

1 THE COURT: All right, are you ready to proceed?

2 MR. ROBERT: Yes, Your Honor.

3 (Off the record.)

4 ANNA DIBBLE

5 after having been first duly sworn under oath,
6 was questioned and testified as follows:

7 DIRECT EXAMINATION

8 BY MR. ROBERT:

9 Q. Tell us your name, please?

10 A. Anna Dibble.

11 Q. Miss Dibble, where do you live?

12 A. I live in Mesa, Arizona.

13 Q. What do you do for a living?

14 A. I'm unemployed.

15 Q. Okay. Are you a member of the Church of Cognizance?

16 A. Yes, I am.

17 Q. I want to talk a little bit about how you got to
18 become a member of the Church of Cognizance. Before you
19 joined the Church of Cognizance, would you tell us a little
20 bit about where you were religion-wise or spiritually?

21 A. I was looking for --

22 Q. Let me ask it a different way. Before you joined the
23 Church of Cognizance were you a member of another church
24 community?

25 A. Yes, I was.

1 Q. What was that?

2 A. I was a member of the Philadelphia Lutheran Church in
3 North Carolina.

4 Q. Okay, the Philadelphia Lutheran Church in North
5 Carolina?

6 A. Yes.

7 Q. I'm not very familiar with the various Lutheran
8 Churches. - How long had you been a member of that
9 organization, that church?

10 A. Several years.

11 Q. Were you living in North Carolina at the time?

12 A. Yes, I was.

13 Q. Okay. How active were you in participation in that
14 church's processes?

15 A. I was at one time a volunteer for the Altar Society,
16 as far as once or twice in other small areas, such as
17 presenting sacrament or presenting the offering.

18 Q. Okay. When did you stop participating in that
19 church's activities?

20 A. I was not a very regular member for the last several
21 years that we lived there.

22 Q. Why was that?

23 A. I had reservations about sin-based religion, and it
24 was not fulfilling my spiritual needs.

25 Q. What did you try to do, then, to replace what you

1 were getting spiritually from the Lutheran Church, where did
2 you go next?

3 A. Well, I had a previous background in the humanities
4 and I had previous knowledge of other religions, including
5 mystery religions and Native American customs; just a wide
6 variety of what you would call non-Judeo, Christian beliefs.

7 Q. Would you take a little bit and tell us the nature of
8 your background and education in those kinds of religious
9 pursuits?

10 A. Well, I attended Minot State University, and I had --

11 Q. Is that in North Dakota?

12 A. Yes, yes. And I had -- Could you repeat the
13 question?

14 Q. I wanted you to talk to us a little bit about your
15 education in those non-Judeo, Christian religions. What did
16 you study, where did you study, how long did you study?

17 A. Minot State University, I think I got through with it
18 fourteen, attending during summers, at least part of the time;
19 it probably took me five years, I took several humanities
20 courses, and several art history courses, and philosophy
21 courses as part of my education. Also we were required, as
22 educators, to take Native American courses. So I did get a
23 touch on, quite a bit of that. And we touched on a lot of
24 prehistoric thoughts and artifacts, you might say
25 archeological artifacts, concerning what were religions of the

1 ancient peoples.

2 Q. You said a moment ago as an educator you were
3 required to take some courses, were you a teacher?

4 A. Yes, I was.

5 Q. And was that what you -- did you graduate from
6 college?

7 A. Yes, I did.

8 Q. And what was your degree in?

9 A. I have a Bachelor of Science in education, which is a
10 double major, in fine art and education. I believe my
11 concentration was in developmental disabilities. Also, as I
12 work nights, working with severely and profoundly handicapped,
13 and I did take human development courses during the course
14 work for that also.

15 Q. All right. So it was a part of that education that
16 you started to get grounding in other religions?

17 A. Yes. Also the developmental disabilities stressed,
18 even people with severely and profound disabilities have a
19 right to the religion of their choice, if they can make that
20 choice.

21 Q. Okay. Well, what did you learn about these other
22 religions that came back to you later and spoke to you in a
23 spiritual way? Do you understand the question?

24 A. Could you phrase it a different way?

25 Q. When you started to lose touch with the Lutheran, as

1 you described it, the sin-based religion, and you were
2 starting to seek other spiritual outlets, it sounds like what
3 you learned at Minot came back to you and sort of informed
4 what happened next in your spiritual development; is that what
5 I'm hearing?

6 A. Yes. And I also did independent research. Matthew
7 Fox was one of the pure book on the original blessing, and it
8 just sort of helped me along. I also studied, independently,
9 Buddhism and several other religions. And while I was
10 teaching we were also, as teachers, some of the in-services
11 were on the traditional Native American beliefs.

12 Q. Why was that? I mean why emphasize those kinds of
13 inquiries? Was there a lot of Native American population
14 where you were teaching?

15 A. Oh, White Chill school was a Native American school.

16 Q. I see.

17 A. Yes. So that was part of their cultural program, was
18 that the teacher should be aware of the cultural background of
19 students.

20 Q. All right. And then, as I understand it, you were
21 also doing independent research because of what you needed
22 yourself; is that right?

23 A. Yes, yes. I personally have a desire for a
24 community, church community. It isn't enough just for me to
25 practice solitarily, or I mean to say, to believe solitarily.

1 I desire a church family.

2 Q. So where did this research and this desire take you
3 when you became disaffected with the Lutheran doctrine?

4 A. Well, I had moved at the time to North Carolina, and
5 at that time I began, when I stopped teaching I began having
6 more time to study the different religions. And I did come
7 across the Zoroastrian religions. Of course, we had been
8 introduced slightly to that during my education, and the
9 formal education at the university, because that is where we
10 were told that written history of religions is based back to
11 that time, the Zoroastrians.

12 Q. Is it your understanding that that's either the
13 oldest, or one of the oldest religions on the earth?

14 A. Written history, and possibly even archeological
15 recent findings.

16 Q. All right. What did you learn about the Zoroastrian
17 religion?

18 A. Well, first, in my research I found that there are
19 many different sects, different groups that believe in
20 different scripture. And some believe in just the Gathas, and
21 others believe in the Gathas, Theosis. And there are so many
22 different traditions that they argue amongst themselves which
23 is correct and which isn't; which goes on in many other
24 religions also.

25 Q. Did you find that religion, from what you read about

1 it, interesting to you in a spiritual way?

2 A. Oh, yes. The good thoughts, good words, good deeds,
3 covers a multitude of ground there for me.

4 Q. Where does that come from, that phrase?

5 A. Well, you find it throughout both, I think, the
6 Gathas and Theosis. The phrase is very common; it is a common
7 phrase among, from what I've seen, all of it is the common
8 phrase, it's with -- the different sets all seem to have in
9 common.

10 Q. All right. Did you decide, then, to become a
11 Zoroastrian of one kind or another?

12 A. I didn't at that time make any permanent decisions.
13 I was also working on other things, other religions. I was
14 trying to look for a common thread amongst all the religions
15 that could be considered an ultimate truth.

16 Q. Can you just briefly tell us what some of the other
17 religious traditions were that you looked at in that pursuit?

18 A. Buddhism I was looking at probably more in depth than
19 many of them, at the time. But I did look at the different
20 marijuana religions.

21 Q. Why?

22 A. Because, I have a belief in a living God.

23 Q. I'm sure that there are a lot of people who would
24 make that same statement that wouldn't necessarily look to a
25 cannabis-based ministry for spiritual solace. I'm wondering

1 what it was that drew you in that direction spiritually.

2 A. I believe that it is, earth-based religions are some
3 of the earliest religions and possibly toward the purer basis
4 of religion.

5 Q. All right. So when you began to investigate
6 cannabis-based ministries, where did that inquiry take you?

7 A. Oh, I searched several different church orientations
8 of marijuana basis, with marijuana basis, and none seemed to
9 fit my, my needs.

10 Q. When did you discover the Church of Cognizance?

11 A. I may have, during that time that I was in North
12 Carolina, have run across the Church of Cognizance although I,
13 at that time, did not go into depth as much as I possibly
14 could, because the informational center is very difficult to
15 navigate, I believed, as far as pulling some of the
16 information from it. So I probably, at the time when I was
17 perusing the different religions, did not go into it as in
18 depth as I could have. However, when I moved to Arizona was
19 when I, because I was still looking for a real church family,
20 was where I went back and took a better look at the Church of
21 Cognizance.

22 Q. Okay. So when you left North Carolina and moved to
23 Arizona, it wasn't because the Church of Cognizance was
24 centered in Arizona?

25 A. No, it was not.

1 Q. Okay. Why did you leave teaching?

2 A. I left teaching because I became too ill to continue
3 teaching in an effective manner.

4 Q. I'm sorry, what's the nature of your illness?

5 A. I have been told it's a syndrome, I believe, called
6 fibromyalgia.

7 Q. How long have you been suffering from fibromyalgia?

8 A. I couldn't tell you. Since the age of 18 I have been
9 somewhat ill, but it was after moving to North Carolina that I
10 became extremely ill to the point where my teeth were becoming
11 loose in my mouth. I was very ill.

12 Q. All right. When was it that you moved to Arizona
13 from North Carolina?

14 A. That would be approximately a year and a half ago.

15 Q. And I think you told us that at that time, or around
16 that time, you began to look more, in more detail at
17 information available on the Church of Cognizance?

18 A. Yes; yes, I did.

19 Q. Where did that inquiry take you?

20 A. I decided that I should call and actually talk to the
21 Church of Cognizance leader at that time.

22 Q. Is that this man over here?

23 A. Yes, that is.

24 Q. Mr. Quaintance?

25 A. Yes, it is.

1 Q. And then what happened after you spoke with him?

2 A. I spoke to him, I believe, more than once. And I was
3 very impressed with his sincerity and the rightness of what he
4 was saying as it applied to my spiritual needs, and just back
5 up what I was feeling and everything. And to be double sure,
6 I asked a third party to check out the informational center.
7 And this party did that and actually did talk to Mr.
8 Quaintance, and confirmed what I had thought, the rightness
9 and the sincerity of Dan in the church.

10 Q. All right. How many times would you suppose that you
11 talked to Dan Quaintance during the time that you were trying
12 to determine if this is where you wanted to be spiritually?

13 A. I couldn't say how many times, it was several times,
14 however.

15 Q. Okay. Was it by phone or did you go visit him?

16 A. By phone. I never met Mr. Quaintance or any of the
17 church members until just the past few months.

18 Q. Okay. Well, when is the first time that you went to
19 -- well, have you ever been to Mr. Quaintance's home?

20 A. Yes, I have.

21 Q. And when was the first time that you did that?

22 A. When we met with you at the Quaintance'.

23 Q. When was that, in July?

24 A. I believe so.

25 Q. And that was the first time you had been there?

1 A. Yes.

2 Q. And before that had you met Mr. Quaintance
3 personally?

4 A. No.

5 Q. All right. So the first time you ever laid eyes on
6 this man, other than by photograph, was a month or so ago?

7 A. Yes.

8 Q. Well, when you satisfied yourself, you talked to him
9 and reached the conclusion that this was satisfactory to you
10 spiritually, what did you do?

11 A. I asked if I could join the church.

12 Q. And when was that?

13 A. That was just prior to July of 2005.

14 Q. All right.

15 MR. ROBERT: May I approach, please, Your Honor?

16 THE COURT: You may.

17 Q. Miss Dibble, I'm handing you what I've marked as
18 Defendant's Exhibit 5, and I want you to tell us what that
19 is.

20 A. This is an affidavit and declaration of religious
21 sentiment.

22 Q. All right. And what's the last page there?

23 A. This is an authorization to teach and practice the
24 mode of worship, and customs, and traditional ethos, the
25 ethnosocio religious minority of the Church of Cognizance.

1 Q. What's the date on that?

2 A. The 27th day of July, 2005.

3 Q. Of July?

4 A. The seventh month, 27th day, 2005.

5 Q. Okay. I'm sorry, I must have misread it.

6 MR. ROBERT: Your Honor, I'm going to offer
7 Defendant's Exhibit 5 into evidence.

8 THE COURT: Any objection?

9 MS. GOULD: No objection.

10 THE COURT: All right, defendant's Exhibit A is
11 admitted.

12 Q. (By Mr. Robert) How do you feel about being here
13 today?

14 A. I'm very nervous, but I felt it was necessary to come
15 forward and witness that I believe in the sincerity of Dan and
16 Mary and the Church of Cognizance.

17 Q. What is it about their spiritual professions that you
18 find compelling, that you find meet your spiritual needs?

19 A. The good works, the good words, good thoughts, and
20 also that they believe, and the church believes, that haoma is
21 sacrament and deity.

22 Q. You believe that as well?

23 A. Oh, yes.

24 Q. And did you come to that belief, in part, as a result
25 of the research that you've described for us?

1 A. Yes, I did.

2 Q. And --

3 A. And also --

4 Q. I'm sorry, is that all then?

5 A. That's all.

6 Q. Is it that -- what -- what did you find the
7 relationship to be between the research that you had done and
8 the conversations that you had with Dan Quaintance?

9 A. Which research?

10 Q. Well, you described that did you research concerning
11 various religions, including various aspects of
12 Zoroastrianism; right?

13 A. Yes.

14 Q. And that you had many conversations with Mr.
15 Quaintance about his spiritual pursuits?

16 A. Yes.

17 Q. And did you find a relationship between what you had
18 discovered in your own researches and what Mr. Quaintance had
19 discovered in his?

20 A. As far as I understand it, our ideas were identical.

21 Q. And is that what it is that then spoke to you
22 spiritually and what you determined would satisfy your
23 spiritual needs?

24 A. I believed that the Church of Cognizance would be
25 satisfactory to my spiritual need, yes.

1 Q. All right.

2 MR. ROBERT: May I have a couple of moments, Your
3 Honor?

4 THE COURT: You may.

5 Q. (By Mr. Robert) What is your understanding of the
6 church's approach to family kinds of issues?

7 A. Oh, that's especially -- it's because it is family
8 based it is also one of the main features that drew me to the
9 Church of Cognizance.

10 Q. When you say family based, what do you mean?

11 A. I mean that the church itself promotes, actually,
12 probably requires that we take care of our families
13 personally, and as best that we can. That the older people
14 with the knowledge are able to be there to transmit knowledge
15 onto the younger. And also it frees up the, you could call it
16 the parent generation, to do what they need to do to support
17 the family.

18 Q. All right. Haoma is a preparation that includes
19 cannabis; is that correct?

20 A. That's how I understand it, yes.

21 Q. Do you understand the family orientation of the
22 church to include giving haoma to children, or anybody that's
23 not 18?

24 A. No, I do not.

25 Q. What is your understanding about the church's

1 position about the distribution of cannabis or haoma, either
2 one, to persons under 18?

3 A. It's not allowed to, it's not allowed.

4 Q. All right.

5 MR. ROBERT: I'll pass the witness, Your Honor.

6 Thank you.

7 THE COURT: Cross-examination, Miss Gould?

8 MS. GOULD: Thank you, Your Honor.

9 CROSS-EXAMINATION

10 BY MS. GOULD:

11 Q. Good morning, Miss -- it's Carrow-Dibble? How do you
12 pronounce your name, I'm sorry?

13 A. Carrow is my maiden name, Dibble is my made married
14 name.

15 Q. All right. Good morning.

16 A. Good morning.

17 Q. Now you stated to us today that you have
18 fibromyalgia?

19 A. Yes.

20 Q. Can you please describe those symptoms for us?

21 A. Pain, sleep disturbances. There are many symptoms;
22 muscle knots, spasms, muscle jerks. I believe the arthritis,
23 one of the arthritis associations said that it is a soft
24 tissue rheumatism.

25 Q. Now, do you feel that your use of marijuana assists

1 you in being able to manage your symptoms of fibromyalgia?

2 A. I respectfully decline to answer the question on the
3 ground that it may tend to incriminate me.

4 MR. MR. ROBERT: I would object to the question as
5 irrelevant.

6 THE COURT: Your objection is overruled.

7 Q. (By Ms. Gould) Were you ever part of the medical
8 marijuana movement?

9 A. I respectfully decline to answer the question on the
10 ground that it may tend to incriminate me.

11 MS. GOULD: Now you stated that you're currently
12 unemployed; correct?

13 A. Correct.

14 Q. And that before you had worked with the disabled,
15 severely disabled?

16 A. Severely and profoundly.

17 Q. And somewhere in there you also worked as a teacher;
18 is that right?

19 A. Yes.

20 Q. Have you sought employment since you've been in Mesa,
21 Arizona for the last year and a half?

22 A. No, I have not.

23 Q. How do you support yourself, ma'am?

24 A. My husband supports me.

25 Q. So he lives with you there in Mesa, Arizona?

1 A. Yes.

2 Q. How long have you been married?

3 A. 22 years.

4 Q. And if you don't mind me asking, what is it that your
5 husband does there in Mesa?

6 A. He works in Wyoming in, it's called oil field, but
7 actually they drill for natural gas.

8 Q. So he's actually in the state of Wyoming?

9 A. Two weeks of the month.

10 Q. How often do you see Dan and Mary Quaintance?

11 A. In general, I do not see Dan and Mary Quaintance, as
12 a practice.

13 Q. Do you have contact with any other members of the
14 church on a regular basis?

15 A. Not on a regular basis, no.

16 Q. Have you ever had contact with any of the other
17 members of the church?

18 A. Not until, as I previously stated, when I had met Dan
19 and Mary the first time.

20 Q. So when you made your choice to join the Church of
21 the Cognizance, how many times had you talked to Mr.
22 Quaintance on the phone about it?

23 A. I can't recall how many times.

24 Q. Can you give us a ballpark, half dozen times, dozen
25 times?

1 A. Possibly three or four times; and I've also had
2 contact by telephone with one other member.

3 Q. And who would that member be?

4 MR. ROBERT: Objection; relevance.

5 THE COURT: What's the relevance of this, Miss Gould.

6 MS. GOULD: I'll withdraw the question, Your Honor.

7 Q. (By Ms. Gould) Now, how many of these other church
8 people do you happen to know?

9 A. I've met Cognizanti Mike, who's here in the courtroom
10 today, and also the children of Dan and Mary, and us.

11 Q. Have you ever had occasion to worship with these
12 people in the past?

13 A. Would you repeat the question?

14 Q. Have you ever had incident to worship with members of
15 the Church of the Cognizance in the past?

16 A. No.

17 Q. How often do you personally worship outside of the
18 church, or I guess, I don't know even how to put this, is
19 there a time that you worship?

20 A. The church believes that, as I understand it, the
21 church believes that we can worship at any time that we want,
22 individually, we feel, that we feel the need.

23 Q. How often is that typically for you?

24 A. I prefer to worship daily.

25 Q. And is there any particular time of the day, or just

1 any part of the day?

2 A. Not necessarily.

3 Q. Now, obviously your sacrament is marijuana; that's
4 correct; right?

5 A. The church believes that, yes.

6 Q. How do you obtain your own sacrament?

7 A. I respectfully --

8 MR. ROBERT: Objection; relevance.

9 THE COURT: Overruled.

10 A. I respectfully decline to answer the question on the
11 ground that it may tend to incriminate me.

12 Q. (By Ms. Gould) Do you have anything to do with
13 obtaining sacrament for the church?

14 A. I respectfully decline to answer the question on the
15 ground that it may tend to incriminate me.

16 Q. Do you obtain your sacrament from the church?

17 A. I respectfully decline to answer the question on the
18 ground that it may tend to incriminate me.

19 Q. Do you know Joseph Butts?

20 A. No, ma'am.

21 Q. Do you know a man named Timothy Kripner?

22 A. No, ma'am.

23 Q. Were you aware of the Quaintance's trips or trip to
24 Lordsburg to obtain marijuana for the church?

25 A. I respectfully decline to answer the question on the

1 ground that it may tend to incriminate me.

2 Q. Do you know where the Quaintance's obtain marijuana
3 for the church?

4 MR. ROBERT: Objection; relevance.

5 THE COURT: What's the relevance of that question,
6 Miss Gould?

7 MS. GOULD: Your Honor, it would just be to show
8 that, I'm trying to figure out where she gets her sacrament
9 from. I mean, obviously these people use this as a sacrament,
10 they consider it to be their deity has got to be coming from
11 somewhere. They've all claimed that they don't pay for it, up
12 until this witness, so I think it's a relevant question.

13 MR. ROBERT: I'm sorry. Where anybody who practices
14 this faith gets their sacrament really is not relevant to the
15 issues before the Court. It's more in the nature of an
16 investigation of this witness, which is not relevant.

17 THE COURT: All right, the objection is sustained.

18 Q. (By Ms. Gould) Have you ever partaken of the
19 sacrament with the Quaintances, or any other members of the
20 Church of the Cognizance?

21 A. I respectfully decline to answer the question on the
22 ground that it may tend to incriminate me.

23 Q. And I believe you've answered this question already,
24 but do you believe marijuana is both deity and sacrament?

25 A. I believe that.

1 Q. On direct you indicated that in your search for a
2 religion which suited you, you looked at many different
3 things, but it sounded like you narrowed your search to those
4 churches which had marijuana basis; is there any particular
5 reason for that?

6 A. I respectfully decline to answer the question on the
7 ground that it may tend to incriminate me.

8 Q. Now, do you believe, either through religion or
9 through government, that people ought to have a set of rules
10 by which they live so that they can get along with one
11 another?

12 A. Yes.

13 Q. And how do you think that the motto good thoughts,
14 good words, good deeds falls within that realm of rule-making
15 or rule-following, if it does at all?

16 A. It should provide no harm to society, or anyone in
17 general.

18 Q. Does it provide you, as an individual, with some sort
19 of guidance by which to live your life?

20 A. "It" being?

21 Q. That motto. I apologize.

22 A. Yes, it's a very excellent -- it covers a lot of
23 ground for me, yes.

24 Q. So how do you make your determination about what you
25 can and can't do based on that motto? Do you have any

1 guidance with regards to that?

2 A. My conscience.

3 Q. And where do you think that your norms came from in
4 your conscience, how do you decide what's right and wrong for
5 yourself?

6 A. Probably my childhood upbringing and those things
7 that were taught to me early in my life.

8 Q. And that would have been your Lutheran-based
9 upbringing?

10 A. No. Lutheran was my last church, and I would say
11 that from the time that I had, eighth grade I was brought into
12 the Lutheran. Prior to that my grandmother, who lived with
13 us, was a strict Methodist upbringing, and uncle was atheist,
14 went into Buddhist. There were many interesting discussions
15 in our household.

16 Q. Okay. So, in any case, there was religious
17 discussion in your household?

18 A. Yes.

19 Q. And that helped you to form your ideas about what's
20 right and wrong?

21 A. Yes, of course it does.

22 Q. Okay. Thank you. Have you ever been on the Church
23 of the Cognizance's website?

24 A. Yes, I have.

25 Q. Have you explored it a lot? Do you know all of the

1 links that are on there?

2 A. I'm not sure that I do. It's one of my criticisms
3 that. It could be structured a little more user friendly.

4 Q. Have you ever found the link that takes you to the
5 Church of the Cognizance, Hawaii branch, before?

6 A. I believe I'm familiar with that site.

7 Q. Have you ever -- do you remember ever going on there
8 and viewing a bunch of pictures that are all in a row on that
9 particular website?

10 A. Yes, I believe I have.

11 MS. GOULD: Your Honor, may I approach the witness?

12 THE COURT: You may.

13 Q. I'm going to show you what we've marked as
14 Government's Exhibit Number 1, and I'd just like to know
15 whether or not you recognize pretty much the top picture, is
16 what I'm really interested in.

17 A. I believe I've seen that.

18 Q. And would it have been off the Church of the
19 Cognizance website that you saw this picture?

20 A. No, not off the Church of Cognizance's informational
21 center.

22 Q. How about off of the link to the Hawaii Church of the
23 Cognizance, from the Church of Cognizance's website?

24 A. I couldn't say if that's how I discovered that, or
25 whether it was through the link or not. Like I said, the

1 Church of Cognizance informational center is, for me, quite
2 difficult to navigate.

3 Q. Okay. Thank you so much.

4 MS. GOULD: I have no further questions at this time.

5 THE COURT: Mr. Robert?

6 MR. ROBERT: Briefly, Your Honor.

7 REDIRECT EXAMINATION

8 BY MR. ROBERT:

9 Q. In the teachings of the Church of Cognizance, do you
10 find direction about how to conduct yourself in the world, how
11 to live your life morally?

12 A. Yes, I do.

13 Q. Can you tell us a little bit about your beliefs of
14 what you take from the Church of Cognizance's teachings about
15 how to conduct yourself in the world?

16 A. To conduct myself in the world would be according to
17 good thoughts, good works and good deeds, to the church's
18 teachings, and my conscience, and in search of the ultimate
19 truth.

20 Q. Okay. Is the phrase good thoughts, good words, good
21 deeds, the only thing that the Church of Cognizance has to say
22 about how to get along with the rest of the world, with other
23 people?

24 A. Off the top of my head, I would say that covers
25 anything else that the Church of Cognizance would have on

1 their informational site, yes.

2 Q. What does that mean to you, that phrase, about
3 getting along, what does that mean to you to about getting
4 along with other folks?

5 A. It means that I should respect other people, my
6 neighbors. I should be as careful in my choice of words as I
7 can be, in my actions and my deeds, and always have them
8 toward the good.

9 Q. Are some of the things that you take from this
10 phrase, and other teachings of the church, similar to things
11 that you learned when you were younger, that you described to
12 Miss Gould?

13 A. Some of them are similar to this, yes.

14 Q. All right.

15 MR. ROBERT: That's all. Thanks.

16 MS. GOULD: I do have a question. Are you done?

17 THE COURT: Did you have another question?

18 MS. GOULD: Your Honor, I have one question
19 pertaining to the affidavit, Your Honor.

20 THE COURT: All right.

21 RE-CROSS-EXAMINATION

22 BY MS. GOULD:

23 Q. Miss Carrow-Dibble, we have rather limited time to
24 sort of look at your affidavit this morning and, of course,
25 yesterday we received the affidavit of Mr. Singer, who you

1 indicated that you met today. Upon looking at these
2 affidavits, they appear to be very similar?

3 MS. GOULD: May I approach the witness, Your Honor?

4 THE COURT: You may.

5 Q. And these are copies of what are exhibits because we
6 don't want to write on the exhibits, but my colleague has
7 numbered those paragraphs which seem to be identical to each
8 other. We've got paragraph five, that's the same; is that
9 correct?

10 A. I would have to read both of them in their entirety.
11 Do you want to go into this step by step? It would take some
12 time. I'd like to correct one thing, I have met Mr. Singer
13 before today.

14 Q. And when was that?

15 A. That was the same day that I met Dan and Mary.

16 Q. I guess my question would be to you, did you get
17 together with the Quaintances and Mr. Singer to come up with
18 your affidavit?

19 A. We did not get together to prepare these, however, we
20 do have similar thoughts, the church does have -- why would we
21 say things that are differently -- I don't know exactly what
22 your question is.

23 Q. I guess my question is, because they seem to mirror
24 each other, even as to where the paragraphs fall within the
25 document, similarity of paragraphs, it looks as though it was

1 a collaborative effort to come up with these affidavits. And
2 so I want to know, did you work with anybody to put together
3 your affidavit?

4 A. I guess I could say that we bounced them back and
5 forth as far as ideas and phrasing, because words are
6 incredibly important in this day.

7 Q. Did you bounce them back in forth in e-mail, making
8 corrections one to the other? How did you go about doing
9 that? Were you faxing?

10 A. I did, because, you see, Mike Singer is what we call
11 the church's -- I'm not even sure. He tends to be a leader in
12 different legal matters and, concerning the church, especially
13 with the burden that has been put on without being able to
14 have Dan as our leader, guidance. And I have no idea in the
15 wording or court procedures, or the language of courts, that I
16 did ask for some guidance, yes.

17 Q. Did you draft that yourself, then, or did he draft it
18 for you?

19 A. Oh, I drafted my own. I'm not exactly sure as far as
20 typing it up, and these are my ideas and I --

21 Q. All I want to know is, did you use his as a model to
22 type your own? Would that be an accurate statement?

23 A. Yes, I could say that. I needed a model to go by
24 because I have no knowledge of court language.

25 MS. GOULD: Thank you.

1 FURTHER REDIRECT EXAMINATION

2 BY MR. ROBERT:

3 Q. Does that affidavit reflect your beliefs?

4 A. Oh, yes, it does.

5 MR. ROBERT: Okay.

6 THE COURT: Miss Dibble, you spoke earlier about your
7 preferences to worship every day, and I am trying to, my
8 question to you is, explain to me how it is you worship. Is
9 it by participating in some sort of a ceremony? Is it purely
10 private meditative method of worship? Tell me how it is that
11 you worship. And I did note that your testimony was that you
12 prefer to worship daily?

13 THE WITNESS: Yes.

14 THE COURT: Tell me how you do that.

15 THE WITNESS: I prefer to be -- I respectfully
16 decline to answer the question on the ground that it may tend
17 to incriminate me, Your Honor.

18 THE COURT: All right. Miss Dibble, do you -- I
19 heard you say that you did not worship with other members of
20 the church; did I understand your testimony correctly?

21 THE WITNESS: I prefer to worship individually;
22 however, if it were not for the burden that is placed on the
23 church I would have no objection to worshipping with the
24 church members.

25 THE COURT: Do you know how other members of the

1 church worship? Do you know whether -- Well, I'll just leave
2 it at that.

3 THE WITNESS: Because these are individual orthodox
4 member monasteries, each monastery has the right, according to
5 the church, to worship from their own family traditions, so I
6 wouldn't be able to actually answer that.

7 THE COURT: All right. And based on your review of
8 church materials, or research you did on the church, what is
9 your understanding of how the church, or if the church uses
10 any kind of ritual or ceremonies in connection with worship?

11 THE WITNESS: What I understand of church ritual was
12 that the original ritual was improper handling and storage of
13 the deity. And that would be the main ritual of the church.
14 As far as individual practices of worship, I believe that
15 would be according to the individual member monastery's family
16 traditions.

17 THE COURT: Is there any church teaching or tenet, or
18 rule, whatever term may be appropriate, is there any
19 uniformity of ritual or ceremony, is it entirely individual?

20 THE WITNESS: From what I understand to be, in the
21 presence of haoma -- I respectfully decline to answer the
22 question on the ground that it may tend to incriminate me.

23 THE COURT: All right. Those are my questions. Let
24 me ask counsel if you have any follow-up based on my
25 questioning?