

IN THE COURT OF COMMON PLEAS
FOR THE STATE OF SOUTH CAROLINA
COLLETON COUNTY

DEPOSITION OF RALPH GORDON STAIR

GLENDON ALLABY, KATHRYN ALLABY, CORA PFUND, ERIC
PFUND, GREG LINDSEY, LARRY HARTLEY, MICHAEL DUVAL,
KATHLEEN DUVAL, PEARL BUTLER, TIMOTHY BUTLER and
KEVIN NEVIN,

Plaintiffs,

vs. CASE NO. 04-CP-15-382

R.G. STAIR and FAITH CATHEDRAL FELLOWSHIP, INC.,
a/k/a OVERCOMER MINISTRIES,

Defendants.

DEPONENT: RALPH GORDON STAIR

DATE: December 4, 2006

TIME: 9:00 a.m.

LOCATION: PETERS MURDAUGH PARKER ELTZROTH &
DETRICK, PA
123 Walter Street
Walterboro, SC 29488

REPORTED BY: NANCY ENNIS TIERNEY, CSR (IL)
CLARK & ASSOCIATES
P.O. Box 73129
North Charleston, SC 29415
(843) 762-6294

APPEARANCES

FOR THE PLAINTIFFS:

PETERS, MURDAUGH, PARKER, ELTZROTH

& DETRICK, P.A. SMITH

BY: BERT GLENN UTSEY, III

123 Walter Street

Walterboro, SC 29488

(843) 549-9544

FOR THE DEFENDANTS:

LAW OFFICES OF MATHIAS G. CHAPLIN, P.A.

BY: MATHIAS G. CHAPLIN

206 E. Washington Street

Walterboro, SC 29488

(843) 549-9330

I N D E X

Page

Witness Sworn 4

EXAMINATION

By Mr. Utsey 4

By Mr. Chaplin 225

By Mr. Utsey 229

Certificate of Reporter 250

Deponent Correction Sheet 251

E X H I B I T S

Page

Plaintiffs' Exhibit Number 1 77

Plaintiffs' Exhibit Number 2 106

Plaintiffs' Exhibit Number 3 117

Plaintiffs' Exhibit Number 4 163

Plaintiffs' Exhibit Number 5 189

Plaintiffs' Exhibit Number 6	200
Plaintiffs' Exhibit Number 7	204
Plaintiffs' Exhibit Number 8	214

RALPH GORDON STAIR, having first
duly affirmed, testified as hereinafter set forth.

EXAMINATION

BY MR. UTSEY:

Q. Can you give me your full name, please?

A. Ralph Gordon Stair.

Q. Mr. Stair, we are going to take your
deposition here today. Have you ever provided a
deposition before in any other cases?

A. Yes.

Q. On how many occasions?

A. One time.

Q. Do you generally understand how this
process works?

A. Very well.

Q. I am going to go over a few points that
I normally cover with folks before we begin. You

may know some or all of this, but I think it's helpful sometimes to tell people what to expect and how this process works. It makes it go a little more smoothly and quickly, hopefully.

I am going to ask you some questions, and you are going to give me answers to the best of your knowledge and to the best of your ability. And, of course, your answers need to be truthful, as you affirmed you would do.

The purpose here is for me to investigate, or what we lawyers call discover, different parts of this case.

Under our laws, I can't talk to you except for two occasions, one is here in the deposition with your attorney present and the other is if we go to trial and you are on the witness stand.

So it's important for me to take this time to understand the knowledge you have about these cases and to investigate the case from that perspective.

A. All right.

Q. I explain that to you now so that you will understand I'm not taking your deposition for any other purpose, and particularly not for any improper type purpose. I am not just here out of curiosity to delve into your private life, for example.

I'm not here to try to ask what I would characterize as trick questions or try to get you to say something that is not accurate. It doesn't do me any good and it doesn't do you any good.

It's simply an investigation tool.

And I also give that introduction so

that you will know that if I ask you a question that you find to be confusing, or one that you would rather me rephrase or repeat before you answer it, please let me know and I will be happy to do that.

Because it's not my intention to try and confuse you with questions, but I know that we lawyers sometimes will talk too much and make what could otherwise be a simple question more complicated than it needs to be.

A couple of ground rules that will help with ensuring that your testimony is recorded accurately and transcribed accurately when our court reporter prepares the transcript.

It's difficult for her to type two people speaking at the same time, and so it will be important for me to wait until you finish your

answer before I ask you a question and for you to wait for me to finish asking a question before you begin answering it.

Now, in my experience I will probably ask you a question before you are finished answering, and you will probably answer a question before I'm finished asking.

If that happens, you stop me or I will stop you. I want you to understand it's not because I'm being rude if I do that. It's because I want to make sure that everything is accurate on the record.

Fair enough?

A. Sure.

Q. Another thing is if you and I were just talking on the street, we might have a conversation where one of us shakes or nods our

head or says uh-huh or huh-huh, or something like that, that might not be entirely clear if it were transcribed.

So in response to a question, if your answer is yes or no, you need to say yes or no rather than shaking your head. And if you forget to do that, I might remind you. Again, it's not because I'm trying to be rude. It's just because I want to make sure that your testimony is accurate for the record.

A. Sure. Yes.

Q. If you need to take a break at any time during the deposition, let me know, a rest room break, coffee break, whatever, and I will be happy to accommodate you.

I will tell you that under our rules, if you have any conversations with anyone during a

break, including with your attorney, that when we
resume I'm entitled to ask you about the
conversations, even if those conversations might
otherwise be attorney-client privileged.

Under our rules, once a deposition
starts, then the witness is sort of on his own as
far as what he's going to say and testify and
can't get assistance from his attorney unless it's
with respect to a question of whether to claim
attorney-client privilege to a particular
question.

Do you feel like you understand that?

A. Oh, yes.

Q. If you have any questions about the
deposition itself, or about the process that we
are using here, I will need for you to address
those questions to me and I will do my best to

answer those before we go on.

Fair enough?

A. Uh-huh.

Q. Any other questions that you have before
we get started?

A. Not that I know of.

Q. Are you feeling well enough to give your
deposition today?

A. Oh, yes.

Q. Are you taking any medication or under
the influence of anything that would affect your
ability to hear, understand and respond truthfully
to my questions here today?

A. No.

Q. Let me get some background information
on you.

What is your date of birth?

A. 3rd of May, '33.

Q. Have you ever gone by any other names?

A. No. Brother Stair.

Q. Okay. Well, I understand, yeah, title.

A. No.

Q. Are you married?

A. Yes.

Q. And your wife's name?

A. Teresa Grace.

Q. Is Grace her maiden name or is that a
middle name?

A. That's her middle name. Her maiden name
is Erconolino.

Q. Can you spell that? I'm putting you on
the spot, I know.

A. I'm sorry. I don't know if I can do
that or not. E-c -- Erco -- E-r-c-o-n-o-l-i-n-o,

somewhere like that.

MR. CHAPLIN: You can clarify it later

today.

Q. How long have you-all been married?

A. I think about 25 years. I'm not sure of

the exact date.

Q. Is that your only marriage?

A. No.

Q. Who was your previous marriage to?

A. Jeraldine -- let's see. What is her
name? It's been so long. I remember her middle

name.

Q. That's okay. What was her maiden name?

A. Hilbert, H-i-l-b-e-r-t.

MR. CHAPLIN: I apologize. I am going
to ask you just to give me one second here and put
this fire out because it's involving a judge, and

then I won't have to bother you anymore. It will
just take two minutes.

MR. UTSEY: Sure.

(A recess was taken.)

Q. Before we took a break you were telling
me about the fact that you were previously married
to Jeraldine Hilbert?

A. Yes.

Q. And that marriage ended how? Did she
pass away or did you-all get divorced or what?

A. No. She just divorced me.

Q. And approximately when was that?

A. Well, like I say, about 25, 30 years
ago, something like that.

Q. Oh, okay. And in what state was that?

A. That was in Georgia.

Q. Do you remember what county?

A. No.

Q. And what were the grounds for divorce?

A. There wasn't any. She just divorced.

Q. It wasn't as if anybody accused anybody
of any wrongdoing or anything?

A. No.

Q. Fair enough. Are those your only two
marriages, or did you have any marriages before
that?

A. That's it.

Q. Any children?

A. Yeah. I have five from the first wife
and one from the second.

Q. Let me get their names and ages, please.

A. Oh, man. You are asking me questions
that I don't know if I can give you the answers
to.

Q. I thought these were the layups.

A. Well, I don't know how old each one of
them are.

Q. Give me -- I assume they are all over
the age of 18 if you had been married to her 25 --

A. Definitely. All of my children from her
are -- the oldest is probably at least 50s and
then down to 40s. Probably the youngest one is
somewhere, I would say, in his 30s.

And then I have a young daughter with my
second wife, and she is 20.

Q. What is her name?

A. Naomi. Her last name is Bowles,
B-o-w-l-e-s. She is married now.

Q. Where does she live?

A. Up near Columbia.

Q. Do any of your children live in Colleton

County?

A. No.

Q. Other than your wife, do you have any other relatives who reside in Colleton County?

A. No.

Q. How about any relatives through your wife's side of her family?

A. No.

Q. Where is your wife from originally?

A. New Jersey.

Q. How long have you been in the Colleton County area?

A. At least 25, 30 years. Almost 30 years

I would say, 25 for sure.

Q. Before that where were you?

A. I lived in Savannah for awhile, and I pastored a church in New York and one in Boston.

Q. Where are you from originally?

A. Bethlehem, Pennsylvania.

Q. When did you leave that area?

A. Oh, many years ago. I would say at least 40 years ago, maybe longer than that.

Q. So the states you have lived in include Pennsylvania, South Carolina, New York, Georgia?

A. I lived in Georgia. I lived in Alabama for a long time years ago when I first started to pastor.

Q. Any others?

A. Where I lived?

Q. Yes, sir.

A. I lived in California for awhile.

Q. Anywhere else?

A. Of course, you know, for many years I was a traveling evangelist so I was in a lot of

states, and I would sometimes stay in those states
for who knows how long, as far as living. I can't
say I lived in most of them, no.

Q. I guess I'm looking more for your
residence rather than --

A. I would say Georgia, Alabama, New York
and California would be the states I lived in.

Q. And then when you were doing this
out-of-town evangelism, how long would you stay if
you said you had a protracted stay?

A. Sometimes months and sometimes weeks.

Q. Now, the case here is pending in
Colleton County, and one of the things that the
lawyers for both sides will do is to try and make
sure that we have a jury that doesn't have any
connections to either the plaintiffs or the
defendants in the case.

That is why I asked you about your
relatives that may be in the county. But also,
obviously, I would also like to understand who are
members of your congregation or your ministry?

A. We don't have any membership.

Q. Do you have folks that associate
themselves with -- am I using the term correctly
to say congregation, or do you call it fellowship

or --

A. We have people who come to our meetings,
yes, but they are not members. They just attend
our services, and that could be some from here,
some from locally. People drive in from various

areas.

Q. Do you have folks who live on the
grounds?

A. Sure.

Q. Are there any lists of such people that
can be produced?

A. Oh, yes.

Q. So is it fair to say that if we were
preparing to try this case, if we get to that
point, I could get a list from Mr. Chaplin just to
make sure I could compare that against the
prospective jury list?

A. Correct.

Q. All right. What would I call that list
if I was to ask for it?

A. I guess the residents of the Overcomer
community. Of course, they don't all live with
me. There are other people in the area.

Q. Who attend services?

A. Yes.

Q. Do you maintain a list of donors? Say

someone doesn't live on the community but they
donate money?

A. Yes. We have people who donate money.

We have a list of every one of them, sure, but I
don't know if I could give you that list.

MR. CHAPLIN: I think we provided
something in discovery already with regards to all
of the different plaintiffs.

MR. UTSEY: Right, but I'm looking more
in terms of selecting a jury.

MR. CHAPLIN: Selecting a jury. Okay.

A. You are talking about somebody in the
area that could be potential jurors?

MR. CHAPLIN: Somebody that might have
donated money so that he could actually --

Q. Yeah. Hypothetically, I guess a jury
list has 150 names on it. If one person buried in

that 150 names is someone who regularly attends
and donates --

A. That wouldn't be a problem.

Q. -- I want to know that.

MR. CHAPLIN: On voir dire, wouldn't
they have to answer that, though, if they ever
donated?

MR. UTSEY: In my experience, not
everybody answers those questions accurately. And
that's not always intentional. I mean, I think
sometimes they get confused or don't know what
they should answer. But there is always some --

A. If I understand your question correctly,
you are wanting to know anybody in this general
area that could be a potential juror?

Q. Who has a relationship with you.

A. Right. That isn't no problem.

Q. Okay. If you-all want to do the same thing with the people that might have a relationship with my clients, we will give you that, too.

A. Sure.

Q. Easy enough. Let me get some more background information on you, Mr. Stair. How far did you go in terms of formal education?

A. I went to 10th grade.

Q. Where was that?

A. In Bethlehem, Pennsylvania.

Q. What school is that?

A. Bethlehem High School. That is the last one I attended.

Q. Did you get a GED after that or any other formal education?

A. No. I took Bible study courses and

things like that from various religious organizations, but I never --

Q. Did you ever serve in the military?

A. No.

Q. Tell me about your religious training, your Bible study courses or however you want to characterize it.

A. Well, you just took Bible study courses that they had, theological, doctrines and things like that. That is what they were.

Q. Are these formal courses of study?

A. Yes. Sure.

Q. And when you finish those do you get some sort of certificate of completion or degree?

A. They would just give you a little certificate of completion.

Q. Give me some idea of what those

involved, or which one of those you have done.

A. Well, I took a course with the Free Methodist Church. That is back when I was 17, 18 years of age. I have never had any theological biblical school things.

I started preaching when I was 16, and my preaching, my manner of life, was under the auspices of different churches where you would run this -- they would call you an exhorter, or something like that, and you would practice your ministry.

And they would then approve of you, whether you were a pastor or not. I joined maybe four or five churches over the years, but most of the time I just preached.

Q. I don't have a lot of experience with the structure or lack of structure that is

associated with that, so some of my questions may sound like they are uninformed, and that is because they are, so help me in understanding this.

First of all, in terms of certificates of completion --

A. I don't have any.

Q. You don't have any of those?

A. No.

Q. You said that some churches have recognized you as a pastor or --

A. Well, you would start out -- when I first started out, I started out in what they called at that time was the Holiness Christian Church, and then I went to the Free Methodist Church, and each one of these churches would have steps of degree of preaching.

First they would give you what they call an exhorter's license, and then you would operate under that for a year or two. And then if you met their qualifications they would advance you to another license. And eventually you would get ordained. That was a lot of different organizations that I worked in because I was a traveling evangelist, and I would work with a lot of them.

Q. Were you ordained in any of those churches?

A. No.

Q. What would have been the highest level that you attained within --

A. A licensed preacher, a licensed pastor or licensed evangelist.

Q. When I hear the term license, that suggests --

A. They would give you a license that they recognized as a pastor or an evangelist in their group.

Q. A license being issued by that group?

A. Right.

Q. As opposed to some sort of state agency or something like that?

A. Right.

Q. Have any of those licenses -- or any of your licenses with any of those churches ever been revoked or rescinded?

A. No.

Q. With which different churches have you been associated where you have been --

A. The only one I can think about that would --

MR. CHAPLIN: Let him finish the

question.

Q. I think you understand where I'm going.

I am just trying to find out in which churches
have you been acknowledged to have attained some
level as a pastor or a minister?

A. The only two that I can -- or three of
them. There is three of them. One was the Free
Methodist Church. That is very many years ago.
Then another group, which it's a very small group,
called the German Eldership Church of God, and
that was a small group in Pennsylvania. And then
for several years I was licensed with the Assembly
of God.

The others are -- in the course of time,
you know, we became an official organized church
ourselves with federal recognition. So we have
ability to ordain our own preachers or license our

own preachers.

Q. You are talking about current church?

A. Yes, which has been in existence for 25
years at least, or maybe 30.

Q. Well, I am going to talk about that, but

I just want to make sure I have covered all of the
territory in between when you began preaching and
up until the point which you formed Overcomer

Ministries.

Have we done that?

A. Yes, pretty well. I mean, like I say,
up until I came here and organized this church
group here, we started in New York and then moved
out of New York, came here and transferred here,
and we organized it here, and we got the federal
recognition and we got the organizational
structure.

And from that point on -- but prior to that I was just mostly a traveling evangelist. I did pastor a few churches. I pastored one in Alabama. That is another one. That one I was licensed by. I pastored there for five years.

Q. What was that called?

A. That was called the Full Gospel Church of God.

Q. Okay. Now, how long was it that you were doing the traveling evangelism?

A. I would say I traveled even after I came here. I stopped the traveling about four or five years ago when I was pretty well tied up here with the work I was doing here. But even when I came here I would travel almost every month somewhere preaching.

Q. Was there a period before you began the

Overcomer Ministries that you were a traveling evangelist, as you described it earlier, where you made -

A. I would do both. I would pastor churches and travel at the same time. I had a church for many years in Savannah, Savannah, Georgia, and then I would travel. But I would have revivals, too. So I was always either pastoring or in the course of having meetings.

Q. And when you were traveling and having these revival meetings, was that under the auspices of the church with which you were affiliated at the time?

A. Yes.

Q. Not independent of that church?

A. No. The church -- for instance, the church we had in Savannah, it was affiliated with

Full Gospel Churches and Ministries International,
which was an independent group of churches, and
that is where we had our affiliation then.

Q. And when you would travel, was it like
the old-time tent revivals?

A. Tent revivals, church revivals, street
meetings, jail services.

Q. And let's talk -- if I call it Overcomer
Ministries, is that the easiest way to describe
it?

A. Sure.

Q. The full official name of Overcomer
Ministries, though, is what?

A. Faith Cathedral Fellowship.

Q. How long has it been named Faith
Cathedral?

A. Oh, at least 25 years.

Q. It has always had the same name?

A. Yes.

Q. As I understand it, that is a corporation and that is the official name of the ministry?

A. Yes.

Q. But Overcomer Ministries is the day-to-day name that most people refer to it as, that you refer to it as?

A. Well, that is the way we refer to it, yes, because that is the outreach of Faith Cathedral Fellowship.

Q. When was Faith Cathedral Fellowship incorporated?

A. I don't have the exact date. Like I say, it's been 25 years. Paul Siegel did it. He did it for us and did a good job.

Q. So it would have been -- you mentioned something about being in New York and then moving here, but it would have been after you were inside

Carolina that you had it --

A. No. I had a church in New York and Boston, and I also had a church at that time in Savannah. I was pastoring those three churches and I would come back and forth.

And then I felt impressed to buy some land, and so I came here and I bought some land and then I moved here. When I moved here, then we moved our -- we had already started to file for a church organization in New York. We just about had it done.

But then when we came here, we just transferred it down here instead of up there. We did it here. And that is when Faith Cathedral

became an official federally-recognized authorized
church.

Q. There are several steps, and that is
what I'm trying to break down. The first would
have been getting a state to grant a charter of
incorporation?

A. Right.

Q. That would have been in the state of
South Carolina?

A. Yes.

Q. And we should be able to determine that
from the Secretary of State?

A. I can go get it. I have it at home.

Q. Because you weren't sure on the date, is
why I asked.

A. No. I would have to go look at the
date.

Q. But you said Paul Siegel did the
incorporation?

A. Yes.

Q. Did he also assist you with any other
legal aspects of forming --

A. He then got us -- he set up the
incorporation, the board, and the bylaws and
everything that is required to be recognized by
the state, and then he filed and got us the
federal recognition.

Q. The 501(c)3?

A. Right.

Q. Where was Paul working at that time; do
you remember? Was he in a law firm?

A. Across the street, wasn't he?

Q. Was that with Smoak and Moody and --

A. Yes.

Q. So has Faith Cathedral Fellowship
enjoyed 501(c)3 status continuously since that
time?

A. Yes.

Q. So that would be approximately, again,
25 years?

A. 25 years, yes. I would have to get the
exact date.

Q. What was involved in attaining that
status?

A. Nothing particularly that I know of,
just applying for it and getting it.

Q. Do you remember what the application
process involved?

A. No.

Q. Are there ongoing reporting requirements
associated with that status?

A. No.

Q. In other words, do you have to make filings on an annual basis, for example?

A. Not on that one. We are not a nonprofit organization per se. We are a religious organization, and religious organizations do not have to file reports.

Q. So other than attaining that 501(c)3 status approximately 25 years ago, have you had any communications with the Internal Revenue Service concerning that status since then?

A. No, because we have met the requirements. We still do.

Q. That is what I'm wondering, whether they monitor that to make sure that you are still doing what you began doing and that kind of thing. Do they?

A. Well, if you go outside of it -- there is three things they require you to do. They require you to have church services, they require you to be benevolent, and they require you to have an education process, and we do all three of those..

Q. I am just curious whether you hear from them periodically to make sure you are still doing those things?

A. One time they checked us out, and then they found out that we were still doing it and --

Q. And they left you alone?

A. Sure.

Q. When was that?

A. 1988.

Q. And who contacted you at that point?

A. They just informed us that our status

was in question. And they contacted Paul, and Paul went back and whatever they had to do and had it validated.

Q. Were those IRS agents that contacted you?

A. They didn't contact me. They informed me that we were under -- they inquired about our status, and I took it to Paul, and Paul followed through on our status and they reinstated us. Well, they didn't reinstate us. They didn't take it away from us.

Q. I'm just trying to determine who made the contact.

A. It was the IRS and it was the state officials.

Q. State of South Carolina also made that inquiry?

A. As far as I know. It didn't last very

long.

Q. But I'm curious whether you know if it was out of the Charleston office or the Columbia office or --

A. I have no idea.

Q. Now, do you have a similar status with respect to the State Department of Revenue?

A. We have nothing to do with the State Department of Revenue. We don't have to do anything with them at all.

Q. Is that because they have given you a status like a 501(c)3 status, or do they acknowledge the federal, or how does that work?

A. They just don't require anything. There is no reporting or anything because we are a church organization and we operate as a church

organization.

Q. Since you have created -- or since you created Faith Cathedral Fellowship approximately 25 years ago, have you operated any other churches?

No.

Q. Have you operated any other businesses?

A. No.

Q. Have you had any other source of income personally since then other than through --

A. No.

Q. -- the Faith Cathedral Fellowship?

A. No. I haven't taken any income from Faith Cathedral Fellowship, if you are talking about personally. Are you talking about me personally?

Q. Yes, sir.

A. No. I haven't had any income at all,

and that has been checked by the IRS themselves.

They came out here and asked me about that,
checked me out.

Q. When was that?

A. 1988.

MR. CHAPLIN: Skip, can you give me a
second? I need to confer with my client just one
minute, if you don't mind.

MR. UTSEY: Well, I have already told
him that under the rules if you-all confer I can
question him about your conference.

MR. CHAPLIN: Okay. That's fine. Can I
just say something to him in front of you?

MR. UTSEY: Yes.

MR. CHAPLIN: Please listen to the form
of the question and just answer the question.

THE WITNESS: Okay.

Q. Was that the same time that the IRS contacted Paul or you about the status of Faith Cathedral Fellowship that they also contacted you about your personal income?

A. It was in the general same time, yes.

Q. And was that the Federal IRS?

A. Yes.

Q. Did it also involve the State Department of Revenue?

A. No.

Q. And did Paul deal with that issue as well?

A. All I know is they came to see me.

Q. Oh, okay. You actually got an in-person visit?

A. Yes.

Q. And who was it?

A. They sent two agents out, two IRS agents, and they asked me a simple question.

Q. What was that?

A. How come you don't pay no income tax.

Q. And did that resolve the issue?

A. Yes.

Q. Is that the only time that they made any such inquiry of you?

A. Yes.

Q. Do you have an accountant for the fellowship?

A. Just my wife. She is our accountant.

Q. Is she actually an accountant or a bookkeeper or what?

A. She is very good at it.

Q. Well, does she have any formal training, I guess is what I'm --

A. No.

Q. How long has she been in that position
of accountant or bookkeeper?

A. Ever since we were married.

Q. So the entire life of Faith Cathedral
Fellowship, has she been the person that has
handled that end of it?

A. Yes.

Q. Does she have an official title with
Faith Cathedral Fellowship?

A. No. She is a vice president of the
corporation.

Q. That is kind of what I'm driving at.
Who is the treasurer of the corporation?

A. I would say she is the treasurer, yes.

Q. Has there ever been anyone else who has
handled the books of Faith Cathedral Fellowship

other than Teresa?

A. No.

Q. Have the books ever been subject to any sort of external audit by an accounting firm or

otherwise?

A. No.

Q. Have you ever used a CPA firm or any other outside accountant with respect to Faith

Cathedral Fellowship?

A. No.

Q. Help me with the understanding of the officers, the current officers and directors of

Faith Cathedral Fellowship. Are you the

president?

A. I am the president, and the vice president, and we have a chairman of the board and we have -- I forget how many board members there

are, seven or eight.

Q. Let's talk about the officers first.

You said you are the president and you believe

Teresa is the vice president?

A. Yes.

Q. And also the treasurer?

A. Yes.

Q. Does the corporation have a secretary,

to your knowledge?

A. Yes.

Q. Who is that?

Margaret Moratto.

Margaret Maratto passed away a couple of weeks ago

Q. I saw her name in some of the answers to interrogatories and whatnot, but I wasn't clear on whether she was a secretary in the sense that she

was an employee who did secretarial functions or
whether she was a corporate officer secretary?

A. She is just a corporate officer. We
don't have any employees.

Q. And what are her job -- or what are her
responsibilities, rather, as a corporate
secretary?

A. She just stays in the office. She
answers the phones. She helps with the mail. She
takes the minutes in special meetings that we
have, like secretaries do.

Q. Does she maintain official corporate
records such as minutes of annual meetings,
resolutions, that sort of thing?

A. Yes.

Q. How long has Margaret Moratto been in
the position of secretary?

A. 20 years, at least.

Q. And since she became secretary, has anyone else functioned in that office?

A. No.

Q. Have you always been the president of the corporation?

A. Yes.

Q. And has Teresa always been the vice president?

A. Yes.

Q. Are there any other corporate officers aside from -- we will talk about the board of directors in a minute.

A. Just the board.

Q. Let's talk about the board of directors.

Who is the chairman of the board?

A. Chris Gingrich.

Q. Can you spell his last name?

A. G-r-i-n-r-i-c-k (sic).

MR. CHAPLIN: Say it one more time.

THE WITNESS: Chris Gingrich,

G-r-i-n-r-i-c-k (sic).

Q. I have seen the name Brother
Christopher. Is that the same person?

A. No.

Q. How long has Chris Gingrich been the
chairman of the board?

A. Ever since we started.

Q. And he resides where?

He resides over in Bamberg County.

Q. Who are the other members of the board?

A. Dave Moratto, Timothy Jones, Rick Bell.

I have to think for a minute. That is four.

Christopher is not on that, right?

Q. Are you a member?

A. Yeah. I'm a member, and my wife is a member, and the secretary is a member.

Q. Margaret?

A. Yes.

MR. CHAPLIN: Moratto.

Q. Is Dave Moratto Margaret's husband?

A. Yes.

Q. That is seven. Is that everybody?

A. I can't think of any more right now.

Q. Is there anyone who has ever been a member of the board who is no longer a member of the board?

A. Not that I know of, no.

Q. Have all of the current members of the board always been members of the board since --

A. Yes, yes.

Q. -- the fellowship was founded?

A. Well, no. Some of them came -- when we first started we didn't have a full board. And then as time went on we got the board membership. Under the original charter it was just me and my wife, but then we got the board later on as we grew.

Q. I understand. What is the function of the board of directors?

A. We report to them on what we are doing, why we are doing it, and what our purpose of the ministry is all about.

Q. And other than receiving these reports, does the board of directors do anything with respect to the Faith Cathedral Fellowship?

A. Whatever needs to be done.

Q. Give me an example.

A. Well, right now I don't know what answer

you are looking for because the board, they can discipline me, which they did. They have disciplined me in the past, or they question me.

I have to give an account of what I'm doing. They know how we operate and what our functions are.

Q. Help me understand the structure of Faith Cathedral Fellowship. I mean, I understand that you have the officers that we have just discussed and the board of directors.

And, again, this is a question of total ignorance as far as how this church is organized. I can have a preconceived notion because of the church I have always attended is set up one way and yours is probably different, so I don't know how to compare them.

Are there employees at all?

A. No.

Q. No employees. Is there a church discipline, or is there some structure within the church as far as who is the head of the church?

A. We have the bylaws, the church bylaws that have been incorporated, and we function by the bylaws.

Q. Are those the corporate bylaws or are they different?

A. Corporate bylaws.

Q. Other than that, is there any sort of text which deals with how the church is organized and operated?

A. Only according to the Bible. We use the scriptures through our discipline.

Q. So the head of the church under your bylaws is whom? And I'm not talking about God. I am just saying the head of it.

A. I am the president of the corporation.

Q. And how does that translate into terms of your role as minister or pastor, if at all?

A. I just pastor, preach.

MR. CHAPLIN: Do you understand the question?

THE WITNESS: Not quite, no. I mean, I am the head of the organization.

MR. CHAPLIN: Let him rephrase it.

Q. I understand the corporate organization and your role as president, but I also understand -- and we haven't really talked about it -- but I also understand that you preach?

A. Well, in the religious source you have spiritual leaders, too. You have men who are elders in the church.

Q. Well, that is the structure that I'm --

A. Well, most of those men are elders just like they are the board of directors. They are our leaders of the church. They are what we call the governing body.

Of course, that is in the spiritual realm. We recognize them as what they are, and we use their advice and we call them in for judgments and decisions.

Q. Is that the same as the board of directors, or are there different people that comprise the --

A. Well, some are the board of directors. There are others who are not. Like Christopher, who you are going to see this afternoon, he's not on the board of directors, but he is definitely one of our elders.

Q. Okay. Well, that is what I am trying to

drive at.

A. We have -- all the men on the board are what we call also spiritual leaders, and they help make the judgments that need to be done in the church.

Q. The spiritual leaders, is that the same as elders?

A. Elders are deacons. Most churches have elders or deacons. But we don't give those offices, but we just recognize them as men who are spiritual in that position.

Q. So if I use the term spiritual leaders, that would be that category of people -- I want to use the right term. You used the term elders, and I didn't know if you were just using it in the colloquial sense or whether it's specific to your fellowship.

A. First of all, we don't have a membership type of anything, so our men are recognized among us by virtue of being there. These are men that have been around who put their life into it, for instance Chris Gingrich, for 30 years.

Q. Are they elected to these positions?

A. No. We don't elect them.

Q. How does someone become a spiritual leader?

A. By recognition, by being faithful. You just abide by the --

Q. Who are the spiritual leaders?

A. I mentioned them to you. Most of them are the board of directors.

Q. But are there others? You said, for instance --

A. I just mentioned also Christopher

Landry. He's a spiritual leader.

Q. That is Brother Christopher?

A. Yes.

Q. What is his last name?

A. Landry.

Q. Anyone else?

MR. CHAPLIN: Excuse me. Can you find a
breaking point? I want to try to call Judge James

Mack at some point.

MR. UTSEY: Sure. Let me just get this

list.

Q. Is there anyone else who is among this
group of spiritual leaders whose names we haven't
already discussed as the board of directors?

A. Yes.

Q. Who else?

A. Joe Klein would be one of them. Of

course we have Pastor Timothy already. How many do I have up there? Jonathan Keiser would be one of them. Al, I don't know his last name.

MR. CHAPLIN: Do the best you can.

A. Dennis Larivee would be one of them.

Q. Can you spell his last name?

A. L-a-r-v-i-e (sic).

Q. Are there others?

A. We have a community up here with about 70 some people, 70 some. Let me see. And we honor each other as brothers and give each other credibility as they live among us. I guess you could call them all spiritual leaders if you wanted to.

Q. Right. I am not calling anybody anything. You used the term spiritual leaders, so I was trying to make sure I understood who you

were talking about.

A. We don't operate in a realm of picking out somebody and saying -- if you are a man and he works and he's faithful and he's a brother, we respect his opinion, we respect his judgment, and we respect his -- they have all put their life into this, just like I put mine into it, and they all have an accountability to each other.

MR. UTSEY: We will take a break so you can make your call.

MR. CHAPLIN: Thank you.

(A recess was taken.)

Q. Again, this is probably me trying to put a square peg in a round hole, so to speak, because I'm trying to understand the structure of your church, using as a backdrop my understanding of how the churches I have been affiliated with are

structured, but it may not be a good comparison.

Does your church have one or more
pastors or ministers or priests, or whatever title
they are supplied?

A. Yeah. We have at least three pastors,
and we have men who operate -- I don't know how
you would call it.

Q. What do you call them?

A. They get up and preach. Well, one is an
evangelist, two are pastors, one is a teacher.
And I'm more recognized as the prophet, which most
of your churches won't recognize.

Q. Right.

A. But we recognize the prophet ministry.
We have teachers. We have pastors who operate --
and that's in the spiritual sense. That comes
from a spiritual extent. That is not something

you go to school and learn. It's a spiritual gift that God gives people, which is mentioned in the Bible, pastors, evangelists, teachers and governments, and even some who minister with the

Ministry of Health.

Q. Help me with names for each of those people. You are the prophet, is that correct?

A. Yes.

Q. And there are pastors?

A. Pastor Timothy Jones is one. I would say that Al -- I can't think of Al's last name.

MR. CHAPLIN: We can get it to him. Go ahead.

A. Dave Moratto is an evangelist. Jonathan Keiser is a teacher. And then we have many other men who preach. I don't know. I mean, I can't give you a whole list of all the men who preach.

I mean, many that come in and preach are from
outside, inside.

Q. I got you.

A. In fact, one of those fellows right
there used to preach.

Q. What fellow right where?

A. Tim Butler.

Q. Oh, one of the plaintiffs?

A. Yes.

Q. Are any of these official titles that
are documented somewhere in church documents?

A. No.

Q. It's just the way things are developed
and people go into where their talents lead them?

A. Right.

Q. Now, does Faith Cathedral Fellowship
have meetings, formal meetings other than worship

services?

A. What kind of meetings are you talking
about?

Q. Church business meetings, for example.

A. If we need them, we call them.

Q. And when you have those type meetings,
who attends?

A. Anybody that wants to that belongs to --
that lives on the grounds.

Q. Are there documents generated --

A. We haven't had any yet.

Q. Oh, you haven't?

A. No. We don't have to have them because
there is no need for them.

Q. Why not?

A. Because we just have services. We
don't -- business is taken care of with the board

if we have it and that's it.

Q. That is what I was trying to understand.

So the board is really the business -- I know you

are not operating as a traditional business, so

I'm not trying to add some connotation to this

that is not there. But the business end of things

is the board? Is that fair to say?

A. They understand and know what is going

on, yes.

Q. Now, you mentioned --

A. Of course, we are very open, I can tell

you that. Everything that goes on up there

everybody knows.

Q. You mentioned that the board has a disciplinary function and that it has disciplined

you in the past. Explain that to me.

A. Yeah. A few years ago I committed

adultery and they disciplined me, and I'm still under discipline. I'm not allowed to go anywhere by myself. And, of course, you know about that.

Q. Well, you may be assuming more than is there.

A. No. You know about the case.

Q. Now, tell me about that. You said a few years ago. When was this?

A. Four years ago, about four years.

Q. About four years ago. Is this the only time that the board has disciplined you?

A. Yes.

Q. What was the nature of the discipline other than you can't go anywhere alone?

A. Well, I wasn't supposed to -- I had to be more careful about how I dealt with each individual, you know, to be careful about my life.

That was all.

Q. Now, how was this disciplinary decision reached? Was it at a formal board meeting or what?

A. Sure. We had a church meeting and then we had a board meeting.

They did not have a board meeting

Q. What is a church meeting?

A. Well, when that came down, we called everybody together and --

MR. CHAPLIN: Excuse me one second.

Skip, in light of the fact that the matter that we are talking about is on a 40J status, I am going to object to this line of questioning. I think that this has been put on hold until the case is restored.

MR. UTSEY: I think it's -- it's still

discoverable.

MR. CHAPLIN: Okay. If you want to go forward with it, that's fine. I just wanted to put that objection on the table because I think that the focus of the cases that are -- for the purpose of the depo today, none of them have to do with where you are at right now.

MR. UTSEY: I understand that, but I think under the rules of discovery, unless it's privileged, I have a right to ask him about it.

MR. CHAPLIN: And I think that the 40J matter suggests that that is off the docket and probably not the purpose of today's meeting.

MR. UTSEY: Your objection is on the record.

MR. CHAPLIN: Good.

Q. There was a church meeting, you said,
with respect to this issue?

A. Yes.

Q. When was that held?

A. Sir, I don't have those dates in my
mind.

Q. Approximately when was it?

A. It was about four years ago.

Q. And when you say a church meeting, you
mean what? Who attended?

A. Every person on the land at that time
attended except the children. And what took place
was I made the confession of what I had done, and
from then the board took care of it and we made
some stipulations.

And I was told to be careful who I
talked to, where I went, and make sure I always

had somebody with me.

Q. Other than your confession, did the church meeting consist of anyone else saying or doing anything?

A. Saying or doing anything?

Q. Presumably, when you say you gave a confession, you stood up and confessed to what you had done wrong?

A. Correct.

Q. Other than that, did anyone else say -- for instance, did people that were in attendance say here is what I think about it or --

A. Sure, some of them did at that point in time.

Q. Was the church meeting recorded in any way, whether minutes were prepared or --

A. No.

Q. -- audio recordings or anything?

A. No.

Q. Any documentation that relates to that church meeting?

A. No.

Q. Is there a list of who attended that meeting?

A. No.

Q. What was it that you said in your confession there?

A. I told them what sin I committed.

Q. Right. And that was it?

A. That was it.

Q. So I committed adultery?

A. Yes.

Q. Did you discuss details?

Not very much, no..

Q. And then you said the board dealt with

it from there. Was there a separate board meeting?

A. Yes. We had several board meetings after that.

Q. Were minutes prepared with respect to those board meetings?

A. Not those specific ones, no.

Q. Why not?

A. Because they were church issues. We weren't dealing with the organizational structure. We were dealing with church issues, religious things.

Q. With respect to your discipline from the board, are there any documents of which you are aware that relate to that?

A. No.

Q. All of it was oral?

A. Yes.

Q. Were there any recordings made of any of
that?

A. No.

Q. And you say you are still under
discipline. What do you mean by that?

A. Well, we set up a rule at that time that
nobody would go off the grounds or anywhere by
themselves, we would always have somebody with us.

And we all still abide by that. We all abide by
that.

It's just to be a little safer. We are
watching for each other's soul and each other's
way. So whenever anyone goes off the ground or
does anything, they have someone with them.

Q. And that applies to everyone there?

A. Just about, yes. I don't know of

anybody that goes off the ground -- in fact,
nobody is ever told to go off the ground without
somebody else with them.

Q. I understand. Well, then is there
anything in addition to that that you are subject
to, individually, that you would call discipline?

No.

Q. Now, tell me about the instance of
adultery. Who was the person?

A. I don't want to answer that.

Q. I understand you don't want to, but, I
mean, I have a job to do and --

A. Right. It has nothing to do with this
case.

Q. I understand that, but you still have to
tell me.

A. Tell you what?

Q. The name of the person with whom you

committed adultery.

MR. CHAPLIN: Skip, I think that the --
the objection I raised states that the two cases,
or the name would be the plaintiff in that matter
that we brought 40J.

MR. UTSEY: I understand that. But the
rules say that the only way the witness can
refrain from answering the question is if it's the
subject of attorney-client privilege, and it's not
of a privileged matter, so I have a right to ask
about it even though it may or may not be
admissible at trial later on.

Q. So, anyway, back to the question.

THE WITNESS: Do I have to answer that?

MR. CHAPLIN: Yeah. Just give him the
answer. If it continues we are just going

to --

THE WITNESS: What answer am I supposed
to answer?

MR. CHAPLIN: Give him the name. And if
this continues we are going to have to take a
stronger stance. Go ahead.

Q. With whom did you commit adultery?

A. Stacey was one of them, Stacey Belford.

Q. And there were others?

A. Yes. There was one more.

Q. Who was that?

Laquiela Jones, at that time.

Q. With Ms. Belford, was this a
consensual --

MR. CHAPLIN: Skip, I'm sorry. We are
going to have to --

MR. UTSEY: Well, if you are going to
file a motion for protective order, then we can
file a motion for protective order and deal with

it.

MR. CHAPLIN: Okay, then we have to deal with it. Because I thought we were coming here today to talk about the cases that were on the docket that we needed to address. And right now what I feel like is you are pulling a fast one. I don't think that this is appropriate.

We should not be talking about cases that are not on the docket at this present time.

They are not even of consideration.

MR. UTSEY: Well, but it's discovery, and this could lead to discoverable material and it's a credibility issue.

MR. CHAPLIN: When I prepared him for his deposition I told him the cases that we would be discussing, and I did not tell him we would be discussing the cases where the adultery was an

issue. And, I mean, because I didn't -- because they are on 40J. They are a 40J motion that we both agreed to.

MR. UTSEY: I understand that. But, for the record, I think anything that might tend to lead to discoverable evidence with respect to these cases, including issues of credibility and matters of where he has been disciplined by the church of which he's a member, are clearly relevant to those issues.

MR. CHAPLIN: However, and you --

MR. UTSEY: Here is what needs to happen. If you are going to instruct him not to answer any further questions on this, then the rules are pretty clear about your obligation to file a motion with the Court seeking a protective order and then we can have this discussion with a

judge and deal with it down the road.

MR. CHAPLIN: That's fine, and I think

we should.

MR. UTSEY: If that's what we are going

to do, at least we can move on to another subject,

if that is your intention.

MR. CHAPLIN: Okay. My intention is to

file a motion for protective order.

MR. UTSEY: Okay. So you are going to

instruct him not to answer any further questions

on this topic?

MR. CHAPLIN: That's correct.

MR. UTSEY: Then reserving all rights,

we will move on to another topic.

Q. Other than that episode of being

disciplined by the board, have you ever been

disciplined by the board or any other authority

within the Faith Cathedral Fellowship?

A. No.

MR. CHAPLIN: And, Skip, can we make clear what the topic is that I'm instructing him not to answer questions on? Not on disciplinary action, but based on the 40J -- cases that are on

40J.

MR. UTSEY: If you are instructing him not to answer, I think you need to make it clear.

MR. CHAPLIN: Okay. I just want to make sure you and I understand.

MR. UTSEY: What are you instructing him not to answer?

MR. CHAPLIN: Cases with regards to plaintiffs whose cases have been placed on a 40J status.

MR. UTSEY: Okay.

MR. CHAPLIN: Which we did not come here today to discuss. We are not preparing for trial for those. Those are on the back burner, so to speak.

Q. Who is the custodian of corporate records with Faith Cathedral Fellowship?

A. Custodian?

Q. Is there one person that maintains the corporate records? If I wanted to get them, who would be the best person to go to to get them?

A. Probably me.

Q. Does that include minutes of the board of directors meetings?

A. Yes.

Q. Does it include financial records?

A. Yes. I would be the one to authorize it.

Q. And does that include corporate records, things that you filed with the state, that sort of thing?

A. We don't file with the state.

Q. Well, to obtain the corporation status.

You had to have had a --

A. I have all of those records, yes.

Q. Now, you said something about authorizing what, financial expenditures?

A. I didn't say anything about that, that I know of.

Q. Oh, okay. I said something about does that include financial records, and you said, yes, because I would have authorized it, or I may have misunderstood you.

A. Yeah. I am the one that authorizes what is spent and what is not spent, yes.

Q. Is there anyone else in Faith Cathedral Fellowship that has the authority to dictate what is spent and what is not spent?

They all do, if they want to.

Q. Does anyone else exercise that authority?

A. No. They trust me.

Q. Does the board have to approve your decisions with respect to expenditures?

A. No.

Q. Does it, in fact, do that?

A. No. They could if they wanted to, but they don't need to.

Q. So in terms of what money Faith Cathedral Fellowship spends, you are the one making those decisions?

A. Basically, yes.

Q. Well, basically suggests that is not a

yes, or not a complete yes.

A. Yes.

Q. It is a yes?

A. Yes.

Q. Okay. Have you ever been arrested?

A. Here?

Q. What I'm seeking to find out is any time you have ever been arrested anywhere, I want to know about it. You were arrested in Colleton

County?

A. Yes.

Q. And charged with what?

THE WITNESS: We are going back at this again.

MR. CHAPLIN: Right. Uhm --

MR. UTSEY: Well, this is different, though. This is clearly, under the rules, related

to questions of witness credibility.

I am asking him about the charge. I am not asking about the details of what happened. I am asking what he's been arrested for and charged with.

MR. CHAPLIN: And I would object to that as asked and answered because I think that you have that information already. In the discovery,

I think we provided that.

MR. UTSEY: Well, I still have the right to ask him about it.

MR. CHAPLIN: Well, to your best knowledge answer the question.

A. I was arrested in Colleton County, two charges of second-degree sexual assault, which had to do with the adultery, and one that has to do with breach of trust, and one that has to do

with --

THE WITNESS: What was that burial
situation?

MR. CHAPLIN: Just that's your
testimony. Just go ahead and describe it that
way.

Q. The fourth charge dealt with a burial?

A. Yes. We had to bury a child. And I
don't know what they called it, unlawful burial,
whatever it was. And they have all been disposed
of, which you already know, don't you?

Q. I have some knowledge of it, but I may
not have full knowledge, and that is why I'm going
to ask you --

A. I am sure the court can give you a
record on it.

Q. And you can, too. But, see, I don't get

to testify at trial, and that is why I need to ask
what you understand about this.

What was the disposition of the two
charges for second-degree sexual assault?

A. They were dismissed or put away with or
thrown out. I don't know what word is used.

MR. CHAPLIN: I think you were
appropriate when you said dismissed.

Q. Did you plead guilty or not guilty to
those charges?

A. I didn't plead either way.

MR. CHAPLIN: They were dismissed.

Q. What was the disposition of the breach
of trust charge?

A. Same thing.

Q. What was the disposition of the burial
charge?

A. Same thing.

Q. Did you reach any type of plea agreement with respect to any of the charges that were pending in Colleton County?

A. Yeah. They had me agree to a simple assault.

Q. And did you plead guilty to that?

A. I sure did.

Q. Was that one or two charges?

A. Let me see. That was --

MR. CHAPLIN: If you don't recall, just say you don't recall.

A. I don't recall.

MR. UTSEY: At a certain point -- the rules are pretty clear that you are not supposed to be coaching him. I haven't objected to that up until now.

MR. CHAPLIN: Okay. Objection noted.

Q. You pled guilty to simple assault. And who was the victim of that simple assault?

A. The two young ladies.

Q. Belford and Jones?

A. Yes.

Q. Did you plead guilty to anything else?

A. No.

Q. Have you ever been arrested at any other time in your life?

A. I was arrested in Savannah many years ago for bill of trover. That's what they used to call it.

Q. And what did you understand that related to?

A. I bought an organ.

Q. A what?

A. An organ, and it wasn't any good, and I didn't pay for it, and until I returned the organ they arrested me. They either wanted the organ or the money or me. So they arrested me until I returned the organ. And I had to go get the organ, and when the organ was returned the judge was satisfied.

Q. Was that a civil action?

A. I don't really know. I just know the sheriff came out.

Q. Do you know whether you ended up pleading guilty or not guilty?

A. I didn't plead nothing. When the organ was returned, they just turned me loose.

Q. And were all charges dismissed?

A. If there were any charges at all.

Q. So, in other words, you didn't have to

satisfy any criminal penalty, whether it be incarceration or fine or anything like that?

A. No.

Q. What year was that, approximately?

A. I don't recall. I can't --

Q. When were you in Savannah?

A. It all was around 25 years ago. It might have been 30 years ago, somewhere along in there. That was even before I even moved to Savannah, so it might have been 32 years ago.

Q. Have you ever been arrested at any other times in your life?

A. Yes. I was arrested one time in Oklahoma.

Q. What was that all about?

A. What did they charge me with? Do you know what they -- I don't know what --

(Telephone rang.)

MR. CHAPLIN: Can I take it in your
office?

MR. UTSEY: Yes.

(A recess was taken.)

Q. I was asking you about the arrest in
Oklahoma.

A. Yes.

Q. Do you remember what the charge was?

A. I was thinking -- I think they called it
outrage and public decency.

Q. And did you understand what the
circumstances were that led to that charge?

A. Yes.

Q. What was that?

A. A little girl said I made a gesture at
her.

Q. And what happened with that charge?

A. They were dismissed.

Q. Did you plead guilty, not guilty?

A. It didn't even go to court.

Q. But did you ever have to file a plea?

A. No.

Q. Did you pay a fine or anything like
that?

A. No, just dismissed and told me it was
done.

Q. And where was that in Oklahoma?

A. Muskogee.

Q. And how long ago did that happen,
approximately?

A. 45 years.

Q. Oh, okay. It's been a long time?

MR. CHAPLIN: How many years? I'm

sorry. I didn't hear that.

THE WITNESS: 45. At least 45, I would

say.

Q. Other than the arrest in Oklahoma that we just discussed, Savannah that we previously discussed and Colleton County that we have previously discussed, have you ever been arrested?

A. Huh-huh.

Q. That is a no?

A. That's it.

Q. I am trying to make sure your answer is clear for the record.

A. No. I wasn't arrested anyplace else.

Q. Other than the one instance of discipline by the board of Faith Cathedral Fellowship, have you ever been disciplined by any other church with which you have been affiliated?

A. No.

Q. Have you ever been treated -- these are standard questions. Have you ever been treated for any type of substance abuse?

A. No.

Q. Or addiction?

A. No.

Q. Have you ever been treated for any sort of mental or emotional problems?

A. No.

Q. Do you have a family doctor?

A. No.

Q. Do you get medical treatment at all?

A. No.

Q. When is the last time you received medical treatment? Never?

A. No.

Q. Dental work?

A. Yes.

Q. Do you have a dentist locally?

A. Yes.

Q. Who is that?

A. Dr. Rhoades.

Q. Have you ever seen any other health care provider other than Dr. Rhoades?

A. No.

Q. Have you ever been involuntarily committed to any type of institution?

A. No.

Q. Have you ever been a party to any civil action other than those initiated by my clients?

A. Yes.

Q. Tell me about those.

A. We had a farm in Alabama, and a fellow

tried to take it from us that was living on it,

and it was resolved.

Q. Where was that?

A. Let's see. What county was that in? It was down near Auburn. I can't think exactly where it was.

Q. And you said we had a farm. Who is that?

A. Someone gave the church a farm, and we let somebody live on it, and he wanted us to sign it over to him because he thought that we --

Q. And so --

A. So he sued us.

Q. He sued you?

A. Yes.

Q. He sued the ministry?

A. Right.

Q. And it was resolved how?

A. The judge made us -- we gave him back his \$25,000 that he gave, and then put him off the land and we got the farm back.

Q. So it did end up going to court?

A. Yes. It went to court.

Q. When was this?

A. I don't remember the dates.

Q. Approximately?

A. Five, six, seven, eight years ago.

Q. Does the church still own that farm?

A. No.

Q. What happened to it?

A. We sold it.

Q. When was that?

A. About the same time.

Q. To the same individual or to someone

else?

A. No. We sold it to somebody else.

Q. Is that the only other time that you
have been involved in a civil lawsuit?

A. Yes.

Q. Have you ever been involved in any
litigation in probate court?

A. No.

Q. Have you ever been involved in any sort
of quasi-judicial administrative actions?

A. No.

Q. How does Overcomer Ministries -- what
income does it have?

A. I'm not sure if I understand your
question.

Q. Well, does Overcomer Ministries have
income? Does it have money that comes into it?

A. Yes. People give us offerings.

Q. Does it have any other sources of
income?

A. No.

Q. And, generally speaking -- I have got
some computer printouts that we will talk about in
a moment that your attorney has turned over.

But, generally speaking, what categories
of expenditures does Overcomer Ministries have?

What does it spend its money on?

A. Radio broadcasting.

Q. Anything else?

A. And maintaining of the facilities up
there on the farm. That's it.

Q. How long have you been in the radio
broadcasting business?

A. All my life.

Q. And so the entire time that Faith Cathedral Fellowship has been in existence, one of the expenditures it has had has been radio?

A. Yeah, the biggest ones, yes.

Q. And what type of radio?

A. All kinds. What is on the radio? I mean, what do you mean by that? I don't understand the question.

Q. I mean, is it commercial radio, programming?

A. No, no. We are not commercial at all. Nothing is commercial.

Q. I understood something about shortwave radio that I know very little about there.

A. Shortwave radio is like any other radio.

You buy time on the stations and you pay them for the time that you broadcast on them, and that is

what we do.

We buy time from stations in America and we buy shortwave time in different parts of the world. We pay for satellites, any forms that get the signal into the stations, and that is what we pay for.

Q. I guess that is what I meant. When I said commercial radio, would it be on AM bands or FM bands?

A. AM, FM, shortwave, Internet, satellite, whatever source that they use. We use all of them.

Q. So you said satellite, for example. I understand there is like XM radio or Sirius radio?

A. No. Satellite sends a signal to other parts of the world, or any part of the world. It uses satellite to send a signal.

Q. I see. And so you pay whoever owns the
satellite or manages the satellite?

A. We pay many stations. We pay people who
own the satellite. You have to pay them for it,
yes.

Q. Same with the Internet?

A. Yes.

Q. Now, is there documentation related to
what your charges are for that air time?

A. We have the records of every dime ever
spent, every record to every station anyplace in
the world, yes.

Q. So, in other words, if you had received
an invoice from Station X for the air time, would
you have that?

A. We have the invoices, we have the
canceled checks, the payments. They are all paid.

Q. I noticed in the -- and I'm sort of jumping ahead of myself, but these account printouts that your attorney provided, one of the line item expenses is radio. And, as you said, it's probably the largest expenditure?

A. Yes.

Q. Under that line item of radio, is there anything included other than the air time itself that you purchase?

A. Well, there are things that have to do with the signal satellites and the air time you purchase and the facilities you use, yes. It's all included in the --

Q. That is what I'm driving at. What all is under that heading of radio?

A. I just explained it to you. We have satellite, Internet, and we pay the station for

the time. We pay the people who provide the satellites. We have to pay them. And we have to pay for the Internet serving, the T-1 lines and things like that.

Q. Are there any other aspects of the radio broadcast that fall under that expense category on your bookkeeping?

A. Not as far as air time, no.

Q. For example, do you have a studio, or do you rent a studio or what?

A. We have a place. On our farm we have our own radio facilities. We have our own facilities.

Q. And when you purchased that equipment, how is that expenditure handled?

A. It's probably listed down some way.

Either computer or radio or some way it's listed.

Q. That is what I'm trying to figure out.

I am trying to break down these categories on your expense list, and I'm wondering if radio includes, for example, any equipment?

A. We could go into radio and we could tell where every dime went, whether it went for the computers in the radio room or whether it went for the printing of -- yes, we could.

Q. How would you do that?

A. How do we do what?

Q. How would you go into it to find that out?

A. Well, the computer has the categories. The bookkeeping has categories. If we spend \$1,000 for radio, and then you went to the category and say this was spent for the computer room, and this was spent for the satellite uplink,

and this was spent for the --

MR. UTSEY: Okay. Well, let me go ahead
and mark this document as Plaintiffs' Exhibit 1.

(Plaintiffs' Exhibit No. 1 was marked
for identification.)

Q. For the record, Exhibit 1 is a group of
documents which appear to be computer printouts
which your attorney furnished to me.

The dates appear to range from the year
19 -- it's hard to read some of them because they
were faxed -- 1992, I believe, through 2004. Can
you identify that?

A. Sure.

Q. What is it?

A. It's our bookkeeping record.

Q. A printout of the bookkeeping record?

A. Right.

Q. Do you know what type of software you use to maintain these records?

A. On this one right here we might have used -- we have changed them often. We might have used Money Accounts on this one, and now we have QuickBooks, I think. I would have to go back and check and see which one.

Q. So that if you were to -- let's don't talk too much about the printout itself, but let's talk about what is on the computer.

If you were to pull up a screen to see,

for example --

A. It would be that.

Q. January 1 through December 31, 2004, You would have something that looks like that page?

A. That is the report that would come out

from the screen.

Q. And then if I wanted to see an itemization under an expense category --

A. No problem.

Q. -- what would you do, click on that category?

A. Yeah, click on it and print it out.

Q. Are those itemizations per category contained within Exhibit 1?

A. This is the report. I don't know what you are asking me on that one.

Q. Let's look at the top page, which is January 1 through December 31, 2004.

A. Right.

Q. The first expense item on that list is animals?

A. Right. That has to do with the farm.

We could tell you what we spent for the animals.

That is expense. That is what we pay for the animals, or feed or something like that.

Q. Right. So let's say -- and I'm just using this one as an example to help understand how this is formatted in the computer.

I see that for the total year \$12,100 was spent on animals, correct?

A. Right.

Q. And if I wanted to know, well, was that purchasing feed or was that --

A. Yes.

Q. -- veterinary care, or whatever the expenditures might have been, what would I do from this page to find that out?

A. You would punch up animals and we would search out the categories. It would tell you what

was spent for it.

Q. Can you generate a printout or a report
of that category?

A. Yes, I'm pretty sure.

Q. Does Exhibit 1 contain that type of
printout, or is it just the overall printout of
each category?

A. This is the report that we asked for.

We could ask for a report on something else and
get a report on it.

Q. So if, for example --

A. For instance, I have right here some
reports that she pulled out this morning that have
to do with certain things. In fact, every one of
those people right there, I have a report of
what -- of their records right there.

Q. You have them with you?

A. Yeah, but I am not going to give them to
you right now.

Q. Well, why not?

A. Because they are for my benefit. If the
time comes and we need them, we can give you that
report.

Q. Okay. The time will probably come
either today or later. I don't know.

A. Good.

Q. When we started this discussion I was
asking you about radio. What you are telling me
is that if we needed to see where each penny was
spent on --

A. Every dime, every check.

Q. You could generate reports for that?

A. Absolutely.

Q. Okay, good. Who is the individual that

maintains the documentation in the computer

program? Is that Teresa?

Yes.

MR. UTSEY: Are those notes or are

those --

MR. CHAPLIN: No. You know what, you

can have these.

MR. UTSEY: -- actual printouts?

MR. CHAPLIN: No. These are notes,

personal notes. And, I mean, we could call this

privileged, but it's nothing that we are going to

try to hide.

THE WITNESS: No.

MR. UTSEY: We will get to it in a

minute.

MR. CHAPLIN: Okay, fine. There is no

problem with that.

THE WITNESS: She just wanted to inform

me on that.

MR. CHAPLIN: I understand. That is going to come up anyway, and I think we should be forthright with that. Thanks for bringing that.

Q. Does Faith Cathedral Fellowship have a policy with respect to the return of any offerings or donations?

A. No.

Q. In the past, has Faith Cathedral Fellowship ever returned some or all of anyone's donations or offerings?

A. Yes.

Q. How were the decisions made to do that?

A. I make the decision.

Q. And on how many occasions have you done that?

A. Oh, eight or ten.

Q. Did any of them involve individuals other than people who have brought these lawsuits and the man in Alabama who the judge told you to return his \$25,000?

A. I sent money back to a lot of people, and I've refused a lot of offerings at times.

Q. Under what circumstances have you returned some or all of the person's offerings?

A. When I felt like they weren't really giving it.

Q. What do you mean?

A. Well, they would give you some money, and I felt like they weren't giving an offering, they were trying to buy a service or something, and I don't sell any service. I wouldn't receive their offering.

Q. Are there any other reasons that you

have ever returned an offering?

A. No. The only time I have returned an offering is when people who came and lived with us and then they left. I would never send anybody away empty. I would always make sure they had money.

Some came with nothing and I sent them away with some offering. Because I felt like if they no longer wanted to live under our status, and they were going back out there, I wouldn't send them out without some money, and I didn't do it.

Q. In any of those instances have your decisions been approved by or otherwise reviewed by the board of directors or anyone else?

A. Sure, every one of them.

Q. So would there be board meeting minutes?

A. No. We just -- like I say, we are very open up there. We discuss all the things all the time, and they all know what goes on and what happens and how it happens.

Q. So that would be more of an informal discussion than a meeting?

A. Yes.

Q. I notice that in some years you have got a net income and some years you have a net loss. In those years where you have a net loss, how do you make up for the shortcoming?

A. It's what was left over from the previous year.

Q. Just used as retained earnings?

A. Sure.

Q. And so in those years where you have net income, you just retained those earnings to offset

any future losses?

A. All the offerings come in and go into an account. Some years you took in more than others and other years you didn't take any. It's just like a monthly thing.

Some months you take in more than you paid out, and other months you don't take as much in as you pay out.

Q. So it balances out in the long run?

A. Right.

Q. When you say it comes into one account, is that a bank account?

A. Yes.

Q. And what bank would that be?

A. Right now it's Walterboro bank.

Q. Bank of Walterboro?

A. Yes. There was Enterprise Bank.

Q. How long have you been with Bank of
Walterboro?

A. Four or five years.

Q. And the account is listed under what
name?

A. Faith Cathedral.

Q. Is your name also on the account?

A. Yes.

Q. Individually?

A. Uh-huh.

Q. Why is that?

A. Because I'm the one that exercises the
business. I am the one authorized by the board
and the corporation to handle the business.

Q. So you write the checks, or sign the
checks at least?

A. I sign the checks and my wife signs the

checks.

Q. How many different accounts do you have
with the Bank of Walterboro?

A. We have a savings accounts, we have a
checking account, we have a CD.

Q. And do you have accounts, at present,
with any other banks?

A. Yes.

Q. What other type accounts?

A. We have a money market account with
Tidelands Bank.

Q. Where is that?

A. It's in Summerville.

Q. How long have you been doing business
with Tidelands?

A. Maybe two years.

Q. Any other accounts with Tidelands?

A. No.

Q. Any other accounts with any other banks?

A. No.

Q. Do you have any investment accounts?

A. With those banks.

Q. Those same banks?

A. Yes.

Q. What type of investment accounts?

A. Tideland Bank is the money market account. We have a CD with Walterboro. That is the investments.

Q. Oh, okay. I'm sorry. I meant any type of investment account where you would invest in securities or that sort of thing?

A. No.

Q. How about you personally? Do you have any bank accounts?

A. No.

Q. And I think you told me earlier that you don't draw a salary or any other pay from Faith Cathedral Fellowship, is that correct?

A. No.

Q. Is that correct?

A. Correct.

Q. Do you receive income from any other source personally?

No.

Q. How do you provide for your day-to-day needs in terms of a place to live and groceries and --

A. The church provides me with a house and food and clothing.

Q. Anything else?

A. That's all I need. I don't even need that almost.

Q. And the house it provides, is it on what you have been describing as the farm?

A. Yes. It's on our farm. It's an old house that they tore down and rebuilt me a little shack.

Q. Just so the record is clear, we have talked about the farm several times. Just to make sure, can you state for the record what you have been referring to when you talk about the farm?

A. We have -- our Faith Cathedral Fellowship runs a community farm where we have people who live, just like you would in a monastery, or people have given up their personal ambitions to live together as Christians, and we have all things in common, like is spoken of in the scriptures, and that is what we do.

Q. And it's located where?

A. In Canadys.

Q. How large is the farm?

A. It's about one hundred and, oh, twenty
to thirty acres.

Q. And what sort of structures are on the
farm?

A. We have mobile homes. We have a
tabernacle. We have a dining hall. We have farm
barns and equipment. It's a farm. It's a regular
organically type farm. We grow our own food, and
we live together like a regular family, and no one
is compelled to stay or no one is invited to come.

Q. Now, other folks who live on the farm --
and I don't say other folks. I am talking about
your expenses being paid by Faith Cathedral
Fellowship. How about the expenses of the farm
with --

A. Everything is paid by the ministry.

Q. So anyone who lives there, insofar as their food, their housing or their clothing --

A. Is all provided by the community.

Q. -- is paid for by the community? Now, are there requirements that if you are going to live there that you have to give up anything?

A. No. This is the way we live. If they want to come here, they understand that when they come they put whatever they have into the community.

Q. That is what I'm asking.

A. Because that is what sustains them, their time, their work, their effort.

Q. Let's say that somebody wants to join that community --

A. You can't join us.

Q. When I say join, I guess move to the

community, move to the farm.

A. We bring them there for a couple of days, for a week or two and visit, and then see if they can live with us, that we can live with them. We explain to them how we live here. And if they agree to it, and they all do, then they can live with us.

Q. And if that hypothetical person owns a house, has a bank account, an automobile, can they keep those things in their personal name?

A. Not and live with us, no.

Q. So if they choose to live with you, what do they do with those things?

A. They donate it all to the church, or somebody else, get rid of it. I had a lady some time ago that came in from Arkansas, and another man just moved in from Augusta, and he had a

house, and he said, well, what should I do. I said, give it to -- what do you want to do with it? I said, do you have children? He said, yes. I said, just give it to the children, so he gave it to the children. The woman in Arkansas, she gave it to her children.

Q. So, basically, they need to divest themselves of those possessions to be consistent with the philosophy of --

A. If they want to live with us, yes.

Q. I had asked you a little bit about returning of donations to anybody a few minutes ago.

Have there ever been instances where somebody has donated, say, a house or other property to Faith Cathedral Fellowship and then decided that they didn't want to continue living

on the farm?

A. Sure.

Q. In those instances, have you ever returned their property to them?

A. I didn't have their property. I had their money, but not their property.

Q. What happens when someone donates property to Faith Cathedral Fellowship?

A. We sell it.

Q. And you keep the proceeds?

A. I haven't had too many instances like that, though.

Q. Did any of those incidents involve any of my clients?

A. That had property?

Q. Right.

A. That they bought?

Q. Or that you sold?

A. No, not that I know that they had property that they donated to us, no.

Q. Did any of them own property that they sold and then gave the proceeds of the sale to Faith Cathedral Fellowship?

A. Yes. In fact, every one of them you have there, I am sure they had resources, and when they came they sold and brought us the money, or gave us the money. And some gave us the money before they even came.

You have one right there. Mr. Tim Butler was in debt to the IRS and to the State of Ohio because he wouldn't pay taxes. He's a patriot. So when he came here, for six months I took the money from him that he worked and then I paid his debts for him. I paid his debt. He

don't record that, but we paid his debt.

Just like the General, when we paid his
debt, because we don't believe in having debt.

None of our people have debt. So if they come and
they have debt, we try to get them out of debt and
we help them get out of debt.

And if they are able to work, we let
them work until they -- and then when Tim Butler
left, not only did we pay his debt, we gave him
\$30,000 cash. Plus we gave him a motor that we
paid for, \$12,000.

And we gave him -- he backed up his
truck and loaded up a pile of food to take with
him. So these are things that we gave back, sure,
because -- yes..

Q. I am going to get to each one of them
individually in a minute, so I don't want you to

have to tell me twice.

But I noticed on Exhibit 1 that one of the line items is return offering. What is that?

A. I mean, sometimes people give us an offering and then after awhile the situation develops where I didn't believe that it was an offering and I return it back to them.

Q. Does that include circumstances like you were just describing with Mr. Butler when he --

A. No.

Q. Where would those be documented on here?

A. Where would what be documented? It might be under that category. I would have to go home and look under the category.

Q. I am curious about any instances where an individual has joined your community but then left and you have given them any portion of their

offering?

A. We have done that, yes.

Q. And what I'm curious about is, looking at Exhibit 1, under which of these expense items --

A. It might be under return. Well, that is not enough. It would probably be under their own name or something.

This is the general expense report here.

This is not an individual report. If you want a report, we can get a report for each one of those things.

Q. Okay. Well, I do see that there are some names, for example, on the first page of Exhibit 1, and maybe that will help explain things for me. I see Edward Fernandez children, or child.

A. We have child for -- he has a child support obligation. We pay child support or give him the money to pay it.

Q. And that is consistent with your policy of not having debt for any of your --

A. Right. Anybody who lives with us, if they have obligations we take care of them. We work together. Just for instance, he takes care of our dairy farm up there, and so we just -- if anybody has any debt, we take care of it.

Q. I understand. Then I see Mueller is one person on here.

A. Who is that?

Q. M-u-e-l-l-e-r.

A. He's not with us no more.

Q. Well, there is a line item --

A. Yeah, but what happened, he turned in

\$12,000 that he had for child support. That is what he did. And we kept the \$12,000 and we went to the state of Michigan and we made a deal to pay his child support off because he owed them child support, and we took his money and we paid his child support. He turned it in to us and then we took it and paid the child support.

Q. So the line item for \$13,652 in 2004 would have been the payment of the child support?

A. Right.

Q. What is the personal line item on this?

A. That is probably things that I get for me personally or my wife, family.

Q. Which it's not a lot of money, obviously, but that is like clothing and whatnot?

A. Yes.

Q. Anything else that would be under that

category?

A. No.

Q. I see there is a line item for Vernelle

Bush?

A. Sister Bush used to live there with us.

She is dead now. She just died.

Q. Why would --

A. We have certain people who live with us that they have an income, and we keep a separate record for every person's income that they turn in, and she was one of them.

Q. When you say income, what do you mean?

A. They got checks, Social Security checks, retirement checks, people who got income. There are some people that come there that are retired and they turn in their income.

Q. So that's why you would be getting, for

example, \$914 for several months from Vernelle

Bush? I imagine it's Social Security.

A. Her Social Security every month was right around \$900 for a long time, yes.

Q. Why would there be an expense for Vernelle Bush?

A. Because she might want something. She might want something and we buy it for her.

Q. How about -- I see under the income side Chris Gingrich?

A. Yes. He's been on the farm for 30 years.

Q. And what income --

A. He gives his retirement funds.

Q. How about Lois Anderson?

A. She gives her Social Security check.

Q. Peter Scott?

A. Peter Scott, he doesn't work anymore,
but when he did work he turned in his money.

Q. He worked outside of the community?

A. Yes. We have people who work sometimes
out of the community.

Q. This says Rios Tony, or maybe it's Tony
Rios?

A. He's not with us anymore.

Q. What income did you have from him?

A. He had support for children that was
given to him.

Q. Larivee Dennis?

A. Dennis Larivee.

Q. Dennis Larivee. I'm sorry. What income
did -- actually, it's a negative income.

A. He doesn't have any income anymore. He
used to, but he doesn't anymore.

Q. WQIZ is listed as an income?

A. Yes. We used to own WQIZ radio.

Q. And the income would be what?

A. We didn't get no income from WQIZ, that

I know of.

Q. I am looking at the second page of Exhibit 1. It reflects in June of 2003 \$199,660.

A. Oh, we sold the station. We sold the station.

Q. That is what I meant.

A. Yeah, the income.

Q. That was the proceeds of the sale?

A. Right.

Q. There is a line item under the income portion that says outside work. Is that the people who work outside of the farm?

A. Yes.

Q. And their income is accounted there, is
that correct?

A. Right. In other words, they work
outside, and they bring their paychecks back home
and they give it to the church.

Q. Do you remember a gentleman named Geoff
Steeby, S-t-e-e-b-y?

A. Yes. He used to live with us for quite
awhile and he moved back to Michigan.

Q. What expenditures would have been
incurred on his behalf?

A. I would have to go check the records.

Q. You can't tell from looking at Exhibit
1?

A. No. He -- how much? It couldn't have
been too much.

Q. A couple of hundred dollars a month for

several months. I'm looking at Page 32, which is

2002. I see his name on it.

A. I would have to go back. Geoff has been gone for quite awhile in Houston. I don't think we paid child support for him.

Q. I see it also in 2001.

A. He has been gone for about four years,

so --

Q. And in 2000. How about Gary Hinton?

A. Gary Hinton was a young man who came here. He was in debt. And, again, our brothers went out with the work and we took our money and paid him out of debt. That was one of the fellows that came with nothing and went away with \$6,000.

Q. Terry Peters?

A. Gary Peters?

Q. Terry Peters.

A. Oh, Terry Peters. He still is with us.

Q. What expenditures would you be incurring
on him?

A. Whatever he needs. It might have been
some money we sent to his wife, for his family.

I'm not sure exactly of the expense.

Q. Now, looking at the income portion of
these reports, there is one line item for
offerings, and then just beside that is one for
mail. What does that mean?

A. That is offerings, too.

Q. That is what I was wondering.

A. Well, we have offerings that come in
through the mail and offerings that people just
give to us, like you do with contributions.

Q. So mail would be mail receipts of
offerings?

A. Yes.

Q. There is a line item for checks returned. What does that mean?

A. Checks returned? I can't tell you. I am sure it might be something we sent back to people, or refused or whatever.

Q. An offering you refused?

A. Yes. Or sometimes they give us a check and it would bounce, so we would have to send it back. And so you show in the record that it's not in the income anymore.

Q. One item, I'm looking here specifically at the 2001 summary report, it says left community?

A. Yes, people that left the community, we would give them some money.

Q. And that would go under that line item?

A. Yes. I'm pretty sure you could find it
under that line item.

Q. I notice that there are legal expenses
that are incurred periodically. For what would
the Faith Cathedral Fellowship be incurring legal
expenses?

A. The only legal expense we have is when
we hired Mathias Chaplin and -- our friend right
here.

Q. Right. And for what purpose, this
lawsuit?

A. Yes. No, not this one. We had the
previous lawsuit, the criminal charges.

Q. The criminal charges as well?

A. Yes.

Q. And they are not large amounts. But
going back in time, we have legal from time to

time as a recurring expense, and it might only be a couple of hundred dollars here and there, and I'm just curious what type of legal work that Faith Cathedral Fellowship would be needing?

A. We had the lawyer over in Alabama and we had Paul, but Paul didn't get much. There can't be too much legal expense because we didn't have any other legal expense, that I know of. We had to pay the lawyer in Alabama, and I think it was \$2,000 and that was it.

Q. Did Faith Cathedral Fellowship pay for the expense of defending you in the criminal charges?

A. Yes.

Q. What year was that?

A. That was four years ago.

Q. Well, I see in the year 2001 that there

were legal expenses incurred of over \$130,000.

A. That is when we started the criminal
defense.

Q. And then in 2002 you had legal expenses
of over \$340,000?

A. Because we had to put up the bond.

Q. For?

A. For the same charge. You have to put up
a bond.

Q. Did they get reimbursed to you at some
point?

A. Yes.

Q. And that would be reflected on the
income side?

A. Yes.

Q. How much was the bond, do you recall?

A. Had a cash bond of \$200,000 and we had

a -- what do you call it, a surety bond?

Q. Surety bond?

A. Yeah, surety bond. The total bond was
\$400,000.

Q. And do you know where that would be
represented on the income side of the balance
sheet here? Would that be under reimbursements?

A. I don't really know.

Q. Now, with respect to my clients, I know
from the discovery responses I received from your
attorney that, at least insofar as Butler, Duval,
Hartley and Lindsey, you have stated that you have
given them some money when they left the
community?

A. Sure.

Q. Are those payments reflected on any of
the documents that make up Exhibit 1 right there?

A. I am sure they are someplace in here that they were given out. That is where we got the records from right there. There is somewhere that we could produce the record of each one of those persons, the money given back to them.

Q. We are just not positive, sitting here today, which one of the expense categories those would fit under?

A. No. I'm not sure. Probably return funds somewhere.

Q. Like, you know, we have left community is one item. Return offering is another item.

A. I will tell you this, that if you need those records, we can get them for each individual. We can print out a record for each one of them.

Q. Okay. Now, let's talk individually

about some of these clients, the Allabys.

A. The Allabys never lived here with us.

Q. Okay. I just want to talk generally about each one of them. We will take them one at a time and your relationship with them.

When did you first become acquainted with them?

A. As far as dates, I can't give you a date. The Allabys go way back maybe seven, eight, ten years ago.

Q. Tell me that story, as you recall.

A. The story was they moved to a community in Canada that had a fellowship with us, or affiliated with us. I never owned it. I had nothing to do with it. It was just a satellite group that had a fellowship with us.

And they moved out there, and they put

their money out there, and then they left. And when they left those people up there, whoever the two men up there who handled it, they never gave me the money. It wasn't given to us and they never lived here with us.

Q. Did Faith Cathedral Fellowship ever receive any of the money that the Allabys donated?

A. Yeah, before they moved to the community, yes. They used to send money here like hundreds of people do. We have -- people send money all the time.

Q. So they donate through the mail?

A. Yes.

Q. And do you have any idea how much they donated?

A. The Allabys gave, between 1995 and 1999, \$3,976.

Q. What were the dates again?

A. The dates were between 1995 and 1999.

That is what they gave to us here. What they gave
up there, I have no idea.

Q. Do you know whether that is U.S. dollars
or Canadian dollars?

A. That was U.S. dollars.

Q. I had a document that you-all produced
that broke it down between Canadian and U.S. I
think I have an extra copy, actually.

MR. UTSEY: Make this Exhibit 2.

(Plaintiffs' Exhibit No. 2 was marked
for identification.)

MR. CHAPLIN: May I see that?

MR. UTSEY: Yes.

MR. CHAPLIN: Yeah. You have some
Canadian money there, too.

A. When we got Canadian money we put it in the bank. We bank deposited it and they send us how much it is in U.S. currency. After they run it through, they send back to us what it's worth in U.S. currency. That is what we do.

Q. That is what I want you to clarify.

This Exhibit 2 here, which is a document I received from your attorneys, has both Canadian and U.S. dollars.

It's your belief that once you convert that all to U.S. dollars the amount is \$3,976?

A. Yes.

Q. Now, have you ever seen this document, Exhibit 2, before?

A. No, I don't think so.

Q. Do you know anything about who prepared it?

A. Probably Sister Margaret.

Q. Moratto?

A. Yeah. She might have done that because she could have went in and got the records.

Q. Is there any reason for to you believe that that is anything other than accurate?

A. No, no. When it comes in, Margaret will write them down and then she will deposit it, and then the bank tells us what it's worth in U.S. dollars and then we put that into our records.

Q. Now, there is no indication on Exhibit 2 that any money was ever refunded to or returned

to --

A. Not from us, no.

Q. I mean, is that correct?

A. Correct.

Q. Faith Cathedral Fellowship did not give

the Allabys any money?

A. No.

Q. Now, do you know whether the Allabys liquidated any assets and donated any money when

they --

A. Not to me.

Q. Hang on a minute. I am not trying to be rude, but it's going to make her job really hard if we are both talking at the same time.

Do you know if the Allabys liquidated any assets and donated any money from the sale of those assets when they moved into the Canadian community?

A. I don't know.

Q. With respect to that Canadian community, what was it called?

A. Oh, I don't know if they had a special

name at all.

Q. What did you refer to it as, the
Canadian community?

A. Yes.

Q. Where was it located?

A. Saskatchewan. It's still there. As far
as I know the men still have the farm.

Q. Who are the men that have that
community?

A. The two men that -- we bought the farm,
I can tell you that much. But those two men, the
Canadian government would not let a U.S. citizen
own the land, and these two men were supposed to
be our friends, so we put them on and -- I can't
think of their names right now.

Q. So the purchase price for the farm was
actually paid by Faith Cathedral Fellowship?

A. Yes.

Q. How much was it?

A. \$15,000, I believe it was, or
thereabouts.

Q. And you said that that community had a
fellowship with --

A. Just a fellowship with us.

Q. What does that mean?

A. That means they believe what we believe
and supported us and we supported them.

Q. Were the expenses --

A. No. They took care of everything up
there.

MR. CHAPLIN: Ssshhh. Let him finish
his question.

THE WITNESS: I'm sorry.

MR. CHAPLIN: Sorry about that. I

didn't mean to ssshhh you like a child. I am just trying to make the statement and finish up because

I'm ready for lunch.

Q. Were any of the expenses of the Canadian community reflected on the books of Faith

Cathedral Fellowship?

No.

Q. And was any of the income from the Canadian community on the books?

A. There was none.

Q. There was no income?

A. No.

Q. How many people resided up there?

A. Off and on there might have been three or four, five or six.

Q. Now, in respect to the farm here in South Carolina, or the community here, are there times that in your broadcast, for example, or your

written word that you encourage people to become
members of the community?

A. Absolutely not, no.

Q. How do people learn that you have this
community?

A. They can go on our Internet site. I
talk about the farm. I talk about our community.
People come by and see us. People come by to
visit.

Q. When you talk about it, what do you say?

A. I just tell them we are at the farm,
that we live here. I use the scriptural approach
where we live like the scriptures did in the Book
of Acts. You-all have all things common. Nobody
owes anybody anything.

I like to tell them about the effect of
living without debt. And that is something that

you can say to somebody, 75 people live here and nobody owes anybody money. We are all out of debt. That is an unusual situation.

Q. Do you explain that people are welcome to join the community?

A. No, no. There is nothing to join. I tell them straight out, you can't join this community.

Q. Well, join not in a membership sense, but join as in a physical sense?

A. No. I never invite anybody to do that.

Q. How do people determine that they can give up things and move to the community?

A. They may come for a visit. They may say can I come and visit you, or they come to service. Then they will say to me, well, how can I be here? And I say, well, you really can't. I

say, we just don't have -- we have nothing to
join.

And then if they persist they would like
to live like that, then I will let them come for a
visit. Two or three times they come, and if then
they determine they want to abide by the
situation, if they want to do what they want to
do, give up everything, then they do it, and they
come with that understanding.

Q. So you have some conversation at that
stage of what would be necessary for them to move
there?

A. Yeah. If they keep implying that they
would like to live with us I say, do you
understand how we live here? This is how we live.

Do you want to do that?

Q. Now, at your website, or anything else

that you publish, whether it's broadcast-wise or written-wise or anything, have you ever described the farm in Saskatchewan?

A. No. I did when we were affiliated with them, when they had a fellowship with us, yes.

Q. Oh, you no longer have a fellowship with them?

A. No. They pulled away from us about four or five years ago.

Q. What were the circumstances of that?

A. I guess the criminal case. Tim Butler can probably tell you more about that.

Q. Was there anything written by them or by --

A. We had no legal ties whatsoever.

Q. I understand. But, I mean, did somebody write you a letter, for example, saying we would

like to sever our fellowship?

A. Yeah. One of the gentlemen up there just called me one day and said we are not going to have anything more to do with you, and that was the last I heard from him.

Q. And you are thinking that was about four years ago?

A. Yes.

Q. Prior to that, how long had they been in fellowship with Faith Cathedral?

A. Two or three years.

Q. During that two- or three-year period, is that when you would have talked about that farm and your Internet broadcast?

A. I talk about different communities that fellowship with us, even now, in different parts. We have one group of people up there in North Carolina who are pastors. We have a group of

people over there in Kentucky. We have a group of
people out in Oklahoma.

And just like a church. I would say we
have fellowship over there. If you want to attend
church there, you may do that. It's just like you
advertise services in different locations around
the world.

Q. Right. But I began this discussion when
we started talking about the Allabys and the fact
that they moved to the farm in Saskatchewan.

A. That was their desire.

Q. But during the period when they moved
there, were Faith Cathedral Fellowship and that
farm in fellowship together?

A. Sure.

Q. And during that period was Faith
Cathedral Fellowship discussing the farm in

Saskatchewan on its website and in another --

A. We have mentioned that we have a
fellowship up in Saskatchewan, sure. That is how
they found out about it.

Q. And did you describe what the farm was
like up there and what the principles were behind
it?

A. No.

Q. You didn't say, like you did here, that
people give up everything to live here and --

A. No.

Q. What did you say?

A. I just told them if they want to visit,
they can go visit. That is what the Allabys did,
as far as I know. They went out there to visit
and decided they wanted to live out there.

Q. Do you know how long they stayed there?

A. Maybe a year, year and a half. I don't know. One day they left and they were gone.

Q. Do you know why they left?

A. I guess they didn't want to live there any longer.

Q. But did you know anything more about their decision?

A. They probably didn't like the situation.

Q. What situation?

A. Whatever situation, how we were living there, the situation with the people.

Q. I understand. But I am not asking you to speculate.

A. There was no specific thing that I know of, no.

Q. That is what I'm asking, whether you knew of any specific reason.

A. No.

Q. Do you know whether the individuals who were running the farm in Saskatchewan returned any money to the Allabys?

A. I have no idea.

Q. Have you had any contact with the Allabys since they severed their ties with that farm?

A. No.

Q. Have you ever offered to reimburse or return any money to the Allabys?

A. No.

Q. Have they ever asked you to?

A. No.

Q. So it's just never been something you had to decide whether to do or not to do? Is that fair to say?

A. When they left, they left.

(Plaintiffs' Exhibit No. 3 was marked
for identification.)

Q. Let's talk about the Butlers now.

MR. CHAPLIN: Can I interrupt one
second?

MR. UTSEY: Yes.

MR. CHAPLIN: When do you think we are
going to have lunch? Because I have quite a few
questions that I want to follow up with as well.

MR. UTSEY: Well, we have to go through
all the plaintiffs, so it's going to be a little
while. I didn't know if you wanted to push
through and then take a lunch break, or go ahead
and take a lunch break and -- I don't care one way
or the other.

MR. CHAPLIN: Well, can we just think

about it and kind of set something up? I need to return a few messages. I would like to have some lunch. But I just wanted to work with you. I don't want to break your flow here.

MR. UTSEY: It doesn't matter to me. I mean, if you want to take a lunch break now, we can take a lunch break now and then resume until we finish, or we can keep going for a little while and then take a lunch break. I'm flexible.

MR. CHAPLIN: Because the depositions we have after him, they are on standby. They know they need to be here today.

MR. UTSEY: Right.

MR. CHAPLIN: So if we could take a break now, that would be great. Until when? I mean, since you are at a different climate, or a different person. You are getting ready to move

to a different person now, right?

MR. UTSEY: Yes. It's a good time. We
will take a break and go off the record.

(Lunch recess taken.)

Q. I told you I was going to ask about what
you did at lunch and who you saw. I want you to
tell me.

A. I saw my wife and I saw Mr. Landry.

Q. Did you have any conversations with
anyone concerning the deposition?

A. Yeah. We talked a little bit about the
bookkeeping situation.

Q. Who did you discuss that with?

A. My wife.

Q. Did you learn any additional information
aside from what you and I have already discussed?

A. Only that we can get you all the records

that you need, that has to be done.

Q. Did you determine what type of software program is used for that?

A. Money Count.

Q. Money Count?

A. No, QuickBooks.

Q. Okay.

MR. CHAPLIN: She is in the lobby now, by the way.

MR. UTSEY: Yeah. I met her a minute ago.

MR. CHAPLIN: Okay. So we don't have any lag time.

MR. UTSEY: Okay, good.

Q. Did you learn any other information in your conversation with her?

A. No.

Q. Did anyone give you any suggestions about how to answer any questions for the remainder of your deposition?

A. No. I guess that would have been me giving them suggestions.

Q. Well, I can ask them about that.

A. Yeah, sure.

Q. Okay. We have talked about the Allabys, and I think we were getting ready to discuss --

A. I explained that to you, if you remember that. That is Canadian funds.

Q. Right. We have already finished --

A. When you break that thing down, it's about \$1,500 less than that in U.S. currency.

Q. Which is about the number you gave me?

A. Right.

MR. CHAPLIN: So you had that confirmed

while you were at lunch?

THE WITNESS: Right.

Q. You did confirm that?

A. Yes.

Q. All right. Now we know where the numbers go. Let's get this one out of the way. Unless you need these, I am just going to move them so they don't confuse you.

A. I don't need them.

Q. Tell me about -- I want to talk to you now about the Butlers. How did you first become acquainted with them?

A. On the radio.

Q. Pardon?

A. They heard me on the radio.

Q. When did you first speak with them?

A. I don't know dates. I can't give you

dates.

Q. Do you know approximately when that
would have been?

A. Well, it was somewhere around '97, '98,
somewhere along in there.

Q. How did you first have contact with
them, by telephone, in person, what?

A. Yes. They started to support us, and
they started to call, and then they wanted to come
for a visit and they came for a visit.

Q. When you talked to them on the
telephone, do you remember any of the
conversations you had with them?

A. Not particular, no. There was nothing
particular about it, except maybe just the
ministry, what I preach and what I talk about.

Q. Do you remember specific comments that

you made to them or they made to you in those
conversations?

A. Not on the phone, no.

Q. So you-all arranged for them to visit
the community here?

A. They wanted to come for a visit, so we
let them come for a visit.

Q. And that would have been the farm here
in Colleton County?

A. Yes.

Q. And do you remember when that was?

A. No, I don't remember the dates. I'm
sorry. I just don't remember dates.

Q. And that's all right. And you
understand I need to ask, because until I ask I
won't know what you do know.

A. I can find approximate dates, but I

don't remember them.

Q. Tell me the circumstances of their
visit?

A. When people come for a visit we give
them a place to stay, and they live with us like
we live here. They go out and we start working,
what we do on the farm, and they talk to the other
people and they find out how we live. This is how
we do it. We all work together.

We produce our own food. We grow our
own crops. We very seldom have to go buy anything
because we produce everything. We have our own
ability to farm. We have our own ability to
repair cars. We have our own carpenters. We have
electricians. We are a self-sufficient
community.

And we don't need any money outside. We

have people on that farm that haven't gone off the farm in 15 years. Don't have to. I don't go off it. Mag (phonetic) said to me this morning, wow, we haven't seen you in awhile. I stay on the farm.

Q. Right.

A. And they come and they live and they see what we do, and then they go back. That is the procedure we have always used.

Q. How long was the Butlers' visit?

A. A week or two. You mean to live?

Q. No, no, when they first came.

A. Oh, about a week. When I let the Butlers come I broke my rules. I don't mind telling you.

Q. What do you mean?

A. Because I let them come with debt. They

were in debt. He owed the IRS \$60,000 and he owes
the state of Ohio \$30,000, or something in that
area. Because he wouldn't pay -- he was a
patriot. Do you understand what I mean when I say
a patriot?

Q. Someone who claims that they don't have
to pay the government?

A. Pay taxes, right. And that is what he
was, and he didn't pay taxes. He didn't do it.
When he came to me I said, wait a minute, we pay
taxes. We don't do that. We are not going to
play that kind of deal.

So I initiated a contact with the IRS
and with the State of Ohio and we worked out a
settlement plan on how to pay his debt, which was
a great savings, to tell you the truth.

I did the initiating at the suggestion of Mr. Stair. I owed the IRS 42,000 and Ohio 5,000 and we was able to get the IRS reduced to 11,700 I believe.

But when you do that, when you make a deal with a federal agency like that, if they agree to a certain amount they will say you have ten days. That's the reason why he couldn't pay his debt, because he couldn't come up with that kind of money, but because he was part of the community and we took the responsibility, we took the money and we paid his debt.

And so then whatever he earned, he contributed just like everybody else did. But we paid that particular debt because one of our rules is no debt.

Q. Now, you had some note cards with you a minute ago.

A. I don't -- oh, I wish I knew -- did I

leave them here? Because I don't know what happened to them. I thought I left them here.

Q. Well, I was just going to ask you about these amounts because you said them so quickly.

A. We have the amounts. We have the amounts. We gave Tim Butler back in cash.

Q. I am going to get to that in a minute.

The amounts that you just were saying a moment ago

about his indebtedness --

A. Yes. I would have to go home and find out how much we paid.

MR. CHAPLIN: Well, what did you say a minute ago?

Q. You said something about the State of Ohio and --

A. He owed the State of Ohio income tax. He owned the IRS income tax.

Q. Do you know how much?

A. It was around \$60,000. I don't know the exact figure.

Q. All total?

A. The IRS.

MR. CHAPLIN: I thought you said 90.

You said 60 and 30.

A. Yeah. The IRS was around 60 and the State was about 30, I think it was. I can't be exact on that because I don't know, but it was in that bracket, and we paid both of them off.

Q. How much did you pay to pay them off?

A. I think -- like I'm saying, you are asking me for figures that I can't come up with right off.

MR. CHAPLIN: He said ballpark.

A. I would say about \$30,000 for the IRS,

which was reduced from \$60,000, and the State
\$30,000.

And what I had Tim Butler do -- he was a
truck driver. And you understand when these
people come to live with us, we pay all of their
living expenses. They don't have to buy no food,
no clothes, no gasoline for their cars, none of
those things.

The church -- they live with us. Their
life becomes that way, and that is how we do it.
And whether you give much -- did you see that
young man that stood right at that door there?

Did you see him?

Q. Yes, sir.

A. That young man gave \$2 million, sir.

He's not asking for it back.

Q. Well, I am just talking about Mr.

Butler.

A. I am trying to tell you what these people do, whether you come with nothing or whether you come with everything. Whatever you have, you give it, just like me.

For 25 years I have given. What do you think a man like me would be worth if I was a CEO in a large corporation? Could I make a \$100,000 salary? Patch (phonetic) over here does, why can't I? But I don't.

We even pay taxes on the farm up there. As a church we don't have to, but on a certain part of it I agreed to pay taxes.

MR. CHAPLIN: Let's go back to Butler.

That was --

A. Well, Butler came. And he was a truck driver, so I kept him driving the truck so we

could get his money. I took his money, put it in
the church's account, and then we took it and paid
the debt.

Q. I am getting a little off track, because
I was kind of going through this chronologically.

I was talking about their first visit, which I
think you said --

A. The first visit, they worked around on
the farm and then they went home. They went back
to Ohio.

Q. During that visit, is that when you
broke your rule and agreed to accept someone with
debt?

A. No, no. When he first came I wasn't
sure I wanted to have him come live with me
because he had a bunch of young children,
teenagers, and teenagers are trouble, especially

if you bring them in and they are not used to this
kind of -- and his boy became very much
troublesome.

You see, if you bring a teenage son with
you, he comes because you are coming. He's not
coming because he wants to be there. Can you
understand that?

Q. Yeah. I understand what you are saying.

A. So when you do that, then after awhile
they don't want to be there and so then they start
causing you trouble.

And at first I said, you have a boy
right here. I said, you are going to bring him
along and he doesn't want to be here. And so he
went back home, and later on he conceded that he
would bring his children and he brought them.
They brought the children. But, like I said, the

boy gave me trouble, gave us trouble.

Q. During this first visit, did you have conversations with Mr. or Mrs. Butler about the prospect of them living there?

A. They had let me know that they would like to move there with us, yes. Anyone that has ever came on there, after awhile the issue would come up.

And then I say, well, you want to live here with us? Do you see how we live? Can you live with us? You know the rules. Whatever comes here -- everybody, everybody, no matter who it is, you give what you have. They didn't have to do it. They could have kept it. But they couldn't keep it and come here.

Q. Now, are you the person with Overcomer Ministries that had that conversation with the

Butlers?

A. Yes, sure.

Q. Do you know if other people did?

A. I am sure they talked with the other
people about it.

Q. Did you explain to them about the rules,
that you give everything up?

A. Yes. The rules are written out and the
rules are given to them. They know the rules.
Every person there knows the rules.

Q. Where are the rules written?

A. We even have some papers up there where
they signed. I don't know whether the Butlers
signed theirs or not. But we have some people who
would sign, yes, everything, everything they give.

Q. Now, where the rules are written, what
do you call this document?

A. It's not a document. It's just an understanding that we have amongst each other.

Q. Is it written?

A. Not necessarily. Right now we have some places where people have signed some documents.

When this thing started to develop, we come up with a little document. Now, I would have to go home and see if the Butlers signed it or not.

Q. When what thing developed?

A. This nonsense with these people asking for their money back, which you don't ever do with the church. You give money to a church and you don't ask for it back. That is something anybody does. Do you give money to a church?

Q. Since these lawsuits, are you saying that you developed a document to have people who live in the community sign?

A. We wrote a little document so these people understand fully that they agree to this, that when you come here that we are not obligated to give your money back. You are getting what you are giving as an offer, just like when you walk into your church and you lay down your offering.

That is an offering.

Q. When did you begin having people sign that document?

A. I don't really know that either. I would have to go back and look at it.

Q. Who drafted that document?

A. Probably one of our brothers. It's just a little statement that we agree that this is what we want to do.

Q. Now, I understood -- and maybe I misunderstood your testimony a moment ago, where I

thought you said the Butlers had read the rules
because they were in writing?

A. No. The Butlers -- nobody reads the
rules. When they come there I tell them, if you
want to live here, this is what we do, this is
what we believe.

Q. That is what I'm trying to drive at. I
want to know what it is --

A. I explained it to you three or four
times already. We don't have nobody come with
debt. You have to be out of debt. We don't have
debt. If you have a debt, you can't come. You
clear out your debt first. That is a rule. We
don't buy anything on credit and we don't go in
debt. Isn't that commendable? I think it is.

Q. I am asking you what you told the
Butlers. Is that --

A. I told the Butlers what I tell everybody. If you want to live here with us -- if you live here with us, everything you have you give to the church, everything. And if there's anything you need, then we will provide it while you are here.

And then you work. You work in the community. Whatever needs to be done here, we do it and we do it together.

And there are certain things we believe in in the spiritual realm.

We don't run to doctors. Although, we do go to doctors if we have to. If they want to go, they may go, but most of these people don't want to go.

Most of them come with their own opinion, this is what they want to do. They want

to believe in God. They want to believe in God
for their healing and for their health and for the
deliverance.

And that is voluntary. If they want to
go -- they can live any way -- you understand that
I have several hundred people outside of the
community that support us? And they don't -- they
go to doctors. They do the things they want to
do.

I don't require them to live like I do,
except if you want to live under our auspices,
this is the way we live here. That is just the
way we do it.

Q. And is that the extent of what you
explained to the Butlers during this first visit?

A. Sure.

Q. Was there anything else you talked to

them about?

A. No.

Q. Did you talk to them at all about what their offering to the church would be used for?

A. Everybody knows what the offering is used for. I even get on the radio and do that. I tell them. I spend -- 90 percent of the income goes for the radio broadcast because that is what this is all about. This is a ministry that reaches the world.

My dear friend, while I'm sitting right here talking to you I could take this phone and I could talk to the entire world. God has blessed me. God Almighty, Yahweh, has blessed me to be able to speak to the entire world, and that is what I do, and I do it very faithfully.

Q. And did you have any conversation with

the Butlers about the expenditures other than the

90 percent going to radio?

A. No. Why should I? Every bill --
everything up here gets paid. People know where
it goes. We tell the people from time to time
about this, we had to buy that, we do this, we do
that. People know where the money goes.

Q. But the Butlers were visitors. That's
what I'm driving at.

A. No, no. The Butlers -- when they came,
they knew where the money went. They knew.

Q. And how did they know? That is what I'm
trying to figure out.

A. What do you mean how did they know?

Q. Well, someone had to tell them --

A. Tell them what?

Q. -- or they had to get the information

otherwise.

MR. CHAPLIN: Just --

Q. I am simply asking you was there any conversation with the Butlers during their first

visit --

A. Not any more than anybody else, no.

Q. I am not asking to compare. I want to know specifically what you recall about the conversation with the Butlers about where the money they donate, or would donate, would go?

A. No, not any particular. Not more than anybody else, no.

Q. Well, what would you have done with anybody else? That is what I'm driving at.

A. What I tell you, is that we tell the people all the time here is what we buy, here is what we do, here is where the money goes. The

electric bills are so much. The gasoline bill is so much. I bought \$12,000 worth of honey the other day. I tell the people where the money goes, and then I can back it up.

Q. And you explained all of that to the Butlers in this initial visit?

A. Sir, we have a common --

MR. CHAPLIN: Yes or no.

A. Yes. Yes, I explained it to them. They understood.

Q. Now, I'm not asking what you think they understood. I am asking you what you told them.

You told the Butlers --

A. I didn't tell them specifically any more than anybody else, but they did know. They did hear.

Q. I don't mean to sound like I'm arguing

with you, but you have to remember I understand
you have had conversations with a bunch of people
like this, so it's easy for you to compare your
conversations with the Butlers with other people,
but I haven't been privy to any of those
conversations.

A. What I'm trying to say is we have a
major dining room, a fellowship hall, and we have
a meeting room, and it's in those places where we
discuss everything right out in the open all the
time.

For instance, the other day I went and
bought some honey. And I got back up in the
dining room and I said, today we just spent
\$12,000 to buy some honey. I said, now, you-all
be careful how you use it.

Or we bought some gas the other day

because it's cheaper. I can buy it -- and everybody in the community, you can bring any of them in here and sit down and they would tell you they have heard how the money goes, where it goes, even when it comes in, even when it comes in.

Q. In the initial visit with the Butlers, did you go through all of the expense items that would be reflected in Exhibit 1?

A. No, no, no.

Q. Did you go through --

A. No, no, no.

Q. -- all of the categories that would be reflected by Exhibit 1?

A. No.

Q. At any point did you go through that with the Butlers?

A. No.

Q. Why not?

A. Because it's not required.

Q. For example, when we talked earlier you explained how some people have child support obligations that the community will pay?

A. It's understood that when they come there that all of their responsibilities -- that every obligation they might have will be taken care of.

Q. Did you explain that to the Butlers?

A. Yes, sir.

Q. And did you explain to the Butlers that you --

A. I explain it to the general population that --

MR. CHAPLIN: You have to let him finish the question, Brother Stair. I know this has you

infuriated, but let's hear the question.

Q. During the Butlers' initial visit, that
one-week approximate visit --

A. Yes, they understood that. I'm pretty
sure they did.

Q. No. I'm not asking what they
understood. I'm asking what you told them.

A. Yes.

Q. You told them that you were paying child
support for some people?

A. No. I didn't tell them we were paying
child support for anybody. What did -- that had
nothing to do with their situation.

Q. Did you tell them that you were paying
some people for leaving the community?

A. No.

Q. Did you tell them that you were spending

money on legal expenses?

A. No.

Q. Did you have any subsequent conversations with the Butlers after that one-week visit?

A. Not that I can recall.

Q. How did you know that they had decided to join the community?

A. They let me know they wanted to come.

Q. Pardon?

A. They just let me know they wanted to come.

Q. Was that a telephone call or a letter or what?

A. Either a letter or a phone. I am not sure.

Q. And when was it that you made the

decision to permit them to come despite the tax obligation that he had?

A. I can't recall.

Q. How did you communicate that to Mr.

Butler?

A. Might have been by letter, or phone, or he might have come to see me. I really don't know.

Q. Did you explain to him, as I think you characterized it earlier, that you were breaking one of your own rules to allow him to do that?

A. Yes. He knew that. I told him that.

Q. As best you can recall, exactly what did you tell him?

A. I told him that I was going to let him come, and that he was to keep on working, and that we would take his money and we would clear out

this debt, and that is exactly what we did.

Q. And you told them that was the first
time you had done anything like that?

A. Sure.

Q. And I think you indicated you actually
negotiated with the IRS to reduce the lien from 60
to approximately 30?

A. Yes.

Q. And did you negotiate with the State of
Ohio?

A. Yes.

Q. You said it was approximately \$30,000 he
owed the State. How much did you negotiate that
down to?

A. I don't really know.

Q. Where in Exhibit 1 would the payments to
the IRS and State of Ohio on behalf of Mr. Butler

be found?

A. I don't know that either. You would probably have to go back and look under Mr. Butler's name, and then we would find out what he gave and what we gave back in reference to him.

Q. But it would be an expense payment, though, that would be reflected somewhere on Exhibit 1, wouldn't it?

A. Yes.

Q. Do you remember approximately when it was that you paid those two debts?

A. No.

Q. Do you remember when approximately the Butlers moved to the community?

A. I could get the date, but I don't remember them.

Q. Let's look at these documents that

comprise Exhibit 1. I notice that as of 1998, I
guess as of April of 1998, you begin to reflect
income under the name Tim Butler?

A. Right.

Q. That would be his earnings as a truck
driver?

A. Yes.

Q. Do you think, then, that 1998 would have
been when you paid his taxes?

A. Yes. That could be the same time.

Q. Now, I'm looking again on the 1998 page
of Exhibit 1, and under the expenses it says Tim
Butler, and I have got several entries which total
\$17,719. Do you think that --

A. I am not sure whether that was for the
IRS or what it was. I would have to go back and
verify that. We also bought a motor for him at

that time, I think, that cost quite a bit of
money.

Q. In 1999 there is an expense line for Tim
Butler which totals \$1,503. Do you know what that
was?

A. No.

Q. And in 2000 there is an expense item
totaling \$552 for Tim Butler. Do you know what
that was for?

A. It might have been for some tools.

That's how much in tools we bought for him to work
on his truck.

Q. And in the year of 2001 I see a total of
\$32,017 paid for Tim Butler. Of that, one amount
was rounded off to \$30,000 in August of 2001.

A. That sounds like the IRS situation
there.

Q. Do you believe -- the remaining \$2,017

was for what?

A. I really couldn't tell you.

Q. Now, you said something about buying a motor for Tim Butler. What was that?

A. He wanted a new motor for his truck.

Q. Did he own the truck?

A. Yeah, he owned the truck.

Q. I didn't know whether he had donated that to --

A. No, he didn't donate the truck. He would have if I had taken it, but there was no need for it. It was tagged in his name. It was titled in his name so he could drive the truck, and so we just left it that way.

But, like anybody else, the income that came in from it was donated to the farm, to the ministry.

Q. And then the expense for the truck was
paid by the farm?

A. Yes.

Q. And that would be the motor, for
example?

A. Right. And we would even give him some
money to make his trips, give him cash money so he
could drive on the road.

Q. Did you pay for the fuel?

A. Yes, indirectly. Like I say, we would
give him some -- he would bring his check home,
and we would let him keep a certain amount of that
for his operating expenses.

What I should have done was take it all
and then make him -- then give it back to him.
That's what I should have done. I goofed on that
one.

Q. Now, this is Exhibit 3, a document that was produced by your attorneys to me. Do you recognize that document?

A. Pretty well.

Q. Do you know who prepared that document?

A. That looks like Sister Margaret's work.

Q. Do you know whether it's accurate?

A. As accurate as it could be on the figures that she has, because she writes down what the people do.

MR. CHAPLIN: Yes or no.

A. Yes.

Q. Tell me what these amounts mean. \$2,850 in 1995, is that just a cash contribution or offering?

A. I would say so, yes.

Q. Same for those next three items?

A. Yes.

Q. And then there is a line that says working offerings net of expenses. What does that mean?

A. I don't know. I am sure there are some expenses that are probably involved in that somewhere.

Q. Well, those are documented for 1998 through 2001. Would this be the income he generated as a truck driver that was paid to the ministry, net of the expenses of his generating that income?

A. Very possible.

Q. Do you know whether the net of expenses includes the expenses that were incurred to pay off his debt?

A. No. Those are probably expenses just to

run his vehicle.

Q. Do you know that or are you just
assuming that?

A. That there does not -- those figures
don't match up with the debt that we paid.

Q. Well, wouldn't you need to know how much
income there was in order to know whether it
matches up?

A. No. It would have made no difference
how much income. It wouldn't have made a bit of
difference how much income. We are determined to
pay the debt, whether he had any income or not.

We would have paid his debt whether he was making
a dime or not.

Q. Well, I understand that. What I'm
saying is if these are net figures --

A. This is probably operating. If there is

any expense in that, it's probably operation of
the vehicle.

Q. But do you know that with 100 percent
certainty?

A. No.

Q. Who would know that, Margaret?

A. We would have to go back and look in the
book, in the bookkeeping. It would show up in the
records somewhere.

Q. Well, this reflects total given of
\$67,732. Again, would that be using the net
figures?

A. Yes, as far as I can tell.

Q. And it says \$30,000 returned 8/2001.

What does that mean?

A. That is the cash money we gave back to
him when he left.

Q. A minute ago when we were looking at Exhibit Number 1 we got to the year 2001. And specifically in August of 2001 I asked you about a \$30,000 figure and you said that may have been the IRS.

Now that you look at this Exhibit 3, do you think that was the money you returned to Mr. Butler?

A. It could have been. The IRS figure might have been put in another realm. I would have to look.

Q. How is it that -- well, let me ask you this. You have said earlier that you were the one that made the decision on how much money to return to anybody if you ever did return money, correct?

A. Sure.

Q. So you decided the \$30,000, that you

would pay the \$30,000?

A. Yes.

Q. How is it that you came up with that figure?

A. Well, you see, we calculated -- these brothers out here calculated that the living out here is about \$15,000 to \$20,000, if they were living out someplace else, providing housing and everything else for them, it would be about \$20,000 a year.

Q. Who calculated that?

A. Brother -- Mr. Duval, who was a very economic man. He said, when you live on this farm -- he said, the way we live, he said, it would probably cost us \$22,000 a year if we lived anywhere.

Q. 22?

A. Yeah, 20 or 22. Oh, come on now.

Q. No. I just didn't hear you. I am
trying to hear what you said.

A. Yeah, 22.

Q. So what did that have to do with the
\$30,000 amount for Mr. Butler?

A. I just decided to give Mr. Butler some
money back because he had given quite a bit, and I
decided I wasn't going to let him go out without
any money.

Technically, I didn't have to give him
anything. He gave to the church. I don't have to
give money back when people donate to a ministry.
You don't have to do that. That is not required.

Q. Okay. I am just trying to figure out
how you came up with 30,000, and not 25 or not 35
or some other number?

A. No particular reason. Larry Hartley I gave 70. Another guy I gave \$5,000. Another guy I gave \$3,000. I gave them what I felt like I could -- so they could get out there and get started again.

Q. Is there any other fact that you considered in determining that \$30,000 would be the appropriate amount to give him?

A. No.

Q. Is this the only money that you returned to Mr. Butler, the \$30,000?

A. Cash, yes, that's the only money returned.

Q. What else did you give him?

A. He took tools. He took the tools we bought for him. He took food out of our warehouse. He backed his truck up and loaded it

up with food. What is the value of that? I have
no way of valuing that.

Can you approximate that value?

A. No. How can I approximate? I mean, I
could guess, but that wouldn't be very well.

Q. Do you know what the value of the tools
were?

A. Yeah. The tools were several hundred
dollars. I'm sure of that. Some of those tools
you bought for that truck cost you four or five
hundred apiece.

Q. Total value of the tools, do you know
approximately what they were worth?

A. No.

Q. Did you give him anything else, other
than what you have already told me, when he left?

A. No.

Q. What were the circumstances of the

Butlers leaving the community?

A. Because I committed that sin, and when I committed that sin I made the confession. And he was like some of the others, they thought it was just terrible that I committed this sin, and it was. To commit that sin is a terrible sin, but it's not any more terrible than anybody else's sin.

But I did commit it, and I got up before the congregation and I confessed it. And I have been willing to walk circumspectly and more carefully since that time. And I have not committed it since then. Thank God for that. I want to stand before God one day and -- I will be standing before a judge one day, and that is my concern.

Q. Now, so this was --

A. You know, Tim Butler was not even in the open meeting. He was not even there when I confessed it. So you know what happened? When Tim Butler came home I called the board together, and I called Tim Butler in and personally sat there and told him what I had done.

Q. What did you tell him?

A. I told him I committed adultery, just like I told you.

Q. What was his reaction?

A. Well, he didn't like it.

Q. What did he say?

A. Well, he tried to throw me out of the ministry. He tried to make me quit the ministry.

He wanted to take over the radio work.

Q. What did you think of his reaction?

A. I just told him you are wrong. If you

don't like it, that's fine. I don't think it was right for him -- man, when you are judging a man for sin, you have to consider your own sin. If he's without sin, let him cast his stone.

Q. So what was your reaction to his reaction?

A. None whatsoever. When he decided he wanted to leave, just leave. What can I do?

Q. But when he said that you should leave the ministry --

A. It wasn't his place to say that. We had other men there. We have men who have been with me 30, 40 years that are still there. Christopher was there. There was other men there. And they accepted my repentance. They accepted my willingness to submit to their judgment, Yulatool (phonetic).

Q. And when Mr. Butler told you that he would rather leave the community then --

A. Leave.

Q. -- did you say anything else to him at that time?

A. I just told him to leave.

Q. What conversations did you-all have concerning what he could take with him in terms of --

A. None whatsoever.

Q. Well, you said he left with food and tools?

A. Yes. He done that without me even knowing it. I didn't even know it. I just told him -- I gave him his money. He went and bought a car. The next thing I know he was taking the tools out of the garage. He backed up to the

warehouse and took food, and I didn't even notice that he had done that. He never discussed that with me. He just done it.

Q. You said you gave him the money. Did you have any conversation with him about the money?

A. No. Just gave him the 30,000 and that's it.

Q. So he told you he was leaving the community, and then later you just walked up and handed him a check for \$30,000?

A. Yeah. Every person that left, I gave them some money to leave so that they could go back out and live. They had -

Q. I understand that. But what I'm trying to understand is was it a matter of you simply walked up to him, he didn't say a word, you didn't

say a word, you just handed him a check and --

A. What are you trying to get out of me, sir, a specific conversation? I don't know what we said. Here is your money, you leave.

Q. Was there a conversation?

A. No, not particularly, except for one time he didn't want to leave, and I asked him when he was going to leave, or what was preventing him from leaving, and he said, what are you going to do, call the law on me? I said, no, I'm not going to do that. But I said, why hang around? Just if you are going to leave, go ahead and leave and stop --

Q. What my question is, when you gave him the \$30,000 check --

A. There was no conversation.

Q. None at all?

MR. CHAPLIN: I'm going to object to
asked and answered.

MR. UTSEY: Okay, that's fine, but that
is not a proper objection.

MR. CHAPLIN: Why not?

Q. Was there any statement made by Mr.
Butler at that time or any statement made by you,
or you both just sort of stood there and said
nothing and you handed him a check?

MR. CHAPLIN: Again, asked and answered.

A. I don't know what you are asking.

Q. Did you make a statement to Mr. Butler
about the \$30,000 check at any point in time?

A. No.

Q. Did Mr. Butler ever --

A. Not that I know of, no.

Q. Did Mr. Butler ever make any statement

to you about the check?

A. No.

Q. Did Mr. Butler make any statement to you
at any point in time about how much money he would

like to have when he left?

A. No. He just said I put thirty -- sixty
thousand in this ministry. That's what he said,
because he thinks he does, but he really didn't.

He put it in, but he doesn't count what he got
back for putting it in.

Q. When did this conversation take place?

A. I have no idea.

Q. What else happened in that conversation?

A. Nothing.

Q. So he simply said that and you didn't
respond?

A. No.

Q. What else did he say?

A. I don't know. I don't know what else.

The decision was made to leave and he left.

Q. And other than him saying he put \$60,000

into the ministry --

A. He didn't even say that to me. He probably -- he said that to somebody else.

Q. Well, who did he say that to?

A. I don't know.

Q. How did you learn of it?

A. People tell me. It comes through the

grapevine.

Q. Who did he tell --

A. I don't know.

Q. So you never had that conversation with

him?

A. No.

Q. Now, at that time did Mr. Butler still
own his truck?

A. Yes. He always owned his truck.

Q. And he took the truck with him as well?

A. Yes.

Q. And he purchased a new car, you said?

A. After I gave him the money, and he got
ready to leave, the next I know he drove in with a
car.

Q. Do you know where he got that from?

A. No.

Q. Why was Exhibit 3 prepared? Was it for
this lawsuit?

A. I'm not sure.

Q. Have you ever seen a document like this
other than those --

A. I think when these people started to go,

we went back ourself and started to check exactly what they did give and what they didn't give. And that might have even been one of the reasons why I made a judgment how much to give them back. That

is the only thing I can tell you about that.

Q. So did you have Exhibit 3 prepared before you gave \$30,000 to Mr. Butler?

A. I don't remember that.

Q. Well, you said it may have been a basis for your judgment. That is what I'm trying to figure out. How would we be able to determine if

it was?

A. It wasn't.

Q. It was not?

A. No. That would have no bearing on what I gave. I am a man of God, sir, and if God tells me to do something, I do it. And if God said to

me you give him so much money back, even if he
didn't deserve it, I would have done it.

It's just like I said, we would have
paid that man's debt if he never gave a dime into
the place, just like we've done with others, like
I would do with you or anybody else. If God would
say to me you help that man, I would help you, and
that is a judgment I make.

Q. I am just trying to understand a comment
you made, so I'm not trying to argue with you. So
that we are clear, the \$30,000 was not a product
of any of the information that --

A. The \$30,000 to Mr. Butler had nothing to
do with him personally or anybody else. Every
person that came to me, I would make a judgment on
what kind of money I was able to give back to
them.

Remember, I am handling God's money. I
am handling church money. So I have to be able to
justify to give it in the spiritual moral sense of
the thing. And, as a church, I am allowed to
benefit people, allowed to help people.

I was just telling somebody out there --
we were talking about a church in Memphis that
went and bought a house and gave it to somebody
from the Katrina situation. They just gave them
the house. They took the church money and they
bought a house and gave it to the people.

See, so that's what -- when these people
got ready to leave us, even though they were
opposing me, I did not send any of them away
empty. I did not give them all their money back
because their money was offerings, but I didn't
want them to go back out with nothing.

Q. Well, did the amounts that you gave

these people --

A. The amount had to do with him because of

the amount he had turned in, yes. It had to do

with that.

Q. Was it just generally in reference to

the amount that they had offered, or was it an

equation, you gave them a certain percentage

back? Or tell me how it had something to do with

what they offered.

A. It had nothing to do with what they

offered. I felt certain -- like Larry Hartley or

anyone, I felt like I give them enough money of

what they gave.

Q. Now, hold on a minute, because you just

said that it had something to do with what they

offered. Did it or did it not?

A. It did not.

Q. So the amounts were selected without any
reference to what they offered?

A. Right.

Q. So if you had felt like giving Mr.

Butler \$100,000 --

A. If I felt like giving him nothing, I
would have gave him nothing.

Q. Or \$100,000?

A. Or \$100,000, right.

Q. And there would be no criteria that you
would use to determine that amount?

A. None whatsoever.

Q. Other than what you felt --

A. None whatsoever.

Q. -- was appropriate, right?

A. Yes.

MR. CHAPLIN: Do you need a break? Are
you okay?

THE WITNESS: Yeah, I'm all right.

Q. Did Mr. Butler complain to you about the
amount?

A. No, not to me. He might have to
somebody else, but he didn't do it to me.

Q. All right. Let's talk about Mr. Duval.

A. Who?

Q. Michael Duval.

A. Oh, okay.

Q. How did you first become acquainted
with --

A. All of these people, every last one of
them, sir, heard me on the radio. I'm a radio
broadcaster. I cover the nation. They heard me
on the radio.

MR. CHAPLIN: But he's talking about

this one specifically, just Duval.

A. Radio, conversation, came and moved here. Moved here to South Carolina on their own.

Q. Where were they from?

A. New York State.

Q. When did you first have a telephone conversation with Mr. and Mrs. Duval?

A. I don't know.

Q. Did you talk to them on the telephone?

A. Oh, I'm sure.

Q. Did they come for a visit?

A. They moved here. They moved here and lived in Walterboro for quite awhile.

Q. You mean not in the community?

A. They moved here without my -- they didn't ask me. They just moved to Walterboro.

And the next thing I knew they were down here and
they started attending the services.

Q. Was that the first time you met them in
person, when they began attending services?

A. Yes -- no. I might have met them one
time when I went up to that area for a meeting. I
think they told me they came to our meeting in
Syracuse, or something like that.

Q. Do you know approximately when it was
that they moved to the Walterboro area?

A. No, I don't.

Q. Do you know when it was approximately
they began attending services here?

A. No.

Q. Did you ever have any conversations with
them about moving to the community?

A. Sure.

Q. When did those begin?

A. I don't know.

Q. What were the nature of those
conversations?

A. Same thing with everybody else. You
want to live here, you come out here and work with
us, and you find out whether you can live here
with us under our terms, the way we do things, and
whether we can live with you. It's the same with
anybody anywhere.

Q. Just like what you described with the
Butlers?

A. Yes.

(Plaintiffs' Exhibit No. 4 was marked
for identification.)

Q. Okay. I am going to hand you now what
has been marked as Exhibit Number 4 and ask you if

you recognize that document.

A. Uh-huh.

Q. You do?

A. I recognize some of it.

Q. There are several pages there. It's
just the way it came to me.

A. Yes.

Q. What is that document?

A. Just the money they gave and the money
we gave back.

Q. Who prepared that?

A. Either my wife or Margaret. This looks
like Margaret and that looks like maybe --

Q. For the record, the handwritten part
looks like Margaret?

A. Uh-huh.

Q. That is a yes?

A. What Margaret would do is we have a bookkeeper. The bookkeeper keeps a record.

Margaret has each individual.

Q. An individual what?

A. She has a list of people who have written to us over the years, and she keeps a record. She can tell how much money they send and when they send it and what we send back to them.

And that is probably Margaret right there.

4-9-96, she would tell you that is how much money they gave.

Q. For the record, because we have to read this later, you are pointing at the second page of Exhibit 4, which is a handwritten page that you think is the handwritten record that Margaret prepared?

A. Yes.

Q. Would the same be true for the next page, the third page, which is handwritten, also?

A. Yes. I would say so.

Q. And insofar as the first page, which is typed with some handwriting on it --

A. That might be Margaret, too, making a summary. I really don't know.

Q. Do you know why this first page was prepared on June 27, 2001?

A. Yeah, because we started to give them money back and I wanted to know what we were giving them back. So I asked her to give me a record of it, how much did the people give, how much did we give them back.

Q. And it appears that this was signed by Mr. Duval?

A. Yes. I have to have records where I

gave the money to. See, it's God's money. It's not their money. It's church money. If I give you money, sir, I want you to sign a record for me, or a check for me or sign a receipt for me.

Q. Well, other than Mr. Duval, did you have any of these other folks sign something?

A. We either got a check or they signed a receipt.

Q. Because I don't know that I have received copies of all of those. Do you think they are there, a check or a receipt for all of them?

A. Yes. We can find it.

Q. Let's talk now about Exhibit 4. What is this to Henry Chaplin Real Estate for purchase of land?

A. When he left he wanted to buy some land,

so we went and bought the land for him.

Q. And was that these four checks totaled
up for that purchase?

A. Whatever it says there.

Q. Well, there are four checks, and then it
says --

A. We gave him some cash. We gave him some
cash. We gave him some -- we wrote two checks for
him. When he started to live here we started to
give him some cash so he could do some things, and
then we paid the checks, and that's the total
amount we gave him at that time.

Q. The next line says gave back mobile
double wide home and moving and setup, \$4,500?

A. He had a home out there on our lot.

When we bought the land for him where he wanted --
he went and picked out the land he wanted. We

went and bought the land for him and then we moved

his trailer for him. We went down and moved it

down, set it up so he could go and live in it.

Gave him the two cars back.

Q. Had he donated the double wide to the

community when he first came there?

A. When he came it was -- he lived in it

himself. That is the one he lived in. When he

left we --

Q. You gave it back to him?

A. Yes.

Q. And there is another check of \$14,300

for purchase of land and tax on trailer. That is

the same land we were just talking about?

A. The land we were talking about, yes.

Q. And then a check for \$5,000?

A. We gave him cash so he would have some

money.

Q. And then transfer from PrimeVest

Financial Service to Hartford Life?

A. We had some investments at that time,
and we just took some of the money and transferred
it over to him to give him some of his money back.

Q. You transferred it to an account that he
had?

A. The account was an annuity account, and
we transferred the annuity into his name.

Q. So did you have -- or did the ministry
have investments through PrimeVest Financial
Service at one point?

A. At that time we had annuities. At that
time we had several annuities. We don't have any
more annuities nowhere.

Q. The total of this is \$71,320, and then

someone has written a note, \$100 cash. Is that in addition to that typed amount?

A. Yes.

Q. Now, turning to the second page, what is this information?

A. These probably represents all the offers that come in.

Q. Both before and after he moved to the community?

A. Yes. Down here is -- when he came to the community we bought him -- he bought 74 some acres, he bought it with his money, and that is what the value of it was right there.

Q. I'm sorry. I'm confused. This 34.8 --

A. When he came out there to us he did not move on the community. He moved next door and he bought that piece of land. He bought it. Because

at that particular time he was trying to find a way to reduce his property tax, or his property investment tax.

And so he bought the land so he didn't have to pay capital gains tax. When you move from one place to another -- that man, when he moved here, had to even pay South Carolina tax on his income even though he didn't earn none of it here. And at that particular stage he went and bought that land right next to us, and that is where he moved on it.

Q. And did he donate that to the --

A. Then later on he donated the land to the church.

Q. Somebody here has value, \$75,000, question mark. Does --

A. Because we are not quite sure what the

land plus the buildings and everything is all
worth.

Q. Do you know what he paid for it?

A. I would have to go back and look at it.

I think the land was something like forty some
thousand. I really don't know.

Q. What kind of improvements were on it?

A. We put his trailer on it. We put our
tabernacle on it. We put a barn on it. We
cleaned up the fields. We have houses on it now.

Now it's part of the community.

It must have one -- it has a barn on it,
a tabernacle on it. It has three or four houses
on it.

Q. Do you know what the property taxes were
on that piece of property, or what the appraised
value for tax purposes was?

A. I don't know what it was then because --
since we transferred it over there is no property
tax on it.

Q. So by your calculations, if you figure
that property was worth approximately \$75,000,
then his approximate offerings were \$149,961?

A. Somewhere along in there, yes.

Q. So I'm reading that correctly?

A. Yes.

Q. Now, I'm looking at the third page of
Exhibit 4 here, and I'm confused by this because
it looks to me like it's a different number, and I
don't understand why they are different.

A. Because part of it was the -- this is
the money we gave back in total cash all together.
This would be the amount we gave back totally.

Q. But I am trying to figure out the

donation or offering portion of it. This says total cash offerings, \$13,740, but on the previous page it says total cash offerings of \$74,961. Do you know which one is accurate?

A. I think they are both accurate when you look at the source of them.

Q. How can they both be accurate? Is it a sum of those two that --

A. Because I told you part of it -- we weren't looking for any kind of legal thing here.

We were looking for our own understanding of what the Duvals had given and what they had not given.

So we weren't trying to get this -- what you are trying to find.

Sister Margaret would go into her bookkeeping, and she pulls the Duval file, and she could tell us how much they gave in a year. In

the bookkeeping it would be put in a different situation. And the Duvals gave approximately one hundred and forty some thousand, including the land. That is what they gave.

Q. So that would be consistent with Page 2 of Exhibit 4 here?

A. The overall total that the Duvals gave was right around one hundred and forty some thousand.

Q. Okay.

A. And when they left, we gave them seventy some thousand dollars cash back. We moved the trailer for them, we set him up, gave him some cash to live, gave him his two cars back. He had two cars that we gave him back.

MR. CHAPLIN: Can I see if I understand that a little better?

MR. UTSEY: No. Hang on. I'm not
finished.

Q. On the second page the offerings, the
cash offerings, were sort of in two groups. There
is offerings mail and offerings local, and then
bought lumber I guess would be the third category.
Bought lumber would be lumber that Mr. Duval
purchased for the church?

A. This is probably before he ever came
here. This came in the mail.

Q. Right. That's '93 through '96?

A. This is when they finally came and they
started to give offerings.

Q. And so these would be cash offerings,
these first four. That would be April 9 of '96
through September 3 of '97?

A. Right.

Q. The next two which say bought lumber
in '98 and '99, that would be expenditures he
made?

A. Yes, when he bought -- probably spent
the money to work and we counted it as a donation.

Q. Where did he get the money from to do
that?

A. He had it. He still had money.

Q. Oh, okay. I guess I was confused. I
understood everybody gave up their money to come
join the community?

A. I just got finished explaining to you
that when Mr. Duval came, when he came out there I
did not take his money. He bought a piece of land
next door, first, so he did not give all of his
money then.

He came out and bought his own land. He

owned the land. He put his house on it. He bought the house trailer. He built a barn on it with his own money.

MR. CHAPLIN: I think we got the point.

MR. UTSEY: Hang on a minute. I just want to -- I don't need you interrupting.

Q. So at what point did he give up everything to join the community?

A. He lived right there on his own land next to us for several years, and it still was his own land. And then one day since I said, now, you want to be a part of this community? We want to build this tabernacle and stuff like that, then you need to donate the land.

Now, he didn't have to. He could have done like everybody else. We would have just separated ourselves from him and he could have

lived over there and done what he wanted to.

Q. This has a date of December 31, '98 next to transfer of property. Do you think that is

when it was that he made that --

A. If that's what it says, that's what it says.

Q. But the transfer of property would have coincided with that decision? That is what I'm trying to determine.

A. I'm sure of that.

Q. How did you come up with the \$71,320?

A. The same way I did with Mr. Butler.

Q. How is that?

A. I just made a judgment.

Q. Did you ever have any conversations with Mr. Duval about how much money you were going to return to him?

A. Yeah, I told him.

Q. And did he ask for a certain amount?

A. No.

Q. Did you tell him how you came up with
the amount?

A. No.

Q. It looks like it was sort of an ongoing
process with him because checks appear to have
been written and the transfer of funds seem to
have occurred over about a month and a half?

A. When it became a decision that he was
going to leave, I started to help him find a way
to do it.

First of all, he had to find a piece of
land. Second, he had to find a way to pay for it.
He had no money now. At this point in time he's
already part of the community, so everything he

has is now part of the community.

So if you are going to leave, he has to have a way to do it. So I started to give him some cash. And then when he picked out the piece of land he wanted -- he didn't have any money, so we paid for the land.

And then when he got ready to leave I gave him some more cash and I gave him the \$40,000, the annuity situation. And the reason I did the annuity situation is because the annuity would have given him a \$500 to \$600 a month income, which he didn't have no income.

So I said, Mr. Duval, now, you can do what you want to do with it. He could leave it there or he could cash it in. I don't know what he done with it. But the annuity was set up that he would have gotten \$500 a month or more, between

five and six hundred a month off of the annuity.

Because he's out there now with no job,
he has to live, so I was trying to help him have
an income. Kind of cool of me, wasn't it?

Q. What did you understand the reason why

Mr. Duval left the community?

A. Because they didn't want to live with us
anymore. They were very -- they didn't want to
live with the community anymore. They didn't want
to be a part of it.

Q. Do you know why?

A. For several reasons. The daughters
would get upset. Him and his wife would fight,
like most men do. And they would have a squabble
and she was going to leave and he was going to
leave. His children didn't want to be there.

When that finally came to that decision,

I had gone through that hassle with them at least
six times.

Q. Were there any other reasons that the
Duvals ever expressed to you why they were leaving
the community?

A. Not that I know of. And they left long
before this other situation ever developed.

Q. To your knowledge, did they have any
dissatisfaction with the way that the ministry had
been operated?

A. Not that I know of. In fact, they were
begging me to let them stay.

Q. You told them they had to leave?

A. Yeah. I said -- when they came again to
start talking about wanting to leave, I said,
well, this time you are going to do it. This time
we are not going to back away from it.

Q. Did you give them a choice?

A. No, I didn't give them a choice. They were not part of the community anymore. Boy, this is something, God, I'll tell you. It's amazing.

Amazing world, Lord. Thank you, Jesus.

Q. When the Duvals chose to donate everything to the community, did you have any conversations with them about what their donations would be used for?

A. No.

Q. Did anybody explain that to them?

A. No.

Q. Had they participated in any meetings or other conversations --

A. No.

Q. -- in which any expenditures were discussed?

A. No. I have got several hundred people who send money here every week, every day. I do not discuss with them how I spend the money. They send the money because they believe I'm a trustworthy man, and then my records prove that I am.

I spent the money where it goes. I stay on the radio. It costs us a great deal of money to do that. And my records prove that is where it goes. I don't have no fancy car. I don't live in a big house. I don't have fancy clothes, and I don't take expensive vacations.

I live a very simple life right amongst the people. I live right there with them. And the people that know me all over the country, they know that. They know that.

Q. I really don't want to talk about all

the people around the country, but just the

Duvals. What would you say --

A. I don't owe the Duvals any more than anybody else. They give an offering and that was it.

MR. CHAPLIN: Let him ask his question.

Q. What would you say was the source of the Duvals' information about how the money they donated would be spent?

A. There was no any more source than anybody else. You are giving a donation because you want to give it. That is the way you give.

Q. I mean, on your radio program or on your website is it explained --

A. No, no. We don't explain what we do. It's understood by the way I operate that the money that people give is used basically primarily

to take care of the radio ministry and to take care of the ministry of this church, the local ministry, feed the hungry, clothe the naked, take care of little things, have church services, worship God. That is what we do as a church. We do just like churches. We have services. Every day we have services, and we do it all the time.

Q. Was there ever a time that you explained to the Duvals the entries or any of the entries that are reflected by Exhibit Number 1?

A. No, no, no.

Q. Why not?

A. No need to.

Q. Did they ever have questions about any of these expenditures?

A. No.

Q. Would they have been privy to this

information?

A. Sure. If they -- we put that record out
and put it on our bulletin board every year.

Q. Exactly like Exhibit 1?

A. Yeah. We will give them a record.

Anybody that wants a record, we let them look at
the records.

Q. Let me make sure I'm clear on that then.

Is it your testimony that you take an exact copy
of each of these pages at the end of each year and
put it on the bulletin board?

A. We tell the people about them, yes. And
sometimes we put them up and sometimes we don't.

Q. How often do you put them on the
bulletin board?

A. Whenever we decide to do it.

Q. How often is that?

A. Whenever we decide.

Q. Well, how many times have you done it,
say, in the last two or three years?

A. Two or three times.

Q. And when you put up a copy of a page
like the top page on Exhibit 1 here, do you have
any explanatory information with it?

A. No. I tried to explain to you -- of
course I probably can't, but I will try anyway.

We have open services. All the business is spoken
out openly all the time, daily, daily.

I just got a \$20,000 check today, sir.

I have to pay \$30,000 over here for this radio
broadcast. It's spoken openly in front of
everybody.

Q. Does that include all of the
expenditures reflected by Exhibit 1?

A. Yeah. I just paid so-and-so's child support today, or we just helped Brother so-and-so with that, or we just took care of Brother so-and-so's situation over here.

Yes. We talk openly. We have an open family. That fellow just had a fight with his wife, let's pray for him. That is what we do there. We just do it openly.

Q. Do you explain those expenditures to people who do not live at the community?

A. I don't have to explain, no. For what reason?

Q. I am just asking, do you?

A. No, I do not.

Q. So you would have to be living at the community to hear that?

A. They hear me on the radio. I tell them

what we do. I get on the radio and I do the same
thing.

Q. That is what I want to ask. Do you go
on the radio and explain to the people who are
listening all the same expenditures that you --

A. No, no.

Q. I mean, you don't say we just paid
so-and-so's child support?

A. Oh, I have done that. I have told them
we pay some people's child support, yes.

Q. But you don't go into as much detail as
you just described?

A. No.

Q. Why not?

A. What for?

Q. I am not asking you what for. I just
asked why --

A. Because there is no need for it.

Q. All right.

MR. CHAPLIN: Before you get to the next person I would like to take a five-minute break.

MR. UTSEY: Okay. We can do that. I'm ready to start with the next one, so we can do it

now.

(A recess was taken.)

Q. Let's talk about Larry Hartley. When did you first become acquainted with Mr. Hartley?

A. I will try to answer that question for all of them. I really can't say any of those dates. I just don't have any idea.

Q. The circumstances of your first meeting Mr. Hartley, do you recall those?

A. No.

Q. Did Mr. Hartley come to live at the

farm, the community?

A. Eventually.

Q. Do you remember any of the circumstances that predated that as far as his relationship with

the ministry?

A. Just supported the ministry.

Q. Financially, you mean?

A. Yes.

Q. Did you have any conversations with Mr. Hartley about his joining the community before he actually came to live at the community?

A. Only when he decided -- let us know he wanted to do it.

Q. Did he make a visit like we discussed earlier with some people?

A. Everyone that comes makes a visit, yes.

Q. And do you recall how long it was before

his actual decision to move to the community that

Mr. Hartley made that visit?

A. He had to make two or three visits before he decided, and he would go back home, and if he wanted -- after two or three visits, if they want to pursue it, then by that time they know the situation and what the conditions are.

Q. Do you recall the length of any of the visits that Mr. Hartley made?

A. No.

Q. During those visits did you talk with Mr. Hartley about, what you called earlier, the rules?

A. I am sure I discussed with him that if he came to live with us you understand that everybody gives everything here and that's the way it is, and from that point on we are responsible

for whatever you need, whatever you want.

Q. Before he actually moved to the community, did you have any conversations with Mr. Hartley concerning the expenditures of the community?

A. No.

Q. Did you discuss with him where his donations would be spent?

A. No.

Q. Did you generally talk about where the ministry spent its money and for what purpose?

A. No.

Q. Do you know any source of his understanding of where the money would go if he donated it?

A. No.

Q. Do you know why he would have donated

money if he had no idea where it was going to go?

A. I guess he just believed what I was
doing was right.

Q. And what you were doing was?

A. Preaching the word of God.

Q. Well, was it at least implicit that the
money donated would go to assist you in preaching
the word of God?

A. The appeal that goes out from this
ministry is to support the ministry, if you
desire, to help us preach the message of Jesus
Christ to the world. That is the appeal, and
that's what people send their money to do and that
is what we do with it.

Q. And is that what -- why do you tell
people that?

A. Because that's the way it is.

Q. I mean, it takes money to --

A. They can give it or not give it.

Q. But, I mean, you have to have the money
to buy the air time?

A. Right.

Q. And so --

A. I also believe in giving offerings to
the work of God, sure. I believe in giving
offerings. Whether I'm on the radio or not, we
are a church. We are a legitimate church. We
worship God. We preach. Have an education
system. This is our Christian life-style. So
whether we are on the radio or not, people give
offerings to this ministry.

Q. Well, do you expect people to hear what
you are saying about what your ministry is about
and what the offerings are for?

A. I am sure they do hear. There is no
reason why they shouldn't.

Q. Well, do you expect people to act in
response to that?

A. Sure. Some do and some don't. Some get
mad. Some call me a crook. Some call me a cult
leader, and some call me a good man and some call
you a bad man.

Q. Is one of the reasons that you are out
there telling people about the need to send
contributions because you are hoping that they --

A. Because I believe it's God's will for
people to give to the cause of Christ or give to a
ministry.

MR. CHAPLIN: I am going to make an
asked and answered objection.

Q. Do you expect people to rely on the

statements that you make?

MR. CHAPLIN: Asked and answered.

MR. UTSEY: I didn't ask him that.

A. I think every person has a right to make a judgment, and I will tell you to make a judgment. If you don't believe I'm doing what is right, then don't support me. If you don't believe I'm an honest man, then don't give me any money.

Q. Well, that really wasn't my question.

My question is when you make statements on the air about what you plan to do with money that you raise, do you expect people to rely on those statements?

A. Absolutely.

Q. And do you expect them to accept those statements as being accurate, as being true?

A. Absolutely.

Q. Is it reasonable for them to rely on those statements?

A. Why not? Sure.

(Plaintiffs' Exhibit No. 5 was marked for identification.)

Q. Now, with respect to Mr. Hartley, let's look at Exhibit Number 5. Is this another -- the first page of this, is this another summary that appears to have been prepared by Margaret Moratto?

A. Yes.

Q. And the second page is a combination of a receipt that Mr. Hartley signed and a check that you issued to him?

A. We had him sign for cash. He needed some cash. And he also took his camper with him, a nice camper that was probably worth three or

four thousand that he gave. We gave that back to
him because we get no receipt for that.

Q. Let's work backwards. It looks like we
are accounting for a total of a \$71,000 return.

That would be \$1,000 cash reflected by this
receipt and a \$70,000 check?

A. Yes.

Q. The check is written on a PrimeVest
account. Which bank was that with?

A. That was with -- I told you we had
annuities. You could write checks on it. The
same annuity we paid Mr. -- what's his name?

Q. Was that PrimeVest?

A. Yes.

Q. Is that account now closed?

A. Yes.

Q. I notice that the check -- the account,

rather, has both your name and Faith Cathedral
Fellowship, Inc., on it?

A. Any time a corporation makes you a
checking account or an investment, they have to
have somebody who signs for that incorporation,
and I am that man. I am the man that has been
authorized to sign and make business transactions
and pay bills. I am the man. I sign contracts,
checks, agreements.

Q. I understand you were on the signature
cards, but apparently your name was also on the
account as well?

A. You have to have it on the account.

That is what they require you to do.

Q. Do you recall what kind of account it
was, whether it was a --

A. It was an annuity.

Q. No. Was it a joint account?

A. No, straight church account.

Q. When did you close the account with
PrimeVest?

A. I have no idea. It's been for several
years.

Q. Well, this check was written in August
of 2001, so it was still open --

A. It wasn't long after that.

Q. Why did you close the account with
PrimeVest?

A. Because I started to invest the monies
where I could keep better control, where I knew
where it was at, and that is why I put it in the
bank where I just told you this morning.

I have two accounts where the money is
there in Walterboro and Tidelands. That is where

we have the money. They are both accounts that I
can use the money. Those accounts are a little
more difficult to get money out of if you have to
use it.

Q. I see. Liquidity issues then?

A. What?

Q. Was it a matter of liquidity of the
funds?

A. Yes. I don't take any money if things
are tied up for 15 years, because I believe that
Jesus is coming.

And I'm using the money, and I don't
believe the people that are giving me the money
because they are storing and making an
investment. I believe they are giving me the
money to spend it, so I have it so I can spend it.

Q. Sure. Now, do you remember when it was

that Mr. Hartley moved into the community,
approximately?

A. No. I could get the date, but I don't
remember, no.

Q. The summary of the contributions that he
made here, or offerings that he made here run from
1996 through 2001?

A. Yes. Long before he came he supported
this ministry. At least two or three years before
he came he gave great sums of money, but not any
more than anybody else.

Q. For instance, there is a \$76,500
offering he made in 1997?

A. He sent that money in the mail.

Q. That's what I was going to ask you.

Weren't all of these cash offerings in his case?

A. Yes.

Q. And how is it that you came up with the
amount to return to him?

A. I told you, I make a judgment.

Q. Same way as you did with the others?

A. Right.

Q. Did that have any relationship to the
amount he had offered?

A. No. I felt like the man should get
quite a bit back because he gave a lot, yes.

Q. Now, did you have any conversation with
Mr. Hartley about the amount that you were going
to return to him?

A. I told him what I was going to give him
and he said fine.

Q. Did he ask for a certain amount?

A. No.

Q. What were the circumstances of Mr.

Hartley leaving the community?

A. I told you they all left -- when that situation with the women came in, that is when they all left.

Q. Now, wait a minute. You told me Mr.

Duval --

A. Duval had already left before that. But this was the same situation. He left along with

Butler and others.

Q. After your confession?

A. Yes.

Q. And did Mr. Hartley express to you --

A. Sure did.

Q. What did he tell you?

A. He told me I was a low-down dog, a scoundrel, a rascal, whatever name you can think about. And at that point in time I felt like it.

Q. And did he tell you that was the reason
he was leaving the community?

A. Yes.

Q. At any point before his departure did
you explain to him all of the items, the
expenditures that were reflected --

A. I never explained that to anybody except
like I told you. Openly I tell people what we do.
I do not go to any person and give an account of
everything I do with the money.

Q. And when you do that openly at these
group settings where you explain, do you go
through all of the expenditures you make? You
don't sit down and say, okay, we bought a bag of
feed and --

A. No. But I would tell them we just paid
off what's his name's bail over there, or we just

paid -- they know. Or we just bought this tractor. We just bought this. I am a very open man.

Q. But, I mean, it would take you all day if you explained everything that you spent, wouldn't it?

A. But most of the people that live with us know we do this. They understand it. They understand it. They got a bill -- the other day a woman went down and got some new eyeglasses. She has no money. We paid for the eyeglasses.

The next person over there said, well, I need some teeth. So we paid for his teeth. It's an understandable thing that someone needs something, a pair of shoes or whatever. Whatever, we get it for them.

Q. Let's talk about Greg Lindsey now. Was

he someone who donated to the ministry before he
moved there?

A. No. Greg started to give very small
offerings, and then one day he showed up here. He
just showed up here, came to one of our
gatherings, and then he just stayed. He's another
one that I wished I never would have done it like
that, because I shouldn't have let him stay, but
he just stayed.

Q. So he didn't do the visit, go away and
come back?

A. No. It was a mistake I made. I liked
Greg.

Q. Had you ever talked to him before him
showing up that day?

A. Only on the letters that he would write
me.

Q. So you-all did correspond?

A. Sure. I get letters from people all over the world. They correspond with me and I write them back.

Q. You did?

A. I write everybody back. I answer every day. Write me one. I promise you I will write you back.

Q. Did you keep copies of the letters that you wrote to him?

A. No. We probably had them. But, I mean, we don't have all of them.

Q. Do you think you may still have some of the letters you wrote to Mr. Lindsey?

A. No. If I did, I'm not going to go look for them, I can tell you that.

Q. If you don't have them, what happened to

them?

A. Sir, if you get six, seven hundred letters a month, after awhile you get a big ol' box of them. You keep them for awhile and then you burn them or you throw them away.

MR. CHAPLIN: Hold on one second, please. Just one minute.

(A recess was taken.)

Q. We were talking before we took the break about Mr. Lindsey just showing up one day and then stayed.

Did you have any conversation with him about his showing up there and deciding to stay?

How did that all go down?

A. Well, yes. I mentioned to him that I don't usually let people stay like that, but he seemed like a -- I told you, I liked him.

And he was a -- I found out that he was a very knowledgeable young man on computers. He built computers for me. He took over the computer work. He loved to do it. So that is how he stayed. As far as contributions, he didn't give very much.

Q. When he came and you had this conversation about him staying, did you talk to him about the rules and giving up everything, et cetera?

A. Sure. He knew the rules.

Q. How did he know the rules?

A. Everybody that comes there knows the rules. They are told. We all turn everything in. We all live in common. Nobody has any debt. This is what we believe. This is what -- every single person knows that.

Q. Now, did you talk to him about -- well,
did he make any donations? That is, did he like
own anything that he donated to the community when
he first moved there?

A. Not much that I can think of, no.

Q. Did you talk to him about what donations
he might continue to make and where they would go
as far as --

A. No.

Q. How long did he live there?

A. Three or four years.

Q. And what were the circumstances of his
leaving?

A. Same ones.

Q. About the confession you made?

A. Right.

Q. Did he talk to you personally about

that?

A. No, just got mad and said I'm leaving.

Q. And how did you learn about that being
the reason for his departure?

A. He told me.

Q. Oh, okay. So you did talk to him?

A. He came to me and -- no. I didn't talk
to him. He talked to me. He said, I'm leaving.

I said, fine.

Q. What else did he say?

A. He just said I'm leaving. So I gave him
\$500, and rented a U-Haul truck for him, and he
backed it up to the computer room and filled it
full of the equipment that we had bought and took
off. And that is the last I heard of him, until I
found out he was -- he called me a dog and a crook
and a cheat and a liar like everybody else.

Q. How did you come up with the \$500
amount?

A. Because he didn't give hardly anything
when he came, and he didn't have any big
responsibility. I was just trying to get him to
get out so he could get back to doing what he was
doing.

(Plaintiffs' Exhibit No. 6 was marked
for identification.)

Q. Let me hand you now Exhibit Number 6.
This is the first page of another summary that Ms.
Moratto had prepared concerning Mr. Lindsey?

A. All right. These are all offerings he
sent before he came.

Q. What is the second page of Exhibit 6?

A. Mail, local, total offerings. I think
when he finally got here he went to school a

little bit, and I think when he went to school he got paid for going on the G.I. Bill or something, and that is probably some of the money he gave.

Every person that comes here, if they make any money off the ground or anything, they donate it and all the funds come in. That is the rules. I don't care if he makes \$10,000 or \$5,000 or five bucks.

So he was going to school for awhile when he first came here under a G.I. Bill and he got some money. I don't know how much it was.

Q. The third page of Exhibit Number 6 is, again, a handwritten page. Do you know what this is?

A. That is probably the total amount we gave back to him. That is what it says.

Q. And the fourth page appears to be a

receipt for an U-Haul, is that correct?

A. Yes.

Q. You-all rented the U-Haul for him?

A. Yes. When a man turns in all of his money, and he wants to leave, he had no money, right? So we give him money. We help him do what he wants to do.

Q. I'm looking at the second page now of Exhibit Number 6. This indicates total offerings of \$6,575.58. Is that how much Mr. Lindsey offered and donated?

A. If that's what it says, that's what it says.

Q. Well, the reason I'm curious is the next page says total given \$2,487.25. The first page says total \$3,133.93, and so I'm confused about what the actual amount is. Can you --

A. I can't tell you the exact amount.

Q. Now, the last page of this is a receipt for \$200 cash that Mr. Lindsey signed. A minute ago I thought you said \$500. Do you know if it was \$200 or \$500?

A. Probably the \$500 is with the rental of the U-Haul combined.

Q. Back to the second page of this document which your attorney provided us, it says returned \$200 cash, \$471.83 moving costs, so \$671.83. You think that is the accurate figure?

A. I'm sure all of those we can find receipts for them. I would have to look for them, but we could do it.

Q. Well, we actually have a copy of a receipt for \$471.83 for the U-Haul.

Now, the other expense I wasn't clear on

is at the bottom of Page 2 of Exhibit Number 6 it

says, this is net of an expense of \$692.00 paid

8/94. What is that all about, do you know?

A. No. We might have paid some fees or something for him to go to school, but I'm not sure.

Q. You would have to dig that up?

A. He had to travel back and forth to Beaufort, so we had to provide a car. We had to provide the expense to do it. There is no telling where they all come from.

Q. And do you know when it is that Mr. Lindsey actually moved? Would that coincide with this U-haul bill?

A. Somewhere along in there, yes.

Q. Which, for the record, is August 20th, 2001.

Is that when, other than the Duvals, is
that when most of this group left, around August
of 2001, approximately?

A. Duval is the only one that left before.

Tim Butler, Larry Hartley, Greg, they all left
about the same time.

The people up in Canada, they were long
gone before this ever came about. They had no
idea. And the other guy -- you have another one
there, don't you?

Q. Oh, yeah. What about him?

A. Which one are you talking about?

Q. Kevin Nevin?

A. Yeah, Kevin. Kevin never lived here.

He never lived here. He listened to us on the
radio, and he sent me offerings in the mail like
everybody else does. It's amazing.

I sat over in Alabama and the judge
looked down and he said, what do you do, you give
a man the money for the church and you are asking
for it back? Who ever heard of such a thing?

(Plaintiffs' Exhibit No. 7 was marked
for identification.)

Q. Now, Exhibit Number 7, is there a
summary that Ms. Moratto has prepared for Mr.

Nevin?

A. Yes.

Q. And, as far as you know, is that an
accurate summary of --

A. I think it's \$22,000 over a five-year
period of time. Yeah, \$22,000 over a five-year
period of time.

Q. And all of those were mailed offerings,
correct?

A. Right. Well, they were either mailed,
or he came one time for a few days and he might
have gave an offering then, I don't know, but most
of them were considered offerings.

And what difference does it make whether
it comes through the mail or the man hands it to
me? If it's an offering, it's an offering.

Q. What were the circumstances of his visit
that one time?

A. People come for services. They like to
come and hear me preach. There are a few of them.
Not too many, but there are a few. They like to
come and hear me preach. Maybe you ought to come.

Q. So that is why he came?

A. Will you come if I give you an
invitation?

Q. I don't know that I would, number one;

and, number two, I don't know if your lawyer would
let me.

A. Oh, yeah. We would let you come for
service.

Q. In Mr. Nevins' case, did he come hear
you preach?

A. Sure.

Q. How long did he stay?

A. He stayed a couple of days.

Q. And do you remember approximately when
this was?

A. No.

Q. Now, do you know why Mr. Nevins stopped
providing offerings?

A. I haven't the slightest idea. It might
be for the same reason.

Q. You have never had a conversation or

communications with him?

A. No. I haven't talked to Kevin since the last time -- I don't -- I can't remember when I ever talked to him. 2001, that's the last time he gave. Yeah, it was probably the same reason.

Do you understand -- no, you don't understand. Tim Butler is the initiator of this, and that you do know. And he went around to all of these people, and he knew Kevin, so he went to Kevin, and he got everybody he could get to help him with this case. That is what he done.

But Kevin, up to that point, had no trouble -- never no trouble with Kevin at all. He never said a word to me about anything. We never had any conversation about anything.

Q. You talked earlier about your confession being the impetus for some of these folks leaving

the community.

And I know you talked about having a meeting among the church there at the property where you made your confession, and you talked about another meeting where Mr. Butler was there,

I believe you said, and you talked to him.

A. He wasn't in that general meeting. He was driving the truck that day.

Q. Did you ever have a meeting -- excuse me. Not a meeting. Did you ever communicate your confession over the radio --

A. Sure.

Q. -- or otherwise?

A. Sure.

Q. So there would have been a way in which Mr. Nevin would have heard that confession?

A. No. The confession was made long after

he made his decision.

MR. UTSEY: Are those notes that you are
passing to the witness?

MR. CHAPLIN: No, no, no.

MR. UTSEY: Oh, okay. I was just kind
of confused about it.

MR. CHAPLIN: No, no. These are my
notes, and I'm not passing anything to him.

MR. UTSEY: Okay.

Q. Do you know whether Mr. Nevin ever heard
your confession?

A. I am sure, from my opinion, he heard it
from Tim Butler. He didn't hear it from nobody
else. But I know what Butler did.

Q. He could have heard it from you, though,
couldn't he?

A. I hope he did. I would have been more

than glad if he would have. You know, there is nothing more powerful in the Christian faith than confession. It's the greatest thing ever. If you confess, he forgives. Thank God for confession.

Q. And you provided your confession over the radio because you hoped that as many people that could hear it would hear it?

A. No. I provided my confession because I wanted to be right with God. I am going to meet my God one day. Whether this whole world kicks me in the teeth or not, I stand before him one day, and I wanted to have my sins forgiven, and I wanted to be free from them, so I confessed them according to the scriptures so I could be free from my sin and see my God. That is the thing I'm concerned about.

Q. Well, I'm confused then, because I know

you had a church meeting where you made that
confession?

A. Yes.

Q. Then you did a separate meeting with the
board of directors and Mr. Butler?

A. Because he wasn't in the meeting.

Q. So that wasn't to confess to God? That
was just so Mr. Butler heard it, right?

A. That was so Mr. Butler would know what I
had done, yes.

Q. Sure. You also then went on the radio
and made a confession, but you already confessed
to God?

A. Yes.

Q. Why is it that you felt the need --

A. Because the people out there who do
support me, and many of them stayed right with me.

You understand that even though these people left,
there is 80 or 90 or 100 that didn't leave that
all knew the same thing.

And there are people out there who heard
me on the air, and they did turn away from me
because they received my confession. It was an
honest confession, and they have watched my life
since then and they have checked me since then.

Q. But I'm going back to the purpose of
your putting the confession on the radio.

A. Because it was required of me. You
know, nobody required me to make the confession to
the people except God, nobody. Nobody caught me
in that sin, sir, nobody, nobody. God caught me
and he told me that you need to do this.

And I did it because the scriptures tell
me to, and I did what the scriptures told me to

do. I repented of my sin.

Q. I understand that. Did you intend, by putting it on the radio, that your supporters would hear that confession?

A. I wanted the supporters to hear it so they could make a judgment. Do you want to continue to keep supporting me or do you not want to. And many of them chose not to. There are people that don't send me any more money. They don't support me. Then there are others who still do.

Q. Why is it that you say that Mr. Nevin was influenced by Mr. Butler insofar as --

A. Because I know what Mr. Butler did.

Q. What is that?

A. He went to all these people, every one of them. He personally went to them.

Q. How is it that you know that?

A. Because they let me know.

Q. Who let you know?

A. They would let me know.

Q. They being who?

A. They would talk and would go around. It would get back to me. Mr. Butler talked to this one, went to this one. I'm sorry, but that's what he done, sir.

Q. No. I'm not debating that. I'm just saying --

A. Oh, never mind. Never mind.

Q. -- "they" is a pronoun and I would like a name.

A. I don't have any names. I deal with too many people. I can't give you all the names.

Q. So you don't remember who it was that

told you that?

A. No.

Q. And you don't remember who Mr. Butler

approached?

A. No, not specifically, except I know the result of -- of course, these fellows, these guys, were doing what they are doing. They let me know we are not going to support you no more or this or that.

Q. How about Mr. and Mrs. Pfund. Tell me

how long --

A. I don't even know those people.

Q. Did they ever live at the community?

A. No, not at this one. They lived at one in Tennessee.

Q. What was the relationship with the community in Tennessee?

A. Same as the one in Canada. It's just like a church anyplace else. They fellowship with us. They just open -- they don't do it anymore. They broke off and have their own fellowship, but at that point in time we had fellowship, like a little convention.

Q. That point in time being the time when the Pfunds lived there?

A. I don't know when Eric lived there or how long he lived there. I have no idea. He went there. The man let them live there. The one in charge there, that is his community. That was his -- he was the one in charge and that was it. He made the decisions, and Eric knows that. To hear this man's -- some of the charges he has made on me is absolutely ridiculous.

Q. What charges?

A. That I took his money. I didn't take his money. He gave it up there where he went to live.

Q. At the time he gave the donations, was that community in fellowship with the community here?

A. Yes.

Q. And we talked about this with respect to the Saskatchewan community. Was the one in Tennessee one that you had mentioned on your radio broadcast?

A. Yes. I have places now that I mention where people gather together. I have places now. For instance, I mentioned one up in Philadelphia where a woman just has fellowship in her home.

I don't have no financial ties to her.

I don't run the community. I don't run any of

these communities. They have men. They have
people there that run their own. It's a church.

They have their own church organization. They just
fellowship with us, that's all.

And I recommend here is a place to go to
service, there is a place to go to service or
there is a place to go to service.

(Plaintiffs' Exhibit No. 8 was marked
for identification.)

Q. Let me hand you Exhibit Number 8. Is
this another summary prepared by Ms. Moratto?

A. Yes, I would say so.

Q. And does that relate to Mr. and Mrs.
Pfund?

A. Yes. Those are probably for -- yes.
Those are funds they sent in the mail long before
they went to the community up there.

Q. Funds that they send in the mail to you?

A. They sent to the ministry, my friend.

Can I say this to you again? My offerings are donated by people from various places throughout the world. They don't send the money to me. They send it to this ministry.

Q. This ministry being the one located in South Carolina?

A. Faith Cathedral Fellowship.

Q. Okay. Now, you talked about donations that the Pfunds gave in Tennessee?

A. They moved over there, and when they moved over there they gave their money. That is their business over there. It's not mine.

Q. Is that when they stopped sending the donations here?

A. Yes, when they move. Isn't that simple?

When they move and they give all their money, can
they give any more?

Q. But when they made their move, did they
donate everything they owned?

A. Over there they did, not to me. Eric
has fussed at me many times because he handed his
money over there and when he left the man wouldn't
give it back to him, and he fusses at me like I'm
supposed to send the money back to him. That's
not even sense. I don't even hardly know Eric.

Q. Who is the man in Tennessee?

A. His name is Dowell, Pastor Dowell. Ask
Tim. He will tell you about him.

Q. Is that his last name?

A. His name is Dowell, D-o-w-e-l-l, yes.

Q. What is his first name?

A. I don't know.

Q. And are they still in fellowship with
you here?

A. No.

Q. Why not?

A. My friend, I will repeat to you again.

When I did that, these people started -- that you
are talking about -- started to pull away from me.
They broke fellowship because of this particular
sin.

Q. Because of the confession you made?

A. Yes. When I made the confession, I made
it openly to the church. Then I called all of
these preachers that I knew from all of these
areas, all of them, and I had a meeting with the
preachers, with the men of God, with the elders,
and I went through it again.

And Dowell was there. And they decided

after that meeting that they were not going to
fellowship with me anymore.

Q. Now, when you were in fellowship with
these other churches, like Dowell's church in
Tennessee, was there any financial connection
between your ministry and --

A. They maintained their own finances and
that was it.

Q. Did they, for instance, did they send
donations to you?

A. Yes. They would send donations here
sometimes and I would send donations there. We
would help each other, whatever the need might be.

Q. Did they assist with paying for your
radio ministry?

A. They sent offerings here, yes. Every
offering that is sent to this place, the primary

purpose of that offering is to help us maintain
the radio ministry.

Q. And was there a set amount that each of
them would send you?

A. No, no.

Q. Would the detailed financial records of
Faith Cathedral Fellowship demonstrate what
donations were made by these others?

A. Whatever offerings were sent, donations,
and we have a record of everybody's offering that
was sent here, no matter who it was.

Q. Including if it came from --

A. If it would come from Pastor Dowell, we
would put down Pastor Dowell sent \$500. If it
came from Pastor Jones, we would put down Pastor
Jones sent \$500. We have a record of whoever sent
money here, yes.

Q. And the ministry he had in Tennessee, or
the community he had there in Tennessee, rather,
did it have a name?

A. It's called Straightway.

Q. Would your books ever reflect, for
example, offerings from Straightway?

A. No.

Q. It would be by the name of the pastor?

A. The pastor.

Q. Have you ever returned any money to the
Pfunds?

A. No.

Q. I think I asked you this, but just to
make sure. Did you ever return any money to the
Nevins?

A. No. The Nevins didn't live with us.

MR. CHAPLIN: You answered the

question.

MR. UTSEY: As I understand it, Mathias,
we are here -- this deposition will only relate to
those donation cases, right?

MR. CHAPLIN: Right.

MR. UTSEY: So that if we are going
forward on any other cases at any point in time,
then we will do a separate additional deposition
with respect to those cases?

MR. CHAPLIN: That's my understanding.

MR. UTSEY: Okay. I just wanted to make
sure we were on the same wavelength.

MR. CHAPLIN: That is what my fuss was
about this morning, but I wasn't trying to --
anyway, let's go ahead.

Q. I have here the answers to
interrogatories which your attorney sent over.

Have you reviewed these in the past?

A. What are they?

Q. It's called answers to interrogatories.

They answer a bunch of questions.

A. I am pretty sure I looked at them

because Mathias is pretty thorough on that.

Q. They were sent back in March of 2005.

A. Yes. I'm sure he made sure I saw them.

Q. They list a number of witnesses, and I

want to make sure that I have these correct.

Brother Christopher would be -- there
was two Chrises, I believe. Chris Gingrich?

A. Chris Gingrich, you will be talking to

him a little later on.

Q. Okay. Margaret Moratto we talked about.

Teresa Stair is your wife. Chris -- this says

Singrich, but his name is Gingrich, right?

A. Gingrich, yes.

Q. David Moratto we have talked about.

Timothy Jones we have talked about. Rick Bell,
you said he was a member of the board, also,

right?

A. Yes.

Q. And Joseph Klein, who is Joseph Klein?

A. He is one of our ministers, one of our
brothers.

Q. What does he know about this case?

A. He knows everything from the beginning.

Q. So he has talked to the plaintiffs?

A. I am sure they have all talked to the
plaintiffs. We lived together.

MR. CHAPLIN: But do you know that?

A. Talked to them about what?

Q. I am just trying to find out why he's

listed as a witness. What information do you know
of that he may testify to?

A. Joe was in on the meeting when I called
Mr. Butler in.

Q. And do you know of any other knowledge
he would have specific to this case?

A. Not any more than anybody else.

Q. Do you know of any other witnesses that
are not on this list?

A. Witnesses to what?

Q. Who may testify in this case?

A. I don't know. It's up to him.

Q. Well, the reason I ask, like I said,
this was March of 2005 when we got this list of
potential witnesses from you, and I didn't know
whether in the last, however many, 20 months or so
that more have come up.

A. I could bring up 500.

MR. CHAPLIN: But I would probably control who testifies or not. I don't have any names to supplement at this time.

Q. Your attorney has produced to me a copy of a document dated January 18, 2005, which has the board of trustees listed. Do you know why that document was prepared?

A. Not in particular. I guess he's got a list of our trustees, our board.

Q. Did you do that for purposes of a bank, for instance?

A. No. We have always had that. We might have just done it for our own -- on behalf of ourselves.

Q. How often do you update that?

A. I don't have to update it. It's

steadfast.

Q. This one has a date of 2005. So if you
have always had it --

A. Well, I think the banker requested it
for -- to authorize the money for the bail.

Q. Now, one of the other documents your
attorney has produced to us is a copy of a plat
prepared for Dolly Milbaugh (phonetic) in Point
Pleasant, West Virginia.

Do you know why this document was
included among the documents being produced as a
potential exhibit in this case?

A. Dolly gave us a church and we sold the
church. And I don't know any particular reason
why, except that is part of the land.

Q. And then I have a statement from Joseph
Klein dated January 18, 2005 which talks about the

work he did in West Virginia and he participated
in the sale of the building.

A. Right.

Q. Do you recall any other conversations,
specific conversations with any of my clients that
I have asked you about here today that we haven't
already discussed?

A. We didn't have very many conversations.

I can't recall anything specific.

MR. UTSEY: I may be done, but I need to
take a break and check my notes and we will wrap
it up.

MR. CHAPLIN: Go ahead.

(A recess was taken.)

Q. Was there ever a time that the Allabys
lived or stayed here at the community in Colleton
County?

A. They came for a visit.

Q. How long was that visit?

A. I don't know.

Q. Would it have been about a month in
length?

A. No. It might have been a couple of
weeks.

Q. Do you know why it is they came for that
time frame?

A. Yeah. They came to visit.

Q. Was that something that you suggested to
them?

A. I invite people to come to services all
the time to see us, sure.

Q. So that is a yes?

A. It's a yes in the general sense. It was
not just a general invite to them personally. It

was a if you want to come be with us in service.

Q. Did you ever have a specific conversation with the Allabys encouraging them to come to Colleton County community?

A. If they wrote and said they wanted to come for a visit, I'd say sure.

Q. Did that happen?

A. I'm sure, or they wouldn't have came.

Q. Was there ever a time where either of the Pfunts ever lived in the Colleton County community?

A. No. They came for a visit like everybody else. Come to visit and they came to live with us.

Q. When did they come to visit?

A. I don't know.

Q. Would that have been before they moved

into the Tennessee community?

A. No. Those people never came, that I

know of.

Q. They never came to Colleton?

A. Not Eric Pfund, no.

Q. Or his wife?

A. I don't even know his wife. I wouldn't

know them if they walked through that door.

MR. UTSEY: Okay. I don't have any

other questions.

EXAMINATION

BY MR. CHAPLIN:

Q. I have a few follow-up questions for
you, Mr. Stair.

Based on the individuals that you have
been asked about so far today, I think they are
plaintiffs that have filed actions against Faith
Cathedral and yourself, did you enter into formal
or informal contracts with any of these people?

A. No.

Q. Did you make promises to them, exactly
what their tithes would be used to pay for?

A. No.

Q. Did you make representations to them
about what the money would be used for in any
purpose?

A. Only in reference to most of it was used

for radio broadcasting.

Q. When you made the -- when you made the confession to the congregation, did any leave at that time because they felt their money was being used improperly or because they couldn't stand you any longer? Why did they leave?

MR. UTSEY: Object to the form.

Q. When you made the confession to the congregation -- do you recall that time?

A. Yes.

Q. Why did they leave after the confession?

MR. UTSEY: Object to the form. You are asking someone else's state of mind. But, I mean, he can answer it if he thinks he knows.

MR. CHAPLIN: I am asking what is his impression of why they left.

A. They didn't leave right away.

Q. But what is your impression as to why
they eventually left?

A. Well, I think as they got to talking
about it, and I think it was Tim Butler, but they
decided that I wasn't going to stop preaching, and
that I was going to stay on the radio because that
was my ministry, and --

Q. Did you get the impression that they
were upset with you for what you had done?

A. I think a lot of them had got to -- how
do I put this? I think after they started living
with us, in their own heart they decided that
really wasn't what they wanted to do. So when I
made this confession, it gave them a reason to
justify going and there was no way out. It's
almost like a marriage. The honeymoon was over.

Q. So you think that in their minds -- or

you had the impression that when you confessed
your sins to them --

A. It gave them a reason to --

Q. -- they became disgusted with you?

A. Yes. At that point I was disgusted with
myself. Oh, Lord.

Q. Give me one second to look over a few
things here. I know you have been asked this
question by opposing counsel, but why did you give
back any money to these people and -- why did you
give them any money?

A. Retrospectively, I wish I hadn't.

Q. But you did, so why?

A. I just didn't feel it was right for
people to come here and give everything they had
and to go back out there without having something
to go back out with. And so friend and foe alike,

I gave money back to them.

I gave one man \$5,000, and I could kick myself for that, because the man didn't -- you know, I just couldn't picture at that point people going back out without anything.

Q. Okay.

A. So I made sure they had money to get where they were going and --

Q. Okay. Thank you. I think you answered my question.

As far as the amount you gave them, at any point did you consider how much it cost you to take care of these individuals --

A. Sure.

Q. -- during the time that they were there?

A. Sure, sure. It was always considered.

Q. You looked at what you invested as far

as their daily --

A. Sure. You give them a livelihood, and
living in fine homes, and all bills paid and
everything you needed, the minimum would have been
\$15,000 a year. You stay four or five years,
\$15,000 a year, what have you got? Yeah, my mind
thought that way.

Q. Well, what about people who only gave
like maybe -- or had nothing to give but had
bills?

A. It didn't make a difference.

Q. Did you still give them money?

A. Sure.

MR. CHAPLIN: I don't have anything
else.

FURTHER EXAMINATION

BY MR. UTSEY:

Q. Let me ask a follow-up question on those. When you considered the value of the living arrangements there when you were considering --

A. I never even gave that much thought, my friend. Mr. Duval was the one that brought it to me. I was flabbergasted.

Q. Well, let me make sure I'm clear then. Did you or did you not consider the value of what these people received for living in the community when it came time to determine how much to pay them?

A. Yes.

Q. Did you also consider the value that the community got from their services that they

donated?

A. Everybody gave the same. Everybody in the community was equal.

Q. And did you value that in monetary terms?

A. Yes.

Q. What was the value of the services that you assigned to my clients who lived in the community?

A. I told you, their living expenses. They lived. They lived there. Like about \$15,000, \$20,000 a year would be the value.

Q. That would be the value of what they gained from them living there, right?

A. If they were out somewhere living like they lived in that community, it would cost them between \$15,000 and \$20,000.

Q. I understand that. But if they had been out living somewhere else and doing the work they were doing, they also would have been paid for that, right?

A. And they were getting paid. They were getting paid what they agreed. They agreed that they would get -- whether a brother turns in five bucks or one turns in five thousand, the equality is there.

Q. What I'm asking, though, is when you went through this mental process of evaluating how much benefit these individuals received from living in the community, did you also evaluate the benefit that the community received from the efforts that these individuals put in there by doing whatever tasks they performed at the community?

A. Yes. Sure I did, and none gave any more
than anybody else, none of them.

Q. What was that amount that you evaluated?

A. Whatever they had. Everybody gave
everything. I have some out there that gave ten
dollars. You know, Jesus used an example like
that. He said, that woman gave more than you all,
because she gave everything she had, and that is
our basis up there.

Q. No. I am not talking about the monetary
contributions that they made. I am talking about
the work contribution.

A. That is their monetary contributions,
what it's worth.

Q. Like I thought you said somebody worked
on computers?

A. Yes.

Q. Somebody was good with financial issues?

A. You put all of these talents into it.

Q. Someone did, you said, the dairy farm?

A. Right. The dairy farmer, he doesn't

contribute any more than the one that works on the
computer.

Q. Well, how do you value someone's
services --

A. And it was the righteous theory.

Q. -- if they are not working for a
paycheck?

A. We don't do it like the world out there.

You are giving everything you have, whatever your
ability is, whatever your talent is. Some can do
this and some can do that, but you are giving all,
and that's where the value is.

Q. Well, did they get any monetary credits

for those contributions, the work contributions --

A. No, no.

Q. -- when you decided on how much to
return to some of these people?

A. No.

Q. Why not?

A. No reason to. Technically,
scripturally, theologically, religiously and
legally, as a church I have no obligation to give
them any money back, none whatsoever. Churches
don't give money back when you donate it to them.

Churches just don't do that, sir.

Q. But you did that?

A. I did because I had a sense of judgment
inside me that I wanted to help these people get
back to where they can live, at least a little
bit, even if they did me wrong.

It didn't make no difference. I wanted to help them get back out and pick up the pieces that they had laid down when they came.

Q. And the benefit --

A. Boy, is that a wrong thing, sir? Would you make a judgment on that, please, sir? Never mind.

Q. And the benefit of living in the community to each of these people, was that something that the church expected to get some return on?

A. Say that again.

Q. The monetary value or benefits --

A. We don't figure monetary value. It's the last thing in the world we figure. We have a spiritual and moral conscience we work by, and it doesn't matter whether a brother gives me \$5,000

or it costs me \$20,000 to take care of him.

The money has no value at all to us.

Our faith is our value. Our life-style is our value. Our comfort in God is our value. Our trust and our love for each other, that is where we put our value.

Q. I understood you to say a minute ago, though, that you assigned a value per year of living in the community?

A. I am just trying to show these people that they didn't get a raw deal. They got a good deal. They came in with debts. They left without them. Their debts were paid. You can't evaluate that.

Q. But as far as the living arrangements, that is something the church was giving to them as part of the arrangement when they moved there,

right?

A. Absolutely.

Q. Just like they were going to give their talents and their efforts to do work there at the community, right? They weren't expecting to be paid for the work they do their on the farm any more than the church was expecting to be paid for furnishing them a home, right?

A. That's right. There is nobody paying anybody. They didn't pay me anything.

Q. Right.

A. Can I say something to you one more time? They gave offerings, sir. They did not pay anything. They weren't buying anything. They gave offerings, like you walk into your church and you say I'm going to give you \$1,000 this morning.

MR. CHAPLIN: We have that established,

Brother Stair. We have that established.

THE WITNESS: You better believe it.

Q. Now, you said you didn't make any promises or representations as to the use of the funds that they offered?

A. That's right.

Q. Are you saying that you could have done anything with those funds and it would have been appropriate?

A. No. I didn't say that. I --

Q. I am asking you if you are saying that.

A. No. I would do the appropriate thing with it.

Q. Now, where do you draw the line? Could you have, for example, used those funds to gamble?

MR. CHAPLIN: I am going to object to that based on what is Christian-like and what is

not.

MR. UTSEY: Okay. Well, I understand
your objection.

Q. Could you have used those funds to
gamble?

MR. CHAPLIN: I'm going to object.

A. I could have stole every dime if I
wanted to, but I didn't because I have a God in
here. I have a righteous in me.

I could be like a lot of other crooks
out there, like lawyer crooks and like any other
crooks, like preachers that have been crooks, yes,
I could have, but I haven't done that and I didn't
do that.

Q. Why not?

A. Because I'm not that kind of a man, sir.

Q. Would that have been consistent with the

purposes for which these people donated those
funds?

MR. CHAPLIN: I am going to make an
objection based on the fact --

MR. UTSEY: You can object to the form
and that is it.

MR. CHAPLIN: Right. Okay.

Q. Would that have been consistent with the
purposes for which these funds --

A. Sir, I am going to answer your question
straight out one more time. I am a preacher of
the Gospel. I am a servant of the living God. I
get on the radio and I present the message that
God tells me, and I ask the people to support this
with their offerings.

I tell them it has to be free will
offering. You give it cheerfully and willingly.

If you don't do it that way, I don't want it.

And when I get your offering, I am going to continue to pay this radio broadcast and stay on the air and preach the Gospel. That is what I'm going to do, and that is what we have done, period, with no exceptions.

And we don't make no -- somebody gives much, somebody gives little, it doesn't make any difference. The amount has nothing. I don't get paid and nobody else gets paid. We are serving the Lord.

Q. Are the purposes that you use those funds for Christian purposes?

A. Absolutely, or Christian principles, yes.

Q. With respect to the instance where you were arrested for second-degree sexual assault,

did that relate to your relationship with --

MR. CHAPLIN: I am going to object based
on the protective order that I'm about to file,
the motion I'm going to file.

MR. UTSEY: Well, let me ask the
question before you object.

MR. CHAPLIN: Well, I think the nature
of the question already alerts me to the fact
that --

Q. Well, let's put it this way. Did the
ministry or did it not pay for your legal fees
associated with these criminal charges?

A. Absolutely.

Q. They did?

A. I am the president of the organization.

They had a right to.

MR. CHAPLIN: Just answer yes or no.

A. Yes.

Q. Did the criminal charges arise from your relationship with Stacey Belford or Laquiela Jones?

A. Sure.

Q. Was your relationship with Stacey Belford one that you would say was a Christian relationship?

A. No.

Q. Was your relationship with Laquiela Jones one that you would say --

A. I was derelict in my duty. That is why I made the confession, yes. I did the Christian thing about it.

Q. Right. I understand that. But the fact that you were accused of wrongdoing was not a Christian purpose, was it?

A. I was in a Christian position. I was a minister of the Gospel. I was operating in a Christian position, so therefore it had to do with the Christian principle, yes.

Q. Is it your testimony that the use of the ministry's funds to pay for your criminal defense in that matter was for a Christian purpose?

A. Sure.

Q. And why?

A. Because I'm a Christian and I was doing Christian work.

Q. So anyone who is accused of a criminal act, even if they are guilty --

A. I can't speak for anyone else.

Q. -- as long as they are a Christian --

A. I can't speak for anyone else.

Q. As long as they are a Christian --

A. I can't speak for anyone else.

MR. CHAPLIN: Objection. Calls for speculation.

A. I can't speak for them. I can only speak of my situation.

Q. Because you are a Christian, that makes it a Christian purpose?

A. Because I was in charge of this Christian organization, yes, and the men around me, because they were my brothers. I would pay for others if they were charged. I would do it for you if you were part of the community.

Q. Are my clients Christians in your eyes?

MR. CHAPLIN: Objection. How would he know?

MR. UTSEY: In his eyes I asked him.

Q. Are my clients Christians?

MR. CHAPLIN: What basis would he have
to answer that on?

MR. UTSEY: Listen, you can object to
the form, but that's it. I have let you bend the
rules every -- Mathias, this has been the worst
deposition I have attended in a long time with
your constant input. We can read the rules if we
need to. All you can say is object to the form.

MR. CHAPLIN: Object to the form.

A. I don't know. I can't say yes or no.

Q. If they are Christians, would the money
that they are requesting be paid back to them be
used for a Christian purpose?

A. No, it's an offering. They gave an
offering to a church. Then I would have to give
everybody their money back if that would be the
case, wouldn't it? No, no.

Q. And what would be wrong with that?

A. Because it's not the rights -- it's not something you do that is right. When you give it, you give it and you give it and it's free. That's it. They weren't buying nothing. They weren't buying service. They weren't paying for service. They were giving. They were giving, free will giving.

Q. For what?

A. For the cost of Christ to be preached, and for me to be free so I can preach it. And to defend me, the charges were both thrown out. None of them were ever proven.

They called me back so I could preach. That is a Christian thing. It was used to put the preacher back doing the job he was doing all along.

Q. Is it important that those charges were
dismissed?

A. You better believe it.

Q. Why?

A. Because they weren't true.

Q. Oh, okay. What was true, then, about
your relationship --

A. I committed adultery. I told you, sir.

Q. No, you didn't, because your lawyer
wouldn't let me go into all of this.

A. I told you I committed adultery. I did
tell you that.

Q. You slept with --

A. I told you I committed adultery with the
two women. I told you. What do you mean I didn't
tell you? Are you going to sit over there and say
I didn't tell you that? You would do that, sir?

Q. No. I want to know the details of your relationship with Stacey.

A. Details, nothing. I committed adultery.

That was it.

Q. How old was Stacey Belford when you --

A. What difference does that make?

Q. Because --

A. She was a woman. She was a grown woman.

Q. You told me that the charges against you were not true.

A. They were not true. I did not rape the girl. I did not commit sexual --

Q. How old was Stacey Belford when you had sex with her?

A. I have no idea, but she was of age, I can tell you that.

Q. How about Laquiela Jones?

A. If they were not of age, then those charges would not have been dismissed.

Q. Do you know how old Laquielia Jones was when you had sex with her?

A. She was probably 18, 19, 20. I don't know. I don't really have any idea.

Q. How about Stacey Belford?

A. All in the same bracket.

Q. And is it your testimony that these were consensual sexual relationships?

A. Absolutely. Can I ask you a question?

Q. No.

A. You don't know the charges? You don't know the case I went through here?

Q. Did you induce either of them to have sex with you based on any sort of --

MR. CHAPLIN: I am going to renew my

objection based on the form and the protective
motion I'm going to file.

MR. UTSEY: Well, he just testified the
charges weren't true. I have a right to ask him

what --

A. They weren't true. They weren't true.

I did not rape them and they did consent.

Q. Were you charged with rape?

A. I was charged with second-degree sexual
conduct. That is what I was charged with, second
degree, and they were both dismissed and thrown
out because I did not do that.

It was a consensual simple act of
committing fornication or committing adultery.

That is what it was. It was not a rape or an
assault.

Q. In order to induce sexual acts with

either of them, did you suggest to either of them
that God would --

A. No, no.

MR. CHAPLIN: We are going to object to
the form of the question. Do not answer.

Q. -- there would be divine retribution
against them if they would not engage in sex with
you?

A. No.

Q. Did you make them any sort of promises
of divine reward if they would have sex with you?

A. No, no.

Q. Were both of them, when they had sex
with you, in their right mind?

MR. CHAPLIN: Do you want to continue
with this?

A. May God have mercy on your soul.

MR. CHAPLIN: I renew my objection.

Q. Were either of them in their right mind
when they had sex with you?

MR. CHAPLIN: Objection.

A. They were both in their right mind.

Q. Were either of them under the influence
of any sort of medication --

MR. CHAPLIN: Objection.

A. I have no idea.

Q. -- illnesses or other substances?

MR. CHAPLIN: Objection.

A. I have no idea.

Q. So you had sex with them and you didn't
know any of this?

MR. CHAPLIN: Objection.

A. I have no idea.

Q. And you didn't know at the time you were

having sex with them?

A. I had no idea. We didn't discuss that.

MR. CHAPLIN: Objection.

Q. Did you observe their conduct prior to
that?

MR. CHAPLIN: Renew my objection based
on the protective order that we agreed I would be
filing immediately after this regarding those two
cases that are 40J.

A. This is a civil case, sir. This is not
a criminal case.

Q. Well, the civil case relates to the
money that you claim you spent on attorneys' fees
for what you claim was not true.

A. The money had been spent and accounted
for.

Q. And you claim that these allegations

were untrue, so I'm trying to find out what is
true and what isn't true.

A. The truth is that the allegations that I
raped the girls on criminal assault was not true.

Q. What did happen? Tell us what happened.

A. I committed adultery.

Q. Well, there is a lot to that. What did
you do?

A. No, I just committed adultery. I just
committed adultery.

Q. Did you approach them or did they
approach you?

MR. CHAPLIN: I'm still going to renew
my objection to form. I think that we agreed
that --

MR. UTSEY: I understand you objected to
the form. We can have a standing objection to the

form.

MR. CHAPLIN: All right. And I am going
to instruct my client not to answer.

Q. Are you going to answer the question?

A. No, I'm not going to answer.

MR. UTSEY: Well, then we can deal with
that on the protective order.

MR. CHAPLIN: Okay. Fine.

Q. You understand that if the judge rules
in my favor we will have to come back and do this
again? Do you understand that?

MR. CHAPLIN: Yes, he understands that,
and I do too.

Q. Your attorney asked you earlier whether
you entered into any contracts, express or implied
with my clients, and you answered no?

A. No.

Q. What is your understanding of what would
have been necessary to --

A. The answer is no.

Q. What is your understanding --

A. That is my understanding, no.

Q. What is your understanding of what a
contract would be in that context?

A. A signed agreement or a verbal
agreement. We did not do that.

Q. You had no agreements with them?

A. No. The only agreement I had, that they
understood what they were going to live under and
that's it, and that's it, and they did
understand. And if they say they didn't, they
lie. They did understand. And that is the only
agreement they had.

And then they agreed to it because they

gave their money. They gave what they gave because they agreed to that with the situation.

They understood it and they agreed to it.

Q. Was that a contract?

A. They gave the money. They gave an offering. It's not a contract. There was no signing on my part or theirs.

I did not agree with them how I would use the money and they did not agree with me on paying it. They just gave an offering.

Q. When you say that there was no contract, are you saying that there was nothing in writing?

A. That's right.

Q. Is there anything else that makes you say there was not a contract?

A. Yeah. I said it's not a contract.

Q. Why?

A. Because I just said so.

Q. What you just said?

A. Yeah. I just said it wasn't a contract.

Q. Is there any other reason that you say
there was no a contract?

A. No, no reason.

MR. UTSEY: That is all the questions I
have.

MR. CHAPLIN: Let's just stop there.

MR. UTSEY: All right. That is, of
course, subject to my right to resume should we
prevail on the protective order.

MR. CHAPLIN: That's fine.

(The deposition was concluded at 4:40 p.m.)

- - -

STATE OF SOUTH CAROLINA

COUNTY OF CHARLESTON

I, Nancy Ennis Tierney, Certified Shorthand Reporter and Notary Public for the State of South Carolina at Large, do hereby certify that the witness in the foregoing deposition was by me duly sworn to testify to the truth, the whole truth and nothing but the truth in the within-entitled cause; that said deposition was taken at the time and location therein stated; that the testimony of the witness and all objections made at the time of the examination were recorded stenographically by me and were thereafter transcribed by computer-aided transcription; that the foregoing is a full, complete and true record of the testimony of the witness and of all objections made at the time of the examination; and that the witness was given an opportunity to read and correct said deposition and to subscribe the same.

Should the signature of the witness not be affixed to the deposition, the witness shall not have availed himself of the opportunity to sign or

the signature has been waived.

I further certify that I am neither related
to nor counsel for any party to the cause pending
or interested in the events thereof.

Witness my hand, I have hereunto affixed my
official seal this 21st day of December, 2006, at
Charleston, Charleston County, South Carolina.

Nancy Ennis Tierney

CSR (IL)

My Commission expires

April 6, 2014

DEPONENT CORRECTION SHEET

DEPOSITION OF: RALPH GORDON STAIR

TAKEN ON: December 4, 2006

PAGE	LINE	CHANGE	REASON
------	------	--------	--------

Ralph Gordon Stair

Date