

UNITED STATES DISTRICT COURT
WESTERN DISTRICT OF NEW YORK

ERIC E. HOYLE,

Plaintiff,

vs.

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

Defendants.

CERTIFIED COPY

Civil Action No.:
08-CV-347C

DEPOSITION OF JENNIFER HANSEN
ANAHEIM, CALIFORNIA
THURSDAY, DECEMBER 17, 2009

REPORTED BY:
KRISTI JOHNSON, CSR
CSR NO. 12585
FILE NO.: 09-11212



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1
2 The deposition of JENNIFER HANSEN, taken on
3 behalf of Defendants, at 2300 East Katella Avenue,
4 Suite 175, Anaheim, California, commencing at
5 2:49 p.m., on Thursday, December 17, 2009, before
6 Kristi Johnson, CSR No. 12585.

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11
12 A P P E A R A N C E S

13
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15
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13
14 ALSO PRESENT (Appearing via teleconference):

15 BROTHER MICHAEL DIMOND

16 BROTHER PETER DIMOND

17 ERIC HOYLE

I N D E X

WITNESS: JENNIFER HANSEN

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EXHIBITS:

DEFENDANTS'

NUMBER	DESCRIPTION	PAGE
	(NONE.)	

1 THURSDAY, DECEMBER 17, 2009; ANAHEIM, CALIFORNIA;

2 2:49 P.M.

3 - - -

4 JENNIFER HANSEN,

5 having first declared under penalty of perjury to
6 tell the truth, was examined and testified as
7 follows:

8
9 MS. COPPOLA: Thank you, Ms. Hansen. I'm
10 Lisa Coppola, and I'm will the attorney for Most Holy
11 Family Monastery.

12 Before I ask you some questions, I'm simply
13 going to put on the record for Mr. Bowman's benefit
14 and the court reporter's benefit that we're
15 conducting this deposition pursuant to the
16 stipulations that I placed on the record some hours
17 ago prior, to the deposition of Mr. Myers.

18 Are you in agreement, Mr. Bowman?

19 MR. BOWMAN: That's correct.

20 MS. COPPOLA: Thank you.

21
22 EXAMINATION

23 BY MS. COPPOLA:

24 Q. Ms. Hansen, I'm going to try to ask you some
25 questions and do my best to be as clear as I can in

1 my questions. You have been very patient. I know
2 this deposition is later than I had noticed it for,
3 and I want to thank you for that, so I'll try to move
4 right along.

5 A. Okay.

6 Q. If you don't understand something that I ask
7 you, please tell me that. Okay?

8 A. Okay.

9 Q. I'll do my best to rephrase it or do a
10 better job of asking you the question.

11 First of all, just for our record, can you
12 state your full name.

13 A. Jennifer Hansen.

14 Q. Have you ever been known by a name other
15 than Jennifer Hansen?

16 A. Jennifer Haynes.

17 Q. Can you spell that for us.

18 A. H-A-Y-N-E-S.

19 Q. Is that your birth name?

20 A. Yes.

21 Q. And are you currently married?

22 A. Yes.

23 Q. Are you married to Robert Hansen?

24 A. Yes.

25 Q. And I just deposed Mr. Hansen a moment ago.

1 Were you in the room with him?

2 A. No.

3 Q. Where do you and Mr. Hansen live?

4 A. In Santa Rosa, California.

5 Q. And what is your date of birth?

6 A. June 19th, 1979.

7 Q. And what's the highest level of education
8 that you attained?

9 A. Some junior college courses after high
10 school.

11 Q. Are you currently employed?

12 A. No.

13 Q. Have you ever been convicted of a crime?

14 A. No.

15 Q. Have you ever heard of Most Holy Family
16 Monastery?

17 A. Yes.

18 Q. When was the first time you learned of the
19 monastery?

20 A. Maybe 2000, the year 2000.

21 Q. So give or take approximately nine years
22 ago?

23 A. Um-hum, yes.

24 Q. And how did you learn about them?

25 A. My mom.

1 Q. What's your mom's name?

2 A. Phyllis Haynes.

3 Q. Just for our record, Mrs. Hansen, when were
4 you married to Mr. Hansen?

5 A. June 18th, 2005.

6 Q. Is it fair to say you learned about Most
7 Holy Family Monastery prior to marrying Mr. Hansen?

8 A. Right, that's correct.

9 Q. And when your mom first introduced you to
10 Most Holy Family Monastery, how did she do that?

11 A. She sent some books down to me. I was
12 living in Southern California at the time.

13 Q. What did you do when you received those
14 books?

15 A. I didn't read them. They stayed in my
16 closet for a couple years, I think.

17 Q. Did there come a time when you either read
18 those books or read anything else about Most Holy
19 Family Monastery?

20 A. I think the first time I really sat down and
21 read their books was in the summer of 2004.

22 Q. Did something happen to cause you to do
23 that?

24 A. I was going to go to a Society of St. Pius X
25 conference in Colorado, and she, my mom, acknowledged

1 that they were a heretical society, but it was a
2 youth gathering and she just wanted me to be informed
3 of their position, the society's position, and also
4 just be informed of Antipope John Paul II's position
5 and be clear on where I stood with those issues.

6 Q. At that time, the summer of 2004, did you
7 understand what the society was?

8 A. Not really. If I really did understand, I
9 wouldn't have gone to the conference. I mean, I read
10 it, but I guess it just took me a while to really --
11 I wouldn't have supported them. I don't think I
12 would have gone had I totally understood.

13 Q. Why is that?

14 A. Because they're false Catholics. They are
15 heretics.

16 Q. Are you able to tell us what makes them
17 false Catholics?

18 A. They -- they're following a man that they
19 say is the Pope. They are actually not following
20 him, so they are holding a schismatic position, and
21 they also believe that there's salvation outside of
22 the church.

23 Q. And it was, I take it, in connection with
24 your intending to go to that youth gathering that
25 your mother encouraged you to read the Most Holy

1 Family Monastery literature?

2 A. Right.

3 Q. And you did that sometime in the summer of
4 2004?

5 A. Um-hum. Probably July, I think.

6 Q. And did you gain an understanding of what
7 kind of organization Most Holy Family Monastery is?

8 A. I'm not sure what you mean. Just where they
9 stand?

10 Q. That's a fine place to start.

11 Did you gain an understanding, in the summer
12 of '04, about where Most Holy Family Monastery stood?

13 A. I think so.

14 Q. Can you tell me about that?

15 A. About where Most Holy Family Monastery
16 stands?

17 Q. Yes.

18 A. Their position is that there's absolutely no
19 salvation outside of the church. You have to be a
20 baptized Catholic to get to heaven. The last, I
21 think, six, maybe, men that have claimed to be the
22 Pope are not Popes, and that you cannot support any
23 organization that's teaching heresy or schismatics.

24 Q. With respect to what you just said about the
25 last six men who were known as the Pope, I think a

1 moment ago you used the phrase "Antipope John
2 Paul II"?

3 A. Yes.

4 Q. When you make reference to either the last
5 six men or the Antipope, are you describing the men
6 who have been called "Pope" by the Vatican in Rome?

7 A. Yes.

8 Q. And in 2004, did you have an understanding
9 of whether Most Holy Family Monastery was affiliated
10 with the Vatican?

11 A. I knew they were not affiliated with the
12 Vatican.

13 Q. How did you know that?

14 A. Well, because they don't want any
15 affiliation with the Vatican, and they are putting
16 out the information that these men are false Popes.

17 Q. From your perspective, is it really clear --

18 A. It's very clear.

19 Q. -- that Most Holy Family Monastery is not
20 affiliated with the Vatican?

21 A. Yes, it's very clear.

22 Q. Is it clear today in the materials that you
23 read?

24 A. It's absolutely clear.

25 Q. I sort of jumped the gun.

1 Do you still read materials from Most Holy
2 Family Monastery?

3 A. I do.

4 Q. And do you, from time to time, visit its Web
5 site?

6 A. Yes.

7 Q. Is it clear to you that the monastery is not
8 affiliated with the Vatican?

9 A. It's very clear.

10 Q. How about any affiliation of the monastery
11 with the mainstream Catholic Church?

12 A. I didn't hear that.

13 Q. Does it have any such affiliation, to your
14 knowledge?

15 A. I didn't really hear -- I'm not sure I heard
16 the question.

17 Q. Sure.

18 To your knowledge, does Most Holy Family
19 Monastery have an affiliation with the mainstream
20 Catholic Church?

21 A. No, they have no affiliation.

22 Q. To your knowledge, does the monastery
23 espouse traditional Catholic views?

24 A. Right, yes.

25 Q. Does the monastery describe itself as

1 "independent"?

2 A. Independent of the Vatican?

3 Q. Yes.

4 Does it describe itself as "independent of
5 the Vatican"?

6 A. Yeah. I mean, they put that information out
7 there.

8 Q. Does Most Holy Family Monastery describe
9 itself as independent of other monasteries?

10 A. Yes.

11 Q. Does Most Holy Family Monastery describe
12 itself, to your knowledge, as a Benedictine
13 monastery?

14 A. Yes.

15 Q. Do you have any understanding of how the
16 monastery is able to operate?

17 A. You mean financially?

18 Q. That's a great place to start.

19 Do you have any understanding of that?

20 A. I assume it's through donations.

21 Q. Have you made donations to the monastery?

22 A. Yes.

23 Q. When I say "you," I guess I should broaden
24 it.

25 Have you and your husband made donations to

1 the monastery?

2 A. Yes.

3 Q. If I may, and I don't mean to pry,
4 Mrs. Hansen, when you met your husband, did you come
5 to learn that he had knowledge of or had been exposed
6 to Most Holy Family Monastery, as well?

7 A. Yes.

8 Q. I take it that he was exposed to the
9 monastery independently from your being exposed to
10 the monastery; is that correct?

11 A. Yes.

12 Q. When was it that you first had any
13 discussions with your husband -- now husband about
14 Most Holy Family Monastery?

15 A. Maybe the second or the third day. Maybe
16 the third day I had known him.

17 Q. What was the context in which that came up?

18 A. A few people were talking one evening, and
19 one of the guys talking had said something about him
20 not really wanting to go to church or something to
21 that context, and then other people left, and I kind
22 of blurted out something -- it was something in the
23 context of, well, John Paul II is a heretic, and that
24 just kind of started the discussion because nobody
25 else at the conference believed that way.

1 Q. What conference was this?

2 A. This was at the Society of St. Pius X in
3 Colorado.

4 Q. Was it the conference in the summer of 2004?

5 A. Yes.

6 Q. Is that where you met Mr. Hansen?

7 A. Yes.

8 Q. Are you able to estimate for me,
9 Mrs. Hansen, how much money you have donated to Most
10 Holy Family Monastery?

11 A. Total in all the years I have donated?

12 Q. Yes.

13 A. I would guess maybe 600.

14 Q. \$600?

15 A. Yes.

16 Q. Over what period of years have those
17 donations been?

18 A. Probably 2005 until maybe since six months
19 ago or something.

20 Q. Other than those books that your mom gave
21 you back in 2000, have you ever made purchases of
22 materials from Most Holy Family Monastery?

23 A. Yes.

24 Q. What have you purchased?

25 A. Different books that they have published and

1 also flyers to pass out to other people.

2 Q. And on those occasions when you made those
3 purchases, did you have conversations with anyone at
4 Most Holy Family Monastery about that?

5 A. About the purchases?

6 Q. Yes. Let me withdraw the question, if I
7 could.

8 Your husband testified, on the occasions he
9 made purchases of materials, he called in to the
10 monastery.

11 A. Right.

12 Q. My question to you is, knowing that your
13 husband has said he made purchases, have you made
14 purchases yourself separate and apart from your
15 husband's purchases?

16 A. Yes.

17 Q. Okay. And did you make purchases by
18 telephone, by Internet, or by some other means?

19 A. Telephone.

20 Q. And on those occasions when you made
21 purchases by telephone, did you call Most Holy Family
22 Monastery to do that?

23 A. Yes.

24 Q. In order to make the purchases, did you have
25 to provide certain information to the monastery?

1 A. Yes.

2 Q. Do you remember what you provided?

3 A. Probably a credit card number and our
4 address and what I was purchasing.

5 Q. In the context of providing a credit card,
6 did you have to provide the expiration of your credit
7 card?

8 A. Yes.

9 Q. Did you, to your knowledge, have to provide
10 the security code on any of your credit cards?

11 A. I really don't remember. Probably. I don't
12 know.

13 Q. And on how many occasions did you have phone
14 conversations where you purchased materials from the
15 monastery?

16 A. Maybe four about purchasing things.

17 Q. Was it your understanding that your giving
18 that information to the monastery was for the sole
19 purpose of making those purchases?

20 A. Yes.

21 Q. Did you expect your personal contact
22 information to be used by anyone outside of the
23 monastery?

24 A. No, I did not.

25 Q. Did you expect your credit card number to be

1 known by anyone outside of the monastery?

2 A. No.

3 Q. When you made those phone calls to purchase
4 materials, did you ever speak with someone who
5 identified himself as Brother Edmond?

6 A. I spoke with Brother Edmond. I don't
7 remember if he's the one that took the orders. I
8 don't remember.

9 Q. Do you remember anything about any
10 conversations you had with Brother Edmond, whether
11 about ordering materials or otherwise?

12 A. I remember I would call the monastery, even
13 if I wasn't ordering something, to ask them questions
14 about religion, and I talked to Brother Edmond
15 before. He was Brother Edmond. I talked to him when
16 he was Eric, and then also afterwards. I forgot what
17 your question was. Was it what did we talk about?

18 Q. Yes, it was. Let me take a step back.

19 You said you talked about Brother Edmond
20 before he became Brother Edmond; is that right?

21 A. Yes. Yes.

22 Q. And on those occasions, did he identify
23 himself by his legal name?

24 A. Yes.

25 Q. And did he call himself "Eric"?

1 A. Yes.

2 Q. Did you come to learn that he was Eric
3 Hoyle?

4 A. Yes.

5 Q. And on subsequent occasions, did you speak
6 with, from time to time, a man who identified himself
7 as "Brother Edmond"?

8 A. Yes.

9 Q. Did you learn or did you know that Eric
10 Hoyle was the same person as Brother Edmond?

11 A. Yes. When I called, I had gotten to know
12 Eric and I think I had a few conversations with him.
13 So one time I called and I said, "Hello, Eric," or
14 something, and he said, "You know, by the way," or
15 something, "now I'm Brother Edmond."

16 Q. Did he tell you how he had become Brother
17 Edmond?

18 A. No, he didn't tell me the process. I just
19 assumed he'd made vows. I just told him
20 congratulations, I think.

21 Q. Did he thank you for your congratulations.

22 A. I don't remember. Probably.

23 Q. Can you recall the content of any of the
24 conversations you had with either -- strike that.

25 Withdrawn.

1 Do you remember the content of any of the
2 conversations you had with Eric Hoyle, whether when
3 it was when he was known by Eric or whether it was
4 when he was known as Brother Edmond?

5 A. Yeah. I would call a few times, and one
6 time I called -- I remember I think one time I
7 called, and sometimes he would answer my questions
8 just as is, and sometimes he would put me on hold and
9 ask Brother Peter or Brother Michael what their
10 opinion on it was before he answered.

11 Q. Did he ever express disagreement with
12 Brother Peter or Brother Michael in your
13 communications with him?

14 A. Never.

15 Q. Did he ever express unhappiness about being
16 at the monastery?

17 A. No.

18 Q. Did he express agreement with the teachings
19 of the monastery?

20 A. Yes.

21 Q. Do you remember anything that he said about
22 that?

23 A. About being in agreement?

24 Q. Yes.

25 A. No, nothing particularly. The only thing

1 that made me think he was in agreement with them
2 was -- well, he sounded to me like he was in
3 agreement and he had -- like, he was strong in his
4 faith and also the fact that he would -- if he wasn't
5 sure, he would go ask Brother Michael or Brother
6 Peter for an answer.

7 Q. Over a period of time, did you come to
8 recognize his voice?

9 A. Yes.

10 Q. Do you remember having any conversations
11 with him about either the Antipope or the Vatican?

12 A. I don't think so.

13 Q. What do you remember talking to him about?

14 A. The one thing I remember talking to him
15 about was he was telling me about artwork, Catholic
16 artwork that had been distorted by certain groups,
17 and so their hand gestures would be making satanic
18 signs in the artwork. I think that was Brother Eric
19 or Brother Edmond.

20 Q. Did he ever share with you his role in
21 creating or editing any of the writings of the
22 monastery?

23 A. His role in doing it?

24 Q. Yes.

25 A. No, I don't remember.

1 Q. Did he ever encourage you to read the
2 writings?

3 A. I don't think so, because I think he knew I
4 was already in agreement with them.

5 Q. How -- strike that. Withdrawn.

6 What causes you to come to the conclusion
7 that he knew you were in agreement with the
8 monastery?

9 A. Well, because I think either people call to
10 debate the monastery or -- they either call or write
11 in or they call and just encourage them in the work
12 that they were doing. I wasn't calling to debate
13 them, so I think he -- and I was asking questions
14 just about the faith, not trying to argue with him.

15 Q. What is your recollection of any of the
16 durations of any of these calls?

17 A. They were probably about maybe 15, 20
18 minutes, depending on the call.

19 Q. Did you ever have hour-long conversations
20 with him?

21 A. I don't recall. I mean, I might have had a
22 half hour or so conversation, maybe.

23 Q. Did you ever talk to him about what
24 independent priest to approach for sacrament?

25 A. I don't think so, because at the time we

1 were regularly going to a priest that we thought was
2 okay.

3 Q. Did you ever talk to Mr. Hoyle about that?

4 A. About going to -- no, I don't think so, but
5 I remembered something else about a different
6 question you asked.

7 Q. Okay. Go ahead.

8 A. When I think I was asking about ordering
9 pamphlets, and I think that he was glad that I was
10 ordering pamphlets to share with other people because
11 he said that not that many people are willing to
12 share information with others, and so he was
13 encouraging me on that.

14 Q. Do you remember when you had that
15 conversation with him?

16 A. Maybe like two-and-a-half years ago.

17 Q. Do you understand, Mrs. Hansen, at some
18 point in time, Mr. Hoyle left the monastery?

19 A. Yes. He sent us the letter.

20 Q. Okay. In this conversation you had with
21 Mr. Hoyle about the fact that he was pleased you were
22 willing to distribute the pamphlets, did that
23 conversation take place before his departure?

24 A. Before.

25 Q. Can you estimate how long before his

1 departure that that conversation took place?

2 A. I don't know when he left. I don't remember
3 when he left.

4 Q. Okay. If I tell you that the evidence
5 suggests that he left on December 31, 2007, with that
6 date in mind, can you tell me how long prior to that
7 date you had this conversation with Mr. Hoyle?

8 A. Maybe the previous spring, so spring 2007,
9 maybe.

10 Q. Do you remember when the last time was you
11 spoke with Mr. Hoyle at the monastery?

12 A. I don't remember.

13 Q. At any time when you spoke with him, did he
14 indicate his beliefs that the monastery was a part of
15 the mainstream Catholic Church?

16 A. Never.

17 Q. Did he ever indicate to you his belief that
18 the monastery was affiliated or associated with the
19 Vatican?

20 A. No, never.

21 Q. Did you say, Mrs. Hansen, at some point you
22 received a letter from Mr. Hoyle?

23 A. Yes.

24 Q. When was that?

25 A. I guess it was probably around the time that

1 you said, somewhere in winter 2007. I don't really
2 remember, but somewhere around there, maybe.

3 Q. Do you remember where that letter found you?

4 A. In Santa Rosa, California.

5 Q. Did you read the letter?

6 A. I didn't. My husband read it and I didn't
7 want to hear it. I didn't want to hear the letter.

8 Q. Why not?

9 A. Because I had a strange feeling like he had
10 lost the faith because he was -- in the letter, from
11 what my husband read to me, he had claimed to start
12 his own Web site or he was going to start his own Web
13 site and, also, that he had left the monastery, and I
14 just thought that was really strange.

15 Q. Do you know how Mr. Hoyle got your address
16 to send you a letter?

17 A. No, I don't. I just assumed somehow from
18 the monastery. I might have given him our address
19 when we were making an order, but not for personal
20 use.

21 Q. Did it surprise you that you had received
22 this letter?

23 A. Yes.

24 Q. Why was that?

25 A. Because he just sounded like he was in

1 agreement with what the other members were teaching,
2 and I don't think you can live with them at the
3 monastery and not be in agreement with them for very
4 long, and he was there for a while and I had gotten
5 to talk to him quite a few times.

6 Q. And since that letter arrived at your home,
7 have you had any communications with Mr. Hoyle?

8 A. I don't think so. I think my husband called
9 him back or Eric called us. I don't remember which
10 one happened, but my husband talked to him after the
11 letter.

12 Q. Did your husband ever share with you what he
13 spoke about with Mr. Hoyle?

14 A. Either in the letter or the phone
15 conversation, Eric was apologizing to us for leading
16 us down the wrong path, something to that effect, or
17 giving us the wrong information and he was
18 apologizing.

19 Q. To your knowledge, did he particularize or
20 specify what wrong information he had given?

21 A. I remember -- I think I remember him saying
22 that he wrote -- I think he wrote a big article
23 saying that you shouldn't go to mass anywhere, that
24 you shouldn't be going to a mass where -- I think
25 where people are praying for the Pope. I think he

1 didn't want anyone to have any part with that.

2 Q. To your knowledge, did he say that was the
3 reason why he left the monastery?

4 A. I believe so, but I'm not sure.

5 Q. And did you ever read this article?

6 A. That Eric wrote, no. I didn't want to read
7 it because I had a feeling that there was something
8 wrong here, and I didn't want to hear what he had to
9 say. I thought that he had lost the faith maybe.

10 Q. I'm sorry, I couldn't hear you.

11 A. I thought that he had lost the faith, so I
12 didn't really want to hear what he had to say.

13 Q. Did you come to learn at any time that
14 Mr. Hoyle had created a Web site?

15 A. Yes. I think he said that in the letter.

16 Q. Did you ever visit that Web site?

17 A. No. I didn't want to have anything to do
18 with him after he left the monastery, really.

19 Q. Do you know if your husband visited the Web
20 site?

21 A. I think he might have.

22 Q. Is the last time, Mrs. Hansen, that you had
23 contact with Mr. Hoyle when that letter came to your
24 home sometime after January 31st, 2007 -- strike
25 that. Withdrawn.

1 Is the last time you had any contact with
2 Mr. Hoyle when the letter came to your home sometime
3 after December 31, 2007?

4 A. I missed the question. What was it?

5 Q. Is the last contact you had with Mr. Hoyle
6 when that letter came to your house?

7 A. Previous to that, yeah.

8 Q. Have you continued to read the Web site of
9 Most Holy Family Monastery?

10 A. Yes.

11 Q. And has the monastery ever misrepresented
12 itself to you, to your knowledge?

13 A. No, never.

14 Q. Based on your review of the monastery's
15 informational material, has it been clear about its
16 relations to the current Catholic Church?

17 A. Yes, very clear.

18 Q. Is that that it has no relationship to the
19 current Catholic Church?

20 A. No relation.

21 Q. Did it ever represent to you that it was a
22 part of the Order of Benedictine monasteries within
23 the mainstream Catholic Church?

24 A. No, never.

25 Q. Do you know, one way or the other,

1 Mrs. Hansen, whether Protestants have Benedictine
2 monasteries?

3 A. I don't know.

4 Q. Do you know, one way or the other, whether
5 Episcopalians have Benedictine monasteries?

6 A. I don't know. I think what they said from
7 their information, anybody can call themselves a
8 Benedictine monastery.

9 Q. Were you ever led to believe that Most Holy
10 Family Monastery was associated with any Protestant
11 monasteries?

12 A. No, I was never led to believe that.

13 MS. COPPOLA: I'd like to take a quick
14 break. Can we go off the record. Thank you.

15 (Recess.)

16 MS. COPPOLA: Back on the record.

17 BY MS. COPPOLA:

18 Q. Mrs. Hansen, you said that your mom first
19 gave you materials from Most Holy Family Monastery;
20 is that right?

21 A. Right.

22 Q. Do you have any knowledge about whether she
23 ever spoke with Eric or Brother Edmond when he was at
24 the monastery?

25 A. She did.

1 Q. Do you know how many times your mom spoke
2 with him?

3 A. A few. I'm not exactly sure. I think she
4 said a few. It was before Robby and I got married.

5 Q. And have you ever had any conversations with
6 your mom about the content of her discussions with
7 Eric Hoyle?

8 A. No, not really, I don't think.

9 Q. In your discussions with Mr. Hoyle, was he
10 in agreement with the teachings of the monastery on
11 those times that you discussed those with him?

12 A. He was, and my mom, when she said she talked
13 to Brother Edmond, she just said that he was in
14 agreement with the Dimond brothers and also that he
15 was just available to talk whenever she called.

16 Q. Was she pleased that he was generally
17 available when she called?

18 A. She was.

19 Q. Did you find that, as well, that Brother
20 Edmond or Eric was generally available to chat with
21 you when you called?

22 A. Yes, and he was very friendly.

23 Q. Did he answer your questions?

24 A. He did, and if he didn't, then he could ask
25 the Dimond brothers.

1 MS. COPPOLA: I have nothing further. Thank
2 you, ma'am.

3 THE WITNESS: You're welcome.
4

5 EXAMINATION

6 BY MR. BOWMAN:

7 Q. Hi, Ms. Hansen. My name is Wynn Bowman. I
8 represent Eric Hoyle in this matter. I'm going to
9 ask you a few questions. If you don't understand my
10 question, please let me know, and I'll try to
11 rephrase it for you to answer it.

12 Is that okay?

13 A. Yes.

14 Q. When I say "monastery," I'm going to be
15 referring to Most Holy Family Monastery.

16 Is that acceptable to you?

17 A. Yes.

18 Q. I believe, in your earlier testimony, you
19 said that you didn't believe the monastery was
20 affiliated at all with the Vatican or mainstream
21 Catholics; is that correct?

22 A. That's correct.

23 Q. Do you believe they had any affiliation with
24 any other monasteries?

25 A. No.

1 Q. Did the monastery indicate to you or lead
2 you to believe that it was a Benedictine monastery?

3 A. Yes.

4 Q. And did they say to you or lead you to
5 believe that there was any requirement to be a
6 Benedictine monastery?

7 A. I don't know. I don't think. I don't know.

8 Q. Can anyone just open up a monastery and say
9 it's a Benedictine monastery?

10 A. I think so.

11 MS. COPPOLA: Object to the form.

12 Go ahead, ma'am.

13 BY MR. BOWMAN:

14 Q. You said, "I think so"?

15 A. Yes, I think so.

16 Q. You said that you did not provide Eric Hoyle
17 your address.

18 Was that your address in Minnesota that you
19 were talking about? I'm sorry. Strike that.

20 Minneapolis, is that where it was?

21 A. We did live in Minnesota, and then we moved
22 out to California, and I don't remember. I don't
23 remember if I ordered anything and talked to Eric in
24 Minnesota. I remember talking to him more, I think,
25 in California.

1 Q. Where did you receive the letter from Eric
2 that you discussed earlier in your testimony?

3 A. In California.

4 Q. And did you actually look at the letter to
5 see where it was addressed to?

6 A. I don't remember.

7 Q. Do you recall how long you had been in
8 California when you received the letter?

9 A. I think a year.

10 Q. Do you recall having any conversations with
11 your husband about the letter being addressed to your
12 address in Minnesota and forwarded to California?

13 A. I'm sorry. Can you say that again?

14 Q. Do you recall having any conversations with
15 your husband regarding the letter and how it might
16 have been addressed to your address in Minnesota and
17 forwarded to your address in California?

18 A. No, I don't remember that.

19 Q. Do you know if your Minnesota address was
20 listed in the White Pages?

21 A. No, I don't remember. I mean, I don't know.

22 Q. Do you know if your phone number was in the
23 White Pages?

24 A. I don't.

25 Q. What about in California, was your address

1 listed in the White Pages?

2 A. I don't know. We haven't done anything to
3 block our numbers.

4 Q. Okay. So you have no reason to believe that
5 your address in both Minnesota and California would
6 not be a part of the public record, including the
7 White Pages?

8 MS. COPPOLA: Object to the form.

9 THE WITNESS: No.

10 BY MR. BOWMAN:

11 Q. You said that after your husband received
12 the letter, that you didn't want to talk to Eric
13 because you said he had lost his faith?

14 A. I thought he had. I thought something
15 sounded funny.

16 Q. Okay. And at that point, you didn't want to
17 discuss anything with him, talk to him, or visit any
18 Web sites that he had suggested; is that correct?

19 A. That's correct.

20 Q. Is it your normal practice to not want to
21 talk to people who have a different viewpoint than
22 you?

23 MS. COPPOLA: Object to the form.

24 THE WITNESS: Not just because they have a
25 different viewpoint. If somebody has the faith and

1 then they have lost it, then they are a danger to my
2 faith.

3 BY MR. BOWMAN:

4 Q. But you did say that Eric was there to
5 support you in answering questions you had had
6 previously?

7 A. Right. Correct.

8 Q. Still, you didn't want to talk to him?

9 MS. COPPOLA: Form.

10 THE WITNESS: No, I didn't.

11 MR. BOWMAN: No further questions.

12 MS. COPPOLA: Give us one minute, please. I
13 have no questions. Thank you, Mrs. Hansen.

14 MR. BOWMAN: Thank you.

15 (Ending time: 3:30 p.m.)
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I, the undersigned, declare under penalty of perjury that I have read the foregoing transcript, and I have made any corrections, additions or deletions that I was desirous of making; that the foregoing is a true and correct transcript of my testimony contained therein.

EXECUTED this _____ day of _____,
20____, at _____, _____.
(City) (State)

Signature of Witness

1 I, KRISTI JOHNSON, CSR No. 12585, Certified
2 Shorthand Reporter, certify;

3 That the foregoing proceedings were taken before
4 me at the time and place therein set forth, at which
5 time the witness declared under penalty of perjury;
6 that the testimony of the witness and all objections
7 made at the time of the examination were recorded
8 stenographically by me and were thereafter
9 transcribed under my direction and supervision;

10 That the foregoing is a full, true, and correct
11 transcript of my shorthand notes so taken and of the
12 testimony so given;

13 () That no review or approval of the
transcript was requested.


14 () That the witness has requested review and
approval of the transcript.

15 () That the witness has failed or refused to
16 approve the transcript.

17 Further certify that I am not financially
18 interested in the action, and I am not a relative or
19 employee of any attorney of the parties, nor of any
20 of the parties.

21 I declare under penalty of perjury under the laws
22 of California that the foregoing is true and correct.

23 Dated this 31st day of December, 2009.

24 

25 KRISTI JOHNSON, CSR No. 12585

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