

UNITED STATES DISTRICT COURT
MIDDLE DISTRICT OF FLORIDA
ORLANDO DIVISION

SOUL QUEST CHURCH OF MOTHER)
EARTH, INC., a Florida Domestic)
Non-Profit Corporation, on its own)
behalf and on behalf of its members; and)
CHRISTOPHER YOUNG, individually)
and as spiritual leader of Soul Quest)
Church of Mother Earth,)

Plaintiffs,)

vs.)

Case No. 6:20-cv-00701-WWB-DCI

WILLIAM BARR, Attorney General of the)
United States of America; and)
UTTAM DHILLON, acting administrator)
of the U.S. Drug Enforcement)
Administration,)

Defendants.)

**PLAINTIFFS' AMENDED PETITION FOR
PRELIMINARY INJUNCTION AND SUPPORTING MEMORANDUM OF LAW**

COME NOW, the Plaintiffs, Soul Quest Church of Mother Earth, Inc., a Florida Domestic Non-Profit Corporation, on its own behalf and on behalf of its members, and Christopher Young, individually and as the spiritual leader of Soul Quest Church of Mother Earth (hereinafter, collectively, "Plaintiffs"), by and through the undersigned counsel, respectfully move, pursuant to Fed. R. Civ. P. 65 and M. D. Fla. Local Rules 4.05 and 4.06, for this Court to enjoin the Defendants from prosecuting and arresting the Plaintiffs, and the members of Plaintiff Soul Quest Church. As required by M. D. Fla. Local Rule 4.05, this Petition is supported by a Verified Amended Complaint, filed contemporaneously with this

Motion, and by the Declaration of Plaintiff Christopher Young, attached hereto as Exhibit 1.

In support thereof, Plaintiffs state as follows:

I. INTRODUCTION

1. Determined to exercise its authority without regard for judicial mandates or the Plaintiffs' valid, expressed religious needs, the Defendants have unlawfully impeded and, indeed, entirely barred Plaintiffs from practicing their religious faith. The Defendants' conduct at issue here, as fully set forth in the Plaintiffs' Verified Complaint, show the lengths to which the Defendants have gone to persecute Plaintiffs' minority religion, and deny Plaintiffs their Constitutional right to practice their faith.

2. The Defendants have violated, and continue to violate, the Plaintiffs' rights under the First Amendment to the United States Constitution to practice their religion and to free speech, and the Plaintiffs' rights under the Due Process Clause of the Fifth Amendment. The continuing threat of arrest and prosecution against the Plaintiffs, and the members of Plaintiff Soul Quest Church, Inc. (hereinafter, "Soul Quest Church"), and the continuing failure to process the Plaintiffs' request for a religious exemption, have placed the Plaintiffs into a position where they are unable to freely practice their sacred religious practices; likewise, there remains an ongoing, imminent threat of harm stemming from the prospect of arrest and prosecution.

3. As set forth below, the Plaintiffs establish all four elements for entry of a preliminary injunction. "Because Plaintiffs' First Amendment rights are at risk via direct penalization by the government, an injunction is the proper remedy." The Complete Angler, LLC v. the City of Clearwater, 607 F. Supp. 2d. 1326, 1335 (M. D. Fla. 2009) (citing to KH Outdoor, LLC v. City of Trussville, 458 So. 2d 1261, 1271-71 (11th Cir. 2006)).

4. First, the Plaintiffs are likely to succeed on the merits, as the Defendants' conduct is unconstitutional both on its face and as-applied, as they have impermissibly punished, and continue to seek to punish, the Plaintiffs for practicing their religion, in addition to actively denying the Plaintiffs the right to seek redress of their grievances, and by insisting that the Plaintiffs so petition through a byzantine and unclear system. Second, each day that the Plaintiffs are prohibited from practicing their religion through these threats and denied rights to fairly petition for redress of same, constitutes an irreparable injury that cannot be redressed except through injunctive relief. Third, the Defendants' conduct does nothing to protect the public interest. Finally, no bond should be required, as none is appropriate where the Plaintiffs, as here, allege the infringement of a fundamental Constitutional right.

FACTS

5. Plaintiff Soul Quest Church is a registered domestic non-profit corporation incorporated under the laws of the State of Florida, with a principal office located in Orlando, Florida.

6. A copy of Plaintiff Soul Quest Church's faith-based principles is attached hereto, and incorporated by reference herein as Exhibit 2.

7. A copy of Plaintiff Soul Quest Church's fundamental moral and ethical tenets is attached hereto, and incorporated by reference herein as Exhibit 3.

8. A copy of Soul Quest Church's scriptural and liturgical foundations, and Soul Quest Church's mission statement, is attached hereto, and incorporated by reference herein as Exhibit 4.

9. A copy of Soul Quest Church's religious holiday calendar is attached hereto, and incorporated by reference herein as Exhibit 5.

10. A copy of Soul Quest Church's dietary and fasting rituals is attached hereto, and incorporated by reference herein as Exhibit 6.

11. A copy of Soul Quest Church's documents setting out its governance is attached hereto, and incorporated by reference herein as Exhibit 7.

12. A copy of Soul Quest Church's documents setting out the roles and responsibilities of its members is attached hereto, and incorporated by reference herein as Exhibit 8.

13. A copy of Soul Quest Church's federal and state incorporation documents, demonstrating its purpose as a religious non-profit institution, is attached hereto, and incorporated by reference herein as Exhibit 9.

14. Sacramental use of ayahuasca plays a central role in Soul Quest Church's theology and religious practice, and the Spirit of Ayahuasca is the head of Soul Quest Church. See Exhibits 2-9.

15. Ayahuasca is a sacramental beverage prepared from the *Banisteriopsis caapi* vine, and the *Psychotropa viridis* vine.

16. *Psychotropa viridis* contains trace amounts of the substance N,N-5,5-dimethyltryptamine ("DMT").

17. DMT is listed as a Schedule I controlled substance in the Controlled Substances Act ("CSA"). 21 U.S.C. § 812(c)(c)(6).

18. Therefore, the Plaintiffs are not able to import substances containing DMT, including the Plaintiffs' sacramental ayahuasca.

19. In light of ayahuasca's importance to the Plaintiffs' sincere religious beliefs, and the Controlled Substances Act's prohibition upon DMT, the Plaintiffs filed a religious

exemption application with the Defendants on or about August 21, 2017. A copy of the Plaintiffs' application for a religious exemption is attached hereto, and incorporated by reference herein as Exhibit 10.

20. In drafting this application, the Plaintiffs made use of a "guide" to the filing of religious exemptions, proffered to the public by the Defendants as a purported aid to follow during the process. A copy of this "guide" is attached hereto, and incorporated by reference herein as Exhibit 11.

21. While Plaintiffs' application for a religious exemption is pending, the Plaintiffs are prohibited by the Defendants from importing their sacramental ayahuasca. See Exhibit 11 at § 7.

22. From the day the Plaintiffs filed their application to the present, the Plaintiffs have routinely made inquiries to the Defendants as to the status of their application.

23. Despite the Plaintiffs' diligent efforts in preparing and submitting an application, the Plaintiffs have never received any sort of notification that their application has ever been "accepted for filing." See Exhibit 11 at § 4.

24. The passage of time does not appear to have led to progress upon the Plaintiffs' religious exemption application, as routine efforts by the Plaintiffs to inquire about the status of their religious exemption application have never received a firm response as to its status.

25. After years spent pursuing an exemption application, apparently in vain, while their rights are being denied them, futilely waiting for the Defendants to take action, the Plaintiffs have turned to this Court, seeking relief.

**PLAINTIFFS MEET ALL REQUIREMENTS FOR A PRELIMINARY
INJUNCTION**

A. Plaintiffs are Likely to Succeed on the Merits.

As discussed, supra, ayahuasca plays a central role within the Plaintiffs' religion. See Exhibits 2-9. The Plaintiffs believe that, through careful and measured consumption of ayahuasca within a religious ritual, they become closer to the divine. Id. Therefore, the Defendants' conduct prohibiting the Plaintiffs from practicing their religion without interference violates the Plaintiffs' rights under both the First Amendment of the United States Constitution, and the Religious Freedom Restoration Act.

In addition, the Defendants' conduct also infringes upon the Plaintiffs' rights to procedural and substantive due process, due to unrestrained arbitrariness within the Defendants' "guide" to those filing religious exemption applications, and the Defendants' failure to provide Plaintiffs notice and a chance to be heard before effectively denying their religious exemption application through inaction.

Finally, the Defendants' conduct infringes upon the Plaintiffs' rights to freedom of speech by creating an unlawful prior restraint, without a compelling interest. In addition, the actions taken by the Defendants to restrict the Plaintiffs' rights are far from the least restrictive means.

1. The Defendants' Conduct Violates Plaintiffs' Rights to Freedom of Religion, Under the First Amendment and the Religious Freedom Restoration Act.

Jurisprudence surrounding the Free Exercise Clause of the First Amendment to the United States Constitution was upended in 1990, when the Supreme Court decided the case of Employment Div., Dept. of Human Resources of Oregon v. Smith, 494 U.S. 874 (1990).

This case “largely repudiated the method of analyzing free-exercise claims that had been used in cases like Sherbert v. Verner and Wisconsin v. Yoder.” Burwell v. Hobby Lobby Stores, Inc., 573 U.S. 682, 691 (2014) (internal citations omitted). In response to Employment Div., Dept. of Human Resources of Oregon v. Smith, the United States Congress passed the Religious Freedom Restoration Act (hereinafter, “RFRA”) three years later. 42 U.S. C. § 2000bb(a)(4).

RFRA operates to explicitly restore the “compelling-interest test as set forth in Sherbert v. Verner, and Wisconsin v. Yoder.” 42 U.S. Code § 2000bb(b)(1). To succeed upon a free-exercise claim under this test, the Plaintiff[s] must show the existence of three separate elements:

- (1) That the Plaintiff[s]’ religious practice has been substantially burdened by a governmental act;
- (2) Once the Plaintiff[s] have demonstrated that their religious practice has been substantially burdened by governmental acts, the Defendants must demonstrate that its actions serve a compelling governmental interest; and
- (3) The Defendants must also show that the governmental acts performed in furtherance of this compelling interest are the least restrictive means available to further that governmental interest.

Hobby Lobby Stores, 584 U.S. at 692.

As will be demonstrated, the Defendants undoubtedly have substantially burdened the Plaintiffs’ religious practice by refusing to grant the Plaintiffs a religious exemption to the Controlled Substances Act. In addition, the government will be unable to demonstrate that its actions serve a compelling governmental interest. Finally, the government will be unable to show that the means it has chosen to employ against the Plaintiffs are the least restrictive means.

As discussed, supra, ayahuasca plays a major role in the Plaintiffs' religious beliefs and traditions. See Exhibits 1, 2, & 10. Not only do Plaintiffs believe that consumption of sacramental ayahuasca elevates them closer to the divine, a significant portion of the Plaintiffs' liturgy stems from the revelations that the Plaintiffs have received from the spirit of ayahuasca. Id. The Plaintiffs sincerely believe that they are divinely commanded to consume ayahuasca to become closer to the divine, and to spread the truths of the Spirit of Ayahuasca to the world. Id. The Defendants' actions therefore substantially burden the Plaintiffs' religious practices in at least two ways: (1) the Plaintiffs are denied the ability to speak the truth of a significant aspect of their religious beliefs to others; and, (2) the Plaintiffs are prevented from consuming their religious sacraments. Id. Therefore, the Defendants' actions undoubtedly place a substantial burden upon the Plaintiffs' religious practices.

In a case very similar to the present case, the Defendants claimed that their application of the Controlled Substances Act furthered three compelling governmental interests: "protecting the health and safety of UDV members, preventing the diversion of [ayahuasca] from the church to recreational users, and complying with the 1971 United Nations Convention on Psychotropic Substances, a treaty signed by the United States and implemented by the Act." Gonzales v. O Centro Espírita Beneficente União do Vegetal, 546 US 418, 426 (2006). However, the Supreme Court rejected such a categorical recitation of compelling interests, instead requiring the Defendants to "demonstrate that the compelling interest test is satisfied through application of the challenged law 'to the person' —the particular claimant whose sincere exercise of religion is being substantially burdened." Id. at 430-431. As will be demonstrated, the Defendants cannot make such a showing.

In O Centro Espirita, the Supreme Court observed that the mere fact that Congress had “determined [the psychotropic component of ayahuasca] should be listed [as a Schedule I controlled substance]” of the Controlled Substances Act was an insufficient showing to relieve the Defendants of their burden under RFRA. O Centro Espirita, 546 U.S. at 432. Similar logic should control in the instant case, and operate to deny any and all efforts by the Defendants to justify their actions under the Controlled Substances Act, because the Plaintiffs’ religious use of sacramental ayahuasca is not only carefully controlled and managed by the Plaintiffs, but also because religious exemptions to Schedule I drugs are expressly contemplated by RFRA. Id. at 433 (discussing the long-standing religious exemption for the religious use of peyote, another drug regulated by the Controlled Substances Act).

In the past, the Defendants have also raised the compelling governmental interest of preventing diversion of ayahuasca from religious use. Id. at 426. In the present case, the Plaintiffs have made a verified showing of their policies and procedures designed to both ensure that none of the Plaintiffs’ religious sacraments are diverted to any other use, and that medical health facilities are readily available in case of emergency. See Exhibit 10. Even if the Defendants should be able to muster evidence to the contrary, the Supreme Court has held that equality in evidence is not sufficient for the Defendants to have demonstrated a compelling governmental interest. O Centro Espirita, 546 U.S. at 426-427. To date, the Defendants have provided the Plaintiffs with no evidence whatsoever that would make diversion a compelling government interest in the present case.

The Supreme Court has also observed that the claim of a compelling governmental interest, and reliance, upon the 1971 United Nations Convention on Psychotropic Substances (hereinafter, the “Convention”), even if ayahuasca is included therein, is a tenuous claim at

best because the Controlled Substances Act implements the Convention in American law. Id. at 438. Therefore, to properly advance a compelling government interest arising from the need to enforce American obligations under the Convention, the Defendants would need to introduce “evidence addressing the international consequences of granting a[] [religious] exemption for the Plaintiff[s].” Id. To date, the Defendants have provided the Plaintiffs with no evidence whatsoever that would make international consequences a compelling government interest in the present case.

Nor can it be said that the Plaintiffs’ sacramental tea poses any significant health risks. The Plaintiffs’ sacramental ayahuasca is chemically akin to the Daime tea consumed by members of the Santo Daime faith, in that both are prepared from the Banisteros caapi vine and the leaves of the Psychotopia viridis plant using the same methodology. Church of the Holy Light of the Queen v. Mukasey, 615 F. Supp. 2d. 1210, 1215 (D. Oregon 2009) (hereinafter, “CHLQ”). This method of preparation has been observed to make the DMT in Daime tea, and the Plaintiffs’ sacramental ayahuasca, “far less potent” than synthetic injection or inhalation of DMT in its pure form. Id. at 1215. At this level of potency, consumption of Daime tea and similar beverages has actually been observed to have the following positive effects:

- 1) Assistance in overcoming alcohol dependency and abuse; and,
- 2) Loss of interest in ‘habitual use of alcohol, cocaine, and other addictive substances’; and,
- 3) Amelioration of anxiety and panic symptoms.

Id. at 1215-1218; see also United States v. Hoffman, 4:19-cr-00693, at pp. 6-14 (D. Ariz., 2020) (holding that the provision of aid could be a religious activity entitled to RFRA protection).

In addition, there was no evidence adduced to suggest that the consumption of Daimé tea, or the chemically similar sacramental ayahuasca that the Plaintiffs employ, could contribute to any form of a psychotic episode. CHLQ, 615 F. Supp. 2d, at 1216. Therefore, the Defendants cannot reasonably claim that the consumption of the Plaintiffs’ sacramental ayahuasca is likely to cause any form of adverse health effects.

Even if the Defendants could demonstrate that they had a compelling government interest, the Defendants must also justify the means they have chosen to further that compelling interest as being the least restrictive means available. See, e.g., Hobby Lobby Stores, 573 U.S. at 720; Sherbert v. Verner, 374 U.S. 398, 406 (1963). The Defendants are unlikely to be able to do this, because the Plaintiffs – entirely on their own initiative, and out of respect for their belief in the sacred nature of ayahuasca and the health of the members of their church – have already implemented considerable policies and procedures to both prevent against diversion, and to ensure the health of its members. Exhibit 10, at pp. 14-17.

Therefore, the Plaintiffs have a strong likelihood of success at trial on the merits of their claims arising under the First Amendment to the United States Constitution and the Religious Freedom Restoration Act, and thereby meet this element of the test for issuance of a preliminary injunction with regards to these claims.

2. The Defendants’ Conduct Violates the Plaintiffs’ Rights to Procedural Due Process.

The Fifth Amendment to the United States Constitution clearly states that no individual’s liberty or property is to be taken from them without “due process of law.” U.S. Const. Amend. V. Procedural due process, an aspect of the overall right to due process of law, “imposes constraints on governmental decisions which deprive individuals of ‘liberty’ or

‘property’ interests within the meaning of the Due Process Clause of the Fifth. . . Amendment.” Mathews v. Eldridge, 424 U.S. 319, 332 (1976). In determining whether or not a plaintiff’s right to procedural due process has been violated, courts answer the following three questions:

- (1) Have the Plaintiffs suffered an identifiable loss of liberty or deprivation of property?
- (2) If so, is the liberty lost or property taken within the contemplation of the Due Process Clause?
- (3) Once it has been determined that due process applies, what procedure is due?

Morrissey v. Brewer, 408 U.S. 471, 481 (1973).

Here, the Plaintiffs have undeniably suffered a recognizable loss of liberty. As discussed, supra, the Defendants’ unexplainable delay in processing the Plaintiffs’ application for a religious exemption, or communicating with them upon its merits, operates as a functional denial – thereby leaving the Controlled Substances Act’s prohibition of ayahuasca in effect, and the Plaintiffs unable to fully practice their sincere religious beliefs. See Exhibit 10, at § 7.

Through this arbitrary and unexplainable silence upon even the status, much less the essentials, of the Plaintiffs’ religious exemption application – a silence that has now lasted over two and a half years – the Defendants have completely denied the Plaintiffs their right to notice and to be heard before a final decision is made. Fuentes v. Shevin, 407 U.S. 67, 80 (1972) (citing to Baldwin v. Hale, 1 Wall. 223, 233 (1863); Windsor v. McVeigh, 93 U.S. 274 (1876); Hovey v. Elliott, 167 U.S. 409 (1897); and Grannis v. Ordean, 234 U. S. 385 (1914)). Consequently, the Plaintiffs have suffered, and continue to suffer, an identifiable loss of liberty. The Defendants have denied the Plaintiffs their right to notice and be heard.

Unquestionably, the right to notice and to be heard is within the contemplation of the Due Process Clause. The United States Supreme Court held that the right to notice and to be heard is a “fundamental requirement of due process.” Armstrong v. Manzo, 380 U.S. 545, 552 (1965). Additionally, the lack of proper notice and/or an opportunity to be heard has, standing alone, been deemed a sufficient reason to merit full reversal upon due process grounds. Armstrong, 380 U.S. at 552. Therefore, the Constitutional right to notice and be heard in a reasonable time and manner is within the contemplation of the Due Process Clause.

In determining what procedures are due, the Plaintiffs respectfully request this Court observe that the Defendants’ own proffered “guide” does attempt to set out several procedures, of which notice and the right to be heard are a part. See Exhibit 11. However, as discussed, infra, the Defendants’ “guide” does not contain any requirement whatsoever that these notices and opportunities to be heard be granted at any time, much less a reasonable or meaningful one. See Exhibit 11 at §§ 4 (Petitioners should receive notice of any acceptance or incompleteness in their religious exemption applications, but no timeframe for this is provided), 8 (Petitioners should receive notice of the final determination of their application, including a statement of the reasons relied upon by the Defendants in making their final decision, but no timeframe for this is provided). Therefore, the Plaintiffs therefore request this Court issue a judgment declaring that the Defendants must grant applicants for religious exemptions their Constitutional rights to notice and an opportunity to be heard within a reasonable time and in a meaningful manner.

Therefore, the Plaintiffs are likely to succeed at trial upon their procedural due process claim, due to the Defendants’ actions denying the Plaintiffs their Constitutional right to notice and to be heard without due process of law.

3. The Defendants' Conduct Violates the Plaintiffs' Rights to Substantive Due Process.

The Due Process Clause of the Fifth Amendment reads as follows: “No State shall . . . deprive any person of life, liberty, or property, without due process of law.” U.S. Const. Amend. XIV. The right to “worship God according to the dictates of [an individual’s] own conscience” has long been held to be one of these fundamental liberties protected by the Due Process Clause. Meyer v. Nebraska, 262 U.S. 390, 399-400 (1923).

Yet, this is precisely what the Plaintiffs seek to do in the instant case, and are being barred from doing by the Defendants’ constitutionally unjustifiable actions that directly hamper the Plaintiffs’ sincere religious beliefs. See, e.g., Wisconsin v. Yoder, 406 U.S. 205, 235-236 (1972). In order to ensure that Americans receive due process of law, courts have recognized that the guarantee of due process extends beyond the procedural aspect of law, to encompass the underlying, substantive elements of these procedures. County of Sacramento v. Lewis, 523 U.S. 833, 836 (1998).

The constitutional right to substantive due process of law requires that government acts which deprive an individual of life, liberty, or property be done in a fair and just manner, and be governed by appropriate standards, to remove arbitrariness and unfettered discretion by government officials. See, e.g., Santosky v. Kramer, 455 U.S. 745, 762 (1982) (deeming unconstitutional those procedures which were “unusually open to the subjective values of the” factfinder. Meyer, 262 U.S. at 403 (deeming unconstitutional laws which were “arbitrary and without reasonable relation to any end”); Wolff v. McDonnell, 418 U.S. 539, 558 (1974) (observing that the “touchstone of due process is protection of the individual against the arbitrary actions of government”). In the present case, there can be no doubt that the Plaintiffs

have a right to practice their religion as they see fit, and that the Defendants are acting to deny Plaintiffs this right via the arbitrary and unreasonable guidelines by which the Defendants evaluate religious exemption applications, like the one filed by the Plaintiffs in the instant case.

Exhibit 11.

As the Defendants' "guide" to the public seeks to tell the tale, the process of filing a religious application is a straightforward one. Individuals must:

- 1) Develop a petition containing an argument discussing why the Plaintiffs are entitled to this religious exemption;
- 2) Sign this petition under penalty of perjury;
- 3) Have their petition be accepted for filing by the DEA;
- 4) Supply any and all additional information the DEA requests; and
- 5) Refrain from "engag[ing] in any activity prohibited under the Controlled Substances Act" until receiving the DEA's final determination.

See Exhibit 11.

However, upon closer review, the subjectivity and arbitrariness of the Defendants' religious exemption "guide" becomes apparent.

The subjective and arbitrary nature of the Defendants' religious exemption application process is made apparent very early on, when an applicant has submitted their application and is waiting to hear if it has been accepted for filing. In their "guidance," the Defendants have stated that only a "complete" application will be accepted for filing, while an incomplete application will be rejected. Exhibit 11, at § 4. However, the Defendants never state what an applicant must provide for an application to be complete, instead merely stating what an applicant "may" provide - and then moot even that very low bar, by stating that a petitioner is "not limited to the topics" the Defendants' "guide" suggests. Exhibit 10, at § 2. Even at this

most basic level, of simply determining whether or not an application is “complete” enough to be accepted for filing - much less any form of actual review - the Defendants’ version of this process is “unusually open to the subjective values” of whomever is examining such an application for completeness due to the lack of standards defining a “completed” application, and is therefore a violation of the Plaintiffs’ right to substantive due process under the United States Constitution. Santosky, 455 U.S. at 762 (1982).

Even upon a cursory review, the lack of standards governing how the Defendants purport to evaluate the voluminous information they request be part of a religious exemption application is apparent. Exhibit No. 11, at § 2. The Defendants suggest that applicants submit information upon a wide variety of complex topics, ranging from historical data to canonical law and its interpretations, even to physical security measures and import/export policies. Id. Consolidating such widely disparate subjects and technical subjects into one opinion, without established guidelines, undoubtedly crosses the line into prohibited arbitrariness by granting an unknown, unqualified decisionmaker unfettered authority to employ their own, subjective, judgment.¹

Another significant omission from the Defendants’ “guide” is the lack of mention of time constraints or estimations. See, e.g., Exhibit No. 11, at § 4 (requiring Defendants to give notice, but not stating a timeframe for the issuance of this notice), Id. at § 8 (never stating

¹ The Defendants’ “guide” permits an applicant to supply “any and all information [they] believe relevant to the DEA’s determination.” Exhibit 11, at § 2. Given this unlimited scope of incoming information, an official’s reversion to their own subjective judgment appears inevitable under the standards of the Defendants’ “guide.” It may also be observed that an infinite scope of response, as the Defendants’ “guide” contemplates, would require an infinite amount of policies or procedures to properly account for these infinite possibilities.

when an applicant can expect a final determination). This carries particular weight in context of the Defendants' expressed desire that applicants not practice their religion until a final determination has arrived. Exhibit 11, at § 7. Without mention of a time constraint, even in the most general language,² the Defendants have granted themselves the ability to infringe upon an applicant's First Amendment rights for an indeterminate and arbitrary period of time, simply by remaining silent upon an application or claiming that it is "being processed" or "still under review." See Exhibit 11.

Effectively, what has resulted from the Defendants' lack of any substantive guidelines over the consideration of and standards for religious exemption applications have left such a process as hopelessly, constitutionally defective. It is well-settled that the government cannot give public officials unbridled discretion to determine whether a would-be speaker has good cause to speak, or – in the case-at-bar, whether a particular religion can be impacted from the free exercise of its fundamental religious practices. This is because "unbridled discretion in the hands of a government official or agency constitutes a prior restraint and may result in censorship." Lakewood v. Plain Dealer Publishing Co., 486 U.S. 750, 757 (1988); see also Saia v. New York, 334 U.S. 558 (1948); Niemotko v. Maryland, 340 U.S. 268 (1951); Kunz v. New York, 340 U.S. 290 (1951); Staub v. City of Baxley, 355 U.S. 313 (1958); Freedman v. Maryland, 380 U.S. 51 (1965); Cox v. Louisiana, 379 U.S. 536 (1965); Shuttlesworth v. Birmingham, 394 U.S. 147 (1969); Secretary of State of Maryland v. Joseph H. Munson Co., 467 U.S. 947 (1984);

² The Administrative Procedures Act obligates the Defendants to "conclude a matter presented to it," like a request for a religious exemption, in a "reasonable time." 5 U.S.C. § 555(b). This language is not present in the Defendants' guide, and - given the delay of years in the present case - the Defendants have clearly not processed the Plaintiffs' application in a reasonable timeframe.

FW/PBS, Inc. v. City of Dallas, 493 U.S. 215 (1990); Forsyth County. v. Nationalist Movement, 505 U.S. 123 (1992).

The Supreme Court acknowledged over sixty (60) years ago that

it is settled by a long line of recent decisions of this Court that an ordinance which . . . makes the peaceful enjoyment of freedoms which the Constitution guarantees contingent upon the uncontrolled will of an official—as by requiring a permit or license which may be granted or withheld in the discretion of such official—is an unconstitutional censorship or prior restraint upon the enjoyment of those freedoms.

Staub, 355 U.S. at 322. Yet, here, in the case-at-bar, this is exactly what is occurring; the Defendants’ religious exemption application process – directly in defiance of the Supreme Court’s edicts in O Centro Espirita and even its own departmental directives – permits for unfettered discretion of its officials to deny or ‘virtually’ pocket veto any religious group’s legitimate request for religious exemption.

The hallmark of this unconstitutional state of affairs is borne out by the Defendants’ failure to define even the most basic elements of a religious exemption application, having established no standards for the evaluation of religious exemption applications like the Plaintiffs’, and having a completely arbitrary amount of time to do so. Consequently, Plaintiffs submit that this constitutes a clear violation of their rights to Due Process under the Fifth Amendment.

4. The Defendants’ Conduct Clearly Violates the Plaintiffs’ Rights to Freedom of Speech by Facially Establishing an Impermissible Prior Restraint Upon the Plaintiffs’ Speech.

It is axiomatic, and long-standing, law that the “danger of censorship and of abridgment of our precious First Amendment freedoms is too great where officials have unbridled discretion over a forum’s use.” Southwestern Promotions, Ltd. v. Conrad, 420 US

546, 553 (1975). As discussed, supra, and in Plaintiffs' Verified Complaint, Plaintiff Soul Quest Church actively engages in street-level ministry and proselytization by and through, among other activities, the distribution of flyers discussing the key scriptural and liturgical foundations of the Plaintiffs' religion. A copy of this flyer is attached hereto, and made a part of this motion as Exhibit 12. City streets have long been recognized as public forums, and as such prior restraints upon speech occurring on the street are unlawful. Kunz, 340 U.S. at 293.

In Kunz, the appellant's permit allowing him to perform street-level ministry and proselytization was revoked, due to evidence that the appellant had spoken out against other faiths. Kunz, 340 U.S. at 292. Feeling compelled by faith to proselytize even despite a permit, the Kunz appellant would later be convicted for failure to possess a permit. Id. at 293. In reviewing the record, the Supreme Court observed that there were no applicable standards by which a reviewing official could deny permits "on the basis of his interpretation." Id. The Supreme Court described the New York ordinance before it as one which "gives an... official discretionary power to control in advance the right of citizens to speak on religious matters on the streets." Id. The Supreme Court held the granting of this arbitrary, discretionary, power to constitute an unlawful prior restraint on speech. Id.

Kunz and the present case share many factual similarities, and as such the same logic should control. Like the appellant in Kunz, the Plaintiffs are actively engaged in street-level ministry and proselytization by and through the dissemination of information about the Plaintiffs' religious beliefs. Exhibits 4-12. Like the officials in Kunz, the Defendants have, under color of authority, effectively barred the Plaintiffs from speaking the truth of their religion, and their viewpoint on the sacred and beneficial aspects of ayahuasca, in a public

forum, by subjecting the Plaintiffs to the continued threat of arrest via the provisions of the Controlled Substances Act.

Based upon these similarities, this Court - like the Supreme Court in Kunz - should hold that the Defendants' actions constitute a prior restraint upon the Plaintiffs' speech, and are therefore unconstitutional, for no government can "vest restraining control over the right to speak on religious subjects in an administrative official where there are no appropriate standards to guide his action." Kunz, 340 U.S. at 295.

B. The Balance of Equities Tips in the Plaintiffs' Favor, and a Preliminary Injunction is the Appropriate Remedy.

Because the Plaintiffs' First Amendment rights are at risk via direct penalization by the government, an injunction is the proper remedy. KH Outdoor, LLC v. City of Trussville, 458 F.3d 1261, 1271-1272 (11th Cir. 2006). There is not, and cannot be, an adequate remedy at law, for "the loss of First Amendment freedoms, for even minimal periods of time, unquestionably constitutes irreparable injury." Id.; Elrod v. Burns, 427 U.S. 347, 373 (1976) (plurality opinion).

A similar balancing of the equities in consideration of the Plaintiffs' claims arising under the Due Process Clause and the Freedom of Speech clause, in light of the most serious possible injury for each party,³ similarly favors the Plaintiffs. If the Court should grant Plaintiffs' request for a preliminary injunction, the most serious injury the Defendants can suffer is a judicial mandate to do something that the Defendants are already under judicial, and statutory, mandate to do - come to the bargaining table, and discuss the Plaintiffs'

³ The Supreme Court of the United States has permitted such a method of balancing the equities in considering whether to grant preliminary injunctions. Winter v. Natural Resources Defense Council, Inc., 555 U.S. 7, 378 (2008).

application for a religious exemption. O Centro Espirita, 546 U.S. at 434 (obligating the Defendants to consider and issue requests for religious exemptions). By contrast, the Plaintiffs' most serious injury is already ongoing – as discussed, supra, the Plaintiffs have suffered, and continue to suffer, ongoing irreparable injuries from the deprivation of their Constitutional and statutory rights.

Therefore, the Plaintiffs meet the second prong necessary for issuance of a preliminary injunction, as the balance of equities favors this Court's prevention of further infringement of the Plaintiffs' Constitutional and statutory rights.

C. A Preliminary Injunction is in the Public Interest.

The Eleventh Circuit has issued rulings supportive of the principle that an unconstitutional application of laws cannot be said to be in the public interest. See, e.g., The Complete Angler, LLC v. City of Clearwater, Fla., 607 F. Supp. 2d 1326, 1335 (M. D. Fla. 2009). The Defendants' actions, as discussed, supra, violate the Plaintiffs' rights under the First Amendment to the United States Constitution, as well as the Due Process Clause of the Fifth Amendment. See supra. Each of these amendments was enacted and applied to the Constitution in order to prevent precisely the conduct the Defendants are herein engaged in – the unlawful infringement upon the rights of American citizens. See, e.g., Griswold v. Connecticut, 381 U.S. 479, 493 (1965) (stating that the reason for the enactment of the Bill of Rights was to protect against governmental intrusion into “fundamental personal liberties”).

The Plaintiffs therefore meet the third, and final, prong of the test needed for preliminary injunction.

D. No Bond Should Be Required.

Pursuant to Fed. R. Civ. P. 65(c), courts “may issue a preliminary injunction . . . only if the movant gives security in an amount that the court considers proper to pay the costs and damages sustained by any party found to have been wrongfully enjoined or restrained.” However, “[d]espite the mandatory nature of this language, ‘federal courts have come to recognize that the district court possesses discretion over whether to require the posting of security.’” The Complete Angler, 607 F. Supp. 2d at 1335 (*quoting* Popular Bank of Fla. v. Banco Popular de Puerto Rico, 180 F.R.D. 461, 463 (S.D. Fla. 1998)).

“Waiving the bond requirement is particularly appropriate where a plaintiff alleges the infringement of a fundamental constitutional right.” 607 F. Supp. 2d at 1335-36 (citing All States Humane Game Fowl Org. v. City of Jacksonville, Fla., No. 3:08-CV-312-J-33MCR, 2008 WL 2949442, at *13 (M. D. Fla. July 29, 2008); Johnston v. Tampa Sports Authority, No. 8:05-CV-2191-T-27MAP, 2006 WL 2970431, at *1 (M. D. Fla. Oct. 16, 2006)).

Accordingly, Plaintiffs respectfully request that this Court exercise its discretion to waive the bond requirement.

CONCLUSION

For the reasons set forth above, a preliminary and permanent injunction should issue to enjoin the Defendants as follows:

- (a) from arresting, prosecuting, or threatening Plaintiffs and members of Plaintiff Soul Quest Church with arrest, prosecution, and/or imprisonment for importing, distributing and ingesting the sacramental tea solely at Plaintiff Soul Quest Church services;
- (b) ordering that within 30 days after the date of issuance of declaratory relief, the parties present the Court with a plan to effectuate the importation, distribution, and

accounting for the sacramental tea consistent with the rights of the Soul Quest Church members to use the sacramental tea in ceremonies;

(c) awarding the Plaintiffs' attorneys' fees, costs and expenses pursuant to the Equal Access to Justice Act, 5 U.S.C. § 504 and the Civil Rights Attorneys Fees Award Act of 1976, 42 U.S.C. § 1988; and

(d) granting such other and further relief as the Court may deem just and proper.

Respectfully submitted this 4th day of May, 2020.

s/Derek B. Brett

DEREK B. BRETT, ESQ.

Fla. Bar No. 0090750

BURNSIDE LAW GROUP

109 Ilsley Avenue, Suite 9

Halifax, Nova Scotia B3B 1S8

Telephone: (902) 468-3066

Facsimile: (902) 468-4803

Email: dbb@burnsidelaw.net

Lead Counsel for Plaintiffs

s/A. Brian Phillips

A. BRIAN PHILLIPS, ESQ.

Fla. Bar No. 0067113

A. BRIAN PHILLIPS, P.A.

912 Highland Avenue

Orlando, Florida 32803

Telephone: (407) 872-0777

Telecopier: (407) 872-0704

Email: brian.phillips@phillips-law-firm.com

Local Counsel for Plaintiffs

Exhibit Index

Number	Title
1	Verified Amended Complaint and Affidavit of Christopher Young
2	Bylaws and Statement of Faith
3	Code of Ethics
4	Foundation Declaration
5	Holidays
6	Dieting/Fasting Rules
7	Doctrinal Statement/Code of Ethics
8	Dieta Guide
9	Sunbiz Information, IRS Exemption
10	Request for Religious-Based Exemption to Controlled Substances Act
11	DEA Guidance Regarding Petitions for Religious Exemptions
12	Soul Quest Church Pamphlet

Exhibit 1

UNITED STATES DISTRICT COURT
MIDDLE DISTRICT OF FLORIDA
ORLANDO DIVISION

SOUL QUEST CHURCH OF MOTHER)
EARTH, INC., a Florida Domestic)
Non-Profit Corporation, on its own)
behalf and on behalf of its members; and)
CHRISTOPHER YOUNG, individually)
and as spiritual leader of Soul Quest)
Church of Mother Earth,)
))
Plaintiffs,)
))
vs.))
))
WILLIAM BARR, Attorney General of the)
United States of America; and)
UTTAM DHILLON, Acting Administrator)
of the U.S. Drug Enforcement)
Administration,)
))
Defendants.)
_____)

Case No. 6:20-cv-00701-WWB-DCI

**VERIFIED AMENDED COMPLAINT FOR DECLARATORY AND
PERMANENT INJUNCTIVE RELIEF (INJUNCTIVE RELIEF SOUGHT)**

The Plaintiffs, Soul Quest Church of Mother Earth, Inc., a Florida Domestic Non-Profit Corporation, on its own behalf and on behalf of its members, and Christopher Young, individually and as the spiritual leader of Soul Quest Church of Mother Earth [hereinafter collectively “Plaintiffs”], by and through the undersigned counsel, hereby allege as follows:

I. INTRODUCTION

1. Plaintiff Soul Quest Church of Mother Earth, Inc. [hereinafter “Soul Quest Church”], is a Christian syncretic religion based in Orlando, Florida, and registered as a Florida domestic non-profit corporation.

2. Plaintiff Christopher Young is the spiritual leader of Plaintiff Soul Quest Church, who resides in the State of Florida.

3. The Plaintiffs bring this Complaint on behalf of all members of Soul Quest Church, pursuant to 42 U.S.C. §§ 2000bb–2000bb-4. [hereinafter collectively the “Religious Freedom Restoration Act” or “RFRA”], and 42 U.S.C. § 1983, to redress the deprivation of rights, privileges, and immunities secured to Plaintiffs by the First, Fifth, and Fourteenth Amendments to the United States Constitution.

4. Specifically, Plaintiffs seek a declaration that the Defendants’ threats to arrest and prosecute members of Soul Quest Church who seek to practice their religious rituals, which involve the sacramental consumption of trace amounts of a Schedule 1 chemical (21 U.S.C. § 812), at Soul Quest Church’s religious ceremonies, is unconstitutional, unlawful, and violates the RFRA, in that these threats burden the central practice of Plaintiffs’ religion, i.e. the imbibing of the sacramental tea.

5. Plaintiffs also seek a permanent injunction enjoining the Defendants from preventing the importation or use of Soul Quest Church’s sacramental tea in religious ceremonies, and from threatening to arrest or prosecute members of Soul Quest Church who seek to exercise their religion.

II. JURISDICTION AND VENUE

6. Jurisdiction is conferred on this Court by 28 U.S.C. §§ 1331 and 1343(3)-(4), because the case arises under the Constitution, laws, and treaties of the United States, and seeks to redress the deprivation of rights, privileges, and immunities secured to Plaintiff by the First, Fourth, and Fifth amendments to the Constitution of the United States, and the

Religious Freedom Restoration Act, as well as to secure equitable or other relief under any Act of Congress providing for the protection of civil rights.

7. Pursuant to 28 U.S.C. §§ 2201-2202 and 5 U.S.C. § 706, this Court has the authority to grant declaratory relief, and to issue preliminary and permanent injunctions.

8. Venue is proper in this Court pursuant to 28 U.S.C. § 1391(e)(1) because this is a civil action in which the Defendants are officers and/or employees of the United States, an agency thereof acting in their official capacity or under color of legal authority, and operating within the Middle District of Florida, Orlando Division, where a substantial part of the events or omissions giving rise to the claims occurred and where the plaintiff reside, where no real property is involved.

III. PARTIES

A. Plaintiffs

9. Plaintiff Soul Quest Church is a registered domestic non-profit corporation incorporated under the laws of the State of Florida, with a principal office located in Orlando, Florida. Thus, pursuant 28 U.S.C. § 1391(c)(2), Plaintiff Soul Quest Church resides in the Middle District of Florida, Orlando Division for venue purposes. Soul Quest Church is adversely affected and aggrieved by the Defendants' actions, as more fully set forth below.

10. Plaintiff Christopher Young is a natural person who is domiciled in Orlando, Florida. Thus, pursuant 28 U.S.C. § 1391(c)(1), Plaintiff Christopher Young is deemed to reside in the Middle District of Florida, Orlando Division. Plaintiff Christopher Young is the religious leader of Soul Quest Church. Plaintiff Christopher Young brings this action in his own capacity as a member of Soul Quest Church, and on behalf of the members of Soul Quest Church.

B. Defendants

11. Defendant William Barr is the Attorney General of the United States of America, and resides in Washington, District of Columbia.

12. Defendant Uttam Dhillon is the acting Administrator of the United States Drug Enforcement Administration (hereinafter, “DEA”). Defendant Dhillon is the lead administrator and authority for the only agency empowered to grant religious exemptions, like the one sought by the Plaintiffs in the instant Complaint, to United States drug laws.

IV. PROCEDURAL HISTORY & FACTUAL BACKGROUND

A. Procedural History

13. The Plaintiffs have made concerted, long-term efforts to secure a religious-based exemption to the Controlled Substances Act’s prohibition against the ingestion of N,N-5,5-dimethyltryptamine (“DMT”) from the Defendants.

14. On August 21, 2017, the Plaintiffs dispatched, through legal counsel, their exemption application to the DEA (hereinafter, “DEA Exemption Application”). A true and correct copy of the Plaintiffs’ DEA Exemption Application is attached hereto, and incorporated by reference herein, as Exhibit 1. The DEA, in conjunction with the U.S. Department of Justice (hereinafter, “DOJ”), by and through each agency/department’s lead administrator (the Defendants in the case-at-bar), is assigned the process of considering religious-based exemptions to enforcement of provisions of the Controlled Substances Act. As set forth below, these respective government departments/agencies are responsible for constructing the framework for consideration and review of exemption applications – including the Plaintiffs’ DEA Exemption Application, which was remitted nearly three (3)

years ago by the Plaintiffs. This framework was anticipated to be in conformity with the provisions of the RFRA, as well as the Supreme Court's decision in Gonzales v. O Centro Espirita Beneficente Uniao do Vegetal, 546 U.S. 418 (2006) (hereinafter, "O Centro").

15. The Plaintiffs anticipated that the guidelines which should have been developed but, based upon information and belief, were never so developed, would be narrowly tailored to not clash with the First Amendment's Free Exercise Clause. The Plaintiffs also anticipated that such guidelines would have been constructed with various safeguards including, but not limited to, expressed time limitations for review and ruling, as well as specific standards designed to allow for the uniform application of such guidelines. A copy of these DEA's guidelines regarding petitions for religious exemptions to the Controlled Substances Act are attached hereto, and incorporated by reference herein, as Exhibit 2.¹

16. This has not occurred. Indeed, to the best of the Plaintiffs' knowledge, the Plaintiffs' DEA Exemption Application continues to sit at the assigned office, located in Springfield, Virginia, with no timetable for completion and with no stated standards upon which to guide the Defendants' scrutinizing and ruling on such applications. In fact, through information and belief, since the 2006 decision in O Centro, supra, it is believed that – despite dozens of submitted religious exemption applications submitted to the Defendants by a variety

¹ Indeed, despite diligent research, the Plaintiffs have been unable to locate any historical copy of what should be publicly-available "guidelines," in force in August 2017 – with the only document stemming from February 2018 – when the Plaintiffs submitted their application for a religious exemption. The lack of a historic database for these documents is a problem in and of itself given the Defendants' propensity for delay. However, the Plaintiffs' religious exemption application met the requirements of the Defendants' "guidelines" in force at the time of submission, and from that basis the Plaintiffs conclude that the "guidelines" presently in force would not materially differ from those in effect in August 2017.

of religious-based groups – the Defendants have only granted two (2) applications. Of these two (2) granted applications, one was to the group prosecuting the successful RFRA challenge in O Centro, while the other application for a religious exemption also resulted from judicial action by groups affiliated to that organization. Church of the Holy Light of the Queen v. Mukasey, 615 F. Supp. 2d 1210 (D.C. Oregon 2009) [hereinafter, “CHLQ”].

17. In the case-at-bar, there was no acknowledgment of receipt of the DEA Exemption Application directly by the Defendants. Notwithstanding this, it was independently confirmed – in approximately October 2018 – that Defendants had received the Plaintiffs’ DEA Exemption Application. At that time, a Freedom of Information Act [hereinafter “FOIA”] request was forwarded to Plaintiffs’ counsel, pertaining to a request to disclose the DEA Exemption Application pursuant to FOIA. Later discussions between Plaintiffs’ counsel and the Defendants’ FOIA office affirmed the receipt of the DEA Exemption Application shortly following its August 21, 2017 transmission to Defendants.

18. Furthermore, from March through May 2019, Plaintiffs’ counsel made regular telephone calls and left regular voicemail messages at the Defendants’ office tasked with assessing religious exemption applications including, but not limited to, multiple voicemails with this office’s supervisor, Lorne Miller. The Plaintiffs received no return calls from Mr. Miller or anyone else with the authority to address the status of the Plaintiffs’ DEA Exemption Application.

19. Since May 2019, the Defendants have failed to make any contact with the Plaintiffs’ legal counsel regarding the DEA Exemption Application – or any other matter.

B. Factual & Legal Background

1. Plaintiff Soul Quest Church

a. Overview

20. Plaintiff Soul Quest Church rests its religious principles and sacred beliefs upon a foundation of ancient teachings, writings, records, and common cultural and religious practices and traditions of indigenous peoples from across the globe.

21. These same foundations constitute the source for Plaintiff Soul Quest Church's traditional, natural healing practices.

22. Plaintiff Soul Quest Church believes that it honors and fulfills these ancient traditions and practices through its rituals from its church in Orlando, Florida, and that such rituals help to spread its teachings through the Earth and cosmos.

23. Pursuant to its core teachings and beliefs, Plaintiff Soul Quest Church passes its message to others through its operation of a healing ministry, counseling and natural medicine school. Further, it provides street-level ministry outreach, spiritual activities, and spiritual/faith-based education.

24. Plaintiff Soul Quest Church holds spiritual classes and services in a style akin to various Native American religious practices – based upon the seasons. Religious services involve music and song, and the sharing of personal professions of faith and faith in-action, as well as the enactment of plays.

b. Soul Quest Church's Faith-Based Principles

25. Plaintiff Soul Quest Church and its members embrace and espouse the following faith-based principles as fundamental to its religion:

- a. The Creator, the Great Spirit, and that the Great Spirit created all beings to exist as free and equal.
- b. The Creator granted to all beings eternal, inherent, ancestral, and sovereign rights, and to all humans a conscience upon which to govern human activities throughout the planet.
- c. All humans derive from, and are intended to exist akin to, traditional, indigenous communities. Further, through the descendants of these indigenous communities, there exist the need and priority to form and maintain organizations and practices premised upon indigenous teachings, wisdom and customs.
- d. Spiritually-based, natural health care and related sacred expression – arising from the sacred texts of traditional, indigenous religions and their ritualistic practices – are sacrosanct and must be practiced as sacraments to the faith.
- e. The fundamental mission of the faith is the restoration of divine wisdom, and knowledge of the benefits to health and life provided by the Great Spirit through Mother Earth.
- f. The restoration of divine wisdom can only occur through traditional ceremonies, rituals, sacraments, scriptural and a spiritually-valid moral science. Such is based upon the teachings and practices reflecting the guidance of the Great Spirit as bequeathed to all people as children of Mother Earth.
- g. The traditions and teachings espoused within the faith's sacred texts and scriptures provide insight for the restoration of spiritual, physical and mental health of all beings. These traditions and teachings require the assessment, improvement and restoration of physical, mental and spiritual health.
- h. The belief that, as children of the Great Spirit, there is entitlement to, as part of natural law, the various fundamental freedoms including, but not limited, to freedom of thought and expression; the free exercise of sacred rights of worship and methods of healing;

freedom of personal security; and freedom of self-determination.

- i. All men and women are endowed with sufficient intelligence for self-governance to ensure the guarantees of those freedoms; to establish just and morally righteous methods of interacting with one another; and to provide for maintenance of a tranquil and secure domestic life infused by the blessings of the faith.

c. Fundamental Moral & Ethical Tenets

26. Plaintiff Soul Quest Church adheres to seven (7) fundamental moral and ethical tenets, revealed to it and its members by and through the actions of the Great Spirit, *to wit:*

- a. Mother Earth, is the embodiment of an indivisible, living community of interrelated and interdependent beings with a common destiny; and that Mother Earth is the source of life, nourishment and learning, and providing everything needed to live a fulfilled existence; Mother Earth is part of a greater creation, composing all existence throughout the cosmos, as originated by the Great Spirit.
- b. All forms of depredation, exploitation, abuse and contamination – in whatever form and including, but not limited to certain economic systems – have endangered Mother Earth by causing massive destruction, degradation and disruption of natural systems. Amoral and immoral practices and systems must be discarded and replaced with the faith's moral tenets – guided by the Great Spirit – and premised upon the embracing of practices designed to protect and sanctify Mother Earth.
- c. As a part of a globally interdependent living community, and consistent with the teachings of the Great Spirit, all beings are imbued with natural rights requiring equal respect. Human

- beings are just one component of Mother Earth and a homocentric approach creates imbalance within Mother Earth.
- d. In order to fulfill the design of the Great Spirit to equal dignity and rights among humans, it is concurrently necessary to recognize and defend the rights of Mother Earth and all its beings.
 - e. Consistent with the teachings of the Great Spirit, collective action must be taken to transform structures and systems destructive to Mother Earth including, but not limited to, the catastrophic consequences of modern climate change.
 - f. Indigenous plant life is sacred and embodied by the Great Spirit. All materials stemming from plant life must be accorded dignity, protected from threat or violation, and defended as a holy sacrament. The ritual use of ayahuasca and its natural healing treatments is embraced as a fulfillment of this holy sacrament.
 - g. An obligation to embody and promote the principles of the Universal Declaration of the Rights of Mother Earth, via fundamental respect for the sacred nature of the planet and its occupants, as one with the Great Spirit.

27. These fundamental tenets of Plaintiff Soul Quest Church's faith were described in greater detail in the DEA Exemption Request that the Plaintiffs submitted to the Defendants. See Exhibit 1.

d. Scriptural & Liturgical Foundations; Mission

28. Plaintiff Soul Quest Church's origins, and its teacher-prophet, the Spirit of Ayahuasca, are comprised within two sacred plants "Banisteriopsis Caapi" and "Psychotria Viridis."

29. The beliefs, purposes and guidelines are further defined within the sacred writings titled the “Ayahuasca Manifesto.” A copy of the Ayahuasca Manifesto is attached hereto, and incorporated by reference herein, as Exhibit 3.

30. The Ayahuasca Manifesto is very much akin, and serves a similar purpose, to other faiths’ sacred writings, explaining the tenets of the faith, such as the Jewish Talmudic writings and the Mishnah.

31. The sacred nature of the Spirit of Ayahuasca is proclaimed within the Ayahuasca Manifesto as follows:

I am the spirit of Ayahuasca. For the first time, I reveal myself through the “Word” to make an emergency call to all the Human Beings on the Planet, especially to the Light Seekers, as I must expand beyond the Amazon River Basin. With my physical expansion, I intend to facilitate the spiritual transformation currently stirring the human species. . . .

I am a spirit of spirits. I operate from a vibration superior to the spirits who compose me. I am of a hierarchy superior to that of the spirit of Ayahuasca and of Chacrana. I am the medicine resulting from the mixture of Ayahuasca and Chacrana. Although they give me the name of one of them, my sacred magic does not come from either one of them. My magic resides in the synergy created by the sacred mixture.

See Exhibit 3 at 5-6.

32. Plaintiff Soul Quest Church’s beliefs, purposes and guidelines are provided through channeled material documented in Ayahuasca Manifesto. The Manifesto provides knowledge and direction, inclusive of details about Plaintiff Soul Quest Church’s mission, as well as instructions on the following topics:

- a. Role in the Expansion of the Human Consciousness;
- b. Purpose with Human Beings;
- c. Respect and the Sacred Nature of Ayahuasca;

- d. Benefits of Use;
- e. Guide for Conducting Ayahuasca Ceremonies; and
- f. Planetary Mission.

See Exhibit 3.

33. Other fundamental religious ethical requirements of Plaintiff Soul Quest Church are included in its Code of Ethics. The Code of Ethics contains key principles, edicts and other educational statements regarding Soul Quest and its sacraments – inclusive of the use of ayahuasca. A copy of the Code of Ethics is attached hereto, and incorporated by reference herein, as Exhibit 4.

34. Plaintiff Soul Quest Church's mission is achieved through its advocacy and educational initiatives by: producing disciples who will celebrate the teachings and wisdom of the Great Spirit in cooperative worship; are devoted to the four (4) boundless and unequalled states of mind – Love, Compassion, Joy and Equanimity; are possessed with love for everyone and every living being; and are permeated and bound by the spheres of influence and dynamic teachings of our elders.

35. On a liturgical level, Plaintiff Soul Quest Church's requires staff to observe proper liturgical dress during religious retreats and ceremonies. This entails the wearing of white vestments.

36. The color *white* is critical to the practice of Plaintiff Soul Quest Church's religious ceremonies and retreats, and performance of sacraments of the faith, for the following reasons:

- a. It represents the color of eternal light and is an emblem of the divine.

- b. It projects purity, cleanliness and neutrality.
- c. It aids in mental clarity, encourages staff and participants to clear mental and spiritual clutter and obstacles, evokes purification of thoughts and actions and enables fresh beginnings.
- d. It accentuates free movement, all while maintaining maximum respect to the Great Spirit, and all others participating in such functions.

e. Holidays

37. Plaintiff Soul Quest Church's and its members celebrate the following holidays:

- a. December 23 - Winter Solstice;
- b. March 21 - Vernal Equinox'
- c. April 22 - Earth Day;
- d. June 21 - Summer Solstice; and
- e. September 21 - Autumnal Equinox.

38. Plaintiff Soul Quest Church's holidays, akin to many diverse cultural and religious traditions, are premised upon the ancient tradition of celebrating the change of seasons and complementary astronomical events.

f. Dietary & Fasting Rituals

39. Plaintiff Soul Quest Church's and its members adhere to the traditional diet of the Medicine People. The diet not only requires abstention from consumption of certain foods; rather, it also requires discipline, sacrifice and commitment, akin to those of various Judeo-Christian and Eastern religious sects.

40. The constraints imposed by Plaintiff Soul Quest Church's dietary laws are designed to cleanse the body and, by doing so, cleanse the spirit and permit for the effective,

efficient use of plant medicine. These constraints are described, in greater detail in the Plaintiff's DEA Exemption Application. See Exhibit 1.

41. These constraints directly impact Plaintiff Soul Quest Church's ayahuasca sacrament ceremony. Prior to any ayahuasca ceremony, Plaintiff Soul Quest Church members and adherents are to comply with the following dietary and sexual edicts, designed to purify body and soul:

- a. Seven days prior to involvement in any ayahuasca ceremony, refraining from:
 - i. Drug use, including prescription drugs (medical interaction forms, including in the supplement to this religious exemption application provide further instruction), and any and all recreational drugs.
 - ii. Alcoholic beverages
 - iii. Sexual activity (whether with a partner or from self-stimulation).
- b. Three days prior to involvement in any ayahuasca ceremony, refrain a wide variety of foods and beverages. See Exhibit 1.
- c. All Plaintiff Soul Quest Church's facilitators are expected to fast for the period spanning the day prior to any ayahuasca ceremony, through to completion of any ceremony. In doing so, those individuals also demonstrate a commitment to the Great Spirit as embodied within the plant medicine, and prepare for acting as a surrogate for the Great Spirit during the ayahuasca ceremony. See Exhibit 1.

g. Church Governance

42. Ultimate authority lies in the Creator/Great Spirit of Ayahuasca as the head of the church and in the sacred beliefs, and doctrines expressed as the basis for Plaintiff Soul Quest Church's faith and practice.

43. The government of Plaintiff Soul Quest Church is vested in its membership and administered by its officers. In function, final authority shall reside in the membership.

44. Plaintiff Soul Quest Church members approve and/or affirm Plaintiff Soul Quest Church's qualified leadership, to carry out the purposes of the spirit of Ayahuasca.

45. Plaintiff Soul Quest Church's leadership holds leadership meetings to talk, brainstorm and agree on any discipline or change that may be required.

46. Akin to other religious institutions, Plaintiff Soul Quest Church maintains multiple instruments for governance of its affairs. Presently, this includes the following lay and religious officials/bodies:

- a. Chief Executive Officer, Chief Medicine Man, Pastor, Chief Elder and Counselor: Plaintiff Christopher Young;
- b. President, Elder and Counselor: Verena Young;
- c. Senior Minister: Scott Irwin;
- d. Senior Medicine Man/Shaman: Don Gaspar;
- e. Medicine Man/Ayahuascano: Anthony Chetta;
- f. Medicine Woman: Tersa Shiki;
- g. Council of Elders: Constituted of selected senior members of Plaintiff Soul Quest Church, and occupying various areas of specialization, as necessary for the maintenance and welfare of the Church.

47. Further, other officers such as church administrator, secretary, visiting ministers and teachers/elders will be assigned with Board permission. Presently, pending future growth of the Plaintiff Soul Quest Church, the Senior Pastor fills such duties.

b. Membership

48. Plaintiff Soul Quest Church receives all individuals as members who accept the spiritual and religious principles of the Church, as well as recognize the fruits of the Great

Spirit in their lives, and who agree to abide by Plaintiff Soul Quest Church's doctrine. The only requirement for membership is a singular request: the individual must express a belief in the foundation principles of the Plaintiff Soul Quest Church.

i. Soul Quest Church's Federal & State Religious-Based, Non-Profit Entity Recognition

49. Plaintiff Soul Quest Church holds the following federal and state tax treatments as a religious-based, non-profit entity:

- a. Soul Quest Church of Mother Earth Inc. (SQCME) – Non-Profit Corporation Federal Identification No.: 841402813, and Florida State Non-Profit Corporation, founded by Medicine Man, Pastor, Chief Elder and Counselor, Chris Young; and its Elder and Counselor, Verena Young.
- b. Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME), as an independent branch or Free Church of SQCME; Florida State Non-Profit Corporation 501 IRS-compliant Non-Profit was first incorporated July 15, 2016, with its Charter Declaration also entered on July 15, 2016, recognizing its founders, Medicine Man, Pastor, Chief Elder and Counselor Chris Young; and Elder and Counselor Verena Young.

2. Plaintiff Soul Quest Church's Ayahuasca Sacrament

50. The ayahuasca sacrament is performed three (3) times per month, with approximately 60-80 individuals in attendance, alongside approximately twenty, skilled (20) facilitators (spiritual counselors) also present throughout the sacramental ceremony. These facilitators work alongside a team – at the ceremony – which includes a licensed physician as medical director, a licensed paramedic, a licensed emergency medical technician [hereinafter "EMT"], a psychologist, and a research scientist.

51. The ayahuasca sacrament involves the consumption of tea using the received wisdom and learning of Plaintiff Soul Quest Church to elevate its petitioners above the mundane world, and so bring them closer to the divine realm.

52. Plaintiff Soul Quest Church limits attendance (and enhances the ratio of ceremonial facilitators) in order to maximize safety and security to all involved throughout the ritual.

53. Plaintiff Soul Quest Church has designed and implemented safety and security protocols, intended to maximize the protection of those participants in Ayahuasca ceremonies.

54. Those individuals designated to conduct and facilitate Plaintiff Soul Quest Church ceremonies must first prove that they have attained the requisite knowledge and expertise in the following areas:

- a. The Pharmacology of Ayahuasca;
- b. The Risks & Contra-Indications of Ayahuasca;
- c. The Legal Implications Surrounding the Dispensing of Ayahuasca;
- d. First Aid;
- e. The Theory of Non-Ordinary States of Consciousness, and Therapeutic Approaches;
- f. Possession of Extensive, Prior Personal Experience with Ayahuasca;
- g. The Ability to Work as a Team Member; and
- h. Understanding of Soul Quest's Religious Principles, Therapeutic Purposes of Consuming Ayahuasca, and the Fundamental Moral & Ethical Tenets.

55. Additional measures are imposed to prepare Plaintiff Soul Quest Church members for participation in Ayahuasca ceremonies:

- a. Prior to any ceremony, the Church transmits, via electronic mail, educational material on Ayahuasca to all members anticipating participation in the Ayahuasca ceremony. It is critical to ensure that members are well-informed regarding the

ceremony, and the requirements for properly conducting themselves before, during and after the ceremony. The following information is conveyed to these Soul Quest members:

- i. The properties of Ayahuasca, its composition, its effects and the potential risk.
 - ii. The implications of drinking Ayahuasca.
 - iii. The dietary restrictions before and after the session.
 - iv. The responsibilities of the staff and the participants.
 - v. The procedure and operation of the session.
 - vi. The process, in its entirety.
- b. All Plaintiff Soul Quest Church members intending participation in the sacramental ceremonies involving ayahuasca are required to complete and return a medical form prior to participation, to ascertain whether or not there are potential medical limitations to such participation.
- c. Plaintiff Soul Quest Church conducts individualized interviews with the member intending to participate in the ayahuasca ceremony. The purpose for these interviews is to:
- i. Establish a rapport with the individual; ascertain their basis and willingness to participate in the sacred Ayahuasca ritual; and to qualitatively assess current psychological and physical status; and
 - ii. (Re)assess an individual who has previously participated in the ayahuasca ceremony.
- d. Plaintiff Soul Quest Church presents and explains the mandatory consent form.
- e. Plaintiff Soul Quest Church uses the information gathered through its described written and oral questions/interviews to determine whether or not to permit any given individual to participate in the Church's sacred ayahuasca ceremony. The acceptance of an individual's participation in the ceremony is premised upon:

- i. Members demonstrating their understanding of the personal, religious process entailed by their participation.
 - ii. Accepting only members whose personal participation is unlikely to require greater assistance (in time or resources) than is available in the current context of the ayahuasca ceremony.
 - iii. Determining whether members perhaps require additional therapy prior to consuming the sacramental ayahuasca tea. Such additional therapy might potentially involve advising the member to seek appropriate, external professional assistance.
- f. In cases where any member's participation in the sacred ayahuasca ceremony is declined by the Church, Plaintiff Soul Quest Church provides that member with an explanation for its decision, and suggests alternative methods for achieving suitable religious and therapeutic fulfillment. If Plaintiff Soul Quest Church determines there to be doubts about any member's suitability, then participation in the ayahuasca ceremony is not permitted.

56. Further details of the pre-ceremonial, ceremonial and post-ceremonial procedures involving the sacred ayahuasca ceremony are articulated within the Plaintiffs' DEA Exemption Application. See Exhibit 1.

57. Despite the efforts made to maximize safety throughout the ayahuasca sacrament, the Plaintiffs have fallen victim to actions by the Defendants to hold such ceremonies, thus abridging fundamental freedoms and statutory rights.

3. Federal Prohibitions on Ayahuasca

58. The Controlled Substances Act [hereinafter "CSA"] was enacted by Congress to erect prohibitions upon the use of a large variety of identified, controlled substances. 21 U.S.C. § 801, et seq.

59. To be classified as a controlled substance, a substance must, among others, have a “high potential for abuse.” 21 U.S.C. § 812(b)(1)(A).

60. One of the substances classified as a controlled substance is dimethyltryptamine [hereinafter “DMT”]. 21 U.S.C. § 812(c)(6).

61. DMT is a naturally-occurring substance found in many plants native to the Western Hemisphere, including North America.

62. None of these plants containing DMT are listed as controlled substances, because the scientific evidence establishes that the DMT contained within these plants is not in a form with a “high potential for abuse.” See 21 U.S.C. § 812(c)(a), et seq.

63. *Psychotropa viridis* is a small plant, not listed within the CSA, containing trace amounts of DMT. This plant is part of the Plaintiffs’ sacramental tea.

64. Upon information and belief, DMT is only considered a “substance with a high potential for abuse” when its synthetic form is either taken intravenously or inhaled.

65. By contrast, the Plaintiffs’ sacramental tea is a natural, organic, and non-synthetic sacrament. In addition, the natural processes of digesting this organic sacrament further reinforce and ensure that the DMT entering the body through the Plaintiffs’ sacramental tea cannot become a substance with a “high potential for abuse.”

4. Defendants’ Actions to Undermine the Plaintiffs’ Rights

66. Consistent with the United States Supreme Court’s decision in *O Centro supra*, the Plaintiffs – in August 2017 – submitted the aforementioned DEA Exemption Application to the Defendants. Since that time, despite Plaintiffs’ repeated efforts to gauge the status of

their DEA Exemption Application, the Defendants have failed to act upon the application. Instead, the Defendants have locked up the DEA Exemption Application in a state of limbo.

67. The Plaintiffs' DEA Exemption Application describes, in painstaking fashion, Plaintiff Soul Quest Church's eligibility for the faith-based exemption to the proscriptions imposed under the Drug Enforcement Act. See Exhibit 1.

68. The Defendants appear to have not even put into place any real procedure for processing the application, much less one narrowly tailored to minimize the impact upon the ability of citizens to freely exercise religious-based practices.

69. The Plaintiffs assert that the failure of the Defendants to abide by the Q Centro decision, and its jurisprudential progeny; the strictures of the RFRA; and even to established DOJ policies pertaining to the free exercise of religious practices have resulted in a direct abridgement of their rights, as articulated, herein. See O Centro, supra; 42 U.S.C. § 2000bb. et seq. A copy of the established, internal DOJ policies that the Defendants' conduct violated is attached hereto, and incorporated by reference herein, as Exhibit 5 and Exhibit 6, respectively.

COUNT ONE

VIOLATION OF PLAINTIFFS' FIRST AMENDMENT RIGHTS TO FREEDOM OF RELIGION

70. Plaintiffs re-allege, and incorporate by reference herein, the allegations of paragraphs 1-69, as if fully set forth herein.

71. The Plaintiffs, as individual and corporate citizens of the United States of America, have an inalienable right to practice their religion freely.

72. The Defendants, as the sole entities with the ability to grant religious exemptions to churches and faiths similarly-situated to the Plaintiffs, carry the burden of interpreting and enforcing the laws of the United States so as not to infringe upon valid exercises of the First Amendment right to freedom of religion.

73. The Defendants' absolute silence upon Plaintiffs' DEA Exemption Application, a silence that has now extended for years without follow-up from the Defendants, constitutes an effective denial through silence of the Plaintiffs' application.

74. For the reasons set forth in this Complaint and the attached Exhibits, the Plaintiffs' religious requirement to use ayahuasca is part of a legitimate religious ritual, and one with deep significance to the members of the Plaintiff Soul Quest Church.

75. Therefore, the Defendants' denial through silence of Plaintiffs' valid application constitutes an infringement of the Plaintiffs' rights arising under the Freedom of Religion clause of the First Amendment to the United States Constitution.

COUNT TWO

VIOLATION OF THE RELIGIOUS FREEDOM RESTORATION ACT **(42 U.S.C. §§ 2000bb-2000bb-4)**

76. Plaintiffs re-allege, and incorporate by reference herein, the allegations of paragraphs 1-69 as if fully set forth herein.

77. The Defendants have, through silence, burdened the Plaintiffs' legitimate exercise of their religion.

78. The Religious Freedom Restoration Act obligates the Defendants to refrain from burdening the Plaintiffs' lawful exercise of their faith unless the Defendants can show

that such a burden both furthers a compelling government interest, and is the least-restrictive means of furthering that compelling interest. See 42 U.S.C. § 2000bb-1(b).

79. Despite years of time in which to act, the Defendants have not been able to provide any evidence of a compelling governmental interest they are preserving, or any indicia to suggest that the Defendants' silence is the least-restrictive means of preserving that interest.

80. Therefore, the Defendants have violated Plaintiffs' rights under the Religious Freedom Restoration Act.

COUNT THREE

VIOLATION OF THE PLAINTIFFS' RIGHTS TO PROCEDURAL DUE PROCESS

81. Plaintiffs re-allege, and incorporate by reference herein, the allegations of paragraphs 1-69, as if fully set forth herein.

82. The Defendants have, as part of the judicial mandate to allow exemptions pursuant to RFRA to individuals like the Plaintiffs, promulgated a set of "guidelines" to the public, which purport to govern filings for this type of exemption. See Exhibit 2.

83. Upon information and belief, the Defendants continue to abide by these guidelines to the present day.

84. Part of these guidelines obligate the Defendants to, if they accept an application for filing, to provide a "notice of acceptance" to the applicant. See Exhibit 2.

85. If the Defendants should deny an application, these guidelines obligate the Defendants to return the application to the applicant "with a statement of the reason for not accepting the petition for filing." See Exhibit 2.

86. However, as discussed, supra, the Defendants have taken neither step with regards to the Plaintiffs' application, and, instead, the Defendants have remained silent upon the Plaintiffs' application for several years, effectively denying it without granting the Plaintiffs access to a fair and timely consideration of their application.

87. Therefore, the Defendants have violated the Plaintiffs' right to procedural due process, arising under the Fourteenth Amendment to the United States Constitution.

COUNT FOUR

VIOLATION OF THE PLAINTIFFS' RIGHT TO SUBSTANTIVE DUE PROCESS

88. Plaintiffs re-allege, and incorporate by reference herein, the allegations of paragraphs 1-69 as if fully set forth herein.

89. The guidelines promulgated by the Defendants obligate the Defendants to provide reasons to the applicant for an exemption, both in case of a denial at the application stage, and in case of a final denial of the application.

90. However, at no point in Defendants' guidelines do the Defendants ever explain what they will be searching for in an application, or what reasons may compel the Defendants to refuse to accept an application for filing, or what may lead to a denial of an application.

91. The Defendants can, therefore, deny any application for any reason.

92. The Defendants' ongoing silence concerning the Plaintiffs' DEA Exemption Application constitutes a denial of the Plaintiffs' application through this silence.

COUNT FIVE

VIOLATION OF PLAINTIFF'S RIGHT TO FREEDOM OF SPEECH

100. Plaintiffs re-allege, and incorporate by reference herein, the allegations of paragraphs 1-69, as if fully set forth herein.

101. As is fitting for a religion based around ayahuasca, the Plaintiffs' ongoing proselytization and promotional efforts around the United States feature ayahuasca heavily.

102. As discussed, supra, the Defendants' denial through silence and inaction of the Plaintiffs' application for a religious exemption effectively functions as a prior restraint upon the Plaintiffs' speech.

103. The Defendants' denial through silence and inaction of the Plaintiffs' application for a religious exemption therefore severely burdens the Plaintiffs' rights to freedom of speech, in violation of the First Amendment to the United States Constitution.

PRAYER FOR RELIEF

WHEREFORE, for all the foregoing reasons, the Plaintiffs respectfully request that this Court grant the following relief:

a. declare that the Defendants' actions in denying the Plaintiffs' application through silence are in violation of the Plaintiffs' rights under the First and Fourteenth Amendments to the United States Constitution, and the Religious Freedom Restoration Act;

b. declare that the Defendants' promulgated guidelines to the public are an arbitrary government action, in violation of the Plaintiffs' rights under the Fourteenth Amendment to the United States Constitution;

93. As stated, supra, the Defendants have never provided any reasons for this denial to the Plaintiffs, nor is it clear from the Defendants' guidelines what any such "reason" would be or consist of.

94. Therefore, the Defendants' guidelines empower them to arbitrarily approve or deny an application for a religious exemption, like the Plaintiffs'.

95. In addition, nowhere in the Defendants' guidelines does it state how long the Plaintiffs, or another similarly-situated applicant, will be expected to wait for their application to be processed.

96. Thereby, even if Plaintiffs' application were accepted for filing, the Defendants could simply continue to remain silent for an indeterminate period of time.

97. Therefore, the Defendants' guidelines leave Plaintiffs with no idea of how their application will be judged, or how long it may take the Defendants to do so.

98. Therefore, the processing of the Defendants' application under the Defendants' guidelines should be deemed an arbitrary one, in terms of both content evaluation and the time in which the Defendants have to respond to the Plaintiffs' application.

99. Therefore, the Defendants' processing of the Plaintiffs' DEA Exemption Application under these guidelines constitutes an arbitrary government act, in violation of the Plaintiffs' right to substantive due process under the Fourteenth Amendment to the United States Constitution.

c. enter an Order that, within 30 days of the aforementioned declaratory relief, the Parties present to the Court a plan to effectuate the importation, distribution, and accounting for the Plaintiffs' sacramental tea consistent with the rights of the Plaintiff to use their sacramental tea in their religious services;

d. enter an Order permanently enjoining the Defendants from enforcing the prohibitions of the Controlled Substances Act against the Plaintiffs for the Plaintiffs' sacramental use of ayahuasca;

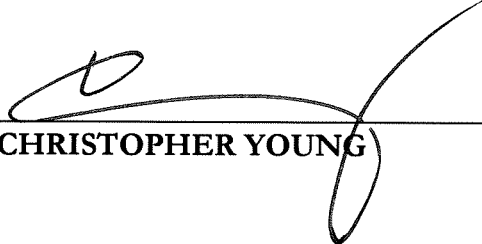
e. enter an Order awarding the Plaintiffs attorneys' fees, costs, and expenses, pursuant to the Equal Access to Justice Act, 5 U.S.C. § 504, and the Civil Rights Attorneys' Fees Award Act of 1976, 42 U.S.C. § 1988; and

f. award such other and further relief as this Court deems proper.

VERIFICATION OF FACTUAL ALLEGATIONS IN COMPLAINT

With respect to the factual allegations in the instant Complaint, I, Christopher Young, Plaintiff herein, declare (certify, verify, or state) under penalty of perjury that the foregoing factual allegations are true and correct, as provided in 28 U.S.C. § 1746.

Executed on this 4th day of May, 2020.


CHRISTOPHER YOUNG

Dated this 4th day of May, 2020.

Respectfully submitted,

By: *s/Derek B. Brett*

DEREK B. BRETT, ESQ.

Fla. Bar No. 0090750

BURNSIDE LAW GROUP

109 Ilsley Avenue, Suite 9

Halifax, Nova Scotia B3B 1S8

Telephone: (902) 468-3066

Facsimile: (902) 468-4803

Email: dbb@burnsidelaw.net

Lead Counsel for Plaintiffs

s/A. Brian Phillips

A. BRIAN PHILLIPS, ESQ.

Fla. Bar No. 0067113

A. BRIAN PHILLIPS, P.A.

912 Highland Avenue

Orlando, Florida 32803

Telephone: (407) 872-0777

Telecopier: (407) 872-0704

Email: brian.phillips@phillips-law-firm.com

Local Counsel for Plaintiffs

UNITED STATES DISTRICT COURT
MIDDLE DISTRICT OF FLORIDA
ORLANDO DIVISION

SOUL QUEST CHURCH OF MOTHER)
EARTH, INC., a Florida Domestic)
Non-Profit Corporation, on its own)
behalf and on behalf of its members; and)
CHRISTOPHER YOUNG, individually)
and as Spiritual Leader of Soul Quest)
Church of Mother Earth,)

Plaintiffs,)

v.)

Case No. 6:20-cv-

WILLIAM BARR, Attorney General of the)
United States of America;)
UTTAM DHILLON, acting administrator)
of the U.S. Drug Enforcement)
Administration; and)
the U.S. DRUG ENFORCEMENT)
ADMINISTRATION,)

Defendants.)

**AFFIDAVIT OF CHRISTOPHER YOUNG IN SUPPORT OF
PLAINTIFF'S VERIFIED COMPLAINT FOR
DECLARATORY AND EMERGENCY INJUNCTIVE RELIEF AND DAMAGES**

Pursuant to 28 U.S.C. § 1746, I, Christopher Young, state as follows:

1. I am over the age of twenty-one (21) years and have personal knowledge of the facts listed in this affidavit.
2. I am the current spiritual leader of Soul Quest Church of Mother Earth, Inc. [hereinafter "Soul Quest Church"].
3. Soul Quest Church is a Christian syncretic religion based in Orlando, Florida.

4. Soul Quest Church is a registered domestic non-profit corporation incorporated under the laws of the State of Florida, with a principal office located in Orlando, Florida.

5. I have been the spiritual leader of Soul Quest Church since its founding in 2015.

6. I am a natural person who is domiciled in Orlando, Florida.

7. I am the person primarily responsible for receiving and preparing Soul Quest Church's sacramental tea.

8. This sacramental tea is an indispensable component of Soul Quest Church and my own personal, religious beliefs. Drinking this tea is a sincere religious practice.

9. I first came to Soul Quest Church and the Church of Ayahuasca by and through my studies of conventional medicine. I began my career in 1996 by obtaining a certificate in phlebotomy and medical assistance.

10. In 1997, I obtained a certificate in emergency medicine, and would begin working as a technician in emergency rooms.

11. I worked in the field of emergency medicine for four (4) years. However, over time, I began to see how people were being harmed – both physiologically and spiritually – by prescription drugs and its potential abuse.

12. These experiences and observations brought me to commence a study of alternative medicine and spirituality.

13. I studied alternative medicine and spirituality in the United States for five (5) years. Thereafter, in 2012, I continued my studies in Germany.

14. I first heard the call of the Spirit of Ayahuasca during my time in Spain, Where I was invited to the first Ayahuasca conference where I attended many ayahuasca retreats.

15. Following study and understanding of the Ayahuasca Manifesto, I recognized the physical and spiritual healing possibilities to be realized through the Spirit of Ayahuasca. At that point, I felt a spiritual calling to return to the United States with these teachings and healings. I felt the calling to spread the word of the Spirit of Ayahuasca to other potential adherents.

16. In furtherance of this spiritual calling, I formed Soul Quest Church in approximately October 2014, and began offering services in March 2015.

17. Soul Quest Church is a recognized non-profit, religious entity that exists to spread the faith of the Spirit of Ayahuasca and the revealed teachings of the Ayahuasca Manifesto to the world.

18. A key aspect of the Soul Quest Church's faith and religious practice is our consumption of our sacramental tea. We believe that consumption of this tea brings us closer to the Divine.

19. As explained by my attorneys in the Verified Complaint, to which this Affidavit is attached, the Defendants have denied Soul Quest Church and me the ability to import, receive and prepare our sacramental tea.

20. The denial of access to our sacramental tea has had, and continues to have, a chilling effect upon our sincere, genuine religious practice.

21. On approximately August 1, 2016, I received a letter from the Defendants, inviting me to file for a religious exemption application to the Controlled Substances Act.

22. In an effort to ensure that we could continue to practice our religion, I retained counsel and sought to file a religious exemption application with the Defendants.

23. In August 2017, this religious exemption application was filed in accordance with what little information was available from the Defendants. Effectively, there was little guidance provided on how to file such an exemption application; likewise, despite a diligent search through legal counsel, there did not appear to be any standards promulgated by the Defendants regarding its review and consideration of the exemption application.

24. From that day through the present, I have heard nothing about the status of Soul Quest Church's religious exemption application. The Defendants have neither ruled upon the religious exemption application – or even bothered to advise my legal counsel about its status.

25. After months without any response or other communication from the Defendants, I requested my attorney call the Defendants for a status update and to see if we needed to do anything else.

26. Despite numerous telephone calls by my attorney, and the considerable passage of time, the Defendants have failed to process Soul Quest Church's exemption application.

27. In fact, the Defendants never even confirmed the receipt of Soul Quest Church's religious exemption application. It was only through an independent Freedom of Information Act request that I became aware that the Defendants had received Soul Quest Church's religious exemption application.

28. Likewise, due to the failure of the Defendants to issue specific policies and procedures regarding the methodology behind its consideration of religious exemption

applications, I fear that the Defendants will never issue a determination or – in the event one is eventually issued at some point in the indeterminate future – will arbitrarily deny the application based upon its lack of specific standards, allowing its decisionmakers wide (or, even, unlimited) discretion.

29. Without a religious exemption, Soul Quest Church and its members cannot practice our sincere religious beliefs without fear of arrest and prosecution.

30. Each day that passes without an exemption, we are denied access to our religious community and the truths of our religious experience.

31. The Defendants' arbitrary and capricious actions, taken with unfettered discretion, have denied me my rights to due process under the Fifth Amendment of the United States Constitution.

32. The Defendants' ongoing refusal to process, or even comment upon, Soul Quest Church's religious exemption application also denies Soul Quest Church its right to freedom of speech, as Soul Quest Church has had to stop proselytization efforts in order to avoid prosecution and arrest.

FURTHER AFFIANT SAYETH NAUGHT

As provided in 28 U.S.C. § 1746, I declare (certify, verify, or state) under penalty of perjury that the foregoing is true and correct.

Executed on this 15 day of April, 2020.

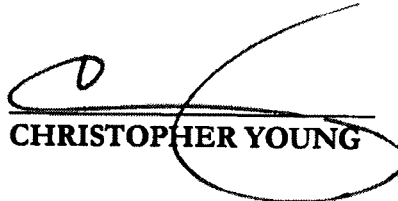

CHRISTOPHER YOUNG

Exhibit 2

By Laws: Soul Quest Church of Mother Earth Inc. DBA Soul Quest Ayahuasca Church of Mother Earth (SQCME/SQACME)

NAME; The name of this organization, shall be the Oklevueha Native American Church of Soul Quest (ONACSSQ)

STATEMENT OF FAITH; We believe in the sanctity of Mother Earth and Father Sky, it is without fault and is perfect. Soul Quest Ayahuasca Church of Mother Earth (SQACME) an Inter-Tribal, Organization, Branch Discipline & Convocation of the Medicine Men and Medicine Women of the Soul Quest Church of Mother Earth Inc. Declaration of Good Conscience and Practice, Constitution, and Establishment of SQCME.

Being a restoration of the Pre-Colonial and Pre-Conquest Nomadic Indigenous People which inhabited parts of Central America, North and South America, the Pacific Islands, Japan, Korea, China, Philippines, Thailand, Burma, India and Tibet anciently, and which left evidence of its periodic occupation of these Traditional Territories in writings and records left and religiously guarded in order that they might be brought into the light in a day of futurity so that the ancient, sacred ways of Native, Natural and Traditional healing and sacred practices might be restored, beginning in this State of Florida, in the United States of America, and spreading there from as far as the wind may carry the message, and for as long as the trees grow and the rivers flow.

We will educate others in our town of Georgia, the USA and in various locations anywhere in the world as spirit shall see fit to guide us to and use the internet to educate and make disciples of all nations. We run a healing ministry, counseling natural medicines school as we equip the saints to enter into their ministry that our Lord and or Great Spirit chooses for them. We will meet for worship services, Sunday School (Native American Style in Season and according to guidance from Spirit), worship in song and praise, put on plays, have a street ministry, pass out educational materials regarding our ministry and to educate others concerning the Native American Religion and Earth Based Spiritual faith. We will hold a board meeting one time a month or when appropriate to talk about current issues, and plans for future events. We are an inter-faith, inter-tribal, Indigenous Church, non-denominational church and indigenous peoples/ tribal organization and will always be so.

PURPOSE; The purpose of this Soul Quest Church of Mother Earth shall be to bring pleasure to God and Great Spirit by making more and better Disciples who celebrate in corporate worship, are committed to Obedience to the four boundless and unequalled states of mind: Love, Compassion, Joy and Equanimity, loving one another, and penetrating our spheres of influence with the dynamic teachings and

beliefs of our elders as passed down to us. Our other purpose is to train, disciple, and work for those in need. We will be active on the internet and all ministries on the net, we have para-church ministries and Native American/ Indigenous religion based auxiliaries all under the name Soul Quest Church of Mother Earth (SQCME): The Soul Quest extension or other name as the board shall designate, the outreaches, web sites, materials, para-Church ministries, all have different names, but are under the SQCME so named above. We educate others concerning separation of Church and state, and how according to the IRS a Church does not need a 501 c (3) tax exemption, as the IRS code states. The Soul Quest Church of Mother Earth Independent Branch Soul Quest Ayahuasca Church of Mother Earth is already a compliant tax exempt entity. We do reserve the right to apply for a formal IRS letter of determination at some future date as decided by our elders and directors.

V. MEMBERSHIP;

The church shall receive as members those who have accepted the SQCME spiritual and religious principles, and manifesting the fruits of the Spirit in their lives, and are in Agreement with the doctrine of this church. (SQCME will provide various levels of membership appropriate for the education, commitment, education and healing scope of practice specific to the applicant and compared to our established standards (Subject to change by the Board at any time) The only requirement for membership is a request, one can become a member from day one, if they are and or express a belief in the foundation principles of SQCME.

IV. GOVERNMENT; Ultimate authority lies in God/ Great Spirit as the head of the church and in the sacred beliefs and doctrines expressed as the basis. For all faith and practice. This church shall remain free and self-governing. The Government is vested in its membership and administered by its officers. In function, final authority shall reside in the membership. They shall approve and/or affirm SQCME qualified leadership, to carry out the purposes of spirit. Our leadership will hold leadership meetings to talk, brainstorm and agree on any discipline or change that maybe required.

V. OFFICERS; The officers of this church shall be the Pastor(s), Elders, and/or Deacons, and other officers as deemed necessary by the local church. Administrator, Secretary and visiting Ministers and teachers/ Elders with Board permission. SR. Pastor currently fills all these requirements, until we grow in membership.

PROVISION FOR BY-LAWS AND POLICY MANUAL

A supplement to this constitution known as the BY-LAWS shall embody the stated qualifications for church leaders and officers. The BY-LAWS shall also include officers' duties, provisions for appointment of additional leaders and teachers, conditions for membership, method by which members are received, along with

other rules and regulations for church activities as needed. A Policy Manual shall cover such items as operational, job descriptions for all positions in the church, etc.

VI The Bylaws;

The by-laws are in a separate document from the constitution. It is usually longer, more detailed, and easier to change. With growing church plants, this should be a dynamic document. The by-laws provide a vehicle to implement and carry out the principles outlined by the Constitution. They explain how the organization functions in terms of boards, committees, officers, membership admission, frequency of meetings and quorums. A description of boards and committees, including their duties and terms of service, should also be included. An organizational chart is helpful.

SQCME Church Bylaws at present, we are ruled by solo scripture, indigenous and traditional, familial as well as oral traditions passed on to us by our elders and our bylaws we feel will be from the word and relevant sacred text, writings and as determined by the Sr. Pastors. At present all discipline and decisions are done solely by the Sr. Pastor, Church Administrator, and or an elder.

VII. AMENDMENTS;

Amendments to this constitution may be made at any business meeting when said proposed Amendments have been presented to the membership in writing and posted for at least one month prior to the business meeting. A two-thirds majority is required for passage.

VIII. Church meeting minutes;

Keep Minutes as need.

The legal support for the State's lack of jurisdiction over the church in America is not only the Word of God, but the First Amendment to the Constitution for the United States: AS stated above and below

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...No church in any nation at any point in history can lay claim to the freedoms and liberties that are guaranteed the church in America. The First Amendment is an act of God's Providence to safeguard His church and maintain its independence from the State. The First Amendment is the highest form of real protection the church has ever known in history.

Pastor: Chris Young _____ DATE: _____

Assistant Pastor: Verena Young _____ DATE: _____

Exhibit 3



Code of Ethics for Soul Quest Church of Mother Earth DBA Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center

Soul Quest Church of Mother Earth Inc. (SQCME) DBA Soul Quest Ayahuasca Church of Mother Earth and any Authorized Branch of Soul Quest Ayahuasca Church of Mother Retreat and Wellness Center (SQACME) accepts all natural substances and their derivatives, natural herbs and plants as central to our established religious beliefs. Natural substances, minerals herbs and plants are significant Indigenous Earth-Based Healing Sacrament (Eucharist) for this church. Sacerdotal duties performed by ministers/ medicine persons include and are not limited to all traditional roles and services common to expression of indigenous, tradition, native and earth based religious practice as well as to any organized religious organization.

The names for Spiritual Leaders (Pastor, Clergy, Medicine Man/Woman) of Soul Quest Church of Mother Earth are known by a variety of sacred callings: Minister, Curandero, Curandera, Elder, Mara'akame, Roadman, Sacred Prayer Pipe Carrier, Water Pourer, those who are experienced in some Native American spiritual practices and who act to facilitate the spiritual practices of others. A Soul Quest Church of Mother Earth Medicine Person need not claim exclusive or definitive knowledge of his or her practice.

Even though Soul Quest Church of Mother Earth's primary purpose is to administer Sacramental Ceremonies, a Soul Quest Church of Mother Earth of Sacred Medicine Person is free 'not' to administer a sacrament during any Indigenous ceremony.

All Soul Quest Church of Mother Earth Indigenous Ceremonies of North and South America (Ayahuasca Ceremony, Birth, Breath, Holy Anointing, Marriage, Passing Over, Prayer Pipe, Sacrament, Spirit Dance, Sundance, Sweat Lodge, and Vision Quest, but especially Ayahuasca may carry extreme mental, emotional and physical transformations. Therefore, when a member and/or authorized participant choose to participate in any Indigenous Native Ceremony with the assistance of a Soul Quest Church of Mother Earth Medicine person, both take on special responsibilities and understandings:

- (1) Soul Quest Church of Mother Earth Medicine People are to practice and serve in ways that cultivate awareness, empathy, and wisdom for all Members and Authorized Participants, during ceremonies.

(2) Soul Quest Church of Mother Earth Medicine Authorized Participants will adhere and comply to all directorial appeals one-hour prior, during, and three hours after ceremony, being conducted by a Soul Quest Church of Mother Earth Medicine Person.

(3) Soul Quest Church of Mother Earth Medicine Spiritual Practices are inspired and conducted in ways that respect the common good, with due regard for public safety, health, and order.

- a) Often, the increased awareness gained from Indigenous, Traditional, Native American Spiritual ceremonies will catalyze a desire for personal and social change in a Member, Authorized Participant's, life.
- b) Medicine People shall use special care in assisting the direction of energies of those whom they serve, as well as their own energies, in responsible ways that reflect a loving and respectful regard for all life.

(4) The autonomy and dignity of each Member and/or Authorized Participant are respected and preserved by Soul Quest Church of Mother Earth Medicine People. Participation in any Soul Quest Church of Mother Earth Medicine Ceremony must be voluntary and based on prior disclosure and consent given by each participant while in an ordinary state of consciousness.

- a) Disclosure shall include, at a minimum, discussion of any elements of the ceremony that could reasonably be presenting physical or psychological risks. First time Authorized Participants must be advised that Native American Ceremonies can be difficult and dramatically transforming.
- b) Health and Safety during the ceremony and the few hours of vulnerability that may follow a ceremony are watched over carefully with reasonable preparations by the Medicine People.
- c) Limits on the behaviors of Members and Authorized Participants and Medicine People are to be made clear and agreed upon in advance of any Native American Ceremony.
- d) Cultural / religious customs and confidentiality are to be accepted and honored.

(5) Soul Quest Church of Mother Earth Medicine ceremonies are to be conducted in the spirit of service. Medicine People accommodate Members and Authorized Participants without regard to race, religious affiliations, gender, cultural background, financial status, political affiliations and/or sexual orientation.

(6) Soul Quest Church of Mother Earth Medicine People are aware during ceremony that Members and Authorized Participants may be especially open to suggestion.

- a) Medicine People pledge to protect participants and not to allow anyone to use that vulnerability in ways that harm themselves or others.

(7) Soul Quest Church of Mother Earth keeps official logs of when the medicine arrives, how it is stored and how it is dispensed. The medicine is stored in a secure, locked place where only the Medicine Man and Officers of the Church have access to it. Only approved Officers can distribute the medicine to Members.

(8) Soul Quest Church of Mother Earth Medicine makes absolutely no claims about being in authority or having the ability to conduct saving ordinances.

(9) Soul Quest Church of Mother Earth Medicine is part of an indigenous people, traditional, spiritual Earth Based healing and empowering international religion and collective that serves individuals and the wider community when and wherever a Soul Quest Church of Mother Earth member may reside in.

(10) Soul Quest Church of Mother Earth Medicine is committed to growth through attraction of service rather than proselytizing for membership.

(11) Soul Quest Church of Mother Earth does not condone in any manner shape or form the physical and/or sexual abuse of children, any exploitation of children in any sexual or physically abusive form, or of any person or other earthly beings.

(12) Soul Quest Church of Mother Earth does not condone in any manner, shape, or form, the utilization of any substance or remedy for any condition of any kind that is addictive and/or with overdosing abilities that bring about death.

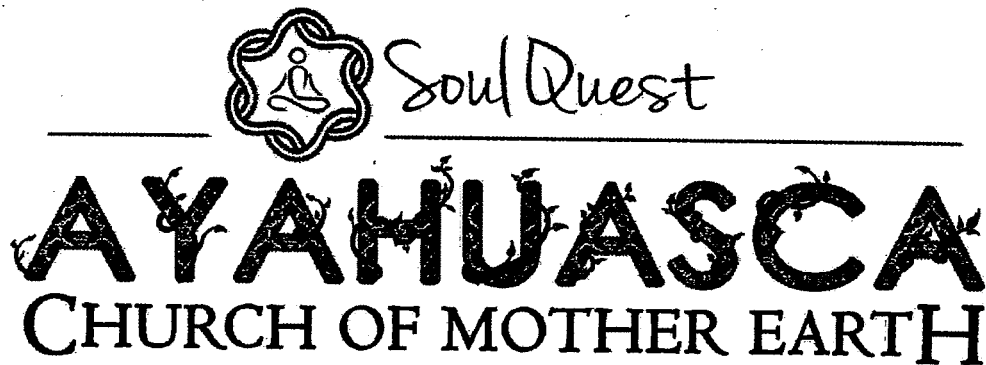
Chris Young _____ DATE: _____

CEO, Medicine Man, Pastor, Chief Elder and Counselor:

Verena Young _____ DATE: _____

President, Elder and Counselor:

Exhibit 4



Foundation Declaration for Soul Quest Church of Mother Earth DBA Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center

I. Name

The name of this organization shall be the Soul Quest Church of Mother Earth, Inc. (SQCME) DBA Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME).

II. Statement of Beliefs

Soul Quest Church of Mother Earth (SQCME) is an Inter-Discipline Convocation of Medicine Men and Medicine Women of the Soul Quest Church of Mother Earth Retreat and Wellness Center (SQACME); an independent branch of Soul Quest Church of Mother Earth (SQCME).

We are a restoration of the ancient, sacred teachings, writings and ways of the pre-colonial and pre-conquest ancient nomadic indigenous peoples which historically inhabited parts of Central, North and South America, the Pacific Islands, Japan, Korea, China, Philippines, Thailand, Burma, India and Tibet., all of whom left evidence of periodic territorial occupation, writings and records. These peoples religiously guarded their sacred ways of native, natural and traditional healing practices in order that it be restored and brought into the light in a day of futurity. We honor these ancient sacred healing traditions, beginning here in this state of Florida, in the United States of America and spreading out as far as the wind may carry the message, for as long as the trees grow and the rivers flow.

Starting in our town in Florida, USA and extending to various locations in the world where the Great Spirit shall see fit to guide us, we will educate others and welcome disciples of all people, from all nations. We run a healing ministry, counseling and natural medicine school that equips our members to integrate our ministry into their lives as the Lord/Great Spirit directs them. We hold spiritual classes and services (Native American style per seasons and guidance from Great Spirit), worship in music and song, share personal professions of faith in action, enact plays, provide street ministry, spiritual materials and provide education on Indigenous Native American Religion and Earth Based Spiritual faith.

We believe in the rights of Mother Earth.

We believe that we are all part of Mother Earth, an indivisible, living community of interrelated and interdependent beings with a common destiny; gratefully acknowledging that Mother Earth is the source

of life, nourishment and learning and provides everything we need to live well. We also recognize that Mother Earth is part of a greater creation.

We recognize that, the capitalist system and all forms of depredation, exploitation, abuse and contamination have caused great destruction, degradation and disruption of Mother Earth, putting life as we know it today at risk through phenomena such as climate change.

We are convinced that in an interdependent living community it is not possible to recognize the rights of only human beings without causing an imbalance within Mother Earth.

We believe that, to guarantee human rights, it is necessary to recognize and defend the rights of Mother Earth and all beings in her, and that there are existing cultures, practices and laws that do so.

We are conscious of the urgency of taking decisive, collective action to transform structures and systems that cause climate change and other threats to Mother Earth.

We believe that the plant life products of Mother Earth are of the highest value and are to be used as natural healing treatments and therefore we proclaim them to be sacred plants and materials to be treated with dignity, protected from threat or violation and defended as a holy sacrament.

We proclaim this Universal Declaration of the Rights of Mother Earth, and call on the General Assembly of the United Nation to adopt it, as a common standard of achievement for all peoples and all nations of the world; and, to the end that every individual and institution takes responsibility for promoting through teaching, education, and consciousness raising, respect for the rights recognized in this Declaration and ensure through prompt and progressive measures and mechanisms, national and international, their universal and effective recognition and observance among all peoples and States in the world.

Article I: Mother Earth

We believe that:

- (1) Mother Earth is a living being.
- (2) Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings.
- (3) Each being is defined by its relationships as an integral part of Mother Earth.
- (4) The inherent rights of Mother Earth are inalienable in that they arise from the same source as existence.
- (5) Mother Earth and all beings are entitled to all the inherent rights recognized in this Declaration without distinction of any kind, such as may be made between organic and inorganic beings, species, origins, use to human beings, or any other status.
- (6) Just as human beings have rights, all other beings also have rights which are specific to their species or kind and appropriate for their role and function within the communities within which they exist.
- (7) The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved in a way that maintains the integrity, balance and health of Mother Earth.

Article II: Inherent Rights of Mother Earth

We believe that:

- (1) Mother Earth and all beings of which she is composed have the following rights.
 - a. The right to life and to exist;
 - b. The right to be respected;
 - c. The right to regenerate its bio-capacity and to continue its vital cycles and processes free from human disruptions;
 - d. The right to maintain its identity and integrity as a distinct, self-regulating and interrelated being;
 - e. The right to clean water as a source of life;
 - f. The right to clean air;
 - g. The right to integral health;
 - h. The right to be free from contamination, pollution and toxic or radioactive waste;
 - i. The right to not have its genetic structure modified or disrupted in a manner that threatens its integrity or vital and healthy functioning;
 - j. The right to full and prompt restoration for violation of the rights recognized in this Declaration caused by human activity;
- (2) Each being has the right to a place and to play its role in Mother Earth for her harmonious function.
- (3) Every being has the right to wellbeing and to live free from torture or cruel treatment by human beings.

Article III: Obligations of Human Beings to Mother Earth

We believe that:

- (1) Every human being is responsible for respecting and living in harmony with Mother Earth.
- (2) Human beings, all States and all public and private institutions must:
 - a. Act in accordance with the rights and obligations recognized in this Declaration;
 - b. Recognize and promote the full implementation and enforcement of the rights and obligations recognized in this Declaration;
 - c. Promote and participate in learning, analysis, interpretation and communication about how to live in harmony with Mother Earth in accordance with this Declaration;
 - d. Ensure that the pursuit of human well-being contributes to the well-being of Mother Earth, now and in the future;
 - e. Establish and apply effective norms and laws for the defense, protection and conservation of the rights of Mother Earth;
 - f. Respect, protect, conserve and where necessary, restore the integrity, of the vital ecological cycles, processes and balances of Mother Earth;
 - g. Guarantee that the damages caused by human violations of the inherent rights recognized in this Declaration are rectified and that those responsible are held accountable for restoring the integrity and health of Mother Earth;
 - h. Empower human beings and institutions to defend the rights of Mother Earth and of all beings;
 - i. Establish precautionary and restrictive measures to prevent human activities from causing species extinction, the destruction of ecosystems or the disruption of ecological cycles;
 - j. Guarantee peace and eliminate nuclear, chemical and biological weapons;
 - k. Promote and support practices of respect for Mother Earth and all beings, in accordance with their own cultures, traditions and customs;
 - l. Promote economic systems that are in harmony with Mother Earth and in accordance with the rights recognized in this Declaration.

Article IV: Definitions

We believe that:

- (1) The term "being" includes ecosystems, natural communities, species and all other natural entities which exist as part of Mother Earth.
- (2) Nothing in this Declaration restricts the recognition of other inherent rights of all beings or specified beings.

IV. Preamble

We believe in the Creator (Great Spirit) and that the Creator made all men and women who have lived, and do now live and who will yet live, as free and equal beings. We recognize the inherent, ancestral, sovereign rights granted to all people by the Creator, human conscience, international law and legal constructs of reciprocity, mutuality and comity, which cannot be dismissed or extinguished. We believe that we derive from and that we may become like the Native and Traditional Indigenous people who lived in this land anciently. That through their literal descendants, we claim the right to form an Indigenous Traditional Organization based upon their teachings and wisdoms which have been passed down to us through the traditions, customs, ceremonies, records that have been guarded through the ages by their descendants. We acknowledge the sacred texts of all traditional religions and religious traditions regarding the principles of sacred expression and natural medicine. We affirm and support traditional Christian and Indigenous principles for spiritually based health care.

Our mission is to restore divine wisdom and knowledge of what nature offers to enhance health and life. We affirm to do this through traditional ceremony, sacraments, scriptural and spiritually valid science, based on natural law to assess, improve and restore good physical, mental and spiritual health. The focus of SQCME is not on disease and treatment of disease but on analyzing the genesis of poor health, hygiene and utilizing the natural law, inclusive of physical, mental and spiritual insights for health restoration based on traditions found in the sacred text and scripture. While respecting and utilizing scripturally valid science, SQCME has its basis in the Creator's (Great Spirit) law of nature and its abundant products and not in science.

Accordingly, we believe that we are all relations, one to another, and we are children of the same Creator (Great Spirit). We affirm the United Nations Declaration on the Rights of Indigenous Peoples (U.N. Sub-commission on Prevention of Discrimination and Protection of Minorities, 1994/45, August 26, 1994, U.N. Doc. E/CN.4/1995/2, E/CN.4/sub.2/1994/56, at 105(1994), which finally culminated in the Unanimous Ratification of the Member States and has become part of International Rights Law.

Fundamental to our traditions is the truth that, as children of the Creator (Great Spirit), we are entitled to the freedoms of thought, religion, education, assembly, opinion, speech, movement, our sacred rights of worship, methods of healing, our traditional lifestyle and security within our historical territories, insofar as that freedom does not prevent others from likewise enjoying the same freedoms. We believe that men and women have been endowed with intelligence enough to govern themselves in such a manner as to guarantee to themselves these freedoms, to establish just and right ways to deal with each other, to maintain a tranquil and secure domestic life, provide for defense of these rights when needed, and to insure for ourselves and our posterity the blessings that our culture, traditions and teachings bring.

Accordingly we exercise the Right of Self-Determination, which has been guaranteed by International and Domestic Law to form Soul Quest Church of Mother Earth Inc.(SQCME), Indigenous Traditional Organization, comprised of individuals whose lineage may or may not descend from any Federally or Crown Recognized Tribes or Bands, Non-Recognized Tribes and Bands, Native Hawaiian, Native Alaskan or any other Indigenous Peoples worldwide as well as other individuals, tribes or groups Soul Quest Church of Mother Earth (SQCME) shall see fit to admit by the exercise of our Religion and the administration of our Cultural Traditions and Institutions, whom we recognize as our people, founded upon the Customs, Traditions, Principles, Religion, Governance, and Belief-Systems cited herein, and we ordain and establish this Constitution for the Soul Quest Church of Mother Earth Inc (SQCME) Indigenous Traditional Organization as an Indigenous Group under UNDRIP.

IV. Origin-Teacher-Prophet

Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center's (SQACME) origin, teacher and prophet is the Spirit of Ayahuasca made of the two sacred plants "*Banisteriopsis Caapi*" and "*Psychotria Viridis*". Our beliefs, purposes and guidelines are given to us through channeled material documented in the sacred writings known as the Ayahuasca Manifesto.

"I am the spirit of Ayahuasca. For the first time, I reveal myself through the "Word" to make an emergency call to all the Human Beings on the Planet, especially to the Light Seekers, as I must expand beyond the Amazon River Basin. With my physical expansion, I intend to facilitate the spiritual transformation currently stirring the human species..."

I am a spirit of spirits. I operate from a vibration superior to the spirits who compose me. I am of a hierarchy superior to that of the spirit of Ayahuasca and of Chacruna. I am the medicine resulting from the mixture of Ayahuasca and Chacruna. Although they give me the name of one of them, my sacred magic does not come from either one of them. My magic resides in the synergy created by the sacred mixture "

V. Important Writings

The Ayahuasca Manifesto outlines the guiding principles of the Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME). Our beliefs, purposes and guidelines are given to us through channeled material documented in the sacred writings known as the Ayahuasca Manifesto. The Manifest provides knowledge and direction and includes details about our mission, values and guidance as well as instructions on the following topics:

- (1) Role in the Expansion of the Human Consciousness
- (2) Purpose with Human Beings
- (3) Respect and the Sacred Nature of Ayahuasca
- (4) Benefits of Use
- (5) Guide for Conducting Ayahuasca Ceremonies
- (6) Planetary Mission

V. Purpose

The purpose of Soul Quest Ayahuasca Church of Mother Earth shall be to bring pleasure to God and Great Spirit of Ayahuasca by making more and better Disciples who celebrate in corporate worship, are committed to Obedience to the four boundless and unequalled states of mind: Love, Compassion, Joy and Equanimity, loving one another, and penetrating our spheres of influence with the dynamic teachings and beliefs of our elders as passed down to us. Our other purpose is to train, disciple, and work for those in need. We will be active on the internet and all ministries on the net, we have para-church ministries and Indigenous Native American religion based auxiliaries all under the name Soul Quest Church of Mother Earth Inc. (SQCME). The Soul Quest extension or other name as the board shall designate, the out reaches, web sites, materials, para-Church ministries, all have different names, but are under the SQCME so named above. We educate others concerning separation of Church and state, and how, per the IRS, a Church does not need a 501 c (3) tax exemption, as the IRS code states the Soul Quest Church of Mother Earth Inc. is already a compliant tax exempt entity. We do reserve the right to apply for a formal IRS letter of determination at some future date as decided by our elders and directors.

(1) Membership

The church shall receive as members those who have accepted the SQCME spiritual and religious principles, and manifesting the fruits of the Great Spirit in their lives, and agree with the doctrine of this church. (SQCME will provide various levels of membership appropriate for the education, commitment, and healing scope of practice specific to the applicant and compared to our established standards, which are subject to change by the Board at any time) The only requirement for membership is a request, one can become a member from day one, if they are and or express a belief in the foundation principles of SQCME.

(2) Governance

Ultimate authority lies in the Creator/ Great Spirit of Ayahuasca as the head of the church and in the sacred beliefs and doctrines expressed as the basis. For all faith and practice. This church shall remain free and self-governing. The Government is vested in its membership and administered by its officers. In function, final authority shall reside in the membership. They shall approve and/or affirm SQCME qualified leadership, to carry out the purposes of the spirit of Ayahuasca. Our leadership will hold leadership meetings to talk, brainstorm and agree on any discipline or change that maybe required.

(3) Officers

The officers of this church shall be the Medicine Man/Woman, Pastor, Elder and Counselor. Other officers such as church administrator, secretary and visiting ministers and teachers/ elders will be assigned with board permission. Sr. Pastor currently fills all these requirements, until we grow in membership.

VI. Holidays

Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth (SQACME) currently observes the following as sacred holy days:

- December 23-Winter Solstice
- March 21-Spring Equinox
- April 22-Earth Day

- June 21 Summer Solstice
- September 21 Autumnal Equinox

VII. Diet/Fasting

Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME) follows the traditional diet of the Medicine People. The diet is not just about avoiding certain foods but is about discipline, sacrifice and commitment. The restrictions are in place to help cleanse the body so the plant medicine can work most efficiently. The diet restricts many spices, salt and pepper. It also includes periods of abstinence from sex or sexual activity. The idea is that the blandness of food and the lack of sexual stimulation or excitement can help heighten sensitivity to the plant medicine spirit. The following diet is about respect, for the sacred plant spirit, and commitment to your journey.

Diet-7 days prior to ceremony, please refrain from:

- Drug Use – this includes prescription drugs (please refer to our Medical interaction form) and all recreational drugs
- Alcohol
- Sexual Activity (sex with partner or masturbation)

Diet-3 days prior to ceremony, please refrain from:

- Salt
- Sugars or Artificial Sweeteners
- Red Meat, Pork, Animal Fats
- All Fermented foods, Soy Sauce, Miso, Sauerkraut
- Dairy Products, Aged Cheese
- Caffeine (coffee, tea, sodas)
- Carbonated drinks
- Hot spices/peppers
- Processed Food, Fried Food
- Overripe Fruits, Dried Fruits

It is recommended that SQCME/SQACME facilitators fast the day before and day of the 1st ceremony as a demonstration of commitment to the plant medicine spirit and to prepare the body to assist Great Spirit in the ceremony. Participants may also choose to fast during this time as well.

VIII. Appearance/Clothing

Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME) staff observe the tradition of wearing white during retreat and ceremonial time. We ask that participants also wear white or light colored clothing while in retreat and ceremony. The color white represents the color of eternal light and is an emblem of the divine. It projects purity, cleanliness and neutrality. It aids in mental clarity, encourages us to clear clutter and obstacles, evokes purification of thoughts and actions and enables fresh beginnings. All clothing should be comfortable and allow you to move around easily, it must be respectful to the Great Spirit fellow participants and SQCME/SQACME staff.

- Men: loose fitting white (light colored) pants, shirts, shorts, tanks, t-shirts, long/short sleeved shirts
- Women: loose fitting white (light colored) dresses, pants, skirts, shorts, shirts, tanks, t-shirts, long/short sleeved shirts.

IX. Propagation

Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME) will utilize all methods of communications, social media, video and printed materials to advertise and spread the sacred messages of our beliefs and community offerings. We do not charge for the sacrament of Ayahuasca. All monies collected through membership, retreat fees, tithing or donation are used solely for the sustainment of the Retreat facility, ceremonial tools, property upkeep, staff salaries, food and additional expenses incurred with the upkeep of the Church.

X. Purpose of SQCME/SQACME

The purpose to which Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME) was created is to:

- Provide our community with service, education, spiritual fellowship and healing.
- Protect the practice of Mother Earth/God and Goddess based and Native American spiritual traditions, ceremonies, sacred practices, wisdoms and healing ways.
- Provide an international training center, seminary school that offers residency, practicum, ordination and training on traditional doctrines, church beliefs to initiates, healers, practitioners, therapists, counselors, clergy, pastors, ministers, shamans and doctors.
- Support Indigenous Native Peoples rights, culture where they may be found on Mother Earth and other activities that are allowed under the Free Exercise Clause of the First Amendment of the United States of America.

VI. Provisions for By-Laws and Policy Manual

A supplement to this constitution known as the BY-LAWS shall embody the stated qualifications for church leaders and officers. The BY-LAWS shall also include officers' duties, provisions for appointment of additional leaders and teachers, conditions for membership, method by which members are received, along with other rules and regulations for church activities as needed. A Policy Manual shall cover such items as operational, job descriptions for all positions in the church, etc. Both the By-Laws and Policy Manual and included in the Addendum to this document.

The legal support for the State's lack of jurisdiction over the church in America is not only the Word of God, and the Spirit of Ayahuasca but the First Amendment to the Constitution for the United States, as stated above and below.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. No church in any nation at any point in history can lay claim to the freedoms and liberties that are guaranteed the church in America. The First Amendment is an act of God's Providence to safeguard His church and maintain its independence from the State. The First Amendment is the highest form of real protection the church has ever known in history.

XI. Governance of SQCME/SQACME

Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME) shall be governed by the following officers:

Chief Executive Officer, Medicine Man, Pastor, Chief Elder and Counselor: Chris Young

President, Elder and Counselor: Verena Young

Director, Medicine Chief, Elder and Counselor: TBD

Council of Elders: made up of senior members of the tribe, temple, church, seminary of various specialties as necessary for the welfare of the church.

XII. Powers Granted to the Church

The Officers of Soul Quest Church of Mother Earth (SQCME) and Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME) can take the necessary agreed upon actions to develop the church and its mission. Each calendar year, a full and complete account of the actions taken shall be made available to the Members. The Annual Accounting for the preceding year shall take place at the Annual Meeting. Our Board meets once a month or when appropriate to discuss current issues, seasonal traditions and plans for future events.

All financial transactions shall be reviewed semi-annually in the Officers meeting.

XIII. Founders of the Church

Soul Quest Church of Mother Earth Inc. (SQCME)-Nonprofit Corporation Federal ID # 841402813. Soul Quest Church of Mother Earth Inc. (SQCME) Florida State Non-Profit religious organization was founded by Medicine Man, Pastor, Chief Elder and Counselor: Chris Young and Elder and Counselor: Verena Young.

Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME)an independent branch or Free Church of SQCME; Florida State Non-Profit Corporation 501(3) IRS compliant Non-Profit was first incorporated July 15th 2016. The Soul Quest Branch Charter Declaration was made on July 15th 2016; founded by Medicine Man, Pastor, Chief Elder and Counselor: Chris Young and Elder and Counselor: Verena Young.

Chris Young _____ DATE: _____

CEO, Medicine Man, Pastor, Chief Elder and Counselor:

Verena Young _____ DATE: _____

President, Elder and Counselor:

Lindsay Johnson _____ DATE: _____

Secretary, Elder and Counselor

Exhibit 5

V. Purpose

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Exhibit 6

- June 21 Summer Solstice
- September 21 Autumnal Equinox

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Exhibit 7

Soul Quest Church of mother Earth Inc. An Indigenous Native American Church – (SQCME): Herein after referred to simply as SQCME or “the church”.

The Church Statement of Beliefs

We believe in the rights of Mother Earth etc.

Soul Quest Church of Mother Earth Inc. DBA Soul Quest Ayahuasca Church of Mother Earth and any Authorized Branch of Soul Quest Ayahuasca Church of Mother accepts all natural substances and their derivatives, natural herbs and plants as central to our established religious belief – Natural substances, minerals and natural Herbs and plants are significant Indigenous Earth-Based Healing Sacrament (Eucharist) for this church. Sacerdotal duties performed by ministers/ medicine persons include and are not limited to all traditional roles and services common to expression of indigenous, tradition, native and earth based religious practice as well as to any organized religious organization.

The names for Spiritual Leaders (Pastor, Clergy, Medicine Man/Woman) of Soul Quest Church of Mother Earth are known by a variety of sacred callings: Minister, Curandera, Elder, Mara’akame, Roadman, Sacred Prayer Pipe Carrier, Water Pourer and etc.; those who are experienced in some American Native Spiritual practices and who act to facilitate the spiritual practices of others. A Soul Quest Church of Mother Earth Medicine Person need not claim exclusive or definitive knowledge of his or her practice.

Even though Soul Quest Church of Mother Earth’s primary purpose is to administer Sacramental Ceremonies, a Soul Quest Church of Mother Earth of Sacred Medicine Person is free ‘not’ to administer a sacrament during any particular Indigenous ceremony

All Soul Quest Church of Mother Earth Indigenous Ceremonies of North and South America (Birth, Breath, Holy Anointing*, Marriage, Passing Over, Prayer Pipe, Sacrament**, Spirit Dance, Sun Dance, Sweat Lodge, and Vision Quest, but especially Birth, Sun Dance, Sweat Lodge, and Vision Quest) may carry extreme mental, emotional and physical transformations. Therefore, when a member and/or Authorized Participant choose to participate in any American Native Ceremony with the assistance of an Soul Quest Church of Mother Earth Medicine person, both take on special responsibilities and understandings:

- 1) Soul Quest Church of Mother Earth Medicine People are to practice and serve in ways that cultivate awareness, empathy, and wisdom for all Members and Authorized Participants, during ceremonies.
- 2) Soul Quest Church of Mother Earth Medicine Authorized Participants will adhere and comply to all directorial appeals one-hour prior, during, and three hours after ceremony, being conducted by an Soul Quest Church of Mother Earth Medicine Person.
- 3) Soul Quest Church of Mother Earth Medicine Spiritual Practices are inspired and conducted in ways that respect the common good, with due regard for public safety, health, and order.
 - a. Often, the increased awareness gained from Indigenous, Traditional, American Native Spiritual ceremonies will catalyze a desire for personal and social change in a Member, Authorized Participant’s, life.
 - b. Medicine People shall use special care in assisting the direction of energies of those whom they serve, as well as their own energies, in responsible ways that reflect a loving and respectful regard for all life.

4) The autonomy and dignity of each Member and/or Authorized Participant are respected and preserved by Soul Quest Church of Mother Earth Medicine People. Participation in any Soul Quest Church of Mother Earth Medicine Ceremony must be voluntary and based on prior disclosure and consent given by each participant while in an ordinary state of consciousness.

a. Disclosure shall include, at a minimum, discussion of any elements of the ceremony that could reasonably be seen as presenting physical or psychological risks. In particular, first time Authorized Participants must be advised that American Native Ceremonies can be difficult and dramatically transforming

b. Health and Safety during the ceremony and the few hours of vulnerability that may follow a ceremony are watched over carefully with reasonable preparations by the Medicine People.

c. Limits on the behaviors of Members and Authorized Participants Medicine People are to be made clear and agreed upon in advance of any American Native Ceremony.

d. Cultural / religious customs and confidentiality are to be accepted and honored.

5) Soul Quest Church of Mother Earth Medicine ceremonies are to be conducted in the spirit of service. Medicine People accommodate Members, Authorized Participants without regard to race, religious affiliations, gender, cultural background, financial status, political affiliations and/or Sexual orientation.

6) Soul Quest Church of Mother Earth Medicine People are aware during ceremony that Members and Authorized Participants may be especially open to suggestion.

a. Medicine People pledge to protect participants and not to allow anyone to use that vulnerability in ways that harm themselves or others.

7) Soul Quest Church of Mother Earth Medicine makes absolutely no claims about being in authority or having the ability to conduct saving ordinances.

8) Soul Quest Church of Mother Earth Medicine is part of an indigenous peoples, traditional, Spiritual Earth Based Healing and Empowering International Religion and Collective that serves individuals and the wider community when and wherever a Soul Quest Church of Mother Earth member may reside in.

9) Soul Quest Church of Mother Earth Medicine is committed to growth through attraction of service rather than proselytizing for membership.

** Soul Quest Church of Mother Earth does not condone in any manner shape or form the physical and/or sexual abuse of children, any exploitation of children in any sexual or physically abusive form, or of any person or other earthly beings.*

*** Soul Quest Church of Mother Earth does not condone in any manner, shape, or form, the utilization of any substance or remedy for any condition of any kind that is addictive and/or with overdosing abilities that bring about death.*

Page 3 of 3

Why was the Soul Quest Church of Mother Earth created? To provide our community with service, education, spiritual fellowship, healing. To research and develop new, elegant and creative, safe and sustainable ways for brining healing to our community and the world at large. To protect the practice of Mother Earth based Native American spiritual traditions, ceremony, sacred practices and healing ways etc.

Chris Young _____ Date: _____

Verena Young _____ Date: _____

Exhibit 8

COVID-19 ANNOUNCEMENT - OPENING MAY 1ST, LIMITED SPACE



Dieta Guide

This brief, but comprehensive guide may serve as a basic introduction for those who have received the call to practice with the mother of the teacher plants—Ayahuasca. The content of this guide is the result of observations made throughout a decade of drinking and sharing the Ayahuasca medicine. Undoubtedly, the contribution given by the larger Ayahuasca community has been of a significant help in the creation of this article. The number of factors that can affect one’s experience with Ayahuasca is enormous.

Still, for practical reasons, we can summarize them into two main elements:

-The physical condition, or the body, is what determines the reception of the Aya as a medicine of cleansing and healing potential. The state of one's physical condition, then, must be ideal for participating in the ceremony.

-The psychological or spiritual condition, or the mind, helps to set the potential of the Aya medicine in motion. Even though we talk of body and mind as two parts, all parts make up the whole. Thus, they are mutually dependent and correlate in many ways. The below guidelines may help to empower and deepen the practice with this sacred Aya medicine. It is important, and equally effective, to read and consider them closely both before and after the ceremonies.

Reading these guidelines is also required before attending a Soul Quest retreat.

Physical and Mental Preparation

The body is a vessel. All that is put in the body—all energy and thoughts that are consumed, all that is eaten, all physical activities we engage in—leave a trace in us. The body absorbs the elements from its surroundings, which affects us physically as well as energetically—mentally, psychologically, and spiritually, body and mind. If the body, the physical vessel in which you navigate reality, is also a part of the energetic system that receives and transmits energy. It's part of the whole—of all of life. It absorbs, it filters. It can be clogged, blocked, and even saturated by what it consumes. Over time, the negative energy from these things builds up and has an often great impact on our well-being. This is why it's important for the body to be as clean as possible to facilitate the best energetic exchange with the environment.

That said, by doing better homework to prepare our minds and bodies before the Ayahuasca experience, we leave a more direct, less obstructed path for the Ayahuasca medicine to connect with us and do its work. Not everyone can do

it perfectly, but you should make the best effort within your capacity to prepare. For the week before the ceremony, you should also refrain from sexual activity. Each of us has a reservoir of energy within ourselves, and it is this energy that protects, nurtures, and guides the plant medicines as they work. Sex, including any exchange of bodily fluids, is a powerful exchange that can deplete your reservoir of energy and thereby inhibit the effectiveness of the plant medicines in teaching you.

Aya Nutritional Diet

The recommended dieta, or diet, for Ayahuasca is one that is light and healthy, with minimum or zero products of animal origin. These are healthy dietary principles that follow guidelines from the native Peruvian Ayahuasca tradition, and they are especially important to cleanse the body before and after the Ayahuasca ceremony. Are there foods contraindicated with Ayahuasca? What is better to avoid? What is the best to eat before and after the Ayahuasca ceremony? The most important things to avoid in an Ayahuasca dieta are pork and alcohol. The basic guidelines and recommended lengths to alter your diet are as follows:

- NO red or heavy meats (pork, beef, sheep, tuna, eel) – One (1) week before and after
- NO strong alcohol, beer, wine – One (1) week before and after
- NO hot food such as chilies or red pepper – Two (2) days before
- NO fermented food (pickles, herring, anchovies, old cheese) – One (1) day before and after
- Moderate consumption of salt and sugar/honey – Three (3) days before and after

You CAN and SHOULD eat lots of:

- Fresh or cooked vegetables
- Legumes, beans, and peas
- Rice, buckwheat, oats, barley, or other cereals
- Fresh fruits and juices

- Olive oil or ghee instead of other cooking oils, and avoid fried food altogether
- Some fresh organic eggs, but not on the day of ceremony

The simplest diet is to eat light vegetarian food for three days before and after the Aya ceremony, with moderate to low levels of salt, sugar, and fat. Eating only raw food on the day of the ceremony is most recommended.

What do I eat on the day of the Ayahuasca ceremony?

The best dieta for the day of the ceremony begins with a simple vegetarian breakfast, followed by a light vegetarian lunch. For some individual cases, a vegan diet or even fasting may be recommended. Avoid spicy foods like chili, as well as anything with caffeine (coffee, tea, soda). You should also avoid eggs, dairy, and heavy sweets. Drink water or herbal tea. We recommend that you do not eat after 3:00pm, or at least five hours prior to the session. You can drink, but only water or herbal tea. Some fruits are okay to have at the end of the ceremony if there is no nausea or dizziness. For persons having an unstable, problematic digestion, it is recommended that you exclude a few foods from your diet at least a week before the Aya ceremony. This includes avoiding all dairy, such as cheeses and products made from cream; you can, however, have yogurt and kefir). You should not eat white bread, products that are high in gluten or butter, and sugary carbohydrates like cakes and cookies. If you are not sure what to eat or about your digestion, the universal recommendation for diet prior to the Aya ceremony is to eat raw fruits and/or vegetables and drink juices and water. This gives the body a very light feeling and can help to decrease the heaviness of purging during the ceremony.

What should I do to prepare my mind and spirit for the ceremony?

While the body is a physical vessel of our experience, our mind is what largely determines the possibilities of what we can tap into during a ceremony. Whatever we call it—the mind, consciousness, or psyche—it defines our

possibilities throughout life, and it will do the same during an Ayahuasca ceremony. Any concept or belief that we hold on to leads to the creation of thought patterns and behaviors that result in actions (or inactions). The mind is the ultimate filter of our reality, and its well-being nurtures a healthy spirit. Ayahuasca represents a guiding force that stands apart from any particular tradition or system of belief. It works to help us expand our boundaries and open our mind and senses to the unknown and unseen.

Through an Ayahuasca experience, we can break the limitations imposed on us by society, and narrow in on the center of what is the truth. At the same time, however, the potential of an Aya experience is constrained by the mindset one brings to the ceremony. Ayahuasca is a “guide” showing us the possibilities, but ultimately we are the ones that help those possibilities manifest. This is why an Ayahuasca ceremony is most beneficial when approached with a humble heart, clear intentions, and an open mind. Having a clear intention for experiencing Ayahuasca is important if you wish to gain the depth and transformational power it can have. Prior to the ceremony, it is helpful to consider your intentions closely. Take some time to sit quietly and ask yourself some questions:

-What would you like to change in your life?

-Are there things burdening your mind or spirit that you would like to resolve?

-What do you want to clarify about yourself, your relationships, or your life's path?

To take your experience even deeper, you should also know your motivation: What is really behind the changes you want to see? What are the patterns or underlying conditions that may be getting in the way of what you are trying to achieve? Our mind is a powerful tool for exploring reality, with its full potential sometimes hidden behind the layers and layers of decades-long conditioning, life struggle, and emotional buildup. But if you are armed with a strong

intention and clear motivations, Aya can gradually help to reassemble your being as one of full integrity, personal empowerment, and spiritual freedom.

Contact Us

1371 Hancock Lone Palm Rd, Orlando, FL 32828

407-360-6297

info@ayahuascachurches.org

Newsletter Subscription

We will never give out your information or send you spam!

me@example.com

Get Our Newsletter

Privacy by SafeUnsubscribe

Get Social



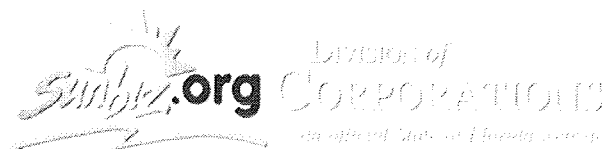
Sarasota Website Design by Karma Marketing + Media

Exhibit 9

4/27/2020

Detail by Entity Name

DIVISION OF CORPORATIONS



[Department of State](#) / [Division of Corporations](#) / [Search Records](#) / [Detail By Document Number](#) /

Detail by Entity Name

Florida Not For Profit Corporation
SOUL QUEST CHURCH OF MOTHER EARTH INC.

Filing Information

Document Number	N16000006870
FEI/EIN Number	81-3237994
Date Filed	07/13/2016
State	FL
Status	ACTIVE

Principal Address

1371 HANCOCK LONE PALM ROAD
ORLANDO, FL 32828

Mailing Address

1371 HANCOCK LONE PALM ROAD
ORLANDO, FL 32828

Registered Agent Name & Address

SPIEGEL & UTRERA, P.A.
1840 SW 22ND ST.
4TH FLOOR
MIAMI, FL 33145

Officer/Director Detail

Name & Address

Title P, Director

YOUNG, CHRISTOPHER
1371 HANCOCK LONE PALM ROAD
ORLANDO, FL 32828

Title VPS, Director

YOUNG, VERENA
1371 HANCOCK LONE PALM ROAD
ORLANDO, FL 32828

Title Director

IRWIN, SCOTT
1371 HANCOCK LONE PALM ROAD

4/27/2020

Detail by Entity Name

ORLANDO, FL 32828

Annual Reports

Report Year	Filed Date
2017	04/27/2017
2018	02/09/2018
2019	04/09/2019

Document Images

04/09/2019 -- ANNUAL REPORT	View image in PDF format
02/09/2018 -- ANNUAL REPORT	View image in PDF format
04/27/2017 -- ANNUAL REPORT	View image in PDF format
07/13/2016 -- Domestic Non-Profit	View image in PDF format

File as Document in Web Content Application

Detail by Entity Name

7/15/16, 1:35 PM

FLORIDA DEPARTMENT OF STATE
DIVISION OF CORPORATIONS

Detail by Entity Name

Florida Not For Profit Corporation

SOUL QUEST CHURCH OF MOTHER EARTH INC.

Filing Information

Document Number	N16000006870
FEI/EIN Number	NONE
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State	FL
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1840 SW 22ND ST.
4TH FLOOR
MIAMI, FL 33145

Officer/Director Detail

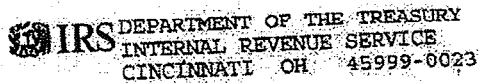
Name & Address

Title P

YOUNG, CHRISTOPHER
1371 HANCOCK LONE PALM ROAD
ORLANDO, FL 32828

Title VPS

YOUNG, VERENA
371 HANCOCK LONE PALM ROAD



Date of this notice: 07-14-2016

Employer Identification Number:
81-3237994

Form: SS-4

Number of this notice: CP 575 B

SOUL QUEST CHURCH OF MOTHER EARTH
INC
1371 HANCOCK LONE PALM RD
ORLANDO, FL 32828

For assistance you may call us at:
1-800-829-4933

IF YOU WRITE, ATTACH THE
STUB AT THE END OF THIS NOTICE.

WE ASSIGNED YOU AN EMPLOYER IDENTIFICATION NUMBER

Thank you for applying for an Employer Identification Number (EIN). We assigned you EIN 81-3237994. This EIN will identify you, your business accounts, tax returns, and documents, even if you have no employees. Please keep this notice in your permanent records.

When filing tax documents, payments, and related correspondence, it is very important that you use your EIN and complete name and address exactly as shown above. Any variation may cause a delay in processing, result in incorrect information in your account, or even cause you to be assigned more than one EIN. If the information is not correct as shown above, please make the correction using the attached tear-off stub and return it to us.

When you submitted your application for an EIN, you checked the box indicating you are a non-profit organization. Assigning an EIN does not grant tax-exempt status to non-profit organizations. Publication 557, Tax-Exempt Status for Your Organization, has details on the application process, as well as information on returns you may need to file. To apply for recognition of tax-exempt status under Internal Revenue Code Section 501(c)(3), organizations must complete a Form 1023-series application for recognition. All other entities should file Form 1024 if they want to request recognition under Section 501(a).

Nearly all organizations claiming tax-exempt status must file a Form 990-series annual information return (Form 990, 990-EZ, or 990-PF) or notice (Form 990-N) beginning with the year they legally form, even if they have not yet applied for or received recognition of tax-exempt status.

Unless a filing exception applies to you (search www.irs.gov for Annual Exempt Organization Return: Who Must File), you will lose your tax-exempt status if you fail to file a required return or notice for three consecutive years. We start calculating this three-year period from the tax year we assigned the EIN to you. If that first tax year isn't a full twelve months, you're still responsible for submitting a return for that year. If you didn't legally form in the same tax year in which you obtained your EIN, contact us at the phone number or address listed at the top of this letter.

For the most current information on your filing requirements and other important information, visit www.irs.gov/charities.



Charities & Non-Profits Topics

- [A-Z Index](#)
- [Search for Charities](#)
- [Calendar of Events](#)
- [Charity and Nonprofit Audits](#)
- [Free e-Newsletter](#)
- [Online Training](#)
- [Life Cycle](#)
- [Taxpayer Bill of Rights](#)
- [Tax Exempt and Government Entities](#)

Annual Exempt Organization Return: Who Must File

Every organization exempt from federal income tax under Internal Revenue Code section 501(a) must file an [annual information return](#) **except**:

1. A church, an interchurch organization of local units of a church, a convention or association of churches,
 2. An integrated auxiliary of a church,
 3. A church-affiliated organization that is exclusively engaged in managing funds or maintaining retirement programs,
 4. A school below college level affiliated with a church or operated by a religious order,
 5. Church-affiliated mission societies if more than half of their activities are conducted in, or are directed at persons in, foreign countries,
 6. An exclusively religious activity of any religious order,
 7. A state institution, the income of which is excluded from gross income under section 115,
 8. A corporation described in section 501(c)(1) that is organized under an Act of Congress, an instrumentality of the United States, and is exempt from federal income taxes,
 9. A stock bonus, pension, or profit-sharing trust that qualifies under section 401 (required to file Form 5500, *Annual Return/Report of Employee Benefit Plan*),
 10. A religious or apostolic organization described in section 501(d) (required to file Form 1065, *U.S. Return of Partnership Income*),
 11. A governmental unit or an affiliate of a governmental unit that meets the requirements of [Revenue Procedure 95-48, 1995-2 C.B. 418](#),
 12. A private foundation described in section 501(c)(3) and exempt under section 501(a) (required to file Form 990-PF, *Return of Private Foundation*),
 13. A political organization that is a state or local committee of a political party, a political committee of a state or local candidate, a caucus or association of state or local officials, or required to report under the Federal Election Campaign Act of 1971 as a political committee,
 14. An exempt organization (other than a private foundation) that normally has annual gross receipts of \$50,000 or less (\$25,000 for tax years ending before December 31, 2010) and therefore is eligible to file an [annual electronic notice](#) Form 990-N instead of an annual information return),* or
 15. A foreign organization, or an organization located in a U.S. possession, that normally has annual gross receipts from sources within the United States of \$50,000 or less (\$25,000 for tax years ending before December 31, 2010) and therefore is eligible to file an [annual electronic notice](#) (Form 990-N instead of an annual information return).
- **Note:** For tax years ending after August 17, 2006, a section 509(a)(3) [supporting organization](#) must generally file Form 990 or 990-EZ. The exceptions listed above are not available to a supporting organization unless it is an integrated auxiliary of a church (paragraph 2) or an exclusively religious activity of a religious order (paragraph 6).

Additional information

[Requesting Exemption from Requirement to File Form 990 or Form 990-EZ](#)

Page Last Reviewed or Updated: 20-Mar-2015



Churches, Integrated Auxiliaries, and Conventions or Associations of Churches

Churches (including integrated auxiliaries and conventions or associations of churches) that meet the requirements of section 501(c)(3) of the Internal Revenue Code are automatically considered tax exempt and are not required to apply for and obtain recognition of exempt status from the IRS. Donors are allowed to claim a charitable deduction for donations to a church that meets the section 501(c)(3) requirements even though the church has neither sought nor received IRS recognition that it is tax exempt. In addition, because churches and certain other religious organizations are not required to file an annual return or notice with the IRS, they are not subject to automatic revocation of exemption for failure to file. See [Annual Return Filing Exceptions](#) for a complete list of organizations that are not required to file.

Nevertheless, many churches do seek IRS recognition of tax-exempt status because that recognition provides reliance to church leaders, members and contributors that a church is recognized as exempt from taxation and is eligible to receive tax-deductible contributions. (For more information, see [Publication 1828, Tax Guide for Churches and Religious Organizations](#).)

Some organizations that identify themselves as churches may appear on the Automatic Revocation of Exemption List (Auto-Revocation List) because IRS records do not identify them as churches, but rather as some other type of organization that has an annual filing requirement. Because [these organizations](#) failed to file annual returns or notices for three consecutive years, they appear on the Auto-Revocation List. Donors to these organizations may no longer rely on an IRS determination letter dated before the effective date of revocation or a prior listing in *Exempt Organizations Select Check* (Pub. 78 database) or in the IRS Business Master File (BMF) extract for purposes of claiming tax-deductible contributions. However, if an organization on the Auto-Revocation List is a church that meets the requirements of section 501(c)(3), it remains exempt from taxation and eligible to receive tax-deductible charitable contributions even though the IRS no longer recognizes the exempt status of the organization in *Exempt Organizations Select Check* (Pub. 78 database), in the BMF extract or in a determination letter.

A church on the Auto-Revocation List that wishes to receive a determination letter from the IRS recognizing its exempt status and to appear in *Exempt Organizations Select Check* (Pub. 78 database) and to have its exempt status reflected in the BMF extract must [apply for reinstatement](#) of tax-exempt status. Because the list is an official IRS record of organizations that lost their exempt status for failing to file for three consecutive years, [an organization whose exempt status is reinstated remains on the list, however](#).

Exhibit 10



BURNSIDE

LAW GROUP
August 21, 2017

Drug Enforcement Administration
Attention: Neil D. Doherty
Deputy Assistant Administrator
Office of Diversion Control



RE: Request for Religious-Based Exemption to Controlled Substances Act

To Whom It May Concern:

The following constitutes the request for a religious-based exemption by Soul Quest Church of Mother Earth, Inc., d/b/a, Soul Quest Ayahuasca Church of Mother Earth Retreat & Wellness Center ("Soul Quest") to the provisions of the Controlled Substances Act, 21 U.S.C. §§ 801, *et seq.*, specifically as it pertains to the ritual use by Soul Quest of ayahuasca for its sacramental activities. Soul Quest asserts its eligibility for such an exemption, pursuant to the United States Supreme Court's decision in *O Centro Espirita Beneficente Uniao Do Vegetal v. Gonzalez*, 546 U.S. 418 (2006) ("Gonzalez"), and the provisions of the Religious Freedom Restoration Act of 1993, 42 U.S.C. §§ 2000bb, *et seq.*, ("RFRA").

Soul Quest and its adherents hold a common set of beliefs regarding the cause, nature, and purpose of the universe, asserting that the creation of all things is the result of the divine of the Great Spirit. The Great Spirit has provided to all being an eternal force, one that permeates all beings.

As will be discussed throughout this exemption request, Soul Quest and its adherents sanctify and uphold this core religious belief through its devotional and ritual observances. The foundation for all religious beliefs and practices within Soul Quest are premised upon its belief in a specific moral code binding the conduct of human affairs.

As the federal courts have continuously recognized, the Government cannot impose a religious litmus test, designed to favor certain types of religions or religious practices over others. The primary effect of a government policy or practice cannot be designed to inhibit religion. *Lemon v. Kurtzman*, 403 U.S. 602, 612-13 (1971). In other words, any consideration of an exemption application cannot have the effect of "officially prefer[ing] [one religious denomination] over another." *Larson v. Valente*, 456 U.S. 228, 244 (1982).

1 | Page

Park Central, Unit 9, 109 Hsley Avenue, Dartmouth, NS, Canada, B3B 1S8
Ph: (902) 468-3066 www.burnsidelaw.ca Fax: (902) 468-4803

The United States Supreme Court has explained that any endorsement of a majority religion "sends the ancillary message to . . . nonadherents 'that they are outsiders, not full members of the political community.'" *Santa Fe Indep. Sch. Dist. v. Doe*, 530 U.S. 290, 310 (2000) (quoting *Lynch v. Donnelly*, 465 U.S. 668, 688 (1984) (O'Connor, J., concurring)). The Equal Protection Clause likewise prohibits the Government from impermissibly discriminating among persons based on religion. *De La Cruz v. Torrey*, 582 F.2d 45, 50 (9th Cir. 1978).

Accordingly, any consideration by the Executive Branch of a religious exemption to the provisions of the Controlled Substances Act must be made so as not to disfavor minority religious groups. The refusal or inability of the Government to attend to this, would constitute violations of the First Amendment's Free Exercise and Establishment Clauses, as well as the Fourteenth Amendment's (implicit within the Fifth Amendment) Equal Protection Clause. Effectively, the Drug Enforcement Administration must consider the exemption application so as to vindicate a standard that would maximize any collision with religious freedoms. This is consistent with both the effect of the Supreme Court's decision in the *Gonzalez* case, above, and with the tenets of the RFRA. Official action that targets religious conduct for distinctive treatment cannot be shielded by mere compliance with the requirement of facial neutrality." *Larson*, 456 U.S. at 254-55 (holding that a facially neutral law or regulation violated the Establishment Clause in light of legislative history demonstrating an intent to apply regulations only to minority religions); *Village of Arlington Heights v. Metro. Housing Dev. Corp.*, 429 U.S. 252, 266-67 (1977).

In order to facilitate the DEA's examination and its granting of a religious exemption, this application for exemption will provide a full background on Soul Quest, inclusive of a description of its activities, its sincerely-held beliefs, and its other recognition as being a recognized religious institution under state and federal laws. It is Soul Quest's reasonable expectation that, upon serious consideration by the Drug Enforcement Administration and any cooperating agencies, that Soul Quest will be deemed eligible for its religious-based exemption.

Soul Quest has taken the liberty of breaking down the issues within the following narrative, designed to fully apprise DEA on its qualifications for the requested exemption. The individuals assessing this material will note that Soul Quest embodies many of the same religious and moral principles of other religious faiths, inclusive of core Judeo-Christian values. These values are joined with the embracing of the belief systems of traditional indigenous civilizations including, but certainly not limited to, those of Native American tribal beliefs and practices. Indeed, one might analogize Soul Quest with the belief system and canon of the Unitarian Universalist Church, which embraces and weaves the religious beliefs, principles practices and morays of a multitude of religious and even non-religious faiths into its own faith. See <http://www.uua.org/beliefs/who-we-are/beliefs>.

Supportive materials relating to this breakdown of the nature of the Soul Quest faith and its liturgy are attached to this document. Ultimately, it is reasonably anticipated that DEA will

grant Soul Quest's application for exemption, determining that Soul Quest meets the necessary criteria including, as established by the U.S. Court of Appeals for the Tenth Circuit in *U.S. v. Meyers*, 95 F.3d 1475 (1996) (acknowledging that the threshold for determining sincerity of religious beliefs is low); *U.S. v. Meyers*, 906 F. Supp. 1494, 1501 (D. Wyo. 1995) (so long as the stated factors are "minimally satisfied, the practice should be considered religious").

Finally, prior to engaging in the core substance of discussion regarding the underpinnings and foundation of Soul Quest, it must be noted that the Church – considering the DEA's concerns regarding the use of controlled substances – is limiting its exemption request to the sacramental use of ayahuasca – the traditional plant fundamental to the sacrament. At present, Soul Quest has removed the use of Sanagna and San Pedro from its listed sacramental plants. Although important, these other listed substances are not absolutely critical to the ability of the Church to carry out its religious sacraments. Ayahuasca is absolutely critical to the sacrament, and thus the ability to practice the tenets of the Soul Quest faith.

DESCRIPTION OF THE SOUL QUEST CHURCH

I. Soul Quest's Religious Principles

A. Introduction

Soul Quest is an inter-discipline convocation of medicine men and women, standing as an independent branch of Soul Quest Church of Mother Earth.

Soul Quests rests its religious principles upon a foundation of ancient, sacred teachings, writings, records and traditions of pre-colonial and pre-conquest indigenous peoples including, but not limited to, those indigenous groups inhabiting Central, North and South America, the Pacific Islands, Japan, Korea, China, Philippines, Thailand, Burma, India and Tibet. The traditional, sacred religious practices of these groups are embodied within the traditional, natural healing practices of Soul Quest; the fulfillment of these practices is designed to preserve and promote these sacred beliefs. Soul Quest honors these ancient sacred healing traditions, believing that the fulfillment of these rituals flows from its Church in Orlando, Florida, eternally spreading throughout the Earth and cosmos.

Through the guidance of the Great Spirit, Soul Quest seeks to educate and embrace all individuals. It runs a healing ministry, counseling and natural medicine school, designed to inspire our followers and members to integrate our Ministry, as directed by the Great Spirit, into every aspect of their lives. Soul Quest holds spiritual classes and services (in the Native American style, based upon the seasons); worships in music and song; shares personal professions of faith in action; enact plays; and provides street ministry activities, spiritual materials and education based upon our traditional, indigenous, and ecological-inspired faith.

B. Fundamental Moral & Ethical Tenets

The fundamental tenets of Soul Quest's religious beliefs and practices are premised upon a belief in the rights of Mother Earth.

Soul Quest believes that

- a. Everyone and everything is part of Mother Earth, an indivisible, living community of interrelated and interdependent beings with a common destiny; acknowledging that Mother Earth is the source of life, nourishment and learning, and providing everything needed to live a fulfilled existence. Further, Mother Earth is part of a greater creation, composing all existence throughout the cosmos, as originated by the Great Spirit.
- b. The modern capitalist system and all forms of depredation, exploitation, abuse and contamination have caused great destruction, degradation and disruption of Mother Earth, putting life as we know it today at risk through phenomena such as climate change. A core component of Soul Quest is designed to educate and liberate people from any economic system based upon amoral practices, and to embrace one that protects and sanctifies Mother Earth by wholly embracing moral tenets of the faith, and thus vindicating our purpose before the Great Spirit.
- c. In a globally interdependent living community, it is not possible to recognize the rights of only human beings without causing an imbalance within Mother Earth, and to upending the purpose for our existence as guided by the Great Spirit.
- d. In order to guarantee human rights, it is necessary to recognize and defend the rights of Mother Earth and all its beings. The religious tenets of Soul Quest are designed to embrace cultures and religious practices that vindicate the interests of Mother Earth and the Great Spirit.
- e. The Soul Quest Church is conscious of the urgency of taking decisive, collective action to transform structures and systems that cause climate change and other threats to Mother Earth, consistent with the intent of the Great Spirit.
- f. In abiding spiritual belief that indigenous plant life is of the highest value for use in natural healing treatments and – for purposes of ayahuasca – for fulfilling the sacred sacraments of Soul Quest Church. Soul Quest

proclaims such plant life as sacred, that it is embodied by the Great Spirit, and that all materials stemming from such life must be accorded dignity, protected from threat or violation and defended as a holy sacrament.

- g. Embodies the principles of the Universal Declaration of the Rights of Mother Earth, as a common standard of achievement for all peoples and all nations of the world, and that it is incumbent upon Soul Quest and its adherents to promote the embodiment of this fundamental respect for the sacred nature of the planet and all of its occupants, as being embodied by the Great Spirit.

C. Articles of the Soul Quest Faith – Metaphysical Underpinnings & Comprehensiveness

1. Introduction to Faith-Based Principles

Soul Quest and its adherents believe in the Creator, the Great Spirit. Soul Quest and its adherents believe that the Great Spirit made all people who have ever and will ever exist, as free and equal beings.

Soul Quest and its adherents recognize the inherent, ancestral, sovereign rights granted to all people by the Creator, human conscience, international law and legal constructs of reciprocity, mutuality and comity, which cannot be dismissed or extinguished.

Soul Quest and its adherents believe that we derive from and that we may become like the traditional, indigenous communities who have occupied Mother Earth; and that through the descendants of these indigenous peoples, we have claimed the authority to form an indigenous traditional organization based upon the records of their teachings and wisdom, their customs and ceremonies.

Soul Quest and its adherents acknowledge the sacred texts of all traditional religions and religious traditions regarding the principles of sacred expression and natural medicine. Soul Quest and its adherents affirm and support traditional indigenous principles (also, incorporating principles of traditional Christian teachings) for spiritually-based health care.

Soul Quest maintains as its fundamental mission the restoration of divine wisdom and knowledge of the benefits to health and life provided by the Great Spirit through Mother Earth.

Soul Quest and its adherents affirm that such restoration can only occur through traditional ceremonies, sacraments, scriptural and spiritually-valid moral science (based upon natural law to assess, improve and restore good physical, mental and spiritual health).

Soul Quest uses the traditions and teachings espoused within its sacred texts and scriptures to gather insight for the restoration of spiritual, physical and mental health of all beings. Although there is respect for principles of modern science, Soul Quest bases its teachings and practices upon the guidance of the Great Spirit and the laws of nature, as bequeathed on all people, children of Mother Earth.

Soul Quest and its adherents believe that, a fundamental truth of its faith is embodied within the belief that, as children of the Great Spirit, there is entitlement to, as part of natural law, the following freedoms:

- a. Freedom of thought, expression and speech.
- b. Freedom of religion entailing, in part, sacred rights of worship, methods of healing, respect for traditional lifestyle.
- c. Freedom of education.
- d. Freedom of assembly.
- e. Freedom of personal security.
- f. Freedom of self-determination, including as an indigenous group as defined under the United Nations Declaration on the Rights of Indigenous Peoples ("UNDRIP"): http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf, and as endorsed by the U.S. Government.¹

Further, Soul Quest espouses and embodies the principles that all men and women have been endowed with sufficient intelligence for self-governance to ensure the guarantees of those freedoms; to establish just and morally righteous methods of interacting with one another; and to provide for maintenance of a tranquil and secure domestic life infused by the blessings of the Soul Quest faith.

2. Tenets of the Faith

Soul Quest and its adherents hold the following religious convictions as being core to their faith:

- a. *First Tenet: Mother Earth*
 - (1) Mother Earth is a living being.

¹ United States of America Government, Office of the Press Secretary, "Remarks Made by the President at the White House Tribal Nations Conference," December 2010, and located at www.whitehouse.gov/the-press-office/2010/12/16/remarks-president-white-house-tribal-nations-conference.

- (2) Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings.
- (3) Each being is defined by its relationships as an integral part of Mother Earth.
- (4) The inherent rights of Mother Earth are inalienable in that they arise from the same source as existence.
- (5) Mother Earth and all beings are entitled to all the inherent rights recognized in this Declaration without distinction of any kind, such as may be made between organic and inorganic beings, species, origins, use to human beings, or any other status.
- (6) Just as human beings possess rights, all other beings also possess rights which are specific to their species or kind and appropriate for their role and function within the communities within which they exist.
- (7) The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved in a way that maintains the integrity, balance and health of Mother Earth.

b. Second Tenet: Inherent Rights of Mother Earth

- (1) Mother Earth and all beings of which she is composed possess the following rights.
 - a. The right to life and to exist;
 - b. The right to be respected;
 - c. The right to regenerate its bio-capacity and to continue its vital cycles and processes free from human disruptions;
 - d. The right to maintain its identity and integrity as a distinct, self-regulating and interrelated being;
 - e. The right to clean water as a source of life;
 - f. The right to clean air;
 - g. The right to integral health;
 - h. The right to be free from contamination, pollution and toxic or radioactive waste;
 - i. The right to not have its genetic structure modified or disrupted in a manner that threatens its integrity or vital and healthy functioning;
 - j. The right to full and prompt restoration for violation of the rights caused by human activity.
- (2) Each being possesses the right to a place and to play its role in Mother Earth for her harmonious function.

- (3) Every being has the right to wellbeing and to live free from torture or cruel treatment by human beings.

c. Third Tenet: Obligations of Human Beings to Mother Earth

- (1) Every human being is responsible for respecting and living in harmony with Mother Earth.
- (2) Human beings and all human institutions must:
 - a. Act in accordance with the rights and obligations recognized under the fundamental tenets of the Soul Quest faith;
 - b. Recognize and promote the full implementation and enforcement of the rights and obligations recognized under the fundamental tenets of the Soul Quest faith.
 - c. Promote and participate in learning, analysis, interpretation and communication about how to live in harmony with Mother Earth in conformity with the fundamental tenets of the Soul Quest faith.
 - d. Ensure that the pursuit of human well-being contributes to the well-being of Mother Earth, now and in the future;
 - e. Establish and apply effective norms and laws for the defense, protection and conservation of the rights of Mother Earth;
 - f. Respect, protect, conserve and where necessary, restore the integrity, of the vital ecological cycles, processes and balances of Mother Earth;
 - g. Guarantee that the damages caused by human violations of the inherent, natural rights recognized under the fundamental tenets of the Soul Quest faith are rectified, and that those responsible are held accountable for restoring the integrity and health of Mother Earth;
 - h. Empower human beings and institutions to defend the rights of Mother Earth and of all beings;
 - i. Establish precautionary and restrictive measures to prevent human activities from causing species extinction, the destruction of ecosystems or the disruption of ecological cycles;
 - j. Guarantee peace and eliminate nuclear, chemical and biological weapons;
 - k. Promote and support practices of respect for Mother Earth and all beings, in accordance with their own cultures, traditions and customs;
 - l. Promote economic systems that are in harmony with Mother Earth and in accordance with the natural rights recognized by the Soul Quest faith.

d. Fourth Tenet: Precepts of the Faith

- (1) Soul Quest embodies the belief that all beings – inclusive of ecosystems, natural communities, species and all other natural entities – are to be worshiped and protected, as we are all coextensive with Mother Earth.
- (2) All beings possess the same inherent rights of all other beings.

3. Origins and Teacher-Prophet

Soul Quest identifies its origins, and teacher-prophet as the Spirit of Ayahuasca composed of the two sacred plants "*Banisteriopsis Caapi*" and "*Psychotria Viridis*." The beliefs, purposes and guidelines are further defined within the attached material – sacred writings known as the "Ayahuasca Manifesto."

The sacred nature of the spirit of Ayahuasca is proclaimed within the Manifesto as follows:

I am the spirit of Ayahuasca. For the first time, I reveal myself through the "Word" to make an emergency call to all the Human Beings on the Planet, especially to the Light Seekers, as I must expand beyond the Amazon River Basin. With my physical expansion, I intend to facilitate the spiritual transformation currently stirring the human species

I am a spirit of spirits. I operate from a vibration superior to the spirits who compose me. I am of a hierarchy superior to that of the spirit of Ayahuasca and of Chacrana. I am the medicine resulting from the mixture of Ayahuasca and Chacrana. Although they give me the name of one of them, my sacred magic does not come from either one of them. My magic resides in the synergy created by the sacred mixture.

4. Scripture & Collected Writings of the Faith

The Ayahuasca Manifesto provides the key outline to the guiding principles of Soul Quest. Effectively, it is very much akin to other faiths' sacred writings, explaining the tenets of the faith, such as the Jewish Talmudic writings and the Mishnah. Soul Quest's beliefs, purposes and guidelines are provided through channeled material documented in Ayahuasca Manifesto. The Manifesto (attached as supplemental material for review in this religious exemption request) provides knowledge and direction, inclusive of details about Soul Quest's mission, as well as instructions on the following topics:

- a. Role in the Expansion of the Human Consciousness
- b. Purpose with Human Beings

- c. Respect and the Sacred Nature of Ayahuasca
- d. Benefits of Use
- e. Guide for Conducting Ayahuasca Ceremonies
- f. Planetary Mission

Other fundamental religious ethical requirements of Soul Quest are included in its Code of Ethics. The Code of Ethics contains key principles, edicts and other educational statements regarding Soul Quest and its sacraments – inclusive of the use of ayahuasca. A copy of the Code of Ethics is included in the supplemental materials to this exemption request correspondence.

5. Religious Advocacy & Education

Soul Quest, as part of its religious purpose, to bring pleasure to God and Great Spirit of Ayahuasca also incorporates an affirmative religious advocacy and educational component into its mission. This is achieved, at least in part, by:

- a. Producing disciples who will celebrate the teachings and wisdom of the Great Spirit in cooperative worship; are devoted to the four (4) boundless and unequalled states of mind: Love, Compassion, Joy and Equanimity; are possessed with love for everyone and every living being; and are permeated and bound by the spheres of influence and dynamic teachings of our elders.
- b. Training, educating and working for those in need. This includes, in this modern era, activity on the Internet, including with other ministries with similar moral beliefs and philosophies. This also entails Soul Quest's involvement with other faiths premised upon indigenous religious beliefs, and with auxiliaries of the Soul Quest Church of Mother Earth, Inc.
- c. Educating its members on the separation of religious affairs from secular affairs, consistent with the requirements of Section 501(c)(3) of the Internal Revenue Code.² Soul Quest is already recognized by Internal Revenue Service, the State of Florida, and Orange County, Florida, as a religious-based institution, having

² The Guidelines provided under Section 501(c)(3) of the Internal Revenue Code were readily achieved by Soul Quest in its application for non-profit, religious institutional status. Soul Quest, among other aspects, practices and supervises a regular religious ceremony designed to espouse its teachings and belief structure; networks regularly with other Soul Quest Church affiliates; possesses an elected board of directors and a multi-member board of advisors/medicine elders; has implemented its formal Code of Ethics, Authorized Membership Agreement, and Articles of Religious Practice; adopts its religious practices and principles via the Ayahuasca Manifesto; ordains religious and lay ministers (with the former receiving credentials and authorizations following completion of prescribed studies); and conducts sacramental services within its primary mission of providing healing to all beings, as creatures of Mother Earth and Mother Earth.

qualified under the standards necessary to satisfy such classifications. Copies of this recognition are attached, hereto. Like other religious institutions, Soul Quest seeks to educate its members/adherents to the significance of the Church's non-involvement in secular political affairs.

6. Holidays

Soul Quest observes the following religious holidays:

- December 23 - Winter Solstice
- March 21 - Vernal Equinox
- April 22 - Earth Day
- June 21 - Summer Solstice
- September 21 - Autumnal Equinox

As noted, Soul Quest's holidays, akin to many diverse cultural and religious traditions are premised upon the ancient tradition of celebrating the change of seasons and complementary astronomical events.

7. Dietary Laws & Fasting Rituals

Soul Quest and its members adhere to the traditional diet of the Medicine People. The diet not only requires abstention from consumption of certain foods; rather, it also requires discipline, sacrifice and commitment, akin to those of various Judeo-Christian and Eastern religious sects.

The constraints imposed by Soul Quest's dietary laws are designed to cleanse the body and, by doing so, cleanse the spirit and permit for the effective, efficient use of plant medicine. Specifically, dietary laws restrict use of many spices, including salt and pepper, and also impose periods of abstinence from sex or sexual activities. The key to such constraints is premised upon the belief that the blandness of food and the lack of sexual stimulation will heighten sensitivity to plant medicine and the communing with the Great Spirit.

Prior to any ayahuasca ceremony, Soul Quest members/adherents are to comply with the following dietary and sexual edicts, designed to purify body and soul:

- a. Seven days prior to involvement in any ayahuasca ceremony, refraining from:
 - Drug use, including prescription drugs (medical interaction forms, including in the supplement to this religious exemption application provide further instruction), and any and all recreational drugs.
 - Alcoholic beverages
 - Sexual activity (whether with a partner or from self-stimulation).

- b. Three days prior to involvement in any ayahuasca ceremony, refrain from the following foods and beverages:
- Sugars or Artificial Sweeteners
 - Salt
 - Red Meat, Pork, Animal Fats
 - All Fermented foods, Soy Sauce, Miso, Sauerkraut
 - Dairy Products, Aged Cheese
 - Caffeine (coffee, tea, sodas)
 - Carbonated beverages
 - Hot spices/peppers
 - Processed Food, Fried Food
 - Overripe Fruits, Dried Fruits
- c. All Soul Quest facilitators are expected to fast for the period spanning the day prior to any ayahuasca ceremony, through to completion of any ceremony. In doing so, those individuals also demonstrate a commitment to the Great Spirit as embodied within the plant medicine, and prepare for acting as a surrogate for the Great Spirit during the ayahuasca ceremony.

8. Required Ceremonial Vestments & Appearance

Soul Quest requires its staff to observe proper liturgical dress during religious retreats and ceremonies. This entails the wearing of white vestments. Further, participants are requested to wear white or light-colored, comfortable clothing throughout any such retreats or ceremonies.

The color *white* is critical to the practice of religious ceremonies and retreats, and performance of sacraments of the faith, for the following reasons:

- It represents the color of eternal light and is an emblem of the divine. It projects purity, cleanliness and neutrality.
- It aids in mental clarity, encourages staff and participants to clear mental and spiritual clutter and obstacles, evokes purification of thoughts and actions and enables fresh beginnings.
- It accentuates free movement, all while maintaining maximum respect to the Great Spirit, and all others participating in such functions.

Accordingly, men are expected to don loose fitting, white/light-colored pants, shirts, shorts, tanks, t-shirts, long/short sleeved shirts. Meanwhile, women are expected to don loose fitting white/light-colored dresses, pants, skirts, shorts, shirts, tanks, t-shirts, long/short sleeved shirts.

9. Propagation/Proselytizing of the Faith

Soul Quest and its adherents utilize all methods of communications, social media, video and printed materials to advertise and spread the sacred messages of our beliefs and community offerings. It does not charge others for engaging in the sacrament of ayahuasca. All funds collected through membership, retreat fees, tithing or donation are used exclusively for sustaining the retreat facility, ceremonial tools, property maintenance, staff salaries, food, additional expenses incurred with the upkeep of the Church, and the expansion of the faith to others.

Soul Quest does not charge any fee its adherents for participating in the sacrament of ayahuasca. The non-charging of a fee is designed to maximize safety to participants and facilitators of the ceremony. It allows for Soul Quest to limit the number of individuals partaking of the sacrament at any given ceremony. Accordingly, the sacrament is only offered to between 26-30 individuals at one time, with 8-10 facilitators present during any given sacramental ceremony. The ayahuasca sacrament is performed three (3) times per month. In this manner, the sacramental ceremonies can be performed in a manner designed to maximize safety and security to all involved.

II. Purpose & Mission of Soul Quest

The purpose and mission of Soul Quest is to:

- Provide its community with service, education, spiritual fellowship and healing.
- Safeguard the practices of Mother Earth/God and Goddess-based and Native American spiritual traditions, ceremonies, sacred practices, wisdoms and healing ways.
- Provide an international training center, seminary school that offers residency, practicum, ordination and training on traditional doctrines, church beliefs to initiates, healers, practitioners, therapists, counselors, clergy, pastors, ministers, shamans and doctors.
- Support the rights and culture of indigenous people, wherever found Mother Earth, and to conduct all activities as are protected under the First Amendment's Free Exercise Clause, and under federal and state laws including, but not limited to, the RFRA.

III. Safety & Security Protocols for Ayahuasca Ceremonies

Soul Quest has designed implemented safety and security protocols, intended to maximize the protection of those participants in Ayahuasca ceremonies. The following paragraphs describes these affirmative measures:

A. Measures In Place Prior to Any Ayahuasca Ceremony

Those individuals designated to conduct Soul Quest ceremonies must first prove that they have attained the requisite knowledge and expertise in the following areas:

1. The Pharmacology of Ayahuasca
2. The Risks & Contra-Indications of Ayahuasca
3. The Legal Implications Surrounding the Dispensing of Ayahuasca
4. First Aid
5. The Theory of Non-Ordinary States of Consciousness, and Therapeutic Approaches
6. Possession of Extensive, Prior Personal Experience with Ayahuasca
7. The Ability to Work as a Team Member
8. Understanding of Soul Quest's Religious Principles, Therapeutic Purposes of Consuming Ayahuasca, and the Fundamental Moral & Ethical Tenets.

B. Measures to Prepare Soul Quest Members for Participation in Sacred Ayahuasca Ceremonies

The following measures are in place in order to prepare Soul Quest Members for participation in Ayahuasca ceremonies:

1. Prior to any ceremony, the Church transmits, via electronic mail, educational material on Ayahuasca to all members anticipating participation in the Ayahuasca ceremony. It is critical to ensure that members are well-informed regarding the ceremony, and the requirements for properly conducting themselves before, during and after the ceremony. The following information is conveyed to these Soul Quest members:
 - a. The properties of Ayahuasca, its composition, its effects and the potential risk.
 - b. The implications of drinking Ayahuasca.
 - c. The dietary restrictions before and after the session.
 - d. The responsibilities of the staff and the participants.
 - e. The procedure and operation of the session.
 - f. The process, in its entirety.
2. All Soul Quest members intending participation in the sacramental ceremonies involving Ayahuasca are required to complete and return a medical form prior to participation, to ascertain whether or not there are potential medical limitations to such participation.
3. Soul Quest conducts individualized interviews with the member intending to participate in the Ayahuasca ceremony. The purpose for these interviews is to:

- a. Establish a rapport with the individual; ascertain their basis and willingness to participate in the sacred Ayahuasca ritual; and to qualitatively assess current psychological and physical status; and
 - b. (Re)assess an individual who has previously participated in the Ayahuasca ceremony.
4. Soul Quest presents and explains the mandatory consent form (titled, "Participant Member Informed Consent, Disclosure & Disclaimer: Sanctified Healing Services/Counseling/Therapy).
 5. Soul Quest uses the information gathered through its described written and oral questions/interviews to determine whether or not to permit any given individual to participate in the Church's sacred Ayahuasca ceremony. The acceptance of an individual's participation in the ceremony is premised upon:
 - a. Members demonstrating their understanding of the personal, religious process entailed by their participation.
 - b. Accepting only members whose personal participation is unlikely to require greater assistance (in time or resources) than is available in the current context of the Ayahuasca ceremony.
 - c. Determining whether members perhaps require additional therapy prior to consuming the sacramental Ayahuasca tea. Should additional therapy might potentially involve advising the member to seek appropriate, external professional assistance.
 6. In cases where any member's participation in the sacred Ayahuasca ceremony is declined by the Church, Soul Quest provides that member with an explanation for its decision, and suggests alternative methods for achieving suitable religious and therapeutic fulfillment. If Soul Quest determines there to be doubts about any member's suitability, then participation in the Ayahuasca ceremony is not permitted.

C. Pre-Ceremonial Procedures

1. The facilitators used by Soul Quest during the Ayahuasca ceremony are trained to know the strength of Ayahuasca, its ingredients, and the religious and physiological impact from its use during the sacramental ceremony. Under no circumstance is any administration of prepared Ayahuasca

sacramental tea permitted that has not been properly analyzed and tested by those overseeing the ceremony.

2. Soul Quest requires a 1:5 ratio of facilitators-to-members to be present to cater to all members participating in the sacramental ceremony involving Ayahuasca. Any higher ratio is not permitted, as the security and health of the participating members is deemed critical.
3. Soul Quest provides a safe, comfortable and secure venue at its Church, with more than ample space, drinking water and toilet amenities.
4. Soul Quest further ensures member physical safety and comfort by preparing the environment to accommodate individualized needs (e.g., removal of any objects presenting a possible hazard; providing mats, blankets, pillows, buckets, paper tissues, etc.).
5. Soul Quest has developed an emergency plan for various scenarios, and has educated its facilitation team to know and understand what steps to take in case of an emergency. This entails the following safeguards:
 - a. Pre-Screening for major health conditions of participants to ensure the safety for all.
 - b. The Church preexisting facilities to take participants to a safe place away from the ceremony group to ensure their safety in case of physical, mental issues or concerns.
 - c. Providing all facilitators with ready access to a well-stocked First Aid kit, blood pressure and any other necessary medical equipment.
 - d. Ensuring that facilitators are certified in CPR.
 - e. Training facilitators to exercise proper authority on whether to contact emergency services in the event of issues arising that require such attention. An emergency station is a mere three (3) minute commute from the Church property.
 - f. Providing for evening facilitators to ensure participant safety during the evening.

D. Ceremonial Procedures

1. Soul Quest estimates and measures the correct dosage of Ayahuasca for sacramental use. Dosage amounts are measured according to the member's age, gender, experience, health condition and individual needs. Any uncertainty results in administration of a smaller dose.
2. Soul Quest ensures member physical safety by observing for any potential hazards (e.g., removal of potentially dangerous objects; prohibiting any operation of a motorized vehicle; preventing any member from wandering from the area where the sacrament is administered; preventing any member from mistakenly sitting on another's palette/mat; etc.).
3. Soul Quest ensures each member's emotional safety. This includes, but is not necessarily limited to, providing any necessary emotional support; and ensuring no harmful interactions between other members and/or assistants.
4. Soul Quest ensures that no member is ever left alone during any part of the ceremony.
5. Soul Quest commits to the protection of, the integrity of, privacy of and security of the members and their interactions during the Ayahuasca sacramental ceremony.
6. Soul Quest ensures that no member is permitted to depart the ceremony prior to its closure, and then only until and unless first checked by a facilitator who confirms the member's ability to safely and securely depart.
7. Soul Quest checks each member prior to the ceremony's closure, to ensure that he or she possesses stable emotional state of mind and physical capacity.
8. Soul Quest is prepared to request additional assistance in the event of any emergency or other critical situation, including contacting local Emergency Medical Service ("EMS") personnel and/or police.
9. Soul Quest never denies any request for assistance; safety is of paramount concern.
10. In order to maximize potential benefits and experience during the Ayahuasca ceremony, Soul Quest also implements the following:
 - a. *Optimization of Physical Position:* Soul Quest suggests that participating members remain in an upright, seated position, rather than lying down during the ceremony. This prevents any risk of choking, in case of vomiting, and helps identify

anyone who might confront a temporary loss of consciousness.

- b. *Implementation of Non-Pharmacological Techniques:* Soul Quest will undertake focused breathing, active listening, and stress the 'serene presence' through techniques designed to calm any Member who might experience heightened emotions during the ritual.

E. Post-Ceremonial Procedures

1. Soul Quest provides its members with ample time for recovery prior to departing the Church premises. Members who have participated in the sacramental ceremony are provided with sufficient recovery space; traditionally, members return to their beds or remain in the ceremonial space until morning.
2. Soul Quest ensures ongoing support available for those requiring it after the close of the sacramental ceremony.
3. Soul Quest provides a group integration area, where the members can, whether individually or in groups use creative materials (paper, pencils and crayons for drawing, etc.), and as they continue to process their experience.
4. Soul Quest ensures that all members possess the opportunity to attend a group integration process where they may share their experience with the rest of the group.
5. Soul Quest is mindful of the interventions during group integration. An active listening attitude transpires, without judgment or interpretation that can narrow the amplitude of the experience. Soul Quest allows each member to reach his/her own conclusions and interpretations of their experience.
6. Soul Quest checks the physical and emotional state of all members prior to departure, in order to ensure their continued safety and public safety.
7. Soul Quest offers the possibility of additional support after the ceremony, providing contact information for any member to maintain post-ceremony communication and necessary counseling and other aftercare.
8. Soul Quest directs participants to a qualified professional if unable to provide the level of support required during their integration/recovery process.

9. In order to improve on the service and experience from the ceremony, Soul Quest employs an evaluation form to gather feedback about the ceremony, the Church's efforts, and the Church facility.
10. Soul Quest utilizes two (2) separate questionnaires (pre- and post-ceremony) on the well-being of members participating in the sacramental use of Ayahuasca, to measure the impact of the experience and to monitor the integration/recovery process. The questionnaire is sent to the participating member one (1) week prior to, and then one week following the ceremony.
11. Soul Quest is mindful of its role as facilitators in this spiritual process, never taking for granted the profound and/or enlightening experiences that any member might experience during the ceremony. Soul Quest recognizes the significance of remaining supportive of its members, while allowing each participating member to direct their own spiritual energy into this process. Ultimately, the member is the responsible for interpreting his or her own spiritual evolution, discoveries and connections stemming from participation in the Ayahuasca sacrament.

F. Storage & Use Protocols for Sacramental Use of Ayahuasca

Soul Quest undertakes rigid protocols to ensure the proper storage of the sacramental medicines intended for use during the Ayahuasca sacramental ceremony. The sacrament and medicines used during the ceremony are either prepared in the sacred traditions of the indigenous tribes of the Amazon at our Church or procured from the indigenous tribes of the Amazon. All such sacramental substances are stored in a locked cabinet, and are only accessible to two Church elders. Further, all sacraments and other medicines are labeled with a preparation date, time and quantity. Finally, the date and time when such substances are consumed is properly charted by Soul Quest. It is the conviction of Soul Quest that it must maintain such records in order to maximize the safeguarding of the substances and their ritual uses.

IV. Governance of SOCME/SOACME

Ultimate authority lies in the Creator/Great Spirit of Ayahuasca as the head of the church and in the sacred beliefs and doctrines expressed as the basis. For all faith and practice. This church shall remain free and self-governing. The Government is vested in its membership and administered by its officers. In function, final authority shall reside in the membership. They shall approve and/or affirm SOCME qualified leadership, to carry out the purposes of the spirit of Ayahuasca. Our leadership will hold leadership meetings to talk, brainstorm and agree on any discipline or change that may be required.

Akin to other religious institutions, Soul Quest maintains multiple instruments for governance of its affairs. Presently, this includes the following lay and religious officials/bodies:

Chief Executive Officer, Chief Medicine Man, Pastor, Chief Elder and Counselor: Chris Young

President, Elder and Counselor: Verena Young

Director, Medicine Man/Woman, Elder and Counselor: TBD

Council of Elders: Constituted of selected senior members of Soul Quest, and occupying various areas of specialization, as necessary for the maintenance and welfare of the Church.

Further, other officers such as church administrator, secretary, visiting ministers and teachers/elders will be assigned with Board permission. Presently, pending future growth of the Church, the Senior Pastor fills such duties.

A. Authority Granted to Soul Quest Lay & Religious Leadership

Soul Quest officers are authorized to take all necessary and proper actions to develop the Church and its mission. Each calendar year, a full and complete accounting of the actions taken is made available to Soul Quest members, via an annual general meeting. At that time, a full accounting of the preceding year's activities is presented. The Soul Quest Board is designated to meet monthly, or when otherwise deemed appropriate to discuss current issues, seasonal traditions and plans for future events. Further, the financial affairs of the institution are reviewed semi-annually by the Board, and are subject to annual reporting to Soul Quest's members.

B. Federal & State Religious Non-Profit Entity Recognition

As referenced, above, Soul Quest holds the following federal and state tax treatments as a religious-based, non-profit entity.

1. Soul Quest Church of Mother Earth Inc. (SQCME) – Non-Profit Corporation Federal Identification No.: 841402813, and Florida State Non-Profit Corporation, founded by Medicine Man, Pastor, Chief Elder and Counselor, Chris Young; and its Elder and Counselor, Verena Young.
2. Soul Quest Ayahuasca Church of Mother Earth Retreat and Wellness Center (SQACME), as an independent branch or Free Church of SQCME; Florida State Non-Profit Corporation 501 IRS-compliant Non-Profit was first incorporated July 15, 2016, with its Charter Declaration also entered on July 15, 2016, recognizing its founders, Medicine Man, Pastor, Chief Elder and Counselor Chris Young; and Elder and Counselor Verena Young.

All documentations reflecting the above statuses are included within the supplement to this exemption application.

C. Membership

Soul Quest receives all individuals as members who accept the spiritual and religious principles of the Church, as well as recognize the fruits of the Great Spirit in their lives, and who

agree to abide by Church's doctrine. The only requirement for membership is a singular request: the individual must express a belief in the foundation principles of the Soul Quest Church.

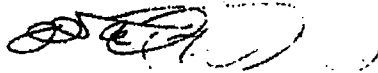
D. Provisions for By-Laws and Policy Manual

Soul Quest is governed by its Constitution and By-Laws, both of which are attached as a supplement to this exemption application. These documents embody the stated qualifications for church leaders and officers. Further, the By-Laws define officers' duties, provisions for appointment of additional leaders and teachers, conditions for membership, methods by which new members are received, and identify other rules and regulations for church activities, as needed. Last, a Policy Manual – also included in the supplement to this exemption application – encompasses all other operational matters including, but not limited to, job descriptions for all Church personnel.

V. Conclusion & Request for Granting of Religious-Based Exemption

In conclusion, Soul Quest reiterates its request for a religious-based exemption from the provisions of the Controlled Substances Act, as pertaining to its ritual use of ayahuasca in its conducting holy sacraments. Soul Quest remains confident that a review of this application, inclusive of all supplemental materials, will result in the granting of the requested exemption. Of course, Soul Quest welcomes the opportunity to address any questions or issues raised by the Drug Enforcement Administration or its cooperating agents in its consideration of this exemption application.

Sincerely,



DEREK B. BRETT
Legal Counsel for Soul Quest

Exhibit 11

Guidance Regarding Petitions for Religious Exemption from the Controlled Substances Act Pursuant to the Religious Freedom Restoration Act

In recent years, the Drug Enforcement Administration (DEA) has seen an increase in requests from parties requesting religious exemptions from the Controlled Substances Act (CSA) to permit the use of controlled substances. The Religious Freedom Restoration Act (RFRA) provides that the "Government shall not substantially burden a person's exercise of religion" unless the Government can demonstrate "that application of the burden to the person is in furtherance of a compelling governmental interest and is the least restrictive means of furthering that compelling governmental interest." 42 U.S.C. § 2000bb-1. In **Gonzales v. O Centra Espirita Beneficente Uniao do Vegetal**, 126 S.Ct. 1211 (2006), the Supreme Court held that government action taken pursuant to the CSA is subject to RFRA. In order to obtain an exemption under RFRA, a party must, as a preliminary matter, demonstrate that its (1) sincere (2) religious exercise is (3) substantially burdened by the CSA. 42 U.S.C. § 2000bb et seq.

The guidelines that follow are an interim measure intended to provide guidance to parties who wish to petition for a religious exemption to the CSA:

1. **Filing Address.** All petitions for exemption from the Controlled Substances Act under RFRA shall be submitted in writing to Susan A. Gibson, Deputy Assistant Administrator, Diversion Control Division, Drug Enforcement Administration, 8701 Morrisette Drive, Springfield, Virginia 22152.
2. **Content of Petition.** A petition may include both a written statement and supporting documents. A petitioner should provide as much information as he/she deems necessary to demonstrate that application of the Controlled Substances Act to the party's activity would (1) be a substantial burden on (2) his/her sincere (3) religious exercise. Such a record should include detailed information about, among other things, (1) the nature of the religion {e.g., its history, belief system, structure, practice, membership policies, rituals, holidays, organization, leadership, etc.}; (2) each specific religious practice that involves the manufacture, distribution, dispensing, importation, exportation, use or possession of a controlled substance; (3) the specific controlled substance that the party wishes to use; and (4) the amounts, conditions, and locations of its anticipated manufacture, distribution, dispensing, importation, exportation, use or possession. A petitioner is not limited to the topics outlined above, and may submit any and all information he/she believes to be relevant to DEA's determination under RFRA and the Controlled Substances Act.
3. **Signature.** The petition must be signed by the petitioner, who must declare under penalty of perjury that the information provided therein is true and correct. See 28 U.S.C. § 1746.
4. **Acceptance of Petition for Filing.** Petitions submitted for filing are dated upon receipt by DEA. If it is found to be complete, the petition will be accepted as filed, and the petitioner will receive notification of acceptance. Petitions that do not conform to this guidance will not generally be accepted for filing. A petition that fails to conform to this guidance will be

returned to the petitioner with a statement of the reason for not accepting the petition for filing. A deficient petition may be corrected and resubmitted. Acceptance of a petition for filing does not preclude DEA from making subsequent requests for additional information.

5. *Requests for Additional Information.* DEA may require a petitioner to submit such additional documents or written statements of facts relevant to the petition as DEA deems necessary to determine whether the petition should be granted. It is the petitioner's responsibility to provide DEA with accurate contact information. If a petitioner does not respond to a request for additional information within 60 days from the date of DEA's request, the petition will be considered to be withdrawn.
6. *Applicability of DEA Regulations.* A petitioner whose petition for a religious exemption from the Controlled Substances Act is granted remains bound by all applicable laws and Controlled Substances Act regulations governing registration, labeling and packaging, quotas, recordkeeping and reporting, security and storage, and periodic inspections, among other things. See 21 C.F.R. §§ 1300-1316. A petitioner who seeks exemption from applicable CSA regulations (as opposed to the CSA itself) may petition under 21 C.F.R. § 1307.03. Such petition must separately address each regulation from which the petitioner seeks exemption and provide a statement of the reasons for each exemption sought.
7. *Activity Prohibited Until Final Determination.* No petitioner may engage in any activity prohibited under the Controlled Substances Act or its regulations unless the petition has been granted and the petitioner has applied for and received a DEA Certificate of Registration. A registration granted to a petitioner is subject to subsequent suspension or revocation, where appropriate, consistent with CSA regulations and RFRA.
8. *Final Determination.* After the filed petition—along with all submissions in response to any requests for additional information—has been fully evaluated, the Deputy Assistant Administrator of the Diversion Control Division shall provide a written response that either grants or denies the petition. Except in the case of affirming a prior denial or when the denial is self-explanatory, the response shall be accompanied by a statement of reasons upon which the decision is based. This written response is a final determination under 21 U.S.C. § 877.
9. *Application of State and Other Federal Law.* Nothing in these guidelines shall be construed as authorizing or permitting any party to take any action which such party is not authorized or permitted to take under other Federal laws or under the laws of the State in which he/she desires to take such action. Likewise, compliance with these guidelines shall not be construed as compliance with other Federal or State laws unless expressly provided in such other laws.

Exhibit 12

There are many ways to get involved in our church.

Join us to participate in one of our Plant Medicine Retreats. Join our volunteer program and be a part of the SOUL QUEST Team. You can find more information at AyahuascaChurches.org

OUR SHAMANS



Tiata Pedro
Shaman
from Colombia



Theresa
Shaman



Gaspar
Shaman

WARRIOR QUEST USA

The Primary Purpose of Warrior Quest is to fund travel expenses to retreat centers specializing in helping vets overcome treatment resistant PTSD.



Lance
US Air Force
Veteran



Daniel
US Air Force
Veteran



Bobbi
US Air Force
Veteran



Justin
Retreat
Coordinator

(321) 698-1592 • Lance@WarriorQuestUSA.com

OUR TEAM



Chris
Co-Founder
Medicine man



Dr. Scott
Sr Minister
Staff Psychologist



Verena
Co-Founder
Integration Coach
Research & Evaluation



Carlos
Facilitator
Integration Coach
Kambo Practitioner (IAKP)



Anthony
Facilitator



Norelle
Facilitator
Yoga Teacher



Kristin
Facilitator



Colleen
Facilitator



Benny
Facilitator

MEDICAL TEAM



Marcie
LPN
Facilitator



Craig
Medical Guide
Facilitator



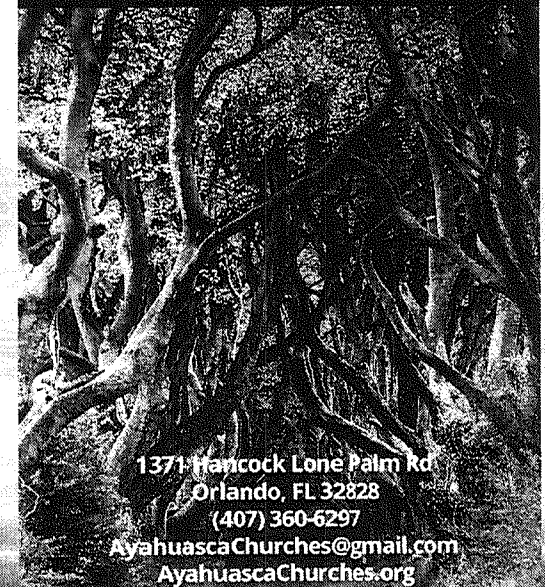
Dr. Z
Medical Director



AYAHUASCA
CHURCH OF MOTHER EARTH

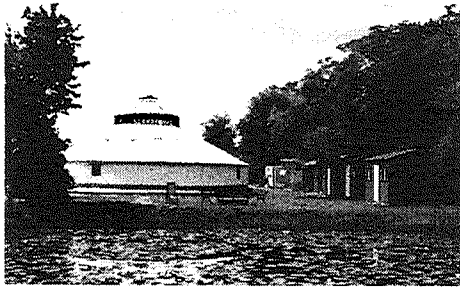
INFORMATION
ABOUT OUR
LIFE-CHANGING
RETREATS

A Journey for the Mind, Body & Soul



1371 Hancock Lone Palm Rd
Orlando, FL 32828
(407) 360-6297

AyahuascaChurches@gmail.com
AyahuascaChurches.org



SOUL QUEST was founded in 2014 and is a spiritual learning and healing center located in Orlando, Florida.

SOUL QUEST is focused on providing the community with service, education, spiritual fellowship, healing practices and guidance.

SOUL QUEST believes in the rights of Mother Earth, and in protecting the practice of Mother Earth based South American spiritual traditions, ceremonies, and sacred indigenous natural medicines.

SOUL QUEST retains the rights as citizens of this nation to use plant medicines as tools for the benefit of our physical health, spiritual growth, and personal evolution.



Plant Medicines have been used for thousands of years in the ancient traditions of the amazon for healing and divinatory purposes.

Soul Quest facilitates Plant Medicine Ceremonies to help people find relief from PTSD, childhood trauma, addiction, anxiety, depression, etc.

Plant Medicine seems in a lot of cases the last resort after mainstream medicine has reached its limits of treatment.

Soul Quest offers retreats for groups around 40 people, semi-private ceremonies, and private ceremonies.

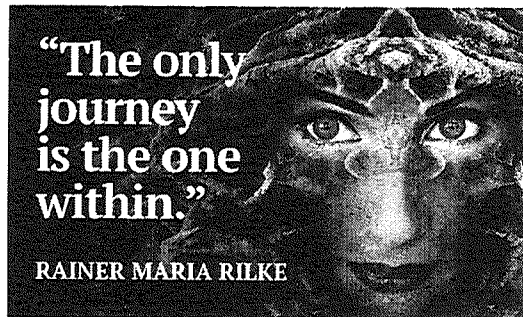
You can find our retreat schedule at ayahuaschurches.org

2. RETREAT PREPARATION

We provide help for the preparation steps leading up to your Ayahuasca experiences at Soul Quest.

We cover important logistics, dietary protocols, mental, emotional, spiritual, and relational preparations, important considerations when undergoing an experience like this, how to maximize your experience and minimize risks and disappointments, and help you feel empowered going into your experience.

Weekly preparation calls are held through zoom on Tuesdays at 1pm.



We offer a revolutionary approach to using sacred plant medicine to help you face addiction that is based on transformational recovery. This model focuses on the opportunity of recovery more than the "disease" and problem of addiction.

Our program is designed to be activating, motivating, life-changing, practical, and customizable. Through personal transformation a person can naturally mature out of their addiction and achieve success far beyond sobriety, on their own terms.

4. OTHER SERVICES

- Counseling: Individual, Couples, Families, and Groups
- Integrative Nutrition & Health Coaching
- Lab Services: Blood Chemistry Analysis, Neurotransmitter Testing
- Naturopathic Dispensary
- Inner Child Therapy
- Yoga, Meditation, Yogic Science
- Holotropic Style Breathwork
- Reiki / Energy Medicine
- Reconnective Healing
- Acupuncture
- Smoking Cessation
- Kambo

5. PSYCHO-SPIRITUAL INTEGRATION

Whether you are healing from the past, tuning more fully into your present, or setting up for a better future, having proper education, guidance, accountability, and integration support is invaluable for this kind of process.

SOUL QUEST provides integration during their retreats and also offers weekly integration calls on Wednesdays at 2pm and at 7pm EST through zoom.

1371 Hancock Lone Palm Rd, ORLANDO, FL 32828
(407) 360-6297 • ayahuaschurches@gmail.com
AyahuasChurches.org