

EXHIBIT 1

Relevant excerpts of Greaves's deposition

1 Q. Okay.

2 MR. GILLISPIE: Is there another one of
3 those?

4 MR. CANTRELL: There should have been. I
5 gave all three --

6 MR. KEZHAYA: I have one. He has one
7 and --

8 MS. KEZHAYA: That's one, two, three.

9 MR. KEZHAYA: There's nothing particularly
10 interesting about it.

11 MR. GILLISPIE: Okay.

12 MR. CANTRELL: Yeah, all right.

13 Q. (Mr. Cantrell) Okay. So what is -- what is the
14 symbol there? Is that the -- you called it a 4P; is that
15 right?

16 A. Correct, yeah. Those are four P's overlapping one
17 another.

18 Q. Okay. Is that also called The Process P Cross?

19 A. Yeah, I think so.

20 Q. Okay. What's the significance of the -- of the 4P
21 symbol?

22 A. It's just -- P is for Process, and they also have
23 this philosophy of balance that was supposed to be
24 indicated by this flowing kind of circular symbol, from
25 what I understand.

1 Q. Okay. Is the 4P symbol derived from any other
2 symbol?

3 A. Well, the -- the letter P.

4 Q. Okay. Anything else?

5 A. Not to my knowledge.

6 Q. Okay. Is it a variation of the swastika?

7 A. No.

8 It's explicitly, as explained by the creator of the
9 symbol, Timothy Wyllie, four P's overlapping one another.

10 (Exhibit 4 marked for identification.)

11 Q. Okay. You can set that aside.

12 All right. I'm handing you what I've marked as
13 Exhibit 4.

14 Can you tell me what this is?

15 A. This looks like it's possibly the same article
16 provided in the previous exhibit but in full.

17 Q. Okay. Take a look at the second page at the top,
18 that second sentence, "Began utilizing shocking symbols,"
19 do you see that?

20 A. Yes.

21 Q. Okay. So read along with me.

22 "Utilizing shocking symbols, the goat's head and a
23 strange-looking variation of the swastika and practicing
24 secret rituals, The Process was the quintessential cult."

25 Did I read that correctly?

1 A. You did.

2 But you read that in isolation where the context of
3 course shows that I'm describing them the way the outside
4 world saw them, not the way I agree them to be.

5 They weren't Satan worshipers either. And nor did
6 they have ties to MK Ultra in reality, as I -- as I
7 explained in the entirety of this article. There was a
8 panic surrounding them, and the panic was based on these
9 ideas.

10 Q. Okay. Show me where you indicate that this is a
11 public perception as opposed to reality, I guess.

12 A. Well, you can go to the -- I guess you could say
13 the third paragraph down after -- when it starts in 1992
14 I begin talking about when FBI Agent Ken Lanning releases
15 his report titled, "Investigator's Guide to Allegations
16 of Ritual Child Abuse" wherein he reported, quote:

17 We now have hundreds of victims
18 alleging that thousands of cults and there
19 is -- I'm sorry. We now have hundreds of
20 victims alleging that thousands of
21 offenders are abusing and even murdering
22 tens of thousands of people as part of
23 organized Satanic cults, and there is
24 little or no corroborative evidence.

25 Also in 1992 the False Memory

1 Syndrome Foundation created by a, quote: A
2 group of families and professionals
3 affiliated with the University of
4 Pennsylvania in Philadelphia and the Johns
5 Hopkins Medical Institution in Baltimore
6 began exposing the methods by which
7 irresponsible therapists had manufactured
8 false memories that were later interpreted
9 as repressed memories.

10 In 1993 Jeffrey S. Victor released an
11 excellent sociological study titled,
12 Satanic Panic: The Creation of a
13 Contemporary Legend, which did much more
14 to offer a rational explanation for the
15 bald-faced bunk I had been weaned on in a
16 incredulous, shameful talk show culture.

17 More and more the claims of cult
18 crimes folded under unbiased inquiry,
19 revealed as the delusional ravings of
20 moralizing Christians twisted by the
21 fundamental belief that all that is good
22 and altruistic is of God and all that is
23 rotten, antisocial, and criminal is of
24 Satan, literally.

25 By 1995 even the disgracefully

1 irresponsible Geraldo Rivera sensed the
2 sensationalist ship sinking and expressed
3 regret that, quote, Many innocent people
4 were convicted and went to prison, going
5 so far as to declare himself, quote,
6 Positive that the repressed memory therapy
7 movement is also a bunch of crap.

8 And I go on to explain what the reality was about
9 The Process thereafter. And I can keep reading.

10 Q. Okay. Well, we'll make -- we'll make this whole
11 thing an exhibit.

12 A. Okay.

13 Q. So -- so -- or I guess it is an exhibit, so it will
14 be in the record.

15 Okay. And you can set that aside.

16 Are you familiar with The Phsyck Bible?

17 A. I've heard the title. But I've never read the book,
18 nor do I own a copy.

19 (Exhibit 5 marked for identification.)

20 Q. Okay. All right. I'm handing you what I've marked
21 as Exhibit 5.

22 Do you recognize the first page?

23 A. No.

24 I mean, this is -- this is new material to me. I
25 know -- I knew a book of this title existed, but I -- I'm

1 not familiar with its content.

2 Q. Okay. Flip to the second page.

3 Have you ever heard or been familiar with the idea
4 that the -- what's called "The Process P Cross" can be
5 derived from the swastika?

6 A. I mean, I spoke to the man who created the Process
7 P Cross for The Process; and he explicitly stated on
8 video even and I think multiple times and in the
9 documentary that I'm in that the -- that The Process
10 symbol to him was four P's overlapping and that that's
11 what -- what constituted its creation.

12 And even its meaning, it was P's for process and
13 four P's overlapping for the sake of symmetry and
14 balance.

15 Q. So --

16 MR. KEZHAYA: I'm going to object to this
17 exhibit. It's blatant hearsay, and I -- we've
18 been talking about the Process Church for a
19 good 30 minutes or so now, and I -- I'm not
20 seeing any relevance to this case.

21 Q. (Mr. Cantrell) So before today have you been
22 familiar with the idea that the Process P Cross can be
23 derived from the swastika?

24 A. Well, as stated in the article in the previous
25 exhibit, I thought it was a bit of ignorance that people

1 associated it with a swastika just because it had those
2 kinds of -- that same kind of symmetry and balance.

3 My understanding of it is that it was four
4 interlocking P's.

5 Q. Okay. Do you have any tattoos?

6 A. I do.

7 Q. What tattoos do you have?

8 A. I have a binary 666 here. I have --

9 Q. Can you show -- show us for the sake of the video.

10 A. Sure, yeah.

11 Binary 666.

12 I have The Process symbol here.

13 I have what's called the "sigil of Lucifer" here.

14 And part of The Satanic Temple logo here.

15 Q. Okay.

16 A. And that's -- that's all of my tattoos.

17 Q. Okay. Thank you.

18 So a minute ago you read something I believe about
19 the False Memory Syndrome Action Network; is that right?

20 A. The False Memory Syndrome Foundation.

21 Q. Okay. Is that different from the False Memory
22 Syndrome Action Network?

23 A. It is.

24 Q. Okay. What is the False Memory Syndrome Foundation?

25 A. The False Memory Syndrome Foundation was founded I

1 was a lot in it that you could understand why LaVey
2 discarded it.

3 And I felt that the kind of triumph of the book
4 when it had certain seemingly explicit antisemitic
5 messages, it was -- you know, there was a certain I
6 thought affirmative power in the fact that LaVey, having
7 been culturally Jewish himself, founded the Church of
8 Satan and took what he thought were the -- the
9 affirmative elements of the social Darwinistic philosophy
10 in *Might and Right* is and deracialized it and made it
11 something not antisemitic.

12 And I thought there was credibility to the social
13 Darwinistic point view of meritocracy at the time in a
14 nonracialized way, but I -- I don't even agree with that
15 viewpoint now.

16 I don't agree with any -- any elements of the
17 social Darwinistic meritocratic philosophy as advanced by
18 LaVey and the Church of Satan as a -- as kind of
19 demonstrated by the philosophical split between The
20 Satanic Temple and the Church of Satan.

21 Q. Shane Bugbee does podcasts; is that right?

22 A. He -- he has done podcasts.

23 Q. Okay. And you've participated in a -- a podcast
24 with Bugbee before, haven't you?

25 A. Yes.

1 But I'll warn you, this is going to get into
2 slanderous conspiracy-theory territory of highly-edited
3 audio that people have posted and claimed is the pure
4 text of what I had said.

5 So if you're going to present that, I -- I think we
6 should really take objection to you entering that into
7 the court, unless you can claim you've really validated
8 the authenticity of this audio and its fidelity to its
9 true original form.

10 MR. CANTRELL: Okay. Well, I will ask --

11 MR. KEZHAYA: This is a hearsay objection.

12 And I think this is leading into 30(d)(3)
13 territory. I don't know anything about this
14 podcast, but it sounds to me like it's being
15 used to unreasonably annoy, embarrass, or
16 oppress.

17 So what's the purpose of this?

18 MR. CANTRELL: So I will -- this is
19 impeachment. I will ask you --

20 MR. KEZHAYA: What's this about -- well,
21 hold on.

22 You said it's impeachment.

23 MR. CANTRELL: Uh-huh.

24 MR. KEZHAYA: How does that make it more
25 or less likely that he's telling the truth?

1 MR. CANTRELL: Matt, there is a podcast in
2 which the witness is alleged to have made
3 antisemitic comments.

4 THE WITNESS: And I -- I clearly did
5 not --

6 MR. KEZHAYA: No. You hold on.

7 THE WITNESS: No. It's offensive. And it's
8 also based on conspiracy-theory premises and
9 manipulated audio that I -- I really take
10 objection to being entered into the record
11 unless you can forensically validate that --
12 that material.

13 MR. KEZHAYA: What -- what you are talking
14 about is a hearsay objection.

15 You are talking about an impeachment
16 point. So how does it make it more or less
17 likely he's telling the truth here?

18 MR. CANTRELL: This case involves a text,
19 the Ten Commandments, which was originally
20 associated with Judaism. Antisemitic comments
21 are relevant in that context.

22 MR. KEZHAYA: How?

23 Q. (Mr. Cantrell) So -- so we have -- we have audio,
24 and I'd like for you to listen to part of it. And you can
25 tell -- you can tell us what -- what your opinion of

1 it --

2 A. No, I can't.

3 Because this is, like, 20 years ago. This is
4 manipulated audio. So I think the burden of proof is on
5 somebody else, somebody who's going to present this as
6 evidence to tell me that it's legitimate and valid rather
7 than making me listen to it for the first time and
8 determine, no, I said these words; or these were placed
9 this way or this sentence was taken out of context in
10 this manner.

11 You might as well be asking anybody on the street
12 to speak to this audio at this point. Because, there
13 again, it's around 20 years ago; and I would be listening
14 to it for the first time in a long time.

15 And I know it's been -- and I know it's been
16 altered.

17 Q. Okay. So you have listened to --

18 A. I have heard the claims, and I know specifically in
19 general that I -- that I was not saying that -- that
20 there should be prejudice exercised against Jewish people
21 for being Jewish.

22 But I was also saying that religious propositions
23 are clearly items of -- that are available for critical
24 scrutiny, but that it was wildly inappropriate to subject
25 people to ridicule based upon their ancestral heritage.

1 Q. Okay. And I -- I think you may have assumed that I
2 was going somewhere that I -- I was not. And I want to
3 give you --

4 A. But I know it comes from conspiracist material put
5 online to slander me, and I -- I don't appreciate the --
6 this tactic of doing a Google search to find any negative
7 things about me and then --

8 Q. This will be --

9 A. -- putting them in as though they're Gospel fact
10 into the public record.

11 Q. Well, this will be your opportunity to tell us;
12 So --

13 MR. KEZHAYA: No, that's not how it works.
14 Here's how the hearsay issue works. You are
15 saying that this is a true and correct copy of
16 his statement, right?

17 MR. CANTRELL: Matt, I'm not making any
18 representations about whether it's a true and
19 correct copy.

20 MR. KEZHAYA: Well, you're saying that.
21 And that is purporting to be a true and correct
22 copy of the statements that they had. That
23 sounds a lot like hearsay.

24 MR. CANTRELL: My questions are for this
25 witness, for this witness.

1 MR. KEZHAYA: And if it's rooted in this,
2 whatever this hearsay statement is, I need to
3 understand how this is not being used to
4 unreasonably annoy, embarrass, or oppress.

5 Whatever -- whatever the contents are, he
6 clearly is annoyed by this; and I think it's
7 pretty unreasonable.

8 Q. (Mr. Cantrell) So I'm going to go ahead and play
9 part of this. And -- and, first, just to -- to set it up,
10 this was -- this was a 24-hour podcast, right? It lasted
11 24 hours; is that right?

12 A. I would have to listen to the full, unadulterated
13 24-hour podcast in its pure form and -- and tell you
14 whether the audio you are going to play is spliced
15 together from parts of it or it -- or if it's legitimate
16 at all.

17 I mean, you might as well be taking for all intents
18 and purposes a text of mine that I had written and --
19 and -- and rescrambling the words to give it an entirely
20 different meaning and then asking me if I remember it
21 when it's 20 years ago.

22 I mean, there's not going to be anything I can
23 really tell you from this. But if you have questions
24 about where I stand regarding religion and opinions I
25 have regarding the Jewish religion from the time we

1 started The Satanic Temple, then -- then I can -- then I
2 can answer to that.

3 But this audio I think is wildly inappropriate.

4 Q. So -- and this was called the "Might is Right
5 Special"; is that right?

6 A. Well, here we go again --

7 Q. This is a 24-hour podcast that you did with Shane
8 Bugbee?

9 A. I -- I mean, here we go again. I mean, this is 20
10 years ago.

11 Q. I know.

12 A. From 24 hours of audio --

13 Q. And the question --

14 A. Audio put together now by conspiracy theorists made
15 to paint me to look bad, and -- and you're trying to
16 enter it into evidence. And, I mean, I don't even feel
17 this is authenticated --

18 Q. This --

19 A. -- nor can I authenticate it.

20 Q. This is my opportunity to ask you about --

21 A. But it's not my opportunity to answer to it. That's
22 what I'm telling you.

23 Q. Okay.

24 A. I can neither authenticate this nor --

25 Q. All right. So we're going to listen to it --

1 MR. KEZHAYA: Let's just take a break real
2 quick.

3 MR. CANTRELL: No. We're not going to take
4 a break. We're going to listen to this.

5 MR. KEZHAYA: I am standing up and taking
6 my client with me.

7 MR. CANTRELL: All right. I am starting
8 the audio.

9 MR. KEZHAYA: Doug, come on.

10 MR. CANTRELL: Are you --

11 MR. KEZHAYA: Yeah, I just told you. I'm
12 taking my client with me.

13 MR. CANTRELL: You're cutting off the
14 deposition?

15 MR. KEZHAYA: We are taking a break right
16 now.

17 MR. CANTRELL: We're not taking a break.

18 MR. KEZHAYA: I'm taking a break right
19 now.

20 MR. CANTRELL: All right. Well . . .
21 (Counsel confer sotto voce.)

22 THE COURT REPORTER: Are we off the
23 record, sir? Or are we still on the record?

24 MR. CANTRELL: We're on -- we're still on
25 the record. So I don't know -- I mean, they --

1 the --

2 MS. KEZHAYA: Just take the break, man.

3 MR. CANTRELL: Well, okay. So what's
4 happened is the witness and Mr. Kezhaya have
5 just exited the room, and we will go ahead
6 and -- and take a break.

7 MS. KEZHAYA: And Mr. Baker.

8 MR. CANTRELL: Oh, and Mr. Baker too.
9 Sure.

10 So we will reconvene I guess whenever they
11 decide to come back.

12 THE VIDEOGRAPHER: We are going off the
13 record at 1:24 p.m.

14 (Recess taken.)

15 (Mr. Robinson enters.)

16 THE VIDEOGRAPHER: We're back on the
17 record at 1:34 p.m.

18 Q. (Mr. Cantrell) Okay. So we're back on the record.

19 We were discussing a podcast that I understand goes
20 by the name "Might is Right Special." And I'm just going
21 to play it.

22 Here's a -- a section -- and, again, just to set
23 this up, I understand that in the course of the podcast,
24 there was discussion of Jews and whether it was okay to
25 have disdain for Jews and that -- and then this statement

1 comes in the context of a discussion of why eugenics
2 wasn't all bad.

3 Okay. I'll just present that as my understanding of
4 the context of -- of this podcast.

5 MR. KEZHAYA: And before we hit play, a
6 hearsay and an authenticity objection was
7 lodged. So I take the understanding that we are
8 playing this subject to those objections.

9 MR. CANTRELL: Okay. All right. And,
10 actually, this is going to have to turn on, so
11 it may -- I don't think it will be very bright,
12 but . . .

13 MS. KEZHAYA: Well, it may hit you in the
14 eye, is what he's saying.

15 MR. KEZHAYA: You -- you may want to --

16 THE WITNESS: It will be above my head, I
17 think.

18 MR. CANTRELL: Yeah, I guess it turned
19 off. Can you turn it on?

20 MR. ROBINSON: I don't know. It should
21 take just a second to warm up.

22 MR. CANTRELL: Okay.

23 MR. ROBINSON: You're good to go.

24 MR. CANTRELL: Okay. All right. I'm going
25 to hit play now.

1 (Audio plays from 1:36: p.m. to 1:37 p.m.)

2 NOTE: THE FOLLOWING IS NOT A VERBATIM TRANSCRIPT OF
3 AUDIO. QUALITY IS TOO POOR TO CERTIFY AS VERBATIM.

4 MALE 1: "I tell you, the Three
5 Stooges were great Jews; and they're
6 funny, but it's like a joker coming in the
7 King's place and we throw pies at them.
8 They entertain, but who gives a fuck.

9 MALE 2: "Okay.

10 (Inaudible background conversation on
11 audio.)

12 MALE 1: "You know what I'm saying? You
13 know, I may have broken bread with Moe Howard,
14 okay. I rank the Stooges up there with LaVey as
15 great, great people. The Stooges are great.

16 MALE 2: "Right.

17 MALE 1: "What?

18 MALE 2: "Exactly.

19 MALE 1: "Yeah, Jarod, all I want to
20 say is exactly agree with everything we're
21 saying.

22 UNKNOWN MALE: "Well the -- well,
23 you'd be amazed. I mean, sometimes I talk
24 to people, and sometimes they have ideas
25 that just totally contradict everything I

1 stand for. But, I mean, when -- when you
2 talk to people that are on your same --

3 THE COURT REPORTER: Can we pause, please?

4 MR. CANTRELL: I'm trying to pause it.

5 (Audio plays.)

6 UNKNOWN MALE: "I mean, there's not
7 really much there that you -- you can't --
8 that you can disagree with.

9 MR. CANTRELL: I'm trying to pause it.

10 (Audio plays.)

11 UNKNOWN MALE: "You dig?

12 MR. CANTRELL: Why is this --

13 (Audio plays.)

14 UNKNOWN MALE: "Oh, yeah, I dig. I'm
15 digging a grave right now.

16 "Hey, but you know what? I got to fly
17 because I've got to get up early in the
18 morning."

19 MR. CANTRELL: Okay. I'm trying to -- hold
20 on.

21 (Audio plays.)

22 UNKNOWN MALE: "And it's 1:30" --

23 MR. CANTRELL: Okay. That was actually the
24 wrong -- there was a different file playing, so
25 that was actually not it.

1 MR. KEZHAYA: Who --

2 MR. CANTRELL: Let me close this.

3 MR. KEZHAYA: Who or what was that?

4 MR. CANTRELL: That -- that was the same
5 file. That was a little bit later.

6 THE COURT REPORTER: And I was asking to
7 pause because I was having a little trouble
8 with that stuff in the background. I didn't
9 know if that was --

10 MR. CANTRELL: Yeah.

11 THE COURT REPORTER: -- anything you
12 wanted me to try and pick up or not.

13 MR. CANTRELL: It's -- I mean, it just --
14 just the voices.

15 THE COURT REPORTER: Okay.

16 MR. CANTRELL: I mean . . .

17 THE COURT REPORTER: It sounded like two
18 conversations over --

19 MR. CANTRELL: Yeah, I think -- I think
20 what was going on was there were actually two
21 audio files playing, because we had two
22 different programs open.

23 And I apologize. Let's -- let's try that
24 again. And, actually, I'm going to --

25 Can you shut it off so I can tee it up,

1 Josh?

2 MR. ROBINSON: Sure.

3 MR. CANTRELL: Should this be playing on
4 here?

5 MR. ROBINSON: Yes.

6 MR. CANTRELL: Okay. It looks like it's
7 stuck at -- right there.

8 (Counsel confer soto voce.)

9 THE COURT REPORTER: Sir, there is
10 conversation that I'm able to hear but I'm not
11 taking down because I presume they're off the
12 record. We don't want to stop the video, so can
13 we agree that those conversations between
14 counsel will be off the record?

15 MR. CANTRELL: Yes.

16 THE COURT REPORTER: Thank you.

17 MR. KEZHAYA: Can we maybe just go off the
18 record while you figure out whatever these
19 technical issues are?

20 MR. CANTRELL: Yeah. And --

21 MR. KEZHAYA: Actually, no. Let's stay on
22 the record, because that chips away at your
23 seven-hour time limit.

24 MR. CANTRELL: Well, we're not taking
25 seven hours; that's for sure.

1 MR. KEZHAYA: Well, that's definitely for
2 sure; but just in case.

3 MR. CANTRELL: Okay.

4 MS. KEZHAYA: We're taking 24 hours.

5 (Counsel confer sotto voce.)

6 MR. CANTRELL: Okay. Yeah. So go ahead
7 and -- okay. So I apologize. Here is -- here's
8 the clip that we're sending -- and, again, this
9 is -- again, my understanding this is part of
10 what is called the "Might is Right Special,"
11 part of a 24-hour podcast.

12 And I'll go ahead and -- and hit play.

13 (Audio plays from 1:40 p.m. to 1:42 p.m.)

14 NOTE: THE FOLLOWING IS NOT A VERBATIM TRANSCRIPT OF
15 AUDIO. QUALITY IS TOO POOR TO CERTIFY AS VERBATIM.

16 MALE 1: "Yeah, I mean, you know,
17 it's -- it's funny how people associate
18 Naz- -- like the Nazis went immediately
19 with that social Darwinism. It's the only
20 thing they can put together, you know what
21 I mean? And there's a -- they have a
22 knee-jerk reaction. All you have to do is
23 to mention social Darwinism, and they
24 immediately think of World War II.

25 MALE 2: "Right. That's exactly what I

1 was talking about, the -- the unconscious
2 collective trauma of World War II,
3 apparently.

4 MALE 1: "Exactly. It was just -- it
5 just threw things off, and I think it --
6 you know, speaking of eugenics, it -- it
7 kind of gave eugenics a bad name too.
8 Well, completely ruined it.

9 MALE 2: "Threw the baby out with the
10 bath water, so to speak.

11 MALE 1: "Exactly. Precisely.

12 MALE 2: "I mean, just like
13 (inaudible) antisemitic to me --
14 (Cross-talk. Inaudible.) a bad word -- it
15 just depends"

16 MALE 1: "-- we're living in right now
17 because I -- I really think that eugenics
18 would be something that would be used much
19 more openly than it is now.

20 MALE 2: "Like, I think it's okay to
21 hate Jews if you hate them because they're
22 Jewish and they wear a stupid fucking
23 Frisbee on their head and walk around
24 thinking they're God's chosen people, but
25 it's not okay to hate somebody just

1 because their parents were stupid fucking
2 Jews and wore stupid Frisbees on their
3 head and thought that Jews, they were
4 God's chosen people.

5 "I mean, that's not what they -- they
6 choose to go along with. And they're normal
7 people too.

8 MALE 1: "If they're Jews?"

9 MR. CANTRELL: Okay. You can go ahead and
10 turn it off, Josh.

11 (Mr. Robinson exits.)

12 Q. (Mr. Cantrell) Okay. So -- and let me ask you,
13 the -- the voice that began, "I think it's okay to hate
14 Jews if you hate them because they're Jewish," do you
15 recognize that as your voice?

16 A. I recognize that as my voice, but I can't
17 authenticate the fidelity of that recording.

18 Q. And I'm -- I'm not asking you to authenticate
19 fidelity of -- and at least as I understand what you're
20 saying.

21 But I am asking you if -- did you make the
22 statement that was recorded there?

23 A. I can't authenticate that. I do not -- I cannot
24 authenticate the fidelity of that recording. I cannot say
25 that that recording was not altered.

1 Q. Did you make a statement that: "I think it's okay
2 to hate Jews if you hate them because they're Jewish and
3 they wear a stupid fucking Frisbee on their head and walk
4 around and think they're God's chosen people, but it's
5 not okay to hate somebody just because their parents were
6 stupid fucking Jews and wore stupid Frisbees on their
7 head and thought that Jews were God's chosen people"?

8 A. That is exactly the statement I'm telling you I
9 cannot authenticate.

10 Q. Okay. And I'm asking you: Did you make that
11 statement?

12 A. I -- I don't know what the difference is between
13 your -- your question previously and the question now.
14 I'm telling you I can't tell you whether I made that
15 exact statement or not.

16 Q. Okay. So is your -- is your testimony today then
17 that you did not make that statement?

18 A. No.

19 My testimony is that I cannot authenticate that as
20 true to the form in which I spoke any statements on that
21 show.

22 Q. Okay. On -- on that podcast did you express that
23 it's not okay to hate Jews for racist reasons?

24 A. My understanding, my broad recollection of
25 something that happened nearly 20 years ago was that I

1 was making an inarticulate point that it is okay to be
2 critical of superstitious religious beliefs but not okay
3 to be critical of somebody's ethnic or ancestral
4 background.

5 Q. Okay. And so is it correct to characterize that as
6 saying it's -- it's not okay to dislike people again for
7 racist reasons, but it is okay to dislike people for
8 religious reasons?

9 A. I would not agree with that statement today. I
10 don't know if I would have agreed with it back then.

11 But I just don't think it's -- it's okay to -- to
12 hate people for their religious beliefs, but I think it
13 is okay to be critical of beliefs that aren't -- aren't
14 based upon empirical evidence.

15 (Exhibit 8 marked for identification.)

16 Q. Okay. Let me move on. And I may have other
17 follow-up questions at some point, but let me move on.

18 All right. I'm handing you what I have marked as
19 Exhibit 8.

20 Do you recognize this as an article titled, "Who
21 are the 'Satanists' Designing an Idol for the Oklahoma
22 Capitol?" published in The Atlantic?

23 A. Yes.

24 I see a date of February 4, 2014.

25 Q. Okay. And did you give statements that were