . . . the Purusa is this all, that which was and shall be. He is Lord of immortality, which he grows beyond . . . one fourth of him is all beings.

The Three fourths of him is the immortal in Heaven . . . one fourth of him arose again here (on the earth). Thence in all directions he spread abroad as that which eats, that which eats not . . .’

In the Indian tradition of spiritual wisdom are to be found many hymns concerning the Creator of Creation.

Hymn of Creation

1. Non-being then existed not nor being:
There was no air, nor sky that is beyond it.
What was concealed?
Wherein?
In whose protection?
And was there deep unfathomable water?
2. Death then existed not nor life immortal;
Of neither night nor day was any token.
By its inherent force the One breathed windless:
No other thing than that beyond existed.
3. Darkness there was at first by darkness hidden;
Without distinctive marks, this all was water.
That which, becoming, by the void was covered,
That One by force of heat came into being.

4. Desire entered the One in the beginning:
It was the earliest seed, of thought the product.
The sages searching in their hearts with wisdom,
Found out the bond of being in non-being.
5. Their ray extended light across the darkness:
But was the One above or was it under?
Creative force was there, and fertile power:
Below was energy, above was impulse.
7. None knoweth whence creation has arisen;
And whether he has or has not produced it:
He who surveys it in the highest heaven,
He only knows, or haply he may know not.

The immortality of man was recognised in the Indian philosophy. 'The Story of Naciketas' is well known, and in this excerpt, Death talks to Naciketas.

'The Eternal Indestructible Self'

18. The wise one, i.e. the Atman (the Self) is not born,
nor dies. This one has not come from anywhere,
has not become anyone. Unborn; constant,
eternal, primeval, this one is not slain when the
body is slain.
19. If the slayer thinks to slay,
If the slain think himself slain,
Both these understand not.
This one slays not nor is slain.
20. More minute than minute, greater than great,
Is the Self that is set in the heart of a creature
here.
22. Him who is bodyless among bodies,
Stable among the unstable,
The great all pervading Self —
on recognising Him, the wise man sorrows not.

And '*The Universal and the Individual Self*'—

3. Know thou the self (Atman) as riding in a
chariot,
The Body as the chariot.
Know thou the Intellect, (Buddhi) as the chariot
driver,
And the mind as the reins.
10. Higher than the senses are the objects of sense.
Higher than the objects of sense is the mind.
Higher than the mind is the intellect (Buddhi).
Higher than the intellect is the Great Self (Atman).

11. Higher than the Great is the unmanifest (Avyakta).
Higher than the Unmanifest is the person.
Higher than the person there is nothing at all.
That is the Goal that is the Highest course.

The date of these religious teachings is tentatively placed at 16,000 BC. As can be clearly seen, the Spirit, the Mind and the Body are clearly differentiated, and the concept of a Creator or Supreme Being is expressed.

THE HINDU

Eastern religious philosophy has many similarities to be found in Scientology, and, like Scientology, the East also acknowledges the presence of other forms of religious belief.

India's people 'sought religious truth, not simply to increase their store of general information. They sought it as a chart to guide them to a higher state of being.

The religious person was one who was seeking to transform his nature, remake it into a superhuman pattern through which the infinite could shine with fewer obstructions . . .'

The Hindu viewpoint, in reference to other religions, is that many paths lead to God:

'As one and the same material, water, is called by different names by different peoples, one calling it water, another eau, a third aqua, and another pani, so one Everlasting-Intelligent-Bliss is invoked by some as God, by some as Allah, by some as Jehova, and by others as Brahman'.

'As one can ascend to the top of a house by means of a ladder or a bamboo or a staircase or a rope, so diverse are the ways and means to approach God, and every religion in the world shows one of these ways'.

'God has many different religions to suit different aspirants, times, and countries.

'All doctrines are only so many paths; but a path is by no means God himself.

'Indeed, one can reach God if one follows any of the paths with wholehearted devotion. One may eat a cake with icing either straight or sideways. It will taste sweet either way'.

There comes a point in the lives of many men when the pleasures of the physical universe lose their appeal: a time when people wish that 'life had more to offer'.

Whether there is indeed more, is the age old question that divides men more sharply than almost anything else, but the Indian answer is unequivocal — life holds other possibilities, definitely. Such as pleasure, duty and success are not Man's ultimate goals — what is needed are things that lie on a deeper plane.

When this condition is reached, a man may well find himself thinking that all his

trouble lies in the fact that his satisfaction is limited by the smallness of the self he has been trying to help. Could it not be that if he moves the focus of his attention that his life might become larger and of more significance?

And this is the beginning of religion: for true religion looks for the meaning and value — and renounces any claim to finality of the ego. Man is seeking to be: everyone wants *to* be, rather than *not* be. And secondly man wants to know, to be aware, for man is curious — insatiably curious. His curiosity takes him into many areas — share prices in the newspaper, a scientist in his laboratory, discussion over the coffee cups, people undergoing psycho-analysis to find why — the list is endless. Not knowing is not a desirable state for Man.

The third thing that men seek is happiness — or joy of release from the frustrations, the futilities and boredom of life. Whatever he may accept for himself, he is in reality striving for infinite being, infinite knowledge and understanding, infinite joy — in a word, freedom, from the countless limitations that seem to encircle his existence.

In Hinduism, the separation of the Mind, Body and Spirit is very definitely a vital part of the religious thinking — and it coincides with Scientology. The Hindus state that underlying Man's personality, and animating it, is a reservoir of being that never dies, is never exhausted and is without limit of awareness. This they call the hidden self, the Atman, and it is no less than Brahman — the Godhead.

A complete person consists of all three parts — the body, the personality and the Atman-Brahman.

It has been said, and will no doubt be said again, if this is so, why is it not clear and apparent — with the resulting source of action? The Hindus say that like a lamp covered with dust, the Eternal is buried under a mass of distractions, false ideas and self regarding impulses. A man has to clean away the dross of his being, so that the infinite centre can be seen. Again, there is a strong similarity with Scientology here.

In Hinduism, spiritual revelation — or state of Being — follows the realisation of actual experience. It cannot be described — 'as one cannot describe a sunset to a blind man', but those who have reached this state have, in their writings, left clues for others to follow. The writers appear to be freer, not anti-social in any way, but filled with a feeling of freedom and liberation that does away with any frustration, from the natural order of things. Such men also appear to have more personal strength, joy and hope.

They have peace of mind, they feel nothing is wanting, they have no grief or fear, and find no cause for regrets or turmoil. As they are themselves, and their understanding flows from them, giving strength, purity and hope to all they come into contact with.

There is a strong belief in reincarnation in Hinduism. God is the pivot or central authority around which Man seeks to draw together the concept of his nature and destiny. Souls enter the world but how or for what reason we cannot explain — but by God's power certainly. Souls begin in the simplest form, but on the

death of the body, the soul moves on to another body. The Hindu describes this in the Bhagavad-Gita:

‘Worn-out garments,
Are shed by the body,
Worn-out bodies,
Are shed by the dweller.’

Reincarnation is this process of moving through a sequence of bodies as an individual soul: some call it ‘transmigration’. Passing through lower life forms the soul grows in stature — quite automatically, like a young plant, until attainment of a human body is reached. As the soul grows, the body needed grows more and more complex, so that the mind, body and soul can operate in unity.

The concept of Man in the Hindu faith is of a four part person. There is, obviously, a body. Then the mind, one part of which is his conscious experience of which he is aware, and the other part his individual sub-conscious — consisting of his past experiences, and though hidden to his normal awareness, this sub-conscious tends to shape his life.

The fourth part, is the Being Itself: the infinite, the eternal immortal Being. ‘I am smaller than the minutest atom, likewise greater than the greatest. I am the whole, the diversified-multi-coloured-lovely-strange-universe. I am the Ancient One. I am Man, the Lord. I am the Being-of-Gold. I am the very state of divine beatitude’.

This concept of the four parts of Man is one that we in Scientology can fully understand. We would also agree with the moral law of cause and effect as detailed by the Hindu. In the West, Science has stated that every physical event has its cause, and that every cause will have its determinate effect. The Hindus extend this to include the moral and spiritual life of man also. Indian faith sees this law as absolutely binding — with no exceptions. How a man is now, say the Indian philosophers, is an exact product of what he has wanted — and believed in the past. And further, his current thoughts and aspirations condition his future states.

Each act he causes upon the world has an equal and opposite reaction on himself. Each thought is a chip off the block in the sculpturing of his destiny. The pilgrimage of the soul through innumerable human bodies is guided by its decision as to what it wants at each stage of its pilgrimage.

As in Scientology, the Hindus value other religious thought, and do not necessarily seek to persuade a man of one religion to change to another. Rather, they feel that instead of guiding souls in a way suitable to themselves, they try to find out the way that God is guiding them. In other words, there are different paths to God for different people, and Hinduism is unique for the amount of identification and tracing out of alternative paths that the seers of Hinduism have formulated. Almost, as if the Hindus had prescribed the simplicity of Quakerism for some, or Roman Catholicism for others — with all the rich imagery of its ceremony and vestments.

‘Dispute not. As you rest firmly on your own faith and opinion, allow others also the equal liberty to stand by their own faiths and opinions. By mere disputation you will never succeed in convincing another of his error. When the grace of God descends on him, each will understand his own mistakes’.

BUDDHISM

At the time of its inception, Buddhist thought or religious philosophy did apparently challenge the established rituals of the day. Buddha lived 500 years BC approximately.

‘Budh’ in the Sanskrit root means the man who wakes up or the man who knows. Buddha means the ‘Enlightened One’ or ‘Awakened One’.

Buddha’s approach to religion is basically very simple:

1. Know for yourself: ‘do not go by reasoning, nor by inferring, nor by argument’. The true disciple must know for himself — empirical observation and judgement was what Buddha demanded: only by direct, personal experience could a test for truth be made.
2. Buddhism was also scientific. Whereas the personal or direct experience was final, it also aimed at uncovering the cause and effect relationship. ‘That being present, this becomes; that not being present, this does not become’.
3. ‘Pragmatic’ also sums up Buddhism: it relates to matters of fact or practical affairs, and although it is distinguishable from physical problems — like road construction or building systems, it is pragmatic in the sense of being concerned exclusively with problem solving. Buddha kept his attention solely on situations that needed solutions.
4. Buddhism was also therapeutic. ‘One thing I teach’, said Buddha, ‘suffering and the end of suffering . . . It is just ill and the ceasing of ill that I proclaim’.
5. Buddhism expanded Man’s outlook. Instead of looking at Man from the point of view of Man’s place in the universe, Buddha invariably began with Man himself — his problems, his make up and the dynamics of Man’s development.
6. Democratic also sums up Buddhism. Buddha attacked the caste system — and its assumption that aptitude was hereditary. Buddha himself broke caste — he was born a warrior/ruler, and opened his order to all regardless of their social background.
7. Buddhism was for the individual. Buddha insisted that the order he founded was important for spiritual advance, and that each should make his or her way towards enlightenment or spiritual revelation through the confrontation of his own problems.

There are similarities between Buddhism and Scientology: Scientology starts with the individual, helps him to confront his problems, gives him the tools with

which to handle, and enables him to become aware of all facets of life, of spiritual understanding, and of his own relationship with his Maker.

The religious aspect of life when Buddha made his appearance was one of corruption and defeatism — coupled with superstition and worn out rituals.

Buddha believed that truth could be brought to seed, and the success of his genius is measured in the emergence of a religion almost divorced from the six corollaries of religion without which it had been believed that no faith could survive.

Buddha credited the mind with more influence over life than anyone had ever done previously. 'All we are is the result of what we have thought', starts the *Darmapada*, the most respected of all Buddhist texts.

In the West, Spinoza stands the closest to Buddha concerning the question of the mind's potential — 'to understand something is to be delivered of it', he said, and Buddha would have agreed with this. If we could really know ourselves, know and understand life, then neither would be a problem.

Twentieth century psychology proceeds basically on this theme: 'when man's awareness of experience . . . is fully operating, his behaviour is to be trusted', writes Carl Rogers, and goes on to say that a human can become 'aware of its delicate and sensitive tenderness towards others'.

Ignorance was to Buddha a greater offender than sin, and sin itself is due to a more fundamental ignorance. Buddha counselled continuous alertness and self-examination — vital to achieve the basic point he was making, that the greatness of Man is in proportion to his self-knowledge.

In Scientology, this point 'the greatness of Man is in proportion to his self knowledge' is very important indeed. If an individual is unaware of his motivation, unaware that he exists as a separate entity to the body — if he is completely identified as a brain, how then can he detach sufficient attention to be aware of spiritual matters, and ultimately to be aware of God or the Supreme Being? If he considers that he is a lump of meat, run by a brain, is God then a lump of meat run by a brain? This is where we get the denial of God and of all spiritual matters.

Every great religious teacher has devised methods or exercises or means of meditation or prayer to enable people to detach themselves from the physical and become aware of the spiritual. Some tried celibacy, so that the sexual needs of the body could be suppressed and overcome. Some sat in trance-like states away from the world and its distractions. Some tried negation of the body, by punishing the body, by denying the body food — all in an effort to shake off the physical chains which interfere with spiritual contemplation.

As Scientology is a religion of modern times, we do not advocate these methods — we loose the material chains by enabling a person to see the truth about himself, at which point he can now turn his attention to the spiritual. Once a person has turned his attention to the spiritual, he is expanding his awareness — his awareness of life, death, his relationship to the physical universe and his relationship to God.

The question as to the existence of the soul after death is of great interest. If Buddha had said 'yes' — that the soul does live on, his followers would have assumed that a continuous personal experience was ahead for them. Buddha did not intend this, because there is nothing in Man that entitles him to say, 'I am this and you are that' throughout eternity.

If Buddha had said that those with enlightenment would cease to exist, then his followers would have assumed that Buddha was consigning them to total extinction. So from these two extremes — total existence or total death, it is likely that Buddha said something to the effect that the ultimate destiny of the human spirit is a state in which all identification with the historical experience of the finite self will disappear, but experience itself will remain — heightened beyond Man's dreams. Individual awareness will be eclipsed in the light of total awareness.

A story is told by Buddha which illustrates this:

There was a man born blind, and he said: 'I do not believe in the world of light and appearance. There are no colours, bright or sombre. There is no sun, no moon, no stars. No one has witnessed these things'. His friends remonstrated with him, but he clung to his opinion: 'What you say that you see' he objected, 'are illusions. If colours existed I should be able to touch them. They have no substance and are not real. Everything real has weight, but I feel no weight where you see colours'.

A physician was called to see the blind man. He mixed four samples, and when he applied them to the cataract of the blind man the gray film melted and his eyes acquired the faculty of sight.

So we, in Scientology, believe that when Man sees the truth about himself, the scales will drop from his eyes and he will see that, which previously he could not see or understand.

So far we have looked at Hinduism and Buddhism. But there are many others involved in the thread of religious and philosophic thought.

Philosophy means and includes five fields of study: logic, aesthetics, ethics, politics and metaphysics.

LOGIC is the study of ideal method in thought and research. It covers the validity of inference and demonstration and the formal principles of reasoning.

This includes observation and introspection, deduction and induction, hypothesis and analysis. It is an exciting study, because most of the great improvements in history have sprung from men's thinking and research.

AESTHETICS is the study of ideal form and beauty — it is the philosophy of art, which itself is the quality of communication.

ETHICS is the study of ideal or optimum conduct: Socrates stated that the highest knowledge is that of good and evil — the knowledge of the wisdom of life.

POLITICS is the study of ideal social organisation — not, as is so often supposed, the art of staying in office. It is more the total complex of relations between men in Society. This also includes the people taking part — monarchy, aristocracy, democracy, socialism, liberalism, conservatism, etc.

METAPHYSICS is slightly different. Whereas other philosophies try to co-ordinate the real in the light of the ideal, metaphysics is the study of the 'ultimate reality' of all things: the real and final nature of 'man', which is ontology, and the relationship of mind and matter — epistemology.

In Scientology, we would include under metaphysics the relationship of man with his Maker.

Plato believed that a nation could not be strong unless it believed in God. A living God could inspire hope, devotion and comfort to those in distress, and could also help to moderate self-seeking individualists in their greed.

If a belief in God is also added to a belief in immortality, the hope of another life gives courage for our own deaths — and those of our friends and relatives: fighting with faith, states Plato, we are twice armed. He says further, that even if none of the beliefs can be demonstrated, or that if God is only the personified ideal of Man's love and hope, or that the soul dies with the body — even if all this is so, it will do no harm, and, says Plato, could well do Man immeasurable good.

ARISTOTLE

Aristotle approaches the problem of God from the old puzzle of 'how does motion begin?' Motion must have a source, he says, and Man should posit or postulate a prime mover involved. God moves the world as the total motive of all operations in the world. He is the final cause of nature, the drive and purpose of all things — the form of the world. He is not so much a person as a magnetic power.

In Scientology we do not agree with Aristotle's statement, that 'the sole employment of God is the contemplation of himself'. However, the concept of God as source would certainly be agreed with, and validated by inward revelation.

SPINOZA

'Minds are not conquered by arms but by greatness of soul' says Spinoza. Love tends to bring about love, so that Man's hatred disintegrates and loses force. Hate is a sign of inferiority and fear, for we do not hate foes we can confidently overcome.

The man who hates because of injuries he has received will live in misery — but hatred driven away by love will give the man pleasure and confidence. Those whom he conquers will yield joyfully. Writing in such a vein, it is easy to compare Spinoza with the New Testament teachings of Christ.

We are free, Spinoza states, only where we know. This is the only freedom possible to man. 'Human bondage' is the passivity of passion — the action of

reason is human liberty. Freedom itself does not come from casual law but from partial passion or impulse.

The 'superman' is free, not from any restraint in social justice, but from the individualism of his instincts. With this integrity comes the composure and evenness of mind of the wise man — not the complacency of the Aristotelian hero, or the supercilious superiority of ideals portrayed by Nietzsche, but with the attributes of friendship and peace of mind.

Spinoza describes this, 'Men who are good by reason, i.e. men who, under the guidance of reason, seek what is useful to them — desire nothing for themselves which they do not also desire for the rest of mankind'. Greatness, then, does not place one above humanity, but rather helps one to rule one's self, and be above the futilities of uninformed desire.

L. RON HUBBARD

WHAT IS GREATNESS?

'The hardest task one can have is to continue to love one's fellows despite all reasons he should not.

And the true sign of sanity and greatness is so to continue.

For the one who can achieve this, there is abundant hope. For those who cannot, there is only sorrow, hatred and despair, and these are not the things of which greatness or sanity or happiness are made.

A primary trap is to succumb to invitations to hate. There are those who appoint one their executioners. Sometimes for the sake of the safety of others, it is necessary to act, but it is not necessary also to hate them.

To do one's task without becoming furious at others who seek to prevent one is a mark of greatness — and sanity. And only then can one be happy.

Seeking to achieve any desirable quality in life is a noble thing. The one most difficult and most necessary to achieve is to love one's fellows despite all invitations to do otherwise.

If there is any saintly quality, it is not to forgive. 'Forgiveness' is a much lower level action and is rather censorious.

True greatness merely refuses to change in the face of bad actions against one — and a truly great person loves his fellows because he understands them.

After all, they are all in the same trap. Some are oblivious of it, some have gone mad because of it, some act like those who betrayed them. But all, all are in the same trap — the generals, the street sweepers, the presidents, the insane. They act the way they do because they are all subject to the same cruel pressures of this universe.

Some of us are subject to those pressures and still go on doing our jobs. Others

have long since succumbed and rave and torture and strut like the demented souls they are.

To re-save some of them is a dangerous undertaking. Were you to approach many ruling heads in the world and offer to set them free (as only a Scientologist can) they would go berserk, cry up their private police and generally cause unpleasantness. Indeed, one did — he was later assassinated by no desire of ours, but because of the incompetence of his own fellows about him. He could have used Scientology. Instead, he promptly tried to shoot it down by ordering raids and various berserk actions on Scientology organisations. That he was then shot had nothing to do with us, but only demonstrated how incompetent and how mortal he really was.

As we become stronger, we can be completely openhanded with our help. Until we do, we can at least understand the one fact that greatness does not stem from savage wars or being known. It stems from being true to one's own decency, from going on helping others whatever they do or think or say and despite all savage acts against one; to persevere without changing one's basic attitude toward Man.

A fully trained Scientologist is in a far better position to understand than a partly trained one. For the Scientologist who really knows is able not only to retain confidence in himself and what he can do, but also can understand why others do what they do and so knowing, does not become baffled or dismayed by small defeats. To that degree, true greatness depends on total wisdom. They act as they do because they are what they are — trapped beings, crushed beneath an intolerable burden. And if they have gone mad for it and command the devastation of whole nations in errors of explanation, still one can understand why and can understand as well the extent of their madness. Why should one change and begin to hate just because others have lost themselves and their own destinies are too cruel for them to face.

Justice, mercy, forgiveness, all are unimportant beside the ability not to change because of provocation or demands to do so.

One must act, one must preserve order and decency, but one need not hate or seek vengeance.

It is true that beings are frail and commit wrongs. Man is basically good, but can act badly.

He only acts badly when his acts done for order and the safety of others are done with hatred. Or when his disciplines are founded only upon safety for himself regardless of all others; or worse, when he acts only out of a taste for cruelty.

To preserve no order at all is an insane act. One need only look at the possessions and environment of the insane to realise this. The able keep good order.

When cruelty in the name of discipline dominates a race, that race has been taught to hate. And that race is doomed

The real lesson is to learn to love.

He who would walk scatheless through this day must learn this.

Never use what is done to one as a basis for hatred. Never desire revenge.

It requires real strength to love Man. And to love him despite all invitations to do otherwise, all provocations and all reasons why one should not.

Happiness and strength endure only in the absence of hate. To hate alone is the road to disaster. To love is the road to strength. To love in spite of all is the secret of greatness. And may very well be the greatest secret in this universe’.



And again, Spinoza has written: ‘Only knowledge, then, is power and freedom and the only permanent happiness is the pursuit of knowledge and the joy of understanding’.

ST THOMAS AQUINAS

Saint Thomas, 1224-1274, lived at a time when the Christian West was fast becoming acquainted with the analysis and speculation of Greek and Islamic philosophy. Aristotelianism seemed to constitute a naturalistic menace to the tenets of the Christian faith.

But St Thomas used and developed this legacy of ancient thought, so that he succeeded in a unified interpretation of reality, in which philosophy and theology play their distinct parts in harmony rather than in opposition. He was considered in the thirteenth century to be an advanced thinker, and indeed today, 700 years later, his influence in the Catholic church is greater than when he was living.

Like Aristotle, St Thomas used the word ‘soul’ in a wide sense. It is ‘the first principle of life in living things about us’. Aristotle talked of the ‘Psyche’, and St Thomas’s equivalent is the ‘Anima’. This is the main or component part of a living thing: this makes it a living thing, and is behind all the vital activities of that living thing.

St Thomas believed that the human soul is able to perform activities that are above the power of matter, and so illustrated that the soul itself is not material.

And not being material, it is not dependent on the body for its existence. It is naturally the form of the human body, and it gains its knowledge through sense-experience in that it is the man, composed of soul and body who gains the knowledge.

This does not mean that its activities above the power of matter cannot be performed independent of the body. After death when it is separated from the body, it can know itself and spiritual objects. This state St Thomas called ‘beyond nature’ and although separated from its body, the soul is not in its material state — and neither is it a human person, for that implies both body and soul.

The soul itself — and its higher activities — can operate independently from the body, but at the same time it is dependent upon the body in the sense that while it (the soul) is united with the body, its natural knowledge comes from sense-experience via the body.

St Thomas does not accept this as meaning that Man can know nothing except corporeal things: rather it means that sense-experience forms the starting-point for his knowledge, and that he cannot know anything — including divine revelation — without the use of images, a mental picture of something that is not present. In this life, St Thomas says we cannot know without the use of images, but when the soul is separated from the body its mental activity is such that it does not depend on the senses and the imagination.

Therefore to St Thomas, the immortality of the soul means persisting in existence after the dissolution of the composite being.

For Aristotle, the immortal mind is eternal, and exists before as after its presence in the body. But St Thomas states — and in Scientology we would fully agree with this — that the mind can conceive and know more than just material things, which shows that it is not itself material. If the intellect were corporeal, its activity would not reach beyond the order of bodies. So it would understand only bodies. But this is patently false. For we understand many things which are not bodies. Therefore the intellect is not corporeal.

If it was corporeal only, St Thomas says, we would not be able to pursue pure logic, mathematics or abstract theories. Even more so, the problem of God might never be raised — let alone develop a metaphysical theology. Self-consciousness is a sign of the immaterial nature of the human mind — as is also free choice.

These activities show the immaterial character of the mind, and so also the human soul, and its nature is made clear by its 'higher activities'.

As the human soul in some of its actions and operations is above the power of matter, then the human soul itself — which shows its character in some of its actions, must itself transcend matter.

St Thomas on Truth

Truth is basically in the mind — it is shown by conformity between the 'thing' and the mind, and if this conformity is known, then you know truth. The mind looks at the thing, and makes a judgement, and it is in this judgement that truth is found. Sense and sight do not see this truth, for although sight gets the likeness of the thing seen, the link between the thing and the perception of it is missing.

So it is in the mind's judgements that truth is found: one may have a true perception of something as white: but truth itself is not primarily based on this perception.

SCIENTOLOGY

Axiom 38

'Truth is the exact consideration.

Truth is the exact time, place, form and event'.

Personal Integrity

'WHAT IS TRUE FOR YOU is what you have observed yourself.

And when you lose that you have lost everything.

What is personal integrity?
Personal integrity is knowing what you know —
What you know is what you know —
And to have the courage to know and say what you
have observed.
And that is integrity.
And there is no other integrity.
Of course we can talk about honour, truth, all these things.
These esoteric terms,
But I think they'd all be covered very well
If what we really observed was what we observed,
That we took care to observe what we were observing,
That we always observed to observe.
And not necessarily maintaining a sceptical attitude,
A critical attitude, or an open mind.
But certainly maintaining sufficient personal integrity
And sufficient personal belief and confidence in self
And courage that we can observe what we observe
And say what we have observed.
Nothing in Dianetics and Scientology is true for you
Unless you have observed it
And it is true according to your observation
That is all'.

L. Ron Hubbard

THE HOLY BIBLE

In Scientology, the members of the Church experience truth for themselves. These quotations from the Bible are selected because of their beauty, and their truth.

1st John 5
v 6 the Spirit is truth.

St John 14
v 6 I am the way, the truth, and the life:

1st Corinthians 2
v 11 For what man knoweth the things of a man, save
the spirit of man which is in him?

St John 8
v 32 and ye shall know the truth, and the truth shall
make you free.

St John 6
v 63 It is the spirit that quickeneth; the flesh profiteth
nothing: the words that I speak unto you, they are spirit,
and they are life.

St Luke 17

v 21 the kingdom of God is within you.

St John 14

v 17 The Spirit of Truth — the world cannot receive him, because the world neither sees nor knows him; but you know him because he dwells with you and is in you.

In Scientology, we believe as we become more and more spiritually aware, that inevitably we will become more aware of God, or the Supreme Being — the prime mover, unmoved.

Of necessity, any definition of God must be subjective, and we make no attempt to define God as a reality for all people. It would only be possible, theoretically, to be totally aware of God, in all manifestations, when one was spiritually advanced.

It has been suggested that one of the reasons for the casting aside of Old Testament idols is because they reduce God to a physical form — and reflect only one viewpoint.

In the book of Exodus, a definition is given of Jehovah. The Hebrew consonants are YHWH — probably pronounced JAHWEH — which means ‘I am what I am’ or will be what I will be: ‘I am who I am’. This definition gets closest to defining the indefinable.

MODERN WESTERN THOUGHT

In the West, thought as to the existence of God, is divided between atheism, agnosticism and theism. The atheist says that there is no God, the agnostic states that man cannot say definitely as to whether or not God exists, and the theist has rational arguments to prove the existence of God.

Different views as to God’s relationship to the world can be summarised as:

1. Deism holds that God created the world but has no further relation with it.
2. Pantheism holds that God exists in every part of His Creation.
3. Theism holds that God not only created the world but continues in close association with it as its moral governor.

In the Classical Christian conception, God is pure mind, pure spirit, ‘without body parts or passions’. He does not exist in the Universe, but the Universe exists in Him as the object of His thought.

In Scientology we believe that God exists. As to the form in which He exists, we do not yet have dogma. As the Church of Scientology evolves, who can say what may be discovered?

We believe that by spiritual revelation the true nature of God will be revealed to each subjectively. ‘Revelation’ means disclosure — a veil has been lifted — something previously hidden is now revealed.

In theology, the revelation or disclosure is directed towards a specific object — the nature of God, and His will for men. The fact that we have no definition or description of God, in Scientology, does not mean that we in any way negate belief in God. In Scientology, a person expands across the dynamics to the 8th or God dynamic, which he reaches through his spiritual advancement.

Such expansion leads to understanding, which in its turn leads to love: the reverse is true, in that love can lead to understanding. To increase understanding, listening to another's viewpoint is an essential ingredient for Mankind, for it is impossible to love others without listening to them.

One should expect to listen to — and to be listened to: one should give as well as receive. For to speak to someone without also listening to him can lead to de-personalisation of the individual. Jesus said, 'Do unto others as you would that they should do unto you', and Buddha stated, 'He who would, may reach the utmost height — but he must be anxious to learn'.

The importance of religion should never be forgotten: in religion the peoples of the world are basically alike, and their differences are different ways toward the same ideal. The words may be different — the expression of belief may be different, but the basic ideas are the same.

It has been said that Mankind has never before stood so desperately in need of a universal religion — a force that could lead to the emancipation of Mankind, a force that can overcome the dangers of arrogant nationalism and the doctrines of violence, hatred and self-interest.

Such a religion is traceable from the paths of history in all that has gone before, it is the basis of the great, existing religions and today there is a movement toward the Unity of all churches.

RELIGIOUS PERSECUTION

Religious persecution is as old as religion.

On the subject of religious persecution, or of persecution of groups who differ or who express concepts differently, tomes could be written. The nearest parallel to Scientology is in the fate of the Society of Friends, commonly known as Quakers.

This is a form of Christianity widely divergent from the prevalent types, being a religious fellowship which has no formulated creed, demanding definite subscription, no liturgy, priesthood or outward sacrament, and which gives to women an equal place with men in church organisation.

George Fox, the Founder, insisted on an inward spiritual experience — and this was a revelation to thousands.

Their insistence on the personal aspect of religious experience made it possible for 'Friends' or Quakers to countenance the setting apart of any man or building for the purpose of divine worship to the exclusion of all others. Contrary to Puritan teaching of the time, they insisted on the possibility in this life, of com-

plete victory over sin. Such teaching brought Fox and his friends into conflict with all religious bodies in England.

THE QUAKERS

Despite the almost continuous persecution the Quakers endured between their rise and the Toleration Act in 1689, they survived with extraordinary constancy and patience. Unlike other Nonconformist faiths, they held their meetings publicly and openly, and of those arrested, nearly 400 died in prison, while 100 died from ill-treatment.

In spite of suggestions, there is no evidence to connect them with the many plots of the Commonwealth and Restoration. In 1685 they petitioned James II as 1,460 were then in prison, but within the next few years many were sent abroad, and hundreds more had their houses and goods despoiled.

George Fox himself was imprisoned, having been charged under the Blasphemy Act of 1650, by which anyone who claimed to be Godly or equal with God was liable to be tried. In the case of the Quakers, their doctrine of perfection led them to be easy prey under this act.

After the Restoration of Charles II, many Quakers were persecuted, flogged and imprisoned for 'open contempt of magistrates and ministers'. They were fined for not attending Church and for attending other religious gatherings, for their failure to pay ecclesiastical tithes or to supply men for the militia. Their actual persecution continued in some forms right through to the nineteenth century.

THE AMERICAN QUAKERS

In 1656, Mary Fisher and Ann Austin arrived in Boston, USA. Under the general law against heresy, they were searched for signs of witchcraft, their books were burned by the local hangman, they spent five weeks in prison before being sent away. Eight others were sent back to England in the same year.

Laws then followed to prevent the introduction of Quakers into Massachusetts: on the first conviction an ear was to be cut off, on the second the other ear, and on the third a hole was bored through the tongue with a red hot iron. Fines were also levied on all attendees at their meetings and on those who harboured them.

Under the law of 'what you resist, persists', the Quakers then rushed to Massachusetts — as if they had been invited! Four were hanged and the rest banished upon pain of death from the colony. However with the Restoration of Charles II an order was issued to stop the hangings of Quakers, though it by no means ended the persecution.

Having established that the Quakers were persecuted, it is very interesting to note that in 1688 the *German* Friends of *Germantown*, Philadelphia, raised the first official protest uttered by any religious body, against slavery. Thus they would have run smack against the vested interests of that era. They were great social reformers.

The parallel with regard to Scientology is naturally the Church's cry for reform in the area of mental health, and the sponsored 'Bill of Rights for Mental

Patients'. In our attack on the politics of psychiatry, we, like the Quakers in Germany, have run into vested interests, plus the entire line of thought stemming from Dialectic Materialism or Communism which seeks to remove all spirituality from Man, and degrade him to the lowest depths.

However, as can be seen from the historical background of thousands of years of religious and philosophic thought, we in Scientology are in the mainstream of our cultural and religious heritage, and the fact of persecution does not necessarily mean that the persecuted is bad: only different.

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CHURCH SERVICE

In a Church of Scientology Service there is an absence of dogma or false piety or threats of eternal damnation.

As congregations have grown in membership and the number of Churches of Scientology and missions increase, there has been an increasing requirement for corporate prayer, vocal, and silent. Thus we now have prayer in Scientology Churches.

Scientology church services are open to members of all denominations. Our 'pearl beyond price' is our philosophy, a religious philosophy, which deals with the spiritual and the metaphysical, and is the cornerstone of our religion. We always read the Creed of the Church of Scientology before the sermon. We use the facts, the truths, the understandings that have been discovered in the science of Scientology.

We do not read from the Bible (or the Koran or the Torah or the Vedic Hymns, for that matter) and say to the people assembled there — 'Now this is something you have got to believe'. There would be nothing wrong with quoting from the Bible or any other book as an illustration of Man's continued search for truth to live by or as a contrast to some point that was being brought out in the sermon, but there is certainly no necessity to quote from any other source in a Scientology Church Service.

A Scientology Church Service should be conducted with dignity and order, but it need not be solemn and 'reverent'. The Minister should dress in formal ministerial garb as approved and authorised by the mother Church.

In recent years choirs have been formed in larger congregations. They open and close services. Much of the Scientology 'Factors' and philosophy and data have been set to music.

Where there is no church choir, music may if desired, be played before and after the service. Suitable music is pleasant to listen to and not strongly associated with the wrath of the gods or helpless dependence on the whim of an unknown being. The music could come from tapes, records, piano or organ. Or no music at all may be used at the discretion of the Minister.

The Church Service shall consist of the following:

The Minister confronts the people and welcomes the members of the congregation.

A SERMON — This is ALWAYS on some phase of Scientology and on how it can be of use to those present. The sermon should be KEPT SIMPLE. ONE stable datum should be given, amplified, repeated and shown how it applies to living.

Examples of stable data for sermons:

1. What a person is — mind, body, spirit (see sample outline).
2. What is a mind? — reactive and analytical minds.
3. The Eight Dynamics. Any one of the eight Dynamics could be used for the subject of one sermon.

4. Gradient Scales.
5. One of the Axioms could be a sermon topic.
6. The Codes of Scientology.

Sermons may be designed to run in a series, for example the Eight Dynamics or the Codes.

Remember a sermon is primarily for the stranger, the new person, who is without hope, burdened by life and the workaday world. Obviously the basic truths of Scientology will refresh and revitalise the 'old timers' as well, but simplicity is the key note.

A sermon is not and should never be used as a 'hard' sell action for Scientology technology. It is intended to give spiritual comfort and revitalisation.

Sometimes group auditing is done after the sermon, this is objective processing, and run in a purely standard fashion by an experienced, qualified group auditor — also a minister.

A taped lecture by L. Ron Hubbard can be included as part of the service.

Nowadays there is always a prayer as follows:

A PRAYER FOR 'TOTAL FREEDOM'

May the author of the Universe enable all men to reach an understanding of their spiritual nature.

May awareness and understanding of life expand, so that all may come to know the author of the Universe.

And may others also reach this understanding which brings Total Freedom.

At this time, we think of those whose liberty is threatened; of those who have suffered imprisonment for their beliefs; of those who are enslaved or martyred, and for all those who are brutalised, trapped or attacked.

We pray that human rights will be preserved so that all people may believe and worship freely, so that freedom will once again be seen in our land.

Freedom from war, and poverty, and want; freedom to be; freedom to do and freedom to have.

Freedom to use and understand Man's potential — a potential that is God given and God-like.

And freedom to achieve that understanding and awareness which is Total Freedom. May God let it be so.



A Question and Answer period can be held after the sermon or after the tape, during which the Minister can clear up any mis-duplication anyone has on what he has heard and can help the people increase their understanding of Scientology.

There is a silent communion as follows:

‘There will now be two minutes silence for reflection and thought for those in other lands who are enslaved or martyred:

‘For those in institutions . . . for those whose rights to talk freely or think freely have been denied.

‘And for all those who have been brutalised, trapped or attacked . . . and for those imprisoned for their beliefs.

‘Let them be comforted’.

The Minister may make announcements of special activities or of other services offered by the Organisation — or the local group of auditors.

The Minister thanks the people for coming and invites them to return. He may ask them to try out something they have learned here as they go about living during the week.

Sample Sermon Outlines:

WHAT A PERSON IS — BODY, MIND, SPIRIT

Man doesn't *have* a soul or spirit — he *is* a spirit.

We use the term ‘thetan’ to refer to the spirit of man in Scientology because it is not loaded with various connotations as are the words ‘spirit’ and ‘soul’.

Man *has* a mind and he *has* a body.

It is the spirit that *is* the person, that acts, creates and owns things.

The mind is a control system between the thetan and the physical universe. The mind is *not* a brain.

Facsimiles — (what they are and what the thetan does with them).

Analytical and Reactive Minds (briefly — keep to the main topic of this sermon and leave a fuller description to a sermon on the subject of *kinds* of minds).

The thetan in this universe also has a body. This is the part you see.

This is the thetan's communication centre. It is what he uses to say ‘Here I am’.

The thetan can separate from the body. This he does at the body's death — but he need not have the body die to get out of it — and he need not be *in* the body to operate it. In fact he can operate the body more efficiently from outside of it.

The thetan can be freed from dependence on the body and on the mind.

He can become able to *have* the body and himself operate it knowingly while being at cause over it.

He can become able to dispense with a mind and to create any part of a mind at will which he wishes to use.

Through the processes of Scientology, the spirit (thetan), which *is* the person, can be freed to live at cause over his own life.

GRADIENT SCALES

One of the most fully useful concepts developed by L. Ron Hubbard in Dianetics and Scientology is the concept of gradient scales.

(Develop the theme that there is more hope and actuality of achievement when the infinity-valued logic of gradient is used).

Single-valued logic — arbitrary will-of-god offers no choice.

Two-valued logic presupposes absolutes which are not to be found in this universe and so leave no hope of progress.

Engineering logic, three-valued, still deals in absolute rights and wrongs with some solutions left in the category of 'maybe' — maybe it will work; maybe it won't.

Infinity-valued logic allows a gradual approach to being more and more right (or more and more wrong) and with this **SOMETHING CAN BE DONE ABOUT ANYTHING**. It is the only practical logic.

WEDDINGS

Proper Dress for Weddings

Procedure for Conducting a Formal Wedding

Scientology Wedding Ceremony

by L. Ron Hubbard

Double Ring Wedding Ceremony

Double Ring Wedding Ceremony for Scientologists

Single Ring Wedding Ceremony

Informal Marriage Service

Proper Dress for Weddings

At a formal wedding the Minister wears a cutaway and the cross. He wears the medallion.

The groom and best man wear tuxedos. The groomsmen may wear tuxedos or dark suits with black bow ties.

The bride wears a formal wedding gown, with or without veil and train. The maid of honour and the bridesmaids wear evening gowns.

Inasmuch as an informal wedding may vary from a short notice ceremony in the Minister's home or study to an evening affair slightly less elaborate than a formal wedding, the dress of the participants will vary accordingly. For the short notice type of wedding a business suit and cross will suffice for the Minister.

As the degree of formality increases so will the formality of the dress of the Minister increase up to the cutaway and medallion.

The bride and groom will wear street clothes for the short notice wedding. For a fairly elaborate evening wedding the groom may wear a tuxedo and the bride a wedding gown. For the informal wedding the veil and train are always omitted.

The rest of the participants wear regular street clothes for the study type wedding.

For the very elaborate informal wedding the men will wear dark suits with black bow ties; the women will wear evening gowns or cocktail dresses.

Procedure for Conducting a Formal Wedding

For a formal wedding the Scientology Minister will secure all of the necessary legal papers some time previous to the wedding from the groom or best man.

He sees that the groomsmen or ushers arrive early so as to seat the various people properly. The friends, guests and relatives of the groom are seated on the right side facing the platform. The friends, guests and relatives of the bride are seated on the left side of the room. The immediate families are seated in the front row, the others are seated further back according to their degree of relationship and/or friendship.

The ceremony is begun with suitable music. (This could be performed by a pianist or an organist or recorded music may be used). The Minister takes his place on the platform. The wedding march starts and the procession begins.

The groomsmen and bridesmaids enter first. These comprise at least two couples. If a centre aisle is being used, they enter in couples, the man to the left, and proceed toward the platform.

Here they cross over, the women in front of the men.

The groomsmen take their places abreast at the right side of the room; the bridesmaids in similar order on the left side of the room. Sufficient space is left between them for the rest of the wedding party.

If two side aisles are used, the groomsmen use the left aisle and the bridesmaids use the right. They cross over in the front and take their positions as previously described.

If there are a flower girl and ring bearer (there must be both or neither), they come in next; following the same procedure, they cross over and take their places flanking the podium and in front of the line of groomsmen and bridesmaids.

If there is a single aisle, the groom and the best man come next as a couple, the groom at the left. They take their places in front of the Minister.

Then the bride and her father (or his representative) approach, the bride on the right.

If the bride has a train, the maid of honour follows this couple and helps the bride with her train. If there is no train, the maid of honour precedes the bride and her father.

At the platform the father places the bride and goes to his seat on the left side with the family. If there are two aisles, the bride-father couple and the groom-best man couple approach simultaneously; the latter couple on the right.

The final positions are shown in the diagram.

The Minister then begins the ceremony. The maid of honour may lift the veil, if there is one, for the bride at the beginning of the ceremony or when the ring is given or for the kiss.

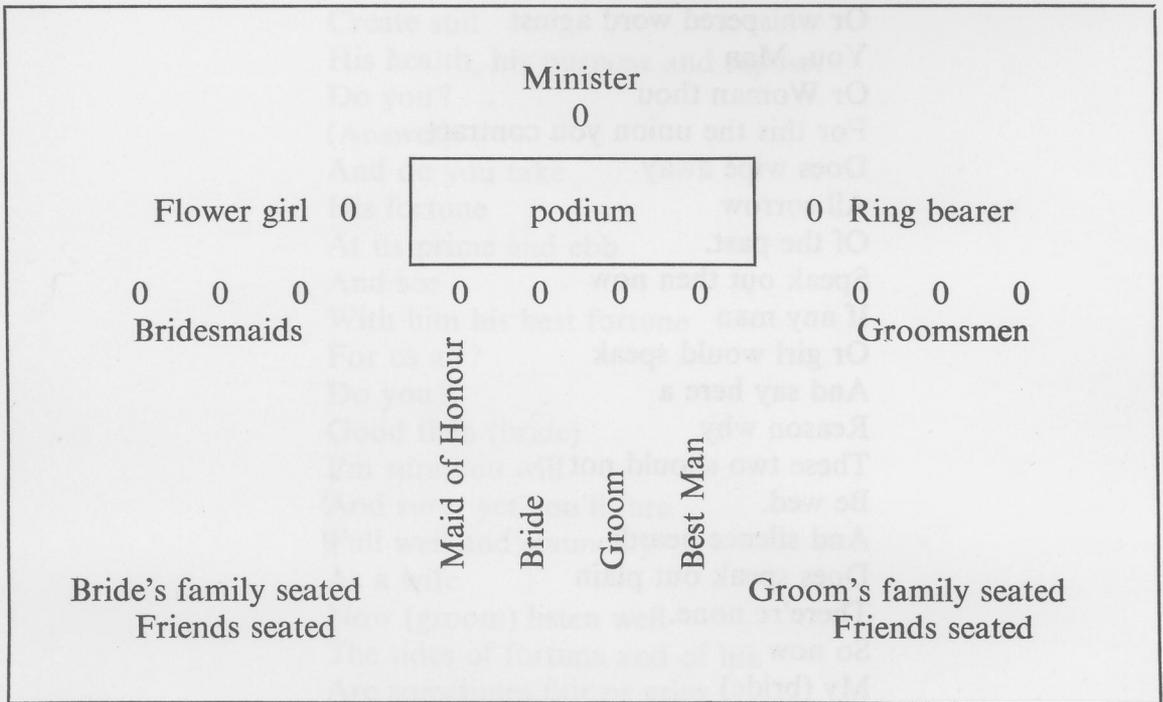
The Minister continues the ceremony, obtaining the rings from the ring bearer, or best man and maid of honour. At the end of the ceremony the Minister

dismisses the wedding party and the recession begins. The centre aisle or the left aisle is used.

If there are a flower girl and a ring bearer, they should lead.

If not, the bride and groom go first, followed by the best man and maid of honour, then the groomsmen and bridesmaids all in couples, the woman to the left in each couple.

After the wedding procession has left the room, the guests may rise and leave.



SCIENTOLOGY WEDDING CEREMONY

by L. Ron Hubbard

Attend!

Uncover and be still

You present here

In this

A holy place.

For we today

Shall marry here

This groom and bride

And wish them well.

Rejoice!

You line of struggling life

From aeons gone to now

For here again your track is sped

And winged into a future fate

By this
A union of man and bride
Whose child shall pace
A further span
Of Destiny
And Life.
Forbear!
For here shall be
No calumny
Or whispered word against
You, Man
Or Woman thou
For this the union you contract
Does wipe away
All sorrow
Of the past.
Speak out then now
If any man
Or girl would speak
And say here a
Reason why
These two should not
Be wed.
And silence heard
Does speak out plain
There're none.
So now
My (bride)
Stand ready here
And say
Do you today intend
For him beside you there
To be to him a wife?
(Answer)
And do you ken
That (groom) here
Shall have you
For his own?
Do you?
(Answer)
And do you understand as well
That by the custom of our race
You pledge to him and only him
Your kiss and your caress?
Do you?
(Answer)
Well then,

Know that Life is stark
 And often somewhat grim
 And tiredness
 And fret and pain
 And sickness do beget
 A state of mind where spring romance
 Is far away and dead
 And yet for valour and for strength
 You must abide and
 Create still
 His health, his purpose and repose.
 Do you?
 (Answer)
 And do you take
 His fortune
 At its prime and ebb
 And see
 With him his best fortune
 For us all?
 Do you?
 Good then (bride)
 I'm sure you will
 And surer yet you'll fare
 Full well and staunchly
 As a wife
 Now (groom) listen well
 The tides of fortune and of life
 Are sometimes fair or grim
 And in this life the young man seeks
 For victory afar
 And often scants the fireside
 And turns away from home's sweet face
 And thinks
 His loved ones cannot fare
 At all
 Beside his side.
 And thinking thus they go.
 You know this.
 Then be cautioned so
 And take thy own
 E'en though they sleep
 Beneath foul straw
 And eat
 Thin bread
 And walk a pavement less than kind
 And keep thy wife and they who come
 Beside they side.
 Keep them (groom) by your side

In rain or sleet
Or summer sun
And comfort them
And give them care
And share with them thy life.
For times are changed
And woman's place
Is not a hearth or home
But striding out to victory
Beside her husband's side.
This (groom) is a modern world
And Man
Has changed
But (groom) let's think on it well
For if stands aught in you
Of doubt
That you can take and keep
And love her well this wife
Then stay your hand
And we shall say
No more,
For fatal and of full tight bind
Are these the words
I next shall speak.
Shall I go on?
(Answer)
(Groom) do you pledge to take
This woman for your lawful wife?
(Answer)
Do you (Groom)
Make promise here
Before us all
To keep her well or ill?
Do you?
(Answer)
And when she's older
Do you then
Keep her still?
Do you?
(Answer)
Now (groom) girls need clothes
And food and
Tender happiness and frills
A pan, a comb, perhaps a cat
All caprice if you will
But still
They need them.
Do you then

Provide?
Do you
(Answer)
Hear well, sweet (bride)
For promise binds
Young men are free and may forget
Remind him then
That you may have
Necessities and follies, too.
now (groom)!
Attend!
Do you best man possess a ring?
(Groom) take it please
And (bride)
Your hand he will enclasp
We have it now.
Repeat!
'I (bride)'
(Answer)
'Do hereby take'
(Answer)
'You (groom)'
(Answer)
'For my husband'
(Answer)
And (groom)
Do now repeat
'I (groom)'
(Answer)
'Do hereby take'
(Answer)
'You (bride)'
(Answer)
'For my lawful wedded wife'.
(Answer)
Put on the ring!
Rejoice all here
For we have wed
Our (groom) and our (bride)
And wish them well.
All here repeat
Are they by witness
Man and wife?
(Answer)
Rejoice and go your many ways
Now (groom) kiss your bride
And hug her well
And all of you

Come and toast and drink
Their health
That it may last
Until that day when death
Shall end
The thing we have done
Today.
(Dismiss.)

DOUBLE RING WEDDING CEREMONY

Performed by a Minister of the Church of Scientology

(Spoken to the congregation from in front of the wedding party which has assembled).

Today we are met here to join in wedlock (bride) and (groom). Now they stand here before me and you, the congregation, relatives and friends of the bride and groom. They stand here with the intent of joining their hands and lives so that throughout their days they may live together in happiness and united strength.

Let us join with the bride and groom in their happiness, and witness and confirm this union.

(Spoken to the bride and groom):

You stand here, together, before me and the congregation for only a short while.

Yet, from this time hence, for as long as you each live, you will be sharing common happiness, responsibilities and goals, which only you will fully understand and appreciate.

(Groom), are you ready to accept this woman as your wife?

(Answer). Thank you.

(Bride), are you ready to accept this man as your husband?

(Answer). Thank you.

If there is any reason why these two people should not be joined in wedlock let it now be heard or forever left unsaid.

(Pause).

(Groom) do you understand and affirm your covenant of faith and mutual blessings with (bride)?

(Answer). Thank you.

(Groom) do you vow your solemn promise to love, to cherish, to honour the person, the goals, and dreams and rights of (bride) and take her here with honest purpose as your wife?

(Answer). Thank you.

Do you (groom) have a ring with which to seal these vows?

(Answer).

Then (groom) place the ring and holding it yet, repeat after me.

'I hereby vow and pledge thee'

(Answer)

'That I will honour you as my wife'

(Answer)

'And with this ring'

(Answer)

'I proudly have you as my wife'.

(Answer)

And now (bride) repeat after me.

'I accept this ring and husband'

(Answer)

'Before the world'

(Answer)

'And do hereby pledge myself to him'

(Answer)

'And here forsake all former ties'.

(Answer)

(Bride) do you understand and affirm your covenant of faith and mutual blessings with (groom)?

(Answer). Thank you.

(Bride) do you vow your solemn promise to love, to cherish, and to honour the person, the goals, and dreams and rights of (groom) and take him here with honest purpose as your husband?

(Answer). Thank you.

Do you (bride) have a ring with which to seal these vows?

(Answer).

Then (bride) place the ring and holding it yet, repeat after me.

'I hereby vow and pledge thee'

(Answer)

'That I will honour you as my husband'

(Answer)

'And with this ring'

(Answer)

'I proudly have you as my husband'

(Answer)

And now (groom) repeat after me.

'I accept this ring and wife'

(Answer)

'Before the world'

(Answer)

'And do hereby pledge myself to join her'

(Answer)

'And here forsake all former ties'

(Answer)

Here in all the dignity of man, stand a woman and a man whose lives from this time hence, until the day when death of the flesh alone can terminate the union, are one before the world. They are to share their misery and triumph, happiness and tears, glories and adventures, and go hand in hand together through the gains and travails of this earthly existence.

With the sanction of the state and the blessing of the Church, I do pronounce you man and wife.

DOUBLE RING WEDDING CEREMONY FOR SCIENTOLOGISTS

Friends: We are gathered here in the presence of these witnesses for the purpose of legally joining this man and this woman (names bride and groom). If there be any among you who know of any reason why this should not be done, let them now speak, or forever remain silent.

(Pause)

All being in accord, we shall proceed.

(Groom) is your reality of the love you have for (bride) such as you will be constantly creating through health and sickness; through adversity, as well as good fortune. Can you confront and grant forgiveness for short-comings as readily as you give praise for all her many admirable qualities?

(Answer)

And have you communicated your love to (bride)?

(Answer)

(Bride) have you acknowledged (groom's) love?

(Answer)

(Bride) is your reality of the love you have for (groom) such as you will be constantly creating through health and sickness; through adversity, as well as good fortune. Can you confront and grant forgiveness for short-comings as readily as you give praise for all his many sterling qualities?

(Answer)

And have you communicated your love to (groom)?

(Answer)

(Groom) have you acknowledged (bride's) love?

Then may I say to you both; that through your love together with your agreement upon its reality; and by your communication of these two beautiful truths, you have completed the ARC triangle, and thereby consummated the only *true* marriage; which is beyond the power of any individual or group of individuals to add to or detract from in the slightest manner.

However, the law and custom of our society requires that this union shall be made a matter of public acclaim and record. It is my honour to have been selected by you to perform the ceremony.

The acceptance of an honour carries with it an obligation of comparable magnitude; and I would be remiss in that responsibility if I failed to attempt a contribution, not to what you have already created, which no one can do, but to the permanency of its continued creation on your future time track.

Man has ever employed symbols to impress upon the mind, wise and important truths, that these symbols might prove an ever present reminder of the necessity of ceaseless creation of our desires. And I am certain that your one joint desire in present time is that the love you have created shall remain a reality throughout your future years.

Best Man, have you a ring?

(Answer)

May I have it please?

(Receives the ring). Thank you.

Bridesmaid (or Maid of Honour), have you a ring?

(Answer)

May I have it please?

(Receives the ring). Thank you.

(Holding up a ring between the thumb and forefinger of each hand):

These rings consist of circles; and the circle has been an emblem of permanency to man since time immemorial. In fact, it represents time and space — which are without ending.

I want you to look upon these two emblems and mock up the ARC triangle in the centre of each.

Have you done it?

(Answer)

Thank you.

As long as these emblems remain with you, I want you to see that triangle in their centre as a reminder that the reality of their symbolism of permanency will

hold true only so long as that triangle remains unbroken. I should like to see you make a pact between you that you will never close your eyes in sleep on a broken triangle. Heal any breach with the reality of your love through communication.

If you will do this, these emblems of your greatest desire in *present* time will remain a reality throughout your *future* time track.

Let us proceed.

(Groom) will you take this ring and with these words, place it upon (bride's) finger.

'With this symbol of my love'

(Answer)

'I take thee, (bride)'

(Answer)

'As my true and lawful wedded wife'

(Answer)

'I pledge thee to keep this love'

(Answer)

'Ever living, ever real'

(Answer)

(Bride) will you take this ring and with these words, place it upon (groom's) finger.

'With this symbol of my love'

(Answer)

'I take thee (groom)'

(Answer)

'As my true and lawful wedded husband'

(Answer)

'I pledge thee to keep this love'

(Answer)

'Ever living, ever real'.

(Answer)

And now, in the name of the Founding Church of Scientology (unless the Church is legally incorporated under another name such as the Church of Scientology or the Church of American Science) and by virtue of the powers vested in me by the (state), I declare you (groom) and you (bride) to be truly and legally, Husband and Wife. I will ask that you seal this ceremony with your lips.

(Wait for the kiss)

And I will ask these witnesses present to join me in blessing this ceremony with the postulate that the trust and love of the present shall become ever stronger with each passing year.

(pause)

Did you do it?

(Answer)

Thank you.

(Be the first to congratulate them both, and the first to address the bride as Mrs).

SINGLE RING WEDDING CEREMONY

Performed by a Minister of the Church of Scientology

Today we join in Wedlock

(Bride) and (Groom)

Who here stand before me

And the Church

To take each unto other

Pledge and Vow

For peace, prosperity and virtue

Between them and within

Their home.

And pledge and vow

As well as

Unity against all enemy.

Bridegroom, are you

Ready to accept

This woman as your

Mortal wife?

(Groom: 'I am')

And you (bride)

Are you prepared to

Honour and to warm

the home of (groom)?

(Bride: 'I am')

And do you have (groom)

A ring with which

To seal these vows?

(Groom: 'I have')

Then place the ring

And holding it yet

Repeat after me:

'I hereby vow and pledge thee'

(Answer)

'That I will honour you as my wife'

(Answer)

'And with this ring'

(Answer)

'I proudly have you as my wife'

(Answer)

And now (bride)

Repeat after me:

'I accept this ring and husband'

(Answer)

'Before the world'

(Answer)

'And do hereby pledge myself to him'

(Answer)

'And here forsake all former ties'

(Answer)

Now, Bridegroom, kiss the Bride.

And World, now witness that

I've wed

A man, a maid

And made them proof against all slander

And ill will

And that I have

Today created them

A unity to breast

The tempest and the

Storm of Life.

And I do warn

That these I've wed

Do have forever on,

While tenants of this flesh

The rights, protection and

The love of this,

Our Church.

INFORMAL MARRIAGE SERVICE

Today we are met here upon the solemn occasion of joining one to another the hands and lives of two that they may walk in happiness throughout their lives in joyous and united strength.

Hereby entwined with these same rites, they do confirm their intent to live, to get, beget, and take in holy charge the future race.

Do you (bride) under the light and glory of truth, before these assembled witnesses, understand and affirm your covenant of faith and mutual blessings with your man?

(Answer)

Do you (groom) under the light and glory of truth, before all these, swear and affirm your covenant with this woman?

(Answer)

And do you own to your full charge, of the beauty and the happiness, and the dreams and the goals of this your woman?

(Answer)

Here in all the dignity of man, bolstered by each of the Eight Dynamics of which they are an inseparable part, before me stand a woman and a man whose lives from this time hence, until that day when death of the flesh alone can terminate the union, are one before their fellows — to share through misery and triumph, through happiness and through tears, the glories and adventures, the gains and the travails of this earthly existence.

With the sanction of the State and the blessing of the Church, I do pronounce you man and wife.

NAMING

Procedure for Conducting a Naming Ceremony

Informal Naming Ceremony

Recognition and Naming Service

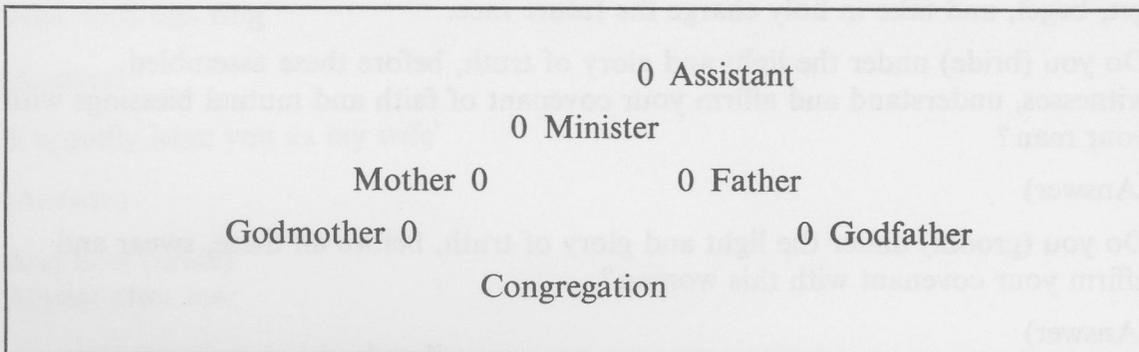
Procedure for conducting a naming ceremony

PROCEDURE FOR CONDUCTING A NAMING CEREMONY

The main purpose of a Naming Ceremony is to help get the thetan oriented. He has recently taken over his new body. He is aware that it is his and that he is operating it. However, he has never been told the identity of his body. He knows there are quite a few adult bodies around, but he has not been told that there are specific ones who will care for his body until it has developed to where he can manoeuvre it thoroughly.

In an informal Scientology Naming Ceremony there are no hard, fast lines to recite. The Minister carries on the ceremony in present time. He says what is necessary to complete the ceremony.

He greets the parents, godparents and the child.
 The parents are introduced to the congregation.
 The thetan is introduced to his body.
 The thetan is introduced to each of his body's parents in turn.
 The thetan is introduced to each of his body's godparents in turn.



NAMING CEREMONY
Positioning of Participants

At the end of the ceremony the thetan is acknowledged and thanked for his participation.

INFORMAL NAMING CEREMONY

Transcription of an informal ceremony performed by
 L. Ron Hubbard at the
 FREEDOM CONGRESS, July 7, 1957.
 To be used as a guide.

OK. The parents of these children will bring them front and centre.

(Speaking to the child): This is Mr.....and this is Mrs..... I'm introducing to the audience right now. And.....and..... have decided to be godfather and godmother, so we're all set.

Here we go. (To the child): How are you? All right. Now your name is..... You got that? Good. There you are. Did that upset you? Now, do you realise that you're a member of the HASI? Pretty good, huh?

All right. Now, I want to introduce you to your father. This is Mr..... (To the parent): Come over here. (To the child): And here's your mother.

And now, in case you get into trouble and want to borrow some quarters here's Mr..... See him? He's your godfather. Now, take a look at him. That's right.

And here's....., in case you want some real good auditing; she's your godmother. Got it?

Now you are suitably christened. Don't worry about it, it could be worse.
 OK. Thank you very much. They'll treat you all right.

RECOGNITION AND NAMING CEREMONY

All those who now assemble
here
draw close.

The purpose of this conclave
being this:

The recognition and the naming
of this child:

Born into this universe by the
action of two beings
(father) and (mother).

Born into an inheritance,
which when rightfully bestowed
shall bring to him
the knowledge and the right
to do as he would wish.

Supreme,
inviolable, is that which he in
later years decides.

It is the custom of our race —
that race called Man,
that when an infant, being
small and as yet unsure
of customs and of manners
now in operation in the
group and field
which he now enters,
that some other and more
adult person experienced
in all the ways and roads,
the pitfalls and the traps
that this life time can give,
take it upon themselves,
Responsibility to stand
and aid, within their
scope, the upbringing
of the Child.

In normal times it is not
expected that this be
an onerous assignment,
yet there is a factor here
upon which it would be wise
to dwell.

And that is simply this:
Should such occur, that
both the Parents leave

the road that they do now
envisage (for bodies are
but frail things and in
the many facets of the game
moves go wrong)

Should such occur, then
it is the duty of these
people to stand in and
take the place of these
two parents, so that
while not yet of blood
relation with the child
they by promises made here
will undertake the full
and careful instruction of
this child, until he has
acquired the Knowledge of
his rights in full.

Are there people here
who have so promised?

Good!

You have heard me state
before the child, the Parents
and those assembled here
the duty that you (godfather) and (godmother)
have set yourselves to do.

I ask you now to answer me
direct.

Do you (godfather) and you (godmother)
promise to give all
reasonable aid ensuring
that this Child as yet
unnamed, be given every
instruction necessary that he
fulfil his heritage?

Do you? Good.

And you the Parents, (father)
and (mother), do you agree that
these can stand for you?

Do you? Good.

So be it then.

It has been agreed.

And now the Naming of the
Child:

Have you four, being those now
most concerned, you by blood
and you by promise,
agreed upon a name?

Then tell me please.
May I take the Child?
Hello to you and
welcome here.
The name you here receive is
yours to use
or discard,
as you will.
It is our gift to you.
To all of you now here I say
that this child has been
spoken for, and promises
been made
by both the Parents
and these two, who by
their willingness
have now assented
to the responsibility
of ensuring that, young (child's name) here
shall have, as is his right
all that we, being of like
race, form, and nature, can
endow.
And you the witnesses, must
also know, what in brief
that endowment is.
Briefly it is thus:
That he be given every
chance to understand
the rules by which we play
this game called Life, and further
that we all here present
arrange within his scope
the guidance and the knowledge
that we along our path
already trod, have gained.
Yet always remember this:
Young (child's) life is HIS
and, in the final account
it is for him to make the choice
what path he choose;
what game he play.
And should he in later time decide,
to turn away from that which seems
to us to be
the only game worth while,
then that too is his right.
Our job is to teach and to ensure

that he in time to come
reaches that freedom that he can
deliver of himself the good
and rightful judgement
of his fate.

We help, we teach, and by our
skills we introduce into our
fellow being, the capacity to
understand.

AND THAT IS ALL.

Let no one say,
'You must do thus and thus,
we have so decided'.

So be it then.

By witnessing his naming
you do signify that you
do welcome here the person
of (child) as he now is called
into our recognition and our
group.

So now in final act all present
say 'Hello', and bid a
welcome to (child)

Good.

Mother take your child
now recognised and welcomed here.

And let us all go each our
separate way remembering
that when we see (child) again,
we have welcomed him this day.

Thank you.

FUNERALS

Procedure for Conducting a Funeral

Founding Church of Scientology Funeral Service

by L. Ron Hubbard

A Funeral Oration for Homo Sapiens

by Tom Esterbrook

Procedure for Conducting a Funeral

CONDUCTING A FUNERAL SERVICE IN THE CHURCH

The Minister sees that the ushers are selected from among the family of the deceased or his friends, and selects the pall bearers in like fashion.

No one is seated before the Processional begins.

The Minister may lead the Processional or be at the pulpit as the procession enters the room.

The order of the procession is: pall bearers preceded or not by the Minister, followed by the immediate family and then other family and friends in order of degree of relationship and closeness of friendship. The ushers are in the procession and seat the people as the casket reaches the stand in front of the altar.

The centre or right aisle is used by the procession on entering.

After all are seated, the Minister then begins the ceremony.

At the completion of the ceremony itself, the pall bearers approach the casket.

The procession is formed, led by the Minister, in the same order as the entering procession and leaves the Church.

The Minister may end his part of the ceremonies at this point or go to the cemetery, depending on local custom and whether or not the deceased is a member of an order which will handle services there.

CONDUCTING A FUNERAL IN THE HOME

The casket may be in place in the room or may be brought in Processional as in a funeral conducted in the Church. The Minister sees that there are pall bearers or ushers in either case. The Minister may be already positioned at the head of the casket or where the head of the casket will be or may enter in the procession, the order of which is the same as in a funeral conducted in the Church.

The same degree of formality is necessary as for the Church funeral, and the same conventions of entering and leaving apply, with the exception that the casket may be already in place. However, the entire service may be much shorter.

Here also the Minister may or may not go to the cemetery on the same basis as a funeral conducted in the Church.

FOUNDING CHURCH OF SCIENTOLOGY FUNERAL SERVICE

by L. Ron Hubbard

Our loss
Is gain in other times.
Our hopes on future bent
Must then depend on incidents like these
For bodies wear
And in
The fine grist mill of time
Are spent in service such
As yours
And go, our time by smallest time
Into the yesterday, wherein began
The conquest of Eternity.
What did we know

When yesterday we wept?
What grip upon us had our ignorance
That we in our conceit did feel
That all of us were mortal here
And lives once led were spent
And wasted on our selfish selves.
How narrow is such scope
To feel that we
Should be eternally
The goal of all the toil
And wretchedness
From birth to death
And like a play
The curtain dropped
And left an empty stage.
How dull of us to feel that we
Were all the target of this strife
And that we lived but once
And living then did reconcile
The whole in one brief life.
Oh no, a wider drama here
Was planned and staged
And we with narrowness of mind
Did overlook the plan.
We said that all is
Mortal flesh
The spirit just a thing
To send, for pence
To some strange heaven
There to waste its skill
Or had we not the price
To some deep other place
To pain, and waste again
The life.
To what dark depths
Were dropped our minds
To feel that flesh
Is capable of love or trust or
Livingness
To feel that fingernails and masks
Are all we need to dream.
To what deep place
Did our love go
That mass could recompense?
Anxieties that ruled our years
Were nurtured here
And we
Made blind and dumb

By other greed
Spanned down our lives
To One.
What waste!
To feel that all our love
Our work,
Our gifts,
Our knowledge and our
Sighs
Were meant
To be consumed
All in one
Breath and flash
And by one name?
Today, come wiser now
The chains gone weak
The tyranny of cult
Gone tired with the years
We look
We find we *live*
Not once
But on and on
From body's birth to
Body's grave and then
To birth again
And yea to grave again
So to dispose possessions
Oft come undone
With livingness.
From century to century
From age to age and on
We go in march along
The path that leads
Forever up the countless
Tick of time.
We crawl, we walk, we fly
We win
From here and evermore
The heritage of all our lives
And spend it once again.
Why this is no sad and
Bleakish look
No sorrowed thing
This life.
This is an adventure pure
Where without knife or
Provender we leap
Aloft into eternity

And span forever in a breath.
This is adventure where
We step from tie to
Body tie
And go
Our way.
Our suff'ring is
Self centred here
For we have lost
In truth
The smile,
The touch,
The skill and happiness
We gained
From (deceased),
Who gave to us
From his/her past
Ability to live
And fare against
The tides and storms of fate
It's true we've lost
His/her shoulder
Up against the wheel
And lost as well his/her counsel
And his/her strength
But lost them
Only for a while.
He/she goes
Not with the dismal roll drum
But with a whisper like
A Faery's sigh
To smooth the way
For when we come.
He'll/she'll be in some good
Future time
And future place
His/her smile
His/her touch
His/her skill
Invested there to make
A way of life.
True, true we may not
Know him/her then and
Only know his/her work
But still
If we sent not ahead
Our vedettes into time
We would not have

A race.
And so, branched off from
This Genetic Line
And into some new
Corner or new world
We've sent you, (deceased)
And there there'll be
We know it now,
A smile,
A touch,
A happiness for us
And you
You could not find
On earth
And so it turns
The day, the year,
The age.
And so we go
With banners furled
And quietly
Upon our way.
But now we know
And now we'll find
The Way.
Into the dark
Has come the Light
Into tomorrow
Enters night
Into heaven
Go no more
Into life our
Spirits soar
Conquering ever
Wisdom's store
We do not tremble
Faced with death
We know that living
Is not breath.
Prevail!
Go, (deceased)
And take
The life
That offers now
And live
In good expectancy
That we
Will do our part.
Go, (deceased)

You can control
That which you must.
Our loss
is gain
In wisdom and in skill
To future dates and other smiles
And so we send into the
Chain of all enduring time
Our heritage
Our hope
Our friend.
Goodbye, (deceased).
Your people thank you for having lived
Earth is Better for your having lived
Men, women and children are alive today
Because you lived.
We thank you for coming to us.
We do not contest your
Right to go away.
Your debts are paid.
This chapter of they life is shut
Go now, dear (deceased) and live once
more
In happier time and place.
Thank you, (deceased).
And now here lift up
Your eyes and say to
Him/her
Goodbye.
(Congregation): Goodbye.
Goodbye, our dear
Goodbye.
We'll miss you, you know.
Let the body now
Draw away
To be consumed to ashes
And to dust
In earthly and in cleanly fire
To be no more, no more.
And that is done.
Come friends,
He/she is all right
And he/she is gone.
We have our work
To do. And he/she has his/hers.
He/she will be welcome there.
To Man!

A FUNERAL FOR HOMO SAPIENS

by Tom Esterbrook

From treetop stepped
Into
The Bravery of Cave
Who feared you, Man?
The Animals that
Fattened on your Child?
Not they?
The lice that ate your armpits
and your pelf?
Not they?
Big toothed Man
Whose teeth
Would scarcely scratch
A fang,
Who feared you then?
Not they, the animals of Earth.
But eons later, Man,
You showed them sure
For there they lie
The species that once sneered.
They're dead
The pigeon and the fawn, the otter
and the swan,
You showed them, Man.
With fire, plunder and the
Sword
You showed them, Man,
And now they're dead
Sorry
Doubtless
That they sneered.
And you,
Grown big in weapons
Small in sense,
Where are you, Man?
Under the clouds
Of H Bomb pitted Earth
You sleep.
Where are you now, O Man?
And they, the ones you showed
In your brief bow
Into Eternity,
They sleep.
Ah, peaceful now the Earth
With none to mourn

or Sigh
For your demise
How Quiet here
This grave called
Earth.
But doubtless you knew best.
You showed them sure.
Unfortunate it is
You showed yourself
As Well.
Was it worth it, Man?
Amen.

THE CREED OF THE CHURCH OF SCIENTOLOGY

We of the Church believe:

That all men of whatever race, colour or creed were created with equal rights.

That all men have inalienable rights to their own religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defence.

That all men have inalienable rights to conceive, choose, assist and support their own organisations, churches and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the rights of men.

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields.

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe:

That man is basically good

That he is seeking to survive

That his survival depends upon himself and upon his fellows and his attainment of brotherhood with the Universe.

And we of the Church believe that the laws of God forbid Man:

To destroy his own kind

To destroy the sanity of another

To destroy or enslave another's soul

To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe:

That the spirit can be saved and

That the spirit alone may save or heal the body.

PART III

ANNUAL PRAYER DAY

In recent years in the United Kingdom, Africa, America, Australia and New Zealand, Churches of Scientology have held many prayer day meetings, as public expressions of belief and integrity. Here is an example of the form of observance, extracted from the prayer day held in London, May 18 1969, and subsequently in most capital cities of the World of Scientology.

FORM OF OBSERVANCE

THE WELCOME

‘You are welcome to this congregation of people of all religious practices.

‘We are here to affirm and re-affirm our belief in the basic human rights of all men individually and in congregation, to seek and find their nature as spiritual beings and the relationship between one’s fellows and one’s Creator.

‘We benefit from those who have gone before. We acknowledge the Veda, the Tao, the Dharma and Ghutama Buddha.

‘We benefit from the materials of Christianity, the Talmud of the Jews, the mathematical and technical methodologies of the early Greeks, Romans and Arabians, the physical sciences, the physical scientists and Western philosophers.

‘In Scientology we are interested in creating states of beingness considered more desirable by man. There are two distinct divisions in Scientology. The first is philosophic and the second is the technology.

‘This meeting today is a public statement of our philosophy. Many statements have been published about us, much of what has been said is not true. What you will hear today is true.

‘We of the Church of Scientology thank you for being here today’.

Then followed a short film sequence, containing readings from the Book of Genesis, the Psalms and the Creed of the Church of Scientology.

THE CREED

We of the Church believe:

That all men of whatever race, colour or creed were created with equal rights.

That all men have inalienable rights to their own religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defence.

That all men have inalienable rights to conceive, choose, assist and support their own organisations, churches and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the rights of men.

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields.

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe:

That man is basically good

That he is seeking to survive

That his survival depends upon himself and upon his fellows, and his attainment of brotherhood with the Universe.

And we of the Church believe that the laws of God forbid man:

To destroy his own kind

To destroy the sanity of another

To destroy or enslave another's soul

To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe:

That the spirit can be saved and

That the spirit alone may save or heal the body.

A PRAYER FOR HUMAN RIGHTS

'We pray that the long, historical tradition of freedom in this Country may be maintained and strengthened by the present Parliament. At this time, when the lights of freedom are going out all over the world, we believe that the Government of these islands can set a shining example to the rest of Mankind. We pray that they may be strengthened in their endeavours to preserve the dignity and rights of man; we pray that the rights and beliefs of all Churches and religious groups will be protected and strengthened; and we pray that Parliament will be true and faithful to the United Nations Declaration of Human Rights and to the European Convention on Human Rights.

'We think of Her Majesty the Queen, and all the Royal Family, as we are loyal citizens of our Country and the Commonwealth; and of Her Majesty's Parliament

and Ministers and all who seek to preserve the sanctity of freedom and worship in this, our Country.

'For those whose liberty is threatened; for those who have suffered imprisonment for their beliefs; for those who support freedom of worship, we give thanks.

'We pray that Parliament will re-establish human rights and dignity for the people of this Country, so that freedom once again will be seen throughout the land.

'Freedom from war, and poverty and want, freedom to be, freedom to do, freedom to have, and freedom for each to uphold the personal beliefs of his choice.

'And we pray that by Parliament and people working together that we may establish in this Country a culture of which all may be proud.

'May God let it be so'.

THE FACTORS

Oratorio

Words by L. Ron Hubbard

Music by R. Richards

1. Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.
2. In the beginning and forever is the decision and the decision is TO BE.
3. The first action of beingness is to assume a viewpoint.
4. The second action of beingness is to extend from the viewpoint points to view, which are dimension points.
5. Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.
6. The action of a dimension point is reaching and withdrawing.
7. And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.
8. And thus there is light.
9. And thus there is energy.
10. And thus there is life.
11. But there are other viewpoints and these viewpoints out thrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.
12. The dimension point can be moved by the viewpoint, for the viewpoint in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.
13. The dimension points are each and every one, whether large or small, solid. And they are solid solely because the viewpoints say they are solid.

14. Many dimension points combine into larger gases, fluids or solids. Thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.

15. The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality, and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.

16. The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.

17. And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.

18. It is the opinion of the viewpoints that some of these forms should endure. Thus there is survival.

19. And the viewpoint can never perish; but the form can perish.

20. And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.

21. From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated is TIME.

22. And there are universes.

23. The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld — the physical universe.

24. And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too can perish.

25. Thus comes about death.

26. The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behaviour and being are thus derived and the riddles of our universe are apparently contained and answered herein.

27. There is beingness, but Man believes there is only becomingness.

28. The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the

viewpoint to assume points of view and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.

29. In this opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe is better than no universe, any particle better than no particle, but the particle of admiration is best of all.

30. And above these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here Man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organisations more able and so give to Earth a culture of which we can be proud.

THE SERMON

given by the Guardian of the Church of Scientology.

(Abridged).

‘There have been many brave and dramatic movements on this planet. There have been countless philosophies and revolutions and rebellions which sought to free or civilise or organise mankind; many of them far more dramatic and courageous than ours.

‘Sometimes these movements were met with force and crushed, sometimes they were not. For you and I and every living thing in this universe is looking for truth. Systems, economic or political or whatever, which attempt to change conditions by changing the structure of society, can have only a limited success.

‘Structures can be changed by force or lies or work or effort or suffering or death, but man the Spirit is not changed by these things.

AWARENESS

‘Function is senior to structure, mankind as a spiritual being is senior to structure.

Nations are civilised not by new systems or force. They gain understanding and culture and dignity not from economics or politics but from man himself, and that most precious gift of AWARENESS. The building block of any civilisation is ‘A man thinking’.

‘The scrapyards of history are littered with the discarded derelicts of systems, political or judicial, which sought to oppress by various degrees of force, the right of sentient man to think freely and to communicate freely, his understanding.

‘Force met by force is not a solution. Many Saints and Sages and Scholars have been aware of this since the first syllable of recorded time.

‘Your potential is God given and Godlike. You have the right to seek to achieve understanding.

‘Force, brutality, barbarism, lies can be viewed as they are. They can be confronted, they can be understood.

OUR WAY

‘In Scientology we believe we have the means to help man do this. It may not be the only way. It may not be the bravest or most dramatic way. It is our way, and we find it works. We can offer it to our fellows to have and to use or not.

But we do not, we dare not, force it upon them, for to do so would destroy the very purpose of our movement.

LEGISLATION

‘No religion, no philosophy has ever been legislated against with any degree of success. Rather the reverse is the case.

‘History has shown that a philosophy grows to the degree that it can be communicated.

‘The spread of civilisation, the continuum of culture from Asia to the Middle East to Greece and Byzantium, to Rome and into Europe and then to new lands, new worlds, was not dependent on AUTHORITIES who gave a ‘by your leave’ to them. No! A man spoke or wrote a truth which communicated to another, and usually this truth contained these two factors. Firstly, it had the factor of gentleness, of spirituality. It appealed to, and validated basic goodness, the impulse to poetry, the arts, scholarship and creativity. In a word, culture. Secondly, it encouraged an enlargement of viewpoint, an increase of awareness which permitted the individual to inspect the then current Fixed Idea. For example, in the world today there is a false fixed idea that man is an animal, that all creation is a result of interaction of equally opposed forces.

‘This is not true. It tells us that since the eighteenth century the humanities have not kept pace with the physical sciences, and as a result the mainstream of Western culture has given way to the Dialectics of Marx and others. They were not scientists, however, and this fact is missed. Almost without fail every one of the physical scientists who made a contribution to the sum of knowledge concerning this universe, or who forwarded the thrust by which mankind controls or changes his environment, were deeply religious men.

NEW QUESTIONS

‘Werner von Braun, the space scientist, reflects the view of a great number of his colleagues when he says ‘Science may not have a moral dimension. But I am certain that science in its search for new insights into the nature of creation has produced new ethical values of its own. Most certainly science has fostered veracity and humility’.

‘Then he continues: ‘The materialists of the nineteenth century and their Marxist heirs of the twentieth century, tried to tell us that, as science gives us more knowledge about the creation, we could live without faith in a Creator. Yet so far, with every new answer, we have discovered new questions’.

'I quote from L. Ron Hubbard: 'A gross error has been made by scientists in the past who sought, materialistically, to explain life on the basis of mud, chemicals and electricity. It was the contention of these individuals that matter, electrical energy, operating in space and time, combined in some incredibly lucky moment to form a self-perpetuating unit and that item fortuitously grew and grew and one day man appeared on the scene. This child-like logic breaks down if only on the basis of the odds against it. An examination of existence and the fondest hopes to which man has clung discovers for us the possibility that the energy of life is a different thing from the current flowing in a power line or the energy radiated by atomic fission. It is not necessary to have a vast knowledge of physics to conclude that life is something more than a mechanical contrivance rigged out of atoms and chemicals. In the first place, it follows only a few of the electro-magnetic-gravitic laws and at best only vaguely parallels these. Life has its own performance rules. A further examination of life demonstrates that it is undoubtedly made up in part of matter and that it exists in space and time. This is quite certain because a dead organism disintegrates into dust. Something has obviously ceased to be a part of this organism, however, the moment it fully died.

This 'something' has variously been called the human soul, the spirit, the life force. Bergson called it '*elan vital*'.

A CREATIVE SPIRIT

'Heber D. Curtis, the Astrophysicist who died in 1942, said: 'I personally find it impossible to regard Handel's Largo, Keats' Ode to a Grecian Urn and the higher ethics as mere by-products of the chemical interaction of a collection of hydrocarbon molecules. With energy, matter, space and time continuous, with nothing lost or wasted, are we ourselves the only manifestation that comes to an end, ceases, is annihilated at three score years and ten? What we crudely call the spirit of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms and takes it away from millions of animals and plants. Here is a flame that controls its own flaming, a creative spirit that cannot reasonably be less than the continuity it controls. This thing, soul, mind or spirit, cannot well be an exception. In some way, as yet impossible to define, it too, must possess continuity'.

IMPERTINENCE

'Each of these men has had difficulties with various established authorities. That which one man presents as truth is often seen by another as an unforgivable impertinence.

'You will find that whenever new thought or a new viewpoint goes up against a fixed idea currently held by authority, there is a resistance and invariably authority changes or the civilisation crumbles.

'Once it was a crime, not so very long ago, to teach that the earth is round, that it circumvolves the sun. Once it was antisocial, not so very long ago, to teach cleanliness and use antiseptics. Once, not so very long ago, a man was tried for teaching that blood circulates through the body. The reaction to these new

thoughts was often violent and just as vicious and distorted as any reaction to our philosophy. I wonder how the mass news media and the Establishment would have reacted to the early Christians had they existed at the time.

UNTRUTHS ABOUT US

‘We are in the traditional mainstream of our cultural heritage. The few proponents of the fixed idea, who have worked so hard to tell untruths about us, and to misrepresent and degrade us, cannot prevent sentient man communicating what he has found to be true and workable, to another. They tell the world far more of themselves, their state of mind, their state of awareness than ever they suspect. They are fortunate that future generations will not judge them. They will not be remembered.

CONTACT WITH SOCIETY

‘We in our turn must avoid the error of becoming rigid in our attitudes. We must maintain contact with society. We shall, as we have seen already, be willing to reform our own organisations when they are in danger of becoming too rigid. We have the benefit of all who have gone before. We benefit from their successes and their errors.

‘Only the weak attack their friends, they do not have the courage to face their enemies. Our mistake would be to oppose force with force, lies with lies. Our strength is that we shall confront life and the society in which we live, and we shall tell the truth to each other and look for truth. For in truth you will find understanding and freedom.

‘There have been too many revolutions, too many wars, too much suffering in this world. Solving the old problems with new force only presents old problems — this world is testimony to that fact.

. . . YOU AND I WILL BE CRIMINALS

‘Therefore you and I shall confront life as it really is and if some authority or present-day Hitler cares to pass some temporal law to make that a crime, then you and I will be criminals in a long and great tradition: a tradition which stretches back through time far earlier than the Children of Israel in Egypt or Christ on the Cross, or Buddha in a then barbaric Asia, or a Ghandi in prison.

‘For the future of man’s survival as what he is lies in the exercise of the right to his own integrity, his self and mutual respect, and the basic human right to follow the star of truth concerning himself and his maker.

‘We have hope. It is not a hard road we travel, you and I. And we know that man is basically good. Even our enemies, basically they too are good, and seeking to survive and be free.

WE HAVE HOPE

‘And we have hope, you and I. Hope that refreshes and revitalises our purpose.

I doubt that Pharaoh in Moses’ time or Pontius Pilate, or the men that sentenced Socrates, or our present-day oppressors had much hope. But we can see them as they really are, and have hope for them too.

'We are dealing with life and all its parts. Existence has tears and brutality and ignorance, but it also has laughter and beauty and fun. The only time you can lose is when you give up. When you abrogate responsibility. Let us not give up.

'I look forward to that day when no-one lives in fear of another. I know, as well as you know, that a day will come when this planet is populated by nations who, while conscious of separate identity, religious practice and cultural background, co-exist one with another as individuals, respecting each other's integrity.

'For we are not all the same. Each of us is unique, not better or worse, but unique. We have responsibility each to the other, until there is not a person who is unjustly or inhumanely treated by his fellows. You and I have assumed that responsibility.

'So, with reality and a factor of hope, let us play the game of life, and let us make it a game in which all people may eventually win'.

● ● ● ● ● ●

As the meeting drew slowly to a close, two minutes' silence was observed for reflection and thought for those in other lands who were enslaved or martyred, for those in institutions, or for those whose rights to talk freely or think freely had been denied: and for all those who were brutalised, trapped and attacked.

Then the choir sang a short reprise, and the Deputy Guardian thanked everyone for their help and contribution to the meeting.

'In the words of the Founder of Scientology: "Your help is acceptable to us. Our help is yours".'

SCIENTOLOGY IS A RELIGION

'Scientology is a religion in the oldest sense of the word, a study of wisdom.

'Scientology is a study of man as a spirit, in his relationship to life and the physical universe.

'It is non-demoninational. By that is meant that Scientology is open to people of all religions and beliefs and in no way tries to persuade a person from his religion, but assists him to better understand that he is a spiritual being . . .'

Mary Sue Hubbard

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