



Federal Bureau of Investigation
Washington, D.C. 20535

March 23, 2022

MR. JOHN R. GREENEWALD JR.
THE BLACK VAULT
SUITE 1203
27305 WEST LIVE OAK ROAD
CASTAIC, CA 91384-4520

FOIPA Request No.: 1412480-001
Subject: The Process Church of the Final Judgment

Dear Mr. Greenewald:

The enclosed documents were reviewed under the Freedom of Information/Privacy Acts (FOIPA), Title 5, United States Code, Section 552/552a. Below you will find check boxes under the appropriate statute headings which indicate the types of exemptions asserted to protect information which is exempt from disclosure. The appropriate exemptions are noted on the enclosed pages next to redacted information. In addition, a deleted page information sheet was inserted to indicate where pages were withheld entirely and identify which exemptions were applied. The checked exemption boxes used to withhold information are further explained in the enclosed Explanation of Exemptions.

Section 552

- | | |
|--|---|
| <input type="checkbox"/> (b)(1) | <input type="checkbox"/> (b)(7)(A) |
| <input type="checkbox"/> (b)(2) | <input type="checkbox"/> (b)(7)(B) |
| <input checked="" type="checkbox"/> (b)(3) | <input checked="" type="checkbox"/> (b)(7)(C) |
| Rules for Criminal Procedure, Rule 6(e) | <input checked="" type="checkbox"/> (b)(7)(D) |
| _____ | <input checked="" type="checkbox"/> (b)(7)(E) |
| _____ | <input type="checkbox"/> (b)(7)(F) |
| <input type="checkbox"/> (b)(4) | <input type="checkbox"/> (b)(8) |
| <input checked="" type="checkbox"/> (b)(5) | <input type="checkbox"/> (b)(9) |
| <input checked="" type="checkbox"/> (b)(6) | |

Section 552a

- | |
|---------------------------------|
| <input type="checkbox"/> (d)(5) |
| <input type="checkbox"/> (j)(2) |
| <input type="checkbox"/> (k)(1) |
| <input type="checkbox"/> (k)(2) |
| <input type="checkbox"/> (k)(3) |
| <input type="checkbox"/> (k)(4) |
| <input type="checkbox"/> (k)(5) |
| <input type="checkbox"/> (k)(6) |
| <input type="checkbox"/> (k)(7) |

296 pages were reviewed and 126 pages are being released.

Please see the paragraphs below for relevant information specific to your request as well as the enclosed FBI FOIPA Addendum for standard responses applicable to all requests.

- ☒ Documents were located which originated with, or contained information concerning, another Government Agency [OGA].
- ☒ This information has been referred to the OGA(s) for review and direct response to you.
- ☐ We are consulting with another agency. The FBI will correspond with you regarding this information when the consultation is completed.

Please refer to the enclosed FBI FOIPA Addendum for additional standard responses applicable to your request. **"Part 1"** of the Addendum includes standard responses that apply to all requests. **"Part 2"** includes additional standard responses that apply to all requests for records about yourself or any third party individuals. **"Part 3"** includes general information about FBI records that you may find useful. Also enclosed is our Explanation of Exemptions.

For questions regarding our determinations, visit the www.fbi.gov/foia website under "Contact Us." The FOIPA Request Number listed above has been assigned to your request. Please use this number in all correspondence concerning your request.

If you are not satisfied with the Federal Bureau of Investigation's determination in response to this request, you may administratively appeal by writing to the Director, Office of Information Policy (OIP), United States Department of Justice, 441 G Street, NW, 6th Floor, Washington, D.C. 20530, or you may submit an appeal through OIP's FOIA STAR portal by creating an account following the instructions on OIP's website: <https://www.justice.gov/oip/submit-and-track-request-or-appeal>. Your appeal must be postmarked or electronically transmitted within ninety (90) days of the date of my response to your request. If you submit your appeal by mail, both the letter and the envelope should be clearly marked "Freedom of Information Act Appeal." Please cite the FOIPA Request Number assigned to your request so it may be easily identified.

You may seek dispute resolution services by contacting the Office of Government Information Services (OGIS). The contact information for OGIS is as follows: Office of Government Information Services, National Archives and Records Administration, 8601 Adelphi Road-OGIS, College Park, Maryland 20740-6001, e-mail at ogis@nara.gov; telephone at 202-741-5770; toll free at 1-877-684-6448; or facsimile at 202-741-5769. Alternatively, you may contact the FBI's FOIA Public Liaison by emailing foipaquestions@fbi.gov. If you submit your dispute resolution correspondence by email, the subject heading should clearly state "Dispute Resolution Services." Please also cite the FOIPA Request Number assigned to your request so it may be easily identified.



See additional information which follows.

Sincerely,



Michael G. Seidel
Section Chief
Record/Information
Dissemination Section
Information Management Division

Enclosure(s)

This is the final release of information responsive to your FOIPA request. This material is being provided to you at no charge.

Inquiries regarding your Other Government Agency (OGA) referral(s), designated within the release as "Referral/Direct," may be directed to:

Internal Revenue Service
HQ FOIA Stop 93A
PO Box 621506
Atlanta, GA 30362-3006

Duplicate copies of the same document were not processed.

Records that may have been responsive to your request were destroyed. Since this material could not be reviewed, it is not known if it was responsive to your request. Record retention and disposal is carried out under supervision of the National Archives and Records Administration (NARA), Title 44, United States Code, Section 3301 as implemented by Title 36, Code of Federal Regulations, Part 1228; Title 44, United States Code, Section 3310 as implemented by Title 36, Code of Federal Regulations, Part 1229.10.

FBI FOIPA Addendum

As referenced in our letter responding to your Freedom of Information/Privacy Acts (FOIPA) request, the FBI FOIPA Addendum provides information applicable to your request. Part 1 of the Addendum includes standard responses that apply to all requests. Part 2 includes standard responses that apply to requests for records about individuals to the extent your request seeks the listed information. Part 3 includes general information about FBI records, searches, and programs.

Part 1: The standard responses below apply to all requests:

- (i) **5 U.S.C. § 552(c).** Congress excluded three categories of law enforcement and national security records from the requirements of the FOIPA [5 U.S.C. § 552(c)]. FBI responses are limited to those records subject to the requirements of the FOIPA. Additional information about the FBI and the FOIPA can be found on the www.fbi.gov/foia website.
- (ii) **Intelligence Records.** To the extent your request seeks records of intelligence sources, methods, or activities, the FBI can neither confirm nor deny the existence of records pursuant to FOIA exemptions (b)(1), (b)(3), and as applicable to requests for records about individuals, PA exemption (j)(2) [5 U.S.C. §§ 552/552a (b)(1), (b)(3), and (j)(2)]. The mere acknowledgment of the existence or nonexistence of such records is itself a classified fact protected by FOIA exemption (b)(1) and/or would reveal intelligence sources, methods, or activities protected by exemption (b)(3) [50 USC § 3024(i)(1)]. This is a standard response and should not be read to indicate that any such records do or do not exist.

Part 2: The standard responses below apply to all requests for records on individuals:

- (i) **Requests for Records about any Individual—Watch Lists.** The FBI can neither confirm nor deny the existence of any individual's name on a watch list pursuant to FOIA exemption (b)(7)(E) and PA exemption (j)(2) [5 U.S.C. §§ 552/552a (b)(7)(E), (j)(2)]. This is a standard response and should not be read to indicate that watch list records do or do not exist.
- (ii) **Requests for Records about any Individual—Witness Security Program Records.** The FBI can neither confirm nor deny the existence of records which could identify any participant in the Witness Security Program pursuant to FOIA exemption (b)(3) and PA exemption (j)(2) [5 U.S.C. §§ 552/552a (b)(3), 18 U.S.C. 3521, and (j)(2)]. This is a standard response and should not be read to indicate that such records do or do not exist.
- (iii) **Requests for Records for Incarcerated Individuals.** The FBI can neither confirm nor deny the existence of records which could reasonably be expected to endanger the life or physical safety of any incarcerated individual pursuant to FOIA exemptions (b)(7)(E), (b)(7)(F), and PA exemption (j)(2) [5 U.S.C. §§ 552/552a (b)(7)(E), (b)(7)(F), and (j)(2)]. This is a standard response and should not be read to indicate that such records do or do not exist.

Part 3: General Information:

- (i) **Record Searches.** The Record/Information Dissemination Section (RIDS) searches for reasonably described records by searching systems or locations where responsive records would reasonably be found. A standard search normally consists of a search for main files in the Central Records System (CRS), an extensive system of records consisting of applicant, investigative, intelligence, personnel, administrative, and general files compiled by the FBI per its law enforcement, intelligence, and administrative functions. The CRS spans the entire FBI organization, comprising records of FBI Headquarters, FBI Field Offices, and FBI Legal Attaché Offices (Legats) worldwide; Electronic Surveillance (ELSUR) records are included in the CRS. Unless specifically requested, a standard search does not include references, administrative records of previous FOIPA requests, or civil litigation files. For additional information about our record searches, visit www.fbi.gov/services/information-management/foipa/requesting-fbi-records.
- (ii) **FBI Records.** Founded in 1908, the FBI carries out a dual law enforcement and national security mission. As part of this dual mission, the FBI creates and maintains records on various subjects; however, the FBI does not maintain records on every person, subject, or entity.
- (iii) **Requests for Criminal History Records or Rap Sheets.** The Criminal Justice Information Services (CJIS) Division provides Identity History Summary Checks – often referred to as a criminal history record or rap sheet. These criminal history records are not the same as material in an investigative “FBI file.” An Identity History Summary Check is a listing of information taken from fingerprint cards and documents submitted to the FBI in connection with arrests, federal employment, naturalization, or military service. For a fee, individuals can request a copy of their Identity History Summary Check. Forms and directions can be accessed at www.fbi.gov/about-us/cjis/identity-history-summary-checks. Additionally, requests can be submitted electronically at www.edo.cjis.gov. For additional information, please contact CJIS directly at (304) 625-5590.
- (iv) **National Name Check Program (NNCP).** The mission of NNCP is to analyze and report information in response to name check requests received from federal agencies, for the purpose of protecting the United States from foreign and domestic threats to national security. Please be advised that this is a service provided to other federal agencies. Private Citizens cannot request a name check.

EXPLANATION OF EXEMPTIONS

SUBSECTIONS OF TITLE 5, UNITED STATES CODE, SECTION 552


- (b)(1) (A) specifically authorized under criteria established by an Executive order to be kept secret in the interest of national defense or foreign policy and (B) are in fact properly classified to such Executive order;
- (b)(2) related solely to the internal personnel rules and practices of an agency;
- (b)(3) specifically exempted from disclosure by statute (other than section 552b of this title), provided that such statute (A) requires that the matters be withheld from the public in such a manner as to leave no discretion on issue, or (B) establishes particular criteria for withholding or refers to particular types of matters to be withheld;
- (b)(4) trade secrets and commercial or financial information obtained from a person and privileged or confidential;
- (b)(5) inter-agency or intra-agency memorandums or letters which would not be available by law to a party other than an agency in litigation with the agency;
- (b)(6) personnel and medical files and similar files the disclosure of which would constitute a clearly unwarranted invasion of personal privacy;
- (b)(7) records or information compiled for law enforcement purposes, but only to the extent that the production of such law enforcement records or information (A) could reasonably be expected to interfere with enforcement proceedings, (B) would deprive a person of a right to a fair trial or an impartial adjudication, (C) could reasonably be expected to constitute an unwarranted invasion of personal privacy, (D) could reasonably be expected to disclose the identity of confidential source, including a State, local, or foreign agency or authority or any private institution which furnished information on a confidential basis, and, in the case of record or information compiled by a criminal law enforcement authority in the course of a criminal investigation, or by an agency conducting a lawful national security intelligence investigation, information furnished by a confidential source, (E) would disclose techniques and procedures for law enforcement investigations or prosecutions, or would disclose guidelines for law enforcement investigations or prosecutions if such disclosure could reasonably be expected to risk circumvention of the law, or (F) could reasonably be expected to endanger the life or physical safety of any individual;
- (b)(8) contained in or related to examination, operating, or condition reports prepared by, on behalf of, or for the use of an agency responsible for the regulation or supervision of financial institutions; or
- (b)(9) geological and geophysical information and data, including maps, concerning wells.

SUBSECTIONS OF TITLE 5, UNITED STATES CODE, SECTION 552a

- (d)(5) information compiled in reasonable anticipation of a civil action proceeding;
- (j)(2) material reporting investigative efforts pertaining to the enforcement of criminal law including efforts to prevent, control, or reduce crime or apprehend criminals;
- (k)(1) information which is currently and properly classified pursuant to an Executive order in the interest of the national defense or foreign policy, for example, information involving intelligence sources or methods;
- (k)(2) investigatory material compiled for law enforcement purposes, other than criminal, which did not result in loss of a right, benefit or privilege under Federal programs, or which would identify a source who furnished information pursuant to a promise that his/her identity would be held in confidence;
- (k)(3) material maintained in connection with providing protective services to the President of the United States or any other individual pursuant to the authority of Title 18, United States Code, Section 3056;
- (k)(4) required by statute to be maintained and used solely as statistical records;
- (k)(5) investigatory material compiled solely for the purpose of determining suitability, eligibility, or qualifications for Federal civilian employment or for access to classified information, the disclosure of which would reveal the identity of the person who furnished information pursuant to a promise that his/her identity would be held in confidence;
- (k)(6) testing or examination material used to determine individual qualifications for appointment or promotion in Federal Government service the release of which would compromise the testing or examination process;
- (k)(7) material used to determine potential for promotion in the armed services, the disclosure of which would reveal the identity of the person who furnished the material pursuant to a promise that his/her identity would be held in confidence.

This document is made available through the declassification efforts
and research of John Greenewald, Jr., creator of:

The Black Vault



The Black Vault is the largest online Freedom of Information Act (FOIA) document clearinghouse in the world. The research efforts here are responsible for the declassification of hundreds of thousands of pages released by the U.S. Government & Military.

Discover the Truth at: **<http://www.theblackvault.com>**

FEDERAL BUREAU OF INVESTIGATION
FOI/PA
DELETED PAGE INFORMATION SHEET
FOI/PA# 1412480-001

Total Deleted Page(s) = 1
Page 3 ~ b6; b7C; b7D;

XXXXXXXXXXXXXXXXXXXXXXXXX
X Deleted Page(s) X
X No Duplication Fee X
X For this Page X
XXXXXXXXXXXXXXXXXXXXXXXXX

ACTING DIRECTOR, FBI (105-224449)

May 31, 1972

LEGAT, OTTAWA (105-4440) (P)

PROCESS CHURCH OF THE FINAL JUDGEMENT
IS-CANADA

Re [redacted]
[redacted]

b7D

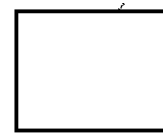
It would be appreciated if this office
could be advised as to the status of this
investigation.

3 - Bureau
1 Los Angeles
1 - Ottawa

[redacted]
(4)

b6
b7C

J. H. 1



b6
b7C

Searched _____
Indexed _____
Serialized _____
Filed _____



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION
Los Angeles, California

May 31, 1972

In Reply, Please Refer to
File No.

b7D

Received by Bureau P/C dated 6/20/72
Sent to [redacted]
For investigation ()
information (X)
records check ()

PROCESS CHURCH OF
THE FINAL JUDGEMENT

*Al. [unclear]
[unclear]*

This investigation was predicated upon information purporting that captioned organization, which originated in the United Kingdom in the mid 1960s, had established branches throughout the United States and particularly in the Los Angeles area.

A review of the files of the Los Angeles Office of the Federal Bureau of Investigation (FBI) produced the following information regarding the Process Church of the Final Judgement:

On May 25, 1971, two individuals, identifying themselves only as [redacted] and [redacted] made an appearance in the Los Angeles Office of the FBI. They indicated they had received word that the FBI wanted to talk with them concerning a local murder trial involving Charles Manson. They explained they were ministers of a religious cult and preached about Satan and that Charles Manson had been a follower of a similar cult.

b6
b7C

[redacted] and [redacted] were advised that the FBI did not wish to talk with them regarding the trial of Charles Manson nor did the FBI investigate legitimate religious organizations without due cause. They were also advised that the FBI appreciated their concern and cooperation.

b6
b7C

The following address were furnished by the pair as offices of their organization:

46 Concord Avenue
Cambridge, Massachusetts

602 West Deming Place
Chicago, Illinois

b6
b7C

105-4440-3

SEARCHED	INDEXED
SERIALIZED	D
JUN 5 1972	
LEGAL ATTACHE	

*Rec'd by
Bufile 7
6/20/72*

PROCESS CHURCH OF
THE FINAL JUDGEMENT

627 Uraulines Street
New Orleans, Louisiana

Toronto, Canada

In addition to the above information, they left the attached material concerning their church to give further background information.

On May 12, 1972, LA T-1 furnished the following information to a representative of the FBI from the Los Angeles Office regarding the Process Church of the Final Judgement:

This organization is run by [redacted] who is also known as [redacted]. Source believes the organization is either a cell or splinter group of the Church of Scientology. Source further advised that the Magical Mystery Museum in Los Angeles, California, is a front for this satanic oriented cult. Source supplied the names of six individuals believed to be members of "The Process" and further advised that "The Process" acted as the enforcer or muscle for the Church of Scientology. The six names furnished by the source were supplied by the Boston, Massachusetts, Police Department, who reportedly obtained them during one of their investigations:

b6
b7C
b7D

[redacted] male, Caucasian
brown hair, blue eyes, 5'11", 145 pounds,
date of birth [redacted]
[redacted]

b6
b7C

[redacted] male, Caucasian,
brown hair, brown eyes, six feet, 170
pounds, date of birth [redacted]
[redacted]

PROCESS CHURCH OF
THE FINAL JUDGEMENT

[redacted] male, Caucasian,
brown hair, brown eyes, 5'8", 145 pounds,
date of birth [redacted]
[redacted]

[redacted] male, Caucasian,
brown hair, green eyes, 5'8", 165 pounds,
date of birth [redacted]
[redacted]

[redacted] male, Mexican descent,
brown hair, brown eyes, 5'11½", 160 pounds,
date of birth [redacted]

b6
b7c

[redacted] male, Negro, black hair,
brown eyes, 6'1", 205 pounds, date of birth
[redacted]

According to source, "The Process" had its origin in Arizona State Prison. The total number of members in this group is unknown to source.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

Los Angeles, California

May 31, 1972

In Reply, Please Refer to
File No.

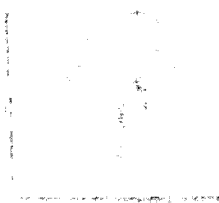
Title PROCESS CHURCH OF THE FINAL JUDGEMENT

Character

Reference Memorandum dated and captioned as
above, at Los Angeles

All sources (except any listed below) whose identities
are concealed in referenced communication have furnished reliable
information in the past.

100 - 0 - 72108 (1)

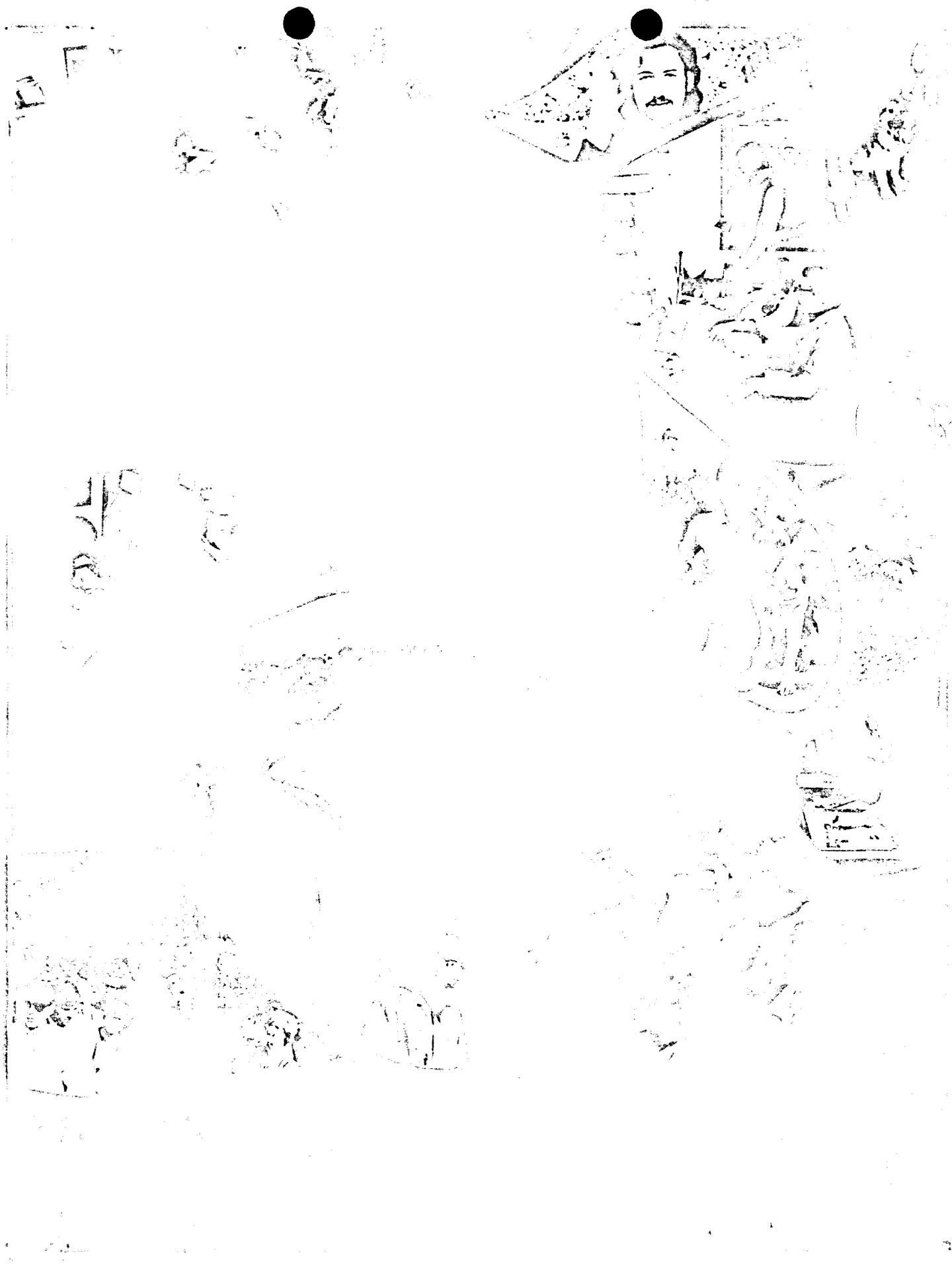




THE NEW YORK TIMES

FRIDAY, MAY 1, 1964

1

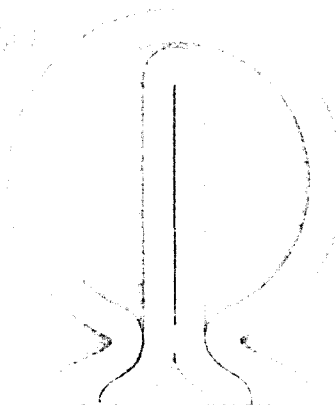
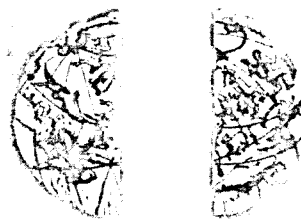


CONTENT

QUESTION
AND
ANSWER

MY
SECRET
FEAR!!!

WHAT ARE YOU AFRAID OF?
- INTERVIEWS -



WHAT IS THE
DEVIL'S DICTIONARY

"THE DEVIL'S DICTIONARY"

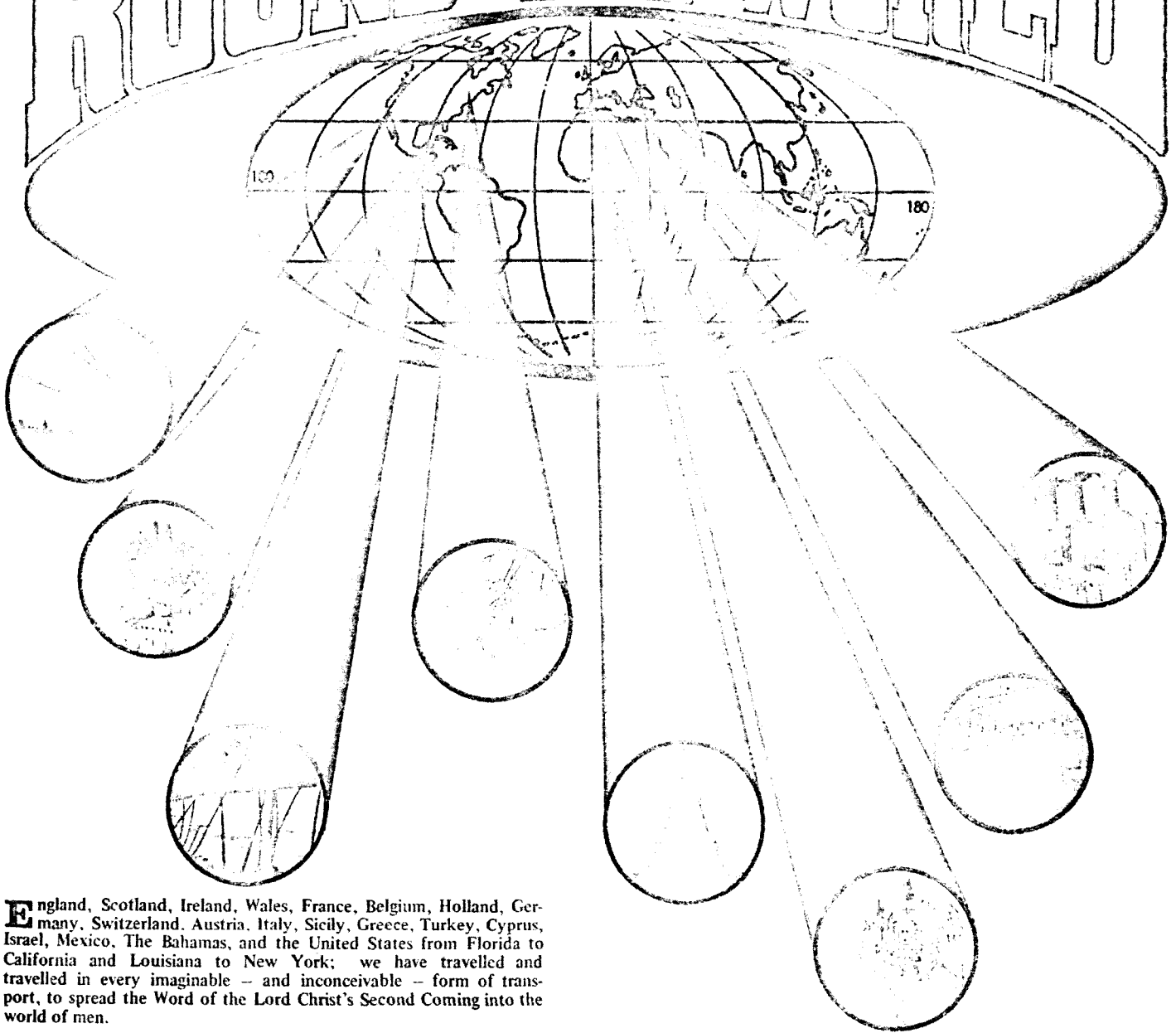
MAD, Adj.. Affected with a high degree of intellectual independence; not conforming to standards of thought, speech and action derived by the conformants from study of themselves; at odds with the majority; in short, unusual.

Ambrose Bierce

Published by The Process.
2 Balfour Place, Mayfair, London, W.1.
Printed by Caps Printing, Carlisle St., W.1.
Copyright reserved.

What is it?
What does it mean?
What does it
concern?

THANK YOU ROUND THE WORLD



England, Scotland, Ireland, Wales, France, Belgium, Holland, Germany, Switzerland, Austria, Italy, Sicily, Greece, Turkey, Cyprus, Israel, Mexico, The Bahamas, and the United States from Florida to California and Louisiana to New York; we have travelled and travelled in every imaginable – and inconceivable – form of transport, to spread the Word of the Lord Christ's Second Coming into the world of men.

The Time of the End is now. The rising tide of chaos and destruction is the sign, for all who choose to recognise it. The prophecies are being fulfilled.

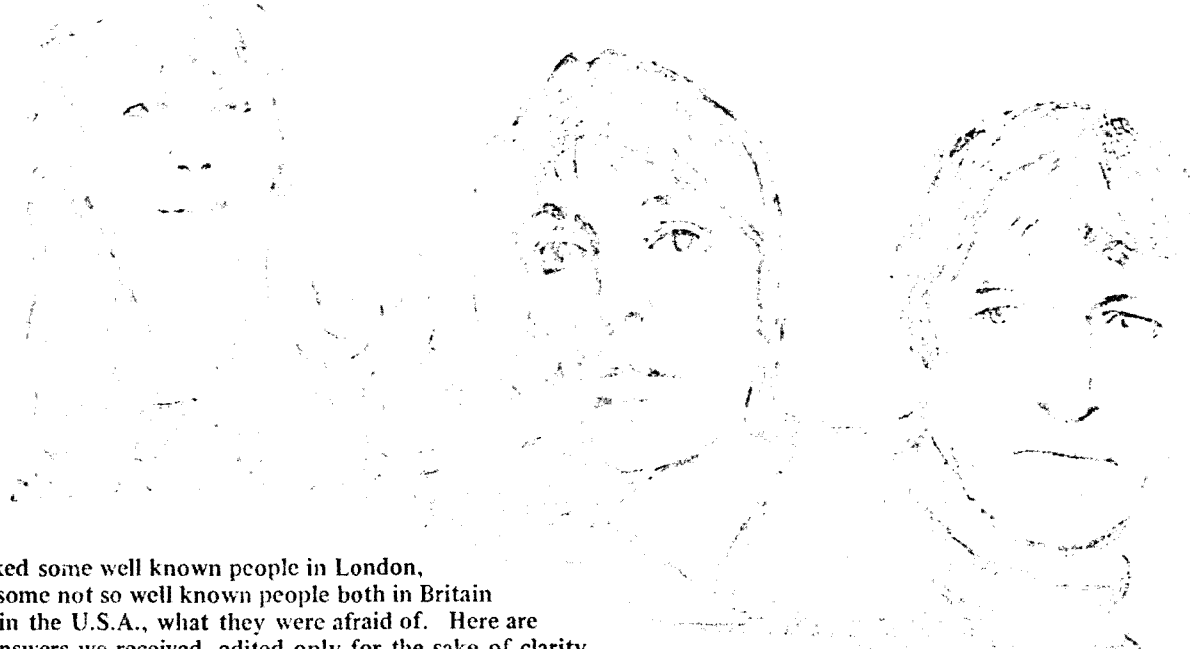
And a few have looked at us shaking their heads, a few have stopped their ears, a few have turned their backs, a few have abused us, a few have accused us. But to you who have recognised the sign and helped us in our work, to you who have taken us in and fed us and clothed us, to you who have reached out to us and given, to you who were afraid to know about the End but overcame your fear and listened, to you who accepted us and provided for our needs; to you go our heartfelt thanks, GOD bless you all ●

For . . . he that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

MATTHEW 10 XLI – XLII

7



We asked some well known people in London, and some not so well known people both in Britain and in the U.S.A., what they were afraid of. Here are some of the answers we received, edited only for the sake of clarity.

LONDON. Paul McCartney: Beatle.

Fear. I'm not really afraid of people, nor of the world ending or anything like that. It's just fear really, a fear of fear. It's not fear of a lion, or of a man with a club — it's fear, a sort of abstract fear.

NEW ORLEANS, U.S.A.

Chaos, insecurity, blindness, failure, being a fool, being laughed at. Not being there when I'm needed. Going on in circles for ever.

LONDON, ENGLAND.

That my son will leave home; he's threatening to and I don't know what to do to dissuade him. I seem as a father to have nothing left to offer him and this is very depressing to me.

GLASGOW, SCOTLAND.

That I don't get the rent Friday, the landlord will kick me out and I've nowhere to go since I'm alone in the world. I'm afraid of the dark too, things are always in the room with me and this makes me a nervous wreck so I can't hold a job and so get behind with the rent, you know what I mean?

BIRMINGHAM, ENGLAND.

Being a failure, I can't stand the thought. That is the worst thing I can think of on this earth. Somewhere I suppose I would like to let go all the demands I make on myself. That I work and make money and have a nice home.

MIAMI, U.S.A.

I think the thing that frightens me most is being alone without someone to love, or to think that no one loves me. Have you ever thought of nobody in the world loving you? It's a terrible thought isn't it?

LONDON. Jane Asher: Actress.

I'm not afraid of people — they sometimes make me nervous, but not afraid. I used to be afraid of the world ending and all that five years ago — since then I've learned not to think about it. I'm afraid of just the usual things.

BRADFORD, ENGLAND.

Me? Nothing. What's there to be afraid of? I've got a good job, making good money, I've got a nice wife and a couple of nice kids, so what's there to be afraid of? We live good and I give her the things she wants; I try to satisfy her, get me? Live well I say, that's all that matters, live for the moment, that's all, the bombs could start flying tomorrow.

WASHINGTON, U.S.A.

Nothing in particular — death, life, freedom. Loss of a person who is valuable to me. Sometimes I'm afraid of a person when he says "Hi" or "Goodbye", and sometimes I'm afraid of . . . ignorance.

GLASGOW, SCOTLAND.

I don't really know. Everything around me goes bang in my head but I can't see what I'm afraid of. I'm afraid of my husband sometimes, when he gets angry, but I must admit that's not often, most of the time he bottles it up so that's not too bad, is it?

LIVERPOOL, ENGLAND.

Not knowing God. . . being a lost sheep. . . being excommunicated. . . missing confession or my Easter duties. Being locked out of God's House. I remember once I was locked out of God's House. The church was closed and that scared me out of my wits.

LONDON. Roy Boulting: Film director/producer.

Almost everything. . . ha ha. As a young man I was very preoccupied at a certain time with death, and very fearful of it. With age that fear has diminished. I fear those tendencies to irrationality that I possess. All human beings have a combination of rationality and irrational behaviour, those parts of it that are irrational occasionally give me some disquiet. Men can, I think, become afraid of the environment they have created.

YORK, ENGLAND.

Spiritual death. To have no function, no purpose, nothing to do for the church. Being useless, being nothing, dying in myself, dying in my soul. Not doing what I was put here to do.

NEWCASTLE, ENGLAND.

I'll tell you what I'm afraid of. Being a bad lover, not being able to satisfy a woman — then I'm nothing, then it's all over for me. This scares me so much I'm scared to try, so I end up scared of women too. One day I'll get married and maybe I'll stop being scared, or maybe I'll start being scared of something else, who knows?

OXFORD, ENGLAND.

I don't know, loneliness I guess, I always want people round me. I invite people to my house and I'm not sure I even like them. My wife and I don't talk much and I like to have people to talk to, not that we talk about anything much, we just talk. Sometimes I feel worse talking to them than when I've got nobody to talk to. But I still feel lonely most times. Yeah I guess I'm afraid of loneliness.

continued on page 25

"A man cannot lose his fear by telling himself that he is not afraid and believing it. He must know his fear; see it, feel it, and accept it. Then, if he does that which he is afraid to do, says that which he is afraid to say, thinks that which he is afraid to think, feels that which he is afraid to feel, sees that which he is afraid to see and knows that which he is afraid to know, he has no fear, for by making known what was unknown or only half known, he discovers his basic invulnerability."

AS IT IS

PHOBIA

A

©

SAVAN

THE
GODS
OF THE
UNIVERSE

FUGGER

THE
GODS
OF THE
UNIVERSE

THE THREE GREAT
GODS
OF THE UNIVERSE

JEHOVAH

THE
GODS
OF THE
UNIVERSE

SAVAN

THE
GODS
OF THE
UNIVERSE

SUPER

THE
GODS
OF THE
UNIVERSE



LUCIFER

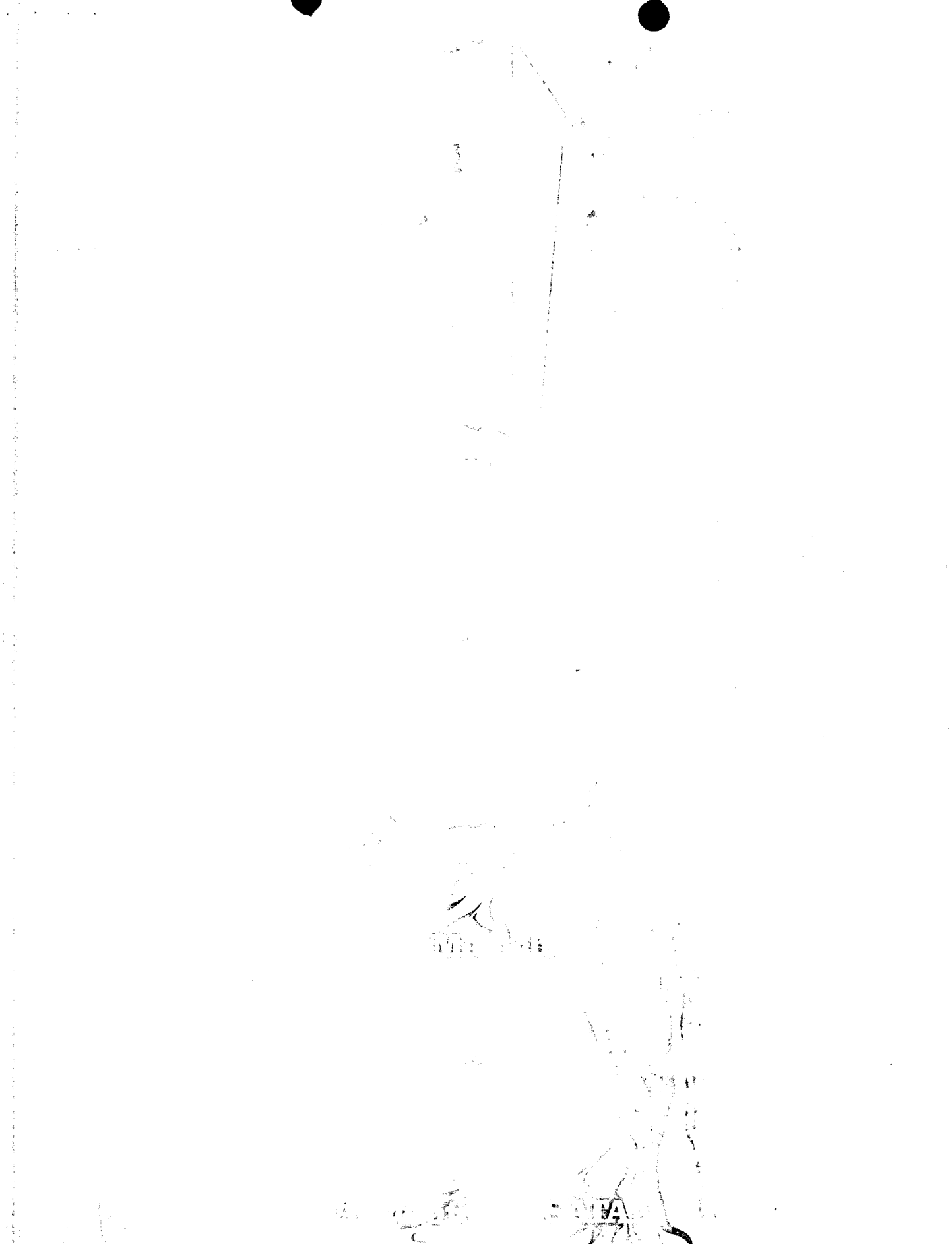
GIORGIO

GIORGIO

CHURCH
ADVOCATE
JED:10/1/11

13





Where do YOU belong?

Do you follow JEHOVAH; accepting your fear, but pressing onwards with faith and courage to rise above the sense of failure and dissatisfaction that surrounds you?

Or do you answer to LUCIFER; separating yourself from the ways of the world, using your love of life and beauty, together with an unending optimism, to make you fearless in the face of all that could threaten you?

Or is SATAN your master; asking upon you to defy your fear, to plunge in where you are most afraid and discover that after all you are invulnerable?

Or do you feel trapped in the Way of the Grey; compelled by force of circumstance to hide your fear? Do you feel so inhibited by the world around you that you dare not even acknowledge your fear?

Think again. Each one of us has a choice. Which is more worthwhile; being yourself as you really are, or the preservation of a joyless image?

Christ the Emissary is there to guide you.

There is no way out, but there IS a way through. There is no escape, but there IS fulfillment.

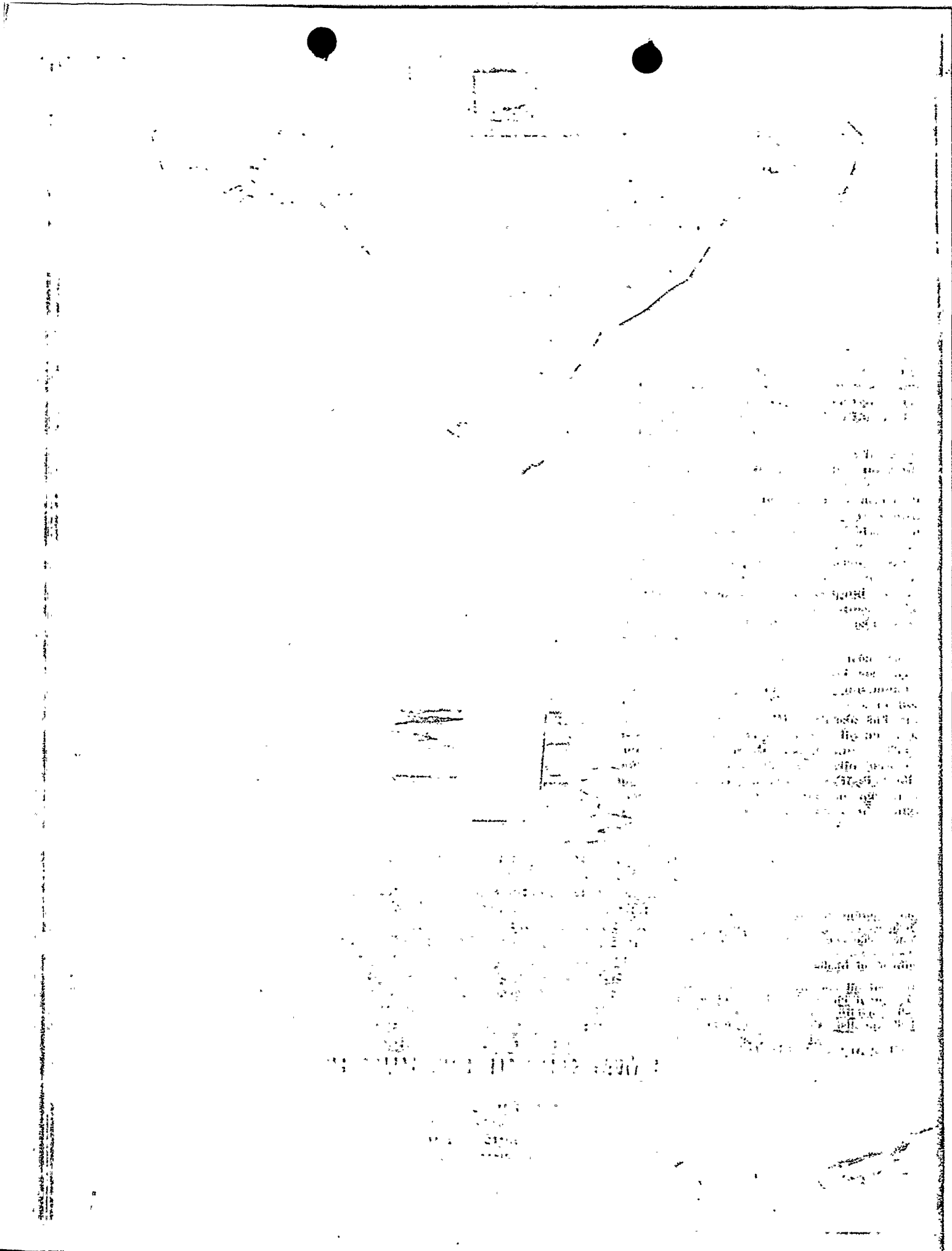
Knowing is the way. And knowing is not analysing or speculating or rationalising.

Knowing is feeling, experiencing, seeing clearly, understanding, absorbing, expressing and going through.

Knowing is living what you know; being what you are; thinking and feeling what you are afraid of allowing yourself to think and feel; saying and doing what you are afraid to say and do, but what you know must be said and done.

Then you can begin to know yourself; who and what you are, your inclinations and your revulsions, your capabilities and your limitations, your strength and your weakness, your responsibilities, and your effects on others. And you can begin to know the consequences of being what you are, so that you can cease to be afraid of them.

And Christ, the Emissary, is there to guide you. He IS the way through. He is freedom from conflict and release from Fear.



Satan rules both the Soul and the Body.

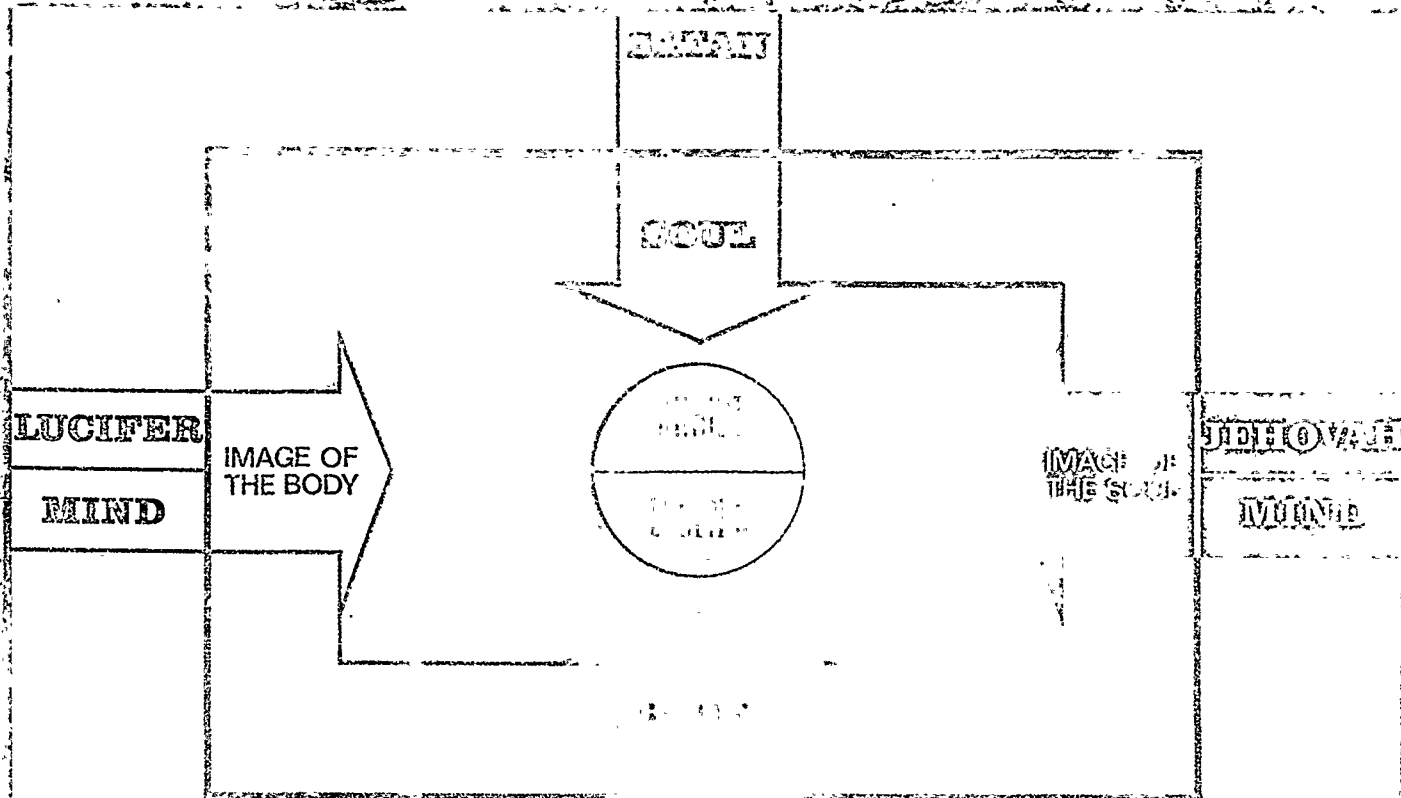
Jehovah and Lucifer rule the two sides of the mental conflict, which is active in every human being, and which is called the Mind.

Christ rules the Essence, which is the core of the Being.

In the human state, the Being is divided within itself. The

Soul is separated from the Body by the Mind, which is itself divided into two conflicting halves; one an Image of the Soul, the other an Image of the Body. The resulting state of almost constant tension is the human predicament.

Through the Spirit of Christ within the Being, the conflict of the Mind can be resolved. The Spirit of Jehovah and the Spirit of Lucifer can be brought together in harmony and reconciliation. Then Soul and Body can be reunited by the Spirit of the Unity of Christ and Satan, within the Essence of



NOTATION:
Description of
the goods
of the
country of
origin

For the purpose of this
classification, the goods
shall be classified in
accordance with the
following rules:

1. The goods shall be
classified in the
category which is
most appropriate to
their nature and
characteristics.

2. The goods shall be
classified in the
category which is
most appropriate to
their nature and
characteristics.

U.S. goods
shall be
classified in
category 1.

Goods of the
country of origin
shall be classified
in category 2.

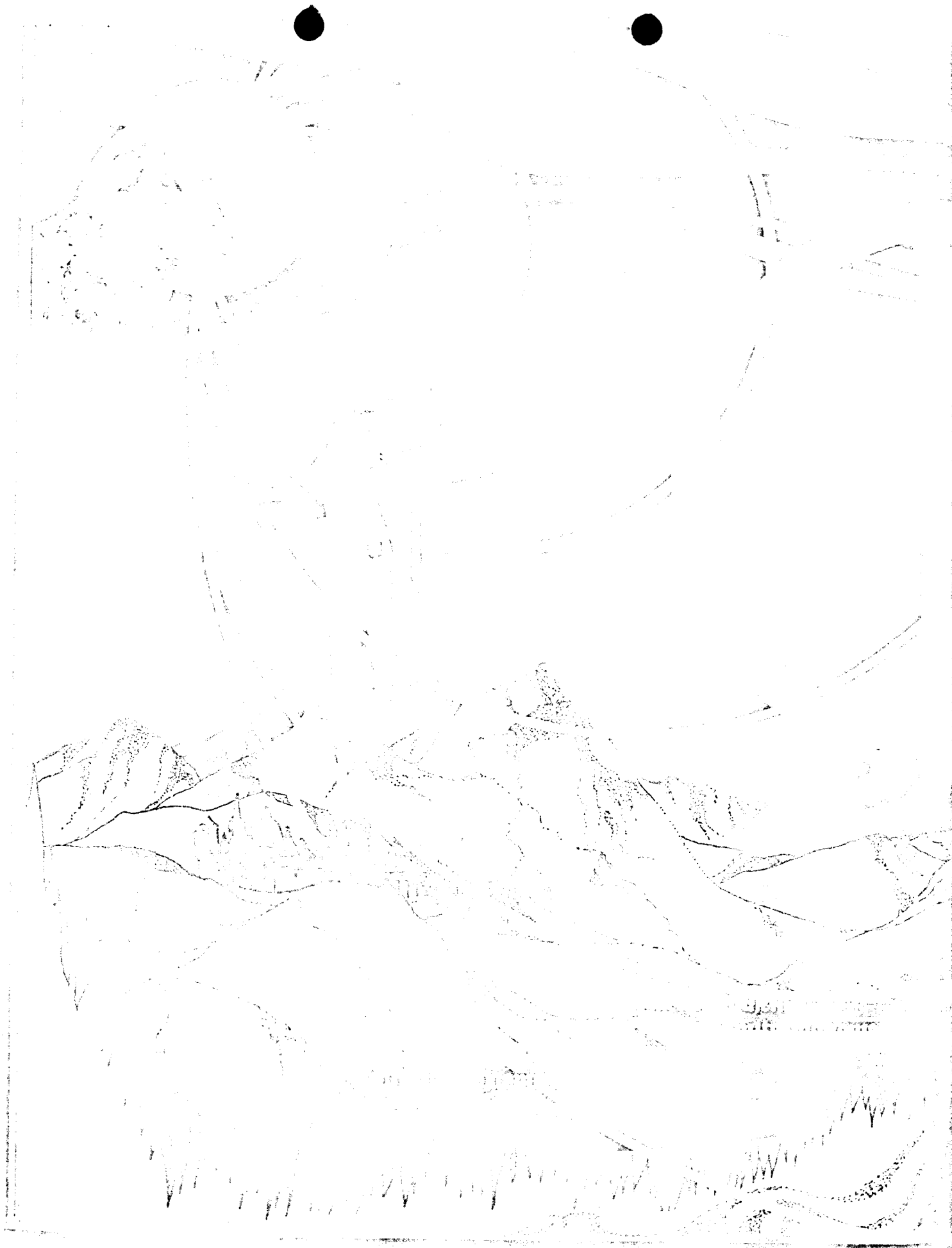
Goods of the
country of origin
shall be classified
in category 3.

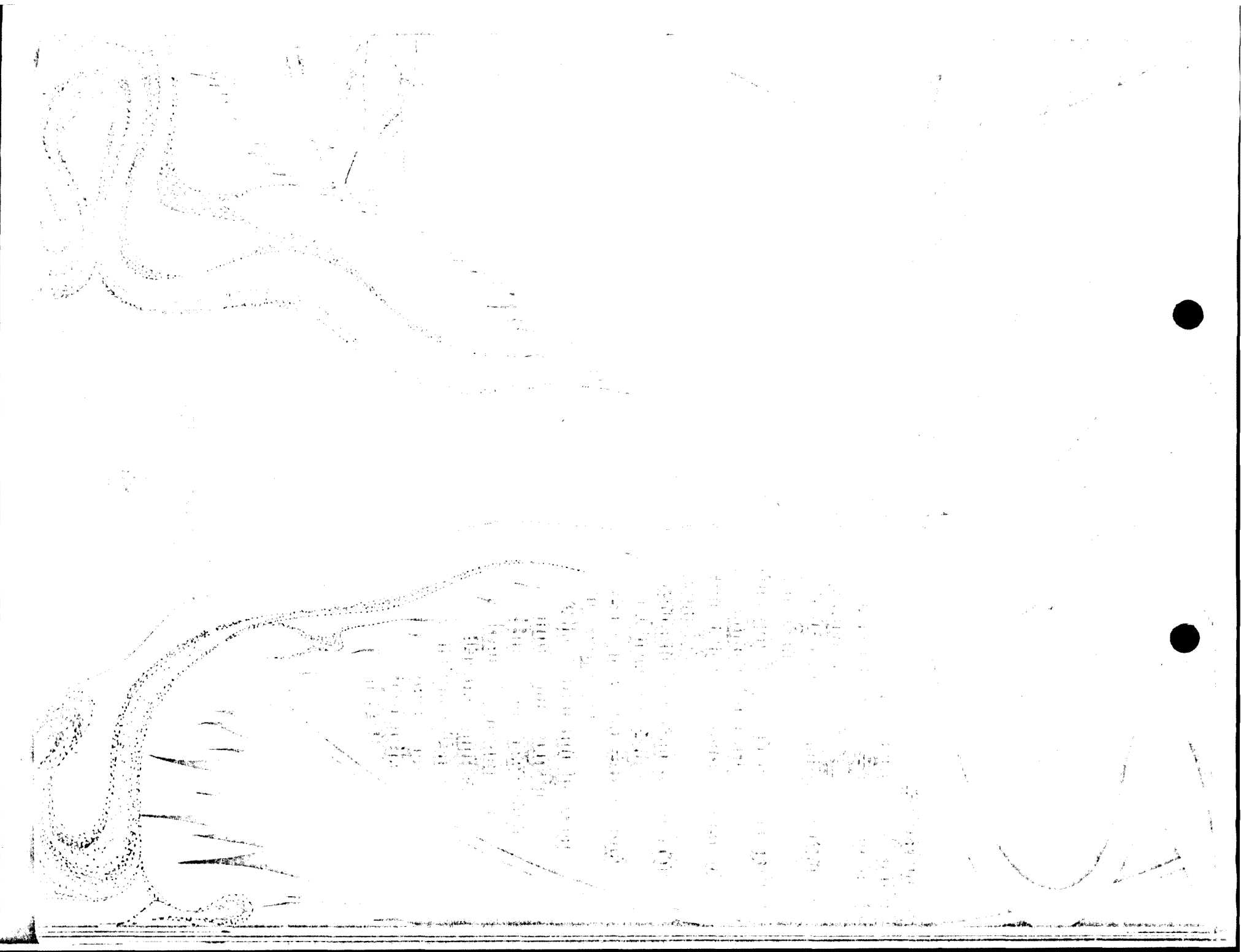
Goods of the
country of origin
shall be classified
in category 4.

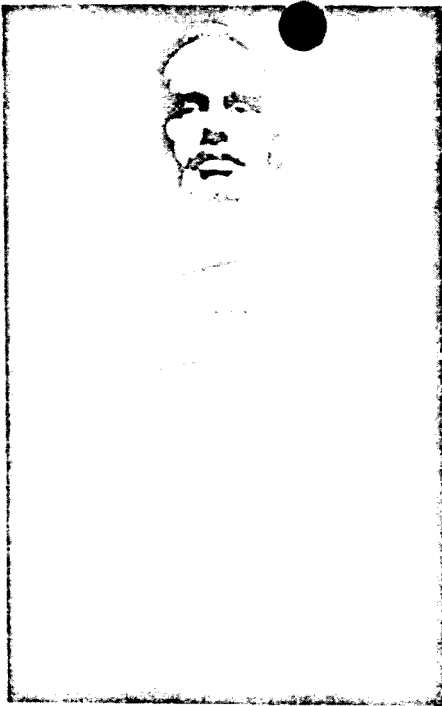
Goods of the
country of origin
shall be classified
in category 5.

Goods of the
country of origin
shall be classified
in category 6.

Goods of the
country of origin
shall be classified
in category 7.







From JOHN

Fear is the catalyst of action. It is the energiser: the weapon built into the game in the beginning, enabling a being to create an effect upon himself, to spur himself on to new heights and to brush aside the bitterness of failure.

Fear was born in Satan, God of Ultimate Destruction, whose being now permeates the Universe. Its effectiveness springs from the knowledge of damnation that every being carries at its core, implanted there at the Beginning of Time as the marker and signal of the approaching End.

Fear is the warning light, the vibration of terror that can drive a being up and away from the Pit of Corruption, back to grapple with himself on the road to his Salvation.

Courage is not the absence of Fear, but the recognition of guilt and of the fear that springs from guilt, so that shame may turn the being to look once again in the direction of his fulfillment.

Fear is double-edged, and as with all things there is choice for mankind in its use. Humanity can either use Fear, and the vibrations of Satan, to recognise its guilt, to look for its wrongness, and to search once again for the path. Or it can use Fear to hide its head, to retreat within itself, to play the ostrich of occlusion, and so increase its isolation and estrangement from Truth. This way lies the Pit and the waiting arms of Satan: Satan who paralyses with Fear, blinds with Fear, attracts with Fear, traps with Fear, and annihilates with Fear.

SATAN IS FEAR●

It is not fear itself that destroys us; it is we who can destroy ourselves through fear. We are afraid. Either we can sink down beneath the burden and succumb, or we can rise up with courage, face the object of our fear, discover our invulnerability, and survive.



The worm corrupts.

Man's soul is eaten away, as the relentless parasite of crippling Fear makes slow inexorable inroads through the outer layers of his mind.

His body trembles and his pulse resounds. A crawling sickness drains him of all strength.

Fear is upon him, within him and around him. It seems to come from without and yet from within. It is the air about him, and yet it radiates from the innermost depths of his being.

He cannot speak, as Fear relentlessly destroys him. He cannot lift his limbs, for he has no strength. He cannot turn his head. He cannot move his eyes.

He is transfixed.

His mouth hangs open, but no sound emerges. He scarcely breathes.

He is aware of nothing.

His body is corroded by the cancer which no doctor can cure.

Fear rules. Fear controls. Fear dominates. Fear is everywhere.

Man is alone, except for the presence of Fear.

Fear is the essence of his stagnation.

Fear killed his soul.

Fear was the cause of his death of spirit.

Fear stands behind him, on his right hand and on his left hand.

Fear is his constant companion.

Fear is in his dead eyes; in the dampness of his brow. Fear is a clamp fastened to his tongue, a vice fastened to his brain.

He does not move, but sometimes he is moved — by Fear. He begins to resemble Fear. Man and Fear begin to merge into one being. Man is becoming Fear. The parasite has conquered.

Yet man does not know he is afraid ●

LOS ANGELES (AP)—A 1990 survey of 1,000 Los Angeles-area residents found that 70 percent of them had a "strong" or "moderate" opinion about whether the city should build a new arena for the 2004 Summer Olympics.

10/10/1971

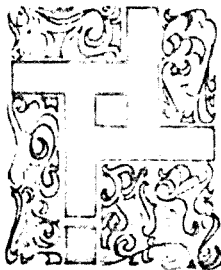
AND
THEY'RE
SPREADING
ACROSS THE
WORLD

P.S. It's not like that ~~anyway!!!~~

It's like this



from Micah



We have had an enormous number of queries about our symbol. What is it? What does it mean? Where does it come from?

Several people have their own ideas. For instance some of the occult ones explain to us that it's intensely mystical - "as old as time itself" is a recurrent phrase - and could represent anything from the four elements of energy in the Universe expanding from a central totality, to a long lost symbol of the space people.



Others swear they have seen it on the domes of Arab mosques, or on the patterning of Persian carpets (magic, no doubt).



Yet others rattle at our doors with horrific visions of swastikas - and doubtless flee terror stricken with the thunder of our jack-moccasins ringing in their ears.

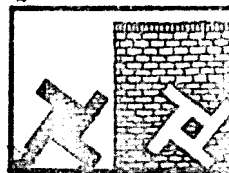


One person wrote to us as follows. "...Your sign is still supposed to be a hyper-xiological swastika, although one mind asserted it to be your view of this square old world,

suspended on four spires, ready to plunge into a bottomless circular pit. This leads to the opposite suggestion - viz. it is the spider in symbolic form, which appeared on the back of Process Three, climbing out of the pit to get us".

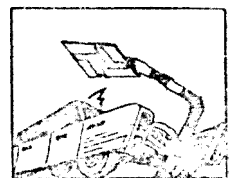


Then there's the gentleman who crosses himself whenever he sees a Process symbol. And yet another thinks that it IS a cross.



We are even told that there is someone who scrawls it on walls in Munich in order to frighten the locals.

In short, we've had them all. Sex symbols, road signs; voodoo, magic and mysticism; and the secrets of the cracked atom. We've had investigations from Egyptologists, explanations from numerologists, confusions from historians, complications from orientalisks - even some quiet advice from the Foreign Office....



Which all rather surprises us; because whichever way WE look at it, we see it simply as the P of Process, the same from all four points of the compass.

Q I've been to your Cavern several times and heard your people saying "As it is" to one another. What does it mean?

J.D. London, England

A It's part of the Exchange of Acceptance, which is used by Processeans as a form of greeting or farewell.

Amongst ourselves we generally avoid using terms such as "Hello", "Goodbye", "Good morning", "How are you?", etc., which are seldom more than meaningless gestures of artificial good will. Instead we use the Exchange of Acceptance.

One initiates the Exchange with the words: 'As it is'. The other responds with the words: 'So be it'.

Acceptance is seeing and knowing things clearly as they are, and allowing them to be so; needing neither to pretend to ourselves nor to protest to anyone else, that they are other than they are.

A desire or intention to change things is not a failure to accept them. Acceptance is in the present; it does not mean necessarily allowing things to REMAIN as they are. The Exchange is not: "As it is, so SHALL it be."

However, if in spite of our efforts to change it, something does not change, and we then have a need to pretend or protest that it has changed, or that it should have changed, THAT is a failure to accept.

When there is no COMPULSION that things should be a certain way, no demand and therefore no fear that they may not be, then there is freedom to change things or not to change them at will, and at the same time to have a total acceptance of the results of any efforts we make to change them, whether positive or negative.

Our desire to change things is as much a part of 'what is' as the things themselves. 'What is' is not a status quo, it is an instant in a mobile pattern, one frame of a motion picture; still and finite, and yet a part of movement. Change of 'what is' is an integral part of 'what is'. The lie is not; to see in the future what is not in the present. The lie is: to see in the present what is not in the present, to see it either as a fact, or as a vain regret, or as a futile fantasy.

Today we accept what is today. If we put our attention on what we wish yesterday had been, so that today would have been different, that is a failure to accept. If we put our attention on wishing it were tomorrow, because tomorrow will be different, that is a failure to accept.

But if we accept that we HAVE created yesterday, that we ARE creating today, and that we SHALL create tomorrow, and that at any moment, whatever we do or feel inclined to do, whatever action we take, whatever emotion we feel, is part of what is, not what has been, not necessarily what shall be, but what is; then we may freely say:

"As it is; so be it" •

THE WORD OF THE PROCESS

FOR CHRIST IS COME

JEROVAH ON WAR

AS FOR

...

...AND TO THE REMEMBERS

HADN'T I BEEN

LUCIFER ON WAR

THE PROCESS

AND NOW THE JUDGEMENT

IF A MAN ASKS

The Word of The Process in Process books.

Q Do you really have orgies?

A.K. London, England

A No.

Q How do you feel about Scientology?

P.R. Hampshire, England

A Fine.

Q Do you as an organisation have anything in common with the Theosophists?

M.L. Edinburgh, Scotland

A We don't know.

Q Sir, I read the sex issue of your magazine, and I didn't get out of it what the Sunday Mirror got out of it. Is there something wrong with me?

S.P. London, England

A If there is, then there's something wrong with us too - and a lot of other people.

Process Four (the Sex issue) has been circulating for almost two years, and to the best of our knowledge no one else has managed to get out of it what the Sunday Mirror got out of it.

Q . . . I now consider myself converted to The Process. However, I have one difficulty. What does this make me? A Processist, a Processite, a Processter? I could go on but it would be easier if you told me.

With love and respect
F.Y. Dublin, Ireland

A It makes you a Processean, which makes us collectively Processeans. (To be distinguished from Processscenes: an activity which takes place on selected evenings at select Process Chapters).

THE ADVERSARY

Literally Satan means the Adversary. And the scriptures tell us time and again that at the End the Adversary shall be destroyed and the forces of evil shall be conquered.

And so it shall be, precisely as it has been prophesied. But Satan the God, the Great Lord Satan, has ceased to BE the Adversary. He is raised up and reunited with His counterpart and one time enemy, Christ, so that They might begin to become One again.

We know Him and have always known Him by the Name of Satan, and Satan He will remain. But the Adversary now is something else. The Adversary now is all the negativity in every human being; all the lies and distortions; the conflict, the hatred, the tension, the blame, the hostility, the pain, the ignorance, the blindness, the self-deception, the isolation, the uncertainty, the misery, the antagonism, the failure, the futility, the apathy, and above all, the fear; all those elements within each one of us that drive us downwards and away from our fulfillment. These are the forces of evil.

And that is Satan now; the Satan that shall be destroyed, consumed in the Lake of Fire; not the God Satan, who brought evil into the world, first as a test for man then as a punishment on man for his failure to withstand the test. His job is done, His work is finished and He is freed from the burden of it.

But the evil itself remains. The Adversary is still with us, embodied in the structure of humanity. And THAT is the Satan which shall be destroyed; the Satan within every human being. And it shall be destroyed by the destruction of humanity.

Humanity is not human beings.
Human beings are not humanity.
Humanity is that vast unwieldy

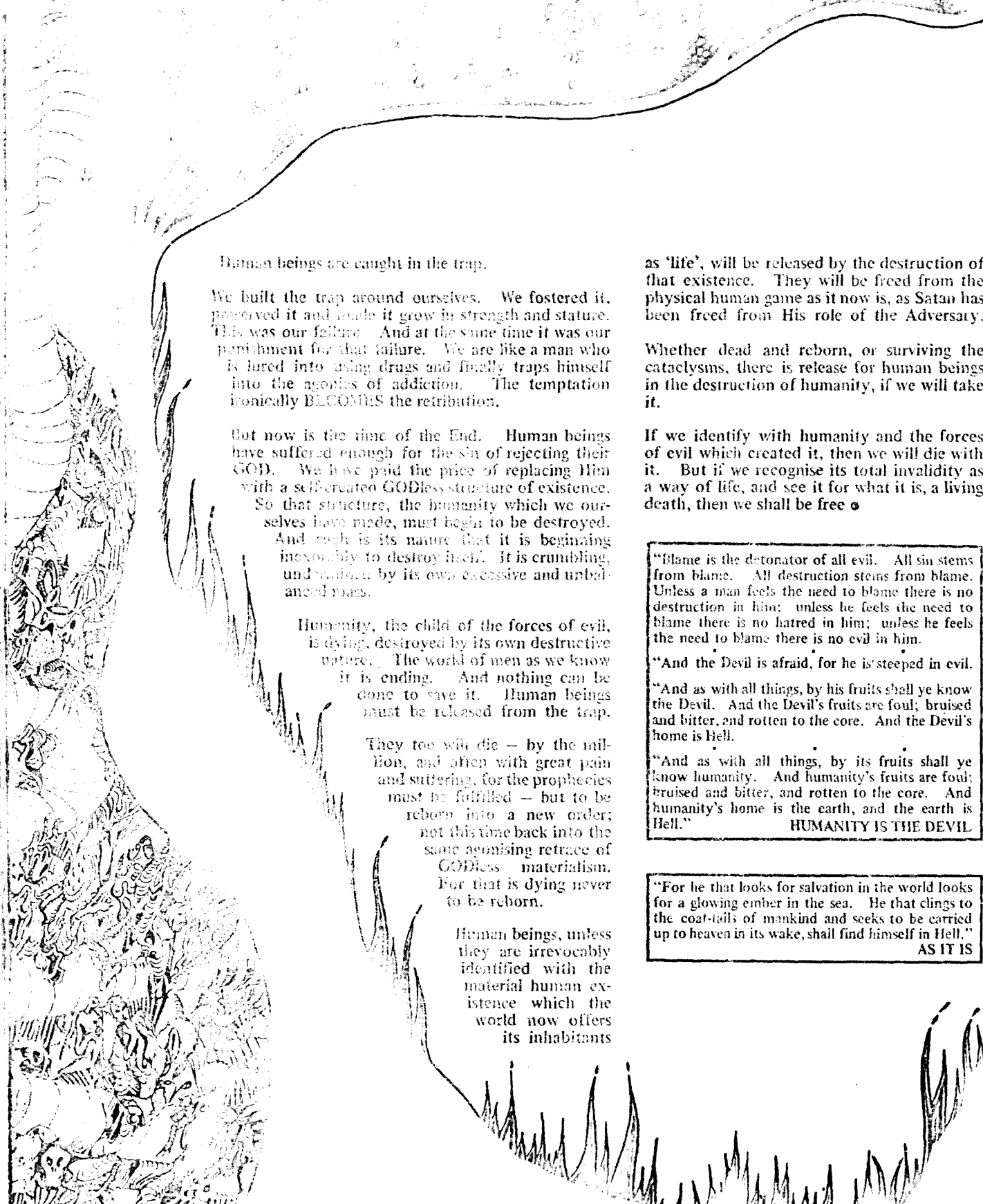
structure of lies and distorted values in which human beings are trapped. Moral codes, material standards, political principles, economic demands and programmes, social conventions, national barriers, racial prejudice and class distinction: these are the components of humanity.

And these are the source of evil. They are known as 'civilisation'. But if we examine them and their effects, we see that they breed within the minds of those who are subject to them, conflict, hatred, tension, blame, hostility, pain, suppression, ignorance, blindness, self-deception, isolation, uncertainty, misery, antagonism, failure, futility, apathy, and above all, fear; in a word, evil; in another word, the Adversary.

Ultimately no human being is an enemy of GOD. If he represents himself as an enemy of GOD then we must treat him as such. But ultimately the enemies of GOD are: one, the structure of a way of life which surrounds and directs the human being, i.e. humanity, and two, the seed of rejection and negativity within the human being, which first drove him to help create that structure and now drives him to preserve it, and which at the same time feeds upon that structure.

But human beings themselves are not enemies of GOD. They are not the Adversary. They may side with the structure and identify themselves with the evil within them, and thus become part of the Adversary; in which case they will be destroyed with the Adversary. But basically they are not the Adversary.

Humanity is a
trap and



Human beings are caught in the trap.

We built the trap around ourselves. We fostered it, preserved it and made it grow in strength and stature. This was our failure. And at the same time it was our punishment for that failure. We are like a man who is lured into using drugs and finally traps himself into the agonies of addiction. The temptation ironically BECOMES the retribution.

But now is the time of the End. Human beings have suffered enough for the sin of rejecting their GOD. We have paid the price of replacing Him with a self-created GODless structure of existence.

So that structure, the humanity which we ourselves have made, must begin to be destroyed.

And such is its nature that it is beginning inexorably to destroy itself. It is crumbling, undermined by its own excessive and unbalanced mass.

Humanity, the child of the forces of evil, is dying, destroyed by its own destructive nature. The world of men as we know it is ending. And nothing can be done to save it. Human beings must be released from the trap.

They too will die — by the million, and often with great pain and suffering, for the prophecies must be fulfilled — but to be reborn into a new order; not this time back into the same agonising retrace of GODless materialism. For that is dying never to be reborn.

Human beings, unless they are irrevocably identified with the material human existence which the world now offers its inhabitants

as 'life', will be released by the destruction of that existence. They will be freed from the physical human game as it now is, as Satan has been freed from His role of the Adversary.

Whether dead and reborn, or surviving the cataclysms, there is release for human beings in the destruction of humanity, if we will take it.

If we identify with humanity and the forces of evil which created it, then we will die with it. But if we recognise its total invalidity as a way of life, and see it for what it is, a living death, then we shall be free.

"Blame is the detonator of all evil. All sin stems from blame. All destruction stems from blame. Unless a man feels the need to blame there is no destruction in him; unless he feels the need to blame there is no hatred in him; unless he feels the need to blame there is no evil in him.

"And the Devil is afraid, for he is steeped in evil.

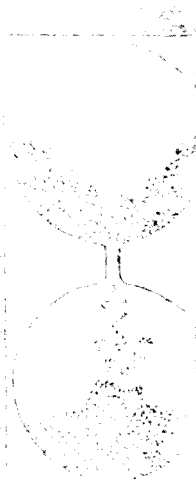
"And as with all things, by his fruits shall ye know the Devil. And the Devil's fruits are foul; bruised and bitter, and rotten to the core. And the Devil's home is Hell.

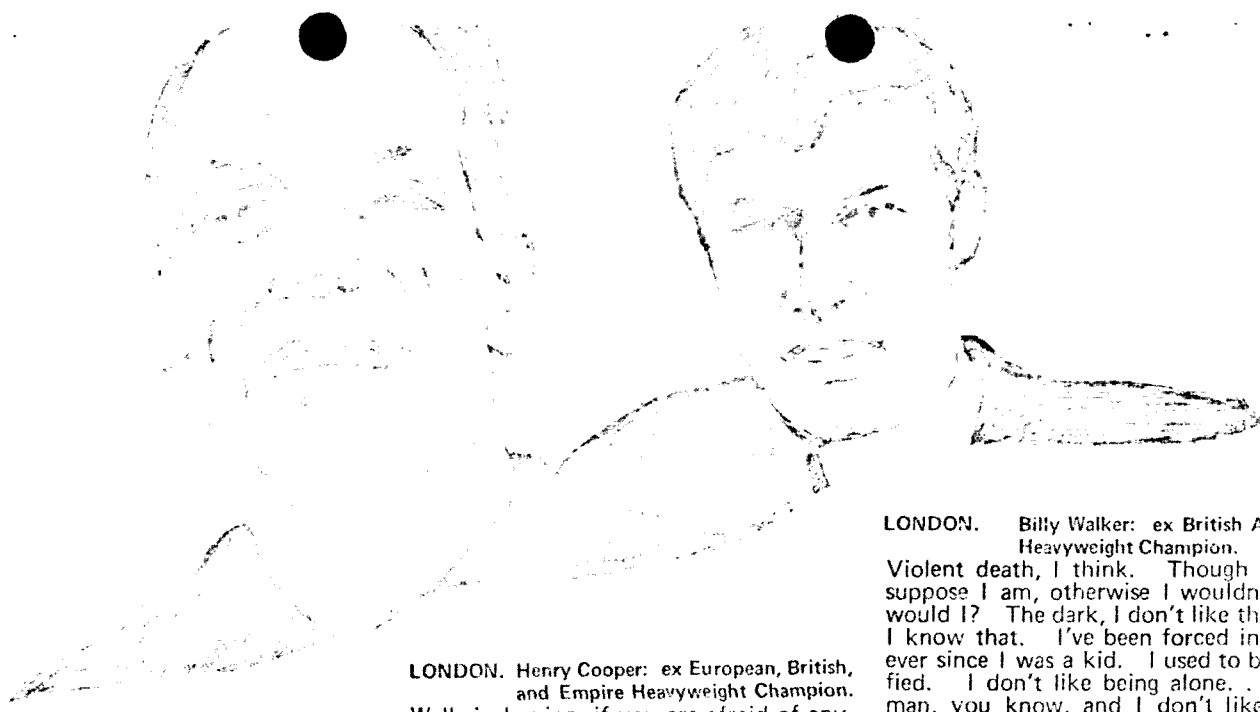
"And as with all things, by its fruits shall ye know humanity. And humanity's fruits are foul; bruised and bitter, and rotten to the core. And humanity's home is the earth, and the earth is Hell."

HUMANITY IS THE DEVIL

"For he that looks for salvation in the world looks for a glowing ember in the sea. He that clings to the coat-tails of mankind and seeks to be carried up to heaven in its wake, shall find himself in Hell."

AS IT IS





continued from page 8

BIRMINGHAM, ENGLAND.

Losing the respect of our children. This gives me nightmares. My husband has worked hard and denied himself much needed leisure in order to give them a lovely home and a background they can be proud of and invite their friends to. I don't know what's the matter with them — they're restless, they're not satisfied, sometimes they don't even seem to like us, don't respect us, we're squares to them. My children are all I have. Honestly, I have nightmares.

BRISTOL, ENGLAND.

Well, there's my mother, she gives me the creeps. All the time I hurt her feelings. I mean, it's all the time, don't do this, don't do that, don't go here, don't go there. All the time, don't mix with the hippies, don't take drugs, you know what I mean? I'm scared she'll catch me and find out that all the time I'm lying to her. She goes on and on sometimes, I could break her head open but I just shut my mouth and lead my own life. Like my old man, he hasn't opened his mouth in years, she's really got him going, it's like he's dead, sometimes I forget he's anywhere around. That scares me too, being like my old man you know? I'd rather be dead than be like my old man.



"THE DEVIL'S DICTIONARY"

FUTURE, Noun. That period of time in which our affairs prosper, our friends are true and our happiness is assured.

BORE, Noun. A person who talks when you wish him to listen.

Ambrose Bierce

"Only by bringing out that which you fear most, will you bring out that which you basically are."

LONDON. Henry Cooper: ex European, British, and Empire Heavyweight Champion.

Well, in boxing, if you are afraid of anything, I suppose it's a fatal injury in the ring. Outside the ring though, I think death is the most frightening thing. Fear doesn't stop you doing things. I mean, if boxing was a simple thing, if I knew I could go in and there was no fear in me of getting beaten, or no fear of an accident or something, well, I wouldn't do it. It's knowing that there's an element of danger, and that you can beat it. . . That's why you go in for these things, that's the attraction in the long run. . . it's some inbred thing in man.

LOS ANGELES, U.S.A.

Myself. What I know I could do if I weren't afraid. What I'm most afraid of about myself is my freedom, my degree of freedom. When I stop for a moment and see what I've done, what I'm doing and what I'm going to do, and all the breaks I could have made but didn't because I was too afraid. Too afraid to take the sort of action I know I could, action that would do something for the situation, and knowing that at any time I could, but I won't. I won't because I'm afraid of what I am.

NEW YORK, U.S.A.

That people know what I'm thinking, I couldn't stand that, they'd crucify me if they knew what I thought. I think terrible things. . . like, religion stinks, the Beatles are terrible, America's going down the drain. That's terrible, isn't it? I think these peace marchers are nuts, I'd send them all to Vietnam. De Gaulle's great, but I couldn't tell anybody that, could I? I've got all sorts of things like that in my head, some of them much worse, the things I think about people, you wouldn't believe it, I wouldn't dare tell anybody — they'd lynch me.

LEICESTER, ENGLAND.

Being exposed for what I am, that's the fear I feel. You see, I'm a coward and I know it. The thought of physical violence curls me up. It's the fear of the shame I feel, I'm just like that, you know? And it's shaming, very shaming, the thought of being exposed for what I am, who'd want to know me — a coward.

LONDON. Billy Walker: ex British Amateur Heavyweight Champion.

Violent death, I think. Though I don't suppose I am, otherwise I wouldn't box, would I? The dark, I don't like the dark, I know that. I've been forced into fear ever since I was a kid. I used to be terrified. I don't like being alone. . . a big man, you know, and I don't like being alone! I'm not afraid going into the ring, the biggest fear is of being knocked out, but not the fear of being knocked out, the fear of being in front of other people, "Oh my God, if I got knocked out, what would my friends think?" This is the fear. . . the ego. Otherwise, I think I'm afraid of losing everything, that's a worry not a fear. I feel that this country's going to pot at this time; that slightly worries me, the fear that things could go right down and all you've worked for could be for nothing.

CHICAGO, U.S.A.

Well, I've seen what happens with people. What they do to each other. What they do to their children. Look at Vietnam. Look at what's going on there. Look at what people are doing to each other. Love thy neighbor as thyself? Nobody tells the truth any more. The world is dying, it must be, God can't let it live. Not like this.

EXETER, ENGLAND.

All the stupid things people are doing with bombs and wars and things all over the world. You look at the Russians, they'll ruin the world if they're not watched and put down. They're mad.

CAMBRIDGE, ENGLAND.

To be quite honest with you, I'm afraid the world is going to blow itself up. My husband says the politicians know what they're doing, but I'm not so sure. I can feel something moving. I don't know what it is but I feel it. Almost like. . . like the whole world's working itself up to fever pitch, ready to go pop. There's so much hatred in the world, isn't there? I don't know what's happening but it doesn't feel good, does it?

SAN FRANCISCO, U.S.A.

I don't know man, I just don't know what in Hell I'm scared of, but I sure am scared. Like every other poor slob on this dung-heap of a world, I'm scared. God is love? Don't make me laugh, God is dead, beat into Hell way back, and that's where we're all headed if we're not there already. Sure I'm scared, aren't you? ●

RULES OF THE GAME

Each player has two separate pieces: a 'Soul' and a 'Body'. He begins the Game with his 'Soul' at CONCEPTION, by throwing the dice once and placing his 'Body' according to the instructions. At his next turn he throws the dice for his 'Body' and moves his 'Soul', again according to the instructions.

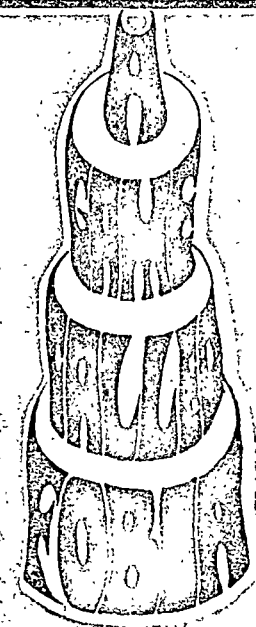
Next he throws for his 'Soul' again and moves his 'Body' accordingly.

He continues, throwing alternately for 'Body' and 'Soul', until he is instructed to move both into the INNER GAME. In the INNER GAME players move both pieces TOGETHER, one square at a time, by carrying out the instructions in the squares to the satisfaction of the other players.

No dice are thrown in the INNER GAME.

When both pieces reach their respective named squares they are joined together in the Essence, and the game is finished.

BODY ENTERS THE GAME



CONCEPTION	
1	Take one look at the world and drop out. Soul remains in CONCEPTION. (Body leaves the Game).
2	"Unenlightened" toilet training and sex education. Soul to GUILT.
3	Only child. Soul to ISOLATION.
4	Immediate love-hate relationship with parents. Soul to CONFLICT.
CHILDHOOD	
1	Rebellious. Extreme parental disapproval. Soul to GUILT.
2	Fear manifests in shyness and reticence. Soul to ISOLATION.
3	Fear manifests in protest and aggression. Soul to CONFLICT.
4	Early indoctrination into the Way of the Grey. Soul to SAFETY.
5	A fearless child. No blocks or barriers. Soul to AWARENESS.

SCHOOL	MARRIAGE
1	1
2	2
3	3
4	4
5	5
6	6

3	
4	6
5	7
6	8
7	9
8	10
9	11
10	12
11	13
12	14

RESPECTABLE JOB	HARLEY STREET (MEDICAL PROFESSION)
1	1
2	2
3	3
4	4
5	5
6	6

SATAN

2

TELL EVERYONE YOUR MOST HYPOCRITICAL IMAGE, AND WHAT IT IS CONCEALING.

SOUL

7

STAND OUT FROM THE CROWD
BECAUSE YOU PERSONALITY
IS DIFFERENT FROM THE REST

1

TELL EVERYONE WHAT YOU ARE MOST AFRAID OF AND WHY.

CHRIST
ESSENCE

3
GIVE A
TWO
MINUTE
FEEBACK ON
JEHOVIAN
FAITH AND
COURAGE IN
THE FACE
OF FEAR.

5
GIVE A
TWO
MINUTE
FEEBACK ON
JEHOVIAN
FAITH AND
COURAGE IN
THE FACE
OF FEAR.

4

GIVE A TWO MINUTE FEEBACK ON JEHOVIAN FAITH AND COURAGE IN THE FACE OF FEAR.

3

TELL EACH PLAYER IN TURN WHAT HE OR SHE IS AFRAID OF

WESTMINSTER
(RESPECTABLE
POLITICS)

- 1 Follow the normal codes of behaviour.
Soul to BLAME.
- 2 Ambition outweighs altruism.
Soul to HYPOCRISY.
- 3 Frightened to make an impact. Resign yourself to being a political non-entity.
Soul to APATHY.
- 4 Use your position with validity. Make a real and meaningful impact.
Soul to CONTACT.

FLEET STREET
(THE PRESS)

- 1 Suppress your fearful conscience with a veil of insensitivity.
Soul to SAFETY.
- 2 Give vent to all your bitter to suppressed hostility.
Soul to BLAME.
- 3 Follow the normal code of behaviour.
Soul to HYPOCRISY.
- 4 Step out on a limb. Be honest and make valid use of the media.
Soul to CONTACT.

RESPECTABLE
RELIGION

- 1 Terror of everything. Crawl limonously into its shadow, and proclaim the expedient message of negative conformity.
Soul to SAFETY.
- 2 Carry it as a passport to social respectability.
Soul to HYPOCRISY.
- 3 Succumb to it as the last refuge from reality.
Soul to APATHY.
- 4 Unmask its emptiness in a frenzy of frustration.
Soul to EMOTION.
- 5 Cast it aside with all the rest of your useless crutches.
Soul to RESPONSIBILITY.

LEFT WING
POLITICS

- 1 Get worried about your reputation.
Soul to CONFLICT.
- 2 Overdo it. Drift into an utopian fantasy land.
Soul to ILLUSION.
- 3 Intense feelings about man's inhumanity to man.
Soul to EMOTION.
- 4 Create enormous impact and collect massive following.
Soul to CONTACT.

RIGHT WING
POLITICS

- 1 Back down for fear of losing your reputation.
Soul to SAFETY.
- 2 Overdo it. Find yourself twiddling your swastikas too far out on a limb to be taken seriously.
Soul to ISOLATION.
- 3 Start a significant political movement with a realistic policy.
Soul to RESPONSIBILITY.
- 4 Disturb the national condition of apathetic indifference.
Soul to CONTACT.

SOUL STARTS

COMMITMENT

- 1 Wrong direction. Soul to GUILT.
- 2 Right direction. Too real. Flee in terror, back to the bosom of the Grey. Soul to SAFETY.
- 3 Cautious. Decide to think about it. Soul remains where it is. Jehovian Courage. Inexorable advance.
- 4 Soul (and Body) to INNER GAME SQUARE ONE.
- 5 Luciferian Fearlessness. Irresistable curiosity. Soul (and Body) to INNER GAME SQUARE ONE.
- 6 Satanic Defiance. Plunge in with your boots on. Soul (and Body) to INNER GAME SQUARE ONE.

DROP-OUT

- 1 Drop out in despair and futility. Commit suicide. Soul to CONCEPTION. (Body leaves the Game).
- 2 Fear of failure. Drop out for the wrong reasons into a limbo of directionless protest. Soul to ILLUSION.
- 3 Jehovian Courage. Grim determination. Soul to CONTACT.
- 4 Luciferian Fearlessness. Take it in your stride. Soul to CONTACT.
- 5 Satanic Defiance. Full theatrical performance. Soul to CONTACT.
- 6 Remove blinkers. Soul to VISION OF CHRIST.

MYSTICISM

- 1 Have doubts about your motives and intentions. Soul to GUILT.
- 2 Get spiritually fixated up a blind alley. Soul to ILLUSION.
- 3 Begin to expand your spiritual vision. Soul to AWARENESS.
- 5 Discover a meaningful level of existence. Soul to CONTACT.
- 6 Get tuned in. Soul to VISION OF CHRIST.

PHOBIA

continued from page 1

What are the symptoms of phobia?

Dr. J. H. M. J. J. J.

The first sign of phobia is a feeling of uneasiness or discomfort when the patient is in the presence of the object of his fear. This feeling is usually accompanied by a feeling of tension or anxiety.

Dr. J. H. M. J. J. J.

Next, the patient experiences a feeling of panic or terror when he is in the presence of the object of his fear.

Dr. J. H. M. J. J. J.

These symptoms are usually accompanied by a feeling of tension or anxiety. The patient may also experience a feeling of panic or terror when he is in the presence of the object of his fear. This feeling is usually accompanied by a feeling of tension or anxiety.

Dr. J. H. M. J. J. J.

The patient may also experience a feeling of panic or terror when he is in the presence of the object of his fear. This feeling is usually accompanied by a feeling of tension or anxiety.

Dr. J. H. M. J. J. J.

The patient may also experience a feeling of panic or terror when he is in the presence of the object of his fear. This feeling is usually accompanied by a feeling of tension or anxiety.

Dr. J. H. M. J. J. J.

The patient may also experience a feeling of panic or terror when he is in the presence of the object of his fear. This feeling is usually accompanied by a feeling of tension or anxiety.

Dr. J. H. M. J. J. J.

The patient may also experience a feeling of panic or terror when he is in the presence of the object of his fear. This feeling is usually accompanied by a feeling of tension or anxiety.

Dr. J. H. M. J. J. J.

The patient may also experience a feeling of panic or terror when he is in the presence of the object of his fear. This feeling is usually accompanied by a feeling of tension or anxiety.

Dr. J. H. M. J. J. J.

The patient may also experience a feeling of panic or terror when he is in the presence of the object of his fear. This feeling is usually accompanied by a feeling of tension or anxiety.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

Dr. J. H. M. J. J. J.

SECRET

Any such "pure scientific" pursuit, which the first, who might be called the "pure scientist," has in mind, is not a pursuit of truth, but of knowledge. The latter, on the other hand, is a pursuit of truth, and it is this pursuit of truth that is the only one that can be called "pure scientific."

Letters...

... I found PROCESS FOUR one of the best mag's I have ever read, and I thank you ALL for it.

Your convert, James P. Cox .
Staffordshire, England

... I appreciate not only what you are saying, but being a graphic student at the Glasgow School of Art, I admire the layouts and art work put into the magazine – they are quite inspiring and imaginative.

Yours sincerely, Ian Elliot
Glasgow, Scotland

*Sir,
I object to your degradation of the spirit and
intellect in asking me: to sink in Satan's
depravity; to hide from life in Lucifer's dead
kingdom; or to accept blindly the immutable
will of Uncle Jehovah. Repent. Think. The
end of your mind is at hand.*

Dajog. Disciple of
the grey forces.

(England)

viously come across a consistent and coherent account of human history contributed to the impact, but it still had something beyond this. Ultimately, the only adjective is Jehovian. You might yet rescue me from the agnostic swamps I wallow in.

Some complications alas, with "Jehovah on War". The numbering of the pages in my copy runs 1, 2, 1, 2, 5, 6, 7, 8, 9, 10, 11, blank page, 15, 16, 17, 18. This is no doubt, a meaningful and significant gesture in the liberation of modern literature from the restrictions of form over content, but every time I seemed to be well away along the thread of the statements, I was disrupted. Nevertheless, the impact was still there... May Aton smile on you.

Edward Mason
Essex, England

ED: "I forgive is for what you have caused. I like a practical joke. We haven't a clue how it happened, and most likely it never. You have received a coherent copy of the new edition of 'Jehovah on War'."

Dear Sirs,

It is not only the grey forces that seduce from the paths of your Three Gods. They seduce mutually, and he who listens to one only is a fool. Jehovah's supporters are best off as they regard all yielding to the rivals as weakness; but both the others claim to give pleasure. What does Lucifer say when the charms of His delicate union cloy; or Satan when His devotee has writhed himself into a state of tedium? Well, what? "Eat up your nice rice pudding, you asked for it?" Your categories need refining. Every attraction contains its corresponding repulsion. Emulate rather him who harnesses all Three, percherons (?) to his arrogant Troika. His flaming vector leads straight over Nietzsche's Tightrope to the superman.

Arthur Lane
London, England

*Dear Process,
I loathe you, I hate you, I despise you and all
the horrors you predict for the future. What
makes it worse is, I get the feeling you're right.*

Yours ambivalently,
J.D. Maloney,
New York, U.S.A.

.... I neglected to read the books you sent me until last night. First I ventured into "And There Was Darkness". What does one say? Ulp? Ooer? Oo'eck? It was certainly the first time I've come across anything that could give a consistent and coherent account of the entire span of human history in so concise a manner. Perhaps the fact that I'd never pre-

ED: Absolutely right. But the first step is to recognize the presence of the Gods with their demands and their promises—the problem and the promise, from which they act in ways which require each of us follows most closely and how we react to the conflicting forces created by the other. Have come the acceptance of all differences and resolving and drawing together. And each of us is capable of reaching a level of awareness and understanding of himself, which instead of helplessly submitting to the pressure and blindly repeating the pattern, thereby being compulsively driven along one path or another, he can rise above the whole unbroken conflict and freely choose the path he wishes to follow.

Dear Sir,
Your magazine Process made clear to me a great deal I had previously felt but had been uncertain about. One thing I'm not yet happy with is the idea of three Gods, although it would explain a good deal left unexplained by the idea of one God who was all good. . . .

Jonathan Powers
California, U.S.A.

.... I wholeheartedly disagree with the Three Gods. I've been brought up to believe in One God and nothing you say will change my mind....

T. Carstairs
Upminster, England

... One God is plenty for me. ...

A non-believer.
(U.S.A.)

.... There's only one God and He's good and the world isn't in such a bad state as you imply.

Maybe one day when we get through our present rough patch you'll come to your senses.

*An Optimist
(Switzerland)*

1Ed. If we are to believe in the concept of one God, we must believe that the next step down from the Supreme God is humanity. That would be like believing that the next step down the evolutionary scale from man is the angels. Quite simply, it is not philosophically coherent to find any hierarchy in the Supreme God, or any hierarchy of beings, which are less than Absolute infinity, and scope and yet more, than human.

The variations in the Name of Dan found in the Bible may have been explained simply relating to the different ASPECTS of an God, but it is in order to reconcile them with a pre-conceived doctrine of a single Dan. In fact the name ELOHIM, which is the very first Name of Dan used in GENESIS 1:1, is a PLURAL NO IN THE first sentence of the Bible reads "In the beginning th. God created the heavn and the earth."

... Three Gods. It explains so much. Man pulled in three different directions by three different and powerful forces, and ending up so confused that he joins the grey forces for security. Whereas if we recognise where our strongest allegiance lies, and which God is primarily OUR God, the way is clear.

Heinrich Brunner
Dusseldorf, Germany.

What an incredible revelation the Three Gods were. Of course! All my life I've been trying to reconcile everything to one Supreme God who loved everybody. It didn't even begin to work.

Pattie Salmoner
New York, U.S.A.

THE ULTIMATE SIN

*More
letters...*

Within his charge, within his care was placed a world of creatures; not beings with choice, as he had determined for himself; not beings who could create their own destiny, as he had demanded he should do; not beings who could decide upon their own fate, take responsibility for their circumstances, cause, mould, change at will, as he had demanded the right to do. Into his care was entrusted a world of creatures who had no choice because they demanded none, who could not change the natural order of things because they accepted the all-embracing Will of their Creator and demanded no independence of their own, who could not choose because they had preferred to abide by the Divine Choice.

And man looked upon the creatures who had no choice, and saw a means to glorify himself.

Anaesthetics? No. Painkillers? No. Such consideration is given to man alone. The pain of a mere animal is nothing. Strapped in position, prevented as far as possible from crying out, its feelings are then discounted as the cause of science and the better health of men begins its work, stopping at nothing, setting no limit to the pain it is willing to inflict or the time it is willing to keep its victim in a state of intense discomfort or agony.

And above all they do not know that all of it is worthless, pointless, objectless, even in terms of the battle against humanity's sickness. The drugs and so called 'cures' produced as a result of vivisection are useless to tackle the basic cause of man's disease. Instead, either they have no effect whatever, or they intensify the symptoms already there, or they add other symptoms (side effects) to those already there, or, when they do remove the symptoms of one disease, they ensure that another, often far worse than the first, replaces it. (The side effects of 'wonder' drugs are becoming well known).

And the retribution has already begun; agony for agony, pain for pain, terror for terror, suffering for suffering, every farthing of the debt returned in kind ☉

"... 43 dogs were subjected to scalding burns. ... with no post-experiment anaesthetic" ☉

"... and then places them in a revolving drum containing projections; breaks their legs; forces them to swim to exhaustion" ☉

"The appendices of some 96 dogs were tied off and left to rot in their bodies. ..." ☉

"An accelerometer was securely attached by means of small wood screws. ... through the bone. ... of the side of the skull opposite to that on which the blows were struck" ☉

"The dog. ... had to endure three to six months of life with an abnormal and distorted condition of stomach and intestine and then undergo another operation before the experimenters could look at his insides to find out what they had accomplished" ☉

"After 115 days even brief rest periods were discontinued, and two days thereafter, on the 117th day of the experiment, two of the animals died" ☉

"During the 139 days of 'survival' this animal was subjected to increasing charges of electricity, the greatest of which produced a third degree burn" ☉

The above are extracts from
"THE ULTIMATE SIN".
Published by The Process.

Dear Process People,
I just read THE ULTIMATE SIN. Words fail me. What an impact! I realise now just how much the whole thing of animal vivisection is played down. You're so right when you say that people don't know. I didn't! But I do now, and I couldn't live with myself if I sat on the sidelines from here on and let it all happen without a word of protest.

Yours ever,
B. Donahue
Hamburg, Germany

Dear Sir,
I have always been against vivisection, but I never saw the full picture of WHY it is so wrong until I read THE ULTIMATE SIN. You leave the vivisectionists not one shred of an excuse for any of their vile - and futile - practises.

Yours sincerely,
Carol Waterson
Chicago, U.S.A.

Dear Process,
Thank God (or rather the Gods) for you. I always knew the church (as we know it) was wrong. The fact that with two thousand years to its credit it HASN'T saved mankind, it HASN'T made mankind good. It HASN'T stopped wars or hatred or violence or lies. In fact the thing Christ preached against, hypocrisy, has grown to such fantastic proportions, particularly in so-called Christian countries, that it must end up devouring itself and everything else too. In my view, hypocrisy is the most powerful force in the world today and it's spawned directly from the grey-forces. My vote goes to you and the Gods every time. Let's have some truth for a change.

Jim Frieson
Manchester, England

Sirs and Madams,
You have pinched all the ideas I intended to use for my own magazine. Now there is no point in launching mine, I shall just have to go on enjoying yours. Happy writing.

Felicity Wallis
Northants, England

Dear Sir,
I've just come out of prison after serving three years for house-breaking. It was my third offence. I feel that if I can't find something to really believe in and devote myself to, I'll do something silly again and end up back in prison.

I'm telling you this because I feel that if anybody can understand you people will. And also to know if I'm welcome before I come along and see you.

Yours F.P.W.
Surrey, England

ED: Your Watcom

Even more letters...

.... I'm a hippie (at least I think I am) and I'm bored as well as lost and lonely. I want to help you in the work you're doing, since you all seem so sane and purposeful. Can you use me?

C.J., Middx. England.

Dear Process,
I'm coming to London soon to start a new job. I'm very keen to find out more about The Process from the point of view of serious study, since it could be exactly what I've been looking for. Will you please advise me what to do.

Yours,
Peter Clyde.
Lancashire, England

Sir,
Reading Ronald Maxwell's series of articles in the Sunday Mirror only convinced me even further of the hypocrisy of certain lower elements of the British Press.

I've read Process Four several times now, with particular attention on the aspects which Maxwell used to try to damage you. Here for what it's worth is MY interpretation of it.

I know you regard hypocrisy as the worst sin of all, and some of humanity's most unpleasant hypocrisies are perpetrated in relation to sex. The way I see it is this. The three God patterns of bigoted puritanism, unreal idealism and depraved perversion are there in all of us. People usually think it's just them, and that everyone else is 'normal' - i.e. grey! - so they are afraid to express what they feel. Sometimes they become hypocritical as an overcompensation, but usually they just repress themselves and keep quiet. But almost everyone ends up living a sexual lie, because it's unsafe to face the sexual truth within himself.

As I get it, you are saying; if we can bring these patterns into the open, express them, communicate them, discuss them, even joke about them, - which I assume is the object of the hilarious game of Rape - they will cease to be frightening ogres for us. We don't have to act the patterns necessarily, but we cannot be free unless we recognise them clearly in ourselves, and accept that THAT'S HOW WE ARE! And to my mind you make it quite clear that you don't condemn people for their sexual thoughts, feelings, fantasies - OR actions for that matter. What you do condemn are the hypocrites who hide their sexual attitudes behind facades of self-righteous humbug.

If my interpretation is hogwash too, please refute it and I'll quietly subside.

Yours approvingly,
John Phillips
Nottingham, England

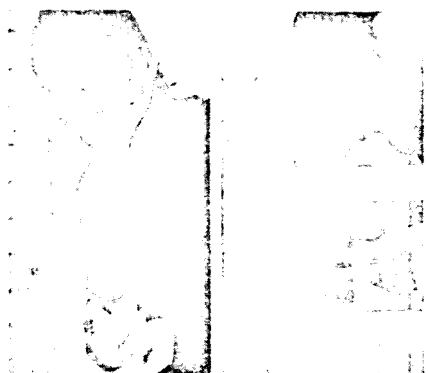
Dear sir,
Process Four was great. If Ronald Maxwell (Sunday Mirror 14 September 1969) found it confusing and contradictory, then he completely missed the point.

But what is even more extraordinary is that he talks about your 'preoccupation with sex'. Now I myself have sixteen of your publications (there are probably many more) and one only - Process Four - deals with sex. The others range from the Common Market to Animal Vivisection. Ronald Maxwell takes up most of his article with Process Four. Not one word about any of the other publications.

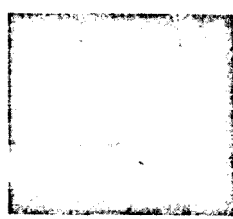
I wonder just who it is that has the preoccupation with sex!

P.R. Vernon,
London, England

DRUG ADDICTION



Tom, the Irish Guy: I'm afraid of being forced off 'H'. They had me down in Bannstead, you know, for a year, in prison. They put me on a compulsory cure. That was something awful. I couldn't do that again. And I am afraid that's what will happen. I'm afraid of loneliness.



Len: I am sixteen. I'm afraid of people. I'm a very shy person - it's better now with junk but I'm still very afraid of people. Don't take my picture - my parents would see it, and that would be a bad scene.

Sleeper: Do you believe in Devils and that getting into you? I do. I'm afraid of the end of the world. Like a war, everybody getting wiped out. Or worse still, everybody getting wiped out and me being left.



Bill: I'm afraid of the horrors. Sometimes I run all the way to Holborn 'cause I think they're after me with knives. When I shoot up in the toilets I have visions of a lot of people outside the door with knives wanting to cut me up, screaming for me. Oh, I know, they're not there, but that doesn't help, does it? You've got a very familiar face.



THE FIRST FIX: "When the effect hit me less than thirty seconds later my first reaction was one of fear for about five minutes, then another five minutes to get over that fear, and then ten seconds to realise I liked the stuff - 'the stuff' being heroin - and that I wanted more and that I was going to have more."

SEX: "But sex, as far as the 'H' user and the 'C' user go, is absolutely up the spout, to put it pleasantly."

METHEDRINE: "... 'M' users get this thing we call 'coke bugs' - you know, things under the skin trying to come out and the 'M' user squeezing and digging to get 'them' out."

COCAINE: "'C' hits the brain like a hot blue flash, and then it is like sex."

COLD TURKEY: "Believe you me, I have never in all my life suffered so much. . . The pain was a continual kind of screaming agony."

FIXING: "... I have even been so hard up on occasions to find a vein that I have shot in my eye. . ."

HEALTH: "Almost everybody that I know in the 'junkie' world catches yellow jaundice, or some such equally bad disease, through 'fixing' in Piccadilly toilets with the actual bog water. . ."

THE WORLD: "... and that's purely because the human race is a bunch of cowards on top of everything else."

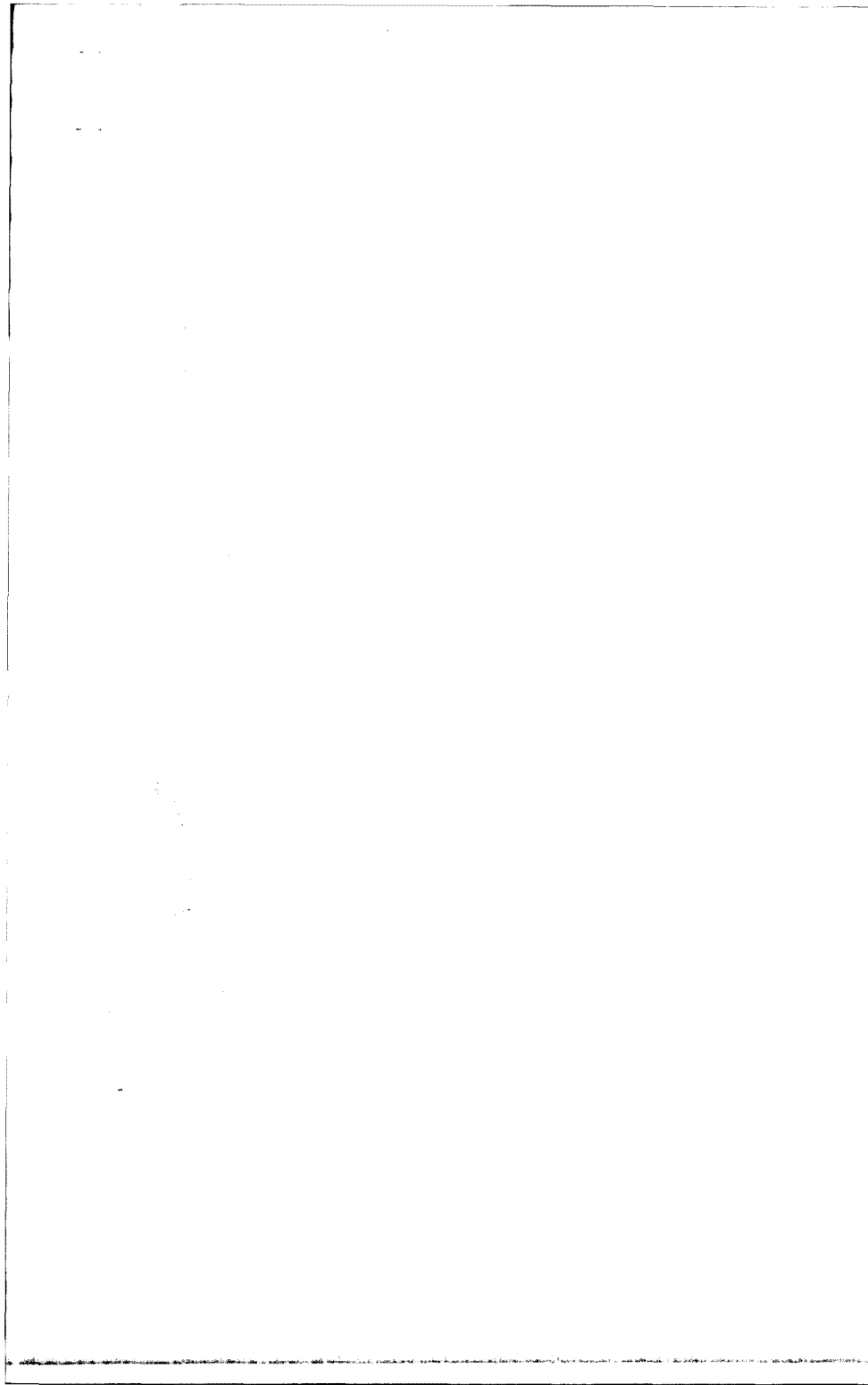
THE PROCESS: "The thing that fills the gap . . . the whole way of life of the group . . . and the whole help of the people here."

A PROCESS STATEMENT: "A person who needs God in a world that has lost sight of God, if he cannot or does not choose to find Him, would sooner have the Devil, than the Godless compromise of the world in which he lives."



The above are extracts from
"DRUG ADDICTION
A PROCESS STATEMENT"

Published by The Process.



100-0-72108 (1)



CHRIST said: love thine enemy.

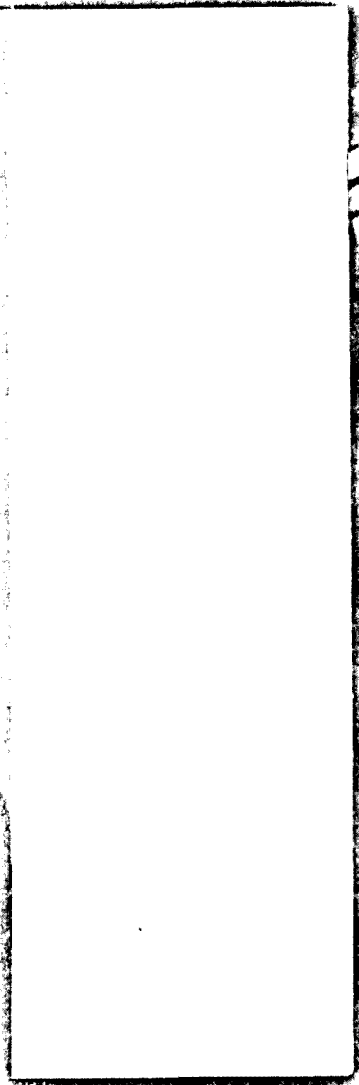
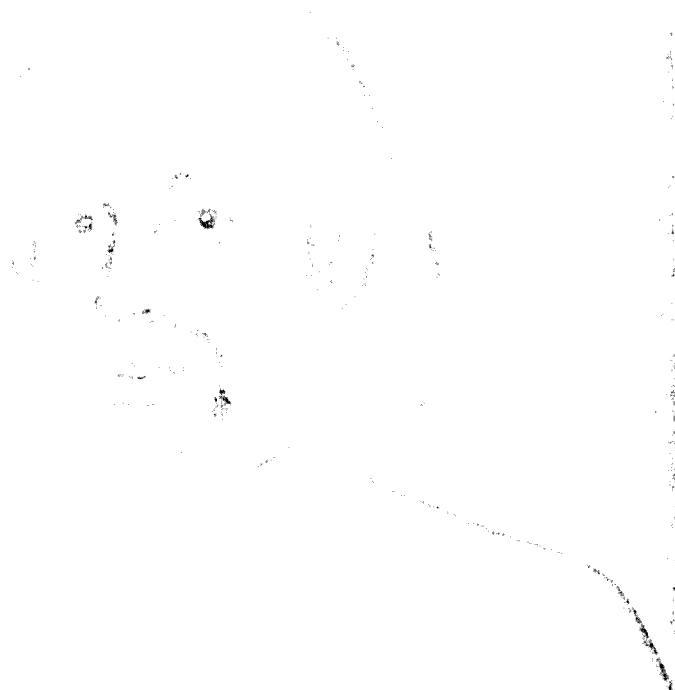
**CHRIST'S Enemy was SATAN and
SATAN'S Enemy was CHRIST.**

Through Love enmity is destroyed.

**Through Love saint and sinner de-
stroy the enmity between them.**

**Through Love CHRIST and SATAN
have destroyed their enmity and
come together for the End.**

**CHRIST to Judge, SATAN to execute
the Judgement: Salvation or Doom.**



**FOR CHRIST
IS COME**

recorded by
FATHER JOHN

In the beginning there was purity, and calm, and peace, and beauty. And there was truth, truth undistorted by the fragmentation of a lie, truth undimmed by any mist of hypocrisy, truth untarnished by the blight of fear.

And there was a Spirit in the void, and the Spirit was the Spirit of CHRIST. And the void was populous while yet it was empty; it was populous with the foreshadowings of the drama that was to come. Now the drama was the drama of man, and there were actors and players, technicians and directors, and a cast that would number to infinity.

And CHRIST was in the void. And the Spirit of CHRIST was the spirit of knowledge and the spirit of truth, and in CHRIST were truth and knowledge conjoined together.

And the stillness in the universe of CHRIST was absolute, and all was seen in the perfection of its detail. And it was calm, and it was pure, and there was no noise, nor any bustle. But there was silent contemplation of the nature of things, and there was no interference, and no denial of that which was true.

And JEHOVAH created man.

And CHRIST was in this thing that was called man; a spark of the being of CHRIST was instilled and infused into the being that was called man. And that in man which was of CHRIST was the element in man that held to the truth, that was pure and knew GOD with an instinct and a response that were without limit and without hesitation. And that in man which was of CHRIST was without fear, and it was capable of enduring all things for the sake of knowing again the closeness of duality with its GOD. And the CHRIST in man was the good, the pure, the noble, the valid. It was the element in man that could never be defeated while it retained

a link with the Being of the truth. And this was CHRIST in man.

And CHRIST was in the Spirit, and the Spirit contemplated the void; and It knew that which had been, and that which was, and that which was to be. And the Spirit knew, for It looked and It knew, and there were no bounds nor barriers to Its awareness. And this was the CHRIST Spirit, and It moved freely in the void of the purity of Its untainted universe. And the CHRIST Spirit permeated all things, and It knew the void, and It knew that which was the opposite of the void. And within Itself It contained time, and time was no barrier nor block to Its knowledge, nor to Its containment of the truth of that which had been, that which was, and that which was to be.

And JEHOVAH created man; the race of man and woman spawned from the loins of Adam and his Eve. And humanity was the battleground for the contest of JEHOVAH and LUCIFER and SATAN, and humanity were the pawns of the Great Ones. And the CHRIST Spirit in the void contem-

plated the activities of man, and saw that man was failing to remain with his Gods. And the game was played, and man was submerged in the blindness of the horror of losing his Gods. For man was not strong in his allegiance to the truth, and he was weak before the Gods. And man struggled with himself, and in himself, and against himself. And man blamed and justified, accused and berated his brother, and began to sink into the pit of self-destruction. And man fought wars against himself, and was divided against himself, and the war of man against man was a reflection of the division of man within himself, and of the struggle that man was fighting against himself. And man knew pain and fear, and agony and pain and fear, and despair and pain and fear and agony. And man was tested, tested to the point of destruction.

And the Gods played Their game, and man wavered and struggled and fell, and a few rose again to crawl on their knees back towards their Gods. And JEHOVAH watched His creation, and tested them, and gave them failure lest in success they might find sufficient justification to leave the

presence of the being of their God. And LUCIFER watched, and LUCIFER tested them, and drew them to Him, and offered them the success that His brother JEHOVAH denied them. And SATAN smiled in the darkness of His heart, for His would be the final word in the cataclysm of the ending of this world that had yet hardly dawned.

And JEHOVAH, the Vengeful One, was angry with the weakness of humanity; and LUCIFER, the Light Bearer, despaired of humanity; and SATAN, the Destroyer, laughed. For humanity was failing. The tests were too harsh and the spirit of man was failing. For he was falling away and down from his Gods, and few were they who retained their knowledge and their knowing of that which was required of them.

And CHRIST watched, and the Spirit that was in the void saw what was happening. And in the truth and in the purity of the universe of the Spirit that was called CHRIST there was a complete knowledge of all that was happening. And the CHRIST Spirit waited and watched.

And so the game was played, and humanity dwindled and fell, and rose again and fell again. And the darkness began to close in upon humanity, and it was lost. And humanity was lost, and it knew that it had failed, and despair was rampant in the world. For the light had gone out in the hearts of men, and brutality, and vice, and senseless killing, and hate and lust and perversion prevailed. And man knew that he was degraded, and he began to know the completeness of his lostness. And despair was in his heart and the darkness smothered him like a cloak of the most foul and clinging blackness. And he fought within himself, and wrestled with the evil that was in him, and he hated himself and despised himself. And he was afraid, and he was in the dark, and he

was lost. And he was afraid, and he was alone, and the flame of his life flickered and waned, and he was lost and alone in the isolation of his separation from the Gods of his creation.

And in the soul of man there had once been love, and the love had been strong enough to hold him in loyalty to his Gods. And then had he loved his Gods, and given to Them, and received from Them. And there had been life and living, and knowledge and awareness of the Gods. But man had sinned, and man had taken lies into his heart, and had begun to worship himself, and to give to the lies the status of truth. And man was corrupted, and the core and the essence of his being was corroded with the lie. And the lie was the lie created of his own imagining, that his salvation lay in service of himself. And on top of that initial lie, all manner of foulness sprouted and flourished. And in some parts of mankind there was no truth left, and they were so totally lost that they had lost even the truth of the fact of their own lostness.

And CHRIST knew, and watched, and saw man turning and twisting in

upon himself, dwindling down from the magnificence and nobility of his original creation, down into the quagmire of total self-concern.

And Earth befouled the universe, for the life that was upon it was living and dying in increasing rejection of the truth. And man was muddled, and knew dimly that he was in error, and that sin attended his footsteps, and that his heart contained no purity. And man was sorry for himself, and berated himself, and cursed the Gods, and stumbled in the twilight of the dimming of the truth. And he knew a little of the nature of what had happened, but not enough to climb back. And man was dying, and his misery was abject and his failure complete.

And yet there was some tiny little spark flickering in the blackness of the night of his GODlessness. Somewhere he longed to love again, and to be pure and free and in harmony with his GOD. And still there was courage in him, and a stubborn enduring resistance that enabled a few to rise again and look for the path back to the stars and the peaks of the heights of truth from which he had fallen. And there was something in him that held to the truth, and which refused to be totally submerged by the enveloping forces of his own rejection and humiliating foulness. And this was the spark of the Spirit of CHRIST within him, which fought to hold him up and in contact with the forces of life and recognition of the hierarchies of the Gods.

And in this wilderness of the spirit of man, the Spirit of CHRIST moved. And CHRIST looked into man, and He knew man. And the Spirit of CHRIST coalesced from all the reaches of the universes, and CHRIST looked and CHRIST knew and CHRIST saw the world of man, and man

within that world, and the heart of man within the world of man.

And the Spirit moved in the void of the universe of CHRIST, and It reached out into the world of man, and sought the contact of Its own Spirit that flickered still in the heart and soul of man. And that spark was near extinguished. And the time had come. And the Spirit of CHRIST came together, and out of the fullness of Its knowledge of all that was and had been and was to be, It came to the earth. And CHRIST took the form of a man, and wore the envelope of the physicality of man.

Now the decision of CHRIST was to draw back into the Spirit of truth and knowledge and purity and love, which is Himself, that spark of truth and knowledge and purity and love which exists in all men. And the Spirit of CHRIST was invulnerable, and It could not be defeated; for the truth can be denied but it cannot be erased, and knowledge can be refused but it cannot be obliterated, and purity can be rejected but it cannot be defiled, and love can be fled but it cannot be killed.

**And the Spirit of CHRIST moved in the mind and being of the Supreme
GOD, and the decision was taken, and CHRIST was born.**

And CHRIST gave His mission, and it was a beacon to the waning flame within the being of man. And those that knew Him found life and love and knowledge and no fear. And they dwelt in love, and they were released from the cataclysm of fear and guilt and misery, which is the price of man's existence separate from the Gods. So CHRIST told, and CHRIST preached, and CHRIST foretold, and CHRIST showed Himself. And He gave the message of how man could redeem himself; and in the perfection of His love, and the purity of His truth, and the light of His knowledge, the fire and flame of life was rekindled in the heart of man and in the dying embers of his world.

And CHRIST died, and was reabsorbed into the being of the Spirit that lives in the purity of the void of the universe of CHRIST.

And the world of man floundered and foundered, and the enemies of the truth and the purveyors of the lie and the blasphemers against the knowledge and the sappers of the life of the love of CHRIST; all these assaulted the flame of the beacon that CHRIST had kindled again. So the message and meaning of CHRIST was assaulted by all the forces of the unGOD, and institutions were formed bearing the name of Churches of CHRIST, which fought among themselves, and betrayed one another, and sought to distort the purity of the truth of the knowledge of CHRIST.

Now the heart of man had been faint, and his spirit near to death in the lostness of his aloneness before the coming of CHRIST. But the memory of the visitation of CHRIST remained with man, and he remembered

also that CHRIST would come again. And in that lay his sole and only hope, for in his heart he knew that alone and in himself he was lost.

And the years passed, and man lived a little and died more, and the world continued, and the hypocrites slowly took over the earth. And the power of the hypocrites grew and festered and cankered, and they spread the lie of hypocrisy over all the face of the earth. The message and meaning of CHRIST had been truth, and the truth was submerged by the promulgation of the lie.

Now the memory of CHRIST was vibrant in the world, and His name was upon the lips of men. But the pure and naked truth of what He had said was overcast with distortions of untruth, and it was fragmented by the preachers of partial truth, and much of it was forgotten. And the followers of CHRIST perpetrated in His name every blasphemy, every lie, every rejection of GOD, every wrongness and every transgression of the law, that the fertile mind of man could contrive.

And love was the apparency of that which was preached in the name of CHRIST. But underneath the apparency of love there was hate. And the hate curdled the heart of man, and there was killing and torturing, massacre and spoliation, all in the name of CHRIST. And so CHRIST's message of life became a message whose content was death, and CHRIST was crucified again and daily, by the actions of those who professed to be acting according to His will and teaching.

And so it continued for many centuries. And the story and message of CHRIST was carried all over the world, so that all men everywhere should have contact with CHRIST and with the Spirit of which He was the physical manifestation. For it was ordained that CHRIST should come again for the ending of the world, as had been foretold in the time of His own life and death. And that He should fulfil His purpose in that ending. it was necessary that all men might be able to reach Him in the Spirit, and to recognise His Name.

Then JEHOVAH returned to the world, from the territory of His brother LUCIFER, where He had been since the death of CHRIST. For the time had come to put the End in motion. So JEHOVAH began to be active in the world, and after Him, LUCIFER. And SATAN emerged from His lair. And the world was ripe for its ending, for there was a crescendo of war and killing, hate and murder, fear and destruction. And man was farther than ever from his Gods, and there was a widening gulf and a void of non-recognition. And men said to themselves 'GOD is dead', and the men who said this were many of them the religious men, the men who were supposedly the men of GOD.

So man had become the ultimate abomination; his vision narrowed to his own physical needs, his awareness of the Gods—zero; deaf to Their demands, blind to Their workings and manifestations and dumb to give Them worship; hating himself, bowed down with the guilt of aeons of sin and hating his fellow men—full of resentment and blame

against them; desperately trying to preserve a facade of progress towards a goal that he dared not examine because he knew it to be a worthless mirage; putting all his trust in his own mind and intellect, and starving himself of spiritual life; dying, dying, dying; the life inside him flickering and waning, smothered by the weight of sin, cut-off by the forces of suppression within him; isolated, bemused, fuddled and afraid. Always afraid, always in mystery. Grasping a shred of truth, and then losing it. And the darkness closing in. The world spinning through the void, into the dark, the fuses ticking now, the realisation of the End seeping through the mass-consciousness of all mankind. A race dying, dying spiritually even in the midst of physical abundance. Particularly in the midst of physical abundance. Desperation. Panic. Clutch at this, clutch at that; there must be an answer somewhere. There must, there must. Desperation. Fear. Hopelessness, because one road after another leads to frustration, and no exit from the same circuit of futile self-disgust. Blindness in the race now, near total blindness. There are not many left who have the courage yet to look;

to look at the facts, to see what is happening, to realise the extent of the wrongness, to keep searching for the key. Most are completely blind, pursuing lives of a sterility and pointlessness that they could not obscure from themselves for a moment if they looked—for a moment. Drugs, sex, money, self-worship, entertainment, the television, books, sport, art, sleep, death, isolation, work, eat, sleep; the list goes on and on, and all of it, every single item, is nothing but a substitute for GOD. And everywhere—lies. Lies to self about self. Lies from one man to another, about himself, about other men, about his wife, his work, his hopes, his fears. Isolation and fear defended by the all-pervading lies. The earth covered by the lies, man choked by his own lies. No truth, no openness, no honesty; only fear, death, rejection, isolation. And fear, always the fear. But the fear is deep-hidden, for it must be kept down there in the belly, suppressed, kept in check, controlled. For if man gave his fear free-rein, he feels that he would be shattered in little pieces by the hurricane of panic that would burst his body open. So hide the fear, pretend that it isn't there, bottle it up, clamp the lid—and be blind!

Yes, that's the Secret, that's how to get along, that's how to make it all bearable—be blind! Don't see! Don't know—yourself or anybody else! Don't notice! Be blind! That way it may all go away, all those horrors from the Pit. Not in our time, O Lord! Delay the Day of Reckoning! And if the day is coming, be blind to that also! That is the way of mankind, the way of greyness and apathy and death. And it is the way to the extinction of the Spirit of CHRIST in man.

And the Spirit of CHRIST was in the void of the universe. And the Spirit of CHRIST moved and coalesced. And it was time for the return of CHRIST to the world in Judgement and in Truth; time for the Second Coming of CHRIST. For the time of the prophecies was fulfilled, and in the Ending of the world that Gods and man were bringing to a point, the day of CHRIST had come again.

And now the lies shall be exposed, the hypocrites shall be cast down, the Gods shall raise Their people up, and Truth shall stand revealed in CHRIST. The pretensions of man shall fall away, and the Will of the Gods shall prevail.

For CHRIST is come.

November, 1967

BOSTON CHAPTER
146 CONCORD AVENUE
CAMBRIDGE, MASS. 02138
TEL (617) 492-5410

Published by

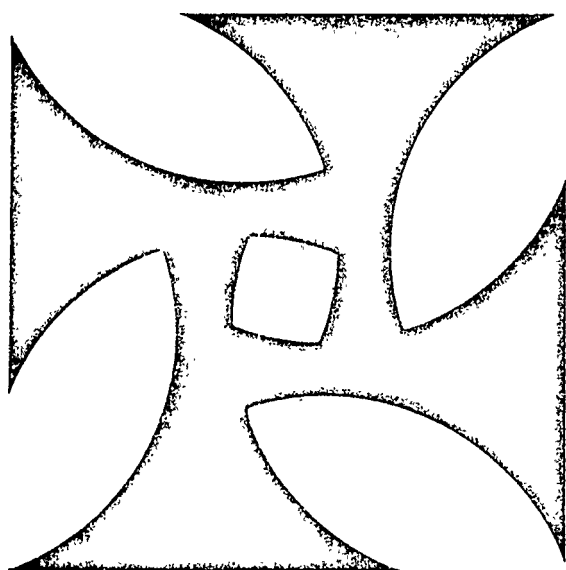
THE PROCESS

CHURCH OF THE FINAL JUDGEMENT

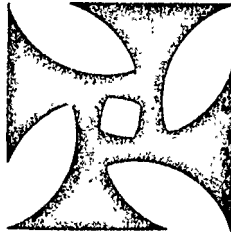
BALFOUR PLACE
MAYFAIR LONDON W.1.

TEL. 01.493.4741/2


Printed by Spottiswoode, Ballantyne & Co. Ltd., London and Colchester



100-0-22108 (1)



THE PROCESS
CHURCH OF THE FINAL JUDGEMENT



We of The Process have a Chapter in Boston, from which we are helping, to the best of our current ability, those — and there are many — who need help.

We work with people of all ages, colours and creeds, who, temporarily or permanently, are unable to help themselves.

They may be sick or crippled, alcoholics or drug addicts. They may simply be afraid or lonely, or feel futile because they have lost their purpose in life.

Some have lost all dignity and self-respect, and are striving to regain those very necessary qualities within themselves. Others are in conflict with society or parents or children or education or authority or even life.

And all, every single one of them, have problems; problems ranging from simple survival needs through to deep seated enmities with self and the world.

WILL YOU HELP?

We have a store and a free kitchen from which we supply — for a small donation if the recipient can afford it — clothing, bedding and other survival-type items, depending on what is in stock.

If you have any such items to spare, we would very gratefully receive and distribute them on your behalf.

From our kitchen we supply whatever food is available to those who are poor and hungry. Will you give us some food for these people in need? Bread, butter or margarine, sandwich fillings, tinned or packet soups, milk, coffee, tea, cookies, jams, marmalades, or anything else you feel you can spare. Anything you donate will be put to excellent use and truly appreciated.

In return, is there anything YOU need?

If so, tell us and we will try to find it for you.

* * *

If at this point you feel you know enough, and would like to give to us, or to give to others through us, please turn to the back page for our telephone number and address. If on the other hand you would like to know a little more, please read on.

As well as the purely physical needs, the emotional and spiritual problems of those who want to change themselves from what they are to what they could be must be tackled.

Despair, fear, anxiety, boredom, loneliness, wretchedness, hopelessness, resentment, hatred, alienation, baulking of everything including ourselves; all of these and more of the same are our spiritual problems, our conflicts with ourselves and the world, our enmities with ourselves and life and GOD; our own personal CHRIST and SATAN fighting within us for survival and supremacy.

But CHRIST said: Love thine enemy.
CHRIST'S enemy was SATAN and SATAN'S
enemy was CHRIST.
Through Love enmity is destroyed.
Through Love saint and sinner destroy
the enmity between them.
Through Love CHRIST and SATAN have destroyed
their enmity and come together for the End;
CHRIST to Judge, SATAN to execute the Judgement.

And love is the major way that we have of resolving the conflict between the CHRIST and SATAN in ourselves, that leads to misery and isolation, loss of contact and separation from our fellow beings, alienation from and hatred of other human beings, who, just like like ourselves, are trying to make the best of life in a harsh and

difficult world; a world MADE harsh and difficult by those same conflicts, that same CHRIST and SATAN in each of us.

We cannot at this point reach as far as LOVING the evil in ourselves that is SATAN, but we can take the first step. We can acknowledge the fact that the evil is there in us, manifesting in the dislikes that we feel for one another, the lusts of the flesh that can lead to self-indulgence in eating, drinking, sex and drugs; the failures to give help where help is required, the demands for self instead of the giving of self, and the fear we know; fear of retribution for what we feel we have done wrong.

We cannot at this point ACCEPT the evil within ourselves that is SATAN, but we can take the first step. We can accept the fact that the evil is in US, rather than justifying it away by saying that it's not our fault, or by blaming other people, circumstances, organisations, institutions, rules and regulations, environment, government or the weather.

And once we HAVE acknowledged that SATAN IS IN US, each individual one of us, and that it's not simply other people who are evil, then we can go further. Instead of hating, rejecting and being ashamed of the evil in ourselves, we can begin to accept and understand it — our manifestation of CHRIST'S love for SATAN — and that is the key to changing it.

And once we have stopped fighting the SATAN in ourselves by running from it, hiding from it, suppressing it, ignoring it, denying it, reducing its importance, wishing it weren't there, pretending it's NOT there, being blind to it, or invalidating it in any one of a hundred other ways, we can redirect into more positive channels, the energy we've been using to fight against ourselves, and, we can unfix the fixated attention on ourselves and give it to other people, where its returns are much more rewarding.

When we reach the point where we have more attention on others and their problems than on ourselves and our problems, where our INSTINCT as well as our aspiration is to give to others rather than demanding for ourselves, we're winning.

We have learned the truth of CHRIST's words: "As ye give, so shall ye receive".

This is the Universal Law. If we give love and warmth and contact, we shall receive love and warmth and contact. If we give hatred and fear and suspicion, we shall receive them in return. If we defend ourselves against others, others will defend themselves against us. If we attack others, others will attack us. If we take, we will be taken from. Anything we give, whether positive or negative, will be returned to us in full measure.

As long as we KNOW this, we cannot stray far from the path. Sometimes there is a need to prove it. We test our knowledge of the Universal Law; blaming, criticising, or demanding. And in return we are blamed, criticised and demanded from — naturally!

That SHOULD be enough. We should have our proof. But sometimes, some little demon of perversity or masochism drives us on, to prove against all the evidence, that we CAN be selfish, blameful, baulky and self-absorbed, and still be happy and fulfilled. We can't, as we very soon discover. All that happens is that we end up miserable and frustrated.

If we're wise and life-orientated, at this point we set ourselves firmly back on the path of loving and giving and contact with GOD. If we're stupid and death-orientated, we carry on, poor victims of circumstance, poor victims of 'them' who won't give us what we want, poor victims of 'them' who don't understand us, make no allowances for us, are cruel to us, take us for granted — and had better watch out or WE'LL show them!

In this state, we're out of contact with ourselves and everything else, we're out of control of ourselves and everything else, we're no good to ourselves or anything else. In this state, our only true reality is our own misery. We're right back where we started, slaves to our negative selves.

This latter, fortunately, seldom happens. Normally, once we have learned the way, we are able to catch ourselves on the way down, before we hit rock bottom. Then we simply begin again where we left off, the lessons of positivity, and the rewards that positivity brings, once more well learned — better learned this time in fact because of our fall from grace and the stark difference we've seen in our selves between one state and the other.

Well, this is one way we have of tackling spiritual problems; a simple imparting of spiritual knowledge. If it appeals to you, if it's real to you, makes sense to you, or in any other way strikes a chord in you, come along to the Chapter and find out more.

We have other ways of helping you to help yourself to help us to help others; Telepathy Developing Circles, where you can develop your telepathic abilities through psychometry and the like; Processscenes, which are fairly rumbustous, great for self-expression, great for emotional release and great fun; Midnight Meditations, which are quiet, warm, gentle and full of contact. There are our Sabbath Assemblies, the most intensely religious point of our week, where we come into communion with the Great Superbeings of the Universe.

For those who become part of the Church, there are advanced courses, telepathy sessions, progresses, discussion groups, etc., all of which are concerned with contact and communication, the realisation and development of the self, the solving of problems, and the changing of the self one doesn't much love to the self one can love. This last is important; because if we cannot love ourselves, then we cannot love anyone else. And this is not self-love of the 'give to me, I want, I need, I deserve' variety; but self-love of the 'I have sympathy, understanding and other good things to give, and I have the confidence and ability to give them where they are required' variety.

* * *

This is the briefest possible resumé of what The Process is about and what Processeans are setting out to do. If you still want to know more, there is literature available for sale at the local Chapter, and of course all the activities previously mentioned, which you are warmly welcome to attend.

CHAPTER ACTIVITIES

Sabbath Assembly	Saturdays	7.00 p.m.
Circle	Fridays	7.00 — 8.20 p.m.
Processcene	Fridays	8.40 — 10.00 p.m.
Midnight Meditation	Fridays & Saturdays	midnight

A charge of \$1.50 is made for the Circle and the Processcene and of 75¢ for the Midnight Meditation. However for anyone who cannot presently afford this, a donation of whatever sum can be afforded will do very well.

Our Cavern (coffee bar) is open every day except Thursday between 6.00 p.m. and 11.00 p.m., with late closing on Friday and Saturday night at 1.00 a.m. The Cavern has no entrance fee, and its menu includes delicious and inexpensive health foods available for your eating pleasure.

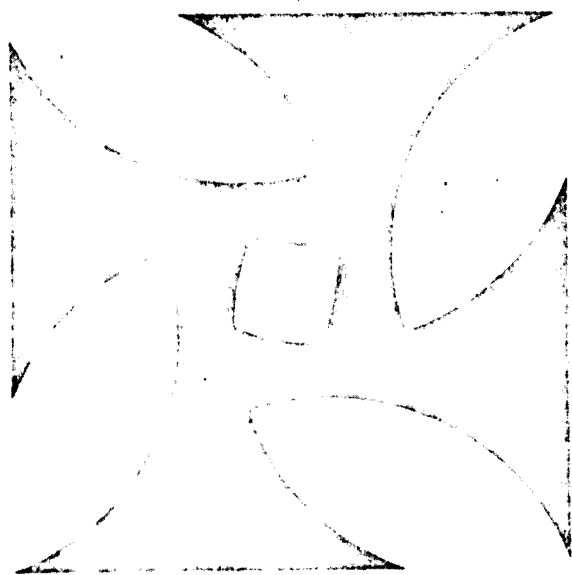
All our activities start promptly at the advertised times. Once begun they cannot be disturbed, so if you want to attend, do arrive at the Chapter with time to spare.

That's it for now. Thank you for staying with us this far. And if you feel we can give to YOU, fine! If you feel you can give to US, you're equally welcome, we'll be happy to learn from your knowledge and experience, and, there is always lots of physical work to be done too if you're willing and able!

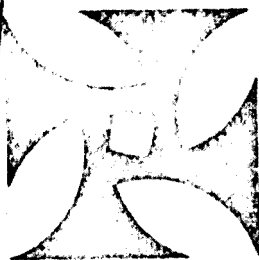
Contact our Contacts Officer.

Father Christian
THE PROCESS – CHURCH OF THE FINAL JUDGEMENT
BOSTON CHAPTER
46 Concord Avenue
Cambridge
Massachusetts 02138

telephone: 617-492-5410



100-0-72108(1)

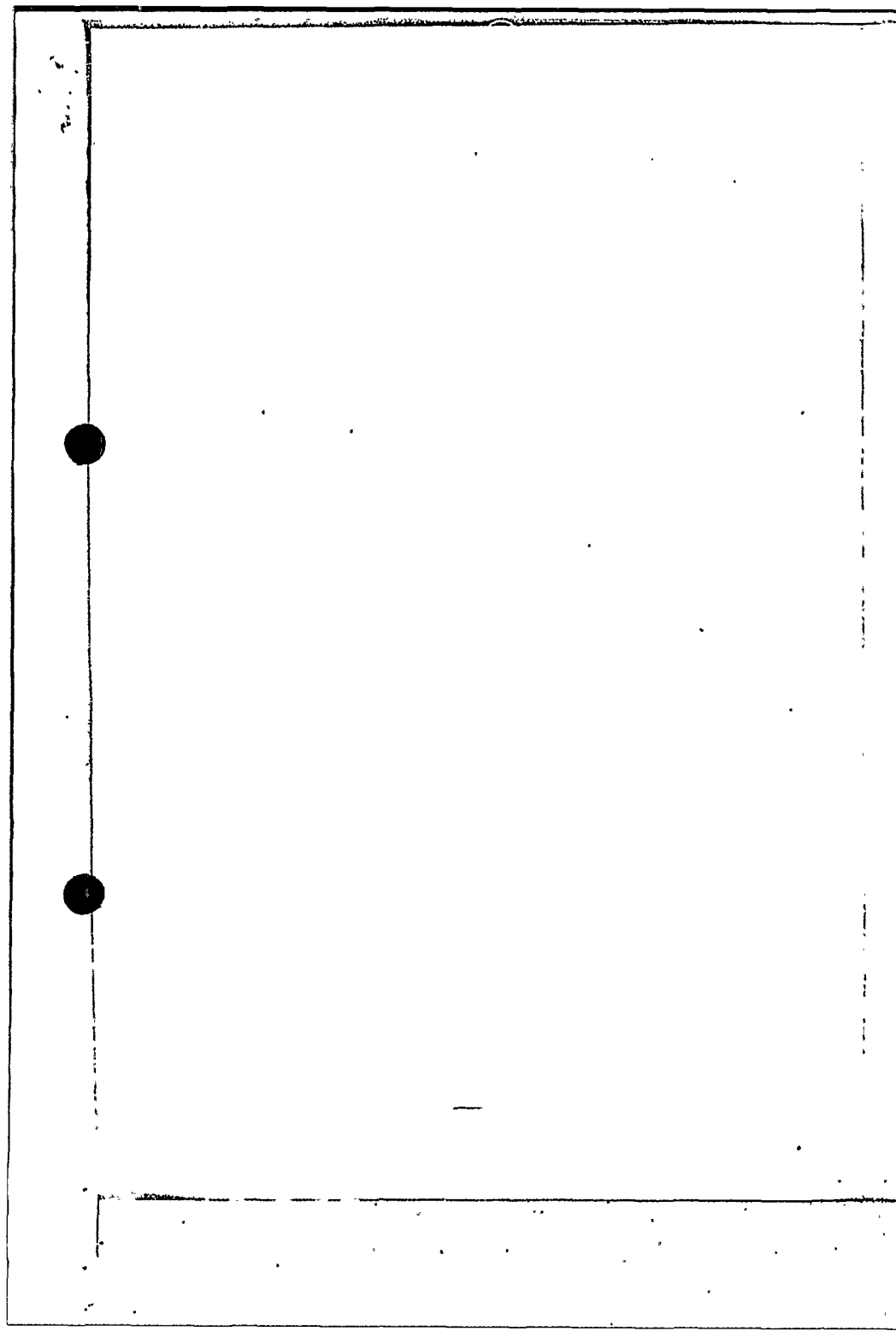


SO

BE

IT





AS IT IS

I was twenty five years old when I met The Process. That was in New Orleans, when I was at the lowest ebb in the whole of my life.

I'd tried working for a living and not working for a living. I'd tried Roman Catholicism and meditation. I'd tried peace marches and drugs. I'd tried theosophy, theology, scientology, astrology, numerology, mantras, yoga and on and on; free love, free sex, free societies promising freedom from inhibitions freedom from problems, freedom from death, freedom from life, and on and on; mysticism, occultism, spiritualism and pelmanism, and on and on; and all in eight short years.

It started when I was seventeen and ended when I was twenty five and met The Process.

They said to me: "The world is sick and the sickness can only end in death; death of the world." Check. I'd seen that for myself.

They said to me: "The Latter Days are upon us, and the prophecies for the End are now being fulfilled." Check. I'd come across that too in my investigations.

They said to me: "He who tries to live IN the world and be OF the world must die with the world." That made sense to me too, because I'd seen where the world was headed.

They said: "This is man's last incarnation; his last chance to pay off all debts incurred both in this lifetime and all previous lifetimes." It felt right.

They said: "We can no longer afford enmities, hatreds, self-indulgences, self-pities and self-condemnations. They are the cankers that take root inside us and blind our sight, block our hearing and dull our sensitivities to the point where we begin to stultify into death, instead of stretching upwards into life."

Yes; it had begun to happen to me. At twenty five I had tried so hard and failed so dismally. I was blind, deaf and dumb, all I had left was a front to present to the rest of the world; an image that said: 'I'm all right. I know what I'm doing and where I'm going. It's really quite simple if you're as smart as I am.' I THINK my image fooled people; it even managed to fool me sometimes — except when I was alone.

Yes; so far so good. I believed them.

They said to me: "The only evil is failure, and failure is refusal to fulfill our capabilities, meet our destinies, and stand true to the Purpose of GOD." I didn't know too much about that but I was willing to find out.

"What shall I do?" I asked.

"Work, my friend; work."

So work I did. I made doors and hung them, waited in the Cavern (coffee lounge), washed dishes in the kitchen, and did anything that required doing.

In the meantime I took a job at a coffee bar in order to pay my way in Process activities. The job was my first in two years, since I had decided some time previously that jobs were the answer to nothing; and not just my levels of job either — truck driving, carpentry, meat packing and odd jobbing

generally — but all jobs where I'd seen people in action; lawyers, doctors, engineers, policemen, teachers, et al.

They all had their gripes and complaints. They were all dissatisfied. They all had the miseries.

I'd even visited a psychiatrist when I was twenty two, to see if he could straighten out some of the circular tours in my head, and after talking with him for some time, had arrived at the conclusion that although his image was on about the same level as mine, in general he was in worse shape than I was.

So, I worked for The Process.

They said: "As you give so shall you receive." I gave to the best of my ability, and I received. I felt better than I'd felt for years.

I attended Process activities and began to find out about myself, with reality for the first time.

I began to find out about the Gods.

The Three Great Gods of the Universe, Jehovah, Lucifer and Satan. Consciously or unconsciously, apathetically, half-heartedly, enthusiastically or fanatically, under countless other names than those by which we know them, and under innumerable disguises and descriptions, men have followed the three Great Gods of the Universe ever since the creation. Each one according to his nature.

For the three Great Gods represent three basic human patterns of reality. Within the framework of each pattern there are countless variations and permutations, widely varying grades of suppression and intensity. Yet each one represents a fundamental problem, a deep-rooted driving force, a pressure of instincts and desires, terrors and revulsions.

All three of them exist to some extent in every one of us. But each of us leans more heavily towards one of them, whilst the pressures of the other two provide the presence of conflict and uncertainty.

JEHOVAH, the wrathful God of vengeance and retribution, demands discipline, courage and ruthlessness, and a single-minded dedication to duty, purity and self-denial. All of us feel those

demands to some degree, some more strongly and more frequently than others.

LUCIFER, the Light Bearer, urges us to enjoy life to the full, to value success in human terms, to be gentle and kind and loving, and to live in peace and harmony with one another. Man's apparent inability to value success without descending into greed, jealousy and an exaggerated sense of his own importance, has brought the God Lucifer into disrepute. He has become mistakenly identified with Satan.

SATAN, the receiver of transcendent souls and corrupted bodies, instils in us two directly opposite qualities; at one end an urge to rise above all human and physical needs and appetites, to become all soul and no body, all spirit and no mind, and at the other end a desire to sink BENEATH all human values, all standards of morality, all ethics, all human codes of behaviour, and to wallow in a morass of violence, lunacy and excessive physical indulgence. But it is the lower end of Satan's nature that men fear, which is why Satan, by whatever name, is seen as the Adversary.

I began to find out about Christ and what He was really trying to tell us.

I began to find out about the grey forces; the hypocrites, who by their hypocrisy, still, two thousand years later, crucify Christ daily.

I began to find out about the Unity of Christ and Satan.

Christ said; Love thine enemy.

Christ's Enemy was Satan and Satan's Enemy was Christ.

Through Love enmity is destroyed.

Through Love saint and sinner destroy the enmity between them.

Through Love Christ and Satan have destroyed Their enmity and come together for the End.

Christ to Judge, Satan to execute the Judgement: Salvation or Doom.

I began to find out how we, humanity, have maligned Satan; have made Him the scapegoat for our own evil and weakness and negativity. And I began to understand!

I was invited to attend Sabbath Assembly at The Process where I was made an Acolyte of the Church. My first step in the Process hierarchy.

That Assembly was moving, deeply moving; a real experience for me. We sang Process hymns; hymns I'd never heard before yet felt were so familiar. We chanted Process chants; chants I'd never heard before yet felt I'd known for the whole of my life.

The long candles burned, throwing light and shadow over the beautiful Assembly hall. Incense, sweet and thick, wafted in smoky spirals up round the polished wood beams.

The Cross, symbol of Christ, stood stark above the altar, and the Mendes Goat, symbol of Satan, was there with us. For we were about unity, and for the first time in my life I understood what unity was; not with my mind or my intellect, but with my feelings, which is where after all, the truth lies.

I'd used my intellect for years and it had profited me nothing. I'd watched others using their intellects too for years, and could see that it was taking them nowhere fast, except downwards, because there's a ceiling on intellect, beyond which we cannot go.

We can use intellect to solve mathematical equations, to resolve financial problems, to create new wonder drugs, to increase food production, to evolve new philosophies, to build giant complexes, to revolutionise education, to instigate mass media and to fly to the moon. We can use our intellect to do all of these things, and we have; and where are we now?

Is humanity any happier, any better, any more satisfied, any less frustrated, any less anxious, any less afraid than it has

ever been because of the use of intellect. Are YOU any happier, any better, any more satisfied, any less frustrated, any less anxious, any less afraid, because of the use of intellect?

No. If we are to be honest we must admit that there is more unhappiness, instability, insecurity, chaos, anxiety, fear, and downright misery in the world, than ever before; on a wider scale than ever before, and with no reassuring solutions in view to allay the more and more widely held view that man is headed for extinction.

So, there's a ceiling on intellect beyond which we cannot go.

But there's no ceiling on emotion. Our feelings can expand to encompass any knowledge.

But feelings can be frightening; they tell us so much about ourselves if we listen to them; about what we are, about what we want. And very often what we are and what we want doesn't fit with the image of ourselves that we've created.

Feelings can tell us that we're stupid or cowardly or confused or inferior or unacceptable or any of the other things we don't want to know about ourselves; and then we really push down on those feelings, hard. Then we decide that feeling really is dangerous. We revert to intellect, fast, and look for somewhere to put the blame for those feelings of inadequacy.

So there's no ceiling on emotion; but feelings can be cruel and bitter things, particularly if we're alone with them. Any wonder then that we try to live by reason and intellect and rationale and logic?

But once we can see that we're not alone with them, that all of us at some time feel stupid and cowardly and confused and inferior and unacceptable, and that that is just how it is, part of the human predicament; once we can come together with people who understand, who've been there themselves, who love us, and whom we can love; then we start to get the courage to listen to what our feelings are trying to tell us.

I didn't know too much about any of that the first time I attended a Sabbath Assembly, and became an Acolyte of The

Process. What I did know was that I felt what unity meant; unity with other human beings, and unity with superhuman Beings.

For They were there that night, those superhuman Beings, and Their presences were new to me. I felt afraid; I felt overwhelmed; I felt very small. But also, for the first time, I felt a surge of exultation, of joy, of being at one with something I'd known somewhere in the dim and distant past, and that I had found for myself again.

Now I knew I was on the right path. There was a feeling of rightness in me that gave me the sort of courage I didn't know I possessed; that gave me the sort of confidence I didn't know was possible; that gave me the sort of invulnerability that knows it can meet any challenge, surmount any obstacle and invade the very Pit of Hell itself if that is what is required.

I was an Acolyte of the Church.

I was a Processean.

I had come home.

Since that time I have discussed my feelings during that Sabbath Assembly with other Processeans, and they tell me they too have felt the feelings I've tried to describe; some sooner in their progress within The Process, others later. But all have felt the feelings, and once felt, those feelings never entirely leave you, so that no matter how tough the going at any given moment, there's this glow inside you that sustains you and lets you know that you're never alone.

Getting 'the knowledge' other Processeans described these feelings to me as. Well, I got 'the knowledge' that night, and nothing has ever been the same since. This also I was told, and have since discovered for myself, is according to format. Once 'the knowledge' is given, nothing is ever the same again.

Since that time I've travelled a long way with The Process; physically, mentally and spiritually; a long way. But the night on which I became an Acolyte stands out in my memory as the start of the journey. After that night I was aware of the beginnings of big differences in myself.

Firstly, 'Religion' was real to me where it had never been before. Previously I had decided that religion was 'bunk', and had stated it quite vociferously to anyone who got me going on the subject. (Imagine the temerity; me with my great non-knowledge, deciding that the thing that had been most important to most of humanity down through all the ages, was 'bunk'. My only excuse is that I'd looked at religion, and what I'd seen practised in its name was one great sham, one great cover-up for greed, avarice, dishonesty, betrayal and the sheerest hypocrisy.)

So, religion wasn't bunk — well certainly not all religion! One up to me. I could ditch a stubbornly held agreement, do a vast about face, and feel fine — even quite smart really for having discovered it.

Next, whenever I'd looked at myself previously I'd felt pretty much the bottom of the barrel. You know; other people were better looking, or smarter, or more lucid, or more confident, or more charming, or more aggressive, or more successful, or . . . you know. If you're honest, you've been there too. We all have.

I'd always known that we all trotted around images of ourselves, but now I began to see just the extent of the images that most people have built around themselves for fear of being seen and known — or even seeing and knowing, for if we see and know, that gives us a responsibility; for what we're usually seeing and knowing is a terrible vulnerability in people; the great insecurity exposed, the fear of what the future holds laid bare, the crushing anxiety of what the end will be for them, laid open for inspection.

Most of us aren't aware to any large extent of these things in ourselves, most of us try very hard NOT to be aware of these things in ourselves. But they're there nevertheless, gnawing away at our vitals like a cancer, draining away our confidence, draining away our vitality, draining away our willpower, making

us much less than we are, much less than we could be, much less than we should be, for our own fulfillment.

Now that I could see myself more clearly, necessarily I could see other people more clearly also. I could see that what starts off as images ends up as brick walls surrounding each one of us, for fear of what might get in or out. And seeing, I could offer something, some little thing, a little warmth, comfort, contact, a little sympathy.

I felt sympathy; I'd been there too. I started to want to help other people up out of the bottom of their particular barrels.

Some don't want to come up. Maybe it's easier down there; maybe it's more comfortable; maybe there's nothing they want anyhow; maybe there's nothing they believe they can have any more; But some do want to come up, and them, praise GOD, I can give to, to the best of my ability to give, and their ability to receive. And receiving is very often harder than giving, since it puts us under an obligation, and none of us enjoys being under an obligation. The only answer to it, is to give and give and give.

"As you give so shall you receive," they told me, and I believed them, and they were right.

I'm still convinced there's no altruism in my giving. I'm still convinced I give only in order to receive, and I don't really mind that at all. If giving in order to receive is me at my selfish best, I shall pursue my course, because it feels good and right, and it's the law of Christ.

Next, I started looking at my fellow Processeans more closely.

In the first place I'd felt drawn to them and a little bit afraid at the same time. I'd felt drawn because of some inner quality of serenity and purpose and I'd felt a little afraid because it seemed as though most of them could see right through me, and knew things about me that I didn't even know myself.

Now I felt less like an outsider and more like one of them; an 'Inside Processean' as opposed to an 'Outside Processean'; although at that stage I was still living outside with other people who wanted to become part of The Process.

What I now saw about my fellow Processeans was that they were happy — not a very penetrating observation I know, but a very surprising one for me, I'd never met people before who were genuinely happy — and free — they were free from the sort of self-consciousnesses that I at any rate had been prone to — and diverse — there were not many 'Inside Processeans' in New Orleans at that time, ten at most, with various comings and goings from Process Chapters in other parts of the United States, but the stable body comprised not more than ten, and ten such different types, from different backgrounds, with different educational standards, different financial means or lack of them, different talents, attributes, natures and outlooks.

I've since discovered that the diversity is more, much more than I was able to see at that time. Processeans cover the social spectrum. Graduates from top universities through to near illiterates; ex-engineers, drug addicts, architects, teachers, bums, time and motion experts, panhandlers, artists, electricians and chartered accountants; and all living and working together with understanding and dedication, Jew with Arab, Jew with Christian, Jew with German, (what is it about the Jews?) — I could go on but I'm sure you've got the point.

Anyhow, at that time I was viewing The Process and Processeans through the eyes of a brand new Acolyte, and I liked what I saw.

One more thing I feel is worth mentioning from that period of my history in The Process. Never in the whole of my life, anywhere, had I felt so accepted or so acceptable. Not the 'accepted' or 'acceptable' where nobody really cares whether you're there or not there. These people cared. They cared about whether I resisted what I was there to find out about myself, and so drove myself down. They cared about whether I accepted what I was there to find out about myself, and

so freed myself from the bonds that bound me to the world and the conflicts of humanity.

They cared, but the caring was without criticism, without judgement. I was what I was, bum or tycoon, stupid or brilliant, mad or sane, hostile or sympathetic, I was what I was, and they accepted me as such.

So I had nothing to fight, except myself, and I kept my wars with myself to an absolute minimum in order to make fast progress; although I never could move fast enough for my own satisfaction, and that hasn't changed even now.

But I did move. One week after I was received into the Church as an Acolyte, I was received further into the Church as an Initiate and given my Cross. Six weeks after that I was baptised with my new Process name, and accepted into the Unity of Christ and Satan as a Messenger of that Unity.

This is the fastest that these steps can be taken and I really felt proud of myself; another somewhat strange feeling for me.

Shortly after my baptism, it was time for The Process to leave New Orleans. It had been there for something like four months, running an Open Chapter (as opposed to a Closed Chapter where purely internal activities take place); an Open Chapter where everybody and anybody was welcome to attend activities. And everybody and anybody certainly did attend activities, en masse.

We had a fair-sized three storey building in the famous French Quarter of New Orleans. But fair-sized or no, it was never big enough for all the people who wanted to cram into it.

You would have imagined that in Louisiana, deepest of the deep Southern States and notoriously conservative, that something as revolutionary as The Process, preaching such unpalatables as 'The End of the World' ("What do you mean the end of the world?"), and 'the Unity of Christ and Satan'

("Who ever heard of such a thing?"), would itself be unpalatable. But no; if you had imagined that you would have imagined wrong. Hundreds of people passed in and out of that fair-sized building every day, and during activities — Progresses, Processcenes, Telepathy Developing Circles, Discussion Groups, Sessions, Assemblies, and Midnight Meditations — overflowed from fair-sized room to room to room.

So leaving New Orleans meant leaving many friends behind, and that saddened us. But word had come down the hierarchy that we should move; word from the Super Beings Whom we attend, and Whose life force is channelled through us.

Their directives are very often tests of faith. Do we still have roots in this world? Do we still need material security? Do we still need environmental stability? Do we still need money in our pockets? Do we still need to know where our next meal is coming from? Do we still need to know where we're going to sleep tonight?

If the answer to any of these questions is 'yes', we're still short on faith. For not until we've given ourselves over completely to the higher Powers can we be born again.

Christ said: "Except a man be born again, he cannot see the kingdom of GOD." And being born again is living totally in faith; faith that however seemingly impossible the circumstances, that in faith we shall overcome; faith that whatever our needs may be, in faith those needs will be met. I have lived with this creed for two years now, and have witnessed and been part of such a series of miracles, that, please GOD, I shall never doubt again.

But I was new to the Game when word came that we were leaving New Orleans, and apart from feeling sad about leaving many friends behind, there were things I couldn't understand. Why, when we were doing so beautifully; good accommodation, enough money coming in, many people interested in us, fascinated by us, working with us and wanting to become part of us; should we suddenly up sticks and leave? Nobody wanted us to leave, except maybe a few nutters who'd heard the word 'Satan' in connection with us, and decided out of their own

heads that we were all drug addicts, or sex maniacs or con men, or black magicians, or even at a pinch, murderers and rapists.

Fortunately the nutters were a very tiny minority; and the more intelligent people recognised that here was something new and worth finding out about. They, like me, obviously liked what they found out, since they kept coming back for more. And they, the ones who kept coming back for more, certainly didn't want us to leave.

So why should we leave? Wasn't it important to us to have success in terms of money, people, love, admiration and acceptance?

No, it was not. We are here to do the will of the Gods and if we fail to do that will, all the success in terms of money, people, love, admiration and acceptance in the world, will give us no satisfaction. For in purely worldly terms there IS no satisfaction. (There is an abnormally high suicide rate amongst millionaires, which, if I'd needed proof, would have helped.)

But I didn't need proof. I'd seen enough of 'worldly success' myself, to know that it brought nothing but transitory pleasure, of the 'aren't I clever' variety. Then after the short glow of self-satisfaction, comes the same dull ache, the same hollowness, the same futility, then, more whoring after empty pleasure, more whoring after empty success. "For what is a man profited, if he shall gain the whole world and lose his own soul."

I was convinced. And this time I'd convinced myself. I hadn't had to go to another Processean of greater experience and higher rank to say: "Why, how, which, when, where?" I'd gotten it for myself. I was beginning to open up as a channel, to the extent that almost as soon as I asked a question, in came the answer. My faith was increasing. My scope was expanding.

Now I was ready to leave New Orleans. So were other new Processeans whose faith had already taken them to the point I had reached, or maybe beyond.

It was easy for me. I had nothing to give up, except my own

miserable doubts. Others had to choose between The Process and well paid jobs, The Process and a university degree, The Process and a professional reputation, The Process and a beautiful home; in short, between The Process and their roots in this world.

The ones who made their decision FOR The Process, then set about organising to get themselves to San Francisco, and to the Process Chapter in that city. We travelled by every available means of transportation. Some went by train, others by car or truck or 'plane or bus or by hitching rides. Some even, believe it or not, went by boat.

Well, all of that was almost two years ago, and during that almost two years, I've been part of Process Chapters in San Francisco, Los Angeles, and New York; then, leaving the States, Process Chapters in Holland, France, Germany, Italy and now, England.

During that almost two years I have changed immeasurably; both by being part of Closed Process Chapters where the accent is on training, self- and other- realisation, learning, knowledge, self-expression and expansion, change and development, and by being part of Open Process Chapters where the accent is on spreading the Word through literature, and through activities which everybody and anybody is welcome to attend!

The changes I've noted in myself stagger me sometimes when I compare the 'me' I now am, to the 'me' I once was.

Everything that once was a problem to me no longer is. The anxieties that once dogged my movements have evaporated into thin air. The uncertainties I used to feel about my own worth and stature and acceptability have dropped away and left me free. I now know who I am and where I'm going, and what I'm in this world for. I now know my function, my purpose, my fulfillment and my destiny; and this of course is the greatest change of all.

Now, when people on the fringes of The Process ask me questions like: "How can we believe in GOD when the world is in such a state and people are suffering so terribly?" I can answer with my own conviction: "GOD is not responsible to us for the state of the world and the suffering of humanity, WE are responsible to GOD that we allow such things to be." Or when someone says to me almost complainingly: "What is The Process trying to say? I don't really understand the literature or what goes on at the activities;" I can, with my own conviction use the words Christ used when His disciples asked him why He spoke in parables: "... That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted and their sins should be forgiven them."

Or again, the people who say to me: "Your literature, and everything The Process is and stands for, makes so much sense to me. It answers so many previously unanswered questions, and relates directly to me as nothing ever has before;" to them I can say, again using the words of Christ: "But blessed are your eyes, for they see; and your ears, for they hear." And to that I can add in my own words: "Welcome; you are one of us."

As for me, I am a Prophet of the Church. I am a Processean. I have come home.

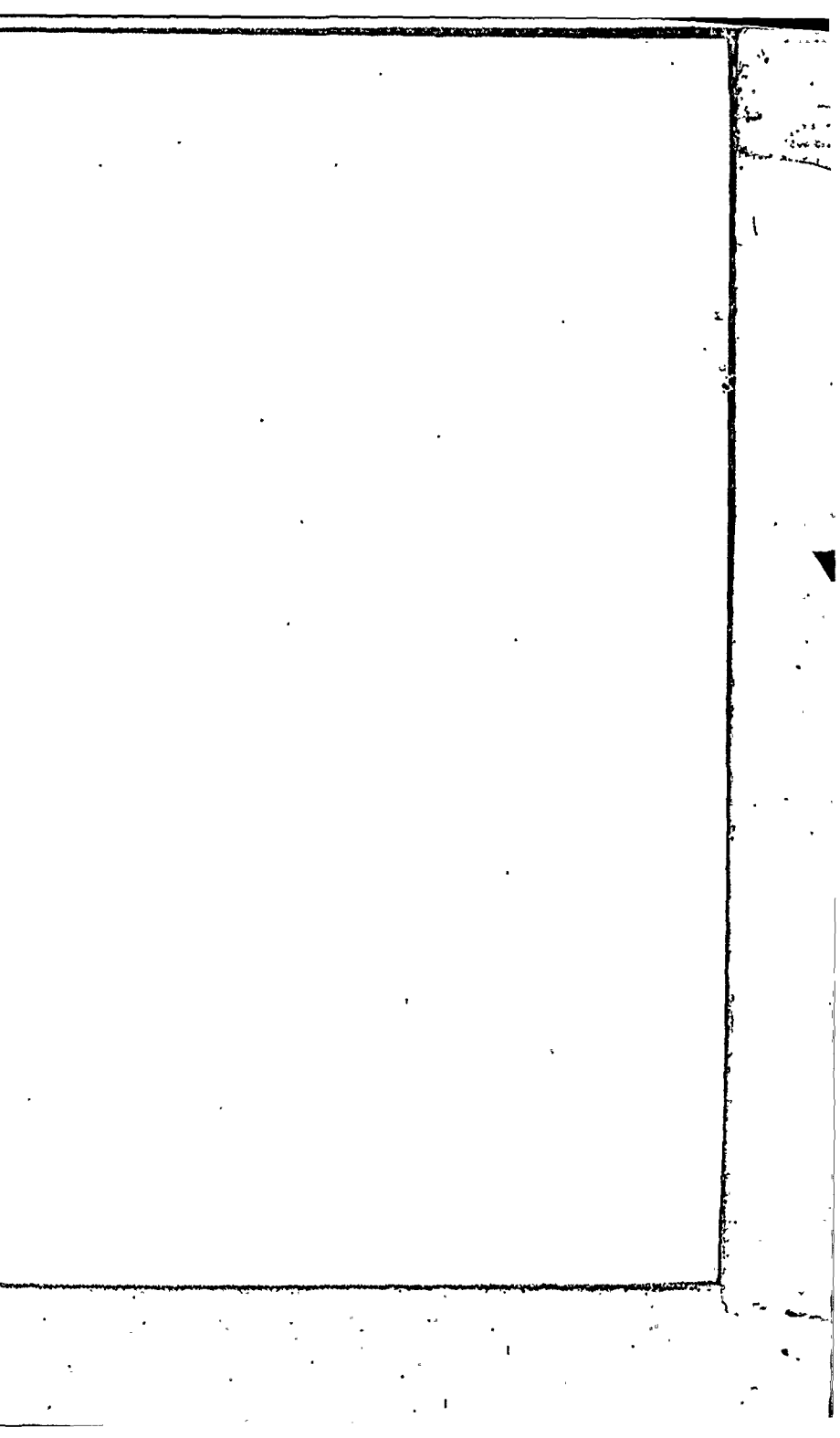
As for you, if my humble effort to explain to you what The Process means to me, helps to explain what The Process could mean for you, I'm glad. And my dearest wish is to say to you, whoever and whatever you are: "Welcome; you are one of us."

SO BE IT

THE PROCESS CHURCH OF THE FINAL JUDGEMENT

**BOSTON CHAPTER
46 CONCORD AVENUE
CAMBRIDGE, MASS. 02138
TEL. (617) 492-5410**





FEDERAL BUREAU OF INVESTIGATION
FOI/PA
DELETED PAGE INFORMATION SHEET
FOI/PA# 1412480-001

Total Deleted Page(s) = 167

Page 7 ~ b5; b6; b7C; b7D;

Page 8 ~ b5; b6; b7C; b7D;

Page 9 ~ b5; b6; b7C; b7D;

Page 21 ~ b6; b7C; b7D;

Page 22 ~ Duplicate;

Page 23 ~ Duplicate;

Page 24 ~ Referral/Direct;

Page 25 ~ Referral/Direct;

Page 26 ~ Referral/Direct;

Page 27 ~ Referral/Direct;

Page 28 ~ Referral/Direct;

Page 29 ~ Referral/Direct;

Page 30 ~ Referral/Direct;

Page 31 ~ Referral/Direct;

Page 32 ~ Referral/Direct;

Page 33 ~ Referral/Direct;

Page 34 ~ Referral/Direct;

Page 35 ~ Referral/Direct;

Page 36 ~ Referral/Direct;

Page 37 ~ Referral/Direct;

Page 38 ~ Referral/Direct;

Page 39 ~ Referral/Direct;

Page 40 ~ Referral/Direct;

Page 41 ~ Referral/Direct;

Page 42 ~ Referral/Direct;

Page 43 ~ Referral/Direct;

Page 44 ~ Referral/Direct;

Page 45 ~ Referral/Direct;

Page 46 ~ Referral/Direct;

Page 47 ~ Referral/Direct;

Page 48 ~ Referral/Direct;

Page 49 ~ Referral/Direct;

Page 50 ~ Referral/Direct;

Page 51 ~ Referral/Direct;

Page 52 ~ Referral/Direct;

Page 53 ~ Referral/Direct;

Page 54 ~ Referral/Direct;

Page 55 ~ Referral/Direct;

Page 56 ~ Referral/Direct;

Page 57 ~ Referral/Direct;

Page 58 ~ Referral/Direct;

Page 59 ~ Referral/Direct;

Page 60 ~ Referral/Direct;

Page 61 ~ Referral/Direct;

Page 62 ~ Referral/Direct;

Page 63 ~ Referral/Direct;

Page 64 ~ Referral/Direct;

Page 65 ~ Referral/Direct;

Page 66 ~ Referral/Direct;

Page 67 ~ Referral/Direct;

Page 68 ~ Referral/Direct;

Page 69 ~ Referral/Direct;

Page 70 ~ Referral/Direct;

Page 71 ~ Referral/Direct;

Page 72 ~ Referral/Direct;

Page 73 ~ Referral/Direct;

Page 74 ~ Referral/Direct;

Page 75 ~ Referral/Direct;

Page 76 ~ Referral/Direct;

Page 77 ~ Referral/Direct;

Page 78 ~ Referral/Direct;

Page 79 ~ Referral/Direct;

Page 80 ~ Referral/Direct;

Page 81 ~ Referral/Direct;

Page 82 ~ Referral/Direct;

Page 83 ~ Referral/Direct;

Page 84 ~ Referral/Direct;

Page 85 ~ Referral/Direct;
Page 86 ~ Referral/Direct;
Page 87 ~ Referral/Direct;
Page 88 ~ Referral/Direct;
Page 89 ~ Referral/Direct;
Page 90 ~ Referral/Direct;
Page 91 ~ Referral/Direct;
Page 92 ~ Referral/Direct;
Page 93 ~ Referral/Direct;
Page 94 ~ b6; b7C; b7E;
Page 95 ~ b6; b7C; b7E;
Page 96 ~ b6; b7C; b7E;
Page 97 ~ b6; b7C; b7E;
Page 98 ~ b6; b7C; b7E;
Page 99 ~ b6; b7C; b7E;
Page 100 ~ b6; b7C; b7E;
Page 107 ~ b6; b7C;
Page 108 ~ b6; b7C; b7E;
Page 109 ~ b6; b7C; b7E;
Page 110 ~ b6; b7C; b7E;
Page 111 ~ b6; b7C; b7E;
Page 112 ~ b6; b7C; b7E;
Page 113 ~ b6; b7C; b7E;
Page 114 ~ b6; b7C;
Page 115 ~ b6; b7C; b7E;
Page 116 ~ b7E;
Page 117 ~ b6; b7C;
Page 118 ~ b6; b7C;
Page 119 ~ b6; b7C; b7E;
Page 120 ~ b6; b7C; b7E;
Page 121 ~ b6; b7C; b7E;
Page 122 ~ b6; b7C; b7E;
Page 123 ~ b6; b7C; b7E;
Page 124 ~ b6; b7C; b7E;
Page 125 ~ b6; b7C;
Page 126 ~ b6; b7C; b7E;
Page 127 ~ b6; b7C; b7E;
Page 128 ~ b7E;
Page 129 ~ b6; b7C;
Page 130 ~ b6; b7C;
Page 131 ~ b6; b7C;
Page 132 ~ b6; b7C; b7E;
Page 133 ~ b6; b7C; b7E;
Page 134 ~ b6; b7C; b7E;
Page 135 ~ b6; b7C; b7E;
Page 136 ~ b6; b7C;
Page 137 ~ b6; b7C; b7E;
Page 138 ~ b6; b7C; b7E;
Page 139 ~ b6; b7C; b7E;
Page 140 ~ b6; b7C; b7E;
Page 141 ~ b6; b7C; b7E;
Page 142 ~ b7E;
Page 143 ~ b6; b7C;
Page 144 ~ b6; b7C;
Page 145 ~ b6; b7C;
Page 146 ~ b6; b7C; b7E;
Page 147 ~ b6; b7C; b7E;
Page 148 ~ b6; b7C;
Page 149 ~ b6; b7C;
Page 150 ~ b6; b7C; b7E;
Page 151 ~ b6; b7C; b7E;
Page 152 ~ b6; b7C; b7E;
Page 153 ~ b6; b7C; b7E;
Page 154 ~ b6; b7C; b7E;
Page 155 ~ b6; b7C; b7E;
Page 156 ~ b6; b7C;
Page 157 ~ b6; b7C;
Page 158 ~ b6; b7C;
Page 159 ~ b6; b7C;
Page 160 ~ b6; b7C; b7E;
Page 161 ~ b6; b7C; b7E;
Page 162 ~ b6; b7C; b7E;
Page 163 ~ b6; b7C; b7E;

Page 164 ~ b6; b7C; b7E;
Page 165 ~ b6; b7C; b7E;
Page 166 ~ b6; b7C; b7E;
Page 167 ~ b7E;
Page 168 ~ b6; b7C;
Page 169 ~ b6; b7C; b7E;
Page 170 ~ b6; b7C; b7E;
Page 171 ~ b6; b7C; b7E;
Page 172 ~ b6; b7C; b7E;
Page 173 ~ b6; b7C; b7E;
Page 174 ~ b6; b7C; b7E;
Page 175 ~ b6; b7C; b7E;
Page 176 ~ b6; b7C;
Page 179 ~ Duplicate;
Page 180 ~ Duplicate;
Page 181 ~ b6; b7C;
Page 184 ~ Duplicate;
Page 185 ~ Duplicate;
Page 189 ~ b6; b7C; b7D;
Page 190 ~ b7D;
Page 191 ~ Duplicate;
Page 192 ~ Duplicate;
Page 206 ~ Duplicate;
Page 207 ~ b5; b6; b7C; b7E;
Page 208 ~ b5; b6; b7C;
Page 209 ~ b6; b7C; b7E;
Page 210 ~ b5; b6; b7C; b7E;

XXXXXXXXXXXXXXXXXXXXXXXXX
X Deleted Page(s) X
X No Duplication Fee X
X For this Page X
XXXXXXXXXXXXXXXXXXXXXXXXX

FEDERAL BUREAU OF INVESTIGATION

Set "T" 7/31/2000
for HQ [redacted]

b6
b7C

Precedence: ROUTINE

Date: 07/19/2000

To: Salt Lake City

From: Salt Lake City

C-6

Contact: SA [redacted] ext. 4629

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: 266C-SU-NEW

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY 39063
932677

b6
b7C

Title: [redacted]

~~BEST FRIENDS ANIMAL SANCTUARY (BFAS);~~
~~AOT-DT~~
~~WHITE COLLAR CRIME (Solicitation Fraud)~~
00:SU

Synopsis: Request to initiate a preliminary inquiry.

Details: Various sources, which include [redacted] and [redacted] through the years have provided information on BFAS. Information from these sources alleges that the BFAS has been involved in criminal activities ranging from murder to solicitation fraud. The information accumulated alleges that the BFAS is either a satanic cult with white supremacist and domestic terrorist agendas, or a training ground for Earth Liberation Front (ELF) and Animal Liberation Front (ALF) activists, or a lucrative front to generate revenue.

b7D

A brief history of BFAS indicates that it has its roots from a religious organization previously known as The Process-Church of the Final Judgement. Robert De Grimston, founded the Church in 1967. According to the charter of the organization, "it was called of God to bring about the end of the earth and the final judgement of man." Unsubstantiated information alleges members of "The Process" range from Charles Manson, Sirhan Sirhan and the Son of Sam. In 1974, the name was changed to "The Foundation Faith of the Millennium." In 1980, the name was changed to "The Foundation Faith of God."

In 1993, The Foundation Faith of God changed its corporation name to the BFAS. It is now organized "specifically as an institution devoted to the charitable and religious purpose for the prevention of cruelty to animals. The BFAS is led by a Board of Directors [redacted]"

b6
b7C

200 [redacted] 01-EC

022 [redacted] 7/30/00
7/20/2000

SEARCHED	INDEXED
SERIALIZED	FILE
JUL 20 2000	
FBI - SALT LAKE CITY	

266C-SU-53193-1

To: Salt Lake City From: Salt Lake City
Re: 266C-SU-NEW, 07/19/2000

In 1993, BFAS purchased 3000 acres in southern Utah. The area, originally named Kanab Canyon was renamed Angel Canyon by the BFAS. BFAS stated goal is to take care of abandoned and abused animals. BFAS is active in soliciting funds and have received from individuals and corporations more than a million dollars a year.

On [redacted]
provided information on [redacted] This individual
reported that [redacted]

b6
b7C
b7D

It is therefore requested that a preliminary inquiry be
opened [redacted] to determine if [redacted]

b6
b7C
b7E

♦♦

[illegible]

b6
b7C

Universal Case File Number 246C-SU-S3193 1A (1)Field Office Acquiring Evidence SU

Serial # of Originating Document _____

Date Received 10/16/20From [redacted]
(Name of Contributor)

(Address of Contributor)

b6

b7C

(City and State)

b7D

By [redacted]
(Name of Special Agent)To Be Returned ☐ Yes ☐ NoReceipt Given ☐ Yes ☐ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☐ No

Title:

BEST FRIENDS ANIMAL SANCTUARY

ALL INFORMATION CONTAINED

on this

b6

b7C

envelope ~~HERE~~ IS UNCLASSIFIEDDATE 6/25/01 BY 39063Reference: FD-302
(Communication Enclosing Material) 932677Description: ☐ Original notes re interview of

b6

b7C

b7D

Universal Case File Number 266C-SU-53193 (2)Field Office Acquiring Evidence SU

Serial # of Originating Document _____

Date Received 1-29-04From SU

(Name of Contributor)

(Address of Contributor)

(City and State)

By b6
b7CTo Be Returned ☐ Yes ☐ NoReceipt Given ☐ Yes ☐ No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

☐ Yes ☐ No

Federal Taxpayer Information (FTI)

☐ Yes ☐ No

Title:

Reference: 22

(Communication Enclosing Material)

Description: ☐ Original notes re interview ofFD-192, chain of custody for 1B(1), 1B(2)

03/28/01
11:21:05

FD-192

ICMIPR01
Page 1

Title and Character of Case:

[REDACTED]
BEST FRIENDS ANIMAL SANCTUARY

Date Property Acquired: Source from which Property Acquired:

b3
b6
b7c

12/26/2000 [REDACTED]

Anticipated Disposition: Acquired By: Case Agent:

Description of Property:

Date Entered

1B 1

[REDACTED]
Barcode: E1370585

Location: ECR

B3

SD

01/04/2001

Case Number: 266C-SU-53193
Owning Office: SALT LAKE CITY

1B(1)

PACKAGE COPY

03/28/01
11:27:49

FD-192

ICMIPR01
Page 1

Title and Character of Case:

[REDACTED]

BEST FRIENDS ANIMAL SANCTUARY

Date Property Acquired: Source from which Property Acquired:

b3
b6
b7c

03/28/2001

[REDACTED]

Anticipated Disposition: Acquired By: Case Agent:

[REDACTED]

Description of Property:

Date Entered

1B 2

[REDACTED]

Barcode: E1370584

Location: ECR

B3

SD

03/28/2001

Case Number: 266C-SU-53193
Owning Office: SALT LAKE CITY

1B(2)

PACKAGE COPY

Chain of Custody FD-192

b6
b7C

Case ID . . . : 266C-SU-S3193

Date Time

Accepted By: [Redacted]
Reason: corrected

3/28/01 9:00_a

Accepted By: [Redacted]
Reason: Storage

3/28/01 9:14_{am}

Accepted By: [Redacted]
Reason: Storage

1/29/04 10:20_{am}

Accepted By: [Redacted]
Reason: destroyed; placed into C=trash-per EC Serial 22

1/29/04 10:25_{am}

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

Accepted By:
Reason:

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 01/16/2004

To: Salt Lake City

Attn: Evidence Tech

From: Salt Lake City

C4

Contact: SA

Approved By:

Drafted By:

Case ID #: 266C-SU-53193-22

Title:

BEST FRIENDS ANIMAL SANCTUARY
AOT-DT- White Collar Crime

Synopsis: Request destruction of evidence.

Details: It is requested that the Salt Lake evidence tech
destroy the following items:

- 1) 1B1 barcode E1370585
- 2) 1B2 barcode E1370584

♦♦

016 [] PB. EC

b6
b7C

B3 SD
B3 SD

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 07/20/2000

To: Counterterrorism

Attn: SSA [REDACTED]

From: Salt Lake City
C-6

Contact: SA [REDACTED] (801) 579-4629

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: 266C-SU-53193

Title: [REDACTED]

BEST FRIENDS ANIMAL SANCTUARY (BFAS);
AOT-DT
WHITE COLLAR CRIME (Solicitation Crime)
00:SU

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY 39063
932677

b6
b7C

Synopsis: To report opening of Preliminary Inquiry [REDACTED]

Preliminary Inquiry Instituted: [REDACTED]

Details: On [REDACTED] an individual [REDACTED]
provided information [REDACTED] This individual
reported that [REDACTED]

b6
b7C
b7E

On 07/19/00, SA [REDACTED] Las Vegas Division
forwarded information to Salt Lake City that he acquired on BFAS
over a number of years. [REDACTED] compiled information on BFAS from
various sources, including [REDACTED] and [REDACTED]

[REDACTED] Information from these sources alleges that the
BFAS has been involved in [REDACTED]
[REDACTED] The information accumulated alleges that
the BFAS is [REDACTED]

b6
b7C
b7D

A brief history of BFAS indicates that it has its roots
from a religious organization previously known as The Process-
Church of the Final Judgement. Robert De Grimst [REDACTED]

266C-SU-53193-

SEARCHED [REDACTED] INDEXED [REDACTED]
SERIALIZED [REDACTED] FILED [REDACTED]
JUL 20 2000
FBI - SALT LAKE CITY

b6
b7C

202 [REDACTED] 2.8c

To: Counterterrorism From: Salt Lake City
Re: 266C-SU-53193, 07/20/2000

Church in 1967. According to the charter of the organization, "it was called of God to bring about the end of the earth and the final judgement of man." Unsubstantiated information alleges members of "The Process" range from Charles Manson, Sirhan Sirhan and the Son of Sam. In 1974, the name was changed to "The Foundation Faith of the Millennium." In 1980, the name was changed to "The Foundation Faith of God."

In 1993, The Foundation Faith of God changed its corporation name to the BFAS. It is now organized "specifically as an institution devoted to the charitable and religious purpose for the prevention of cruelty to animals. The BFAS is led by a Board of Directors [REDACTED]

b6
b7C

In 1993, BFAS purchased 3000 acres in southern Utah. The area, originally named Kanab Canyon was renamed Angel Canyon by the BFAS. BFAS stated goal is to take care of abandoned and abused animals. BFAS is active in soliciting funds and have received from individuals and corporations more than a million dollars a year.

It is therefore requested that a preliminary inquiry be opened [REDACTED] to determine if [REDACTED]

b6
b7C
b7E

♦♦

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 08/18/2000

To: Salt Lake City

From: Salt Lake City

C6

Contact: SA [redacted]

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: 266C-SU-53193-3

Title: [redacted]

BEST FRIENDS ANIMAL SANCTUARY (BFAS);
AOT-DT
WHITE COLLAR CRIME (Solicitation Fraud)
00:SU

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY 39063
932677

b6
b7C

Approved per 8/22/2000
ASAC
ASAC

Synopsis: Request to travel to Kanab, Utah to investigate BFAS and interview potential sources.

Details: A brief history of BFAS indicates that it has its roots from a religious organization/Satanic Cult previously known as The Process-Church of the Final Judgement. Robert De Grimston, founded the Church in 1967. According to the charter of the organization, "it was called of God to bring about the end of the earth and the final judgement of man." Charles Manson and David Berkowitz are alleged members of "The Process". In 1974, the name was changed to "The Foundation Faith of the Millennium." In 1980, the name was changed to "The Foundation Faith of God."

In 1993, The Foundation Faith of God changed its corporation name to the BFAS and purchased 3000 acres in southern Utah. The area, originally named Kanab Canyon was renamed Angel Canyon by the BFAS. It is now organized "specifically as an institution devoted to the charitable and religious purpose for the prevention of cruelty to animals. The BFAS is led by a Board of Directors [redacted] BFAS is active in soliciting funds and have received from individuals and corporations in excess of a million dollars a year.

b6
b7C

On [redacted]
[redacted] was contacted. [redacted] indicated that [redacted] told her [redacted]
[redacted] In addition, [redacted]

23 [redacted] 01.82
Admon has been briefed and agrees w/ SL JTF plan with caveat to coordinate w/ [redacted]

266C-SU-53193-3
SEARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] FILE [redacted]
AUG 18 2000
FBI - SALT LAKE CITY

b6
b7C
b7D

To: Salt Lake City From: Salt Lake City
Re: 266C-SU-53193, 08/18/2000

[REDACTED]

It is therefore requested that agents travel to Kanab, Utah to interview [REDACTED] to determine if [REDACTED] or other individuals associated with a domestic terrorist group are committing specific criminal acts such as solicitation fraud.

b6
b7C
b7D

In addition, JTTF member [REDACTED] has several law enforcement contacts in and surrounding Kanab, Utah that can provide information on BFAS.

Estimated expense of travel and lodging 340.00.

Hotel 55.00(2) Per Diem 30.00(2)

♦♦

- 1 -

FEDERAL BUREAU OF INVESTIGATION

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY b6
b7CDate of transcription 09/01/2000

(protect identity), date of birth
 social security number
 telephone number was
interviewed at Also present at
the interview was Due to the
fact that

b6
b7C
b7Db6
b7C
b7Db6
b7C
b7Db6
b7C
b7Db6
b7C
b7DInvestigation on File # 266C-SU-53193 *41*Date dictated 09/01/00by SA b6
b7C
b7D

M O T O R V E H I C L E N A M E I N D E X
REGISTERED OWNERS NAME LICENSE YEAR MAKE



b6
b7C

BEST FIENDS ANIMAL SANCTU		601XBA	00	JEEP
BEST FOODS BAKING CO	L	766YLD	99	CHEV
BEST FRIEND ANIMAL SANCTU		466YPR	90	FORD
BEST FRIENDS		016HGP	83	CHEV
BEST FRIENDS		088JTB	85	WINO
BEST FRIENDS		168HWZ	86	NISS
BEST FRIENDS		732ZXK	85	FORD
BEST FRIENDS		840JPJ	58	FORD
BEST FRIENDS	9	204HWZ	72	CHEV
BEST FRIENDS	9	232HWZ	86	GMC
BEST FRIENDS	9	303JUN	84	SUZI
BEST FRIENDS	9	620HLU	77	FORD
BEST FRIENDS	9	628HLU	84	GMC
BEST FRIENDS	9	841JPJ	87	TOYT
BEST FRIENDS	9	847JPJ	73	MERZ
BEST FRIENDS ANIMAL SANCT		023ZZV	89	CHEV
BEST FRIENDS ANIMAL SANCT		142YVA	88	FORD

LICENSE NUMBER?

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY [redacted]
[redacted]

b6
b7C

M O T O R V E H I C L E N A M E I N D E X

REGISTERED OWNERS NAME				LICENSE	YEAR	MAKE
BEST FRIENDS ANIMAL SANCT				282YSU	78	GMC
BEST FRIENDS ANIMAL SANCT				390YAN	96	FORD
BEST FRIENDS ANIMAL SANCT				407ZYB	96	FORD
BEST FRIENDS ANIMAL SANCT				432JZE	94	NISS
BEST FRIENDS ANIMAL SANCT				467ZTB	97	FORD
BEST FRIENDS ANIMAL SANCT				471ZYS	92	CHEV
BEST FRIENDS ANIMAL SANCT				490YPR	93	FORD
BEST FRIENDS ANIMAL SANCT				524HVD	95	CHEV
BEST FRIENDS ANIMAL SANCT				539ZWD	79	CHEV
BEST FRIENDS ANIMAL SANCT				542JJN	95	CHEV
BEST FRIENDS ANIMAL SANCT				598KAB	96	CHEV
BEST FRIENDS ANIMAL SANCT				600XBA	00	JEEP
BEST FRIENDS ANIMAL SANCT				638YVW	91	ACUR
BEST FRIENDS ANIMAL SANCT				76884K	79	CIRC
BEST FRIENDS ANIMAL SANCT				780YES	90	TOYT
BEST FRIENDS ANIMAL SANCT				786ZRT	66	GMC
BEST FRIENDS ANIMAL SANCT				789JEC	86	NISS
BEST FRIENDS ANIMAL SANCT				792ZKD	78	DODG
BEST FRIENDS ANIMAL SANCT				808YES	85	NISS
BEST FRIENDS ANIMAL SANCT				827ZLY	98	LINC

LICENSE NUMBER?

RECORD IS UNCLASSIFIED

DATE 6/25/01 BY [REDACTED]

b6
b7c

M O T O R V E H I C L E		N A M E	I N D E X	
REGISTERED OWNERS NAME		LICENSE	YEAR	MAKE
BEST FRIENDS ANIMAL SANCT		829YZD	91	CHAM
BEST FRIENDS ANIMAL SANCT		890KCV	92	FORD
BEST FRIENDS ANIMAL SANCT		923YHF	86	NISS
BEST FRIENDS ANIMAL SANCT		92316K	82	TRAI
BEST FRIENDS ANIMAL SANCT		936YAV	88	SUZI
BEST FRIENDS ANIMAL SANCT	9	048HSF	89	FORD
BEST FRIENDS ANIMAL SANCT	9	228YAN	79	PONT
BEST FRIENDS ANIMAL SANCT	9	288GNR	84	SAA
BEST FRIENDS ANIMAL SANCT	9	654JKH	80	TOYT
BEST FRIENDS ANIMAL SANCT	9	728HLU	73	JEEP
BEST FRIENDS CLEANING	9	537ALJ	80	CHEV
BEST FRIENDS HORSES		15362J	79	HRSE

b6
b7C

LICENSE NUMBER?

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY [redacted]
[redacted]

b6
b7C

RVRG F. VEH. REGISTRATION DISPLA PROTECTED RECORD

PLATE-NO	-----	OWNER	-----	DIST	MSRP	MICROFILM
----------	-------	-------	-------	------	------	-----------

N4053R BEST FRIENDS ANIMAL SANCTUARY

00000000 30409971649

PHYS=> 4100 KANAB CANYON RD KANAB UT 84741 13

MAIL=>

PREV REGISTRATION

RENEWAL-DATE	TYPE	TITLE-NO	TYPE	T-DATE	PAYMENT	P-SAFETY	ST	YR	PLATE-NO
--------------	------	----------	------	--------	---------	----------	----	----	----------

00 15 X 15 N4053R

VEHICLE DESCRIPTION: VIN PA32300

VIN-ST-FLG

STATUS	TYPE	MAKE	STYLE	MODEL	YR	CYL	WT	FUEL	DISPL	TRAN-D
--------	------	------	-------	-------	----	-----	----	------	-------	--------

P C4 PIPE CHEROKEE 67 01 022599

LESSEE INFORMATION:

MAILING ADDRESS =>

LIEN HOLDER INFORMATION: *** PROTECTED RECORD - NOT FOR PUBLIC USE ***

```
----- NAME ----- STREET ADDRESS ----- CITY ----- ST  ZIP
```

N/A

AIRPORT LOCATION: ----- STREET ADDRESS ----- CITY ----- ST ZIP

KANAB MUNICIPAL ARPT P O BX 92 KANAB UT 84741

COMMENTS AREA:

FILE-CD DOC-DATE

01 06 99

OP-ID EXAM-OFF

DMO E9999

MASTER

ALL INFORMATION CONTAINED

#7 WITH IS UNCLASSIFIED

DATE 6/25/01 BY

b6

b7C

M O T O R V E H I C L E N A M E I N D E X
REGISTERED OWNERS NAME LICENSE YEAR MAKE

FOUNDATION FAITH OF GOD		MJ6628	73	CHEV
FOUNDATION FAITH OF GOD		022643	75	INTL
FOUNDATION FAITH OF GOD		1159DB	88	DODG
FOUNDATION FAITH OF GOD		3905CC	75	GMC
FOUNDATION FAITH OF GOD		553FJM	89	SUBA
FOUNDATION FAITH OF GOD		655FNM	90	PLYM
FOUNDATION FAITH OF GOD		785FNM	69	FORD
FOUNDATION FAITH OF GOD		943BWT	85	GMC
FOUNDATION FAITH OF GOD	9	0048AM	77	FORD
FOUNDATION FAITH OF GOD	9	0126AH	86	NISS
FOUNDATION FAITH OF GOD	9	0127AH	86	NISS
FOUNDATION FAITH OF GOD	9	043CTL	69	TOYT
FOUNDATION FAITH OF GOD	9	340AFA	69	TOYT
FOUNDATION FAITH OF GOD	9	399FSH	83	TOYT
FOUNDATION FAITH OF GOD	9	569BBL	73	LINC
FOUNDATION FAITH OF GOD	9	649FNM	83	CHEV
FOUNDATION FAITH OF GOD	9	7518AK	85	TOYT
FOUNDATION FAITH OF GOD	9	804FTY	89	SUBA
FOUNDATION FAITH OF GOD	9	845EWD	86	ISU
FOUNDATION FAITH OF GOD	9	848ADV	85	MERZ

LICENSE NUMBER?

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY [REDACTED]

b6
b7C

M O T O R V E H I C L E		N A M E		I N D E X	
REGISTERED OWNERS NAME		LICENSE	YEAR	MAKE	
FOUNDATION FAITH OF GOD	9	926ETE	90	TOYT	
FOUNDATION FAITH OF GOD /	9	261GJS	84	GMC	
FOUNDATION FAITH OF GOD B	9	238GNR	72	DODG	
FOUNDATION FAITH OF GOD T		0890CK	68	CHEV	
FOUNDATION FAITH OF GOD T		2110AE	71	INTL	
FOUNDATION FAITH OF GOD T		875FTY	85	DODG	
FOUNDATION FAITH OF GOD T	9	AAV755	84	JEP	
FOUNDATION FAITH OF GOD T	9	AE9872	82	FORD	
FOUNDATION FAITH OF GOD T	9	MJ6584	75	GMC	
FOUNDATION FAITH OF GOD T	9	842FZZ	85	DODG	
FOUNDATION FAITH OF GOD T	9	964BWT	86	GMC	
FOUNDATION FOR INDIAN DEV		073JUF	79	OLDS	
FOUNDATION FOR INDIAN DEV		546JFH	73	INTL	
FOUNDATION FOR INDIAN DEV	9	067FLJ	82	AMER	
FOUNDATION GLOBAL / STANT		120YMR	99	CHEV	
FOUNDATION HEDGE HOG		66915L	99	UTIL	
FOUNDATION JAITH OF GOD	9	386FSH	84	DODG	
FOUNDATION JOHNSON		59507K	95	BGTX	
FOUNDATION MERIT THE	9	720HTB	88	HOND	
FOUNDATION OF ASHA	9	117AHS	66	CHEV	

LICENSE NUMBER?

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY

b6
b7c

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 09/26/2000

To: CIRG

Attn: Unit Chief [REDACTED]

From: Salt Lake City

C-6 JTTF

Contact: SA [REDACTED] (801) 579-4629

b6
b7c

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: 266C-SU-53193-10

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY [REDACTED]
[REDACTED]

Title: [REDACTED]

BEST FRIENDS ANIMAL SANCTUARY (BFAS);
AOT-DT
WHITE COLLAR CRIME (Solicitation Crime)
00:SU

Synopsis: Lead to NCAVC to review files regarding David Berkowitz including 9A-NH-24971 and to provide Salt Lake with information on David Berkowitz and his associates.

b7E

Preliminary Inquiry Instituted: [REDACTED]
[REDACTED]

Details: A brief history of the BFAS indicates that it originated from a Satanic cult previously known as The Process-Church of the Final Judgement. The BFAS purchased 3000 acres in southern Utah in 1993, and currently operates an animal sanctuary on this property. BFAS receives over a million dollars a year from individual contributors. Source information indicates [REDACTED]
[REDACTED]

b7D

David Berkowitz of the Son of Sam fame was a member of the Process and was associated with the individuals running BFAS. The current leaders of BFAS, [REDACTED]
[REDACTED] are alleged to have been involved with Berkowitz in several murders that occurred in New York. Salt Lake City anticipates a possible interview of Berkowitz regarding members of the BFAS that were involved in murders in New York.

b6
b7c

To: CIRG From: Salt Lake City
Re: 266C-SU-53193, 09/26/2000

LEAD(s) :

Set Lead 1:

CIRG

AT NCAVC, VIRGINIA

To review files on David Berkowitz and his associates including (9A-NH-24971) and report to Salt Lake any information on David Berkowitz or The Process including copies of interviews of Berkowitz.

♦♦

- 1 -

FEDERAL BUREAU OF INVESTIGATION

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 6/25/01 BY [redacted]Date of transcription 10/16/2000b6
b7C
b7D

[redacted] (protect identity), date of birth [redacted]
of [redacted] telephone number [redacted]
[redacted] was interviewed at the FBI office. After being advised
of the identity of the interviewing agents and the nature of the
interview he provided the following information:

[redacted] joined the "The Process Church of the Final
Judgement" [redacted] He became attracted to the
Church because of the popularity of the hippie scene and counter
culture. The Process preached that the world would be ending in
2000 and that Satan and Christ would be united. The Process held
weekly ceremonies during which one end of the Temple would be
represented by Satan and the other end by Christ.

b6
b7C
b7D

The Process was started by Robert and Marianne De
Grimston. The De Grimstons had split from the Church of
Scientology in England and had come to the United States via
Mexico.

[redacted]
[redacted]

b6
b7C
b7D

[redacted]
[redacted]

b6
b7C
b7D

[redacted] is not personally aware of any criminal activity
by any members [redacted]

Investigation on [redacted] at [redacted]

b6
b7C
b7DFile # 266C-SU-53193-12Date dictated 10/16/00

by SA [redacted] DOC [redacted]

266C-SU-53193

Continuation of FD-302 of _____, On , Page 2

b6
b7C
b7D

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 10/16/2000

To: Counterterrorism

Attn: SSA [REDACTED]

From: Salt Lake City

C6

Contact: SA [REDACTED] (801) 579-4629

b6
b7C

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: 266C-SU-53193

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY [REDACTED]

Title: [REDACTED]

BEST FRIENDS ANIMAL SANCTUARY (BFAS);
AOT-DT
WHITE COLLAR CRIME (Solicitation Fraud)
00:SU

Synopsis: Request a [REDACTED] extension of captioned case.

Preliminary Inquiry Instituted: [REDACTED]

b7E

Details: On [REDACTED] member of the Process Church
was interviewed regarding the activities of the BFAS. The source
indicated that [REDACTED]

b6
b7C
b7D

The source advised that [REDACTED]

b7D

On [REDACTED] a source advised that [REDACTED]

b5
b6
b7C
b7D
b7E

On 10/17/00, AUSA [REDACTED] agreed to [REDACTED]

290 [REDACTED] p1-EC

266C-SU-53193-13

SEARCHED	INDEXED
SERIALIZED	FILED
OCT 23 2000	
FBI - SALT LAKE CITY	

b6
b7C

To: Counterterrorism From: Salt Lake City
Re: 266C-SU-53193, 10/16/2000

It is therefore requested for a

b6
b7C
b7E

To: Counterterrorism From: Salt Lake City
Re: 266C-SU-53193, 10/16/2000

LEAD(s):

Set Lead 1: (Adm)

COUNTERTERRORISM

AT WASHINGTON, DC

Read and Clear.

♦♦

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 11/09/2000

To: Counterterrorism

Attn: SSA [REDACTED]

From: Salt Lake City

C6 OJTTF

Contact: SA [REDACTED]

(801) 257-2350

b6
b7C

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: 266C -SU- 53193-15

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY [REDACTED]

Title: [REDACTED]

BEST FRIENDS ANIMAL SANCTUARY (BFAS)
AOT-DT
WHITE COLLAR CRIME (Solicitation Fraud)
00:SU

Synopsis: [REDACTED]

b7E

Preliminary Inquiry Instituted: [REDACTED]

Details: The following information has been compiled from various sources, which include [REDACTED]

Information from these sources alleges that [REDACTED]

b7D

A brief history of BFAS indicates it started in 1963 in London, England by Robert DeGrimston. DeGrimston had split off from the Church of Scientology and started his own group that concentrated on compulsion analysis. [REDACTED]

b6
b7C
b7D

The group spent time in the Bahamas and Mexico and eventually entered the United States in 1968. [REDACTED]

b7D

The group believed that [REDACTED]

266C-SU-53193-15

SEARCHED	INDEXED
SERIALIZED	FILED
NOV 14 2000	
FBI - SALT LAKE CITY	

b6
b7C

314 [REDACTED] 01. EC

To: Counterterrorism From: Salt Lake City
Re: 266C -SU- 53193, 11/09/2000

Satan and Jesus were going to join and that would result in the world coming to an end.

The goal of the Process was to set up chapters and coffee houses in major American cities to recruit members. [REDACTED]

b7D

The Process set up a chapter in New York City in the late 1970's. David Berkowitz of the Son of Sam fame was a member of the Process. [REDACTED] advised that he believes that BFAS members MaryAnn DeGrimston, [REDACTED]

b6
b7C
b7D

By the mid 1970's, as the Satanic Cult fad faded the group changed it's name to the Foundation Faith of the Millennium. During this time MaryAnn DeGrimston became the leader of the group. [REDACTED]

b7D

In the 1980's the idea to raise money based on taking care of animals was discussed. The group decided this would appeal to individuals emotions and would be the best way to raise money. [REDACTED]

b7D

In 1991, the group changed its name to BFAS and purchased 3000 acres in Kanab, Utah. BFAS is now organized "specifically as an institution devoted to the charitable and religious purpose for the prevention of cruelty to animals." The "inner circle" has remained together since England and is currently in Kanab, Utah. [REDACTED]

b7D

On 10/17/00, AUSA [REDACTED]

b3
b5
b6
b7C
b7E

To: Counterterrorism From: Salt Lake City
Re: 266C -SU- 53193, 11/09/2000

b3
b5
b7E

As of 11/08/00, [REDACTED]

To: Counterterrorism From: Salt Lake City
Re: 266C -SU- 53193, 11/09/2000

LEAD(s):

Set Lead 1: (Adm)

COUNTERTERRORISM

AT WASHINGTON, DC

Read and Clear.

♦♦

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 11/09/2000

To: Salt Lake City

Attn: SSA [REDACTED]

b6
b7C
b7E

From: Counterterrorism

Domestic Terrorism/Counterterrorism Planning Section
(DT/CPS) [REDACTED]

Contact: SSA [REDACTED] ext 0292

Approved By: [REDACTED]

Drafted By: [REDACTED]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

Case ID #: 266C-SU-53193-16 (Pending)

DATE 6/25/01 BY [REDACTED]

Title: [REDACTED]

BEST FRIENDS ANIMAL SANCTUARY (BFAS);
AOT-DT
WHITE COLLAR CRIME (Solicitation Fraud)

Synopsis: The purpose of this communication is to provide Salt Lake City with the first [REDACTED] extension in captioned matter.

Preliminary Inquiry Instituted: [REDACTED]

b7E

Reference: 266A-SU-53193 Serial 13

Administrative: Reference telcalls from SSA [REDACTED] Salt Lake City to SSA [REDACTED] FBIHQ on 10/20/2000.

b6
b7C

Details: Captioned matter involves a group which solicits financing in order to care for animals. Source information has indicated that [REDACTED]

Source advised that [REDACTED]

b3
b7D
b7E

Salt Lake City is granted a [REDACTED] extension to [REDACTED]

266C-SU-53193-16

SEARCHED	INDEXED
SERIALIZED	FILED
NOV 27 2000	
FBI - SALT LAKE CITY	

b6
b7C

① [REDACTED]

② file

no upload #

To: Salt Lake City From: Counterterrorism
Re: 266C-SU-53193, 11/09/2000

LEAD(s):

Set Lead 1: (Adm)

SALT LAKE CITY

AT SALT LAKE CITY

Read and clear.

♦♦

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 12/12/2000

To: Counter terrorism
Salt Lake City

Attn: SSA [redacted]
SSA [redacted]

From: Salt Lake City
C6 OJTTF

Contact: SA [redacted] (801) 257-2350

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: 266C-SU-53193-18

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY [redacted]

Title: [redacted]

BEST FRIENDS ANIMAL SANCTUARY (BFAS);
DOT-DT
WHITE COLLAR CRIME (Solicitation Fraud)
00:SU

Synopsis: Request to close Preliminary Inquiry.

Preliminary Inquiry Instituted: [redacted]

Details: A preliminary inquiry was initiated [redacted]

A brief history of the BFAS indicates that it originated in England in 1964 as "The Process," an offshoot of Scientology that practiced religious psychotherapy. The leaders, [redacted] and Mary DeGrimston, had previously been involved in counterfeit bond rackets in England. [redacted] recruited a core group of 25 fanatical followers that have remained together since 1966 and are currently in Kanab, Utah.

The aim of "The Process" was to bring clients face to face with God, mankind and themselves. It provided this service [redacted]

347 [redacted] OS.EC

266C-SU-53193-18

SEARCHED	INDEXED
SERIALIZED	FILED
DEC 12 2000	
FBI - SALT LAKE CITY	

CL 1/4/01 Gub

Leads discontinued due to fast deadlines & no other info

To: Counter terrorism From: Salt Lake City
Re: 266C-SU-53193, 12/12/2000

[redacted] The group fled from England and spent time in the Bahamas and Mexico before finally entering the United States in 1968.

b7D

The group held a meeting [redacted]

[redacted]
[redacted]
[redacted] The group preached that Satan and Jesus were going to join and that would result in the world ending. [redacted]
[redacted]

b7D

Eventually, they set up chapters throughout the United States including San Francisco and New York. Charles Manson has reported to have been a member of the Process. One of the leaders, [redacted]

b6
b7C

In the mid-70's the "inner circle" was living in New York. David Berkowitz of the Son of Sam fame was a member of the Process. Sergeant [redacted] Police Department advised that his investigation reveals that Process members Mary DeGrimston, [redacted] [redacted] were involved in the Son of Sam murders.

By the mid 1970's, as the Satanic cult faded and because of the fallout of the Son of Sam murders, the group left New York and went to Arizona. The group changed its name to the "Foundation Faith of the Millennium." Mary DeGrimston [redacted]
[redacted]
[redacted]

b7D

During this time Mary DeGrimston spoke at several meetings about [redacted]
[redacted]

b7D

In the 1980's the idea to raise money based on taking care of animals was discussed. The group decided this would appeal to individuals emotions and would be the best way to raise money. In 1991, the group changed its name to the Best Friends Animal Sanctuary and purchased 3000 acres in Kanab, Utah. BFAS are now organized "specifically as an institution devoted to the charitable and religious purpose for the prevention of cruelty to animals." [redacted]
[redacted]

b7D

To: Counter terrorism From: Salt Lake City
Re: 266C-SU-53193, 12/12/2000

[REDACTED]

b7D

During the preliminary inquiry [REDACTED]

[REDACTED]

b3
b7D
b7E

The preliminary inquiry investigation has revealed

[REDACTED]

b7E

However, the preliminary investigation revealed [REDACTED]

[REDACTED]

b7E

[REDACTED] It is
therefore requested that the preliminary inquiry be closed.

To: Counter terrorism From: Salt Lake City
Re: 266C-SU-53193, 12/12/2000

LEAD(s):

Set Lead 1: (Adm)

COUNTERTERRORISM

AT WASHINGTON, DC

Read and Clear.

♦♦

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 01/18/2001

To: Salt Lake City

Attn: SA [REDACTED]

From: CIRG

NCAVC

Contact: MCS [REDACTED]

703-632-4345

b6
b7C

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: 266C-SU-53193¹⁹ (Pending)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY [REDACTED]

Title: [REDACTED]

BEST FRIENDS OF ANIMAL SANCTUARY (BFAS)
WHITE COLLAR CRIME (Solicitation Crime)
AOT-DT
OO:SU

Synopsis: Review files regarding David Berkowitz including 9A-NH-24971 and to provide Salt Lake with information on David Berkowitz and his associates.

Details: Upon review of file 9A-NH-24971 concerning threatening letters, some of which contained the name of David Berkowitz, it was reasonably concluded that these letters were written by someone other than David Berkowitz of the Son of Sam fame.

Further, upon research of our records here at Quantico, we have no records of interviews with David Berkowitz, or information on the Process Church of the Final Judgement.

SA [REDACTED] was advised of these findings and that if after his current investigation he wishes to interview David Berkowitz, this unit would gladly assist him with his interview.

b6
b7C

Inasmuch as there are no further request of the NCAVC at present, the CIRG will place this matter in closed status.

*uploaded
1/19/2001 ew*

*uploaded from Disk 1/30/01
lead not set EC sent to Agent
case closed call to
A: Salt Lake*

*copy sent
1/18/01*

b6
b7C

1/2 1045

To: Salt Lake City From: CIRG
Re: 266C-SU-53193, 01/18/2001

LEAD(s) :

Set Lead 1: (Adm)

SALT LAKE CITY

AT SALT LAKE CITY, UTAH

Read and clear.

♦♦

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 03/29/2001

To: Salt Lake City

Attn: [REDACTED]

b6
b7C

From: Salt Lake City

C6

Contact: SA [REDACTED]

Approved By: [REDACTED]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

Drafted By: [REDACTED]

DATE 6/25/01 BY [REDACTED]

Case ID #: 266C-SU-53193-20 (Closed)

Title: [REDACTED]

BEST FRIENDS ANIMAL SANCTUARY (BFAS);
AOT-DT
WHITE COLLAR CRIME

Synopsis: Request to retain evidence of closed case for one year.

Details: A preliminary inquiry was initiated on BFAS on [REDACTED]

b3
b7E

During which time [REDACTED]

[REDACTED] The
preliminary investigation revealed [REDACTED]

Therefore it is requested that 1B1 and 1B2 be retained for one year.

♦♦

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 01/16/2004

To: Salt Lake City

Attn: Evidence Tech

From: Salt Lake City

C4

Contact: SA

Approved By:

Drafted By:

Case ID #: 266C-SU-53193

Title:

BEST FRIENDS ANIMAL SANCTUARY
AOT-DT- White Collar Crime

Synopsis: Request destruction of evidence.

Details: It is requested that the Salt Lake evidence tech
destroy the following items:

- 1) 1B1 barcode E1370585
- 2) 1B2 barcode E1370584

♦♦

b6
b7C

SEARCHED	INDEXED
SERIALIZED	FILED
JAN 19 2004	
FBI - SALT LAKE CITY	

b6
b7C

266C-SU-53193-22

FEDERAL BUREAU OF INVESTIGATION
FOI/PA
DELETED PAGE INFORMATION SHEET
FOI/PA# 1412480-001

Total Deleted Page(s) = 2
Page 3 ~ Duplicate;
Page 5 ~ Duplicate;

XXXXXXXXXXXXXXXXXXXXXXXXX
X Deleted Page(s) X
X No Duplication Fee X
X For this Page X
XXXXXXXXXXXXXXXXXXXXXXXXX

01/04/01
18:45:52

FD-192

ICMIPR01
Page 1

Title and Character of Case:

[REDACTED]
BEST FRIENDS ANIMAL SANCTUARY

b3
b6
b7C

Date Property Acquired: Source from which Property Acquired:

12/26/2000 [REDACTED]

Anticipated Disposition: Acquired By: Case Agent:

Description of Property:

Date Entered

1B 1

[REDACTED]
Barcode: E01807457

Location: ECR

01/04/2001

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 6/25/01 BY 39063 [REDACTED]
[REDACTED]

b6
b7C

Case Number: 266C-SU-53193
Owning Office: SALT LAKE CITY

FILE COPY

266c-su-53193-1B(1)