

Plaintiff's Exhibit #4

P R O C E E D I N G S

2 THE COURT: Are you ready to proceed, Mr. Cook?

3 MR. COOK: Yes, Your Honor. We are reconvened  
4 for the purpose of presenting the testimony of Mr. Thomas  
5 Francis Reilly. Mr. Reilly has come up from the Miami area  
6 to testify, and we will at this time call him to the stand.

7 Mr. Reilly has requested that he be allowed to  
8 affirm the fact that he be allowed to tell the truth because  
9 of his religious beliefs.

10 THOMAS FRANCIS REILLY,

11 called as a witness on behalf of the defendant, being first  
12 duly sworn by the Court, was examined and testified as  
13 follows:

14 DIRECT EXAMINATION

15 BY MR. COOK:

16 Q Mr. Reilly, would you please state your full  
17 name and address and your occupation for the Court?

18 A Thomas Francis Reilly, R-e-i-l-l-y, Junior.  
19 I live at 43 Star Island, Miami Beach, Florida 33139.  
20 I'm a priest of the Ethiopian Zion Coptic Church.

21 Q What is your age?

22 A Thirty-eight. I was born June 20, 1943, in  
23 Boston, Massachusettes.

24 Q Mr. Reilly, the Ethiopian Zion Coptic Church -- Is  
25 that the same church that Carl Olson is a member of?

1 A Yes, it is.

2 Q Do you know him?

3 A Yes, I do.

4 Q How long?

5 A About five years now.

6 Q And approximately how long has Mr. Olson been a  
7 member of this church?

8 A About six years.

9 Q Mr. Reilly, is the Ethiopian Zion Coptic Church  
10 registered as a corporate entity in the United States in  
11 any state?

12 A In the state of Florida.

13 Q Mr. Reilly, I'd like to hand you what's been  
14 marked as Defendant's Exhibit 1 for identification, and ask  
15 you to identify that?

16 A Yes.

17 Q Does that purport to be a copy of an annual report  
18 for the Florida Department of State?

19 A Yes.

20 Q And was this document something which you brought  
21 from the corporate records of the Zion Coptic Church, Inc.?

22 A Yes, sir.

23 Q And it lists as an official of the church a  
24 Thomas Reilly?

25 A That's me.

1 Q Is that also you?

2 A Yes, sir.

3 Q Approximately how long has the Zion Coptic Church  
4 been a corporate structure within Florida?

5 A I believe since 1975.

6 Q Mr. Reilly, at some point in time was the  
7 Ethiopian Zion Coptic Church or its American affiliate  
8 recognized by the Internal Revenue Service as a non-profit  
9 charitable organization?

10 A Yes, sir, at the same time.

11 MR. COOK: Would you mark this, please?

12 (Defendant's Exhibit No. 2 is marked.)

13 Q Mr. Reilly, I hand you what has been marked as  
14 Defendant's Exhibit No. 2, and ask you if you can identify  
15 that document, sir?

16 A Yes, sir.

17 Q Does that purport to be a facsimile copy of an  
18 application with the Internal Revenue Service?

19 A Yes, sir, it is.

20 Q Was that filed on behalf of the Zion Coptic Church?

21 A Yes, sir.

22 Q Was that tax status granted by the Internal  
23 Revenue Service?

24 A Yes, sir, it was.

25 Q Has it been revoked by the Internal Revenue

1 Service?

2 A. If I may explain -- I don't know the exact word.  
3 Papers were filed which were questioning our status with  
4 the Internal Revenue Service. We haven't gone to court  
5 yet.

6 Q. A '75 suit was filed?

7 A. By the Internal Revenue Service.

8 Q. Where is that suit filed at?

9 A. The Miami Federal District Court.

10 Q. And it is currently pending?

11 A. Yes, sir.

12 Q. Mr. Reilly, the Zion Coptic Church, Inc., is  
13 that some new church or something which you yourself are  
14 responsible for starting?

15 A. No, sir. That's an extension of the Ethiopian  
16 Zion Coptic Church in America.

17 Q. What is the Ethiopian Zion Coptic Church?

18 A. It is a church -- I'm not sure how I should  
19 answer that question. It's a church that myself and other  
20 members found in Jamaica that has existed for several  
21 centuries among the black people, and I learned of the  
22 church in Jamaica and have accepted the teachings and have  
23 lived within the teachings since that time.

24 Q. Is the church recognized in Jamaica as a church?

25 A. The church has been incorporated by an act of

1 the Jamaican parliament.

2 MR. COOK: Would you please mark this?

3 (Defendant's Exhibit No. 3 is marked.)

4 Q Mr. Reilly, I hand you what's been marked as  
5 Defendant's Exhibit No. 3 for identification, and ask if you  
6 recognize that document, sir?

7 A Yes, sir. That is a copy of what's referred to  
8 as an act of eleven of 1976 of the Jamaican parliament and  
9 for the incorporation of the Ethiopian Zion Coptic Church.  
10 And it was enacted by the Queen's Most Excellent Magisty,  
11 referring to the Queen of England.

12 Q Is that recognition of status still valid within  
13 the country of Jamaica?

14 A Yes, sir.

15 MR. COOK: I'd move the admission of Exhibits 1,  
16 2 and 3 for identification.

17 MR. NEIGHBOR: Are you seeking to admit them into  
18 evidence at this time?

19 MR. COOK: Yes.

20 MR. NEIGHBOR: The State would object to the  
21 admission of those documents into evidence based upon the  
22 fact that they are hearsay and not the best evidence and  
23 no proper foundation has been laid to support the  
24 authenticity of these documents and further the State  
25 believes that the documents themselves are irrelevant to

1 any matters before the Court. That is, whether or not  
2 the defendant possessed a controlled substance with the  
3 intent to distribute for profit.

4 THE COURT: Well, the objection is sustained, but  
5 they're in for purposes of appeal in the event an appeal  
6 should be brought about by either party. In short, it's  
7 a form of an Offer of Proof.

8 MR. COOK: Would the Court please specify which  
9 of those grounds or both of those?

10 THE COURT: Relevancy.

11 MR. COOK: Thank you, sir.

12 Q Mr. Reilly, did the Ethiopian Zion Coptic Church  
13 start with the Jamaican Parliamentary Act?

14 A No, sir.

15 Q I believe I heard you testify that it is centuries  
16 old?

17 A It is recorded in all history as having started  
18 in Ethiopia many thousands of years ago, and it was carried  
19 to the western hemisphere when the black people were brought  
20 from African to this hemisphere.

21 Q Has there been one particular individual who is  
22 responsible for this church or who's been most important  
23 to the church?

24 A The one most recognized is Mr. Marcus Garby, who  
25 is a Jamaican, who preached in Jamaica and America.

1 Q Mr. Reilly, approximately when, sir, was the  
2 Ethiopian Zion Coptic Church brought to this country?

3 A In 1971.

4 Q Was that by you?

5 A Yes, and others. Other members who had become  
6 part of the church in Jamaica.

7 Q And can you give me any idea, sir, of the number  
8 of people who in the United States belong to the Ethiopian  
9 Zion Coptic Church?

10 A Yes. There's a list of some twenty-five thousand  
11 members of the church -- people that subscribe to the church.  
12 There's a smaller number of priests and those who are full-  
13 time committed to the church.

14 Q What is Mr. Olson's status within the church?

15 A He's been a priest with the church for the last  
16 five years or so.

17 Q Is there a particular requirement or requirements  
18 to becoming a priest in the Ethiopian Zion Coptic Church?

19 A Yes, sir. It requires an adherence to the  
20 commandments and the teachings of the church and also an  
21 offer of your labor and time toward the work of the church.

22 Q Is the status of priesthood a full-time occupation?

23 A Yes, sir.

24 Q Of the number of persons who belong to the church,  
25 do you have any idea of how many people have attained the

1 status of priesthood?

2 A. You're talking about America?

3 Q. Yes.

4 A. Fifty to sixty.

5 Q. Are you yourself a priest, sir?

6 A. Yes, sir.

7 Q. Is there a hierarchy in the church? Are some  
8 priests more important or more involved than others?

9 A. Only from the standpoint in the same way as your  
10 own home you would expect the father to direct the children  
11 as opposed to the children directing the father. We have  
12 church elders in Jamaica who are very much elders both in  
13 age and length of time within the church, and we look to  
14 them as spiritual fathers and for spiritual guidance. Among  
15 ourselves we consider ourselves equal.

16 Q. Is the Ethiopian Zion Coptic Church a part of  
17 any larger religious move, sir?

18 A. No.

19 Q. You consider yourselves a separate and distinct  
20 entity similar to but different from the Catholic Church?

21 A. Yes, sir.

22 Q. Or any other commonly recognized church in  
23 America?

24 A. We profess a belief in the teachings of the  
25 Bible. We believe in both the Old and New Testament which



1 differentiates ourselves from the Catholic or Jewish faith  
2 or what have you.

3 Q What is the major tenant of the beliefs of the  
4 Ethiopian Zion Coptic Church?

5 A The major tenant is that God lives in the heart  
6 of everyone, that we're created in the image and likeness  
7 of God, and that we have a responsibility to live by His  
8 commandments. We have a responsibility not to lie, not  
9 to steal, not to commit adultery because God made us to  
10 function better when we do not do those things, and we  
11 are responsible for all that we do.

12 Q When you say that the spirit of God is in you,  
13 are you saying that you are the church?

14 A The people is the congregation of the brothers  
15 and sisters and families of the church. The church is a  
16 living concept which also is consistent with the teachings  
17 of the scripture which says: "No you not that you are the  
18 temple of the living God, not the building, but the man."

19 Q Mr. Reilly, within the church, are you known as  
20 Brother Love?

21 A Yes.

22 Q Now, what is the sacrament of the Ethiopian  
23 Zion Coptic Church?

24 A It is a herb which is known as ganja and also  
25 known as marijuana and also known as Indian hemp.

1 Q Is there a basis for the use of marijuana?

2 A Yes, many.

3 Q Can you tell me which one specifically?

4 A On the very first page of the Bible in the  
5 discussion of creation, in Gen. 1. 29 it says: "Behold,  
6 I have given you every herb-bearing seed which is upon  
7 the earth to you. It will be for meat." In the book of  
8 Psalms, it says that God created the grass for the cattle  
9 and the herbs for the service of man. In the book of  
10 the First Corinthians, 11, we are shown the supper of Our  
11 Lord involves a sharing of a spiritual sacrament of bread  
12 and wine which we comprehend to be herbs. And in the book  
13 of Revelations it talks about an angel passing a cup from  
14 a hand of man to a hand of another man and others also.  
15 In Exodus there's a reference to a burning bush -- to Moses  
16 receiving certain spiritual enlightenment from an encounter  
17 with a bush.

18 Q You mentioned wine and bread. That is a sacrament  
19 of most recognized churches in this country at this time?

20 A Yes, sir.

21 Q Does marijuana serve that same function to you?

22 A Yes. I was brought up in the Roman Catholic Church  
23 and the Roman Catholic Church refers to certain pages of  
24 scripture which they claim explains why they symbolically  
25 give a piece of bread and wine. We read the exact same

1 Bible and the exact same scripture, and we know the history  
2 and the interpretation of that to mean that God put it  
3 within all of our reach.

4 Q Do you use marijuana for the same reason that a  
5 Catholic partakes of bread and wine?

6 A Yes, sir. It's a symbol of a relationship between  
7 the creator, God, who creates us -- who also created the  
8 same herb, and we are able to communicate with that creator  
9 by partaking of that herb.

10 Q Do members of the Ethiopian Zion Coptic Church  
11 use marijuana for any other reason?

12 A It's used in our daily life as part of our  
13 spiritual observance, and it is also used in other forms at  
14 specific times for medical purposes.

15 Q But in terms of smoking marijuana, is it for any  
16 other purpose other than religion?

17 A No, sir.

18 Q Brother Love, does the church have a specific  
19 doctrine about an individual who gets high on marijuana?

20 A The doctrine of the church is that man was  
21 created to think clearly, to think conscientiously, and  
22 that the use of herbs is supposed to enhance that. If a  
23 man using herbs or starts acting somewhat tipsy, that would  
24 mean there was a conflict in that man's spirit. That man  
25 had something that was troubling him and the marijuana would

1 emphasize that and be a signal that that man should not be  
2 smoking till he works out his problem or whatever was  
3 bothering him.

4 Q How often, sir, would a priest of the Ethiopian  
5 Zion Coptic Church smoke marijuana?

6 A Continually. Our average day starts early in  
7 the morning around four-thirty or five o'clock with a prayer  
8 service, and then we all have our daily responsibilities,  
9 and we smoke right through the day, and we gather in the  
10 late afternoon hours for a prayer service, and then again  
1 at night we gather for an evening prayer service -- three  
2 times a day.

3 Q Are there any particular days when a priest would  
4 not smoke marijuana?

5 A No, sir. We don't have any specific days within  
6 the church that are set apart as specific or separate days.  
7 The sun comes up the same every day, and we look upon every  
8 day as the same. We have our prayer service every day  
9 every week of the year. If I might say something -- In the  
10 same way that this courtroom is fully furnished -- in  
11 other words, everything we need is here. That's the same  
12 experience that I had by going to Jamaica. We came upon a  
13 church and we were shown something, and we could accept or  
14 reject what was already there. So, the doctrine is not  
15 something that we can change because it's thousands of years

1 old.

2 Q Mr. Reilly, as a part of the doctrine of the church,  
3 does a priest -- Do you as a priest of the Ethiopian Zion  
4 Coptic Church have any worldly possessions of your own?

5 A No, sir. We all accept what the scripture says  
6 about apostles who live up to the example of Christ hold  
7 all things in common. So, what we have is due to the grace  
8 of the church.

9 Q If you were buying an automobile down the street,  
10 would that be your automobile?

11 A No, sir, it's the church's.

12 Q Do any of the priests of the Ethiopian Zion Coptic  
13 Church have personal possessions that they own?

14 A If a man comes to the church and he lives in a  
15 house, he still has his house. So from that standpoint --  
16 or he still has his shirt or his eye glasses, but as far  
17 as his worldly possessions -- or going out and trying to  
18 start a bank account above and beyond the daily necessities,  
19 no.

20 Q Who provides the daily necessities to a priest  
21 of the Ethiopian Zion Coptic Church?

22 A The church itself.

23 Q Who provides the marijuana that you smoke?

24 A The church itself.

25 Q Now, Mr. Reilly, would it be fair to characterize

1 the beliefs of the Zion Coptic Church as being very strict  
2 in their following of the law of Moses?

3 A. Yes, sir. The law of Moses is very plain in the  
4 commandments concerning what the scripture describes as  
5 clean and unclean. There's a certain time of the month  
6 when a woman is in her separation, and during that time a  
7 woman is separated from a man. Whenever a man and woman  
8 sleep together for the purpose of having children, they  
9 are separated for the next day. So, we adhere to them and  
10 are thankful for them. We do follow them.

1 Q. Do you typically characterize these as being  
2 very conservative by modern American standards?

3 A. Ultra.

4 Q. Is there a particular process that one must go  
5 through to become a member of the church?

6 A. Yes, sir. It's a spiritual transformation or  
7 a change in your heart. Your body doesn't change, but your  
8 heart changes, and it's culminated after a learning of  
9 the doctrines of the church and the tenants of the church  
10 and the learning of what sin is. At that point, once that  
11 learning process is complete, an individual will confess  
12 and start living a new life -- be born again and start  
13 living after the teaching of the scripture and not after  
14 the former life a person would have known. We still eat  
15 and drink and breathe and all those things, but we stop the

1 adultery or taking drugs or whatever things people would have  
2 done before that.

3 Q Now, Brother Love, are you personally aware as  
4 to whether or not Mr. Olson has made a confession to become  
5 a member of this church?

6 A Yes, he has.

7 Q Was it done in your presence?

8 A No, sir.

9 Q Are you personally aware as to whether Mr. Olson  
10 is a priest of this church?

11 A Yes, sir.

12 Q Do you describe the activities and works of a  
13 member of the church as a way of living?

14 A It is. From the time I became part of the church,  
15 I have had no interest outside of the church. When I wake  
16 up in the morning I attend prayer service and then every  
17 day my entire day is fulfilled with the affairs of the  
18 church, not every brother is the same. I will spend more  
19 time talking to lawyers if need be for court cases, whereas  
20 other brothers will spend time out on the farm.

21 Q Has Mr. Olson adhered to that doctrine?

22 A Yes, sir. Mr. Olson has lived where I've been  
23 living for several years, and I've observed him face to  
24 face. We've lived together for many years.

25 Q Brother Love, are you familiar or do you know

1 anything about an arrest that took place in Jasper County,  
2 Iowa, in the early morning hours of January 19, 1978,  
3 involving Mr. Olson?

4 A Only what I've learned from talking to you and  
5 Mr. Olson.

6 Q You are aware that he was arrested at that time?

7 A Yes.

8 Q Do you have any personal knowledge of the facts  
9 of that arrest?

10 A No, only what I've read since I've been here.

11 Q And do you have any personal knowledge, sir --  
12 excuse me -- strike that. Mr. Olson has testified that  
13 the fourteen ounces that was in his possession at the  
14 time he was arrested would have been used by him in three  
15 or four days personally --

16 A Yes, sir.

17 Q Is this an ordinary amount?

18 A That's about average for a priest of the church.  
19 I might say a little bit more for myself because where I  
20 live there are more brothers and sisters around. We not  
21 only smoke the herb -- we have other uses for it -- tonics  
22 and making teas.

23 Q If an individual or a priest of the church  
24 violated the precepts that you have told us about, what  
25 steps would be taken against that individual?



1           A     Depending on the seriousness, the very first step --  
2     If there is what we call a brother has a judgment against  
3     him for doing something wrong or saying something wrong --  
4     the very first thing would be to remove that brother from  
5     the privilege of having the sacrament.  If it were more  
6     serious, the most serious would be actually having to cut  
7     off his hair and beard.  But the first step, if there's a  
8     question about a brother's integrity or a brother's  
9     sincerity of the church, the first step is to remove the  
10    brother from communion.

11           Q     Would it be a violation of church precepts for  
12    a priest to sell marijuana?

13           A     Yes, sir.  The sacrament is not to sell.

14           Q     You've been involved in numerous other court  
15    proceedings as a representative of the Ethiopian Zion Coptic  
16    Church; have you not?

17           A     Yes, sir.

18           Q     Of your own personal knowledge, are you aware of  
19    recognition of this church by other courts or governmental  
20    entities?

21           A     Yes, sir.

22           Q     Who are they?

23           A     From the time that we got our first church papers  
24    in the United States from the Internal Revenue Service in  
25    1975, and then the Internal Revenue Service challenged that

1 status in 1978. During a hearing of the Internal Revenue  
2 Service, the Department of Justice entered into a stipulation  
3 saying that they recognized that the church was a church  
4 formed for the purpose of spreading the beliefs of the  
5 Bible and the moral precepts of the church. Secondly, that  
6 the church members met at different places according to the  
7 dictates of the church tenants. And third, that the  
8 government did not dispute that the Zion Coptic Church  
9 members used marijuana as our sacrament in religious  
10 services. And a civil case that started up in late 1978  
11 and into 1979 in Miami, a Court Judge ruled that the  
12 Ethiopian Zion Coptic Church represents a religion within  
13 the first amendment to the United States Constitution.  
14 Secondly, that the members are sincere, and third, that  
15 marijuana is essential to the practice to the religion.  
16 All of those findings were upheld by the Florida Supreme  
17 Court.

18 We have other cases where the government has  
19 conceded where the issue has not been the smoking and the  
20 government has conceded we know they smoke within their  
21 sacrament, and we're not disputing that. The issue has  
22 come up, and we have been found to be a church and to be  
23 sincere and that marijuana is an essential integral part  
24 of the church.

25 MR. COOK: Thank you. That concludes the

1 Direct Examination.

2 CROSS-EXAMINATION

3 BY MR. NEIGHBOR:

4 Q Mr. Reilly, have you ever been convicted of a  
5 felony?

6 A No, sir.

7 Q Now, as I understand your testimony, it's one  
8 of the duties of an individual who you call a priest in  
9 your church to distribute marijuana to other people; is  
10 that correct?

11 MR. COOK: I don't recall any testimony like that  
12 whatsoever by this witness.

13 THE COURT: If the witness understands the  
14 question, he can answer it and use his own recollection.

15 A I don't recall saying anything like that.

16 Q Does a priest share marijuana that he or she may  
17 have in their possession with others?

18 A May I answer that with an explanation as opposed  
19 to a yes or no? A priest will share with other priests.  
20 There are no women priests, but a brother may share the  
21 marijuana.

22 Q And with other individuals who are known priests?

23 A Yes -- within the church.

24 Q I understand that. So, your answer to that  
25 question would be yes, a person who you claim to be a priest

1 in your church could possess marijuana with intent to  
2 deliver to other people?

3 MR. COOK: I object. That's a mischaracterization  
4 of the witness's answer.

5 THE COURT: He may answer if he understands the  
6 question.

7 A Only within the church -- within the sharing of  
8 the church doctrine and the sharing of the church sacrament.

9 Q So, your answer is yes, but only within the  
10 church?

11 A My answer is what I said it was. My answer is  
12 not yes because the question implies generalities,  
13 distribution outside the church, that is not true.

14 Q You qualified that a priest will possess  
15 marijuana with intent to deliver, but only to people within  
16 the confines of your so-called religion?

17 A I wouldn't even use the word deliver.

18 Q Transfer, give to?

19 A Share -- because it is the common property of the  
20 church. When I have marijuana it is not what I call my  
21 marijuana. I couldn't take it and go off someplace and  
22 do something to it without the knowledge of another person  
23 in the church. It is my responsibility as a custodian of  
24 it for the church. If, for example, the elders of the  
25 church felt that I was doing something wrong, I would be

1 told to leave the marijuana alone. Let the marijuana be  
2 handled by other priests of the church. So, it's not mine.  
3 It's the church's from beginning to end.

4 Q Does this church of yours cultivate marijuana for  
5 the purpose of internal use?

6 A Yes.

7 Q I understand that the Zion Church is involved in  
8 some litigation in the state of Maine involving the  
9 importation and seizure of twenty to thirty tons of  
10 marijuana into the United States; is that correct?

11 MR. COOK: We will stipulate to the fact that  
12 there are charges pending against certain individuals. The  
13 church has not been charged. There are charges pending  
14 against certain individuals in the state of Maine.

15 THE COURT: Same ruling as before. The objection  
16 is sustained, but you may make your record as an Offer of  
17 Proof.

18 Q Is the church involved? Was the church involved  
19 in the importation of that large quantity of marijuana  
20 that I just referred to in the state of Maine?

21 A Your Honor, I respectfully decline to answer  
22 that question under the grounds that the answer might tend  
23 to incriminate me. I'm charged with that type of activity  
24 in a Florida indictment, and I will call upon the fifth  
25 amendment.

1 THE COURT: Sustained.

2 Q I wasn't asking you about you specifically. I  
3 was asking about the church.

4 MR. COOK: Your Honor, the charge against  
5 Mr. Reilly in Miami Federal Court is continuing criminal  
6 enterprise; and therefore, the question would be improper.  
7 We would raise the same objection.

8 THE COURT: Sustained.

9 Q From comments of your counsel and your refusal  
10 to answer these questions, I take it that the federal  
11 government is in the process of prosecuting you and other  
12 members of your so-called religion as being engaged in a  
13 continuing criminal enterprise; that is, the importation  
14 and distribution of marijuana?

15 MR. COOK: We have answered that question.  
16 There's a stipulation to the effect that that charge is  
17 pending.

18 THE COURT: I understand the answer to have been  
19 yes previously.

20 MR. NEIGHBOR: Thank you.

21 MR. REILLY: If I might say, we're not part of  
22 a so-called church. We're a part of a church.

23 Q The testimony that you have given indicates that  
24 people who work for this organization are called priests;  
25 is that correct?

1           A.     There are members of the church who have attained  
2 the status of priesthood. There are other people who have  
3 not applied themselves to that degree.

4           Q     Is Mr. Olson employed by the church?

5           A.     Mr. Olson is a priest of the church and has been,  
6 as I said before, for many years. When I say employed by  
7 the church, that's principally in the Jamaica -- The church  
8 has many large agricultural properties.

9           Q     Mr. Olson testified in his own defense that one  
10 of the things that he received is expenses for being a priest  
11 is things like housing, gasoline for his automobile, and  
12 clothing and things like that; is that correct?

13          A.     Yes, sir.

14          Q     How many priests in your church own Eldorado  
15 Cadillacs?

16          A.     There are several Cadillacs. I don't know how  
17 many are Eldorados.

18          Q     And are title to those automobiles in the name of  
19 the individual or in the name of the church?

20          A.     We've done it different ways at different times.  
21 Some are titled as individuals and some are titled in  
22 the church. An individual may come in with a vehicle  
23 already in his name, and we wouldn't change it.

24          Q     Doesn't it seem unusual that a person will go  
25 out and buy an automobile when they are a priest and not

1 title it in the church?

2 A. No, sir.

3 Q. What kind of car do you drive?

4 A. A Mercedes-Benz.

5 MR. NEIGHBOR: No further questions.

6 REDIRECT EXAMINATION

7 BY MR. COOK:

8 Q. Is there a federal tax lien against the Zion  
9 Church?

10 A. Yes, sir.

11 Q. In approximately what amount?

12 A. 3.2 million dollars.

13 Q. Does that have anything to do with why a car  
14 might not be titled in the name of the church?

15 A. Of course.

16 MR. COOK: Your Honor, may we have just a few  
17 moments to make sure that I've covered all of the points?  
18 May we have a short recess?

19 THE COURT: Certainly.

20 (A brief recess was held.)

21 Q. (Mr. Cook) Mr. Reilly, you've testified that  
22 the members of the Ethiopian Zion Coptic Church smoke  
23 marijuana as their sacrament. What is the purpose of the  
24 smoking of marijuana, sir? What does it do?

25 A. The purpose of the smoking of marijuana is to



1 enable the person who smokes to look deeper inside his own  
2 spirit, to look deeper inside his own conscience and to  
3 come to a realization of the difference of what is right and  
4 what is wrong. It serves as the equivalent of planting a  
5 seed. The more it grows, the more you partake of the  
6 spirit that is in the herb itself. The difference to me  
7 individually when I look upon my person with the Catholic  
8 Church as opposed to the Zion Coptic Church is within the  
9 Catholic Church, you're given a symbolic communion. In  
10 the Zion Coptic Church you're given a symbolic living  
11 communion and puts my person more in harmony with the  
12 creator of that herb. In other words, it works. It affects  
13 the heart and the moral conscience of the partaker.

14 Q And finally, Mr. Reilly, could a Coptic practice  
15 his religion without the use of marijuana?

16 A No, sir. You'd be cutting off his spiritual  
17 life.

18 MR. COOK: That's all I have.

19 MR. NEIGHBOR: Nothing further.

20 THE COURT: You may step down.

21 Gentlemen, then the evidence is closed?

22 MR. COOK: That's correct.

23 MR. NEIGHBOR: The State has no rebuttal.

24 THE COURT: Very good. Thank you, gentlemen.

25 (Record closed.)