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Chapter 1 : Church of Scientology - Signature Books

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Early life of L. Ron Hubbard and Military career of L. Ron Hubbard and Thomas S. Moulton in Portland, Oregon in L. Hubbard spent three semesters at George Washington University but was placed on probation in September He failed to return for the fall semester. On May 18, , his subchaser left Portland. That night, Hubbard ordered his crew to fire 35 depth charges and a number of gun rounds at what he believed were Japanese submarines. A navy report concluded that "there was no submarine in the area. Hubbard apparently did not realize that the islands belonged to US-allied Mexico , nor that he had taken his vessel into Mexican territorial waters. Reporting stomach pains in April , he spent the remainder of the war as a patient in Oak Knoll Naval Hospital in Oakland, California. Excalibur and Babalon Working Main article: Scientology and the occult In April , Hubbard reportedly reacted to a drug used in a dental procedure. According to his account, this triggered a revelatory near-death experience. Allegedly inspired by this experience, Hubbard composed a manuscript, which was never published, with the working titles of "The One Command" or Excalibur. Burks , who read the work in , later recalled it discussed the "one command": This theme would be revisited in Dianetics, the set of ideas and practices regarding the metaphysical relationship between the mind and body which became the central philosophy of Scientology. Dianetics was organized and centralized to consolidate power under Hubbard, and groups that were previously recruited were no longer permitted to organize autonomously. Winter, hoping to have Dianetics accepted in the medical community, submitted papers outlining the principles and methodology of Dianetic therapy to the Journal of the American Medical Association and the American Journal of Psychiatry in , but these were rejected. Science-fiction Origins of Dianetics. Sociologists Roy Wallis and Steve Bruce suggest that Dianetics, which set each person as his or her own authority, was about to fail due to its inherent individualism, and that Hubbard started Scientology as a religion to establish himself as the overarching authority. Hubbard lived there for the next seven years. Ron Hubbard originally intended for Scientology to be considered a science, as stated in his writings. In May , Scientology was organized to put this intended science into practice, and in the same year, Hubbard published a new set of teachings as Scientology, a religious philosophy. I established, along scientific rather than religious or humanitarian lines that the thing which is the person, the personality, is separable from the body and the mind at will and without causing bodily death or derangement. I await your reaction on the religion angle. A religious charter would be necessary in Pennsylvania or NJ to make it stick. But I sure could make it stick. He hid first in an apartment in Hemet, California , where his only contact with the outside world was via ten trusted Messengers. He cut contact with everyone else, even his wife, whom he saw for the last time in August In , Scientology took the German government to court for the first time. Ron Hubbard died at his ranch in Creston, California. These groups, collectively known as Independent Scientologists, consist of former members of the official Church of Scientology as well as entirely new members. Bill Robertson, a former Sea Org member, was a primary instigator of the movement in the early s. Scientology beliefs and practices According to Scientology, its beliefs and practices are based on rigorous research, and its doctrines are accorded a significance equivalent to scientific laws. Blind belief is held to be of lesser significance than the practical application of Scientologist methods. Ron Hubbard described Scientology as an "applied religious philosophy" because, according to him, it consists of a metaphysical doctrine, a theory of psychology, and teachings in morality. Rather, people are expected to discover the truth through their own observations as their awareness advances. As with all its tenets, Scientology does not ask individuals to accept anything on faith alone. Scientologists call Dianetics and Scientology as technologies because of their claim of their scientific precision and workability. Dianetics and Auditing Scientology A Scientologist introduces the E-meter to a potential student Scientology presents two major divisions of the mind. These engrams are named

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Implants in the doctrine of Scientology. Ron Hubbard described the analytical mind in terms of a computer: Errors are made based on erroneous data, and is not the error of the analytical mind. Emotional tone scale and Science of Survival Scientology uses an emotional classification system called the tone scale. Purification Rundown The Purification Rundown [] is a controversial "detoxification" program used by the Church of Scientology as an introductory service. Introspection Rundown The Introspection Rundown is a controversial Church of Scientology auditing process that is intended to handle a psychotic episode or complete mental breakdown. An Industry of Death Scientologists on an anti- psychiatry demonstration Scientology is vehemently opposed to psychiatry and psychology. An Industry of Death , an anti-psychiatry museum. Thetan Scientology beliefs revolve around the immortal soul, the thetan. As a result, thetans came to think of themselves as nothing but embodied beings. Operating Thetan and Space opera in Scientology doctrine Xenu as depicted by Panorama The Church of Scientology holds that at the higher levels of initiation " OT levels " , mystical teachings are imparted that may be harmful to unprepared readers. These teachings are kept secret from members who have not reached these levels. The OT level teachings include accounts of various cosmic catastrophes that befell the thetans. In the OT levels, Hubbard explains how to reverse the effects of past-life trauma patterns that supposedly extend millions of years into the past. The thetans then clustered together, stuck to the bodies of the living, and continue to do this today. Scientologists at advanced levels place considerable emphasis on isolating body thetans and neutralizing their ill effects. This occurred after the teachings were submitted as evidence in court cases involving Scientology, thus becoming a matter of public record. Ethics Scientology , Suppressive Person , and Disconnection The Ethics system regulates member behavior, [] [] and Ethics officers are present in every Scientology organization. Fair Game Scientology The term Fair Game is used to describe policies and practices carried out against people the Church perceives as its enemies. Hubbard established the policy in the s, in response to criticism both from within and outside his organization.

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Chapter 2 : J. Gordon Melton - Wikipedia

Download The Church Of Scientology Studies In Contemporary Religions Series Volume 1 free pdf, Download The Church Of Scientology Studies In Contemporary Religions Series Volume 1 Pdf, Read Online The Church Of Scientology Studies In Contemporary Religions.

Gordon Melton is a Religious Scholar. J. Gordon Melton is an American religious scholar. Melton is a member of its international board. Baylor is a private Christian university in Waco, Texas. Some even refer to J. The word takes on different meanings depending on the context in which it is used. Controversial John Gordon Melton has become a controversial figure for several reasons: His defense of various groups widely viewed as, theologically, cults of Christianity e. Though he has admitted that he does not know where to draw the line between orthodoxy and heresy, Melton even aided the Local Church a cult of Christianity in its lawsuit against a Christian counter-cult ministry. His largely uncritical treatment of groups ranging from the Church Universal and Triumphant to the Church of Scientology. Some of his work reads like made-to-order PR material. His study of the Church Universal and Triumphant, done in co-operation with fellow cult-apologist James R. His assertion that apostates invariably lie. My interest in new religions is ultimately missiological not apologetic. I believe that the emphasis on apologetics in the Evangelical community especially what passes for popular apologetics is a doing more harm than good. Gordon Melton, posted Aug. The only characteristic they share is a negative evaluation; they each present an alternative to traditional Christianity. This practice, among with the highly polemic motivation underlying most anti-cult literature, makes such materials the least useful in understanding the nature of life in alternative religions, though of immense usefulness in understanding the climate in which NRMs have had to operate. Modern Alternative Religions in the West, J. Hinnels, Penguin Reference, London, Melton also misses several points. For one thing, in some measure, cults are all alike. See these articles, and this theological definition of a cult – the latter seen from an orthodox, Evangelical Christian perspective. This highlights another distinction Melton often fails to acknowledge. Bad doctrine produces bad fruit behaviorally e. Problem is that Melton, a United Methodist minister and self-proclaimed evangelical, is ill-equipped to evaluate cults on a theological level. After all, he admits: What is acceptable doctrinal deviation? Ron Enroth and J. Brethren Press, , 1, 2. Emphasis, Apologetics Index If J. Gordon Melton – given his confessed lack of spiritual discernment – indeed does not know how to tell orthodoxy from heresy, he is unable to determine whether or not a movement is a cult of Christianity. Christians may well wonder on what basis he evaluates the theology of the movements he discusses and defends see this evaluation of his testimony in one of the Local Church legal cases. Indeed, he sees himself on the forefront of religious dialogue: There is every sign that as the twenty-first century approaches the new alternative religions, having become a familiar part of the Western religious landscape, will be fully accepted as members of the religious community. But having cults determine who is or is not a religion expert is like having former President Bill Clinton define what is or is not a lie. The Local Church Melton filed an amicus curiae Explan: Friend of the Court brief on behalf of the Church of Scientology in the case of "Church of Scientology International v. Steven Fishman and Uwe Geertz. For details, see "When Scholars Know Sin. See this article on the case In his testimony, he made it clear he considers apostates to be liars. They said their airfare, hotel bills and "basic expenses" were paid by the cult. He said the Americans had determined this from photos and documents provided by Aum. Were the cult apologists really invited? As of, AUM Shinrikyo is alive and well, one and indivisible, the members united in their loyalty to Shoko Asahara, and this includes the alleged dissidents who hosted our colleagues in In the aftermath Of the gas attack and the government raids on Aum, and before the confessions showing Aum was the guilty party, American scholars Gordon Melton and James Lewis visited Japan, where they spoke of their concern for the rights of religious movements and the fears of government repression of religion. Since it was widely reported that their tickets to Japan had been paid for by Aum, and since the general public and media already believed Aum was guilty and hence ought to

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be repressed, their visit was not well received in Japan. Melton had earlier made the comment that, when the media reports scandal stories about religious movements the substance of such stories normally proves to be less than the extent of the allegations; in this case, however, the evidence showed the actions of the movement to be even greater than had originally been rumored. They keep to themselves, with a minimal creed; they stress community, and their faith is passed from generation to generation. The big difference is that the Two-by-twos blend into the community, own houses and work normal jobs. He still believes Scientology is a religion. Both Melton and Introvigne are members of the The Transylvanian Society of Dracula – an association dedicated to the study of Dracula and vampires. See also this letter from Introvigne, which includes information about the society. See this Los Angeles Times write-up of the event. While everyone is entitled to his or her hobbies, these are somewhat odd activities for an ordained minister in a mainline Protestant denomination. Gordon Melton on apostates Like many other cult apologists, Melton essentially calls ex-cult members liars: When you are investigating groups such as this, you never rely upon the unverified testimony of ex-members. To put it bluntly, hostile ex-members invariably shade the truth. They invariably blow out of proportion minor incidents and turn them into major incidents, and over a period of time their testimony almost always changes because each time they tell it they get the feedback of acceptance or rejection from those to whom they tell it, and hence it will be developed and merged into a different world view that they are adopting. As stated during expert testimony for the Local Church in its lawsuit against Spiritual Counterfeit Project. Published at this Local Church site Internet Archive. Unfortunately, their testimonies are usually highly distorted by their hostility and desire to hurt the group at all costs. Recent and less recent NRM catastrophes help us realize that in every single case allegations by hostile outsiders and detractors have been closer to reality than any other accounts. Ever since the Jonestown tragedy, statements by ex-members turned out to be more accurate than those of apologists and NRM researchers. Research Resources Articles Book Review: No longer maintained, by very informative. When Scholars Know Sin:

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Chapter 3 : Scientology - Wikipedia

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He believed that the state existed through violence, and urged rejection of all institutions associated with it: Tolstoyan colonies popped up in Africa and America. When the great author died in , thousands attended his funeral; he was proclaimed a prophet. Ron Hubbard, the founder of the Church of Scientology. By the end of his life, Hubbard lived in a secluded Blue Bird motorhome on a ranch in Creston, California. As Lawrence Wright reports in his excellent new book *Going Clear: Only a handful of his closest followers were allowed to see him. A series of international lawsuits and convictions dogged him. Whereas Tolstoy left the world a celebrated cultural hero, Hubbard died a disgraced man, shrouded in mystery. Yet the religion Hubbard left behind has flourished, while the Church of Tolstoy has nearly disappeared. Other than a few scattered Tolstoyan colonies in the UK and Holland, the Church of Tolstoy barely registers on the religious landscape. Ron Hubbard become the founder of an influential religion, while Tolstoy failed? As Wright illuminates, the s were a time of intense spiritual awakening. The Great Depression and the Second World War had demoralized the American public and destroyed traditional sources of meaning, breaking apart and dislocating families. The terrible possibility of nuclear apocalypse loomed. Amidst this postwar landscape, new religious movements emerged. Swamis, mystics, and gurus of many different faiths pulled acolytes into their orbits. Born in in Tilden, Nebraska, Hubbard was the son of a naval officer. His incarnations ranged from charming philanderer to failed filmmaker to prolific pulp fiction writer to wounded war veteran official records indicate he was not really wounded to dabbling occultist to charming philosopher and, finally, cult leader. The crucial event that transformed Hubbard into a mystic occurred in During a routine dental operation, he received gas anesthetic and his heart stopped. The more Armstrong read, the less he believed. Convinced that Hubbard was a huckster, Armstrong copied the documents that he discovered in the archives and delivered them to his lawyer. He was thereafter sued by the Church of Scientology. Since then, the document has leaked to the internet. Flawed, prone to tyranny and abusive behavior, he sought to conquer his insecurities by achieving an outsized grandeur. He has a predatory view of women but at the same time fears their power to humiliate him. The central claim of Dianetics was that the human mind has two parts: The reactive mind contains a sort of reservoir of trauma, which holds all fears and insecurities and blocks the analytical mind. Auditing thus rescues the original trauma and rids the entire mind of all obstacles. In addition to its popular success, Dianetics garnered support from famous writers, ranging from William S. Burroughs, Aldous Huxley, and the influential science fiction writer John Campbell. Hundreds of reading and auditing clubs appeared throughout the United States and the United Kingdom. The Nobel Prize winning physicist I. Within two years of the publication of Dianetics, Hubbard expanded on his basic theories. The root of the engrams was no longer in some portion of the mind, but in past lives. Reality expands far beyond what the individual had originally perceived it to be. The ultimate goal of auditing is not just to liberate a person from destructive mental phenomena; it is to emancipate him from the laws of matter, energy, space, and time “ or MEST, as Hubbard termed them. She could feel the coarse texture of her full-skirted dress as she walked down a narrow country lane, hearing the birds and feeling the warm country air. But when she turned a corner of her house, she saw a British soldier bayoneting her fourteen-year-old son in the yard [â€] When the soldier threw her to the ground and tried to rape her, she spit in his face. He crushed her skull with a cobblestone. Wright and Urban both intimate that there was a fundamental tendency within Hubbard that attracted him towards religious leadership. Deeply charming and charismatic, Hubbard also exhibited autocratic propensities. They also both point to evidence that Hubbard was not a dogmatist, and that he had an improvisational streak: Hubbard was particularly interested in forming a relationship with the federal government: The FBI did not at first take Hubbard and the church seriously, but, starting in the s, government agencies ranging from the FDA*

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to the IRS commenced a series of raids on the church. In , the IRS began a tax audit. Beyond the United States, governments worldwide, including the UK and Australia, began to turn Hubbard and his followers away. In response, Hubbard turned to his first love: It was during these years at sea that Scientology adopted the malevolent, secretive character for which it is now infamous. When a Sea Org executive was unable to connect a steel cable on the dock during a storm, Hubbard ordered him thrown into the sea. Members of the Sea Org suspected of insubordination were subjected to degrading working conditions and forbidden to see their families. Both employ brainwashing measures, enforced through violence; both enforce rigid birth control Sea Org members were not permitted to procreate ; both created labor camps where children were required to do hard labor. At the same time that Hubbard was disciplining his own organization members, he planned a series of attacks against enemies of Scientology. It is frankly astonishing to consider that Hubbard and his followers managed to pull off even a fraction of his hare-brained plans. One comical attempt to take over the World Federation for Mental Health in Switzerland featured a fake office, phony certificates, wigs, and makeup. Hubbard ordered several of his followers to sabotage the World Federation by posing as an American reformist group to gain influence within the organization. The plan almost worked, but Hubbard, paranoid that the Swiss had actually laid a trap, aborted the mission at the last minute. Each maneuver was named after story elements from the fairy tale: Hubbard also targeted newspapers that had been critical of Scientology, such as the St. They found a warren of small cubicles, each occupied by half a dozen people dressed in black boiler suits and wearing filthy rags around their arms to indicate their degraded status. Altogether, about people were huddled in the pitch-black basement, serving time in the Rehabilitation Project Force. The federal agents had no idea what they were seeing. The Feds also uncovered a series of incriminating documents and wiretap equipment. For the last 10 years of his life, Hubbard, dogged by a conviction in the French court, retreated from public life, eventually settling in a ranch near Creston, California. Miscavige controlled access to Hubbard, became his mouthpiece, and soon manipulated the ouster of his competitors to power. Mary Sue went to prison in ; she never saw her husband again. All of her devoted followers were purged from the organization. After completing his coup, Miscavige solidified the foundation that Hubbard had built. In , Hubbard had decided that the church should not pay its back taxes. The church would sink without regaining its tax-exemption status. Launching a frontal attack, the church deluged the IRS with lawsuits on behalf of the church and filed more than 2, suits on behalf of individuals. According to Wright, Miscavige bragged that the church had drained the entire legal budget of the IRS: Government workers received anonymous calls in the middle of the night; pets disappeared. In , the church hit the jackpot when Tom Cruise, who had catapulted into the Hollywood stratosphere because of Top Gun, became attracted to Scientology. According to Wright, Miscavige pounced on Cruise, inviting him to secret Scientology functions and assigning his best people to audit and serve the star. Finally, there is the Sea Org. As Miscavige bent over backwards to mollify and accommodate the likes of Tom Cruise, he tightened his grip over the people most devoted to the church. Children of the Sea Org are raised communally, separated from their parents, and do hard labor from the age of One of the most notorious is the death of Lisa McPherson. McPherson had gone through almost 10 years of courses and auditing and had been declared Clear; David Miscavige was her case supervisor. She suffered a mental breakdown and was hospitalized. McPherson was placed in solitary confinement. She was not permitted to speak; communication could only be written. She screamed, she clawed her attendants, she spoke in gibberish, she fouled herself, she banged her head against the wall. Staff members strapped her down and tried to feed her with a turkey baster. On December 5, McPherson slipped into a coma. When church members decided to take her to the hospital that night, they bypassed the Morton Plant Hospital, just down the street, where McPherson had originally been seen, and drove her forty-five minutes away, passing four other hospitals, to the Columbia New Port Richey Hospital, where there was a doctor affiliated with the church. The woman they finally wheeled into the emergency room was skeletally thin and covered with scratches, bruises, and dark brown lesions. She was also dead. She had suffered a pulmonary embolism on the way to the hospital. In the eyes of the world press, Scientology had

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murdered Lisa McPherson. She was one of nine Scientologists who had died under mysterious circumstances at the Clearwater facility. The state of Florida sued the Church of Scientology on criminal charges. One caretaker had written in the log that McPherson needed to see a doctor. The only valid measure by which to judge a faith, for him, appears to be whether human rights abuses stem from it. The Amish are peaceful, he notes; so we give them a pass. On the other hand, tyrannical religious leaders such as David Koresh and Jim Jones led their communities down a path of isolated self-destruction. The claim is provocative, pleasing in its symmetry, and only partly true.

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Chapter 4 : Scientology - James R. Lewis - Oxford University Press

The Church of Scientology (Studies in Contemporary Religions, series volume 1) by J. Gordon Melton. Signature Books. Paperback. GOOD. Spine creases, wear to binding and pages from reading.

Ron Hubbard as an extension of his earlier psychological theories of Dianetics. Drawing on ideas from Buddhist and Hindu religious philosophy, science fiction, and Western concepts in psychology and science, L. Ron Hubbard produced a religion that sees all human beings as immortal spirits thetans who have forgotten their identity and become deceived by the very universe they mentally emanated in order to amuse themselves. Scientology claims it can free the thetan to realize his or her true nature and powers through certain controversial procedures that allegedly heal the mind and free the spirit. Although the church claims its beliefs are not incompatible with Christian faith, an evaluation of what Scientology teaches in the areas of God, man, the creation, salvation, and death proves this is not so. Scientology is a powerful new religion whose teachings are inconsistent with the beliefs of orthodox Christian faith. From agnosticism to Hegelianism, from devil-worship to scientific rationalism, from theosophical cults to philosophies of process: Our age is indeed in ideological and societal agony, grasping at anything and everything that can conceivably offer the ecstasy of a cosmic relationship or of a comprehensive Weltanschauung [world view]. The church was founded by Lafayette Ronald Hubbard in California in the 1950s as an extension of his earlier nonreligious theory of Dianetics. Today Scientology boasts over 65 centers in 65 countries and is one of the wealthiest of the new religions. But this new religion also has its critics, as still-circulated issues of Readers Digest May, September and Time magazine May 6, reveal. These mental pictures are, in turn, the cause of our emotional and even many physical problems today. Thus, when the brain sees a similar situation to a past threatening experience—even though it is not now a threat to survival, it responds as if it were, producing a form of inappropriate and self-defeating behavior. For example, a boy falls out of a tree just as a red car passes by and is knocked unconscious. Later, even as a man, red cars even red things may restimulate the episode in various ways and cause irrational reactions. This man may thus refuse to ride in a red car and may even get ill or dizzy when confronted with the possibility. Scientology believes this restimulation is fairly automatic. In other words, we are not free beings: Unfortunately, Scientology informs us, through reincarnation we have all been accumulating engrams for trillions of years. Thus, to resolve hidden engrams, not only must the initiate be mentally whisked back to reexperience the damaging events of this life, but of many past lives as well. According to Scientology, each person is really a thetan, an immortal spirit who has been so damaged by engrams that he has forgotten he is immortal and even forgotten he is a thetan. Thetans have absolute control over their bodies, but, sadly, they think they are bodies a terrible fate and hence are bound by the MEST matter, energy, space, time universe. Thetans thus are no longer free, but are in bondage to the material universe. God In the Church of Scientology the concept of God would appear to be panentheistic believing that all finite entities are within, but not identical to, God, although monotheism could also be assumed. Usually the individual Scientologist is free to interpret God in whatever manner he or she wishes. He is a thetan whose fundamental nature is basically good and divine. He is not morally fallen; rather he is simply ignorant of his own perfection. How did this Fall come about? Apparently, trillions of years ago thetans became bored, so they emanated mental universes to play in and amuse themselves. Soon, however, they became more and more entranced in their own creation until they were so conditioned by the manifestations of their own thought processes that they lost all awareness of their true identity and spiritual nature. Compounding the problem was the accumulation of endless engrams throughout trillions of years of existence. The final result was a pitiful creature indeed—a materially enslaved entity existing as a mere stimulus-response machine. Today only slavery to the reactive mind and bondage to the MEST universe. Thus, the Scientology concept of man is described in Scientology: The PERSON in Scientology is and discovers himself to be a Thetan spiritual being of infinite creative potential who acts in, but is not part of, the

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physical universe. The Thetan is also considered to be the innate source of his own projected universe, which overlaps the created universes of other Thetans in a great community of souls. As a Being descends into Materiality, the manifestations of his communication become heavier and more dense, and his experience of reality deteriorates. Thus, Scientologists may view psychic powers developed through their church practices as a confirmation of this teaching. But for a densely ignorant thetan principally, all non-Scientologists the universe is a deceptive and deadly spiritual trap. Ignorant thetans are bound by engrams and think they are only physical bodies. As a result, they are weak, impotent creatures enslaved to a material universe that inhibits self-realization of their nature as an immortal spirit. Death for Scientology is sometimes a blessing, for it may permit the release of the soul from the prison of the body. Nevertheless, in another sense death is an event so appallingly ordinary indeed, one which each person has passed through trillions of times that it is, in effect, an irrelevant incident, almost inconsequential in the larger scheme of things. For example, one of the great legal minds of our century is Oxford educated Lord Chancellor Hailsham. He has twice held the highest office open to lawyers in England, that of Lord Chancellor, as well as being the Minister of Education and Minister of Science and Technology. Problems can arise from occult activity, Scientology processes, and auditor inexperience. Hubbard also claimed that Scientology is a proven science that is rational and utilizes scientific principles. The Modern Science of Mental Health he did no research at all. In fact, the vast majority of those incidents were invented off the top of his head. The rest stem from his own secret life, which was deeply involved in the occult and black magic. That involvement goes back to when he was sixteen. The E-meter accurately measures variations in the electrical resistance of the human body, like a galvanometer. They are contrary to expert evidence. The practice of Scientology results in a higher level of ethics and integrity. For example, critics of the church may be treated as enemies. Thus words used in the above quotations such as ethics carry not only accepted meanings but also Scientological ones. In fact, many of the themes one finds in Scientology can also be found in his science fiction works. The preclear was on Mars without a body, years ago, creating havoc, destroying a bridge and buildings. The people were called by an alarm to temple. PC [preclear] went and broke the back pew, and the Temple tower. He wandered in town and saw a doll in a window, and got entrapped [inside the doll] trying to move its limbs. People seized it, beat it up, and threw the doll out of the window 30 ft. It was then taken back to the Bishop, who ordered it to be taken in a lorry with others to dig trenches or ditches for 2, years. The whole incident took nearly 2, years. Then it was taken and the body was removed and the PC was promised a robot body. The thetan PC went up to an implant station and was put into an ice-cube and went by flying saucer and was dropped at Planet ZX. He can mock up [invent, make] white rabbits and caterpillars and Mad Hatters. It is a frivolous mental game created and played by thetans. Such a universe, of course, cannot give true objective knowledge about things, for things per se have no independent existence and are capable of endless manipulation by an aware thetan. For Hubbard, only an unaberrated thetan is. Thus, for Scientologists who agree, that which Hubbard says is true is that which really is true, no matter how fantastic or disharmonious with currently accepted knowledge. Consider a survey conducted by the Church of Scientology itself. This poll, which involved over 3, members, determined that the background of Scientologists is predominantly Christian roughly 40 percent Protestant and 26 percent Catholic. A full 70 percent of those with Christian backgrounds affirmed that they still considered themselves practicing members of their Christian faith, which means that almost half 47 percent of those polled still consider themselves Christian. And yet the response of Christianity to this situation has been almost nonexistent. Just as the Scientologist who considers him or herself a Christian does not recognize the inconsistency of that position, the Christian church has not yet recognized the risk Scientology poses to its own fold. In a rational universe two contrary religions might be false, but both cannot be true. Thus, if the Christian world view is true and I have shown elsewhere how this may be reasonably established on revelational-empirical grounds using the strict measure of legal criteria⁴⁶, then that which contradicts it cannot be true. In the area of theology, there are several key issues that people have pondered most consistently and most personally. They concern the area of theology

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proper the existence and nature of God as well as the questions of revealed theology does God exist for me? These questions raise the issues of the nature of God, man, salvation, and death. God As noted, Scientology is fundamentally panentheistic. This contradicts the biblical teaching that there is only one sovereign and perfect Creator God from all eternity “ without beginning or end, immutable, who exists in three Persons, and is infinitely holy, just, and loving e. Man Scientology teaches that man is an immortal spirit like the atman in Hinduism. As in Hinduism, man may be considered a deity of sorts who has forgotten he is divine. The Bible rejects the idea that man is an ignorant god who needs only enlightenment or self-realization. His problems do not result from engrams or boredom, but from sin and self-centeredness Rom. If there is one supporting pillar of Scientology upon which everything rests, it is the concept of thetans. Nearly everything of importance in Scientology is predicated on the existence of thetans and their conforming to the status Hubbard has given them. Obviously, if there is no thetan as Hubbard defines it, the practices of Scientology are without justification. Consider the biblical view. There is only one eternal God in the universe Isa. He created man body and spirit as a finite creature at a point in time Gen. Put more simply, if no thetan exists, then most of Scientology is based on error. Unfortunately, if such data is placed into an overall world view that is false or questionable, even though the data may be true, it may be misused in support of an errant philosophy. For example, during Scientology counseling, the auditor counselor may extract certain feelings or information from the initiate that indicate an irrational fear of falling and a problem with vertigo. This observation may be true. If we realize that the entire purpose of Scientology is to help a biblically nonexistent thetan realize its true nature, we must conclude that it does not deal in the realm of reality. If no thetan exists, what else may a Christian inquirer into Scientology conclude?

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Chapter 5 : The Church of Scientology (Melton) - Wikipedia

The Church of Scientology (Studies in Contemporary Religions, series-ExLibrary. The Church of Scientology (Studies in Contemporary Religions, series volume 1), \$

Reviews 3 Description L. But neither did he object when followers organized a church based on his teachings. The resulting movement has attracted millions of adherents from around the globe. If a church should be judged according to its good works, then Scientology receives high marks for its addiction treatment, literacy, and civil rights programs. But there is more, including mysticism, mythology, some secrecy, and a healthy dose of what might be termed eccentricity. Some observers wonder how a church that promotes mental and emotional well being, which it does, can itself at times appear to be paranoid or dysfunctional? He is the author of the influential *Encyclopedia of American Religions* and some twenty other works, co-author of the award-winning *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, and a frequent contributor to scholarly books and journals on the subject of new religions. Impartial treatments by outsiders have been rare, making this slim but informative volume all the more welcome. In Hubbard published his seminal work *Dianetics*, which Scientologists now consider to be a work of scripture. A movement formed around him, and he was soon embroiled in controversy. Melton balances his discussion of these acts with the observation, often overlooked in anticult propaganda, that the church did not officially authorize their activities, and was angry enough to discipline those involved. This brief introduction covers the bases admirably, presenting the views of Scientologists and their detractors. Davis, *Journal of Church and State* February 9, This short book is the first in a series of general introductions to new religions offered by the Center for Studies on New Religions. Gordon Melton needs no introduction. He is among the foremost experts on new and nonconventional religions. Scientology emerged in the early s as a movement that found its inspiration in the voluminous writings of L. Dianetics, however, presented no comprehensive worldview that might be called a religion; it was strictly an analysis of how the mind functions. But Hubbard soon shifted his emphasis away from the mind itself to an emphasis on the greater entity that observes and directs the mind—what Hubbard called the thetan, from the Greek letter theta, for thought of life—what many religions call the spirit or soul. As Melton relates, few religions grew as fast or drew as much attention in the half century to follow. Melton traces the growth and development of Scientology, describing the structure of the church, its system of ethics and justice, its social betterment and social reform programs, its impressive commitment to religious freedom and other human rights, and its struggle to win acceptance. Many countries, including the United States, now give official recognition to Scientology as a religion, but many do not. Scientology seems to have found the permanence it has sought, although it is still too early to tell if it will win the acceptance it seeks. Few books pack as much information into so little space. Anyone seeking a brief, insightful, objective, and scholarly summary of Scientology will find this book a valuable resource. Compared to the penetration studies by Wallis and Whitehead, the scope of this booklets introductory rather than analytical. The reader can hardly check many of these biographical data through objective sources. Add a review Your email address will not be published.

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Chapter 6 : Scientology in Pakistan - Wikipedia

John Gordon Melton is an American religious scholar who was the founding director of the Institute for the Study of American Religion and is currently a research specialist in religion and New Religious Movements with the Department of Religious Studies at the University of California, Santa Barbara.

Clark and became interested in reading as much as possible on alternative religions. He married Dorothea Dudley in , with one daughter, Melanie. The marriage ended in divorce in His second wife is named Suzie. He was the pastor of the United Methodist church in Wyanet , Illinois 75 , and then at Evanston , Illinois He was also a member of the Spiritual Frontiers Fellowship. Melton pursued further graduate studies at Northwestern University where he received his Ph. His doctoral dissertation surveyed some religious groups known to exist in the United States at the time and led to the development of a classification system that has come to be widely used. In taking his cue from the writings of Elmer Clark, Melton has spent much of his career identifying, counting and classifying the many different churches, major religious traditions, and new and alternative religions found in North America. His Encyclopedia of American Religions, which was originally published in ninth ed. He has also acted as the series editor for six multi-volume series of reference books: He is a contributor to academic journals such as Syzygy, and Nova Religio. He has also contributed chapters to various multi-authored books on new religions, and articles in many other reference works, handbooks and encyclopedias of religion. His approach to research is shaped by his training both in church and religious history and in the phenomenology of religion. His methodology has followed that of a historian seeking primary source literature, and so he has generally made direct, personal contact with the leaders or official representatives of a church or religious group. He then incorporates these details profiles that form the basis for reference texts like the Encyclopedia of American Religions. Christian countercult and secular anti-cult[edit] Melton is one of the first scholars to draw a distinction between the Christian countercult and the secular anti-cult movements. In his Encyclopedic Handbook of Cults in America he articulated the distinction on the grounds that the two movements operate with very different epistemologies , motives and methods. Cowan and Eileen Barker. During the s and s he was a prominent opponent of the controversial methods of deprogramming. He argued that deprogramming violated civil liberties and the religious freedom principles guaranteed in the US Constitution and that the efficacy of deprogramming or counter-brainwashing stratagems was doubtful. However, over the years I have been mostly disappointed with the Christian writing in this area. I have always thought the church deserved better, and many years ago I committed myself to providing it with the information it needed both to live at peace with its new neighbors and to carry on its missional life with a high level of integrity. While testifying as an expert witness in a lawsuit, Melton asserted that when investigating groups, one should not rely solely upon the unverified testimony of ex-members, and that hostile ex-members would invariably shade the truth and blow out of proportion minor incidents turning them into major incidents. He stated that the New Age movement itself had died after its promises of a new age of enlightenment failed to materialize but that the community of people it brought together has grown to be "one of the most important minority faith communities in the West. In he served as editor for Vampires Unearthed by Martin Riccardo, the first comprehensive bibliography of English-language vampire literature. In he completed The Vampire Book: An Encyclopedia of the Undead. A Comprehensive Bibliography In , Melton, Massimo Introvigne and Elizabeth Miller organized an event at the Westin Hotel in Los Angeles where 1, attendees some dressed as vampires came for a "creative writing contest, Gothic rock music and theatrical performances. Melton was identified as the "Count Dracula Ambassador to the U. The brief stated that hypotheses of brainwashing and coercive persuasion were uninformed speculations based on skewed data. The brief characterized the theory of brainwashing as not scientifically proven and advanced the position that "commitment to advancing the appropriate use of psychological testimony in the courts carries with it the concomitant duty to be vigilant against those who would use purportedly expert testimony lacking scientific

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and methodological rigor. Sarin gas attack on the Tokyo subway In May , in the early stages of investigations into the sarin gas attack on the Tokyo subway , Melton, fellow scholar James R. Some Christian countercultists criticize Melton for not critiquing the groups he reports on from an evangelical perspective, arguing that his failure to do so is incompatible with his statements of professed evangelicalism. Some secular anti-cultists who feel that new religious movements are dangerous and that scholars should actively work against them have likewise criticized him. Lewis , and Anson Shupe as biased towards the groups they study.

Chapter 7 : Massimo Introvigne | Freedom Magazine

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I've followed the activities of the Church for 25 or 30 years, and I helped publish a page book on the Church by the American scholar Gordon Melton [The Church of Scientology (Studies in Contemporary Religions, series volume 1), Signature Books,]. I was the general editor.

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