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SAME TITLE

Integrity Processing Series 1

HISTORICAL

INTEGRITY is defined as:

1. The condition of having no part or element taken away or wanting; undivided or unbroken state; wholeness.
2. The condition of not being marred or violated; unimpaired or uncorrupted condition; soundness.
3. Soundness or moral principle; the character of uncorrupted virtue, especially in relation to truth and fair dealing; uprightness, honesty, sincerity.

This relates to ETHICS which is defined as "the principles of right and wrong conduct and the specific moral choices to be made by the individual in his relationship with others".

Thus we see that a person who acts against his own moral codes and the mores of the group violates his integrity and is said to be out-ethics.

Such acts are called overts. A person having committed an overt and then withholding the fact of that overt, and withholding himself from committing further overts, will individuate from the group. The group itself will then lose integrity as it becomes divided and lacks wholeness.

Integrity Processing is therefore that processing which enables a person, within the reality of his own moral codes and those of the group, to reveal his overts so he no longer requires to withhold and so enhances his own integrity and that of the group.

HISTORICAL PRECEDENCE

RELIGIOUS CONFESSION

The need for a person to be able to morally cleanse himself by confession of sins has long been recognized in religion.

The Buddhist monk 2,500 years ago was permitted to

confess and seek expiation for "acts of censure". The penalty for failure to confess was loss of the rights and privileges of a monk. This was enforcement of the natural law that he who commits actions against the codes or mores of the group separates himself from that group.

The Bible, in the Books of James and John, calls for the confession of sins.

Early Christian handling of confession was largely concerned with disciplinary aspects. The sinner had to wear sack-cloth, make his bed in ashes, and fast. This went on for a time proportionate to the gravity of the offence, sometimes for years.

Certain sins were previously considered too serious for forgiveness and therefore not open to confession, but a gradual leniency developed as in the case of Calixtus, Bishop of Rome 219-223, who decided to admit adulterers to exomologesis (Greek for public confession).

In the 4th century at Rome and Constantinople we hear of "penitentiaries" - priests appointed to act for the Bishop in hearing the confession of sins and deciding whether public discipline was necessary.

Due to some mis-use of public confession, individual private confession became more prominent in the 5th Century.

In 1215 the Council of the Lateran ruled that everyone must make confession at least once a year before his parish priest.

In Confession as now administered in Christian Churches the disciplinary penance is often little more than nominal, stress being laid rather on the fullness of the confession.

Thus for at least 2500 years confession has played an important role in religious practice.

Throughout the centuries two points of question have arisen which led to some unpopularity of confession. One was the possible misuse of information disclosed in public confession, hence the development of private confession before an authorized person whose code of conduct prevented mis-use. The other was the infliction of disciplinary action as atonement for the sins confessed. But the latter goes beyond the realm of personal morals and ethics into justice. Confession itself, and the need for some form of confession has not been in question.

With Integrity Processing Scientology follows in the tradition of religion. This processing enables the individual to confess to overts without duress. It is done with a qualified Auditor bound by the Auditor's Code. Disciplinary action forms no part of the processing.

The technology by which Integrity Processing is delivered is new. It is not the same as any earlier technology either in Scientology or other religion. It does however follow in the longstanding tradition of religion in providing a means for the individual to admit to and take responsibility for transgression against the mores of the group and so regain a spiritual and moral integrity.

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Authorized by AVU

for the  
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