

Canon Law treatise on government placing a
Substantial Burden on the Establishment of True
Christian Religion which is sincerely held by all
those of the Christian faith (religion of the
Anointed ones) in the Second Coming of Jesus the
Anointed One according to the revelatory Word.

"A person claiming that the government has placed a substantial burden on his or her practice of religion must establish the existence of a religious belief which is sincerely held." Meyers, 95 F.3d at 1482.

In United States v. Meyers, the Tenth Circuit set forth the following factors a district court should consider in determining whether a belief is "religious" for purposes of RFRA: (1) ultimate ideas, (2) metaphysical beliefs, (3) moral or ethical system, (4) comprehensiveness of beliefs, and (5) accoutrements of religion. Id. at 1483. In Myers, the United States charged the defendant with two offenses stemming from marijuana possession and trafficking. 906 F. Supp. at 1495. Meyers asserted that the United States could not prosecute him for these crimes because, as a "Reverend"

of the "Church of Marijuana," his possession and distribution of marijuana was legally protected religious conduct. *Id.* The question before the Meyers court was whether the "Church of Marijuana" was a bona fide religion that triggered the protections of RFRA. *Id.* The Tenth Circuit has stated, "The [Meyers] factors should be seen as criteria that, if minimally satisfied, counsel the inclusion of beliefs within the term "religion." 95 F.3d at 1484 (quoting Meyers, 906 F. Supp. at 1503).

1. Ultimate Ideas.

In explaining this factor, the Meyers court state, "Religious beliefs often address fundamental questions about life, purpose, and death. As one court has put it, 'a religion addresses fundamental and ultimate questions having to do with deep and imponderable matters.'" *Id.* at 1483 (quoting *Africa*, 662 F.2d at 1032). "These matters may include existential matters, such as man's sense of being; teleological matters, such a man's purpose in life; and cosmological matters, such as man's place in the universe."

In the Doctrine of the revelatory Word in the holy anointing oil of Moses for the Universal Orthodox **[Exhibit A]** the mystery of the cognate KNH and KNH BSM in the Hebrew and Aramaic of the Holy Bible as the Second Coming in the literal understanding of those terms as cannabis and the hashish or marijuana is exhaustive. The Holy Bible is understood through doctrinal teachings and is amplified in Universal Orthodox doctrinal studies: Prophet of Genuine Truth **[Exhibit D]** Doctrine of Divine Truth **[Exhibit G]** and Marijuana in the Bible with cognate study of KNH, BSM & MKNH in the literal Word with Genesis 4:1; 14:19,22; 1st Kings 14:15; Ezekiel 31:9; Matthew 11:7; Luke 7:24; for the revelatory Word in **[Exhibit J]**.

This literal understanding of the term KNH & KNH BSM has been hidden through the Divine Providence to protect mankind from profaning the holy things of the Church. But now that the dead have been raised in the Last Judgment, the Lord Jesus the Anointed One has provided that profanation of the holy things of the Church should not take place. These doctrines authoritatively demonstrate that those who are to be

initiated into Christianity or the religion of the Anointed ones must be Baptized and Confirmed into the Church with the holy anointing oil of Moses that contains the vernacular marijuana. These revelatory doctrines Establish the True Christian Religion in the Second Coming of Jesus Anointed in that the "Tree of Life" is the vernacular marijuana, cannabis or simply the hemp crop and given to mankind by God as a matter of right for its healing properties, sacramental and general use and therefore cannot be claimed as the property of the United States of America or its subsidiaries and subject to the jurisdiction of those regulatory authorities or that of the United Nations.

2. Metaphysical Beliefs.

In describing this factor, the Meyers court stated, "Religious beliefs often are 'metaphysical,' that is, they address a reality which transcends the physical and immediately apparent world. Adherents to many religions believe that there is another dimension, place, mode, or temporality, and they often believe that these places are inhabited by spirits, souls, forces, deities, and other sorts of inchoate or

intangible entities." Meyers, 95 F.3d at 1483. The Meyers court rejected the defendant's contention that his beliefs were metaphysical because smoking marijuana induced an altered state of being. The court reasoned that Meyers' altered state was limited to a physical and not a spiritual end. Meyers, 906 F. Supp. At 1505 ("Meyers never equated marijuana smoking with a spiritual dimension, mystical plane, or transcendent reality,").

The use of KNH BSM is historically known to produce a spiritual dimension, mystical plane or transcendent reality in mankind and is recognized by the Universal Orthodox as a genuine form of the Gentile religion.

Arcana Coelestia 3220. When the angels are discoursing about things of intelligence and wisdom, and about perceptions and knowledges, the influx from them into the corresponding societies of spirits falls into representations of such things as are in the vegetable kingdom as into representations of paradises, of vine-yards, of forests, of meadows with flowers, and into many lovely forms that surpass all human imagination. Hence it is that things which are of wisdom and intelligence are described in the Word by paradises, vineyards, forests, meadows; and that where these are mentioned, such things are signified.

Dr. Deborah Pruitt, PH.D., a cultural anthropologist, testified about what constitutes a religion in USA v. Quaintance CR 06-538 JH Doc. 135 filed 07/18/2006 and the differences between religions based upon faith and religions based upon experience. **[Exhibit B]**

3. Moral or Ethical System.

In describing this factor, the Tenth Circuit has explained, "Religious beliefs often prescribe a particular manner of acting, or way of life, that is 'moral' or 'ethical.' In other words, these beliefs often describe certain acts in normative terms, such as 'right or wrong,' 'good and evil,' or 'just and unjust.' The beliefs then proscribe those acts that are 'wrong,' 'evil,' or 'unjust.' A moral or ethical belief structure also may create duties - duties often imposed by some higher power, force, or spirit - that require the believer to abnegate elemental self-interest." Id. at 1483.

The Order for the Honorable Catechumen is issued by the Universal Orthodox. This holy Order of the New Church **[Exhibit C]** explains the duty to proclaim the Second Coming as the literal understanding that Jesus

is the Anointed One physically with all of the holy anointing oil of Moses in Exodus 30:22-25. This unction contains approximately 4 or 5 gallons of oils. These oils were absorbed into the body of the Divine Man. In Matthew, "Then was Jesus led up of the spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterward an hungred." iv. 1, 2.

In Doctrine of the Revelatory Word on page 26 in Section IX. In Exodus, "And thou shalt make it an oil of holy ointment, and ointment compound after the art of the apothecary: it shall be an holy anointing oil." xxx. 25. The process of rendering the essential oils from these spices is the art of the apothecary. Essential oils are the volatile, aromatic oils obtained by steam or hydro-distillation of botanicals. Therefore the weights of 6.3 lbs of KNH BSM, 6.3 lbs of Cinnamon Zeylanicum and 12.6 lbs of the Cinnamon Cassia are rendered into their essential oils of approximately:

1.5 gallons of the essential oil of Myrrh

$\frac{3}{4}$ gallon of the essential oil of Hashish

$\frac{3}{4}$ gallon of the essential oil of Cinnamon

1.5 gallons of the essential oil of Chinese Cinnamon
1-gallon of Palestinian olive oil

The sacramental use of KNH BSM by the Christian Church for sanctification of the priesthood, baptism and confirmation of initiates and the healing rites are according to the Word for the spiritual and physical healing of our fallen state.

The Tree of Life is the KNH, hemp, cannabis, or marijuana. This holy plant is also given to mankind for our physical healing. It is our sacred duty in Order for Honorable Catechumen to proclaim this good news as prophesied through the Writings of Emanuel Swedenborg (1688-1772) in Apocalypse Explained at section 612.

[Exhibit D]

In Revelation, "and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. Blessed are they that do His commandments that they may have right to the Tree of Life, and may enter in through the gates into the city."
xxii. 2, 3, 14.

That the KNH BSM or marijuana is the curative for cancer is documented in the DVD testimonial: The Rick Canon law treatise on Substantial Burden
Doctrines of the Universal Orthodox Church

Simpson Story - Run from the Cure. **[Exhibit E]** That the KNH BSM or in the vernacular "smoking marijuana" is a curative and arbitrarily placed under the exclusive authority and possession of the federal government in US Patent 6630507 **[Exhibit I]** is in direct violation of the revelatory Word which states this is the creation of God and given for the general use of all of mankind in Genesis,

"Then God said, Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food": and it was so.' i. 29, 30

Conversely, those who fail to honor Jesus the Anointed One in His Second Coming are cursed. The Word continues, "For without are dogs, and sorcerers, whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." verse 15. The continuing outlaw of this holy plant is a moral outrage of epic proportions and condemned by the Word and through Church doctrine. Those that deny Jesus is the physically anointed One with KNH BSM are antichrist.

True Christian Religion 676. There were many among the Children of Israel, and there are many among the Jews at the present time, who believe that they are specially chosen, because they are circumcised. There are also many Christians who think the same because they are baptized. Yet both these rites, circumcision and baptism, were only given as a sign and memorial that they should be purified from evils, and so become the chosen people. What in the case of a person is the external without the internal, except like a church building without services, a useless structure unless it can serve as a stable? Or again, what is the external without the internal but like a field of nothing but [CANN* and CALAM* in Latin search engine www.heavenlydoctrines.org] without a crop of grain? Or like a vineyard with nothing but branches and leaves without any grapes? Or like a fig tree with no fruit, such as the Lord cursed (Matt. 21: 19)? Or like lamps in the hands of the foolish virgins with no oil (Matt. 25:3)? Or rather like living in a mausoleum, where there are corpses underfoot, bones around the walls and midnight apparitions flying beneath the roof? Or like a chariot pulled by leopards, with a wolf in it as charioteer, and a fool as passenger? The external man is not a man, but only the figure of a man; for it is the internal, the power to be wise which comes from God, which makes the man. It is much the same with the circumcised and the baptized, unless each circumcises or washes his heart.

The teaching that this anointing oil is required for use in the Christian Church is confirmed from the Scriptures. The curse upon those that deny this use is revelatory in the context of our current state of religion yet plain in the same text of scripture.

In **1st John**, Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction (holy anointing oil of Moses Ed.) from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. ii.18-29.

4. Comprehensiveness of Beliefs.

The Tenth Circuit has explained, "Another hallmark of 'religious' idea is that they are comprehensive. More often than not, such beliefs provide a telos, an overreaching array of beliefs that coalesce to provide

the believer with answers to many, if not most, of the problems and concerns that confront humans. In other words, religious beliefs generally are not confined to one question or a single teaching." Meyers, 95 F.3d at 1483 (emphasis added) (quoting Africa 662 F.2d at 1035); see also Meyers, 906 F. Supp. At 1506 ('A religion is not generally confined to one question or one moral teaching; it has a broader scope.'") (Quoting Malnak v. Yogi, 592 F.2d 209 (3d Cir. 1979)). The Tenth Circuit's definition of comprehensiveness requires multiple beliefs. Meyers, 95 F.3d at 1493.

The revealed mystery in the Second Coming of Jesus the Anointed is a pillar of the Christian religion. The Universal Orthodox explains the 'clouds of heaven' in the Writings of Emanuel Swedenborg (1681-1772). In his theological work entitled the Coelestia Arcana in Preface to Chapter 18 the KNH is the revelatory Word as cannabis, hemp, or marijuana.

"2135. PREFACE At the end of the previous chapter the subject dealt with, was the Last Judgment, and there it was shown what is meant by it - not the destruction of the world, but the final period of the Church. When this is imminent, says the Lord, He will come in the clouds of heaven with power and glory, Matt. 24: 30; Mark 13: 26; Luke 21: 27. Nobody until now has known what was meant by 'the

clouds of heaven'. But it has been disclosed to me that nothing else is meant than the literal sense of the Word, and that by 'power and glory' is meant the internal sense of the Word; for the internal sense of the Word holds glory within itself, since everything within that sense has regard to the Lord and His kingdom; see Volume One, in 1769-1772. Something similar is meant by 'the cloud' which surrounded Peter, James, and John when the Lord appeared to them in glory, concerning which the following is said in Luke, A voice came out of the cloud, saying, This is My beloved Son; listen to Him! When however the voice had gone Jesus was found alone. Luke 9: 35, 36.

In the New Century dictionary with copyright, 1942, 1940, 1938, 1936, 1934, 1933, by D. Appleton-Century Company defines the term comprehensiveness:

Comprehend [Latin comprehendere (pp. comprehensus), < com-; together, + prehendere, seize.] To take in or embrace; include; comprise; esp., to take into the mind; conceive; understand. -comprehender, noun -comprehendingly, adverb -comprehensible, adjective [Latin comprehensibilis.] Capable of being comprehended; intelligible. comprehensibility, comprehensibleness, noun comprehensibly, adverb -comprehension, noun. [Latin comprehension(n-).] The act or fact of comprehending; inclusion; comprehensiveness; perception or understanding; an adequate notion; capacity of the mind to understand; in logic, intension, -comprehensive, adverb Comprehending or inclusive; comprehending much; of large scope; esp., comprehending mentally; characterized by wide mental grasp. Comprehensively, adverb -comprehensiveness, noun.

The name of God is holy or cannot be comprehended by mankind without doctrinal teachings drawn from the

literal Word. The Divine can be understood when defined according to the holy Gospel as Jesus the Anointed with KNH (hemp) BSM (spice). This understanding or comprehension of the Divine as a Man in this world of time and space as Jesus the Anointed is the Second Coming and the Evangel.

In Revelation, And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. xiv. 6, 7.

The doctrine that God became a man in this world and anointed with the essential oil from approximately 6 pounds of hashish among other spices or alkaloids is confirmed by definition in the Holy Bible when comparing the name of God in the Old Testament Holy Writ. That KNH is the hemp as this revelatory understanding of the Hebrew Word is revealing the mysteries of the faith and the cause for our future change of state when mankind becomes obedient to His Word.

In Exodus, "Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a

KNH God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." xx. 5 In the same, "For thou shalt worship no other god: for the LORD, whose name is KNH, is a KNH God." xxxiv. 14.

In Deuteronomy, "For the LORD thy God is a consuming fire, even a KNH God." iv. 24. In the same, "Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a KNH God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," v. 9. In the same, "For the LORD thy God is a KNH God among you lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth." vi. 15.

In Nahum, "God is KNH, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. i. 2.

5. Accoutrements of Religion

In describing the final factor, which is comprised of ten sub factors, the Tenth Circuit has explained, "By analogy to many of the established or recognized religions,

a) External Signs

...the presence of [various] external signs may indicate that a particular set of beliefs is 'religious.'" Meyers, 95 F.3d at 1483.

In *United States v. Middleton*, 690 F.2d 820,822 (11th Cir. 1982), the defendants challenged laws prohibiting the importation and possession of marijuana, asserting that they violated their right to the free exercise of religion under the First Amendment;

In *United States v. Rush*,738 F.2d 497, 511 (1st Cir. 1984), the defendants asserted that, because the use of marijuana was an integral part of their religious practice, the district court erred in denying them an opportunity to assert a defense under the free exercise clause of the First Amendment;

In *Olsen v. Drug Enforcement Administration*, 878 F.2d 1458, 1459-60 (D.C. Cir. 1989), the petitioner sought religious exemption from federal laws proscribing marijuana for his and his church's use of marijuana;

In *United States v. Bauer*, 84 F.3d 1549, 1559 (9th Cir. 1996), the United States Court of Appeals for the Ninth Circuit held that under the RFRA the marijuana laws must give way to religious freedom. "The possession of small amounts of marijuana for personal use might indicate possession for a sincere religious purpose."

This was confirmed again in 2002 in the case of *Guam v. Guerrero*, 290 F.3d 1210 (9th Cir. 2002);

In *United States v. Valrey*, No. CR96-549Z (W.D. Wash. February 22, 2000), finding a fundamental right of a criminal defendant to use marijuana while on supervised release;

In *United States v. Forchion*, No. 04-949-ALL (E.D. Pa. July 22, 2005), finding the defendant's rights under the RFRA had been violated because the magistrate did not consider the impact of six of the conditions of release on the defendant's right to use marijuana;

In State of Hawaii vs. Joseph Sunderland in Supreme court case no. 26641 (2007), "Sunderland's sole point of error on appeal asserts that his possession of marijuana at home and for religious purposes was protected by the free exercise clause of the first amendment to the United States Constitution, as well as his right to privacy under article I, section 6 of the Hawai'i Constitution"

In Multi Denominational Ministry of Cannabis and Rastafari v. Gonzales, No. C-06-4264 (N.D. Cal. February 2, 2007), recognizing the plaintiffs could make out a prima facie case under the RFRA for the religious use of marijuana.

In the Court of Appeals for the State in Arizona v. Danny Ray Hardesty in 1 CA-CR 06-0966 Department E Opinion filed 7-31-08 on page 3. "The State did not contest whether the Church of Cognizance constituted a "religion" in the context of the free exercise clause." And the Court remarked on page 7. section 13. "that it believed Defendant's claim that use of marijuana was a religious practice was sincere and not made in bad faith." And in section 14. "We accept that Defendant has made a sufficient showing that his use of marijuana is a sincere religious practice and that he therefore may assert a free exercise of religion claim."

When considering the definition of:

External 1. adverb. Of or pertaining to the outside or outer part; outer' to be applied to the outside of the body, as a remedy; also, pertaining to the outward or visible appearance or show (as, external acts of worship); also, situated or being outside of something; acting or coming from without; pertaining to or concerned with what is without or foreign (as, external commerce; the external relations of a country); in metaphor belonging or pertaining to the world of things or

phenomena, considered as outside the perceiving mind.

And the definition of:

Sign [OF. F. signe, < L. signum, mark, token, indication, ensign, signal, image, figure, seal, constellation: df. sigil.] Any mark, impress, or the like used or serving to convey a particular meaning; a symbol; esp., a conventional mark, figure, or symbol used technically instead of the word or words which it represents, as in mathematics, music, etc.; also, a badge, ensign, or banner; a characteristic figure or representation attached to or placed before an inn or shop as a means of distinguishing it or attracting attention to it (as, "a little tavern with a large brass telescope for sign," Stevenson's "Treasure Island," vii.; "a note addressed to John Silver, at the sign of the 'Spy-glass,' "Treasure Island," viii.); now, usually, an inscribed board, plate, space, or the like serving for information, guidance, advertisement, etc., as on or before a building or a place of business, or along a street or road; also, a motion or gesture intended to convey an idea (as, "I . . . talked with them by signs," Defoe's "Robinson Crusoe," i. 3; "Then Hudibras, with face and hand, Made signs for silence," Butler's "Hudibras," ii. 2); a signal (as, "Mark Anthony, shall we give sign of battle?" Shakespere's Julius Caesar," v. 1. 23); also, a token or indication (as, "The exile of Gaveston was the sign of the baron's triumph" iv. 5); sometimes, a trace or vestige; specif., the trace or trail of wild animals, etc. (as, "These game paths . . . showed very little fresh goat sign": Roosevelt's "Ranch Life and Hunting-Trail," xii.); also, an indication of a coming event (as, "Seamen much believe in signs": Cowper's "Tale," 61); an omen or portent; also, a miraculous act or occurrence indicative of divine power or authority (as, "Many wonders and signs were done by the apostles": Acts, ii. 43).

When comprehending these court decisions, it is clear that the use of marijuana, cannabis or even more broadly growing the hemp crop indicates an external sign of religion that is recognized.

b) Important Writings

"Most religions embraced seminal, elemental, fundamental, or sacred writings. These writings often include creeds, tenets, precepts, commandments, prayers, scriptures, catechisms, chants, rites, or mantras." Meyers, 95 F.3d at 1483.

In the Holy Bible: containing the Old and New Testaments, translated from the Original Tongues, with Cruden's complete concordance, embracing every passage of scripture in the largest editions. Comprehensive Bible Dictionary, in which every important scriptural word is fully explained. A complete history of each book of the Bible, beautifully illustrated. Cities of the Bible, with descriptive scenes and events in Palestine. Jewish and Egyptian Antiquities; Biblical scenery; Manners and Customs of the Ancients; Natural History; Biblical Aids for Social Prayer; A History of the Jewish worship; Biblical Antiquities; Recent Explorations in Biblical Lands; History of Herod, King of the Jews, &c. Apocryphia and Psalms. A Concise history of all Religious denominations, and other important and useful aids to the Study of the Holy Scriptures. All written to increase the Study of the Word of God. By the following eminent Biblical writers and authors: Rev. Alfred Nevin, D.D., Rev. Thomas H. Horne, D.D., Rev. Wm. H. Munroe, Rev. Samuel Cox, D.D., Rev. G. F.

Maclear, D.D., Rev. F. W. Farrar, B. D., Rev. John Eadie, D.D., LL. D., Rev. Wm. F. B. Jackson, Prof. A. L. Rawson, LL. D., Rev. Wm. Smith, LL. D., Rev. W. Houghton, M.A., Major C. W. Wilson, R.E. The whole embellished with Two Thousand and Two Hundred illustrative engravings.

CERTIFIED BY United States Centennial Commission in the Judges Report, "This exhibit is especially noteworthy for the beauty and variety of Family Bibles displayed. The printing of the Bibles is admirably done. The bindings of the Bibles are varied with good taste, to meet the wants of customers; the prices of all being extremely reasonable." Copyrights secured. Entered, according to Act of Congress, in the year 1872, in the Office of the Librarian of Congress, Washington, D.C. Entered, according to Act of Congress, in the year 1873, in the Office of the Librarian of Congress, Washington, D.C. Entered, according to Act of Congress, in the year 1875, in the Office of the Librarian of Congress, Washington, D.C. Entered, according to Act of Congress, in the year 1877, in the Office of the Librarian of Congress, Washington, D.C.

In this American Holy Bible under title; Founders of Eminent Heads of Religious Denominations pages 13-16 are portrayed twenty four (24) divines. On page 13 is Emanuel Swedenborg founder of the Swedenborgians. And again under title; History of Religious Denominations of the World the Swedenborgian religion is defined on page 6.

"This denomination of Christians derives its name from Emanuel Swedenborg. Emanuel Swedenborg was born in Stockholm in 1688, and was the son of Jesper Swedberg, bishop of Skaröa, in Sweden, a

man distinguished for piety and learning. Emanuel changed his name from Swedberg to Swedenborg. The first society of Swedenborgians was organized in London in the year 1787. The works of Swedenborg were introduced into this country in the year 1784. A church was first organized in Baltimore in 1789. The doctrines of this Church are the following: First, Swedenborg believed in the unity of God—that the Lord Jesus Christ was God manifested in the flesh, that the work of redemption might be affected. His views of the Trinity are peculiar. While he denied that there are Three Persons in one Divine Being, he at the same time admitted that there are three essential principles in one Divine Being, all meeting in the person of Jesus Christ. His Trinity seems to be a trinity of principles rather than persons. He believed that salvation is the result of faith in the Lord Jesus Christ, followed by a life of obedience. As to the resurrection, Swedenborg taught that the body in which shall rise will not be a material body but a spiritual body.”

The Writings of Emanuel Swedenborg are the doctrines of the New Church age and proclaimed online at www.heavenlydoctrines.org In the section 'About Swedenborg':

Swedenborg made no effort to establish a religious sect or to induce people to form themselves into a church following. In fact, his efforts to remain anonymous with regard to his theological works lasted until 1759. In that year an incident occurred in Sweden which brought him considerable notoriety and which eventually led many to connect Swedenborg for the first time with his unusual theological works, particularly *Heaven and Hell*. In July, in the city of Gothenburg, approximately 300 miles from Stockholm, while he dined with friends at the home of William Castel, a wealthy

local merchant, Swedenborg became pale and disturbed, withdrew for a time to the garden, and returned with news that a great fire had broken out in Stockholm not far from his home. He said that the fire was spreading rapidly and he feared that some of his manuscripts would be destroyed. Finally, at 8:00 P.m. he spoke with relief: "Thank God! The fire is extinguished the third door from my house!"

Persons present, disturbed by the incident since some had homes or friends in Stockholm, were impressed by Swedenborg's apparent clairvoyance. The same evening one of them told the story to the provincial governor and he, in turn, requested that Swedenborg render him a full account. The next day, Sunday, Swedenborg gave the governor details regarding the nature and extent of the fire and the means by which it had been extinguished. News of the alleged fire spread widely in the city of Gothenburg and the subject became the general topic of conversation. Not until Monday evening did a messenger arrive, from the Stockholm Board of Trade, with details on the fire.

[17] Since they agreed with those Swedenborg had given, the general curiosity aroused made him a public figure, and not long afterwards his authorship of *Heaven and Hell* and the *Arcana Coelestia* became known.

Title	Written	Published by Swedenborg
Arcana Coelestia	1748-53	1749-56
Earths in the Universe	1758	1758
Heaven and Hell	1758	1758
Last Judgment	1758	1758
New Jerusalem and Heavenly Doctrine	1758	1758

White Horse	1758	1758
Doctrine of Lord	1763	1763
Doctrine of Sacred Scripture	1763	1763
Doctrine of Life	1763	1763
Doctrine of Faith	1763	1763
Continuation of the Last Judgment	1763	1763
Divine Love and Wisdom	1763	1763
Divine Providence	1763	1764
Apocalypse Revealed	1766	1766
Conjugal Love	1768	1768
Brief Exposition	1769	1769
Interaction of the Soul and Body	1769	1769
True Christian Religion	1770	1771
Gad and Asher	1747	
Spiritual Experiences-Word Explained	1747?	
Spiritual Experiences	1747-65	
Spiritual Experiences Minor	1751	
Miracles and Signs	1748	
Influx	1750	
Arcana Coelestia Index	1756	
Apocalypse Explained	1757-59	
Athanasius Creed	1760	
De Domino	1760	
Prophets and Psalms	1761	
De Verbo	1762	
Precepts of Decalog	1762	
Last Judgment Posthumous	1762	
Divine Love	1762-63	
Divine Wisdom	1762-63	
Summaries in Exposition of Apocalypse	1764	
Conversation with Angels	1766	

Charity	1766	
Five Memorable Relations	1766	
Marriage (De Conjugio)	1766	
Marriage Index 1	1767	
Marriage Index 2	1767	
Justification	1768	
Conversations with Calvin	1768	
God the Savior	1768	
Specimen and Sketch	1769	
Canons	1769	
White Horse Appendix	1769	
Scriptural Confirmations	1769	
Formula Concordiae Index	1769	
Ecclesiastical History	1770	
True Christian Religion Additions	1770	
Nine Questions	1771	
Coronis	1771	
Consummation of the Age	1771	
Invitation	1771	
Letters	1760-71	

c) Gathering Places.

“Many religions designate particular structures or places as sacred, holy, or significant. These sites often serve as gathering places for believers. They include physical structures, such as churches, mosques, temples, pyramids, synagogues, or shrines; and natural places, such as springs, rivers, forests, plains, or mountains.” Meyers, 95 F.3d at 1483.

The Brothers for Mercy is a religious order of the Universal Orthodox formed through communication on the Internet by like minded believers in the Second Coming of Jesus Anointed with the holy anointing oil of Moses as the literal and genuine truth in the Word and that the 'Tree of Life' in the Word is marijuana, cannabis or the hemp crop. Blessings through the Ethiopian Holy Synod in Exile were received in founding this Order while in attendance at Saint Gabriel in Decatur, Georgia. On Sunday March 2nd 2008 the founding Bishop was seated and ate with the priests and was shown the child. On March 9th 2008 the priests and elders blessings were bestowed and meeting with Abune Selama was confirmed for March 14th. Again the child was shown this time in the arms of Solomon Berihun. We agreed that their bread enjera is made from the unique grain of Ethiopia teff and that we ate angel food with relish that day. The objective of this Order is to establish missionary ground for Divine worship in the field within Tabernacles redeeming the populace in the Baptism of Repentance and Confirmation. And proclaim His holy name throughout the world's courtrooms by the

testimony of the Honorable Catechumen that Jesus is the Anointed and KNH is the Tree of Life in Revelation in His Second Coming.

"Greg" wore the blue polo sweater with red horse and rider logo and sat with Fr. Gabriel Meskel. Abune Selama watched them announce the Amaharic alphabet and spoke the Word given that day.

In 2 Kings, "O, my father my father the chariot of Israel and the horsemen thereof." xiii. 14

After the meeting that night a tornado struck Atlanta. On Sunday, March 17th Solomon Berihun drove Gabriel Meskel to the Atlanta Airport accompanied by "Greg" and upon the return they sat together and marveled at the broken windows in the Equitable Bldg. and Ga. Power. "Greg" entered the Martin Luther Marta Station. "Greg" scheduled a meeting the next morning with Abune Selama and informed Solomon Berihun of this meeting. The Governor of Georgia Sonny Perdue's personal executive secretary Pamela Hunnicut was then informed that the Second Coming is revealed in the Word and through Order of the Universal Orthodox and a meeting will need to be scheduled in confirmation of a word of wisdom given the founder through Rachel Mwangi at some time regarding Canon law treatise on Substantial Burden
Doctrines of the Universal Orthodox Church

this Internet based Universal Orthodox religious Order. Abune Selama was informed on Monday, March 18th that the Word given during the previous meeting on Friday, March 14th is fulfilled in the establishment of this Order.

In the same where Elisha said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou consume them." Verse 17.

Abuna Selama told "Greg" to be ready for baptism and take upon the Order of Deacon for training in the priesthood through the Ethiopian Holy Synod in Exile with the Word.

In Matthew, "Come unto me, all ye that labour and art heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. xi. 28-30.

(d) Keepers of Knowledge.

"Most religions have clergy, ministers, priests, reverends, monks, shamans, teachers, or sages. By virtue of their enlightenment, experience, education, or training, these people are keepers and purveyors of religious knowledge." Meyers, 95 F. 3d at 1483.

The founder of the Universal Orthodox is the Right Reverend Gregory Karl Davis who is blessed through Patriarch Abune Merkorios by name "Greg" after receiving the 'nod from God' through Bishop Yaekob for the Ethiopian Holy Synod in Exile. That priest represented the Divine Man in celebration of Saint Gabriel Day, December 25th 2005 with the Saint Gabriel Ethiopian Orthodox Church located at 3378 Memorial Drive in Decatur, Georgia. This event was witnessed by Bishop Selama, Solomon Berihun and priest Halle Sellasie of the Ethiopians. The founding of the Universal Orthodox is proclaimed in Legal Ad Number # 705990 for the Fulton County Daily Report, Atlanta, Georgia and recorded in the Miscellaneous Deeds Book 12 Pages 350 and in particular page 354 line 9. **[Exhibit F]**

(e) Ceremonies and Rituals.

"Most religions include some form of ceremony, ritual, liturgy, sacrament, or protocol. These acts, statements, and movements are prescribed by the religion and are imbued with transcendent significance." Meyers, 95 F.3d at 1483.

The Universal Orthodox is essentially based upon the worship practices of the Apostolic Church age. Those teachings in the establishment of the priesthood and the order of worship are best exemplified through the life of the Oriental Orthodox and are termed the Traditions of the Church Fathers. The Ethiopian Orthodox Holy Synod in Exile the international branch of the Ethiopian Orthodox religion actively participated in the founding of the Universal Orthodox. The Divine Liturgy of the Apostles is unique to Ethiopian Orthodox Tewahedo Church.

The Ethiopian Orthodox in their Canon names these books to teach Order for the Church. Sinodos, a book of church order. The part of it attributed to the apostles is traditionally divided into 4 sections, Ser`atä Seyon (30 canons), Te'ezaz (71 canons), Gessew (56 canons) and Abtelis (81 canons). Sinodos MSS contain more material than this, and their content and order are rather variable. The Book of the Covenant (Mäshafä Kidan) is counted as 2 parts, firstly sections 1-60, mostly about Church order, and secondly section 61, a

discourse of our Lord to his disciples in Galilee after his resurrection.

On September 29th the Green Earth Ministers of the Gospel; Revs. William Bruce Shoop and Brenda Sue Shoop came to the diocese of Georgia upon the invitation of this Office and were an active participant in the Divine ceremony of the finding of the True Cross during the celebration of Meskel 2007 officiated by the Abuna Selama and Abuna Jacob at Stone Mountain upon holy ground dedicated to the new Sealite Mihirit Kidist Mariam Ethiopian Orthodox Tewahido Cathedral; and,

We all stood together under the tent during the beginning of the celebration at the right hand of the Chairman as honored guests and were given sticks for the coming bonfire and told not to loose them. The Revs. Shoop left in search of their camera. The dignitaries left and moved their chairs in parallel to the priests' tent. Priest Belete portrayed Queen Helen in search of the Holy Cross while I sat with them and watched. Revs. William Bruce Shoop and Brenda Sue Shoop returned to their place under the tent from across the field. Rev. William Bruce Shoop then approached and

tapped the founder upon the right shoulder to join them. Right Reverend Gregory Karl Davis answered the call and joined them there under the tent. Together we went to the bonfire but could not get our torches lit because we had no oil. After instruction we were given the oil for our sticks that were lit and thrown into the bonfire. Rev. Brenda Sue Shoop and I were then pictured together upholding the True Cross by her husband Rev. William Bruce Shoop.

After the feast, the Chairman approached with his wife who invited Rev. Brenda Sue Shoop to come to the 4th Annual Ethiopian Cultural and Food Festival. On Saturday, October 6th the Green Earth Ministers of the Gospel; Revs. William Bruce Shoop and Brenda Sue Shoop with Kay Lee a prison activist ministry of Making the Walls Transparent came and witnessed the presentation of Right Reverend Gregory Karl Davis by their holy man the Real Fat Freddy to the people of the Ethiopian Holy Synod in Exile upon Public Property at the Clarkston Community Activity Field.

On October 20th, the Green Earth Ministers of the Gospel; Revs. William Bruce Shoop and Brenda Sue Shoop

came to the diocese of Georgia upon the invitation of this Office to perform a ministerial duty on October 21st at Saint Mariam, Ethiopian Holy Synod in Exile in Decatur. During the offertory this Office knocked upon the doors three times and read Luke, "Friend, lend me three loaves. For a friend of mine in his journey is come to me and I have nothing to put before him." A walk around the Church prayer service then began, The Chairman approached during this service and asked, "What do you want." He was informed, "I seek the bride of Christ. Give me the bride of Christ. Friend, lend me three loaves for a friend of mine has come to me in their journey and I have nothing to put before them. Tell the Patriarch that we need the blessings of the Ethiopian Holy Synod in Exile upon the holy anointing oil of Moses so that my brothers and sisters can be set free." The Chairman answered, "I will tell him." "Blessings brother," was given in response after we hugged in the style of the Ethiopians then he returned into the Church. Prayers from the Antiochian Orthodox Service Book were spoken. The service continued in the courtyard of the Church where the mysteries of the Word

in Psalm 2, 72, 126 were read along with Isaiah 43 and 28.

(f) Structure or Organization

"Many religions have a congregation or group of believers who are led, supervised, or counseled by a hierarchy of teachers, clergy, sages, priests, etc." Meyers, 95 F.3d at 1483.

The organization of the Universal Orthodox is strictly in accordance with the Traditions of the Church Fathers and is Episcopal in practice. The laws of order for the Christian Church are well documented under the term Orthodox and Episcopal. The Universal Orthodox is also Swedenborgian in its doctrines that are descriptive of a New Church age. The Doctrine of Divine Truth [Exhibit G] defines three Orders of priests and comprehensively asserts that they are to be sanctified to Office with the holy anointing oil of Moses. The third order for the priesthood is termed 'prophets of genuine truth'. These are tasked with public proclaiming that Jesus is the Anointed and are authorized to perform the Sacrament of Baptism and Confirmation. The second order is the priests and they

teach the Church internally and administer the Sacrament of the Holy Supper and Baptism and Confirmation. Archpriests are to take care that the Church is to be kept in order. There are also Deacons and sub Deacons. The laity is defined as ones that are baptized or have been initiated into the Church. Those who have not been baptized but are penitent are termed Catechumen. Those who proclaim the genuine truths of the revelatory Word in the courtroom are in a special class and are termed honorable catechumen with their own order Brothers for Mercy.

(g) Holidays

"As is etymologically evident, many religions celebrate, observe, or mark 'holy,' sacred, or important days, weeks, or months." Meyers, 95 F.3d at 1483.

The mysteries of the Orthodox in the life of the Church is imparted and practiced by the faithful through the keeping of the calendar. For instance, Holy Week is widely known to have a day of celebration in the Resurrection to life of the corpse of Jesus Anointed. The holiest day in celebration by the

Ethiopian Orthodox is Epiphany or the baptism of Jesus. This day is also remembered as the day in which the Ark of the Covenant was brought into Jerusalem by King David which now rests at Saint Mariam of Zion church in the city Axum, Ethiopia. The holiest day in the Swedenborgian faith is the Anniversary of the Last Judgment that was announced as having been accomplished throughout the heavens on June 19th, 1770.

h) Diet or Fasting

"Religions often prescribe or prohibit the eating of certain foods and the drinking of certain liquids on particular days or during particular times." Meyers, 95 F.3d at 1483.

Orthodox fasts and diets are prescribed according to the calendar by the faithful. The Oriental Orthodox calendar is kept by the Universal Orthodox. The Easter calendar of the Oriental Orthodox was followed by the early Church in northern England but was changed to conform to the Catholic and continued by the Church of England.

i) Appearance and Clothing.

"Some religious prescribe the manner in which believers should maintain their physical appearance, and other religions prescribe the type of clothing that believers should wear." Meyers, 95 F.3d at 1483-1484.

In Ethiopian Orthodox worship the congregation is divided with men seated left and women seated right. Women wear a white scarf over their heads. All remove their shoes when entering the house of God. This practice is adopted by the Universal Orthodox. Vestments for priests are according to the Traditions of the Church Fathers of unbleached hempen cloth. The practice of burial in a hempen shirt or suit as an Israelite (Klein 1908) is required. The Phineas priesthood or 'sons of Zadok' to be established by the Universal Orthodox will be vested in hempen clothing.

In Ezekiel, "But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood," says the Lord GOD. "They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge. And it shall be, whenever they enter the gates of the inner court that they shall put on linen garments; no wool shall come upon them while they minister within the gates of the inner court or within the house. They shall have linen turbans on their heads and linen trousers on their bodies; they shall not clothe themselves with

anything that causes sweat. When they go out to the outer court, to the outer court to the people, they shall take off their garments in which they have ministered, leave them in the holy chambers, and put on other garments; and in their holy garments they shall not sanctify the people. xliv. 15-19

j) Propagation.

"Most religious groups, thinking that they have something worthwhile or essential to offer non-believers, attempt to propagate their views and persuade others of their correctness. This is sometimes called 'mission work,' 'witnessing,' 'converting,' or proselytizing." Meyers, 95 F.3d at 1484.

The Brothers for Mercy is the church militant arm of the Universal Orthodox and responsible for proclaiming the Evangel.

In Revelation, "And the followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." xiv. 8.

This work is accomplished through the Order for the Honorable Catechumen 1.77 by their testimony in fulfillment of the Word.

In Jude, "And Enoch also, the seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints." 14.

The Question of Sincerity

In the conscientious objector context, the Supreme Court has held "Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs. Religious experiences which are as real as life to some may be incomprehensible to others." Local boards and courts in this sense are not free to reject beliefs because they consider them "incomprehensible." *United States v. Seeger*, 380 U.S. 163, 184-85 (1965) (quoting *United States v. Ballard*, 322 U.S. 78, 86 (1944)). By attempting to evaluate another's religion with a factor-driven test the Free Exercise Clause is essentially gutted of its meaning and is in ignorance of Supreme Court's cautionary words that a person's views can be "incomprehensible" to the court and still be religious in his or her "own scheme of things."

Open Letter - September 2007	PDF	PRINT	EMAIL
Written by Carl			
Sunday, 19 August 2007			

September 1, 2007

Dear Governor Richardson,

We applaud your efforts in enacting a medical marijuana program in the State of New Mexico.

We think that a substantial number of people using marijuana for medical purposes also use it for spiritual healing. We wish to inform you that in *Gonzales v. O Centro Espirita Beneficente Uniao do Vegetal*, 546 U.S. 418 (2006), the United States Supreme Court recognized the drug laws must provide exceptions for religious use under the Religious Freedom Restoration Act (RFRA), 42 U.S.C. § 2000bb et seq.

In *United States v. Bauer*, 84 F.3d 1549, 1559 (9th Cir. 1996), the United States Court of Appeals for the Ninth Circuit held that under the RFRA the marijuana laws must give way to religious freedom. This was confirmed again in 2002 in the case of *Guam v. Guerrero*, 290 F.3d 1210 (9th Cir. 2002).

A lot has happened since *United States v. Bauer* was decided in 1996. In 2000, Congress expanded the protection of the RFRA by enacting the Religious Land Use and Institutionalized Persons Act, 42 U.S.C. § 2000cc et seq., expanding the meaning of "religious exercise."

42 U.S.C. 2000cc-5(7)(A) states, "The term 'religious exercise' includes any exercise of religion, whether or not compelled by, or central to, a system of religious belief." The U.S. Supreme Court has interpreted this amendment to the RFRA in *Cutter v. Wilkinson*, 544 U.S. 709, 725 (2005), to mean the standard in *United States v. Seeger*, 380 U.S. 163, 185 (1965) ("courts in this sense are not free to reject beliefs because they consider them 'incomprehensible.' Their task is to decide whether the beliefs professed by a registrant are sincerely held and whether they

are, in his own scheme of things, religious.")

Several United States District Court rulings have recognized a fundamental right to use marijuana under the Religious Freedom Restoration Act: *United States v. Valrey*, No. CR96-549Z (W.D. Wash. February 22, 2000), finding a fundamental right of a criminal defendant to use marijuana while on supervised release; *United States v. Forchion*, No. 04-949-ALL (E.D. Pa. July 22, 2005), finding the defendant's rights under the RFRA had been violated because the magistrate did not consider the impact of six of the conditions of release on the defendant's right to use marijuana; *Multi Denominational Ministry of Cannabis and Rastafari v. Gonzales*, No. C-06-4264 (N.D. Cal. February 2, 2007), recognizing the plaintiffs could make out a prima facie case under the RFRA for the religious use of marijuana.

We hope that you appreciate the opportunity the Religious Freedom Restoration Act provides the state of New Mexico to immediately put an end to federal interference with state medical marijuana legislation in the State of New Mexico. Anything we can do to be of assistance we will gladly do.

United Cannabis Ministries
<http://www.cannabischurches.net/>

Matthew R. Abel
Reverend Howard O. Baker
Jeffrey A. Brown
Rev. Tom Brown
David Cook
Roger Christie, Licensed specifically as a "Cannabis sacrament" Minister by the Hawai'i State Department of Health, number 00-313
Anna Dibble
Benny T. Guerrero
Victoria E. Hablitzel
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Milo, Sesh Per Ankh
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Rev. Nick Osborne
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Rev. Jack Roberto
Rev. Michael D. Senger
Rev. William Bruce Shoop
Brenda Williams-Shoop, RN
Joshua J. Snider
Gregory J. Ward
Rev. Michael Paul Wilsman

In Psalm, "When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, He reproved kings for their sakes; Saying, Touch not mine anointed and do my prophets no harm." cv. 13-15.