

Condensed Transcript of the Testimony of

Robert Hansen

December 17, 2009

Eric E. Hoyle v. Frederick Dimond

File No. 09-11211

UNITED STATES DISTRICT COURT
WESTERN DISTRICT OF NEW YORK

ERIC E. HOYLE,

Plaintiff,

vs.

Civil Action No.:
08-CV-347C

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

Defendants.

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

REPORTED BY:
KRISTI JOHNSON, CSR
CSR NO. 12585
FILE NO.: 09-11211

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The deposition of ROBERT HANSEN, taken on behalf of Defendants, at 2300 East Katella Avenue, Suite 175, Anaheim, California, commencing at 1:40 p.m., on Thursday, December 17, 2009, before Kristi Johnson, CSR No. 12585.

A P P E A R A N C E S

FOR THE PLAINTIFF:

CHAMBERLAIN, D'AMANDA, OPPENHEIMER & GREENFIELD
BY: WYNN BOWMAN, ATTORNEY AT LAW
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Rochester, New York 14614
(585) 232-3730
(Appearing via teleconference)

1 APPEARANCES CONTINUED:

2

3 FOR THE DEFENDANTS:

4

5 RUPP, BAASE, PFALZGRAF, CUNNINGHAM & COPPOLA

6 BY: LISA COPPOLA, ATTORNEY AT LAW

7 KIM GEORGER, ATTORNEY AT LAW

8 1600 Liberty Building

9 424 Main Street

10 Buffalo, New York 14202

11 (716) 854-3400

12 (Appearing via teleconference)

13

14 ALSO PRESENT (Appearing via teleconference):

15 BROTHER MICHAEL DIMOND

16 BROTHER PETER DIMOND

17 ERIC HOYLE

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1 I N D E X

2

3 WITNESS: ROBERT HANSEN

4 EXAMINATION PAGE

5 By Ms. Coppola 6, 51

6 By Mr. Bowman 39, 52

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11 EXHIBITS:

12 DEFENDANTS'

13 NUMBER DESCRIPTION PAGE

14 (NONE.)

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

2 1:40 P.M.

3 - - -

4 ROBERT 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. Johnson.

10 Mr. Hansen.

11 THE WITNESS: Yes.

12 MS. COPPOLA: My name is Lisa Coppola, and

13 I'm one of the attorneys for Most Holy Family

14 Monastery and for Brother Michael and Brother Peter

15 in this lawsuit that's been brought by Eric Hoyle.

16 Before I start asking you questions, sir,

17 Mr. Bowman, who is also on the line, represents

18 Mr. Hoyle, and he and I have agreed that the

19 stipulations that I placed on the record immediately

20 prior to the last deposition of Mr. Myers will govern

21 this deposition, as well.

22 That's not anything you need to worry about,

23 Mr. Hansen. It's something between and among the

24 attorneys and our court reporter, Ms. Johnson.

25 MR. BOWMAN: That's correct.

1 THE WITNESS: Okay.

2

3 EXAMINATION

4 BY MS. COPPOLA:

5 Q. Mr. Hansen, in asking you questions, I'm
6 going to try to be as clear as I can, but due to the
7 distance we have here and the fact that we're doing
8 this over the telephone, neither you nor I have the
9 benefit of seeing each other's faces, which sometimes
10 helps in understanding what somebody is either asking
11 or answering. I'm going to try to be as clear as I
12 can. If you don't understand one of my questions,
13 please tell me. Don't answer it. Tell me you don't
14 understand, and I'll do my best to clear it up for
15 us. Okay?

16 A. Okay.

17 Q. All right. Great.

18 Just for our record purposes, can you tell
19 us your full name?

20 A. Robert Hansen.

21 Q. Where do you live?

22 A. Santa Rosa, California.

23 Q. What's your marital status?

24 A. I am married.

25 Q. And what's your spouse's name?

1 A. Jennifer.

2 Q. And is Jennifer with you today?

3 A. Yes.

4 Q. And can you tell us your date of birth?

5 A. 10/10/83.

6 Q. What is your highest level of education
7 completed?

8 A. Bachelor of Science.

9 Q. From what university or college?

10 A. St. Cloud State University.

11 Q. Where is that?

12 A. St. Cloud, Minnesota.

13 Q. What was your course of study there?

14 A. Land surveying and mapping.

15 Q. What year did you graduate, sir?

16 A. December of 2006.

17 Q. Are you currently employed?

18 A. Part time.

19 Q. What do you do?

20 A. Land surveying.

21 Q. Sir, have you ever heard of Most Holy Family
22 Monastery?

23 A. Yes.

24 Q. When is the first time you heard of that
25 monastery?

1 A. I was introduced to them when I was 17, a
2 junior in high school.

3 Q. Who, if anyone, introduced you to Most Holy
4 Family Monastery?

5 A. My mother and my father.

6 Q. Can you describe how it was you came to be
7 introduced to them? Did they say something to you?
8 Show something to you? What happened?

9 A. In my -- I was home schooling at the time.
10 They gave me an apologetics book. They didn't try to
11 influence me at all. They just gave me the book and
12 told me to read it. It contained a heretical
13 statement near the end of the book stating that
14 people could be saved outside the Catholic Church.
15 After using the entire book to tell you that you
16 needed to be in the church to be saved, then at the
17 end of the book told you that you didn't need to be.
18 That confused me, and I brought that up to them. And
19 they were very happy that I figured that out on my
20 own, and they gave me the Dimond Brothers'
21 "Absolutely No Salvation Outside the Catholic Church"
22 book. That's how I was originally introduced.

23 Q. That was when you were 17 years old?

24 A. Yes.

25 Q. And did you go on to read that book?

1 A. Not in great detail, no. At that time, it
2 wasn't a focus in my life, I guess you could say.

3 Q. And after that introduction to Most Holy
4 Family Monastery, when was the next time you had any
5 exposure of any kind to it?

6 A. I contacted them. I was -- it was when I
7 was going to college in St. Cloud. I think I
8 e-mailed them a few times. I had some different
9 questions for them. At that time, I kind of -- I
10 believe I was starting to look at their information
11 more on the Internet, that sort of thing.

12 Q. Do you recall having an opportunity to
13 review -- when you say look at them on the Internet,
14 are you referring to their Web site?

15 A. That's correct.

16 Q. Okay. When you e-mailed Most Holy Family
17 Monastery, did you get a response or responses?

18 A. Yes, I did get responses.

19 Q. Do you know who responded to you?

20 A. I don't know specifically. Sometimes when
21 they respond, they respond as MHFM.

22 Q. Did you over time come to have an
23 understanding of what sort of organization Most Holy
24 Family Monastery is?

25 A. Yes.

1 Q. Can you describe for me your understanding?

2 A. They are a Benedictine monastery independent
3 of the Vatican II church. They have -- their main
4 purpose is to convert people to the Catholic faith,
5 and they're missionaries of a sort, although it's
6 kind of over the Internet and not exactly how you
7 would read in the history book, but they have covered
8 the world in terms of trying to convert people, and
9 that's how I see them, as a monastery whose main
10 purpose is to help people to come to the Catholic
11 faith.

12 (Interruption in the proceedings.)

13 BY MS. COPPOLA:

14 Q. Mr. Hansen, your understanding of the kind
15 of organization Most Holy Family Monastery is, how
16 did you come to that understanding?

17 A. I guess it would be through reading their
18 material. They are very clear as to what they are
19 striving to do, what their organization is, so it
20 just came through their information.

21 MR. BOWMAN: I'm sorry, Lisa. Could I stop
22 you for a minute? I don't know if it's just my
23 phone. It seems like the volume is going up and
24 down. Maybe he's going closer to and then away from
25 the microphone or something.

1 BY MS. COPPOLA:

2 Q. Mr. Hansen, just because of the way we're
3 doing this today, if you could try to keep your voice
4 up and try to stay as close to the speaker phone as
5 you can, we'd appreciate it.

6 A. Okay.

7 MR. BOWMAN: Thank you.

8 BY MS. COPPOLA:

9 Q. Thank you.

10 And Mr. Bowman and I, either one of us, if
11 we start to have difficulty hearing you, we will let
12 you know; okay?

13 A. Okay.

14 Q. Great. Thank you.

15 Mr. Hansen, was there ever a time in reading
16 any of the materials of Most Holy Family Monastery
17 that you read that it was affiliated with the
18 Vatican?

19 A. Never.

20 Q. In your review of the Most Holy Family
21 Monastery materials, was there ever a time when you
22 read or understood that it was associated with what
23 is known as the mainstream Catholic Church?

24 A. No.

25 Q. You understand that the Most Holy Family

1 Monastery was a Benedictine monastery that espouses
2 traditional Catholic views?

3 A. That's correct.

4 Q. Were you yourself, sir, always clear about
5 this?

6 A. Yes.

7 Q. Were you clear about it back when you were
8 17 years old in reading the materials?

9 A. Absolutely. My parents, when I was about 12
10 years old, that was the last time I attended the
11 Novus Ordo Church. After that, my parents were
12 introduced to the traditional Catholic mass, and the
13 differences were obviously very apparent to me. They
14 moved us down to Saint Mary of Kansas to put us in a
15 private school. So yes, I was quite aware that there
16 was differences.

17 Q. And when you say the last time you attended
18 mass at a Novus Ordo Church, would it be your view
19 that a Novus Ordo Church is a post-Vatican II church?

20 A. Post-Vatican II, yes.

21 Q. And also, what we here described as
22 mainstream Catholic Church; is that right?

23 A. That's correct.

24 Q. Okay. I just want to make sure I knew what
25 the synonyms were. Thank you for that.

1 A. Yes.

2 Q. And you say that you came to the
3 understanding that Most Holy Family Monastery and the
4 monks who are there are missionaries, and the
5 mechanism used is the Internet; is that right?

6 A. The main one, yes.

7 Q. The main one.

8 And so you know of other mechanisms that are
9 used by the monastery?

10 A. Well, they use their books. They use
11 pamphlets. Those are, I think, kind of the main ones
12 that they use.

13 Q. Okay. Have you ever had the opportunity to
14 listen to any audio broadcast over the radio or over
15 the Internet of either Brother Michael or Brother
16 Peter Dimond?

17 A. Yes. Yes. Brother Peter over the Internet
18 with audio. I think Brother Michael has done a few
19 in terms of just audio over the Internet, but he's
20 done more of the radio programs, I believe, with
21 Coast to Coast and that sort of thing.

22 Q. Have you had occasion, on one occasion or
23 more than one occasion, to listen to those Coast to
24 Coast radio programs?

25 A. Yes.

1 Q. Okay. Did you have an understanding,
2 Mr. Hansen, of how Most Holy Family Monastery is able
3 to run or operate?

4 A. A basic understanding, yes.

5 Q. Do you have an understanding that it's run
6 on donations?

7 A. Yes.

8 Q. Do you consider yourself a supporter?

9 A. Yes.

10 Q. Have you ever donated money to Most Holy
11 Family Monastery?

12 A. Yes.

13 Q. Are you able to approximate for us how much
14 money you have donated to Most Holy Family Monastery?

15 A. No. I wouldn't think it would be over -- I
16 don't know exactly. Not very much.

17 Q. Are we talking about tens of dollars,
18 hundreds of dollars, thousands of dollars? Can you
19 be any more specific?

20 A. Hundreds.

21 Q. Have you ever purchased materials from Most
22 Holy Family Monastery?

23 A. Yes.

24 Q. And can you tell us how many times over the
25 years you have made donations to the monastery?

1 A. Sole donations, maybe five to ten times.

2 Q. Are you able to tell us the period of time
3 during which you made those approximately five to ten
4 donations?

5 MR. BOWMAN: Objection.

6 THE WITNESS: Within the last five years.

7 BY MS. COPPOLA:

8 Q. Are you able to tell us how many times you
9 have purchased materials?

10 A. Numerous times. Maybe ten times, I suppose.

11 Q. Mechanically speaking, how did you make
12 those purchases?

13 A. They were usually over the phone.

14 Q. When you made those purchases, were you the
15 one placing the telephone call?

16 A. I think it was kind of split up between me
17 and my wife.

18 Q. Okay. Let me just ask you about your
19 experiences, if I could.

20 A. Sure.

21 Q. On those occasions when you purchased
22 materials, did you make the call to the monastery?

23 A. A few times, yes.

24 Q. Did you know it to have a phone number that
25 you could use to reach it?

1 A. Could you restate the question, please?

2 Q. Yeah. Did you know the phone number of the
3 monastery?

4 A. Yes.

5 Q. Do you know it, as you sit here in the
6 middle of this deposition today?

7 A. I'm sorry?

8 Q. Do you know what that phone number is?

9 A. No, not off the top of my head.

10 Q. You say on other occasions your wife,
11 Jennifer, called; is that right?

12 A. That's correct.

13 Q. When you purchased materials, you, yourself,
14 sir, did you have to pay for them?

15 A. Yes.

16 Q. What did you use to pay for them?

17 A. A credit card.

18 Q. Were you required, in using that credit
19 card, to provide a credit card number over the
20 telephone?

21 A. Yes.

22 Q. Was there other personal information you
23 were required to give in order to consummate the
24 purchase transaction?

25 A. My address.

1 Q. Did you have to give your name?

2 A. I don't recall them asking for my name, but
3 I believe when I called them, they knew who I was, so
4 that wasn't necessary.

5 Q. Okay. So you provided your address,
6 provided a credit card?

7 A. Yes.

8 Q. Did you have to give the credit card
9 expiration date?

10 A. Yes.

11 Q. Did you have to give what's sometimes called
12 a security code for your credit card?

13 A. I don't recall.

14 Q. Your credit card number, Mr. Hansen, is that
15 public information, something that you publicly
16 disseminate?

17 A. No. I would consider it private.

18 Q. How about your address, is that something
19 that you publicly disseminate?

20 A. Yes. I don't believe that's very private.

21 Q. If I were to try to find your address, sir,
22 what publicly available resources list your address?

23 A. Phone book would probably be the quickest
24 one.

25 Q. Is there any, to your knowledge, any

1 publicly available resource that lists your name,
2 your address, and the fact that you buy materials
3 from Most Holy Family Monastery?

4 A. No, not to my knowledge.

5 Q. To your knowledge, is there any publicly
6 available resource that lists you by name and address
7 as a supporter of Most Holy Family Monastery?

8 A. Not that I'm aware of.

9 Q. And I'm going to ask you the same question
10 with apologies for the redundancy.

11 Is there anything you know of that's
12 publicly available that lists you by name and address
13 as a donor to Most Holy Family Monastery?

14 A. No.

15 Q. So is it your understanding or your desire
16 that your credit card information be kept private?

17 A. Yes.

18 Q. When you gave your credit card and your
19 other personal information, was it your intention
20 that it be given to Most Holy Family Monastery and
21 kept confidential by them?

22 A. Yes.

23 Q. Did you ever authorize anybody at Most Holy
24 Family Monastery to provide that information to
25 somebody outside of the monastery?

1 A. Never.

2 Q. In talking with the monastery, did you ever
3 have occasion to speak with somebody who identified
4 themselves as Brother Edmond?

5 A. Yes.

6 Q. Can you tell me the first time you spoke
7 with Brother Edmond?

8 A. I don't recall the very first time.

9 Q. Can you tell us whether it was in the last
10 five years?

11 A. Yes.

12 Q. And on one or more -- strike that.

13 Withdrawn.

14 Did you speak with Brother Edmond once or
15 more than once?

16 A. More than once.

17 Q. And on the second and successive times you
18 spoke with Brother Edmond on the phone, did he have
19 the same voice as the first time you spoke with
20 Brother Edmond on the phone?

21 A. Yes.

22 Q. And on the occasions when you spoke with
23 Brother Edmond on the phone, had you called in to
24 Most Holy Family Monastery?

25 A. I called in, yes.

1 Q. Did the individual with whom you were
2 speaking identify himself as Brother Edmond?

3 A. Yes.

4 Q. Did he tell you anything about himself?

5 A. Volunteering information, no. Usually when
6 we called in, either it was to order something or we
7 had a question to be answered. We typically didn't
8 ask personal information.

9 Q. Okay. Did you know Brother Edmond to be a
10 monk at the monastery?

11 A. Yes.

12 Q. And was that information shared with you?

13 A. It was assumed because he called himself
14 Brother Edmond.

15 Q. Was there ever an occasion when Brother
16 Edmond called you from the monastery?

17 A. Not to my knowledge, no.

18 Q. When you called in to the monastery on these
19 occasions, did you have a reasonable expectation that
20 Brother Edmond would be answering the phone or be
21 there to speak with?

22 A. Yes.

23 Q. And at some point, did you learn Brother
24 Edmond's legal name?

25 A. I did after he left the monastery.

1 Q. What were the circumstances of you
2 learning -- strike that. Withdrawn.

3 What was Brother Edmond's legal name that
4 you learned?

5 A. Eric Hoyle.

6 Q. What were the circumstances of you learning
7 that Brother Edmond's legal name was Eric Hoyle?

8 A. Eric contacted me after he left the
9 monastery, by letter, and he addressed himself as
10 Eric Hoyle. He told me in his letter that I would
11 know him by Brother Edmond.

12 Q. Did you receive that letter addressed to
13 you?

14 A. Yes.

15 Q. Was it addressed to your home address?

16 A. It was my previous address. I guess he had
17 an old address from -- we lived in Minnesota and then
18 moved out to California, so he had my Minnesota
19 address. He sent it to that one, and then it got
20 forwarded to me here out in California.

21 Q. The Minnesota address that he sent the
22 letter to, was that an address that you had given
23 Most Holy Family Monastery?

24 A. Yes.

25 Q. Was that an address that you expected Most

1 Holy Family Monastery to keep confidential?

2 A. Yes.

3 Q. Had you ever authorized Most Holy Family
4 Monastery to give your Minnesota name and address to
5 someone outside of the monastery?

6 A. No.

7 Q. On those occasions, Mr. Hansen, when you
8 spoke with Brother Edmond on the telephone and he
9 answered questions, do you have a recollection of any
10 of the questions you posed to him?

11 A. There was one instance where I was actually
12 asking for assistance. I was debating someone in
13 their home, and the man I was debating posed some
14 questions I couldn't answer very clearly or very
15 quickly. So I called the monastery to get some help
16 in debating him, and it was -- I believe it was on --
17 I'm trying to think. I think it was baptism of
18 desire. He was helping me debate the individual on
19 baptism of desire.

20 Q. Was it right in the middle of the debate
21 with the individual at that individual's home that
22 you made that call to the monastery?

23 A. That's correct.

24 Q. Okay. When you called the monastery, did
25 you come to hear that it was Brother Edmond who

1 answered the phone?

2 A. I recognized it was him, yes.

3 Q. Okay. It was the same voice you had heard
4 before from the man who identified himself as Brother
5 Edmond; is that right?

6 A. That's correct.

7 Q. And he helped you in this debate you were
8 having with this individual?

9 A. Yes.

10 Q. The topic, you said, was on baptism of
11 desire?

12 A. That's correct.

13 Q. And in general, without going into a ton of
14 specifics, sir, can you tell us how Mr. Hoyle,
15 Brother Edmond, helped you in that debate?

16 A. The individual that I was debating gave some
17 examples of a couple different saints and what they
18 had said, and Brother Edmond actually got on the
19 phone with this individual, and the other individual
20 that I was debating kind of went off on a tangent and
21 just started -- he didn't really give Brother Edmond
22 a chance to speak. So it was -- he kind of directed
23 me that this individual that I was debating appeared
24 to be of bad will. So he was really helping in
25 convincing this person whether I was right or wrong.

1 He didn't really help me all that much in terms of
2 that. He just kind of directed me that this is
3 really something that I should probably not continue,
4 this debate.

5 MR. BOWMAN: That might be my client going
6 in and out, but I'm still here. Lisa, you're still
7 there?

8 MS. COPPOLA: Yes. Lisa Coppola. We're
9 still here.

10 THE REPORTER: Thank you.

11 BY MS. COPPOLA:

12 Q. Mr. Hansen, are you still with us?

13 A. Yes.

14 Q. Okay. Thanks. If you could try to keep
15 your voice up, that would be very much appreciated.

16 A. I will do that.

17 Q. Thank you.

18 In the conversations you had with Brother
19 Edmond over the telephone, did he demonstrate his
20 understanding of the views and teachings of the
21 monastery?

22 A. Yes, very much so.

23 Q. And did he demonstrate his support for the
24 views and teachings of the monastery?

25 A. Yes. The way he talked, the way he answered

1 questions, the opinions he gave, it was very
2 difficult to tell him apart from Brother Michael or
3 Brother Peter.

4 Q. When you say it was difficult to tell him
5 apart from Brother Michael or Brother Peter, are you
6 talking about the voice you were listening to?

7 A. No, just the answers that he was giving. If
8 you were to just base it on his questions -- I mean,
9 his answers, there was no division.

10 Q. Did you ever talk to Brother Edmond, or did
11 he ever talk to you, about the importance of his role
12 in the monastery's mission?

13 A. No, not to my knowledge, not something that
14 specific.

15 Q. And did you have an understanding, through
16 the time that you spoke with him on the phone, of
17 what his role was or what Brother Edmond did for the
18 monastery?

19 A. A basic understanding. If he answered the
20 phone and answered questions, it was obviously just
21 assumed that that was just one of his roles at the
22 monastery.

23 Q. And that's the role that you knew about?

24 A. Yes.

25 Q. Is it fair to say you might not know if he

1 had other roles because it didn't come up?

2 A. That's correct.

3 Q. In the conversations -- I take it you said
4 you had more than one conversation with Brother
5 Edmond; is that right?

6 A. Yes.

7 Q. Did he seem happy in speaking with you?

8 A. Yes. He was a very kind person.

9 Q. Did he seem to be in agreement with the
10 teachings of the monastery?

11 A. Yes.

12 Q. Did he ever indicate in any way that, in
13 speaking with you, he was being forced to do so?

14 A. No. It was quite apparent that he -- it was
15 his own will and his decision to do something.

16 Q. Can you describe or tell me how that was
17 apparent to you, sir?

18 A. You can tell when you ask a person a
19 question, how they answer it, their tone of voice,
20 what detail they go into. We had talked to him quite
21 a few times. I can't recall all the times I talked
22 to him, but overall our general impression was that
23 he was happy to be there and he was very willing to
24 do what he was doing.

25 Q. Do you have a recollection of when was the

1 last time you spoke with Brother Edmond at the
2 monastery?

3 A. As far as I can remember, it was that debate
4 that we talked about previously.

5 Q. Do you recall approximately when that was?

6 A. It was probably -- it was summertime, I
7 think 2007 maybe, somewhere around there, summertime.

8 Q. In that conversation you had with him, did
9 he indicate to you that he was unhappy with the
10 monastery?

11 A. No.

12 Q. In that conversation with him, Mr. Hansen,
13 did he tell you that he was thinking about leaving
14 the monastery?

15 A. No.

16 Q. And I understand from your prior testimony
17 that at some point in time you received a letter from
18 him; is that right?

19 A. That's correct.

20 Q. Is that the letter that came to your former
21 address in Minnesota that you had given to the
22 monastery?

23 A. Yes.

24 Q. And he signed that letter "Eric Hoyle"?

25 A. Yes.

1 Q. And did Eric Hoyle identify that he had been
2 known as Brother Edmond while he lived at Most Holy
3 Family Monastery?

4 A. Yes. That's how I made the connection. He
5 didn't recall, obviously, giving me his real -- his
6 legal name, I guess that is, and so he stated it in
7 the letter to make clear who it was that was sending
8 the letter.

9 Q. Do you know how Mr. Hoyle got your former
10 home address in Minnesota?

11 A. I learned that information, yeah. It was --
12 from what I have heard is that he had stolen personal
13 information from the monastery after -- when he was
14 leaving, and I didn't know that at the time. I
15 learned that rather recently.

16 Q. And after receiving this letter, did you
17 speak to Mr. Hoyle on the telephone?

18 A. Yes.

19 Q. Did you ever, in that conversation or in any
20 other conversations with him after that point in
21 time, ask him how he came into possession of your
22 address in Minnesota?

23 A. No.

24 Q. In this letter that he sent you, did he
25 advise you that he had left Most Holy Family

1 Monastery?

2 A. Yes.

3 Q. Did he say that for more than two years he
4 had attended mass and received communion and
5 sacrament at a church called St. Josaphat's Ukrainian
6 Church in Rochester, New York?

7 A. No, he did not write that in the letter.

8 Q. Did he tell you that shortly before he left
9 the monastery, he realized he had been practicing and
10 teaching heresy on the topic of mass attendance?

11 A. It was something to that effect. I don't
12 remember specifically the words used in the letter,
13 if he used the word "heresy" or not, but he did
14 express that he was concerned about what he had told
15 us previously, and it was more of an apologetic
16 letter, that he felt he had led us astray.

17 Q. And was he telling you, as best you can
18 recall, that he had led you astray in connection with
19 mass attendance?

20 A. Yes. From what I remember, that was the
21 main reason.

22 Q. Do you remember him telling you in that
23 letter that he had written an article about why a
24 Catholic can't go to a mass?

25 A. Yes, I do vaguely remember that.

1 Q. And do you recall a reference that he made
2 in his letter to a Web site?

3 A. Yes. It was -- I don't remember exactly.
4 It was a Bible verse. It was Genesis 3:9 or
5 something like that. I don't know exactly.

6 Q. Would it refresh your recollection if I
7 asked you if he wrote to you and directed you to a
8 Web site with the URL www.genesis49.com?

9 A. Yes.

10 Q. And you say he was apologizing in this
11 letter?

12 A. Yes.

13 Q. Did you go to that Web site?

14 A. I did briefly.

15 Q. Do you remember what you saw when you went
16 there?

17 A. Just -- it was -- I don't remember exactly.
18 I remember it was -- I started reading it, and it
19 didn't appear right or correct on exactly what he was
20 saying, but I didn't delve into it very much at all.

21 Q. Do you remember when you received this
22 letter?

23 A. I don't remember the specific date. I know
24 it was shortly after he left the monastery, though,
25 because when we eventually talked on the phone, which

1 wasn't too long after I received the letter, he
2 mentioned that he didn't have a job yet and that he
3 needed to look for a job. He didn't have any sort of
4 employment. So it was recent to after he left, but I
5 don't know specifically when.

6 Q. Okay. Once you went to that Web site that
7 Mr. Hoyle had referred you to, did you see any
8 requests for donations by way of a Paypal button or
9 otherwise?

10 A. I don't recall, no.

11 Q. Did you say that once you read the letter,
12 at some point, that you talked with Mr. Hoyle on the
13 phone?

14 A. That's correct.

15 Q. That's when he told you he didn't have a job
16 yet?

17 A. That's right.

18 Q. That's what caused you to conclude that his
19 departure from Most Holy Family Monastery had been a
20 recent occurrence?

21 A. Yes.

22 Q. In that conversation, Mr. Hansen, had you
23 called Mr. Hoyle or had he called you?

24 A. I called him.

25 Q. Why?

1 A. In his letter, he requested that I get in
2 contact with him, and so I did.

3 Q. Can you remember, other than his comment to
4 you that he didn't have a job yet, not his exact
5 words, of course, but the sum and substance of the
6 conversation?

7 A. He was very apologetic. That was his main
8 purpose in getting in contact with us, it seemed. He
9 talked about leaving the monastery because he
10 disagreed with the Dimond brothers' position on going
11 to mass, and he also mentioned something about
12 investigating the legality of their monastery, and he
13 also mentioned the Web site.

14 Q. Did he mention his Web site or their Web
15 site?

16 A. His Web site.

17 Q. And when you called him on that occasion,
18 did you recognize the voice of the man who answered
19 to be the same voice as Brother Edmond when you used
20 to call the monastery?

21 A. Yes.

22 Q. I take it Mr. Hoyle identified himself as
23 being formerly known as being Brother Edmond to you?

24 A. Not on the phone, not from what I recall.
25 When I introduced myself, that type of clarification

1 wasn't needed because he had already sent the letter.

2 Q. Before receiving the letter, had you ever
3 heard of Eric Hoyle?

4 A. No.

5 Q. And during your dealings with the monastery,
6 did you ever give your personal contact information
7 to Brother Edmond for his personal use?

8 A. No, not for his personal use.

9 Q. Are you able to remember what, if anything,
10 Mr. Hoyle told you on the telephone about this issue
11 with the attendance of mass?

12 A. He mentioned that he disagreed that one
13 could attend a mass where the priest mentions the
14 Antipope, and it was all on that subject matter.
15 That's specifically what I remember.

16 Q. Just so our record is clear, Mr. Hansen, and
17 I don't mean to offend, when you refer to the
18 Antipope, are you referring to the individual that
19 the mainstream Catholic Church calls Pope Benedict
20 XVI?

21 A. Yes.

22 Q. Did you understand that was the individual
23 to whom Mr. Hoyle was referring?

24 A. Yes.

25 Q. Did Mr. Hoyle tell you that he felt it was

1 heresy to go to a mass where the Antipope or Pope
2 Benedict XVI is mentioned as being the Pope?

3 A. From what I remember, yes.

4 Q. Did he tell you how he came to that
5 conclusion?

6 A. No.

7 Q. Did he ever reference that he had read or
8 reviewed an article written by Richard Ibranyi?

9 A. No, he never mentioned that in our telephone
10 conversation.

11 Q. Do you independently know who Richard
12 Ibranyi is?

13 A. A little bit, yes.

14 Q. Did Mr. Hoyle tell you any of the details of
15 his departure from the monastery?

16 A. No more than he disagreed with their
17 position on going to mass and that he had questions
18 about the legality of the monastery.

19 Q. Did he go into any detail on that second
20 point, his questions about the legality of the
21 monastery?

22 A. No. He just mentioned it. It was --
23 really, the call -- the overall purpose of his call
24 appeared to be that he wanted to apologize, so he
25 didn't go into a lot of detail on any of the issues.

1 Q. Did he encourage you to go to his Web site?

2 A. Yes.

3 Q. Did he tell you that he had contacted other
4 people?

5 A. No.

6 Q. Did he tell you that he had apologized to
7 anyone else, besides you and your wife?

8 A. No.

9 Q. Did he tell you then, or at any other time,
10 about any donations he made to the monastery?

11 A. No.

12 Q. Did Mr. Hoyle, in the conversation you had
13 with him, make any accusations directed to Brother
14 Michael or Brother Peter Dimond?

15 A. Not that I recall.

16 Q. After that first time that you went to
17 www.genesis49.com, did you ever return there?

18 A. No.

19 Q. Have you had any other contact with Eric
20 Hoyle after the letter and the phone call you just
21 told us about?

22 A. No.

23 Q. So the last time you had contact with
24 Mr. Hoyle was sometime in what you believe is the
25 near future after he departed from Most Holy Family

1 Monastery?

2 A. That's correct.

3 Q. I'm going to try to ask that question better
4 because it was a poor question, Mr. Hansen. I
5 apologize.

6 Let me ask it this way: Is the last time
7 you talked with Eric Hoyle the conversation that you
8 just described?

9 A. That's correct.

10 Q. Have you continued to visit the Web site of
11 Most Holy Family Monastery?

12 A. Yes.

13 Q. You have continued to purchase the writings
14 and information produced by Most Holy Family
15 Monastery?

16 A. Yes.

17 Q. Through your dealings with the monastery,
18 did the organization ever misrepresent itself to you?

19 A. Can I get a clarification of the question?

20 Q. Sure. Absolutely.

21 Do you believe you have a clear
22 understanding of the monastery's teachings and
23 beliefs?

24 A. Yes.

25 Q. In your view, based on what you've read and

1 seen and listened to, is the monastery clear about
2 its position in relation to the current mainstream
3 Catholic Church?

4 A. Yes.

5 Q. Has the monastery ever represented to you,
6 in anything you have read or heard, that it was a
7 part of the Order of Benedictine monasteries within
8 the current mainstream Catholic Church?

9 A. No.

10 Q. Did it ever represent to you that it was
11 affiliated with the Vatican?

12 A. If you mean the mainstream Vatican, no.

13 Q. And that's exactly what I mean, the
14 mainstream Vatican.

15 It never represented that it was a part of
16 that?

17 A. No.

18 Q. Has it always been clear to you that the
19 monastery is not a part of the mainstream Catholic
20 Church?

21 A. Yes.

22 Q. Mr. Hansen, just so our record is clear, did
23 I send you and your wife a piece of paper that's
24 called a subpoena to give testimony in this case?

25 A. Yes, you did.

1 Q. And I asked you to come to this location
2 where you're at today, the Chase Deposition Services
3 office in Anaheim?

4 A. Yes, you did.

5 Q. Did I or anyone else make payment to you for
6 your testimony?

7 A. No.

8 Q. Did I or anyone else make any promises to
9 you to cause you to come and give testimony?

10 A. No.

11 MS. COPPOLA: At this point, Mr. Bowman, I'd
12 like to take a brief break, if I may, and I'll be
13 right back with you. Is that okay?

14 MR. BOWMAN: Fine with me.

15 MS. COPPOLA: Okay. Off the record.

16 (Recess.)

17 MS. COPPOLA: Back on the record.

18 BY MS. COPPOLA:

19 Q. Mr. Hansen, did you come to understand, from
20 your reading of the Most Holy Family Monastery
21 information from when you were 17 years old, the
22 monastery is not affiliated with any other
23 independent monastery?

24 A. Yes.

25 Q. In your conversations with Eric Hoyle,

1 whether as identified as Eric Hoyle or as identified
2 as Brother Edmond, did you come to the conclusion
3 that Mr. Hoyle was aware that Most Holy Family
4 Monastery was not affiliated with any other
5 independent monasteries?

6 A. Yes.

7 Q. Did he explain to you that Most Holy Family
8 Monastery was the true traditional Catholic Church?

9 A. I don't think that conversation ever really
10 came up.

11 Q. Was the content of the information he shared
12 with you in the conversations such that you concluded
13 that he understood Most Holy Family Monastery was of
14 the traditional Catholic teachings?

15 A. Yes.

16 MS. COPPOLA: Thank you. I have no further
17 questions, Mr. Hansen.

18

19

EXAMINATION

20 BY MR. BOWMAN:

21 Q. Hi, Mr. Hansen. My name is Wynn Bowman, and
22 I represent Eric Hoyle in this lawsuit. I'm going to
23 ask you a few questions. If you understand my
24 question, please give me an answer. If you can't
25 understand the question, please let me know and I'll

1 rephrase it so you do understand the question.

2 Is that all right?

3 A. That's just fine.

4 Q. All right. When you were in Minnesota, was
5 your phone number listed in the White Pages?

6 A. Yes.

7 Q. And with the White Pages, does that also
8 give your address?

9 A. I don't recall. I was at an apartment, so
10 sometimes they don't do that.

11 Q. What was your address in Minnesota?

12 A. I don't remember off the top of my head.

13 Q. What city was it in?

14 A. St. Cloud, Minnesota.

15 Q. I believe you testified that you believe
16 Most Holy Family Monastery is a Benedictine
17 monastery; is that correct?

18 A. That's correct.

19 Q. What makes it a Benedictine monastery?

20 A. They follow the rule of Saint Benedict.

21 Q. Do you believe that anything else is
22 required of a monastery to become a Benedictine
23 monastery?

24 A. In terms of being legal or being allowed to
25 operate; is that the question?

1 Q. Exactly.

2 A. From my knowledge, I think maybe they need
3 to get -- I'm not sure. I don't know off the top of
4 my head.

5 Q. Do you think they have to be affiliated with
6 any other organization?

7 A. No, not that I'm aware of.

8 MS. COPPOLA: Objection to form.

9 BY MR. BOWMAN:

10 Q. So you believe anyone can just open up a
11 monastery and say it's a Benedictine monastery?

12 A. Put that way, it seems there should be some
13 sort of qualifications or something, so I'm not sure.

14 Q. Okay. So are you sure that the Most Holy
15 Family Monastery is a Benedictine monastery?

16 MS. COPPOLA: Object to the form.

17 THE WITNESS: Yes.

18 BY MR. BOWMAN:

19 Q. And why are you sure?

20 MS. COPPOLA: Same objections.

21 THE WITNESS: Because they say they are.

22 BY MR. BOWMAN:

23 Q. Do you have any specific facts or any
24 research or investigation you have done to confirm
25 what they have told you?

1 A. No, I haven't researched it further. The
2 information that they have given seemed to be what I
3 understood as a monastery.

4 Q. What is that information?

5 A. I don't remember off the top of my head.
6 The information page on their Web site.

7 Q. What does that state?

8 A. It states that they are a Benedictine
9 monastery.

10 Q. Does it say they are affiliated with any
11 other organization?

12 A. No, not that I'm aware of.

13 Q. Do you recall anything on their Web site as
14 far as a link to "Our Benedictine Community"?

15 A. That sounds familiar.

16 Q. Have you ever clicked on that link?

17 A. Yes. I think that's the page that describes
18 who they are, their history, that sort of thing.

19 Q. Is it your understanding that they have any
20 affiliation with the church?

21 A. Could you please restate your question?

22 MS. COPPOLA: Form.

23 BY MR. BOWMAN:

24 Q. Is it your understanding that -- I'm
25 sorry -- strike that.

1 When I say "monastery," I'm going to be
2 referring to the Most Holy Family Monastery.

3 Is that acceptable to you?

4 A. Yes.

5 Q. Has the monastery ever given you any
6 information or led you to believe that they were
7 affiliated with the Catholic Church?

8 A. Could you be more clear on what you mean by
9 the "Catholic Church"?

10 Q. I believe previously you testified that the
11 Vatican II was more the mainstream church; is that
12 correct?

13 A. That's right.

14 Q. What other -- what would you consider the
15 opposite of the mainstream church?

16 MS. COPPOLA: Form.

17 THE WITNESS: The true Catholic Church.

18 BY MR. BOWMAN:

19 Q. I'm sorry. That was, "The true Catholic
20 Church"?

21 A. Yes.

22 Q. And has the monastery ever given you any
23 indication or led you to believe that they were
24 affiliated with the true Catholic Church?

25 A. Yes.

1 Q. What did they say?

2 A. I don't know specifically. The information
3 that they give shows that position. They state that
4 they are not affiliated with -- I mean, they have to
5 specify that because people wouldn't really know
6 their stance. So on that page, from what I can
7 remember, they talk about how they are not your
8 everyday Catholic Benedictine monastery.

9 Q. When you received the letter from Mr. Hoyle,
10 were you upset?

11 MS. COPPOLA: Form.

12 THE WITNESS: No, I don't think I was upset.

13 BY MR. BOWMAN:

14 Q. Did you think that Mr. Hoyle had invaded
15 your privacy?

16 A. No, not at the time.

17 Q. And, in fact, you contacted him by telephone
18 of your own free will?

19 A. Yes.

20 Q. And I believe your earlier testimony stated
21 that it was your understanding that Mr. Hoyle sold
22 information from the monastery; is that correct?

23 A. No, he didn't -- as far as I know, he didn't
24 sell information.

25 Q. I'm sorry, stole or took?

1 A. Oh, yes.

2 Q. How did you gain that opinion?

3 MS. COPPOLA: Form.

4 THE WITNESS: That was brought to my
5 attention by the Dimond brothers' Web site.

6 BY MR. BOWMAN:

7 Q. Okay. And can you tell me exactly what you
8 read on the Dimond brothers' Web site?

9 MS. COPPOLA: Form.

10 THE WITNESS: I didn't read anything. It
11 was an audio.

12 MR. BOWMAN: Lisa, can you explain to me
13 your form objection to the last question?

14 MS. COPPOLA: You misused the word "exact."
15 I could be mistaken, but that's my form objection.

16 MR. BOWMAN: Okay.

17 BY MR. BOWMAN:

18 Q. Would you like me to repeat the question,
19 Mr. Hansen?

20 A. Yes, please.

21 Q. What, on the monastery's Web site, led you
22 to believe that Mr. Hoyle took information, contact
23 information, from the monastery?

24 A. They posted an audio explaining what had
25 happened.

1 Q. And do you recall what that audio said?

2 A. It said that he -- on his departure, he had
3 stole personal information from customers, I guess it
4 would be, or people who had contacted the monastery,
5 and those were kept -- I'm not sure what kind of
6 medium they were kept in, if it was files or whatnot.
7 I'm not sure.

8 Q. Okay. Have you ever had any conversation
9 with anyone from the monastery regarding Eric Hoyle?

10 A. After -- you mean after -- since he left?

11 Q. Since he's left, yes.

12 A. No, I don't believe I have talked to them
13 about Eric Hoyle, no. Wait. Yes, we did have a
14 conversation. Brother Michael and I had a
15 conversation. He had asked me some questions.

16 Q. What did Brother Michael ask you?

17 A. He asked me just some general questions on
18 had I talked to Eric Hoyle before he left and did I
19 contact -- or did we have contact after he left.

20 Q. Who initiated that -- I'm sorry. Strike
21 that.

22 Was that a telephone conference?

23 A. That was a telephone conversation, yes.

24 Q. Who initiated that telephone call?

25 A. I believe it was Brother Michael.

1 Q. Did he ask you any further questions after
2 you had stated that you had had a chance to speak
3 with Mr. Hoyle after he had left the monastery?

4 MS. COPPOLA: Object to the form.
5 Go ahead, sir.

6 THE WITNESS: He asked just some -- I guess,
7 some details on what -- how or why or what Eric was
8 saying after he had left.

9 BY MR. BOWMAN:

10 Q. And did Frederick Dimond ask you if he could
11 record the conversation?

12 A. Yes.

13 Q. And did he record the conversation?

14 A. As far as I'm aware, yes.

15 Q. Was there only one conversation on the
16 telephone with Frederick Dimond?

17 A. From what I can remember, yes, I think that
18 was the only one.

19 Q. And how long did the conversation last?

20 A. I can't recall. Maybe 20 minutes to half an
21 hour.

22 Q. And how long did the conversation last
23 before Frederick Dimond instructed you or requested
24 that he be allowed to tape the conversation?

25 MS. COPPOLA: Objection to form.

1 Go ahead, sir.

2 THE WITNESS: I don't remember.

3 BY MR. BOWMAN:

4 Q. Did Frederick Dimond instruct you as to what
5 questions he was going to ask after he started
6 recording the conversation?

7 A. No, he didn't say I'm going to ask this and
8 this and this question. Once he started recording,
9 he just started asking questions.

10 Q. What questions did he ask?

11 A. He asked if I had -- I don't know for sure
12 if he had asked if I had talked to him before, but I
13 do know he said -- he asked if I had received any
14 contact from Eric Hoyle after he left the monastery,
15 and then I gave -- I gave him my same story about how
16 he contacted me by letter and then I called Eric
17 Hoyle.

18 Q. When you spoke with Mr. Hoyle while he was
19 at the monastery, did you ever call him directly --
20 strike that. That was a bad question.

21 Did you ever call the monastery looking to
22 speak directly with Mr. Hoyle?

23 A. Not that I can remember, no.

24 Q. Did you ever call there when Mr. Hoyle
25 wasn't the person who answered?

1 A. Yes.

2 Q. You said that you bought some various items
3 from the monastery; is that correct?

4 A. That's correct.

5 Q. And have you ever obtained any reading
6 materials from the monastery?

7 A. Yes. Typically when you order a book or a
8 combination of things, they will send some free
9 flyers.

10 Q. Have you ever seen any free materials, such
11 as DVDs or books or anything of that nature, not just
12 pamphlets?

13 MS. COPPOLA: Form.

14 THE WITNESS: I don't remember receiving any
15 free DVDs or books or anything, no.

16 BY MR. BOWMAN:

17 Q. Okay. Do you think there's a difference
18 between a Benedictine monastery and a Catholic
19 monastery?

20 MS. COPPOLA: Form.

21 THE WITNESS: Can you clarify the question?

22 BY MR. BOWMAN:

23 Q. No. I'll just strike it.

24 MR. BOWMAN: If I could just have a second,
25 please?

1 MS. COPPOLA: Sure.

2 BY MR. BOWMAN:

3 Q. Did you ever have any further conversations
4 with the monastery, or any representative thereof,
5 since the conversation where your words were
6 recorded?

7 A. Yes.

8 Q. And how many have you had?

9 A. Maybe five. That's a guess.

10 Q. Who were those with?

11 A. I have spoken with Sister Ann and Brother
12 Peter and Brother Michael.

13 Q. At any time during those conversations, did
14 anyone request that you do an additional tape
15 recording?

16 A. No.

17 Q. At any time during those conversations, were
18 you asked to testify at either a hearing or trial?

19 A. No, I don't recall doing that. Well no, not
20 in those conversations, no.

21 Q. Were there different communications where
22 someone asked you to testify?

23 A. Well, in that conversation where he had
24 asked me about Eric Hoyle and my communication with
25 him, I don't remember specifically them asking me.

1 It did happen at some point, obviously, but I don't
2 remember when.

3 MR. BOWMAN: Okay. I have no further
4 questions.

5

6 EXAMINATION

7 BY MS. COPPOLA:

8 Q. Mr. Hansen, this is Lisa Coppola again. I
9 just have a couple of follow-up questions.

10 A. Okay.

11 Q. Have you, sir, read Judge Curtin's order
12 directing Mr. Hoyle to return the monastery's
13 materials and information?

14 A. No, not from -- I don't think so.

15 Q. And are you aware, Mr. Hansen, that some
16 Protestants call themselves Benedictine?

17 A. I wasn't aware of that, no.

18 Q. Are you aware, sir, that some Episcopal
19 call themselves Benedictine?

20 A. No.

21 Q. In your experience with Most Holy Family
22 Monastery since you were 17 years old, has it always
23 consistently described itself as independent?

24 A. Yes, from what I can remember.

25 MS. COPPOLA: Thank you, sir, for your time.

1 I have nothing further.

2 MR. BOWMAN: I just have one follow-up
3 question.

4

5 EXAMINATION

6 BY MR. BOWMAN:

7 Q. Mr. Hansen, again, this is Wynn Bowman.

8 In a follow up to the questions you were
9 just asked, what was your understanding of what
10 "independent" meant when the monastery referred to
11 itself as an independent Benedictine monastery?

12 A. Independent of the mainstream Catholic
13 Church.

14 Q. But you -- I'm sorry. Strike that.

15 But it was your understanding that there was
16 a relationship with the true Catholic Church?

17 A. Yes.

18 MR. BOWMAN: Nothing further.

19 MS. COPPOLA: Thank you, Mr. Hansen, for
20 your time.

21 THE WITNESS: You're welcome.

22 MS. COPPOLA: Off the record.

23 (Ending time: 2:45 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
14 transcript was requested.

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

17 () That the witness has failed or refused to
18 approve the transcript.

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

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

25 Dated this ____ day of _____, 2009.

KRISTI JOHNSON, CSR No. 12585