

QUESTION 9-a

In our prior Question 9 we asked a number of questions to help us better understand the relationship between IAS and the church hierarchy. We are still reviewing that information. While we understand that the church may have reservations about the inclusion of IAS and its operating arms in this process, it is our view that we need the following information to help complete our consideration.

a. One of the benefits of IAS membership you described is the right to keep certificates in force. We assume that the right to keep certificates in force means, at least as a practical matter, the right to receive services at Churches of Scientology. Please state whether or not this is correct. If incorrect, please explain and provide all relevant documentation.

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At our October 26 meeting, we distinguished between the "right to keep certificates in force," which is a specific benefit of membership in the International Association of Scientologists ("IAS"), and the ability to participate in religious services at churches of Scientology, which is not contingent upon IAS membership. This response confirms and amplifies our October 26 discussions.

You also asked us to explain a membership advertisement for the IAS found in SOURCE magazine. This response also addresses that advertisement.

Keeping Certificates in Force

Churches of Scientology award certificates to their parishioners upon completion of an auditing grade or level or upon completion of an auditor training course. Certificates for having achieved higher levels of spiritual awareness and ability as a pre-clear (one who has completed a particular level of auditing) signify the individual's spiritual accomplishment but have no more greater meaning or effect. Certificates for completion of auditor training, however, are another matter.

When an individual successfully completes a level of auditor training, he or she receives a provisional certificate for that class of auditor training. Unless that individual serves an internship (a period of intense practical experience under expert supervision) within one year of the training, however, the certificate expires and that individual no longer can validly audit others at that level or hold himself or herself out to be that particular class of auditor. The reason

for this internship system is to maintain the highest possible assurance that the religious service of auditing is at all times ministered precisely in accordance with the Scriptures.

Under an earlier membership system, the Hubbard Association of Scientologists International ("HASI"), an individual's certificates as an auditor would not remain in force unless he or she were a HASI member. HASI had a number of purposes -- to disseminate Scientology, to advance and protect its membership, to maintain the orthodoxy of Scientology religious services, and to enlighten humankind toward Scientology's goal of an ethical, peaceful, tolerant and prosperous human civilization.

HASI served many functions that now are carried on by RTC and CSI and their ecclesiastical subordinates. The International Hubbard Ecclesiastical League of Pastors ("IHELP") oversees auditors ministering religious services in the field (i.e., who are not on the staff of any Scientology Church or Mission) to use the religious marks of Dianetics and Scientology. This oversight supplants the earlier ecclesiastical mechanism of requiring HASI membership in order to keep certificates in force. Additionally, when HASI was formed in the 1950's, the technologies of Dianetics and Scientology were rapidly evolving. HASI membership provided an effective mechanism by which publications describing new technical developments and breakthroughs could be distributed efficiently among field ministers.

The membership benefit of the "right to keep one's certificates in force" was carried over from the old HASI membership system when the IAS was formed in 1984 and was recognized by CSI as the official membership system. Thus, old HASI policies sometimes were copied and restated without carefully reviewing the changed circumstances: RTC now is monitoring the quality of technical delivery in the field through CSI and IHELP, auditors now are required to complete internships to keep their certificates in force beyond one year, and the religious technology of Scientology and Dianetics are substantially complete.

The Church believes that this former HASI membership benefit is now obsolete. Where HASI once stood as field ministers' ecclesiastical superior and could enforce ecclesiastical discipline by having their HASI memberships (hence certificates) suspended or revoked, IHELP, CSI, and RTC now fully fill those roles. There is not one single instance of someone's auditing certificates being revoked by reason of not being a member of the IAS, and it would be inappropriate for the IAS to do so.

Participation In Religious Services

A parishioners' participation in the religious services of Scientology is wholly separate and distinct from an auditor's right to keep his or her certificates in force. More to the point, this right of participation is not in any way contingent on or conditioned upon a parishioner becoming or remaining a member of the IAS. We are unaware of any instance in which a Church of Scientology refused to allow an individual to participate in religious services because he or she did not maintain a current IAS membership. Your Question 9 asked what the Church's policy is with respect to membership in IAS. We responded with the Church's internal Policy Directive (Exhibit II-9-D) that directly addresses that question. That was and remains the Church's policy regarding IAS membership.

You have called our attention to an advertisement in issue 75 of SOURCE magazine containing statements to the effect that IAS membership is required in order for a parishioner to participate in religious services. These statements are erroneous. There is no Church policy or directive which sets forth such a requirement, nor has there ever been such a Church policy or directive. The relevant Church policies approving IAS as the official membership organization, previously furnished to you, contain no such requirement. Neither HASI nor any other membership system in the United States has ever required membership as a condition of participating in religious services at a Scientology church.

Following your letter, we investigated to determine how this advertisement came to appear in the issue of SOURCE magazine you cited. We believe the error was caused by the misunderstanding of a SOURCE magazine editor newly appointed early in 1991. She mistakenly used from issue 74 of SOURCE an old, rejected advertisement that contained the misstatement, apparently not realizing that it had been expressly rejected for publication. We have attached copies of the two editions of SOURCE immediately preceding issue 74, where you can see the authorized (and correct) IAS membership advertisements (at pages 20 and 21 of issue 73, and at page 18 of issue 72), which do not state or suggest that IAS membership is a prerequisite for participation in religious services. The error in the IAS membership advertisement in SOURCE has now been corrected, as you can see at page 23 of the attached latest edition of SOURCE magazine, issue 84.

The official IAS membership magazine, IMPACT, does not state or imply that membership is a requirement for participation in religious services. We are enclosing a number of copies of the cover and relevant pages of IMPACT citing the benefits of

membership. These pages include the present right to keep certificates in force, but do not state or suggest that IAS membership is required to participate in religious services. The current edition of the IAS MEMBERSHIP BOOKLET, enclosed as Exhibit III-9-D, lists the benefits on page 10 and does not have any such statement.

We are taking steps to ensure that all future advertisement and other statements regarding IAS membership made by Church organizations correctly state the facts of the matter as described above. Keeping certificates in force was and continues to be a benefit of IAS membership; requiring membership in the IAS in order to participate in religious services never has been valid and membership in the IAS was and remains wholly voluntary.

Finally, we would appreciate being informed of how you received issue 75 of SOURCE and why you did not simply bring it to our attention in the first instance. The wording and tone of this and other questions here, as well as in earlier questions, is disconcerting. The simplest, most straight-forward method for the Service to address legitimate concerns is to inform us of the precise character and source of your concerns as they arise, or at least to bring them up in person when we meet. Instead, we receive what appear to be trick questions that assume the truth of information the Service has received from third parties.

Questions that directly or implicitly assume untruthfulness are contrary to the general spirit of cooperation and candor that we have developed over the past eighteen months. Much of the disinformation about Scientology is spread by individuals and groups who have personal and financial disputes with Scientology. The credibility of information from such sources is at best suspect, but if we do not know where the Service is getting its information, we cannot give the Service context within which to evaluate the credibility of such sources, who certainly do not willingly divulge their motivations to the Service. It is particularly troublesome to us that significant elements within the Service will automatically assume that heretics and apostates are truthful while Scientologists and Scientology organizations are not.

Question 9.b.

b. Please list those individuals who hold the position of Chairman and Secretary of IAS as of the date of this letter.

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No specific individuals hold the positions of Chairman and Secretary of IAS, as those positions do not exist in the IAS. The current members of the board are those listed at (9-8) of the June submission.

Article 7 of the IAS Constitution, a copy of which was provided with the June submission, provides for the election of a president and a secretary to conduct and record the minutes of the Association's annual convention. These individuals are elected at the annual convention of delegates and serve only for purposes of that convention. These positions are not permanent and the president and secretary have no authority to act for the Association.

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QUESTION 9-c

In Question 9 of the May letter, we asked a number of questions to help us better understand the relationship between IAS and the church hierarchy. We are still reviewing that information. While we understand that the church may have reservations about the inclusion of IAS and its operating arms in this process, it is our view that we need the following information to help complete our consideration.

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c. Please provide a copy of the "Welcome to the Association" pack described in Exhibit 9-A."

A copy of the "Welcome to the Association" pack is attached as Exhibit III-9-D. See also the response to Question 9-a.

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QUESTION 9-d

d. It is our preliminary view that if the various entities comprising the Church are to be recognized as tax-exempt, it may be necessary that IAS be organized and operating in a manner consistent with the requirements, however, it appears that minor modifications may be necessary to IAS' governing instrument to conform to the organization requirements of section 501 (c)(3) (e.g., revised statement of limitations). Please indicate whether such modifications could be worked out with IAS and the Church.

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While the IAS believes (and we believe) that the IAS Constitution already conforms to section 501(c)(3), the Association has informed us that it would have no particular objection to any other technical advice that you might wish to offer. The requirements of section 501(c)(3) in no way restrict the actual intended activities of the Association: the IAS operates exclusively for the benefit of the religion, not for any private interest.

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