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UNITED STATES DISTRICT COURT  
WESTERN DISTRICT OF NEW YORK

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ERIC E. HOYLE,

Plaintiff,

vs Civil Action No. 08-CV-347C

FREDERICK DIMOND, ROBERT DIMOND,  
and MOST HOLY FAMILY MONASTERY,

Defendants.

---

Videotaped Examination Before Trial of PATRICK WALSH,  
held pursuant to the Federal Rules of Civil Procedure,  
in the law offices of Rupp, Baase, Pfalzgraf &  
Cunningham Coppola, LLC, 1600 Liberty Building, Buffalo,  
New York, on Monday, November 30, 2009, at 12:42 p.m.,  
before Coleen Wright, Notary Public.

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APPEARANCES:

CHAMBERLAIN D'AMANDA  
By: K. WADE EATON, ESQ.,  
1600 Crossroads Building,  
Two State Street,  
Rochester, New York 14614,  
Appearing for the Plaintiff.

RUPP, BAASE, PFALZGRAF, CUNNINGHAM COPPOLA, LLC,  
By: STEPHANIE G. ELLIOTT, ESQ., and  
KIMBERLY GEORGER, ESQ.,  
1600 Liberty Building,  
Buffalo, New York 14202,  
Appearing for the Defendants Frederick and Robert Dimond  
and Most Holy Family Monastery.

PRESENT:

Stephen J. Metschl, Videographer,  
Eric C. Hoyle and  
Frederick Dimond.

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(None marked.)

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MS. ELLIOTT: Usual stipulations.

MR. EATON: Yes.

(Whereupon, the following stipulations were entered into by the respective parties:

It is hereby stipulated by and between counsel for the respective parties that the oath of the referee is waived, that signing, filing and certification of the transcript are waived, and all objections, except as to the form of the question, are reserved until the time of trial.)

THE VIDEOGRAPHER: Today is Monday, November 30th, 2009. The time is twelve forty-three. The location is the law office of Rupp, Baase, Pfalzgraph, Cunningham & Coppola. The name of this action is Eric E. Hoyle, plaintiff, versus Frederick Dimond, Robert Dimond, and Most Holy Family Monastery, defendants. Counsel present are K. Wade Eaton on behalf of the plaintiff, and Stephanie Elliott on behalf of the defendants. Our court reporter will now swear the witness.

1 PATRICK WALSH, W-A-L-S-H, 801 Berberry Drive,  
2 Lansdale, Pennsylvania 19446, after being duly  
3 called and sworn, testified as follows:  
4

5 EXAMINATION BY MS. ELLIOTT:  
6

7 Q. Good afternoon, Mr. Walsh. My name is Stephanie  
8 Elliott and I represent Most Holy Family Monastery,  
9 Frederick Dimond and Robert Dimond, who have been  
10 named as defendants in a lawsuit brought by Eric  
11 Hoyle relative to a sum of money that was given to  
12 Most Holy Family Monastery some time ago. You are  
13 here today pursuant to a subpoena that you received  
14 from my office, correct?

15 A. Yes.

16 Q. Okay. I'm going to be asking you a series of  
17 questions this afternoon, a little bit about your  
18 background and also about your interactions with  
19 both the plaintiff and the defendants in this case.  
20 If at any time you do not understand one of my  
21 questions will you please let me know?

22 A. Yes.

23 Q. If you do understand a question I will presume that

1           you understood it and you're answering truthfully  
2           and to the best of your ability; is that fair?

3       A.       Yes.

4       Q.       Have you taken any substance in the past twenty-four  
5           hours that you feel might impair your ability to  
6           understand my questions and answer them truthfully?

7       A.       No.

8       Q.       The address that you gave us of 801 Berberry Drive  
9           in Lansdale, Pennsylvania, how long have you resided  
10          there for?

11      A.       About five years.

12      Q.       And do you recall at what location you lived at  
13          prior to 801 Berberry Drive?

14      A.       Yes. 2729 -- it was a brief, brief stay, in  
15          Norristown, Pennsylvania, County Line Road, 2729  
16          County Line Road.

17      Q.       Have you ever been known by any name other than  
18          Patrick Walsh?

19      A.       No, except in China. I've worked in China and I go  
20          by a Chinese name there.

21      Q.       Okay. And what's your date of birth, sir?

22      A.       January 26, 1966.

23      Q.       Are you married?

1 A. Yes.

2 Q. Do you have any children?

3 A. Yes.

4 Q. What's your wife's name?

5 A. Chia-Lang, C-H-I-A, hyphen, L-A-N-G.

6 Q. And how many children do you have?

7 A. Three.

8 Q. Can you give he me their names and ages, please?

9 A. John, sixteen; Francis, fourteen; Christopher, one.

10 Q. And how long have you been married for?

11 A. In trouble if I --

12 Q. We won't tell your wife. Don't worry.

13 A. '90.

14 MR. EATON: It's on the inside of your band,  
15 right?

16 THE WITNESS: Yeah. Seventeen years. She  
17 would kill me.

18 BY MS. ELLIOTT:

19 Q. And do all of your children live with you and your  
20 wife at 801 Berberry Drive?

21 A. They do.

22 Q. Were you born and raised in Pennsylvania?

23 A. Yes.

1 Q. Now, you said you have spent some time or spend some  
2 time in China. Does your work take you there?

3 A. Yes, it was for work, yeah.

4 Q. And you're presently employed?

5 A. I am.

6 Q. And who do you work for?

7 A. AmerisourceBergen, one word.

8 Q. And what kind of a company is Amerisource?

9 A. It's a pharmaceutical distributor, and I'm an  
10 internal auditor.

11 Q. And in a nutshell can you explain for me what you  
12 do?

13 A. I carry out audits that are mandated by an audit  
14 plan which is approved by the board of directors.

15 Q. Audits of financials?

16 A. They can be operational in nature or they can be  
17 financial statements of subsidiaries or whatever the  
18 board deems necessary based on its risk assessment.

19 Q. Okay. Did you attend high school anywhere?

20 A. I did, at North Penn High School in Lansdale,  
21 Pennsylvania.

22 Q. And did you graduate?

23 A. I did, in '84-'85.



1 Q. And did you go on to complete any college course  
2 work or vocational work?

3 A. I continued with a bachelor's at Drexel University.

4 Q. Do you remember what year you graduated from Drexel?

5 A. '90, '89.

6 Q. And how long have you been working for Amerisource?

7 A. I'm in my third year there.

8 Q. Who did you work for before Amerisource?

9 A. Carpenter Technology.

10 Q. And what did you do for Carpenter Technology?

11 A. Internal auditor, same work, same function.

12 Q. After your bachelor's degree at Drexel University  
13 did you go on to complete any other educational  
14 course work?

15 A. I went to Taiwan to study Mandarin Chinese at Dong  
16 Hwa (sic) University.

17 Q. And did you obtain any degree?

18 A. No formal certificates, just fluency.

19 Q. Now, the next question I ask is something we ask all  
20 witnesses. It's no reflection on you or any opinion  
21 of you, but we need to ask, have you ever been  
22 convicted of a crime whether by trial or plea  
23 bargain?

1 A. Never.

2 Q. Have you ever heard of an organization called Most  
3 Holy Family Monastery?

4 A. Yes.

5 Q. When did you first learn about Most Holy Family  
6 Monastery?

7 A. I learned of Most Holy Family Monastery around the  
8 -- I'm not certain of the years, but '99, maybe '98,  
9 but when I started going to a chapel run by the  
10 Society of St. Pious X in Eddystone, Pennsylvania.

11 Q. And how did you learn of Most Holy Family Monastery?  
12 Did somebody tell you about the organization?

13 A. Yes, and I -- someone had given me a piece of  
14 literature about them.

15 Q. Do you remember what that was?

16 A. It was an issue called Voice Crying in the  
17 Wilderness, a magazine.

18 Q. Voice Crying in the Wilderness?

19 A. Yes.

20 Q. Do you remember who gave that magazine to you?

21 A. My mother.

22 Q. Do you know how she obtained it?

23 A. No.

1 Q. Do you know whether that magazine, Voice Crying in  
2 the Wilderness, is also referred to as issue one?

3 Have you ever heard it referred to in that manner?

4 A. Yeah, probably the first issue.

5 Q. And when you received that magazine from your mother  
6 what did you do with it?

7 A. I read it, and raised a lot of questions that I  
8 started to ask people that I went to church with at  
9 the SSPX chapel about the issues.

10 Q. Any particular issues that you can recall in --

11 A. Yeah. Just statements made by past popes and  
12 councils that were condemning Vatican II  
13 proclamations and practices. There were many. I  
14 don't know really which -- things about the liturgy  
15 of the mass, its validity, priestly ordinations,  
16 sacraments. It's been years since I've read that  
17 issue, but --

18 Q. Okay. You referenced earlier that at the time you  
19 first learned of Most Holy Family Monastery you were  
20 attending a chapel run by the Society of St. Pious  
21 X. What is the Society of St. Pious X; can you  
22 explain that to me?

23 A. My understanding is it's an organization which has

1 mass centers across the United States and Europe and  
2 maybe probably the rest of the world, although I'm  
3 not sure how many places, and they -- they have  
4 priests that are ordained under an older rite that  
5 precedes the Vatican II ordinations, and they have  
6 schools that are run by a lot of the parishioner or  
7 the attenders of these mass centers.

8 Q. So is the Society of St. Pious X affiliated in any  
9 way with the Vatican, the current Vatican?

10 A. I don't know their current status, only 'cause I  
11 haven't read it recently, but for the past several  
12 years they or their founder had been excommunicated  
13 by one of the people who claim to be the Pope in  
14 Rome --

15 Q. Okay.

16 A. -- and so by that act they were viewed as being, you  
17 know, not in communion with the -- what the world  
18 today generally refers to as the Roman Catholic  
19 Church.

20 Q. Okay. Not -- it's not part of the mainstream  
21 Catholic Church that people -- most people refer to?

22 A. No. Typically, while I was starting to go down  
23 there if I -- you know, my mother would say, you

1 know, consult our -- what I would call the normal  
2 parish priest on the matters, they would -- they  
3 would state that they are not in communion with the  
4 Roman Catholic Church hierarchy.

5 Q. Okay. How did you come to be a follower of the  
6 Society of St. Pious X?

7 A. I started kind of arguing some of the issues with  
8 the pro-lifers, if we can call them, in our what I  
9 call the Nova sort of chapel that I went to, which  
10 is a reference to the new Vatican II church, and --  
11 and then they would like by -- I think through some  
12 of those discussions someone, you know, gave me the  
13 number of someone who gave me a video about the new  
14 mass, and then I somehow got the location, someone  
15 told me there's actually -- if you actually want to  
16 see this mass it's actually going on, you know, and  
17 I was surprised that it was going on, you know,  
18 within an hour drive of my house, so I went down and  
19 showed up and I went to a Latin mass. That's kind  
20 of how I got to -- to know of it.

21 Q. Okay. When your mother gave you the magazine Voice  
22 Crying in the Wilderness did she also give you an  
23 explanation as to why she was giving it to you?

1 A. No. No. She knew the topics I was interested in  
2 and gave it to me, kind of not really promoting it,  
3 but sounded like the stuff I was talking about.

4 Q. Okay. And you said that you did review that  
5 magazine?

6 A. Yeah.

7 Q. And after that point did you have occasion to read  
8 or obtain any other publications from Most Holy  
9 Family Monastery?

10 A. Yeah, because I went down to -- well, I was going to  
11 mass at this St. Jude's, this Eddystone SSPX chapel,  
12 and the people that I was talking with, I started to  
13 realize who the people were that had -- I'd say do  
14 more research than other people. There's some that  
15 kind of went there for the kind of, well,  
16 traditional nature of things and others that were  
17 very, you know, serious about research and these  
18 topics and encouraged me to read many books of the  
19 SSPX that they put out, kind of apologetics,  
20 defenses of their founder, Archbishop Lefebvre, and  
21 then in that pursuit I started to go back and, I  
22 don't know, either write the monastery or if someone  
23 -- and asked for more of their literature, and I

1 don't know when or how -- I don't know when the  
2 issues came out, but there were issues that came out  
3 subsequent to the first issue, that when they became  
4 available I would like order a copy and read it, and  
5 then when I -- I would get in arguments, in a good  
6 sense of the word, with people at my chapel, and  
7 then, you know, they would put forth arguments why  
8 maybe some of the claims in the magazine I was  
9 reading were false, and they were footnoted, and so  
10 I would call the monastery from time to time and ask  
11 them to -- you know, where do you get this  
12 information or how can I corroborate it or buy my  
13 own book and see it for myself, and that was the  
14 first time I actually kind of picked up the phone  
15 and called the monastery and said, you know, where  
16 do you get this book name from or how can I get a  
17 copy.

18 Q. And when was that?

19 A. I would say maybe 2003 or '4, started to research it  
20 more heavily.

21 Q. Okay. So after reviewing and reading that initial  
22 magazine Voice Crying in the Wilderness you kind of  
23 began to conduct your own research and eventually

1 reached out to Most Holy Family Monastery --

2 A. Yeah.

3 Q. -- to learn more?

4 A. Actually, to challenge it, because I kind of wanted  
5 to prove it wrong, because I felt that if the  
6 doctrine all trues that they were putting forward in  
7 their material and the consequences of not believing  
8 in such doctrines were, in fact, true, then I would  
9 have to change my life pretty significantly in terms  
10 of my family affiliations and ways I conducted  
11 myself, and so I was kind of trying to -- I was like  
12 taking the guidance of people that were discouraging  
13 me from the SSPX to try and prove the information  
14 wrong, go like read all their -- buy the books that  
15 they were quoted and try and refute it.

16 Q. So although you learned of Most Holy Family  
17 Monastery in the late '90s, '98-'99, it wasn't until  
18 2003 or 2004 that you actually reached out to the  
19 monastery to begin to learn more from them?

20 A. Yes, I think that's about the time.

21 Q. And as we sit here today are you still in  
22 communication with the monastery, in other words, do  
23 you call the monastery from time to time with



1 questions or to purchase materials?

2 A. Yeah, I still do, like at the -- you know, I'll  
3 still call at the end of the year when I sit down to  
4 do my taxes and make a donation, or call to, you  
5 know, ask a question on a book that they've -- that  
6 I've heard they've just put out or, you know, make  
7 orders, but it's not as frequent, nor has it been  
8 recently, because after I -- like I went into a  
9 period of time I was really intensive researching  
10 and then I began to feel comfortable with the -- the  
11 amount of research and support that went behind. I  
12 just became more confident and kind of backed off a  
13 lot of my intensive, you know, questioning, and also  
14 just work responsibilities and then the new baby, I  
15 just -- not as often as I once did.

16 Q. Do you have an understanding as to what kind of an  
17 organization Most Holy Family Monastery is?

18 A. I think so.

19 Q. Can you describe for me your understanding?

20 A. They're, you know -- like a religious or a secular  
21 sense, or both? They're an apostolate that tries to  
22 reach out and educate as many people of all faiths,  
23 religions, to explain to them the true Christian

1 doctrine for the salvation of their souls.

2 Q. During the time that you've known about and been  
3 familiar with Most Holy Family Monastery has the  
4 monastery or anybody from the monastery ever  
5 represented to you that it's affiliated with the  
6 Vatican?

7 A. No. I think they've made it very clear that by  
8 virtue of the truth of their doctrines they are  
9 outside communion or not in communion with the  
10 current holders of power in the Vatican, the current  
11 hierarchy, the current widely-accepted hierarchy.

12 Q. And during the time that you've known and been  
13 familiar with Most Holy Family Monastery has the  
14 monastery or anybody from it ever indicated to you  
15 that they are affiliated with any other entity or  
16 organization, or have they made it clear that  
17 they're independent?

18 A. They've I think always, at least for me, have gone  
19 out of their way to show that they're not in  
20 communion with the Vatican, the -- like the  
21 Benedictine Order that -- well, like that would be  
22 -- well, there's different Benedictine Orders, that  
23 they're not affiliated with those that aren't

1 correct in their doctrines, but like not every one,  
2 because I guess you don't know who's doing what, so  
3 there could be I guess monasteries or whatever that  
4 are following like the Benedictine rule that aren't  
5 -- also that are doing the same thing or something,  
6 but that anyone who publicly, you know, like a  
7 public way manifests or teaches heretical teachings,  
8 that by that they would be not in communion with  
9 that group, which would include like all these, you  
10 know, seminaries and monasteries, Franciscans,  
11 Augustinians, Benedictines.

12 Q. You said earlier that the Society of St. Pious X has  
13 schools --

14 A. Yes.

15 Q. -- seminary schools for people to become priests  
16 eventually?

17 A. Yes.

18 Q. Do you happen to know how many schools world-wide  
19 they have?

20 A. At one time I was trying to find schools for my  
21 kids, because I wanted them to go -- this is -- I've  
22 since parted from the SSPX, but during the time that  
23 I was there I looked at their -- like they have a

1 main website with their schools and places, and I  
2 did notice that they had quite a few, unfortunately,  
3 maybe fortunately now for me, but they didn't have  
4 one close to me. The closest one they had was in  
5 Syracuse. I took my kids up there just to look like  
6 at it, I stayed overnight with a guy from SSPX St.  
7 Jude's who was the sponsor to my son in his  
8 confirmation. He let us stay over there, check out  
9 the school, and I also went to one of their -- one  
10 of their Benedictine monasteries at New Mexico.  
11 SSPX had a Benedictine community in Silver City, New  
12 Mexico called Our Lady of Guadalupe. And, again,  
13 they were one that was not associated with or  
14 acknowledged by the --

15 Q. The Vatican?

16 A. -- Benedictine Order or the Vatican.

17 Q. Okay. So in that sense SSPX is -- it's independent  
18 of the Vatican, it's not related, it's separate?

19 A. Yeah. They officially, you know -- they're separate  
20 from the Vatican by the palpal pronouncements and  
21 are -- I'm pretty sure there's numerous statements  
22 by church officials in the accepted hierarchy that  
23 you're not to go there, that you don't fulfill your

1 duty of obligation for the mass and reception of  
2 sacraments and, you know, at their chapels. That's  
3 a pretty widely-known thing.

4 Q. When did you part from SSPX?

5 A. About, I guess, 2004.

6 Q. And why?

7 A. Excuse me. Because, well, I had been -- the main  
8 point, as I had learned mostly from my studies of  
9 the information from Most Holy Family Monastery, but  
10 also other -- there are many writers on this topic  
11 of like that refuse the hierarchy of Rome, but I  
12 started to -- I always debated and argued after  
13 mass, like over donuts and coffee with people, and  
14 it was okay, but it was kind of stressful because,  
15 you know, my kids played with their kids and some  
16 people were really offended deeply, because it's a  
17 very contentious issue when you're -- when you're  
18 telling people, you know, that the very sacraments  
19 they're receiving and the things that they're  
20 praying for dearly are in jeopardy, and I would push  
21 the issues, and a lot of people complained about  
22 that, and then I, you know, Father -- one of the  
23 priests that was there at the time kind of talked to

1 me about it and I informed him that he was, you  
2 know, promoting heretical positions by defending and  
3 supporting these Society of -- SSPX positions, and  
4 then he told me -- he asked me if I taught that to  
5 my children and I said that I did teach these things  
6 to my children, and he said that he would -- he  
7 would firstly withhold the sacraments from me there,  
8 and also if I was imposing on my children these  
9 beliefs as their father that he would also have to  
10 withhold the sacraments from them, so it was kind of  
11 the time to go, and at the time I stopped going.

12 Q. And you said earlier, I believe, that SSPX runs a  
13 Benedictine monastery --

14 A. Yeah.

15 Q. -- in New Mexico?

16 A. That's right.

17 Q. And what was the name of that monastery?

18 A. I think it's called Our Lady of Guadalupe Chapel or  
19 Our Lady of Guadalupe Monastery.

20 Q. Okay. Do you know if SSPX runs any other  
21 Benedictine monasteries?

22 A. Yeah. I think they operate one in Europe or France  
23 or something, but they're -- they're -- I don't

1 think, and I think they're open about this, that  
2 they're not -- they're not recognized or  
3 acknowledged by the -- what people believe to be the  
4 Benedictine Order of St. Benedict of the Catholic  
5 Church of the United States.

6 Q. And by that do you mean recognized by the Vatican?

7 A. Right.

8 Q. Okay. During the time that you've been familiar  
9 with Most Holy Family Monastery has the monastery or  
10 anybody from the monastery ever told you that it was  
11 a Benedictine monastery recognized by the Vatican?

12 A. No. They've consistently at least told me, because  
13 I used to -- I called -- that's one of the common  
14 attacks you receive at SSPX, like if you're  
15 supporting Most Holy Family Monastery, you know,  
16 you're always attacked on the Benedictine succession  
17 of the monastery, and that their position is that  
18 they are not in communion with the Benedictine Order  
19 that people accept -- when I say people,  
20 nontraditional Catholics view as the Benedictine  
21 Order, like that they're -- by their doctrines  
22 they're -- they're not them.

23 Q. And when you say they're consistent on this point

1           who are you referring to?

2       A.       I mean the monastery, whenever I call the monastery,  
3           or consistent in when they write about it.

4       Q.       Okay.

5       A.       They, when they talk about it, when they write about  
6           it in their -- because they write about it in their  
7           magazines or their books.

8       Q.       And that's something that you've seen throughout  
9           publications you've obtained from Most Holy Family  
10          Monastery?

11      A.       The one book where I -- it was addressed, that I  
12          remember it from, was a big book that they put out  
13          called What Really Happened to the Catholic Church  
14          after Vatican II, I think there, and just in their  
15          -- my discussions and call-ins with Brother Michael,  
16          like -- and Brother Peter, like I would call in and  
17          ask questions and they didn't always have time to  
18          get to talk to me, but I would leave my number and  
19          my name and a time, eventually they would come back,  
20          and I had asked about that question on a couple of  
21          occasions, just their Benedictine status.

22      Q.       And what were you told?

23      A.       That the Benedictine community, and being a



1 Benedictine is by following, you know, the order and  
2 rules of St. Benedict as they've been handed down,  
3 and that they -- and that they can like vary in time  
4 and place in terms of, you know, pastoral -- or  
5 needs of your apostolate, like if you're -- some of  
6 them, like help the poor, or some of them teach in  
7 schools, or that they can -- that they have to  
8 follow a certain set of rules to make them believe  
9 certain things that are part of being like the  
10 community of Benedictine monks.

11 Q. So I just want to make sure I have this correct. Is  
12 it your understanding then that the monastery was  
13 Benedictine by virtue of its following of the Order  
14 of St. Benedict, as opposed to whether or not it was  
15 associated or affiliated with the Vatican?

16 MR. EATON: Object to the form.

17 THE WITNESS: I'm sorry?

18 BY MS. ELLIOTT:

19 Q. You can answer the question.

20 A. Okay. That what made you Benedictine was the life  
21 you lived and the rules that you followed and, you  
22 know, that you take -- ultimately you take vows and  
23 that these vows with the good intention make you a

1 Benedictine.

2 Q. At any time were you ever under the impression or  
3 belief that Most Holy Family Monastery was  
4 affiliated with the Vatican?

5 A. No. They -- at all times they always made it clear  
6 that they were broken away from them by reason of  
7 doctrinal difference.

8 Q. Do you have any understanding of how the monastery  
9 is able to run, how it can do what it does  
10 publishing materials and teaching?

11 A. I don't know how they -- you mean from like  
12 operational, how they study so much and write these  
13 things or, you know, how they --

14 Q. Financially.

15 A. I would think that it's through donations and --  
16 because the literature and like the CDs or tapes or  
17 books are very, very cheap. Like when I first  
18 started, you know, trying to learn everything I  
19 could, 'cause when I got into this, you know, you're  
20 so, you know, concerned that you're being pure about  
21 your doctrine and you want to learn more, you want  
22 to buy all these tapes, and most the VHS tapes when  
23 we were buying them were like twenty dollars, and

1 the monastery would sell them for very low fees,  
2 which I assume was to cover costs and get the  
3 message out, at least that's what they told me. And  
4 the other -- you know, there was this one group,  
5 like Tradition in Action and this other group, like,  
6 what was it, like Catholic Family News, they would  
7 advertise people that would have tapes and things on  
8 a lot of these topics, but they were always like  
9 twenty, thirty bucks, and I've often wondered how  
10 they actually did it, and I just figured that they  
11 kept a real lean budget or something. I don't know  
12 they're -- I don't know how they do their financial  
13 stuff. I've never been involved in that.

14 Q. Do you consider yourself a supporter of Most Holy  
15 Family Monastery?

16 A. Yeah.

17 Q. And for about how long would you say you've been a  
18 supporter of the organization?

19 A. 2003 or '4 to the present, other than I bought  
20 things from them, but I didn't -- they're pretty  
21 cheap, so I didn't think that was like a -- I'm sure  
22 it helped, because it helped cover costs, but I  
23 didn't start being like a donation contributor

1 supporter until probably 2004, around that time.

2 Q. And have you made more than one donation to the  
3 monastery?

4 A. Yeah. I -- I don't know how many times I've  
5 donated, but I would say, you know, more than maybe  
6 five or ten times, but I usually do it and, you  
7 know, at once, like I won't be giving like twenty  
8 dollars a month or anything like that. I'll do it  
9 if I -- if my bank account's good and I know I got  
10 the year covered and I know when my car payments --  
11 like I'll do it more like that, and, of course, buy  
12 their -- buy their books when they come out.

13 Q. As you sit here today can you give me an estimate of  
14 how much money you've donated to the monastery over  
15 the years?

16 A. A few thousand dollars cumulatively.

17 Q. And about how many times have you purchased  
18 materials?

19 A. Five or ten. That's about reasonable.

20 Q. And why -- what prompted you to begin donating money  
21 to Most Holy Family Monastery? Why did you feel the  
22 desire to do that?

23 A. Because I felt that they were promoting the true

1 doctrines that the Catholic Church -- the true  
2 Catholic Church has been teaching through her  
3 Magisterium or her infallible teaching authority  
4 through popes and councils through the centuries,  
5 and I felt that they were not only doing that, but  
6 doing it effectively and putting out -- you can just  
7 tell when you read a book how much work has gone  
8 into it, and I felt that -- I've often had trouble  
9 with charitable donations going to all kinds of  
10 things that aren't really the work, that I just felt  
11 they were really out there working really hard and  
12 it was a good place to give my money.

13 Q. So in your mind there's a distinction between what  
14 you just referred to as the true Catholic Church and  
15 what now exists in Rome that people refer to as the  
16 Vatican?

17 A. Yeah. That's fundamentally huge behind all of what  
18 I'm saying, absolutely. That's critical.

19 Q. And what you're telling us here today is that Most  
20 Holy Family Monastery teaches the true Catholic  
21 faith and not what is taught by the Vatican in Rome?

22 A. They teach the true Catholic faith in areas where  
23 Rome isn't or is teaching errors in that regard, but

1 I don't think they say that nothing coming out of  
2 Rome is true, that it's filled with a lot of truth,  
3 but kind of adulterated by heresy and error.

4 Q. Now, when you made your purchases of materials at  
5 various times over the years from Most Holy Family  
6 Monastery were those purchases made over the phone,  
7 by Internet, or both?

8 A. Phone.

9 Q. Okay.

10 A. I don't think I made -- I don't know if I can say I  
11 didn't, but usually I would call on the phone,  
12 'cause I like to talk to them and ask questions and  
13 learn about the latest, you know, thing they were  
14 working on to kind of touch contact with them with  
15 something that I looked forward to learning about  
16 and would do it that way.

17 Q. About how frequently would you call the monastery?  
18 On average?

19 A. I guess it's tough to say. You know, some months  
20 more often, but maybe five times a year. I'm really  
21 just trying to make a reasonable estimate.

22 Q. Sure. That's fair. On the occasions when you  
23 purchased materials from Most Holy Family Monastery

1 I assume that you had to provide some personal  
2 contact information?

3 A. Yes.

4 Q. What kind of information did you have to give?

5 A. My name and address, my credit card information,  
6 standard credit card information, and a billing,  
7 confirm that my address was the billing address,  
8 that type of personal information.

9 Q. Would you have to give a telephone number, as well?

10 A. I don't recall in my case --

11 Q. Okay.

12 A. -- whether I did or I didn't.

13 Q. When you gave your personal contact information and  
14 your credit card information for those purchases was  
15 it your understanding that that information would be  
16 used only by Most Holy Family Monastery?

17 A. Yes.

18 Q. Okay. You didn't authorize it to be used outside of  
19 the monastery or by somebody not affiliated with the  
20 monastery?

21 A. Yes.

22 Q. Okay. Now, at any time during your familiarity with  
23 Most Holy Family Monastery did you ever come to

1 speak with an individual who represented himself to  
2 be Brother Edmund?

3 A. Brother Edmund, yes.

4 Q. Do you recall when the first time was you that you  
5 spoke with Brother Edmund?

6 A. It was about late 2005. I was -- I had gone to a  
7 professional Sarbanes-Oxley conference in Baltimore,  
8 and I'd come back and was calling to make a purchase  
9 or -- and received -- was answered by Brother  
10 Edmund, whom I didn't know at the time, it was the  
11 first time I had the -- I had, you know, been  
12 answered by the phone by him, first time I had  
13 contact with him.

14 Q. And at that time at the refer to himself as Brother  
15 Edmund or did he say his name was Eric?

16 A. Brother Edmund.

17 Q. Okay. At any time since that point have you come to  
18 learn Brother Edmund's legal name.

19 A. No. I saw in -- back this year in spring like a  
20 headline about the monks suing the monastery, and  
21 that's when I saw his name as Eric.

22 Q. Do you remember where you saw that headline? Was it  
23 in a newspaper?



1 A. No. It was Internet, like a law -- CCH  
2 Publications. They do, I think, the tax updates.

3 Q. And through that article you learned that Brother  
4 Edmund's legal name was Eric?

5 A. Was Eric, yeah.

6 Q. Did you learn his last name?

7 A. I think so. Hoyle, Eric Hoyle.

8 Q. And this was in the spring of 2009, this past  
9 spring?

10 A. Yeah. That's when I saw that there was this thing  
11 going on.

12 Q. And you said the article was on the website for CCH  
13 Publications?

14 A. I think so.

15 Q. Okay.

16 A. Like they give tax and update advisories on all  
17 kinds of things affecting law.

18 Q. Outside of that article on CCH Publications have you  
19 come across any other publication or references to  
20 this lawsuit?

21 A. No --

22 Q. Okay.

23 A. -- yeah. On Wikipedia I saw -- you know, I was

1 reading Wikipedia on -- I go there a lot for all  
2 kinds of stuff, and I typed in Most Holy Family  
3 Monastery and saw a bunch of negative stuff about  
4 them, and then I saw in there that there was this --  
5 someone put a reference to there being a case or a  
6 suit or a dispute on that.

7 Q. And when was that, when did you see that?

8 A. I don't -- around in the springtime, when I -- that  
9 headline was there.

10 Q. Was it the article from CCH Publications that  
11 prompted you to go to Wikipedia and search Most Holy  
12 Family Monastery?

13 A. I think so, just having seen that and see what's  
14 going on.

15 Q. Did you print out a copy of the article from CCH  
16 Publications?

17 A. No, but I -- I took it and I -- as soon as I saw it  
18 I took it and I e-mailed it to the monastery and  
19 said, you know, I'm really sorry to see this happen  
20 and you're in my prayers and, you know, like -- and  
21 that I was shocked to see this, you know, this  
22 headline about Brother Edmund, you know, taking  
23 action against the monastery.

1 Q. Why were you surprised by that?

2 A. Because when I had called the monastery in making my  
3 orders and met him on the phone, although this is  
4 was the first time I've ever seen either Brother  
5 Michael or Brother Edmund, I was really excited to  
6 talk with him and to find out his story. We kind of  
7 shared our common backgrounds, if you will, and our  
8 excitement for the monastery, just being there and  
9 doing what they're doing, and I was really happy to  
10 hear someone else besides Brother Michael and  
11 Brother Peter, if you will, because I was, you know,  
12 hoping for them to have vocations and grow as a  
13 community, because my kid's now, you know, sixteen  
14 now, and the other's fourteen. Like I -- I looked  
15 at in hope of them having a community with -- you  
16 know, with people growing in this thing, so I was --  
17 I was shocked, because when I talked with Brother  
18 Edmund on the phone, you know, he was really smart,  
19 articulate, very -- just say gentle, meek, like a  
20 kind of example -- it was someone I was happy that  
21 my, you know, what I hoped for for my kids to go  
22 enter a community with -- because my kids are smart  
23 kids, you know, and I'd like them to go in around,

1           you know, smart people, that their faith is in the  
2           front and center of what they're doing. When I saw  
3           it I was like, I don't know, shocked, just  
4           disappointed.

5       Q.     You said that you and Brother Edmund shared  
6           excitement about the monastery?

7       A.     Yeah.

8       Q.     Can you explain to me what you mean by that?

9       A.     Yeah, because I -- I kind of taught him -- I was  
10          kind of curious, I'm like how did you find this  
11          place, like what -- you know, what made you come  
12          here, why are you here, like I wanted to know his  
13          kind of conversion story and told him my conversion  
14          story, my walk or journey through the SSPX, and told  
15          him about my -- my time at the SSPX schools, and  
16          then he told me about his time with the SSPX, I'm  
17          not sure, it was either at a school or one of their  
18          mass centers. We had similar kind of experiences  
19          where we were kind of attacked for believing the  
20          truer doctrines and how, you know, very few people  
21          were standing up for the truth in doctrines. Told  
22          him about my -- my visit when I went with my parish  
23          to the Benedictine chapel in New Mexico, you know,

1           how -- how -- that it was sad that there was a  
2           community, you had a church, you had a chapel, you  
3           had an alter, a sacrifice, but not the true  
4           doctrines, that that -- that that's what -- you  
5           know, many people had masses, many places had  
6           masses, many places have Latin masses, many people  
7           have valid masses, but not all defended rigorously  
8           the doctrinal purity that they were doing, and I  
9           commended him for -- I remember telling him, you're  
10          -- whatever you did or however you prayed to get  
11          here you've made a great decision for your life.

12        Q.       And did he respond?

13        A.       Yeah. He said he was very happy. He told me his  
14          kind of story about how he had gone from place to  
15          place, you know, where religion and seeking out  
16          religious truth was important to him, and I'm not  
17          sure what he had done before his -- whatever  
18          affiliation he had mentioned about the SSPX, but  
19          that he -- he maybe like had converted or had come  
20          to the Catholic faith as being the true faith, that  
21          was important to him, and that he, also, I think,  
22          had kind of shared -- he felt that the -- you know,  
23          that they were heading toward a very -- not like

1           apocalyptic, but very harsh times could be ahead of  
2           us and, you know, like economic troubles and the --  
3           you know, and that this was a nice -- you know, to  
4           be here and do the, you know, this kind of work and  
5           this, you know, quiet, secluded place was a great  
6           place to be and for people to be, it's a great  
7           community.

8       Q.       So during your conversations with Brother Edmund did  
9           he indicate to you his belief that what Most Holy  
10          Family Monastery was teaching was the true Catholic  
11          faith?

12      A.       Yeah, that it's -- that it's -- that that's what was  
13          good about it, it's doctrinal -- doctrinal purity  
14          and, you know, defending the true Catholic religion.

15      Q.       And that it was separate and distinct from the  
16          Vatican in Rome?

17      A.       Yes.

18      Q.       Okay. You first spoke with Brother Edmund you said  
19          sometime late in 2005; is that correct?

20      A.       Yes.

21      Q.       Do you recall when the last time was that you spoke  
22          with him?

23      A.       I don't know the time frame, but maybe a year or so

1 after that where I guess because of my talking with  
2 him about my experiences with the SSPX and the  
3 Brother -- the two brothers, Michael and Peter, they  
4 -- I think it was Brother Edmund, that we were  
5 calling each other to set up a radio program to --  
6 for me to like come in and share my, you know,  
7 anecdotal accounts of things at the SSPX chapel that  
8 I was -- that I was at, some of the weird things  
9 they taught and did that were either erroneous or  
10 heretical, and -- and so Brother Edmund had -- we  
11 talked on setting up that -- the time for it and to  
12 kind of call me in and hook me in to the -- patch me  
13 into the -- I don't know how they technically do it  
14 on their end, but that I think that one was like the  
15 last time I recall talking to him.

16 Q. Do you know approximately when that was?

17 A. I guess like 2006, 2000 -- maybe 2006.

18 MS. ELLIOTT: Okay. Can we go off the  
19 record for just a moment?

20 THE VIDEOGRAPHER: Off the record at  
21 thirteen thirty-seven.

22 (Discussion off the record and video.)

23 THE VIDEOGRAPHER: On the record at thirteen

1           forty-two.

2       BY MS. ELLIOTT:

3       Q.     Mr. Walsh, between the first and last time that you  
4           spoke with Brother Edmund all told about how many  
5           conversations do you think you had with him?

6       A.     Maybe three or four.

7       Q.     Between the first time you ever spoke with him and  
8           the last time you ever spoke with him?

9       A.     Yeah, because I don't always reach him. Sometimes I  
10          leave a message. I've had three or four  
11          conversations with -- from the first one until the  
12          -- over that two years.

13      Q.     Okay. And each time you spoke with him over the  
14          phone or during those times that you spoke with him  
15          over the phone did you begin to recognize his voice?

16      A.     Yeah.

17      Q.     Okay.

18      A.     Well, I -- I would, you know, upon hearing his voice  
19          say, you know, Brother Edmund. I think I can tell  
20          him from of apart from -- not sure if it was Brother  
21          Michael or Peter, but their voices are different  
22          than the two brothers.

23      Q.     During that time when you called Most Holy Family



1 Monastery did you have a reasonable expectation that  
2 Brother Edmund would be there when you called?

3 A. He was usually, yeah, the one that would answer.

4 Q. So yes?

5 A. Yes.

6 Q. Okay. And did the purpose of these calls vary from  
7 time to time?

8 A. Yeah. It was usually to buy something and then, you  
9 know, kind of make conversation about the, you know,  
10 the Catholic faith, new topics that were -- discuss  
11 Catholic issues.

12 Q. And would you talk about the teachings and beliefs  
13 of Most Holy Family Monastery?

14 A. Yeah, that is what it would be talking about.

15 Q. And during your conversations did Brother Edmund  
16 always indicate his agreement with those teachings  
17 and beliefs?

18 A. Yeah. I mean, he would defend the monastery's  
19 position on the teachings and beliefs.

20 Q. At any time did Brother Edmund ever indicate to you  
21 that he believed Most Holy Family Monastery was  
22 affiliated with the Vatican?

23 A. No. We were -- he -- that we were not affiliated

1 with the Vatican.

2 Q. He made that clear to you?

3 A. Yeah, and, you know, and talk about the -- the SSPX  
4 and how they were -- because we would talk about how  
5 the SSPX was also not associated with them, but that  
6 the monastery, neither were we, but that we were  
7 different. We were both not affiliated with them,  
8 that's my reason for thinking so, because we were  
9 like the SSPX in that we were outside the official  
10 hierarchy or the diocese, but -- but that there was  
11 still -- there had to be like purity of doctrine to  
12 make you like in the right -- to be in the true  
13 church.

14 Q. So even though SSPX and Most Holy Family Monastery  
15 may differ on certain views, they were both the same  
16 to the extent that they were outside --

17 A. Yeah, tha --

18 Q. -- the Vatican?

19 A. -- we were both in the same boat in the one regard,  
20 meaning we're both outside the Vatican, but that  
21 SSPX was not in the boat, if you will, the right  
22 boat, the true faith, because of its heresy, and  
23 that's what made, you know, the monastery's

1 positions one to follow.

2 Q. And you told me that during one or more of your  
3 conversations with Brother Edmund you learned that  
4 you had somewhat of a shared history?

5 A. Yeah, in that we had been through -- I don't recall  
6 now the SSPX affiliation, but I thought it was a  
7 school or mass center, that he had also had similar  
8 experience to me.

9 Q. And when you say similar experience what do you  
10 mean?

11 A. In that you have to like explain to people why  
12 you're outside the official hierarchy because of  
13 heresy or because your hierarchy holds a heretical  
14 position, they lose jurisdiction. They lose  
15 jurisdiction to be in the true authority, even  
16 though they hold the -- the visible, you know,  
17 levers of power or the chairs or the buildings that  
18 they -- that they reside in, that we're outside of  
19 them in the -- you know, in the way it appears on  
20 the surface, but we're in effect keeping the true  
21 doctrines of the church.

22 Q. Did you learn from Brother Edmund that before coming  
23 to Most Holy Family Monastery he had actually

1 attended SSPX masses?

2 A. I don't know that he told me he went to a SSPX mass,  
3 but I assumed he must have, because when you're in  
4 -- affiliated with an SSPX group, a social, what you  
5 -- you kind of can't be if you're not going to mass  
6 with them. It's a -- it would be a strange thing.

7 Q. Did he ever tell you that he had inquired into  
8 becoming a priest through SSPX?

9 A. I remember him making reference that he had, you  
10 know, wanted to become a priest, but I didn't -- he  
11 may have told me. I don't recall whether it was  
12 through like a hierarchy seminary or an SSPX  
13 seminary, but I did tell him that I had visited the  
14 -- that was one of the things we talked about, I had  
15 visited the seminary in Winona, Minnesota, because I  
16 had taken a group of our SSPX chapel kids while I  
17 was still in good with them on like a big field  
18 trip, take all the boys to see the ordinations  
19 there, so -- and I had told him, you know, a lot of  
20 -- just a little bit about that, and like what a  
21 shame it was that they had all this beauty and  
22 liturgy and, you know, the bishop and the  
23 ceremonies, and then afterwards the children coming

1 up and kissing the ring of the bishop and kissing  
2 the hands of the newly-ordained priests, because  
3 they would give -- you could receive a plenary  
4 indulgence for such an act, and how this -- like I  
5 was in my -- when I was talking to him about the  
6 seminary, like that was like -- I was lamenting  
7 that, you know, like all these nice things, and yet  
8 still outside the -- you know, outside the church  
9 and truth, and that that was like a point of  
10 agreement like for how -- what do you call it --  
11 what a pity or how sad that is that that's -- that's  
12 the state of what we're dealing with.

13 Q. During the conversations that you had with Brother  
14 Edmund did he seem -- I know you said you shared  
15 excitement about Most Holy Family Monastery in the  
16 work that was being done. Did he seem happy to you  
17 about the work he was doing at the monastery?

18 A. Yeah. In fact, like I don't know the words he used,  
19 but like that he had really found the -- you know,  
20 fulfilling the purpose that he -- that he wanted to  
21 do, working with real Catholics, really making a  
22 difference, because we were like -- apparently there  
23 were many, many people were getting the message from

1 the work that they do and did.

2 Q. And when you say working with real Catholics are you  
3 referring to those who follow the true Catholic  
4 faith as opposed to those affiliated or following  
5 the Vatican in Rome?

6 A. Real Catholics meaning the people at the monastery  
7 and then all those people that are, you know, being  
8 helped by them that are -- that are keeping, in  
9 spite of all the difficulties, of trying to be an  
10 authentic true Orthodox Catholic, to really help in  
11 that regard was like fulfilling and rewarding and  
12 very -- like a blessing, a great -- a great thing.

13 Q. At any point did he ever indicate to you that he was  
14 unhappy or dissatisfied with his work at the  
15 monastery or the happenings at the monastery?

16 A. No.

17 Q. When you read the article -- well, strike that.  
18 When was the first time you learned that Brother  
19 Edmund was no longer with Most Holy Family  
20 Monastery?

21 A. In that -- when I sent the e-mail to the monastery,  
22 when I saw that, I guess -- I think it was in spring  
23 this year.

1 Q. So when you saw the article on CCH Publications?

2 A. Yeah.

3 Q. Okay. That was the first you --

4 A. That was the first, and I sent off the e-mail and  
5 said I can't believe this.

6 Q. Okay.

7 A. And I didn't know. I was like -- I didn't know when  
8 it happened or anything, but I was just shocked. I  
9 know when I sent it. I don't know when this thing  
10 happened with them, like I don't know when Eric like  
11 left or I just -- that's when I found out, and  
12 apparently it had already been for a while.

13 Q. Did you ever speak with Eric Hoyle about why he  
14 left --

15 A. No.

16 Q. -- Most Holy Family Monastery?

17 A. No.

18 Q. As you sit here today do you have any understanding  
19 as to why he left Most Holy Family Monastery?

20 A. No, other than what I read in that article.

21 Q. Okay. At any point during your conversations with  
22 Brother Edmund did he talk to you about his process  
23 of becoming part of the monastery?

1 A. No. I don't think so.

2 Q. Did he ever talk about his entry into the monastery  
3 and steps of that process?

4 A. As I recall, he learned about the monastery and  
5 somehow found out about them and came there and  
6 liked it and then joined.

7 Q. Did he ever tell you why he chose Most Holy Family  
8 Monastery, what his ultimate goal was?

9 A. To be -- to be part of the Catholic -- defending the  
10 Catholic faith.

11 Q. Did he ever tell you that he came to Most Holy  
12 Family Monastery to ultimately become a Benedictine  
13 monk?

14 A. I don't -- I don't know if he said that. I assumed  
15 that that's what he wanted to do.

16 Q. But you don't recall him ever telling you that  
17 specifically?

18 A. No.

19 Q. Okay. I take it that through your years of  
20 familiarity with Most Holy Family Monastery you are  
21 pretty familiar with the monastery's teachings and  
22 beliefs?

23 A. Yeah.



1 Q. Okay. And would you ever expect Most Holy Family  
2 Monastery to allow someone into the monastery who  
3 was not in total agreement with the teachings and  
4 beliefs of the organization?

5 A. No. In fact, once I called and asked if I could  
6 visit, and when I was -- when I first started to  
7 trying to prove it wrong I was trying to argue a  
8 position against the monastery and I asked Brother  
9 Michael if I could come there, and he said why,  
10 like, he says, if you don't hold these beliefs, no.  
11 'Cause at first I was trying to prove them wrong on  
12 some arguments, and when I first started out with  
13 them it wasn't a real -- wasn't a friendly -- it was  
14 kind of just a very cold -- not cold, but what's  
15 your question, you know, and when I was arguing  
16 against them it was like why are you -- at one point  
17 he asked me why are you -- why are you doing this,  
18 and I told him I want to prove this wrong, because I  
19 want to -- 'cause if you're right I got to change a  
20 whole bunch of stuff, and he's like, well, you know,  
21 you work on that first, you know, like that was  
22 their -- my sense was that they were -- they were  
23 really, really strict on doctrine. If you didn't

1           agree with their doctrine, that -- because at first  
2           I wasn't being friendly, I wasn't approaching them  
3           in a friendly manner. I was approaching them in,  
4           you know, kind of argumentative sense against them.  
5           It wasn't that he said no. It was just like -- I  
6           think he said, too, that they were very, very busy  
7           doing work and if you're just coming to like just  
8           kind of check us out, like I wasn't offering to come  
9           there like as a friend or believer, I was just like  
10          can I come up, and he was like, well, for what  
11          purpose, because I was being kind of argumentative  
12          at the time, but the doctrines were very, very  
13          strict on purity of doctrine.

14        Q.       During any of the times that you spoke with Brother  
15                Edmund did he ever indicate to you that he was  
16                planning on leaving the monastery?

17        A.       No.

18        Q.       Did he ever indicate to you that he planned to stay  
19                for some time, or permanently, perhaps?

20        A.       I assumed it was, you know -- I don't think he said  
21                he was staying there permanent, but I assumed he was  
22                because he was putting his, you know, whole efforts  
23                into that. I think that's what -- I mean, I thought

1 he was doing it for a vocation. Maybe I was hoping  
2 he was doing it for a vocation, but I thought that  
3 that's what he was doing it for, a vocation to live  
4 a religious life.

5 Q. Did Brother Edmund ever talk to you about any money  
6 he gave to the monastery upon entering?

7 A. No.

8 Q. Do you have any knowledge about that as you sit here  
9 today other than what you've read in an article?

10 A. Only when I read that. I didn't know anything about  
11 that.

12 Q. Okay.

13 MS. ELLIOTT: I don't have any further  
14 questions for you, Mr. Walsh, but I'm sure Mr. Eaton  
15 has a few.

16

17 EXAMINATION BY MR. EATON:

18

19 Q. I introduced myself earlier. I'm Wade Eaton. I'm  
20 Mr. Hoyle's attorney. I just want to clear up a few  
21 things. If I ask you a question and you don't  
22 understand it or it's vague, confusing, let me know  
23 and I'll try to change it.

1 A. Okay.

2 Q. And if you answered a question that I ask you I'll  
3 assume that you feel comfortable in understanding  
4 the question that I've asked.

5 A. Okay.

6 Q. Thank you. This -- the Internet piece that you saw  
7 in the CCH website, tell me some more about that.  
8 What do you recall the content of that?

9 A. That monk sues monastery, or for RICO statute, and  
10 wants his money back. It's been a long -- it's been  
11 months since I looked at it.

12 Q. Do you recall that any particular amount of money  
13 was mentioned?

14 A. Yeah. It was like a million dollars or something.

15 Q. And did you know what they meant by RICO?

16 A. No. Well, I don't know what that stands for.

17 Q. Was there any --

18 A. But I've heard that word before a lot. I don't know  
19 what it stands for.

20 Q. Well, it stands for Racketeer Influenced Corrupt  
21 Organization --

22 A. Okay.

23 Q. -- Act. Anything more on the detail that you can

1           remember of this description of the lawsuit or that  
2           was in the CCH website?

3       A.     That it was Eric Hoyle, that he was suing the  
4           monastery for this amount of money and wasn't -- for  
5           not being able to become a Benedictine.

6       Q.     I believe that you testified that sometime in 2003  
7           or 2004 you called the monastery, and by that I mean  
8           Most Holy Family --

9       A.     Yeah.

10      Q.     -- to get some background information on them. What  
11           do you recall about that conversation, what you  
12           asked them and what you were told about their  
13           background?

14      A.     Could you repeat that again, what you said about  
15           their background information?

16                   MR. EATON: Can you read the question back?

17                   (Whereupon, the above-requested question  
18           was then read by the reporter.)

19                   THE WITNESS: Okay. I called because I --  
20           at this time I had read maybe one or two of their  
21           issues of this magazine, and I had highlighted my  
22           magazine in areas where I wanted to ask them for  
23           specific proof or questions, and I asked them about

1           -- there were certain areas about baptism of desire,  
2           that was one of them, and another important one to  
3           me was when -- when a pope can be infallible. I  
4           remember there were two issues. I asked them the  
5           books that they used, and then I ended up buying a  
6           copy of Denzinger, either from them or they told me  
7           where I could get the copy, and I asked them about  
8           like who they were and how they came to be and what  
9           right did they have doing what they were doing.

10       BY MR. EATON:

11       Q.       That's what I'm specifically interested in, the last  
12           few things. You asked them about who they were, how  
13           they came to be, what right did they have.

14       A.       Yeah.

15       Q.       What did they tell you in response to that kind of  
16           inquiry?

17       A.       That there was a -- that there was a monk, Brother  
18           Joseph, and he had started the monastery, and that  
19           he died and that Brother Michael took over, and that  
20           they had taken the correct vows necessary to be a  
21           monk, that they had -- that they had taken their  
22           vows, and their vows were important to be  
23           Benedictines.

1 Q. Did he say anything more about what particular vows  
2 they had taken or where they had taken them?

3 A. No. I don't remember what -- what the details of  
4 that were. Like I just wanted to make sure, like  
5 are you guys Benedictine monks, and how do you be  
6 Benedictines, and they said by taking vows and  
7 living this Benedictine life, and they said they  
8 could, you know, I don't know, get me more on that  
9 if I wanted or that it was in like -- that it's in  
10 books and this stuff can be looked at and read, and,  
11 you know, knock yourself out if you want to figure  
12 it out, that you can actually verify these -- you  
13 know, that communities require vows to be taken and  
14 following certain rules, and that there's like the  
15 superior, and that the head is called like an abbot  
16 or senior, just gave me like what a monastery is,  
17 because up until that time I don't think I ever  
18 really thought much about what monasteries were.

19 Q. Did they say anything to you about what -- well,  
20 strike that. You said they told you you could look  
21 up the rules in a book or something.

22 A. Well, I mean, like there's -- when I would call them  
23 I was like -- in my call I'm asking about baptism of

1            desire, and they would give me a specific reference  
2            to say, you know, St. Ambrose from Jurgens, Fathers  
3            of the Church, paragraph whatever, that, you know,  
4            that was very much the nature of our call, very --  
5            like I had -- I was calling with very specific  
6            questions, and he said, yeah, if you want to verify  
7            these like notions about Benedictine rule and  
8            community they can be found at such and such, and I  
9            was like, oh, okay, but I was more calling for the  
10          doctrinal points that I was in an argument about  
11          than that, but asked the question on the lesson and  
12          they told me this was -- it sounded like the answer  
13          that they told me was, you know, was verifiable.

14          Q.        When they told you about having to take vows and  
15          live in accordance with the Benedictine rule, that's  
16          how you become a monk, did they reference any  
17          specific documents, any books, that set forth the  
18          Benedictine rules or make reference to any broader  
19          Benedictine organization or hierarchy?

20          A.        No, that only in that they weren't part of the  
21          hierarchy of like what would be the Benedictines at  
22          large, because of the -- by virtue of heresy, but  
23          not -- like I don't know which order or whether



1           there's orders and suborders, like I don't -- I  
2           don't know that. I don't think they told me that.  
3           But they had told me then and on another occasion  
4           that it was like not part of the -- you can't go be  
5           a Benedictine at the American Order of St. Benedict  
6           place, that that was -- because they're falling into  
7           heresy and they're in communion with Vatican II.  
8           That's what they told me.

9       Q.     Did they discuss with you the existence of any  
10           Benedictine Order that continued to be legitimate,  
11           in other words, did not adopt Vatican II principles,  
12           that was sort of not in communion with them?

13      A.     They never directed me to them, or if there were, or  
14           I don't recall them ever telling me there were other  
15           like legitimate Benedictine chapters or in different  
16           locations, I don't think.

17      Q.     Well, you mentioned something about -- I'm sorry.  
18           Go ahead.

19      A.     I don't know that I asked them, though, either, like  
20           for that.

21      Q.     You mentioned there was one in New Mexico, that the  
22           SSPX -- was this an off-chute of SSPX in New Mexico  
23           that was a Benedictine community?

1 A. Yes.

2 Q. Our Lady of Guadalupe?

3 A. Yeah. I had gone there. I mentioned that I had  
4 gone there during my time with the SSPX. The people  
5 in our -- the men's group, if you will, it was  
6 called The League of Christ the King, was just like  
7 a men's group within the SSPX chapel, had organized  
8 a -- like a work of charity toward the monks to  
9 support them in New Mexico, and we all went out  
10 there and helped them build a bell tower. We like  
11 -- we weren't allowed to communicate with them.  
12 Like we had to stay separate from their monk  
13 functions, but we kind of helped them. Like I was  
14 like watching the cement thing turn for part of it,  
15 although I'm not a construction worker by trade,  
16 and, you know, bringing water, just helping out.  
17 Like that's where I -- where I learned about what a  
18 Benedictine community looked like.

19 Q. And was it your understanding at that time that the  
20 Benedictine community that you just referred to that  
21 was not in communion with the Vatican at that time?

22 A. Yeah. They were also not in communion or not part  
23 of a -- like there's the Order of St. Benedict

1           that's like part of the Vatican II church, has all  
2           its locations, like that wouldn't be one of them.  
3           It would be not on their -- on their list. That  
4           would be -- they would probably be called like rogue  
5           or renegade by the -- by the Vatican II guys, and  
6           then these guys will say, well, they're not --  
7           they're not real. They're not -- they're not --  
8           they can't be Benedictines in the Order of Benedict,  
9           because Benedict is a Catholic. Like Benedict would  
10          roll over in his grave if you -- you're saying  
11          you're a Benedictine and then you're teaching  
12          heresy, like that's the way -- they're their own  
13          community.

14        Q.     Have you read articles posted on the MHFM website?

15        A.     Yeah, but not all -- there's too many for me to --  
16          there's a lot of them. I used to read it -- I used  
17          to read it a lot before, and then since the baby and  
18          all and just my job responsibilities have just  
19          required a lot of travel and things, and I've kind  
20          of -- I watch it, I check in on it from time to time  
21          now.

22        Q.     Have you read the article entitled Our Benedictine  
23          Community which is posted on their website?

1 A. A while ago. I think it's been there -- yeah.

2 Q. And do you recall any of the substance of that  
3 article?

4 A. Just, you know, I think they talk about their --  
5 like they moved to New York from -- from Jersey and  
6 -- I don't know specifically. I guess they have  
7 like maybe the rules they follow or -- I don't know.  
8 I do know, though, that that's a page that they have  
9 on their site.

10 Q. Did the use of the suffix OSB ever create any  
11 confusion in your mind as to whether this particular  
12 group was in communion with the Vatican or not or  
13 whether they were an off-chute of some other Order  
14 of St. Benedict? They don't put any asterisk after  
15 OSB, right? I mean --

16 MS. ELLIOTT: Form.

17 THE WITNESS: Well, no, but, I mean, like  
18 neither does the SSPX, neither does the -- I think  
19 there's like -- there's like Order of St. Benedict.  
20 There's like Anglican Benedictines, there's --

21 BY MR. EATON:

22 Q. You mean outside the Catholic Church.

23 A. Yeah. These are like -- you know, Anglican Orders

1           were condemned by Leo the XIIIth and they still got  
2           -- they have Benedictine monasteries, like there's  
3           -- I think they call themselves OSB, everybody calls  
4           themselves OSB if you're Benedictine, because you're  
5           following the Order of St. Benedict, at least that's  
6           my understanding as I learned from their -- from  
7           what they do, that you're a Benedictine by your --  
8           your following being Catholic and following the  
9           Order of St. Benedict, that makes you -- 'cause  
10          there's like Third Order, I think, like laypeople  
11          that are Benedictines, there's lay Franciscans Third  
12          Order people. They don't even walk around in a  
13          habit or anything. They're just -- they're part of  
14          -- they keep certain -- like my friend that I used  
15          to know a while back is a pro-lifer. He called  
16          himself a Third Order Franciscan. He didn't walk  
17          around in the sandals and beg or anything, but he --  
18          he would like follow certain rules of prayer that  
19          would fit into his married life, but he was  
20          partaking in the Order, and so he could refer to  
21          himself as like, oh, I'm, you know, I'm Franciscan  
22          and put, you know, whatever Franciscan Order things  
23          after your name, like that's -- that's what that --

1 I think that's what that means to Catholics that are  
2 familiar with Orders. It's the kind of Orders of  
3 these -- that kind of operate independently more  
4 than say like a parish priest who's got a, you know,  
5 those real lines direct up through to the vice  
6 chancellor of the diocese, you know, for real  
7 day-to-day money stuff, like that's pretty solid.  
8 But the like Franciscan Orders and Benedictine  
9 Orders and Augustinian, there's other -- there's  
10 lots of Orders, you're following like an Order, like  
11 you're following in your little piece, and by doing  
12 so you get graces, like there's like -- there's like  
13 things you can join, if you say a rosary and you  
14 promise, you make these promises to say these things  
15 so many times a day, you partake in indulgences that  
16 go along with these things, and then you're part --  
17 you become part of that confraternity or part of  
18 that Order. That's what I understand it to be.

19 Q. Did you ever speak with Eric about his intention of  
20 becoming a Benedictine monk?

21 A. Not on becoming a monk, 'cause, I mean -- only that  
22 I encouraged him. I thought he was doing a great  
23 thing. I don't know what he did with it. That's

1           why I was surprised when I found out he didn't. I  
2           was like what went wrong.

3       Q.     Well, you said you had some conversations about your  
4           history --

5       A.     Yes.

6       Q.     -- and some parallel and mentioned something about  
7           you were both sort of in the same place. I just  
8           wondered whether --

9       A.     We said the similar like coming to finding the  
10          monastery is what I meant, with both SSPX we both --  
11          or I don't know. I was assuming because he knew a  
12          lot about the SSPX that he must have been SSPX, like  
13          I was, and that we both kind of ran into the walls  
14          that you run into, 'cause when you're really  
15          searching for truth in doctrine you hit walls of  
16          contradiction of teaching. And, for example, if  
17          you're at the SSPX and you're trying to understand a  
18          doctrinal purity of truth that a pope is infallible  
19          when teaching to the church on faith or morals and  
20          that he has universal and absolute jurisdiction over  
21          the faithful, and when you come to that truth and  
22          you realize that's a doctrine and then you see stuff  
23          going around you, like at the SSPX, where they're

1 teaching you don't have to obey the Pope on this and  
2 you can do that, and you hit this what I call -- it  
3 doesn't -- there's no internal harmony to what  
4 you're searching for. And we had hit like some of  
5 the same conflicting -- or clinkers, if you will,  
6 and so we were like kind of sharing about those  
7 things that we hit and the inconsistency or the  
8 contradictions of it, and we kind of both came to --  
9 when we found the teachings at the monastery we were  
10 like these are so consistent. That was what I meant  
11 when we had the same kind of a background from our  
12 SSPX experience.

13 Q. But you don't recall having any discussion with Eric  
14 about -- or Brother Edmund about his plans for the  
15 future?

16 A. I -- like I said, I don't recall discussing  
17 specifically that with him, but I -- I was assuming  
18 that's why he was there, because you can become a  
19 monk and you can -- you can also -- some monks are  
20 ordained priests, some are -- just remain faithful  
21 to the oath of the Benedictine vow and remain holy  
22 in that regard and receive the graces and promises  
23 of keeping such a commitment and its vocation, voci,



1 a voice, a calling, that's what it is, so I -- you  
2 can become a monk, you can also become a monk and  
3 become a priest. Like I didn't -- I didn't go into,  
4 Eric, what is your calling, what -- you know, like I  
5 didn't do that. I didn't go that far with him on,  
6 you know, his vocation. I just told him that I was  
7 really happy that this place was here and that he  
8 was doing what he was doing, because my children,  
9 you know, I pray, like every Catholic father should  
10 pray, for their children to hear their vocation and  
11 also that it be a religious one and to not do  
12 anything to stop that and to do everything to foster  
13 that, so for being in a situation where I am right  
14 now and feeling that there are very few people,  
15 other than the monastery, that are teaching purity  
16 of Catholic doctrine, anybody can go set up a  
17 website and teach purity of Catholic doctrine, but  
18 to have a place where they're actually following --  
19 attempting to follow an Order and to become  
20 Benedictine, to have that, the ability, that's a --  
21 that's a thing that I hope -- you know, that's a  
22 good thing, and I thought that he was on that, too,  
23 you know.

1 Q. Have you ever visited the monastery?

2 A. No.

3 Q. To your recollection did Eric try to contact you  
4 after he left the monastery?

5 MS. ELLIOTT: Form. You can answer the  
6 question.

7 THE WITNESS: No. If he did I wasn't there,  
8 or --

9 MR. EATON: I think that's all I have.

10

11 RE-EXAMINATION BY MS. ELLIOTT:

12

13 Q. I just have a couple quick questions. You've told  
14 us here that you learned a fair bit about Eric  
15 Hoyle's history in leading up to his time entering  
16 Most Holy Family Monastery. Outside of your shared  
17 history with SSPX what else did you learn about Mr.  
18 Hoyle's history?

19 A. Not much, other than we -- that he I guess was kind  
20 of pursuing religious truth even before that, like  
21 was like looking for -- looking for the truth in  
22 religion. I'm not sure of his background. I think  
23 it was not like brought up Orthodox Catholic or

1 anything, but I don't recall what he -- what he was  
2 or said he was, and then he ended up at the SSPX or,  
3 again, I don't know how he knew about it, but we  
4 talked about his experience. In my mind I want to  
5 say it was like a school in like -- in the north  
6 midwest, but I don't remember, and I wouldn't want  
7 to make it like I don't know what I'm talking about,  
8 but it was some school or mass center, and that he  
9 came to the chapel or the monastery, and I really  
10 don't know much beyond any of that.

11 Q. Did he ever talk to you about any other religious  
12 organizations that he was affiliated with other than  
13 SSPX and Most Holy Family Monastery?

14 A. None that stuck in my mind.

15 Q. During the conversations or throughout the  
16 conversations you had with Brother Edmund while he  
17 was at Most Holy Family Monastery did he demonstrate  
18 to you that he understood the teachings and beliefs  
19 of the monastery?

20 A. Yes. I mean, again, bright, articulate, could  
21 explain an argument, if you will, or argument in the  
22 good sense of the word, like -- and often, you know,  
23 reiterated the -- what the teachings were that I had

1 read, which I assume must have come from his having  
2 read, like I did, all this stuff, 'cause when you  
3 read this stuff you like -- I can't speak for  
4 everyone, but a lot of people I know that have come  
5 to this you go through like a reading binge of, you  
6 know, reading through much, much stuff, and, you  
7 know, he struck me as being able to reference,  
8 ability to quote, you know, like councils or  
9 teachings, and which were all like the monastery's  
10 teachings.

11 Q. So in your opinion then he showed that he understood  
12 the teachings and beliefs of Most Holy Family  
13 Monastery?

14 A. In every one that I talked with him about.

15 Q. Okay. During the conversations you had with Brother  
16 Edmund while he was at Most Holy Family Monastery  
17 did he demonstrate the understanding to you that the  
18 monastery was not affiliated with the Vatican in  
19 Rome?

20 A. No. Was not -- his -- what he spoke about with me  
21 was that the same as that of the monastery, that  
22 they were not part of the Rome Post Vatican II  
23 communion with -- that Most Holy Family Monastery

1 was out of communion with that group, was a very,  
2 very important part of this, like for that to have  
3 been otherwise I would have hung up the phone or  
4 said -- you know, wouldn't have hung up the phone, I  
5 would have been like what are you talking -- I would  
6 have argued severely on that point.

7 Q. So he demonstrated to you and showed his  
8 understanding that Most Holy Family Monastery was  
9 not in communion with the Vatican?

10 A. Yes.

11 Q. Okay. What's your bachelor's degree in?

12 A. Business administration.

13 MS. ELLIOTT: Do you have any further  
14 questions?

15 MR. EATON: Nothing further. Thank you.

16 MS. ELLIOTT: Mr. Walsh, under the Federal  
17 Rules of Civil Procedure you have the right to  
18 review the transcript from your testimony here today  
19 and to make any corrections or changes as you deem  
20 necessary. You have the opportunity to exercise  
21 that right and could do so by us having the  
22 stenographer send to you a copy of your transcript,  
23 and you would review it and there would be a

1 notation page at the end where you can make any  
2 changes, or you have the opportunity to waive that  
3 right if you do not wish to do that. Do you wish to  
4 exercise your right to read and sign your transcript  
5 or do you wish to waive it?

6 THE WITNESS: Can I -- I'd like to -- what  
7 I'd like to do, in answer to this question, is my  
8 wife and baby are in the hotel right now, and  
9 they're -- I extended the checkout time, and I'd  
10 like to know what time it is first and then --

11 MR. EATON: It's two thirty.

12 MS. ELLIOTT: Let me just -- you don't have  
13 to do it now.

14 THE WITNESS: Well, I was wondering if I  
15 could come back or do it at a later time.

16 MS. ELLIOTT: You wouldn't even have to come  
17 back.

18 THE WITNESS: Okay.

19 MS. ELLIOTT: The transcript would be sent  
20 to you and you would then review it on your own  
21 time. I believe you have thirty days to do so once  
22 you receive it, but you wouldn't have to come back  
23 here, you wouldn't have to do it now. It would be

1 sent to you once it's prepared.

2 THE WITNESS: Yeah, I would like to make  
3 sure that everything's -- I didn't misspeak or  
4 anything.

5 MS. ELLIOTT: And we have no further  
6 questions for you, so you're all set.

7 THE VIDEOGRAPHER: That concludes the  
8 examination at fourteen twenty-seven. We are off.

9 \* \* \* 2:27 p.m. \* \* \*

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I \_\_\_\_\_ hereby certify that  
I did review and if necessary correct this deposition and  
that the foregoing pages \_\_\_\_ through \_\_\_\_ are a true and  
accurate recording of said proceedings.

\_\_\_\_\_

Subscribed and sworn to before me this  
\_\_\_\_ day of \_\_\_\_\_, 20\_\_.

\_\_\_\_\_

Notary Public



1 STATE OF NEW YORK

2 COUNTY OF ERIE

3 I, Coleen Wright, a Notary Public in and for the  
4 State of New York, do hereby certify:

5 That the witness whose testimony appears herein  
6 before was, before the commencement of his testimony, duly  
7 sworn to testify the truth, the whole truth and nothing but  
8 the truth; that such testimony was taken pursuant to notice  
9 at the time and place herein set forth; that said testimony  
10 was taken down in shorthand by me and thereafter under my  
11 supervision transcribed into the English language, and I  
12 hereby certify the foregoing testimony is a full, true and  
13 correct transcription of the shorthand notes so taken.

14 I further certify that I am neither counsel for nor  
15 related to any parties to said action, nor in anywise  
16 interested in the outcome thereof.

17 IN WITNESS WHEREOF, I have hereunto subscribed my  
18 name this 22nd day of December, 2009.

19  
20  
21  
22 \_\_\_\_\_  
23 Coleen Wright, Notary Public,  
State of New York

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