

Condensed Transcript of the Testimony of

Joseph Myers

December 17, 2009

Eric E. Hoyle v. Frederick Dimond

File No. 09-11204

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 JOSEPH MYERS

ANAHEIM, CALIFORNIA

THURSDAY, DECEMBER 17, 2009

REPORTED BY:
KRISTI JOHNSON, CSR
CSR NO. 12585
FILE NO.: 09-11204

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The deposition of JOSEPH MYERS, taken on behalf of Defendants, at 2300 East Katella Avenue, Suite 175, Anaheim, California, commencing at 9:12 a.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
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(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

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3 WITNESS: JOSEPH MYERS

4 EXAMINATION PAGE

5 By Ms. Coppola 7, 152

6 By Mr. Bowman 89

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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 9:12 A.M.

3 - - -

4 JOSEPH MYERS,

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. Kristi, this is
10 Lisa Coppola speaking. I appreciate your swearing
11 the witness, Mr. Myers.

12 Just a couple of housekeeping matters before
13 I begin. By stipulation pursuant to Rule 30(b)(4) of
14 the Federal Rules of Civil Procedure and the
15 stipulations between the parties, this deposition is
16 being taken by remote means; that is by telephone.
17 It is taking place in the location of the witness,
18 which is 2300 East Katella Avenue, Anaheim,
19 California, at the offices of Chase Deposition
20 Services, where Mr. Myers and the court reporter,
21 authorized to administer oaths, Kristi Johnson, are
22 located.

23 Is that your understanding, Mr. Bowman?

24 MR. BOWMAN: That is.

25 MS. COPPOLA: Thank you. Good to speak with

1 you.

2 MR. BOWMAN: You too, Lisa.

3 MS. COPPOLA: And we are going to be
4 conducting this deposition pursuant to the usual
5 stipulations, which includes that we will be
6 reserving all objections until the time of trial,
7 other than those with respect to form; is that
8 correct?

9 MR. BOWMAN: That's my understanding.

10 MS. COPPOLA: Okay. And my further
11 understanding is that each party will be responsible
12 for the cost of his or her own copy of the transcript
13 per the agreement we had at the last set of
14 depositions; is that right?

15 MR. BOWMAN: I had not confirmed that with
16 Wade, but if you're representing that that was your
17 agreement, I would not object to that.

18 MS. COPPOLA: Okay. Great. And I thought,
19 for purposes of our record, I would let everyone know
20 and I would ask everyone else to let the remainder of
21 folks on the line now. Here in Buffalo, I'm present,
22 Lisa Coppola, along with Attorney Kimberly Georger
23 and Defendants, Brother Michael Dimond and Brother
24 Peter Dimond.

25 Is there anyone else on the line?

1 MR. BOWMAN: I'll go next. I'm Wynn Bowman.
2 I'm in my own office in Rochester, New York. My
3 client, Eric Hoyle, is in his home. That's the only
4 other people on our side.

5 MS. COPPOLA: Great. Thank you, Wynn.

6

7

EXAMINATION

8 BY MS. COPPOLA:

9 Q. Mr. Myers, can you hear me okay?

10 A. Yes, I can.

11 Q. Okay. And I'm Lisa Coppola. I have already
12 introduced myself, and I'm the lawyer for Most Holy
13 Family Monastery. I'm going to be asking you some
14 questions.

15 In your place this morning, it's 9:00 a.m.;
16 is that right?

17 A. Right, 9:15, yes.

18 Q. Okay. And in our location here on the East
19 Coast, it's about 12:15 in the afternoon.

20 I'm going to ask you, sir, if you would, to
21 kindly listen to my questions and wait until I finish
22 my question before you answer it.

23 Is that okay with you?

24 A. That is okay.

25 Q. And if you don't understand something that I

1 ask you, please tell me that, and I'll do my best to
2 make my questions more understandable.

3 Is that fair?

4 A. That's fair.

5 Q. Okay. Sir, could you state your name for
6 the record?

7 A. Sure. It's Joseph George Myers.

8 Q. Will you spell Myers for us, please?

9 A. Yes. M-Y-E-R-S.

10 Q. And Mr. Myers, sir, where do you live?

11 A. I live in La Habra, California.

12 Q. What's the highest level of education you
13 completed?

14 A. A bachelor of arts degree.

15 Q. From what school?

16 A. Biola University.

17 Q. And in what year did you receive your BA?

18 A. 1998.

19 Q. What was your major or primary course of
20 study?

21 A. My major was Christian education.

22 Q. Sir, have you served in the military?

23 A. Yes, I have.

24 Q. In what branch?

25 A. The regular army.

1 Q. Do you have a recollection of what years you
2 provided service to our country?

3 A. Yes. 2003 to 2006.

4 Q. During that period of time, did you see any
5 active engagement in any conflict?

6 A. Yes, the --

7 Q. Where were you stationed, sir?

8 A. Iraq, from '04 to '05.

9 Q. Were you honorably discharged?

10 A. I was, yes.

11 Q. Sir, what is your marital status?

12 A. I am single.

13 Q. Can you tell us your date of birth, please?

14 A. Sure. June 2nd, 1973.

15 Q. And are you currently employed, Mr. Myers?

16 A. I am not.

17 Q. Sir, I'm going to take you back and ask you,
18 if I could, when you first heard of Most Holy Family
19 Monastery?

20 A. Sure. This was in 2006.

21 Q. How did you come to know the name Most Holy
22 Family Monastery?

23 A. I heard Brother Michael on a radio program.

24 Q. And at that time, were you in or around the
25 La Habra, California area?

1 A. I was in Los Osos, California, which is
2 quite far from La Habra.

3 Q. Okay.

4 A. Up by San Luis Obispo, California.

5 Q. And did you then, at that time, come to an
6 understanding of what kind of organization Most Holy
7 Family Monastery is?

8 A. Yes, I did, no doubt about it.

9 Q. And can you tell us that for the record,
10 please?

11 A. Sure. It primarily was a theologically
12 based Catholic institution.

13 Q. Did you, at that time in 2006 when you first
14 heard Brother Michael in a radio broadcast, learn
15 whether Most Holy Family Monastery was affiliated
16 with the Vatican?

17 A. Could you please rephrase that question?

18 Q. Sure.

19 I'm asking only about the first time you
20 heard Brother Michael on the radio.

21 A. Right.

22 Q. Listening to that broadcast, did you learn,
23 one way or the other, whether Most Holy Family
24 Monastery was affiliated with the Vatican?

25 A. I knew they were not affiliated with the

1 Vatican in any way.

2 Q. And you knew that as of 2006?

3 A. Absolutely.

4 Q. How did you know that, sir?

5 A. I knew that from the positions that Brother
6 Michael took on the radio. It was clear and concise
7 and very clear to me.

8 Q. And sir, after that first occasion when you
9 heard Brother Michael on the radio, did you, at any
10 future date, listen to either Brother Michael or
11 anyone else from Most Holy Family Monastery on the
12 radio?

13 A. On the radio, no. It was only Brother
14 Michael that was broadcast on the radio.

15 Q. Did you listen to Brother Michael
16 broadcasting on the radio more than one time?

17 A. Yes.

18 Q. And I'm going to ask you, sir, just so we
19 have some context --

20 A. Sure.

21 Q. -- do you happen to recall when it was in
22 2006 when you first heard Brother Michael on the
23 radio?

24 A. I don't recall the month.

25 Q. Do you recall, sir, that after that first

1 time you heard Brother Michael on the radio, that you
2 had occasion to listen to him on the radio after
3 that?

4 A. Yes.

5 Q. Would you be able to estimate how many times
6 you listened to Brother Michael on the radio?

7 A. I listened to Brother Michael on the
8 radio -- could you please rephrase that question? I
9 have heard Brother Michael on the radio many times.
10 I'm just trying to understand what you're asking
11 exactly.

12 Q. Sure. That's a fair comment, Mr. Myers.

13 Let me do it this way: Did there come a
14 time when you traveled to Western New York and you
15 took up residence at Most Holy Family Monastery?

16 A. Yes.

17 Q. When was that?

18 A. That was August of 2007.

19 Q. I'm going to use that as a point of
20 reference, if I may?

21 A. Sure.

22 Q. From the time you first heard Brother
23 Michael on the radio in 2006 until August of 2007,
24 that time period, are you able to estimate how many
25 times you heard Brother Michael broadcast on the

1 radio?

2 A. I'm not precise about this, but I believe he
3 was on once with George Noory, a second time with Art
4 Bell, and then he was on another time with George
5 Noory, but I'm not -- I'm not clear. I believe it
6 was three times.

7 Q. And sir, during that same time period from
8 when you first heard Brother Michael on the radio
9 until August 2007, did you have occasion to visit the
10 Web site of Most Holy Family Monastery?

11 A. Yes.

12 Q. With respect to the radio broadcasts you
13 listened to, in each of those broadcasts, was it
14 clear to you that Most Holy Family Monastery was not
15 affiliated with the Vatican?

16 A. Absolutely.

17 Q. Sir, in each of those radio broadcasts you
18 listened to from 2006 to August of 2007, was it clear
19 to you that Most Holy Family Monastery espouses
20 traditional Catholic views?

21 A. Yes, very traditional.

22 Q. And sir, during that same time period, and
23 with reference to any of the radio broadcasts that
24 you listened to of Brother Michael, did you
25 understand that Most Holy Family Monastery is an

1 independent group with a theologically based Catholic
2 orientation or focus?

3 A. Yes. I knew that 100 percent.

4 Q. During that time period, again, sir, just
5 with reference to '06 through August of 2007, was
6 there anything that you heard on the radio or read at
7 the Web site or heard or read anywhere else that
8 changed your understanding that Most Holy Family
9 Monastery was a theologically based, traditional
10 Catholic institution?

11 A. Can you ask that again, please?

12 Q. Sure.

13 All I'm asking, Mr. Myers, is, during that
14 time period, did you hear or read anything that
15 caused you to doubt whether Most Holy Family
16 Monastery was a theologically based, traditional
17 Catholic institution?

18 A. No.

19 Q. So I take it then that all of the
20 communications you either heard or read from Most
21 Holy Family Monastery were consistent that it was a
22 theologically based, traditional Catholic
23 institution; is that correct?

24 A. That's correct, and the --

25 Q. I take it then that everything you either

1 heard or read during that time period confirmed for
2 you that Most Holy Family Monastery was not
3 affiliated with the Vatican?

4 A. That's correct. And the reason, too, was,
5 as soon as I heard Brother Michael, I was not only
6 investigating their Web site, being a rational guy, I
7 also was calling -- calling the monastery, and so I
8 had ample time to come to these conclusions.

9 THE REPORTER: Counsel, before you go on,
10 was there an objection?

11 MR. BOWMAN: There was an objection to the
12 form of the last question, yes.

13 BY MS. COPPOLA:

14 Q. Mr. Myers, was there anything that you saw
15 or read about Most Holy Family Monastery in the time
16 period of 2006 through August of 2007 that suggested
17 Most Holy Family Monastery was affiliated with the
18 Vatican?

19 A. I knew that they were not affiliated with
20 the Vatican II Church. I knew it.

21 Q. Okay. And so I take it, then, nothing you
22 read or heard in any sort of medium caused you to
23 doubt that?

24 A. That's correct.

25 Q. Okay. Now, you say, sir, that you made some

1 telephone calls.

2 Is that what you said?

3 A. Yeah, I called them. They had an 800 number
4 and a 585 number, and I called them many times.

5 Q. And sir, do you recall the first time you
6 called Most Holy Family Monastery?

7 A. I don't remember the month, but it was -- I
8 knew during Brother Michael's first broadcast that
9 the phone lines were jammed. I tried to get through,
10 and I think I waited a month or two, so it was -- if
11 I'm to estimate, it was probably -- well, I'm sorry.
12 I'm rambling. I should not estimate. I just know I
13 called --

14 Q. In your best recollection, and it's okay --

15 A. -- more than ten times. I actually, you
16 know, spoke with Eric Hoyle on the phone probably at
17 least ten times when he was still there.

18 Q. Okay. Let me then ask you about that.

19 A. Sure.

20 Q. Is it your testimony, sir, that you spoke
21 with Eric Hoyle approximately ten times prior to
22 August 2007?

23 A. Yes. I spoke with Eric more than I -- from
24 that time, I spoke with Eric more than I spoke with
25 Brother Peter and Brother Michael.

1 Q. All right. Then let me ask you about that,
2 if I may, sir.

3 A. Sure.

4 Q. When you spoke -- and you say you spoke with
5 Eric Hoyle?

6 A. Yes.

7 Q. How did you know you were speaking with Eric
8 Hoyle?

9 A. I didn't know that was his name at the time.
10 His name -- he went by Brother Edmund.

11 Q. All right. And so on these occasions when
12 you spoke with this individual, it was a man?

13 A. It was a man.

14 Q. And did he identify himself as Brother
15 Edmund?

16 A. He identified himself as Brother Edmund
17 Hoyle.

18 Q. Okay. And he used the surname Hoyle?

19 A. Not when he would -- you know, I would ask
20 him his name, and he would say, "Brother Edmund."

21 Q. Okay. And when you were speaking with the
22 individual who identified himself as Brother Edmund,
23 was that in the context of a phone call you had made
24 to Most Holy Family Monastery?

25 A. Yes.

1 Q. And on those occasions when you made those
2 phone calls and you spoke with someone who identified
3 himself as Brother Edmund, were you calling the 800
4 number?

5 A. Yes.

6 Q. Was there ever an occasion, during this time
7 period when you were calling Most Holy Family
8 Monastery, speaking with an individual who identified
9 himself as Brother Edmund, that you placed a call to
10 the number with the area code 585?

11 A. Yes.

12 Q. And are you able to tell me here today, sir,
13 December 17th, 2009, what 585 area code telephone
14 number you called when you spoke to this individual
15 who identified himself as Brother Edmund?

16 A. I should. I just called it yesterday, but
17 I -- it's not coming to my mind.

18 Q. And sir, on any of the occasions when you
19 called Most Holy Family Monastery at the 800 number,
20 are you able to recall what the 800 number was?

21 A. No.

22 Q. That's fine.

23 Sir, on those occasions when you spoke to
24 this individual named or who identified himself as
25 Brother Edmund, what was the content of your

1 conversation?

2 A. Well, the content was theologically based,
3 Catholic based, and by and large it had to do with my
4 eternal soul. I wanted to convert to the Catholic
5 faith. I was Protestant, and that was the chief goal
6 of the conversation. Brother Edmund helped me in
7 theological discourse. That's basically what it was
8 all about, making sure that Joseph --

9 Q. Sir, at the time you began speaking with
10 Brother Edmund, you were of the Protestant faith; is
11 that right?

12 A. Well, I would say that I converted right
13 away when I -- I had a conditional baptism. I'm
14 rambling again a bit. I apologize. What was your
15 question?

16 Q. I'm just asking if -- prior to your attempts
17 or your desire to convert to the Catholic faith, I'm
18 asking what faith you were.

19 A. I was a Protestant.

20 Q. All right. And when did you first manifest
21 a desire to convert to Catholicism?

22 A. As soon as I heard Brother Michael speak,
23 and then especially after I read Brother Peter's book
24 on "Outside the Catholic Church, There is Absolutely
25 No Salvation."

1 Q. Thank you. Tell me when you read Brother
2 Peter's book?

3 A. After I placed an order. This would have
4 been when I was back living in La Habra. I don't --
5 I can't give you the month, but it was sometime in
6 late 2006, early 2007.

7 Q. When you placed that order, I take it you
8 placed it through Most Holy Family Monastery?

9 A. Yes, I did.

10 Q. And do you remember if you spoke with anyone
11 when you placed that order?

12 A. Yes. More than likely, I spoke with Brother
13 Edmund. He was handling the majority of calls at the
14 monastery.

15 Q. Did you come to learn that in connection
16 with your calls made to the monastery?

17 A. Yes. Yes. He answered the majority of the
18 calls.

19 Q. Sir, I know that you can't be precise today
20 about when these ten or so phone calls occurred, but
21 I just want to be clear that it's fair to say it's
22 sometime between when you first heard Brother Michael
23 speak on the radio in 2006 and when you came to live
24 at Most Holy Family Monastery in August of 2007; is
25 that right?

1 A. I'm sorry. What was your question?

2 Q. The question was just about these phones
3 calls, you said approximately ten or so with Brother
4 Edmund.

5 A. Yes.

6 Q. I'm just trying to confirm with you, sir,
7 when those phone calls took place.

8 I understood they took place between the
9 time you first heard Brother Michael on the radio --

10 A. Yes.

11 Q. -- perhaps within a month or two of that
12 date, whenever it was --

13 A. Yes.

14 Q. -- up until the time you entered the
15 monastery in August 2007?

16 A. Right.

17 Q. Okay. I just want to make sure I was clear
18 about when these ten or so phone calls took place.

19 A. Yes. I was in earnest with converting, so I
20 was calling, you know, it seemed like, for a while
21 there, once a week, maybe twice, twice a week.

22 Q. And did you come to learn, in speaking with
23 Brother Edmund, more about Most Holy Family
24 Monastery?

25 A. Yes, but it was with regard to the Catholic

1 faith. It didn't have much to do with the monastery
2 itself. It was --

3 Q. Can you tell me what you learned about the
4 Catholic faith?

5 A. Sure. Thank you for asking that.

6 I learned that I had to be Catholic, number
7 one. That was -- that was the thing, that outside
8 the Catholic church, there's absolutely no salvation,
9 but the -- the thing that was eclipsed was, what is
10 the Catholic church today. So that's the information
11 that the monastery gives, not only Catholic
12 information, but how to be converted in a day like
13 today where the Vatican II Church is so far from
14 Catholicism that it makes Protestantism look good.

15 So the first thing I learned is that I had
16 to be Catholic, and that involved sincerely delving
17 into, when did I have a true baptism, and Brother
18 Edmund helped me. I talked to Brother Peter about
19 this and Brother Michael about this, and I think we
20 came to the conclusion that I had a baptism in '92 in
21 a lake in Washington, but we weren't sure if the
22 water was poured properly upon my head. You can tell
23 by these notions that it all had to do with Catholic
24 stuff, theological stuff, theological positions. So
25 shortly after that, thinking about the baptism in

1 Washington, I decided to go ahead and have a
2 conditional baptism in 2007, and that's when I, at
3 least in my heart and soul and mind and strength, was
4 confirmed that I was Catholic.

5 Q. Where did you have that conditional baptism?

6 A. I had that in La Habra, California, right
7 down the block, just -- I walked down to the local
8 park and had a friend do a conditional baptism.

9 Q. And had you discussed that with Brother
10 Edmund?

11 A. Yes. Yes.

12 Q. Had you discussed with him, up until that
13 date of your conditional baptism, that Most Holy
14 Family Monastery was not affiliated with the Vatican?

15 A. Had I discussed that with him? He knew
16 that. We knew that. That was, you know, basically
17 exposing the counterfeit church, which is right on
18 their Web site, the counterfeit church --

19 Q. So I'm clear, sir, exposing the counterfeit
20 church, what is the counterfeit church?

21 A. It's the Vatican II Church that claims to be
22 the Catholic Church, the Vatican II, second --

23 Q. Thank you for the clarification.

24 I'm going to ask you, Mr. Myers, how did you
25 know that Brother Edmund knew that Most Holy Family

1 Monastery was not affiliated with the Vatican?

2 A. How did I know? Yes, that's a good
3 question. I knew that based upon the information
4 that Brother Edmund was giving me, also based upon
5 the fact that he was representing Brother Michael and
6 Brother Peter.

7 Q. What do you mean by that, that he was
8 representing Brother Michael and Brother Peter?

9 A. Well, if you wanted to get ahold of Most
10 Holy Family Monastery, you would call them, and by
11 and large, Brother Edmund took the calls. So he
12 would -- he would answer the phone in this fashion,
13 "Most Holy Family Monastery." And then I would --
14 you know, I would -- I don't know if that's a
15 complete sentence, but I could recognize that it was
16 Brother Edmund, and that's how I knew that he was
17 representing the monastery.

18 Q. And this occurred when you would make those
19 phone calls into the 800 number you knew to be the
20 Most Holy Family Monastery telephone number?

21 A. Right, or the 585 number.

22 Q. When you say, "Or the 585 number," are you
23 saying that this gentleman who identified himself as
24 Brother Edmund would answer the phone when you called
25 that number, too?

1 A. Yes.

2 Q. Okay. Just to move a little bit more into
3 the future, did there come a time, sir, when you met
4 Brother Edmund face to face?

5 A. Yes.

6 Q. And at that time and thereafter, did you
7 recognize Brother Edmund, who you were meeting face
8 to face, as having the same voice --

9 A. Yes.

10 Q. -- that you spoke to on the phone?

11 A. Yes.

12 Q. And that was the same individual who had
13 identified himself as Brother Edmund in those
14 telephone calls you had?

15 A. Yes.

16 Q. Okay. And in those telephone calls you had
17 prior to August of 2007, did this Brother Edmund
18 demonstrate his understanding of the views and
19 teachings of Most Holy Family Monastery?

20 A. Yes.

21 Q. And the way he demonstrated his
22 understanding of the views and teachings of Most Holy
23 Family Monastery was he discussed those with you; is
24 that right?

25 A. Yes. He would discuss those with me, and he

1 would also encourage -- he wouldn't speak from
2 personal persuasion. He would speak like, "You need
3 to get the material. You need to check out what
4 Brother Michael and Brother Peter are saying." So he
5 wasn't coming across as an individual. He was coming
6 across as someone who was representing the
7 organization.

8 Q. Did you take that as his encouraging you to
9 read and review the written materials?

10 A. Absolutely.

11 Q. And did he encourage you to visit the Web
12 site?

13 A. Yes, he did.

14 Q. Did he encourage you to review or read or
15 view anything else, such as DVDs?

16 A. Yes.

17 Q. And did Brother Edmund ever speak with you
18 in these phone calls about how important it was that
19 he was assisting Most Holy Family Monastery in its
20 position?

21 A. Good question. I understand your question.
22 I don't know if he -- that was kind of assumed. Does
23 that make sense?

24 Q. Sure, sir. Can you tell me why you assumed
25 it? What was it about what Brother Edmund would say

1 that made you come to that conclusion?

2 A. I understand. He was in a monastery. He
3 was, like, under orders. He was -- Brother Michael
4 was his superior. And so he didn't come across as
5 someone who could -- you know, he didn't have the --
6 he didn't say, "Listen, I'm representing these guys."
7 It was rather assumed, but he did encourage me to go
8 to the Web site. I'm sorry. I don't know if I'm
9 answering that question. Because of the fact that he
10 was under authority and that he was in a monastery
11 and that he was -- he had to be subject to Brother
12 Michael, and so Brother Edmund, he didn't -- he
13 helped me in my conversion, but he didn't come right
14 out and say -- I'm getting a little mixed up here. I
15 apologize.

16 Q. That's okay. Let me try another question
17 for you. It sounds to me -- you tell me if I'm
18 wrong.

19 It sounds to me as though these calls you
20 had with Brother Edmund helped to educate you?

21 A. Absolutely.

22 Q. So you learned things from him in your
23 conversations?

24 A. I learned the majority of Catholic doctrine
25 and Catholic stuff from Brother Edmund, or who was

1 known as Brother Edmund at that time.

2 Q. And during that time period, was part of
3 that discussion that the Vatican was not the
4 legitimate Catholic Church?

5 A. Yes, part of that discussion, but I think
6 because -- we were past that. We knew that. That
7 was kind of -- we were getting into the deeper
8 theological points of things with regard to my
9 conversion and stuff like that.

10 Q. Did Brother Edmund, in those conversations
11 you had with him, encourage you to support Most Holy
12 Family Monastery?

13 A. He didn't encourage me, which was
14 refreshing, but I did. I did support, but he -- you
15 know, he didn't make a pitch or anything like that.

16 Q. Did there ever come a time in those
17 conversations with Brother Edmund that he suggested,
18 or he even stated outright to you, that he was at the
19 monastery involuntarily; that is, he was being kept
20 there by a force other than his own?

21 A. No.

22 Q. And did there come a time, sir, that you
23 made a decision to visit Most Holy Family Monastery?

24 A. Yes.

25 Q. When was that?

1 A. August of 2007, and it was probably
2 mid-August. I don't remember the exact date, but it
3 was probably between August 10th and August 20th,
4 somewhere in there.

5 Q. Sir, is that the time when you came to live
6 at Most Holy Family Monastery?

7 A. Yes.

8 Q. And prior to living there, actually residing
9 at the monastery, had you visited the monastery?

10 A. No.

11 Q. In that occasion in August, mid-August 2007,
12 when you came to the monastery, did you have an
13 opportunity to meet the gentleman who had called
14 himself Brother Edmund?

15 A. Yes.

16 Q. Did you also meet Brother Michael?

17 A. Yes.

18 Q. And did you meet Brother Peter?

19 A. Yes.

20 Q. And how did you make the decision, sir, to
21 begin to live at or reside at Most Holy Family
22 Monastery?

23 A. I made that decision based upon the fact
24 that, number one, it was available to me, and number
25 two, it seemed to be the best environment for me as a

1 single -- as a single young Catholic man.

2 Q. How did you come to learn that the
3 opportunity to live at Most Holy Family Monastery was
4 available?

5 A. I asked one of the brothers. I don't
6 recall. I believe I asked Brother Peter, but I
7 asked -- I'm sure I brought it up to Brother Edmund,
8 and ultimately, you know, Brother Michael would make
9 that decision. We had a long discussion and talked
10 about everything from, you know, sports we liked and
11 things like that.

12 Q. When you say you had a long discussion, is
13 that when you visited in mid-August of 2007?

14 A. No. This is the conversation we had prior
15 to me showing up there. That's how I knew it was
16 available for me to go out there.

17 Q. And is it your best recollection that on one
18 or more occasions, these conversations about the
19 availability of your living at Most Holy Family
20 Monastery included Brother Edmund?

21 A. Yes.

22 Q. Did he ever express to you in these
23 conversations how he personally felt living at the
24 monastery?

25 A. No, he didn't.

1 Q. Did he give you any reason in those
2 conversations to conclude that he was unhappy about
3 living at the monastery?

4 A. Absolutely not.

5 Q. Did he give you any reason, in the
6 conversations you had with him, to conclude that he
7 was happy about living at Most Holy Family Monastery?

8 A. Yes.

9 Q. And if you can recall, what are the kinds of
10 things he said to you that made you conclude he was
11 happy or content about living at the monastery?

12 A. Well, I can't -- I don't remember exactly
13 what he said, but I do know -- I do know what led me
14 to believe that, and it was that it was a Catholic
15 place, a Catholic environment, and that seemed to
16 bring great joy over the phone from Brother Edmund.
17 You know, the fact that you can go somewhere and take
18 a walk and pray the Rosary and not be looked down
19 upon, that's a great freedom. You can't just walk
20 around your neighborhood block and do that nowadays,
21 and you can't go to any Vatican II, quote, monastery
22 because they probably would flee from the Rosary.

23 Q. So you were quite clear, sir, before you
24 even entered, that this Most Holy Family Monastery
25 was not a post-Vatican II monastery; you knew that?

1 A. I knew that.

2 Q. How long did you live at Most Holy Family
3 Monastery?

4 A. Approximately four months.

5 Q. And did that begin, as I think you testified
6 earlier, sometime in mid-August 2007?

7 A. Mid-August, yes.

8 Q. And I take it you traveled from the West
9 Coast, from California, to the Western New York area?

10 A. Yes.

11 Q. And when you arrived at Most Holy Family
12 Monastery then in mid-August 2007, as best you can
13 recall, I take it it was summertime weather here in
14 Western New York?

15 A. It was, yes. It was very nice.

16 Q. And did you have an opportunity to meet
17 Brother Edmund shortly after your arrival?

18 A. Yes.

19 Q. Can you recall anything about your initial
20 meeting with Brother Edmund?

21 A. No. He just seemed -- his voice didn't fit
22 how tall he was. He seemed to be really tall, you
23 know, whatever he is, six-five or so. He had a soft
24 voice. I thought he was a lot shorter. I met him
25 day one.

1 Q. Did you ever come --

2 A. I'm sorry. Strike that, or I apologize.
3 Brother Michael and I arrived pretty late that night,
4 so I think I met him day two or so. I can't be
5 precise. Does that make sense? We got in pretty
6 late day one.

7 Q. How did you get there, by the way?

8 I'm not sure the court reporter got my last
9 question.

10 How did you get to Most Holy Family
11 Monastery?

12 A. I flew, and Brother Michael -- or the
13 monastery paid for it, paid for my flight.

14 Q. And then I take it you were picked up from
15 an airport?

16 A. Yes.

17 Q. And that's why you said you and Brother
18 Michael arrived late one evening?

19 A. Yes, that's why I said that. Brother
20 Michael picked me up from the airport.

21 Q. Okay. From the time you first came to live
22 at Most Holy Family Monastery, and I apologize in
23 advance for the question, Mr. Myers, but if you could
24 tell me in a general sense, what did you do there?

25 A. I'm sorry, when I first arrived?

1 Q. Yes.

2 A. Is your question -- if I hear you correctly,
3 is your question what did I do there when I first
4 arrived?

5 Q. Well, let me try to pose a better question.
6 You're right on target questioning me, and I
7 appreciate that because I want our record to be
8 clear.

9 A. Sure.

10 Q. If you could, and just think about the first
11 week or two you were at the monastery, what was your
12 daily life like?

13 A. Right. It was so wonderful. I had an
14 opportunity to just further my Catholic education, so
15 I would read. I was able to read, to do spiritual
16 reading. You know, for the first time, these guys
17 were encouraging me to, you know, learn the faith and
18 learn Catholic doctrine, and it was great.

19 Q. When you came there to Most Holy Family
20 Monastery, was there anyone else at the monastery in
21 addition to -- you have already told me Brother
22 Michael, Brother Peter, and Brother Edmund.

23 Was there anyone else?

24 A. Yes. There was a gentleman at that time who
25 went by Michael.

1 Q. And this is a different man from Brother
2 Michael; is that right?

3 A. It is.

4 Q. In those, again, first couple of weeks you
5 were at the monastery, did you cross paths with
6 Brother Edmund?

7 A. Yes.

8 Q. So you saw him?

9 A. I saw him.

10 Q. How often would you see him, sir?

11 A. I would see him daily.

12 Q. When you would see him, what are the kinds
13 of things you saw him doing?

14 A. Oh, I might see him in the chapel.

15 I might see him, since it was summertime --
16 we discussed it was August -- June, July, August,
17 September -- I would see him out in the beautiful
18 fields, you know, walking around, praying the Rosary.

19 I might see him in the kitchen area getting
20 something from the refrigerator, you know, an orange,
21 an apple, getting food.

22 Q. Did you eat meals with Brother Edmund?

23 A. No. We didn't have community meals. It was
24 kind of individual.

25 Q. Once you came to live at the monastery, did

1 you engage in any discussions or conversations with
2 Brother Edmund?

3 A. Yes.

4 Q. Can you describe for me the content, the
5 nature of those discussions?

6 A. Sure. Well, I can recall one of the first
7 conversations was how wonderful it was to be in
8 obedience, to have a superior. There's a book. I
9 believe it's called "The True Spouse of Jesus
10 Christ," but that was one of the original
11 conversations.

12 It all had to do with the faith and the
13 monastery and how wonderful it was to have someone
14 who looks out for you and represents the Lord to you.
15 You know, Brother Edmund was encouraging me to be in
16 submission and to enjoy the life of a monk. I wasn't
17 a monk at that time, of course. He was. We would
18 have conversations like that, theologically based
19 conversations. He and I would rarely discuss
20 recreational questions. Recreational stuff came up
21 with Brother Michael and Brother Peter, but Brother
22 Edmund didn't seem to really be into recreation. He
23 seemed to be really kind of weighed down with all the
24 phone calls and everything he had to do. He seemed
25 to be kind of tightly wound, in my opinion.

1 Q. Once you came to live at the monastery, did
2 you observe that Brother Edmund had responsibility
3 for answering the telephone?

4 A. Yes.

5 Q. Did you come to see him having any other
6 responsibilities at the monastery while you were
7 there?

8 A. Yes.

9 Q. What were those?

10 A. He would sometimes do orders and oversee the
11 doing of orders. He was kind of like the manager.
12 Michael did a lot of the orders, and Brother Edmund
13 would help Michael, but by and large, oversee the
14 orders and, of course, you know, Brother Edmund had
15 to get the phone calls.

16 Q. Did the issue of Most Holy Family Monastery
17 being a Benedictine monastery ever come up in
18 conversations with Brother Edmund?

19 A. It never came up until I left the monastery.

20 Q. While you resided at the monastery, did you
21 have any understanding about whether the monastery
22 followed the rules of Saint Benedict?

23 A. I had an understanding that -- good
24 question. I had somewhat of an understanding, but
25 you have to remember, it would have taken me about a

1 year to be a monk, so that was not my priority at the
2 time. My priority was to maintain the faith, stay as
3 Catholic as I can, learn dogmas, doctrines of the
4 faith, and those were my responsibilities.

5 Q. Were there ever any occasions while you
6 resided at the monastery when you were interviewed in
7 writing? Do you understand that question?

8 A. I'm thinking about it. Could you ask that
9 again?

10 Q. Sure.

11 Was there ever a time when you resided at
12 the monastery when someone interviewed you in a
13 writing, like in a magazine article or anything?

14 A. Oh, no, no, no. I was never interviewed in
15 that fashion. There was a piece of paper that
16 Brother Michael gave me, but that wasn't an
17 interview.

18 Q. Was there ever a time when you resided at
19 the monastery that you were interviewed verbally for
20 some broadcast?

21 A. I was interviewed verbally, yes.

22 Q. Can you recall when that was?

23 A. I was interviewed on their radio program, if
24 that's what you're asking.

25 Q. Do you remember when you were interviewed on

1 Most Holy Family Monastery's radio program?

2 A. I don't. I don't remember the exact date.

3 Q. And do you remember who interviewed you?

4 A. I do remember that Brother Michael and
5 Brother Peter interviewed me.

6 Q. And do you recall who provided the
7 production assistance on that broadcast?

8 A. Yes, I do. Brother -- who was known at that
9 time as Brother Edmund.

10 Q. Do you recall how long that interview took
11 or what the duration of it was?

12 A. I think the whole radio program was probably
13 two hours. My interview was -- I know I shouldn't
14 say "probably." No, I -- it seemed to be 45 minutes
15 to an hour.

16 Q. While you were living at the monastery, did
17 you come to learn that Brother Edmund provided
18 production assistance on the radio broadcasts of the
19 monastery?

20 A. Yes. He was the -- he was the brains behind
21 the machine. That's for sure.

22 Q. What do you mean by that? Can you help me
23 understand?

24 A. Yeah. Eric -- Eric is a very bright, smart,
25 intellectual guy, and he was the production guy. He

1 moderated in some of their debates. He was a
2 moderator in one of their debates. He was a friend.

3 Q. And in those broadcasts that you observed,
4 Mr. Myers, did you observe Brother Edmund
5 participating, either as a moderator or behind the
6 scenes with the machine, throughout the course of the
7 broadcast?

8 A. Yes.

9 Q. And in doing that, were you able to observe
10 whether Brother Edmund would hear the audio or the
11 speaking of the broadcast?

12 A. Yes, he could hear it clearer than probably
13 the brothers could because the speakers were quite
14 loud, and Michael and I would be in the same room
15 often, and we would all listen to it, just enjoy in
16 fellowship.

17 Q. Did you ever observe Brother Edmund
18 expressing disagreement with the content of the radio
19 broadcasts?

20 A. Absolutely not.

21 Q. Did you ever observe him expressing
22 agreement with the content?

23 A. Yes.

24 Q. Now, Mr. Myers, a little earlier in your
25 testimony, you made reference to a book authored by

1 Brother Peter.

2 Do you remember that testimony?

3 A. I do remember that testimony.

4 Q. And are you aware, sir, that Most Holy
5 Family Monastery has authored and published more than
6 one book?

7 A. Yes, I am aware.

8 Q. Are you aware of any involvement by Brother
9 Edmund or Eric Hoyle in either the authorship,
10 editing, or publications of any book?

11 A. I believe, or at least I think that he
12 helped edit at least one book, and I know he did some
13 things because he was fluent in Spanish. He did some
14 help there with the Spanish language for the
15 monastery.

16 Q. Sir, in the time you lived at the monastery,
17 did you ever see Brother Edmund express disagreement
18 with the writings of the monastery --

19 A. No.

20 Q. -- prior to December 31, 2007?

21 A. Brother Edmund wasn't in disagreement with
22 anything until we left.

23 Q. You left -- well, let me ask it as a
24 question.

25 Did you leave on December 31st, 2007?

1 A. Yes.

2 Q. Okay. Now, did you ever see, prior to
3 December 31st, 2007, Brother Edmund or Eric Hoyle
4 express disagreement with the content of Most Holy
5 Family Monastery's Web site?

6 A. No.

7 Q. Mr. Myers, are you aware that Brother Edmund
8 took certain vows while he was living at Most Holy
9 Family Monastery?

10 A. Yes.

11 Q. And are you aware that that occurred, at
12 least on one occasion, in the autumn of 2007?

13 A. I wasn't aware of that, of the time frame.

14 Q. Were you ever present, Mr. Myers, when
15 Brother Edmund or Eric Hoyle took any vows at Most
16 Holy Family Monastery?

17 A. I'm not aware of that; however, I knew of --
18 on the tabernacle, there is placed the papers that
19 are unto God that have the vows there, and I'm aware
20 that Brother Edmund's vow or piece of paper was there
21 on the alter there. I said "tabernacle." I meant on
22 the --

23 Q. Is that while you lived there?

24 A. That was while I lived there. I was aware
25 of that.

1 Q. Okay. Did Brother Edmund ever tell you
2 about his life before joining Most Holy Family
3 Monastery?

4 A. Very little.

5 Q. Do you recall anything that he told you
6 about that?

7 A. Yeah. I remember he was a runner. You
8 know, he was a pretty decent athlete. Also, I knew
9 he was quite bright because he -- something about
10 medical school. He was either -- he was accepted
11 into medical school. I knew he was quite bright. I
12 knew his SAT scores were high. He didn't talk a lot
13 about himself. When we talked, again, it was about
14 theological stuff, Catholic stuff. That was the
15 focus of the monastery. It was just to help one
16 another to stay as Catholic as we could so that we
17 don't lose our souls.

18 Q. And Mr. Myers, I'm going to use your term.
19 When Mr. Hoyle or Brother Edmund, as you knew him
20 then, would speak to you about theological stuff,
21 when he did that, was the content of what he said
22 ever in disagreement with the content that you heard
23 from Brother Michael or Brother Peter?

24 A. No, never.

25 Q. Was what Mr. Hoyle or Brother Edmund told

1 you about theological stuff consistent with what
2 Brother Michael told you?

3 A. Yes.

4 Q. Was what Brother Edmund told you about
5 theological stuff consistent with what Brother Peter
6 told you?

7 A. Yes.

8 Q. Now, while you lived at the monastery, I
9 understand from your testimony, Mr. Myers, that you
10 spent time in prayer, you spent time studying and
11 learning.

12 Did you have any responsibilities or jobs
13 around the monastery?

14 A. Yes, I did. You know, a good couple months,
15 you know, Brother Michael allowed me, thank God, a
16 month or two -- a month to get adjusted to the life
17 of a -- that type of life is tough, you know, but
18 shortly thereafter I got to -- we did a lot of kind
19 of construction-type stuff, a lot of caulking the
20 monastery to keep the cold out, a lot of digging
21 ditches. And then right around the last month or
22 month and a half that I was there, I was able to
23 actually do the orders and even answer some phones.
24 I was able to answer phones, which was a blessing,
25 but I wasn't really able to give out spiritual

1 information yet because I was such a -- you know, I'm
2 kind of like a new babe, but I did get to do a lot of
3 orders, and so that's -- along with a lot of my
4 spiritual duties and visiting the chapel and things
5 like that, those were my duties and that's what I
6 did.

7 Q. Can you describe for me what you mean when
8 you say you were doing the orders? What does that
9 mean?

10 A. Sure. Right. Right. Okay. We might --
11 let's say I placed an order from Anaheim, California
12 via online. It might shoot out to the computer.
13 Brother Edmund, at that time, was probably upstairs.
14 He would either pick up the phone and say something
15 like, "We have an order here," or walk down the steps
16 and drop off an order form, and I would basically --
17 what I would do is I would just get the boxes, and I
18 would package up what people would order to save
19 their souls, you know, whether it be a Bible or DVD
20 or a book or a pamphlet. I would get all of that
21 stuff ready and -- ready to get shipped. I would
22 stick the -- do everything from doing that to
23 sticking the proper postage on it and getting it
24 ready to get shipped out, and sometimes I would go
25 down with Michael and load up the trucks -- I'm

1 sorry, the trucks -- load up the Toyota truck that we
2 had or the other car and take the packages to the
3 post office to be shipped out. That's what I mean by
4 doing the orders.

5 Q. Was that a responsibility that you had,
6 Mr. Myers, on a daily basis?

7 A. Yes, it was, and again, it was towards the
8 last month or month and a half of my stay at the
9 monastery.

10 Q. And did there come a time, Mr. Myers, on
11 December 31st, 2007, that you were performing that
12 responsibility of filling orders?

13 A. Yes.

14 Q. Was there a particular time of day you were
15 doing that on December 31st?

16 A. I don't remember exactly the day, but it was
17 probably mid, late morning, probably 10:30 or so.
18 10:30 to 11:30.

19 Q. And --

20 A. I could be wrong, I'm sorry, with that time.

21 Q. That's okay.

22 A. I do remember Brother Michael and Brother
23 Peter were asleep, so that's what I do remember.

24 Q. Okay. So I'm clear, on December 31st, you
25 recall that you were involved in filling orders;

1 correct?

2 A. Correct.

3 Q. And while you were doing that, you recall
4 that Brother Michael and Brother Peter were asleep?

5 A. Correct.

6 Q. And while you were filling orders on that
7 day, was anyone else filling orders, too?

8 A. Yes. Michael was.

9 Q. At that time, did you know that it was New
10 Year's Eve?

11 A. Yes.

12 Q. And at that time, were you aware that there
13 was a radio broadcast scheduled for New Year's Eve
14 from Most Holy Family Monastery?

15 A. I did not know that.

16 Q. When you were filling orders, where
17 physically were you to do that responsibility?

18 A. Sure. Physically, I was towards -- I was
19 closer to where we kept the boxes and close --

20 Q. What level or floor of the monastery was
21 that?

22 A. It was in the basement area, down the steps
23 and in the basement area.

24 Q. Did there come a time when you were filling
25 these orders that you saw Brother Edmund?

1 A. Yes.

2 Q. Prior to the time you saw Brother Edmund,
3 had you seen him that day?

4 A. No.

5 Q. So I take it when you first saw him, you
6 were in the basement?

7 A. You know, that morning -- I could be wrong
8 with that. I lived in a separate building, and so
9 for me to come over, sometimes they would have to
10 unlock the door. So it could have been that Michael
11 unlocked the door or Brother Edmund locked --
12 unlocked the door. What I'm trying to say is I lived
13 in a separate building, and I had to do some orders.
14 So more than likely, one of the guys, either Brother
15 Edmund or Michael, who at that time was called
16 Brother John, one of them would have had to unlock
17 the door for me to get to the basement.

18 Q. And I take it you simply don't remember
19 which it was?

20 A. I don't remember, yes, correct.

21 Q. When you saw Brother Edmund when you were
22 filling orders, was that in the basement?

23 A. Yes. I heard him coming down the steps, and
24 I saw him shortly thereafter.

25 Q. What happened then?

1 A. Well, I noticed that he wasn't in his proper
2 monk attire, his black whatever you call them, you
3 know, his hooded black monk attire. That was --

4 Q. Mr. Myers, was it custom and practice that
5 Brother Edmund wore a hooded monk robe at the
6 monastery while you lived there?

7 A. Yes.

8 Q. In terms of attire, what was your custom and
9 practice while you lived there?

10 A. At that time, I wore all black myself.
11 However, I wasn't a monk. So I wore dark clothing,
12 black clothing, something to -- that would be dark,
13 but I did not --

14 Q. The clothing that you wore, Mr. Myers, was
15 that slacks and a shirt?

16 A. Yes. I did not have the robe that -- since
17 Brother Edmund was a brother, he had the hooded robe.
18 I was more in civilian -- that's the word I'm looking
19 for. I was more in civilian-type clothes.

20 Q. And you told us that when you saw Brother
21 Edmund in the basement that day, December 31, 2007,
22 you noticed he was not in his hooded monk robe;
23 correct?

24 A. Correct. He was not in his clerical garb,
25 whatever you call it, his hooded garment. I wish I

1 knew the name.

2 Q. Did you notice anything else about him?

3 A. I did.

4 Q. What was that?

5 A. He was walking down the steps and printing
6 something out on the computer, and he had something
7 in his hand.

8 Q. Did you come to learn what he had in his
9 hand?

10 A. I did very quickly come to learn what he had
11 in his hand.

12 Q. What did he have?

13 A. Well, he had something in his hand that
14 disagreed with a theological position of Brother
15 Michael and Brother Peter and of the monastery.

16 Q. Was this some writing?

17 A. It was writing.

18 Q. Was it one page or more than one page?

19 A. He was printing pages as he walked down, but
20 he also had some in his hand, so it was definitely
21 more than one, and it was definitely theologically
22 based. It had to do with mass attendance,
23 specifically.

24 Q. And do you know who wrote the material that
25 Brother Edmund was both holding and printing as he

1 walked down the stairs to the basement on December
2 31, 2007?

3 A. I knew shortly thereafter, yes. I couldn't
4 zoom in from across the room, and I couldn't tell
5 right away. I knew shortly thereafter it was written
6 by a guy named R.I.

7 Q. Do you know R.I.'s full name?

8 A. I believe -- do I know? No. I believe -- I
9 can give you a good guess of what his name is, his
10 full name is.

11 Q. Let me ask this question.

12 A. Sure.

13 Q. Did you know then, or did you come to know
14 later, that R.I. stands for Richard Ibranyi,
15 I-B-R-A-N-Y-I?

16 A. Yes.

17 Q. And did there come a point in time, either
18 as Brother Edmund was walking down the stairs or once
19 he got into the basement near where you were over by
20 the boxes, that he talked to you?

21 A. Oh, yes, he was talking to me and Michael,
22 or at that time Brother John.

23 Q. What did Brother Edmund say to you?

24 A. He said that this was a pertinent issue.
25 Again, I don't remember the exact words that he used,

1 but this was the gist of it. This R.I. stuff of mass
2 attendance is a big issue, and basically Brother
3 Michael and Brother Peter are heretics, but they're
4 heretics because of this issue. And I feel or I
5 think -- I sense that I'm obligated to let you,
6 Michael, and you, Joseph, know about this. And I
7 can't even be here. I can't stay here. I have to
8 get out of here. These guys are heretics.

9 Q. And is that, as best you can recall -- I
10 know it's not word for word, but is that the sum and
11 substance of what Brother Edmund said to you that
12 morning, December 31, 2007?

13 A. Yes, ma'am.

14 Q. Are you able to explain for me, Mr. Myers,
15 what the mass attendance issue was?

16 A. I am, in a general sense, sure.

17 Q. Could you do that for me, please?

18 A. Yes. R.I. was pointing out that he believed
19 it was heretical to go to the attendance of any
20 particular mass of a priest who thinks that Joseph
21 Ratzinger is the current Pope. So in other words, in
22 R.I.'s mind, it was heretical to go to any priest
23 throughout the world who held that Joseph Ratzinger
24 is the Pope.

25 Q. Is there another name that's commonly used

1 to refer to Joseph Ratzinger?

2 A. Yes. He's known as the Pope.

3 Q. Is he known as Pope Benedict?

4 A. Yes, he's known as Pope Benedict XVI.

5 Q. And is he known as Pope Benedict XVI in the
6 mainstream Catholic Church?

7 A. Yes, in the Vatican II sect or the
8 Vatican II religion. Yes, he is.

9 Q. All right. So I take it then Brother Edmund
10 was expressing his concern over the writings of this
11 R.I. about the attendance at a church at which a
12 priest recognized Pope Benedict; is that correct?

13 A. That's correct.

14 Q. At that time, Mr. Myers, was that -- and I
15 understand that it may have been a significant
16 concern of Brother Edmunds. I don't know.

17 But is that the only concern that he
18 expressed to you at that time?

19 A. At that time, yes.

20 Q. And to your knowledge, had there been a
21 practice of any mass attendance while you lived at
22 Most Holy Family Monastery?

23 A. Yes.

24 Q. Can you describe what that practice was,
25 please?

1 A. Yes. On some Saturdays, we would go to a
2 particular church in the Rochester area and go and
3 have communion if -- either all of us -- either the
4 brothers would have communion or I would, but we
5 would go to a church, yes, in the Rochester area, and
6 we would see a guy by the name of Father John who did
7 believe that Benedict XVI was the Pope.

8 Q. Mr. Myers, when you say "we would go," who
9 is we?

10 A. Yes. Oftentimes, most of us would go.
11 Brother Edmund would go. Michael would go -- or
12 again, there was a time that I was there where
13 Michael became Brother John, so that's why I'm going
14 back and forth between Michael and Brother John.

15 Brother Edmund would go. Brother John would
16 go. Brother Peter would go. I would go. And
17 Brother Michael would go sometimes. But oftentimes
18 one would stay because we couldn't fit everybody in
19 one car.

20 Q. This church near, I think you said,
21 Rochester --

22 A. Yes.

23 Q. -- when you went to that church on a
24 Saturday, did you attend mass?

25 A. Yes, we do. We would receive communion

1 often and certainly confession.

2 Q. Do you, as you sit here today -- I know it's
3 2009, quite some time later -- do you remember the
4 name of the church?

5 A. Yes, I do. It's Saint Josaphat's.

6 Q. The mass that you attended was --

7 A. Father John was the priest that Brother
8 Michael was -- you know, Brother Michael would
9 question Father John, and he was an acceptable priest
10 to go to, and so every time Father John was leading
11 mass, we would -- if we were of -- you know, if we
12 weren't in mortal sin or anything, we would receive
13 communion.

14 Q. And then on December 31, 2007, when Brother
15 Edmund came down into the basement with these pieces
16 of paper in his hand and being printed out, the topic
17 of his concern was about that mass attendance and the
18 taking of sacraments?

19 A. Yes, absolutely.

20 Q. Had Brother Edmund ever expressed to you,
21 prior to that day, what he was expressing to you that
22 day?

23 A. No.

24 Q. In the context of the discussion that you --
25 well, strike that. Withdrawn.

1 Did you have a discussion with him?

2 A. The discussion that we had was addressed to
3 Michael and me. It wasn't an individual thing. It
4 was very pertinent that Brother Edmund was -- he saw
5 Brother Michael and Brother Peter as heretics. He's
6 getting out of here. He was obligated to share this
7 information with us. And if you guys want to come
8 along, come along. Michael and I were broke, and so
9 Brother Edmund said something about, you know, I can
10 help pay for whatever or whatever, but we didn't have
11 a personal discussion. It was just like that, and
12 within ten minutes I was packing up my stuff and
13 getting ready to get out of there.

14 Q. So I take it, then, he convinced you at that
15 time of his concern?

16 A. I was convinced because --

17 MR. BOWMAN: Object to form.

18 THE WITNESS: I was convinced --

19 BY MS. COPPOLA:

20 Q. Finish your answer, sir.

21 A. Yes. I was convinced that I had to do what
22 Brother Edmund shared because Brother Edmund was very
23 crucial in my conversion, and I was simply like an
24 Iraqi soldier. I'm a former Iraqi soldier. I'm
25 reacting to fire. He came down in such a strikingly

1 odd fashion that I had to react, and I just chose to
2 go with the flow and do what he suggested.

3 Q. One of the limitations, Mr. Myers, of a
4 deposition is we just get people's words on a piece
5 of paper, so I need to ask you the following
6 questions.

7 A. Sure.

8 Q. Can you describe in words how Brother Edmund
9 was acting that morning?

10 A. Yes, I can. As he came down the steps, he
11 was visibly and verbally distraught. He was pacing a
12 bit. He was disrobed of his proper monk attire.
13 This struck Michael and I as odd.

14 Q. I take it, then, it was -- you concluded it
15 was very unusual for Brother Edmund to be in that
16 state?

17 A. Right. It was a bombshell.

18 Q. Had you ever seen him that way before?

19 A. Never.

20 Q. And I take it he told you that he must
21 leave?

22 A. Oh, yes.

23 Q. And he invited you to come with him?

24 A. Yes, he did. He invited me and Michael.

25 Q. So was there any further -- strike that.

1 Withdrawn.

2 Did he say anything else to you?

3 A. The content was, these guys are heretics. I
4 got to get out of here. I got to get out of this
5 place. I'm obligated to tell you guys this. I'm
6 getting out of here. I'm getting my stuff, you know.
7 Pack up your stuff if you want to go with me, but
8 these guys are heretics, and we got to get out of
9 here. And that was the gist of it.

10 Q. You've now used the term "heretics" a couple
11 of times, Mr. Myers.

12 Do you recall Brother Edmund using that
13 specific term more than once?

14 A. Yes.

15 Q. So what did you do, sir?

16 A. Well, when you hear that word, heretic, you
17 need to flee. And so when I heard that word,
18 heretic, coming from Brother Edmund and that Brother
19 Michael and Brother Peter are heretics, and the whole
20 monastery was based upon the Catholic faith and
21 making sure that we keep the faith and we don't get
22 schismatic or heretical, and that was coming out of
23 Brother Edmund's mouth, I put a little faith and
24 trust in Brother Edmund. So I went with the flow. I
25 was -- you know, I look back, and I was confused

1 and -- but at the time -- I'm trying to place myself
2 in the moment. I was ready. I was ready to go.

3 Q. So did you pack your things?

4 A. I sure did.

5 Q. And how long was it before you left?

6 A. Well, I know I packed my stuff in about ten
7 minutes, but he called a taxi, and I think we left
8 within probably 40 minutes or so.

9 Q. Prior to leaving, did you see Brother
10 Michael?

11 A. No.

12 Q. Prior to leaving, did you see Brother Peter?

13 A. No.

14 Q. Did Brother John depart as well?

15 A. Yes, he did.

16 Q. And when you left, did you, Brother John,
17 and Brother Edmund leave together?

18 A. Yes, we did.

19 Q. Did you leave in a taxi cab?

20 A. We left in a taxi cab, yes.

21 Q. And where did you go?

22 A. We went to a hotel in Mount Morris,
23 New York.

24 Q. Do you remember the name of the hotel?

25 A. No, I don't.

1 Q. And overall, how long were you at that
2 hotel, sir?

3 A. We were at that hotel -- all three of us
4 were there for probably a week, and then Michael and
5 I were there a little longer than Eric. So Michael
6 and I were there for -- well, I'm trying to say it
7 all is dependent upon who you personally ask.

8 Q. Yes. Let me just ask you, how long were you
9 there?

10 A. I was there in that hotel probably for two
11 weeks.

12 Q. I take it Brother Edmund was there for
13 approximately one of those weeks?

14 A. Probably a week and a half.

15 Q. And after he departed, you stayed on?

16 A. Yes.

17 Q. During the time period that you -- well,
18 strike that. Withdrawn.

19 What about Brother John, how long was he
20 there?

21 A. He left -- let's see. He was there for
22 probably about two weeks, also. I think he left -- I
23 think he left eight hours or so before I did.

24 Q. Okay. So during the time that Brother
25 Edmund was there at the hotel in Mount Morris, did

1 you have an opportunity to observe him?

2 A. Yes.

3 Q. Were you in one hotel room or more than one
4 hotel room?

5 A. Well, after about four days or so, we were
6 in different hotel rooms. At least I was separated
7 from Brother Edmund. At that time, you've got to
8 understand, I called him Eric. He wanted to be -- he
9 wanted to go by Eric. So we weren't --

10 Q. When did he tell you he wanted to go by
11 Eric?

12 A. As soon as we -- well, when we were in the
13 taxi cab. As soon as he was convinced that Brother
14 Michael and Brother Peter were heretics.

15 Q. And in calling them heretics that morning or
16 day when he said he must leave, did he give you a
17 reason for his conclusions, other than mass
18 attendance at this Rochester church with Father John?

19 A. Could you ask that again? And the reason I
20 ask this is, at the hotel, Eric began to share more
21 about why he wanted to leave, but prior to us getting
22 to the hotel, that was the only reason. It was the
23 issue of they are heretics, we have to get out of
24 here.

25 Q. And prior to reaching the hotel, was the

1 only reason Mr. Hoyle told you he was leaving was
2 because of the attendance at mass in the Rochester
3 church and the taking of communion or the sacraments
4 there?

5 A. That's the only reason that he gave.

6 Q. Then I understand you to say that once you
7 got to the hotel, he talked more about his reasons
8 for wanting to leave?

9 A. That's correct.

10 Q. What did he tell you then?

11 A. Well, you have to understand, he -- the
12 story is so complex. When we got to the hotel, his
13 determination was that these guys are heretics and
14 I'm going to take these guys down. So that was his
15 determination.

16 Q. Did he say that to you, sir?

17 A. Say again?

18 Q. Did he say that to you?

19 A. Absolutely.

20 Q. He said he was going to take these guys
21 down?

22 A. Yes. As soon as he was convinced that these
23 guys were heretics, when we got to the hotel, that's
24 when he was like, "Listen, these guys are heretics,
25 and I'm going to take these guys down. I'm taking

1 them for all they're worth. I'm taking them down."

2 Q. Did you have an understanding to whom he was
3 referring?

4 A. Yes, I did.

5 Q. What was that?

6 A. That was Brother Michael and Brother Peter
7 and the whole monastery, basically.

8 Q. Most Holy Family Monastery?

9 A. Most Holy Family Monastery, yes, ma'am.

10 Q. And on that day, December 31st, 2007, other
11 than going in the taxi cab from the monastery to this
12 hotel in Mount Morris, New York, did you go anywhere
13 else with Eric Hoyle?

14 A. We went to another hotel first, but it was
15 too pricey, too expensive. And again, Eric was the
16 only one with any money, so we did go to another
17 hotel that was closer by, and I don't remember the
18 name of that, but we were only there for, you know,
19 two minutes to check the price.

20 Q. Then, I take it, the taxi took you to the
21 next hotel?

22 A. Right. That's correct.

23 Q. And after you arrived at the hotel where you
24 ultimately stayed, did you go anywhere else with Eric
25 Hoyle on that day?

1 A. On that day, no. If we went anywhere, it
2 was just outside to do some prayers or something like
3 that. But no, it wasn't like Eric and I took off and
4 went and, you know, had a soda or something.

5 Q. Did Mr. Hoyle leave the hotel that day?

6 A. I can't say no. He left the hotel to
7 probably, you know, take a breather. You've got to
8 understand it's pretty -- two guys over six foot two
9 in a small hotel, take a breather, say some prayers,
10 maybe make some calls, but his primary objective
11 while we were in the hotel was to bring -- you know,
12 bring the guys -- bring them down. I'm sorry, to
13 answer your question, yes. I can't say no because we
14 did step outside to pray, to take a breather, to have
15 some alone time.

16 Q. Sure. Do you have any knowledge that
17 Mr. Hoyle left Mount Morris that day after arriving
18 at the hotel where you ended up staying?

19 A. No, I do not, not the same day, no.

20 Q. Okay. Now, other than calling Brother
21 Michael and Brother Peter heretics, do you recall
22 anything else that Mr. Hoyle said to you about either
23 them or about the monastery on that day, December
24 31st, 2007?

25 A. Yes, I do. I recall having a pen and paper,

1 and Eric was the one who basically wanted me to be
2 the voice. Eric and Brother John -- or Eric and
3 Michael didn't want to talk to Brother Michael and
4 Brother Peter. I was kind of the guy. I didn't
5 care. I was only there for four months, so I was,
6 like, okay. And so basically Eric told me what to
7 say.

8 And the second issue -- see, I don't recall
9 if Eric got this -- I think Eric got this from the
10 R.I. stuff. After talking to the guys at the R.A.,
11 whatever it's called -- I don't know if they have a
12 monastery or what, but Eric made many calls, and one
13 of the things that we wrote down was -- a secondary
14 issue was that, listen, this Brother Joseph, who
15 started Most Holy Family Monastery, wasn't a real
16 monk or something, and Brother Michael was at a
17 certain age when he became the superior, so,
18 therefore, Most Holy Family Monastery is not a true
19 monastery. But I state this, I swear -- I can't
20 state this more clear. I wish I could show you guys
21 out there how in explanation I want to say this, that
22 the primary reason for us leaving, from Eric's
23 perspective, was that these guys are heretics and we
24 have to get out of there.

25 Now, when we were in the hotel, all of these

1 secondary, third, fourth, fifth things came up, and
2 the whole notion of it not being a true monastery and
3 all of this kind of thing, this was secondary. This
4 was certainly something he did not bring up when we
5 left.

6 Q. Did you say, Mr. Myers, that Eric Hoyle made
7 many calls that day?

8 A. Yes.

9 Q. Were you present when he made those calls?

10 A. I was present.

11 Q. Was he using the phone at the hotel?

12 A. He was using the phone at the hotel.

13 Q. So he wasn't using a cellular phone; right?

14 A. He was using -- correct. He was using the
15 landline at the hotel there.

16 Q. At some point, did you learn that he was
17 speaking with someone associated with the R.I.
18 organization?

19 A. Yes.

20 Q. And did you have an opportunity that day to
21 speak with anyone associated with the R.I.
22 organization?

23 A. I did. I believe it was that day. I could
24 be wrong, ma'am. It could have been the next day.
25 You've got to understand, this was -- I don't recall

1 exactly what day it was, but it was definitely --
2 what am I trying to say? We got to that hotel in the
3 early afternoon, so we had a lot of time to do things
4 and to investigate, so I did talk to someone from the
5 R.I. group. At that time, I believe Eric stepped
6 out, and that's why I answered the phone. Eric
7 really didn't encourage me to answer the phone, but
8 because he was out, someone had to answer the phone,
9 so I did.

10 Q. Were you concerned that day, sir, about your
11 soul?

12 A. Was I concerned that day about my soul?
13 Yes.

14 Q. And sir, I think you mentioned that there
15 was some paper in that hotel room.

16 Were you taking notes or writing things
17 down?

18 A. Yes, I was.

19 Q. Were you doing that at the request or at the
20 direction of Mr. Hoyle?

21 A. Yes, I was.

22 Q. Do you know where those papers are today?

23 A. Unfortunately, they are ripped and
24 somewhere. No, I do not know.

25 Q. When did you last see them?

1 A. My papers or Eric's notes?

2 Q. I guess, let me start with, you said you
3 were writing things down at Mr. Hoyle's request or
4 direction?

5 A. Sure.

6 Q. That paper, whether it was one sheet or more
7 than one sheet, when was the last time you saw that
8 paper?

9 A. That paper, I last saw that probably a year
10 and a half ago. That's a rough estimate.

11 Q. And you say Mr. Hoyle was writing things
12 down on paper?

13 A. Yes, he was.

14 Q. Was Mr. Hoyle writing things down on paper
15 while you were at the hotel on December 31st?

16 A. Yes, he was, and he was acting strangely
17 with how many notes he was taking, as if he was --
18 you know, as if he was court reporting. Everything I
19 said, everything Michael shared, everything, no
20 matter what came out of our mouths, he was writing it
21 down as if he was preparing to, you know, quote, take
22 them down.

23 Q. Were the writings that Mr. Hoyle was making
24 on paper, was that on one sheet of paper or more than
25 one sheet?

1 A. Oh, more than one sheet. He had a notepad.

2 Q. And over the course of the week and a half
3 or so that you were in the hotel in Mount Morris and
4 Mr. Hoyle was there, did you see him writing on this
5 notepad or on other sheets of paper on other
6 occasions?

7 A. Yes, I did, and I also gave him a digital
8 transcriber. You know, my attitude was like, listen,
9 I'm here to serve you guys still. I have this
10 digital recorder. Whatever I can do to help you,
11 here it is, and I gave it to him. So he was even
12 recording things on this little digital DAT, a little
13 digital transcriber.

14 Q. Did you ever get that back from him?

15 A. No.

16 Q. Do you know where it is today?

17 A. I'm sure he has it, and I'm sure he'll use
18 some of what I have said in that as testimony against
19 me, but that's okay.

20 Q. When is the last time you saw the pieces of
21 paper or the notepad on which Mr. Hoyle was writing?

22 A. That would have been, well, early 2008.

23 Q. Was that -- the last time you saw the
24 writings that Mr. Hoyle was making at the hotel in
25 Mount Morris, were they in his possession?

1 A. They were in his possession, yes, ma'am.

2 Q. Do you know where they are today?

3 A. I do not know.

4 Q. I take it, then, with this digital
5 transcriber or recorder, that you recall Mr. Hoyle
6 recording your voice?

7 A. Yes.

8 Q. Did you observe him recording anyone else's
9 voice?

10 A. Yes.

11 Q. Who else's voice did he record?

12 A. That's a good question. To be precise, I
13 don't recall. I just remember I taught him how to
14 use two headsets to record calls, you know, to use
15 one as a microphone and to use another as a headset.
16 It was something I used to do as a kid just as a fun
17 game, to record phone calls. So to be precise, I
18 don't know exactly who, but I believe some of the
19 R.I. guys, and we might have recorded Brother Michael
20 or Brother Peter. I'm not sure. I don't recall.

21 Q. Did you observe Mr. Hoyle using this digital
22 transcriber on days after December 31, 2007?

23 A. Yes.

24 Q. Did you see him recording people's voices on
25 that digital transcriber after December 31, 2007?

1 A. Yes.

2 Q. Did you see him taking notes on the pieces
3 of paper or pad of paper after December 31, 2007?

4 A. Yes.

5 Q. To your knowledge, the recordings he was
6 making and the writings that he was making, were
7 those in the context of the departure from Most Holy
8 Family Monastery?

9 A. Yes.

10 Q. Did he ever allow you to read all of his
11 writings?

12 A. No, no way.

13 Q. Did he ever allow you to listen to the
14 recordings made?

15 A. No.

16 Q. Did you ever ask, since that time, to either
17 see the writings or listen to the recordings?

18 A. You know, that's a great question. I did
19 remember asking when he recorded -- I do remember he
20 recorded some R.I. stuff, meaning one of the -- maybe
21 one or two, maybe from R.I. himself or one of R.I.'s
22 cohorts. I think I asked him if I could -- "Could I
23 listen to that?" And he didn't allow me to.

24 Q. In the context of the conversations that
25 were ongoing on December 31 and through the time

1 Mr. Hoyle left Mount Morris, did he ever tell you
2 that he thought Most Holy Family Monastery had been a
3 Vatican II monastery?

4 A. No.

5 Q. Did he ever tell you, during that time
6 frame, that he thought Most Holy Family Monastery was
7 in communion with the mainstream Catholic Church?

8 A. No.

9 Q. Did he ever tell you that he expected that
10 Most Holy Family Monastery was a Vatican II
11 monastery?

12 A. No, absolutely not.

13 Q. And I take it that he told you that he
14 believed it was heretical for anyone at Most Holy
15 Family Monastery to attend church at a mainstream
16 Catholic Church?

17 A. That's correct.

18 Q. And did he also tell you it was heretical
19 for anyone to attend mass where the priest recognized
20 Pope Benedict XVI?

21 A. That's correct. It was heretical to
22 recognize that. That's correct.

23 Q. Did Mr. Hoyle, in this time period from
24 December 31 through the date on which he left Mount
25 Morris, ever make any allegations with respect to a

1 supposed murder on the premises of Most Holy Family
2 Monastery?

3 A. Please say again.

4 Q. Did you ever hear Mr. Hoyle allege that an
5 individual was murdered or killed at or near Most
6 Holy Family Monastery?

7 A. No.

8 Q. Did Mr. Hoyle ever discuss with you, in that
9 period of time, December 31 until he departed Mount
10 Morris, the fact that there was someone buried on the
11 property of Most Holy Family Monastery?

12 A. Could you please ask that again, ma'am? I'm
13 sorry.

14 Q. Sure. It's okay.

15 Do you remember Mr. Hoyle ever discussing
16 with you or telling you that somebody was buried on
17 the Most Holy Family Monastery grounds?

18 A. We never discussed that, no, but I was aware
19 of that just due to, you know, being at the
20 monastery.

21 Q. At any time during the period of December 31
22 until Mr. Hoyle departed Mount Morris, did he make a
23 claim or state to you that he had received a sexual
24 charge from one of the cats at the monastery?

25 A. Yes, he told me that.

1 Q. Can you tell me what he told you in that
2 regard, please?

3 A. Yeah. He said something to do with one of
4 the cats, that he would get some kind of a sexual
5 charge or a sexual temptation or some kind of sexual
6 urge when the cat would kind of snuggle up to his
7 leg, you know, do what cats do, and that with the cat
8 doing that, you know, it was perplexing to him why he
9 had this kind of sexual charge or sexual energy, and
10 that maybe there was something wrong with the cat,
11 some kind of demon or devil in the cat.

12 Q. Did he say this to you in the presence of
13 Michael, who was then Brother John?

14 A. Yes. He said this in the hotel, but
15 remember, at that time, he didn't want to be called
16 Brother John at that time.

17 Q. I understand.

18 A. Okay.

19 Q. So my question to you is, did Mr. Hoyle say
20 this about the cat in the presence of Michael and
21 you?

22 A. Yes, ma'am.

23 Q. Was this while you were at the hotel in
24 Mount Morris after leaving Most Holy Family
25 Monastery?

1 A. Yes.

2 Q. Did he say anything else about this subject?

3 A. No. That was the gist of that particular
4 sexual thing with the cat. We all -- I mean, Michael
5 got to share some experiences, and I got to share
6 some experiences, and we all shared some rather odd
7 experiences. But again, we were -- at that time, we
8 were all convinced, or I was led astray, that we were
9 doing the right thing.

10 Q. When you were at the hotel in Mount Morris,
11 did you observe that Mr. Hoyle had any financial
12 records of the monastery with him?

13 A. He said that. I didn't observe them, but I
14 remember him --

15 Q. What did he say?

16 A. Well, I remember -- this was in the context
17 of him -- the context of him taking these guys down,
18 and he had some vital information and vital things
19 that he took, and that is honestly all I knew. He
20 was keeping me in the dark with regard to a lot of
21 things at the hotel, even the R.I. material. He
22 didn't think that I should read the R.I. material
23 because he didn't think I was Catholic enough, this
24 kind of thing. So he kind of treated me like a dumb,
25 mute stepchild or something.

1 Q. Did Mr. Hoyle say he had financial records
2 or bank records?

3 A. I don't recall.

4 Q. Did Mr. Hoyle say he had any bookkeeping
5 records?

6 A. I don't recall. I just know, again, that he
7 had -- he had some stuff.

8 Q. That's the stuff that he said he needed to
9 take the monastery down?

10 A. To take the monastery down, right.

11 MR. BOWMAN: Object to form.

12 BY MS. COPPOLA:

13 Q. Are those the things that he said he had
14 when he told you he was going to take the monastery
15 down?

16 A. Yes, that's correct.

17 Q. Did he ever tell you that he had the names
18 of customers who had bought things from the
19 monastery?

20 A. Yes, he did tell me that.

21 Q. Did he tell you that he had information that
22 could be used to contact the customers?

23 A. Yes. I knew that because he was calling --
24 you know, he was making many calls. He was
25 obligated -- he felt obligated to tell others that

1 these guys are -- Brother Michael and Brother Peter,
2 he was calling them Frederick and Robert at that
3 time. He was saying, listen, I have to make -- I
4 forget the word, but I have to purge myself of this
5 heresy stuff. So he felt obligated to tell people
6 about this, so he was making calls -- he was making
7 calls. He was making his rounds. So I, from that,
8 am deducting now that he had some kind of list, you
9 know, he had some kind of information, but it wasn't
10 like he -- "Hey, guys, look what I have." He wasn't
11 doing it in that fashion.

12 Q. Mr. Myers, did he tell you he felt he must
13 make these calls to customers?

14 A. Yes.

15 Q. And he told you that and told you that he
16 needed to do that because he felt guilty? Let me
17 withdraw that question.

18 A. He felt --

19 Q. Let me withdraw the question, Mr. Myers.
20 I'm going to try to pose a better question.

21 A. Okay.

22 Q. When Mr. Hoyle told you he had to call these
23 customers, did he tell you why?

24 A. Yes, he did. He said that he was teaching
25 heresy. He was teaching heresy. He was teaching

1 heresy. I can't say this enough, and he was
2 obligated to share this with people and to say, "I
3 did this," for however long he was there.

4 Q. Did you actually observe him calling people
5 and saying this to them on the phone?

6 A. Yes, I observed at least one call, yes.

7 Q. Do you have any knowledge, as you sit here
8 today, who he called?

9 A. No.

10 Q. Did Mr. Hoyle have a computer with him when
11 he left the monastery?

12 A. No.

13 Q. You didn't see one?

14 A. I did not see one.

15 Q. Did he have a bag or a suitcase-type,
16 carry-on-type item with him?

17 A. He had a bag, and he did have -- you know,
18 that's a good question. It's been so long ago. I
19 don't remember. I can't recall.

20 Q. That's okay.

21 Did you have a bag when you left the
22 monastery?

23 A. I had some bags, yes, ma'am.

24 Q. Did this Michael, did he have a bag?

25 A. Yeah, he had a backpack of stuff.

1 Q. Did there come a time when you were staying
2 at the hotel in Mount Morris when you either saw or
3 learned that Mr. Hoyle had communicated with the
4 New York State Troopers?

5 A. Yes.

6 Q. Can you tell me about that, please?

7 A. Yes. I don't remember which day it was, but
8 I remember he was really wanting to take -- you know,
9 take Brother Michael and Brother Peter down, take the
10 monastery down and get them in some kind of criminal
11 charge or some kind of criminal act.

12 So sure enough, a state trooper came by --
13 and again, at that time, I didn't know if he was a
14 state trooper, a sheriff, a police officer. I just
15 remember an officer knocking on the door, kind of
16 looking us over, because again, here's two guys
17 taller than six-two in a small motel, hotel room,
18 whatever you want to call it. Eric's there in the
19 doorway, and Michael and I are there, and, you know,
20 I remember the police officer kind of just looking at
21 us like, you know, what is going on? Three guys that
22 look pretty oppressed.

23 Eric decided to go outside to talk to the
24 trooper. That, I do remember. The trooper kind of
25 looked us over, and then Eric wanted to -- almost

1 like Eric was leaving Michael and I in the dark, you
2 know. He didn't want us, Michael and I, to know some
3 of the information, which, I guess, makes sense. But
4 he spoke with the trooper probably for a good half an
5 hour or so right outside our door of the motel.

6 Q. Did you hear anything that was said during
7 that half hour between Mr. Hoyle and the police
8 officer?

9 A. No, ma'am, no.

10 Q. And the individual who came to the door, was
11 he dressed in a police-type uniform?

12 A. Yes, he was.

13 Q. Is that how you concluded he was an officer?

14 A. Yes. Yes. His hat, to me, looked like a
15 drill sergeant hat, one of the flat hats.

16 Q. During the time period from December 31,
17 2007 until the time Mr. Hoyle departed Mount Morris,
18 did he talk to you at all about any money he had
19 donated to the monastery?

20 A. He did state that.

21 Q. What did he say?

22 A. I don't remember the exact dollar amount,
23 but he did get into saying a little bit about monies
24 he donated. But, you know, to be honest, I don't
25 remember the exact dollar amount, but I do recall

1 that he looked very, very upset about the dollar
2 amount that he donated. But again, I don't think he
3 really wanted Michael and I to know how much, but he
4 did state it. I just can't recall how much it was.

5 Q. When you say he looked very upset, can you
6 tell me what about him made you conclude that he
7 looked very upset?

8 A. Well --

9 Q. In other words, was it a facial expression
10 or something else?

11 A. Facial expression, bodily expressions,
12 smirks. He definitely was not smiling, and it was
13 visibly observant to me to notice that the amount was
14 not \$20, you know, that it was more in the realm of,
15 you know, 50-, 60-, 70,000. I think there was a
16 figure. I think I recall he donated 1.5 million or
17 so and then asked for 750,000 back. I don't know
18 exactly. These numbers are coming to my mind for
19 some reason. This was a good chunk of change here.

20 Q. Mr. Myers, in that time period while you
21 were in Mount Morris with Mr. Hoyle, other than
22 heresy, did he accuse Brother Michael of anything
23 else?

24 A. You kind of cut out with that question. Can
25 you ask that again?

1 Q. Sure.

2 During the period you were in Mount Morris
3 with Mr. Hoyle, other than accusing Brother Michael
4 of heresy, which you already testified about, did he
5 accuse Brother Michael of anything else?

6 A. Are you asking including the time in the
7 hotel?

8 Q. Yes, sir.

9 A. Yeah. Yeah. In the hotel, it was heresy,
10 I'm going to take these guys down. And then all of
11 these secondary issues, third issues -- you know,
12 Brother Michael wasn't at the proper age when he was
13 supposed to -- all of these things, it's not a proper
14 monastery, all of this kind of stuff, but this was
15 after we got there.

16 Q. Did Mr. Hoyle, during the period of time you
17 saw him after leaving Most Holy Family Monastery, did
18 he accuse Brother Michael of any crime?

19 A. He accused Brother Michael of crimes, yes.

20 Q. What did he say?

21 A. Speeding. He accused Brother Michael of
22 sometimes going 50, 60, 70 miles per hour past the
23 speed limit. He accused Brother Michael of -- well,
24 he was trying to -- remember, he was trying to get
25 Brother Michael in some kind of criminal charge or

1 something, so he was almost trying to stage some kind
2 of stakeout. He was in earnest. He wanted to take
3 these guys down. So he was -- he makes -- saying
4 things like, he makes a right on this street and
5 he'll go really fast and -- you know, he was trying
6 to do that. So it had to do with speeding, you know,
7 reckless driving, this kind of thing. I guess if you
8 go at a certain speed at a certain rate, the car is a
9 deadly weapon, so maybe he was thinking that. I
10 don't know.

11 Q. I'm just asking you what he said to you.

12 Is there anything else that he said to you
13 in connection with accusing Brother Michael of a
14 crime?

15 A. Of a crime. Like a crime at the monastery?

16 Q. Yeah. Let me withdraw the question.

17 A. Sure.

18 Q. Let me ask you this: Do you remember him
19 accusing Brother Peter of any criminal conduct?

20 A. No.

21 Q. So what you recall was directed by Mr. Hoyle
22 at Brother Michael.

23 Is that fair to say?

24 A. Brother Michael, and by and large, it had to
25 do with the driving.

1 Q. While you were present, did you hear
2 Mr. Hoyle accuse Brother Michael of stealing from
3 him?

4 A. Stealing, no, never using that word,
5 absolutely not.

6 Q. When is the last time you saw Mr. Hoyle?

7 A. The last time I saw Mr. Hoyle was in early
8 January of 2008.

9 Q. Is that when he left Mount Morris after
10 approximately a week, week and a half?

11 A. Yes, ma'am.

12 Q. When is the last time you saw Brother
13 Michael?

14 A. December 31st, 2007. Well, let's say -- I
15 didn't see Brother Michael that day, so it would have
16 been December 30th, 2007.

17 Q. So the last time you saw Brother Michael was
18 when you were living at the monastery?

19 A. Yes, that's correct.

20 Q. And is the last time you saw Brother Peter
21 when you were living at the monastery?

22 A. Yes, ma'am.

23 Q. When is the last time you talked to Eric
24 Hoyle?

25 A. Last time I talked to Eric, I don't

1 remember. Eric probably remembers, but I think it
2 was last June or so, June or July.

3 Q. Was that a telephone conversation?

4 A. Telephone conversation.

5 Q. Did you call him, or did he call you?

6 A. I believe I called him.

7 Q. Do you remember what you talked about?

8 A. I don't, no, ma'am.

9 Q. When is the last time you talked with
10 Brother Michael?

11 A. Last time I talked to Brother Michael.
12 Let's see. I talked to Sister Ann yesterday. I
13 talked to Brother Michael -- I don't remember.
14 Probably three or four months ago.

15 Q. Sir, you understand that I subpoenaed you to
16 give testimony in this case today? Do you
17 understand -- you received my subpoena; is that
18 right?

19 A. I'm so innocent here, I don't even know what
20 a subpoena is.

21 Q. I sent you a letter saying, enclosed is a
22 subpoena. Please appear at Chase Deposition Services
23 office today.

24 Do you remember that?

25 A. Yes.

1 Q. Since receiving that, have you talked with
2 Brother Michael?

3 A. No, I have not.

4 Q. The Michael that you left the monastery
5 with --

6 A. Yes.

7 Q. -- that gentleman, have you spoken to him
8 since you left Mount Morris in January of 2008?

9 A. No, ma'am.

10 Q. When you talked with Mr. Hoyle last year in,
11 I think you said, June or so, did you talk about this
12 lawsuit?

13 A. Can you ask that again, ma'am?

14 Q. Sure.

15 The last time you talked to Mr. Hoyle, did
16 you talk about this lawsuit?

17 A. I don't recall. I think I even left a
18 message on his -- what I did is, I went to Eric's Web
19 site, and so I was just like, you know -- I was just
20 like, wow, Eric's got something going for him.
21 That's cool. He's got a tutoring company, and I
22 think I left a message on Eric's answering machine.
23 He didn't get back to me, of course. But no, there
24 was nothing that I was trying to dig or finagle. I
25 was just looking at Eric's Web site and happy that he

1 was doing -- seemed to be doing quite well.

2 Q. At any time after January 1st of 2008, did
3 you see a Web site purportedly created by Mr. Hoyle
4 that talked about Most Holy Family Monastery?

5 A. No. I wasn't aware of that.

6 MS. COPPOLA: Folks, I'd like to take a
7 quick break here if that's okay with you, Mr. Bowman.

8 MR. BOWMAN: That's fine with me.

9 MS. COPPOLA: Okay. Ms. Johnson, is that
10 okay with you?

11 THE REPORTER: Yes.

12 MS. COPPOLA: How about we take five
13 minutes?

14 MR. BOWMAN: That's fine.

15 MS. COPPOLA: Okay. Thank you.

16 (Recess.)

17 BY MS. COPPOLA:

18 Q. Mr. Myers, it's Lisa Coppola again. I have
19 a couple of questions for you, and then hopefully I
20 am done asking you questions, and Mr. Hoyle's
21 attorney will have a chance to ask you questions if
22 he desires to do so.

23 A little earlier in your testimony, sir, you
24 said that you remembered seeing Brother Edmond or
25 Eric Hoyle's vows placed on the alter in the

1 monastery; is that right?

2 A. I didn't read them, but I knew that that's
3 where -- that's where they go.

4 Q. And I think you said you saw the piece of
5 paper up there?

6 A. I believe I said that, yes.

7 Q. The reason for this question is you used a
8 phrase that I'm unfamiliar with.

9 I think you said, "Rendering unto God"?

10 A. Right, rendering unto God.

11 Q. Can you explain to me your understanding of
12 what that means?

13 A. Rendering unto God means that when -- that
14 one has a duty to God, that one -- if the context is
15 vows, that these vows are to God and not to man. So
16 you render to God that which is God's, and you have
17 him in mind as opposed to the things of man.

18 Q. Did you learn that concept from Brother
19 Edmund?

20 A. No.

21 Q. Did you understand it through your own life
22 experience?

23 A. Yes, ma'am.

24 Q. And sir, I want to ask you about that
25 morning on December 31st, 2007, when Mr. Hoyle first

1 said to you that Brother Michael and Brother Peter
2 were heretics.

3 A. Yes.

4 Q. Did you believe him?

5 A. I did not -- I didn't -- I didn't think
6 about that, your question. I didn't think about
7 that. I just reacted to the fact that he was getting
8 out of there, so I -- I didn't entertain that
9 thought.

10 Q. I take it you followed him?

11 A. I followed him.

12 MR. BOWMAN: Object to form.

13 BY MS. COPPOLA:

14 Q. Did you follow him?

15 A. I followed him.

16 MS. COPPOLA: All right. Mr. Myers, I don't
17 have any further questions. Thank you for your time.

18 THE WITNESS: Sure.

19

20 EXAMINATION

21 BY MR. BOWMAN:

22 Q. Hello, Mr. Myers, I'm Wynn Bowman.

23 How are you today?

24 A. I'm doing well, sir.

25 Q. Good. I am going to be asking you some

1 questions. As you know, I represent Eric Hoyle.

2 If you have any -- if you don't understand
3 one of my questions or would like me to repeat the
4 question or rephrase the question in some way, please
5 let me know; okay?

6 A. Sure.

7 Q. If you don't ask me to rephrase and you
8 answer my question, I'm going to assume that you
9 understood the question and you're answering it
10 truthfully; okay?

11 A. I got it. Yes, sir.

12 Q. Okay. Did you speak with anybody regarding
13 your testimony today?

14 A. No, sir.

15 Q. Did you review any documents in preparation
16 of your testimony today?

17 A. No, sir.

18 Q. Did you speak with anyone regarding how to
19 testify at a deposition?

20 A. No, sir.

21 Q. Have you testified at a deposition before?

22 A. I never have, no.

23 Q. I notice that you said stuff like, "Well, I
24 shouldn't run on," or, "I shouldn't do this," almost
25 like someone explained to you how you should testify

1 at a deposition.

2 Does that sound right to you?

3 MS. COPPOLA: Object to form.

4 THE WITNESS: That's a good assumption. I
5 think I'm very careful. I have always been very
6 careful how I phrase my words, and I am trying to be
7 as truthful as I can, sir.

8 BY MR. BOWMAN:

9 Q. No one explained to you how you should
10 testify at a deposition?

11 A. No, no. I live with my folks. My folks
12 don't even know that I'm doing this.

13 Q. Okay. You were subpoenaed to testify today?

14 A. If that's what -- like I said, I really
15 don't even know what subpoena means, but I know that
16 sounds very innocent, but I guess that's what I'm --
17 I was --

18 Q. I'm sorry. You can finish.

19 A. No, I really don't even know. I was told to
20 come here, and I found the building, and I was told
21 to give a deposition. But in terms of being
22 subpoenaed and the legal ramifications of it, I'm
23 just kind of walking blindly and innocently and
24 trying to be as truthful as I can. If you know that
25 I'm being subpoenaed and you understand what that is,

1 that's good enough for me.

2 Q. I mean, actually, we're not -- it doesn't
3 matter what I understand.

4 I'm just trying to get what you understand
5 with respect to, why are you here giving deposition
6 testimony today?

7 A. Right. I'm here as a witness to give
8 credence and clarity to the accuracy of the events
9 that occurred on December 31st, 2007.

10 Q. How did you first know that you had to
11 appear today?

12 A. Well, I was asked. I was asked by Brother
13 Michael and Brother Peter -- well, Brother Michael.
14 Then when I agreed to it, I was shot a couple
15 e-mails, I believe, and I haven't checked my e-mail
16 today. I'm not a computer wiz, but that was my
17 understanding, sir.

18 Q. You said you talked with Brother Michael or
19 Brother Peter regarding your testimony today?

20 MS. COPPOLA: Object to the form.

21 Go ahead, sir.

22 THE WITNESS: No. No. What I'm trying to
23 say is Brother Michael politely would ask, "Do you
24 want to be a witness in this case?" And, you know,
25 since Michael -- since Michael is the only other guy

1 that was there, and he's probably living in the woods
2 somewhere in New Mexico, here am I. I just want the
3 truth to come out, sir.

4 BY MR. BOWMAN:

5 Q. Okay. I'm sorry. Maybe I'm a little
6 confused.

7 I thought you said that Brother Michael or
8 Brother Peter had discussed with you about being a
9 witness in this case on the telephone; is that
10 correct?

11 MS. COPPOLA: Object to the form.

12 Go ahead, sir.

13 THE WITNESS: Okay. Well, certainly there
14 has to be some kind of way that I would understand
15 that I'm getting here today, and the way that I
16 understood this was from an e-mail. And prior to the
17 e-mails, way back, month to month to month, I'm sure
18 Brother Michael was like, listen, you know, are you
19 willing to give a deposition? Are you willing to
20 be --

21 BY MR. BOWMAN:

22 Q. You -- I'm sorry to cut you off. I mean,
23 you're talking more in generalities. If you can just
24 try to listen to my question.

25 Have you had telephone conferences with

1 Brother Michael and/or Brother Peter regarding giving
2 testimony in this lawsuit?

3 A. No, sir.

4 Q. Have you exchanged e-mails with Brother
5 Michael or Brother Peter regarding giving testimony
6 in this lawsuit?

7 A. I have not.

8 Q. What were you just talking about when you
9 were talking about e-mail exchanges, then?

10 A. As you said, you said yourself, you were
11 saying talking in generalities. Someone had to say,
12 "Hey, Joseph, are you willing to give a deposition?"
13 It's just very general, sir. I didn't have any
14 e-mails or personal strategies or stratagems to help
15 the monastery.

16 Q. I don't think I mentioned that at all.

17 All I want to know is, you had mentioned
18 that you had telephone calls and e-mail
19 communications with Brother Michael and Brother Peter
20 regarding your testimony today or being a witness in
21 this case or providing deposition testimony; is that
22 correct?

23 A. Well, it was --

24 MS. COPPOLA: Object to the form.

25 Go ahead, sir.

1 THE WITNESS: Just general stuff like, sir,
2 I didn't know where the heck -- where the heck the
3 building was. I didn't know where -- it was just
4 general stuff like, "Where will it be?" "Oh, okay.
5 My deposition will be in Anaheim."

6 BY MR. BOWMAN:

7 Q. So you talked to Brother Michael and Brother
8 Peter about where your deposition testimony would be?

9 A. Like I said earlier, I think it was Brother
10 Peter shot me an e-mail and gave me the address of
11 where this place is. It's Chase Deposition Services,
12 where I'm at, sir, in Anaheim. It's pretty close --
13 thankfully, it's close to where I live in La Habra,
14 but nothing -- nothing about the details of the case
15 or nothing like that.

16 Q. I didn't ask you if you talked about the
17 details of the case.

18 I'm just trying to find out if you had
19 communications with Brother Michael and Brother Peter
20 regarding testifying or giving your deposition
21 testimony or being a witness in this case?

22 A. No.

23 MS. COPPOLA: Object to the form.

24 THE WITNESS: Other than just general
25 things, like I just said, like, "Where is the

1 building? Where will I be at?" Actually, it was
2 Lisa, who runs the place out here, who shot me the
3 other e-mail. I think her name is Lisa, yeah. I
4 want to be honest. She's the one who responded.

5 BY MR. BOWMAN:

6 Q. Okay. Do you believe that Most Holy Family
7 Monastery is a Benedict monastery?

8 MS. COPPOLA: Object to the form.

9 Go ahead.

10 THE WITNESS: I believe it's a -- the only
11 traditional Catholic monastery, yes, sir.

12 BY MR. BOWMAN:

13 Q. How about this: I'm going to ask you some
14 questions, and if you can answer "yes" or "no," I'd
15 ask that you answer "yes" or "no." If you can't
16 answer "yes" or "no," explain to me why you can't
17 answer "yes" or "no," and I'll try to rephrase the
18 question.

19 Is that okay?

20 A. If I hear you correctly, sir, you want me to
21 answer questions just in a "yes" or "no" fashion?

22 Q. If you can. If you don't think that you can
23 answer it sufficiently with a "yes" or "no," then let
24 me know, and I'll try to rephrase it.

25 A. Okay. I understand, sir. That may be every

1 question that you ask me.

2 Q. That's fine.

3 A. Okay.

4 MS. COPPOLA: Let me note my objections to
5 the question and the directions to the non-party
6 witness.

7 Please proceed.

8 BY MR. BOWMAN:

9 Q. Mr. Myers, do you believe that Most Holy
10 Family Monastery is a Benedictine monastery?

11 MS. COPPOLA: Object to the form.

12 THE WITNESS: I can't answer that in a "yes"
13 or "no" fashion.

14 BY MR. BOWMAN:

15 Q. Why?

16 MS. COPPOLA: Object to the form.

17 BY MR. BOWMAN:

18 Q. Mr. Myers?

19 A. Yes.

20 Q. Why can you not answer that in a "yes" or
21 "no" fashion?

22 A. Because I'm not schooled properly in what a
23 Benedictine monastery is.

24 Q. Okay. What is your understanding of what a
25 Benedictine monastery is?

1 A. Well, if I just told you I'm not, then why
2 would you ask me what my understanding is?

3 Q. Do you have an understanding of what a
4 Benedictine monastery is?

5 A. Not in totality, no, sir.

6 Q. Well, just give me your understanding, then.

7 MS. COPPOLA: Object to the form.

8 THE WITNESS: First of all, we're talking
9 apples and oranges because I already stated Most Holy
10 Family Monastery, I believe, is the only traditional
11 Catholic monastery. So what a Benedictine monastery
12 is, I can't give you dates, times, places when they
13 were founded. I know the founder, and that's about
14 it. I know some of the premises the principals, but
15 you have to understand, sir, I didn't make any vows,
16 so I wasn't obligated to learn this stuff. My job --

17 BY MR. BOWMAN:

18 Q. If I can cut you off for a minute, the
19 reason that I was trying to see if you could answer
20 "yes" or "no" is because it seems like you're not
21 listening to my question and answering my question.

22 MS. COPPOLA: Objection.

23 BY MR. BOWMAN:

24 Q. When I ask a question like I just asked you,
25 what was your understanding of what a Benedictine

1 monastery is, and you said you weren't sure what the
2 requirements were, but you said you didn't have a
3 total answer, but you had some understanding. So
4 what I asked you was, what is your understanding of
5 what a Benedictine monastery is, and then you
6 proceeded to talk about Most Holy Family Monastery
7 and other things.

8 I just want to know, the simple question is,
9 what is your understanding of what a Benedictine
10 monastery is?

11 MS. COPPOLA: Object to the form. Coaching
12 the witness.

13 Please proceed.

14 THE WITNESS: Okay. Sir, I don't know what,
15 in totality, a Benedictine monastery is.

16 BY MR. BOWMAN:

17 Q. Okay. Do you have an understanding of what
18 a Benedictine monastery is?

19 A. No.

20 Q. Okay. What do you know about the history of
21 the Most Holy Family Monastery?

22 A. Well, I take it you don't want me to answer
23 "yes" or "no" to that one?

24 Q. No.

25 A. Okay. I know that it was founded by Joseph

1 Natale. And I know that after his passing shortly,
2 Brother Michael became the superior of it. And I
3 know currently that there are three -- I believe,
4 three individuals at Most Holy Family Monastery. I
5 know where Most Holy Family Monastery is located. I
6 know the monastery's mission statement or objective
7 or prime purpose. That's what I know.

8 Q. Okay. And what are the sources of your
9 information?

10 A. The sources of my information -- well, I get
11 on their Web site often. I get on their Web site
12 probably daily, and they are one of the only Web
13 sites that I believe to be truly Catholic. So,
14 therefore, they are one of the only ones that I'm
15 going to jump on.

16 Q. So most of your information about the
17 history of Most Holy Family Monastery is based on
18 their Web site?

19 MS. COPPOLA: Object to the form.

20 THE WITNESS: Yes.

21 BY MR. BOWMAN:

22 Q. Let me just rephrase that.

23 Is most of your information that you know
24 about the history of Most Holy Family Monastery
25 derived from information that you read on their Web

1 site?

2 MS. COPPOLA: Object to the form.

3 THE WITNESS: Yes, sir. Most of it. I
4 heard a little bit from talking with one of the R.I.
5 guys, one of the R.I. -- whoever answers the phone
6 for that guy, but you asked most, and yes, most.

7 BY MR. BOWMAN:

8 Q. Okay. Do you believe that Frederick and
9 Robert Dimond are Benedictine monks?

10 MS. COPPOLA: Object to the form.

11 THE WITNESS: Yes.

12 BY MR. BOWMAN:

13 Q. Why do you believe that?

14 A. Well, I guess, sir, I believe that they are
15 traditional Catholic monks. No. No. I'm sorry. I
16 said, "Yes," so I believe that based upon some of the
17 principals I have read of the rules of Saint
18 Benedict, i.e. their lifestyle, that's it, their core
19 beliefs, their mission statement, their lifestyle --
20 those kinds. More doctrinal stuff, sir, than --
21 yeah.

22 Q. Do you believe that Most Holy Family
23 Ministry was founded or operated in acceptance with
24 the Order of Saint Benedict?

25 MS. COPPOLA: Object to the form.

1 THE WITNESS: Sir, I understand where you're
2 going here because I completely understand your line
3 of logic. If I don't know what a Benedictine
4 monastery is or a Benedictine Catholic monk is, then
5 what grounds do I have in making any judgment about
6 anything Benedictine? I understand that. So I don't
7 know how to answer your question.

8 BY MR. BOWMAN:

9 Q. Okay. That's fine.

10 How about this: You don't assume what I'm
11 thinking. I won't assume what you're thinking. I'll
12 ask questions. If you can answer them, answer them.
13 If you can't, just let me know and we'll try to get
14 it rephrased to a question that you think you can
15 answer.

16 A. Okay. I want to be as truthful as I can,
17 sir.

18 Q. That's great. Thank you.

19 MS. COPPOLA: Note my objection.

20 THE WITNESS: You also said "Most Holy
21 Family Ministry," and I don't believe they are called
22 Most Holy Family Ministry.

23 BY MR. BOWMAN:

24 Q. Monastery, is that what you're saying?

25 A. Yes, monastery, not ministry.

1 Q. My apologies.

2 Do you believe that someone can act like a
3 Benedictine monk but not actually be a Benedictine
4 monk?

5 A. Sure.

6 MS. COPPOLA: Object to the form.

7 BY MR. BOWMAN:

8 Q. Is it your belief that Frederick and Robert
9 Dimond act like Benedictine monks or are officially
10 Benedictine monks?

11 MS. COPPOLA: Object to the form.

12 THE WITNESS: That's a good question. The
13 Vatican II -- the Vatican II Church would not view
14 them as being Benedictines, so I guess it would be
15 possible today to act and behave as a Benedictine,
16 yes.

17 BY MR. BOWMAN:

18 Q. So it's your understanding that to be a
19 Benedictine monk that you have to be associated with
20 the Vatican II?

21 MS. COPPOLA: Object to form.

22 BY MR. BOWMAN:

23 Q. Mr. Myers?

24 A. Yes, I'm here, sir.

25 Q. Did you not understand the question?

1 A. No. It's a great question. To be a --
2 yeah, could you ask that again, sir?

3 Q. To be a Benedictine monk, you have to be
4 associated with or affiliated with Vatican II?

5 A. To be a --

6 MS. COPPOLA: Object to the form.

7 THE WITNESS: To be a Benedictine monk in
8 the Vatican II religion, one would have to -- you
9 stumped me. Could you ask me one more time, sir?

10 BY MR. BOWMAN:

11 Q. Sure.

12 To be a Benedictine monk, do you have to be
13 associated with the Vatican II?

14 A. Today you do, yeah.

15 MS. COPPOLA: Object to the form.

16 BY MR. BOWMAN:

17 Q. Okay. So given that answer, would you say
18 that Frederick and Robert Dimond are not Benedictine
19 monks?

20 MS. COPPOLA: Object to the form.

21 THE WITNESS: As I said in the beginning, I
22 believe they are traditional Catholic monks, so I
23 would agree with your statement.

24 BY MR. BOWMAN:

25 Q. Just so I'm clear, sir, you're saying that

1 it's your belief that Frederick and Robert Dimond are
2 not Benedictine monks?

3 MS. COPPOLA: Form.

4 THE WITNESS: I believe that they are
5 traditional Catholic monks.

6 BY MR. BOWMAN:

7 Q. I'm not asking if they are traditional
8 Catholic monks.

9 I'm asking you, is it your belief that
10 Frederick and Robert Dimond are not Benedictine
11 monks?

12 A. They are not part of the Vatican II Church.
13 Therefore, it could be consistent with what I said on
14 my last question or answer. I would have to -- I
15 would have to say that's correct.

16 Q. You made it pretty clear -- I'm sorry.
17 Strike that.

18 Is it your belief that Most Holy Family
19 Monastery is not associated with Vatican II?

20 A. That's correct.

21 Q. And is it your belief that the Order of
22 Saint Benedict and the Benedictine Confederation are
23 affiliated with Vatican II?

24 MS. COPPOLA: Object to form.

25 THE WITNESS: At this time, yes.

1 BY MR. BOWMAN:

2 Q. Okay. I believe earlier in your testimony
3 you had said that you had done some investigation of
4 Most Holy Family Monastery prior to you actually
5 going to live there; is that correct?

6 A. That's correct.

7 Q. And other than what you stated already as
8 far as going on their Web site and phone calls, did
9 you do any other outside investigation?

10 A. No.

11 Q. What conversations did you have with the
12 Dimonds before you came to Most Holy Family
13 Monastery?

14 A. Before I came to Most Holy Family Monastery,
15 the dialogue we had had to do with Catholic things,
16 saving my own soul, helping others save their souls,
17 things like that. I was concerned about my soul and
18 convinced that I had to convert to the true Catholic
19 faith, and certainly it had nothing to do with, you
20 know, you really need to be some kind of monk. It
21 had to do with just having the right religion, having
22 the right religious perspective on things, and being
23 able to ultimately save my own soul.

24 Q. Who convinced you of this?

25 A. Ultimately, God convinced me of that, but

1 Eric played a large role in my conversion. Brother
2 Michael played a huge role in that. I said I spoke a
3 lot with Eric. I did, but you have to understand, I
4 probably listened to Brother Michael's stuff over and
5 over. Brother Michael, Brother Peter, Brother
6 Edmund, and, at that time, Michael, they all helped
7 me with my conversion to the Catholic faith.

8 Q. In your conversations with the Dimonds
9 before you came to Most Holy Family Monastery, did
10 they ask you questions about your current situation
11 as far as job, employment, and other personal
12 information?

13 A. Sure.

14 Q. What were you doing when you were having
15 these conversations with the Dimonds?

16 MS. COPPOLA: Form.

17 THE WITNESS: In terms of, like, work?

18 BY MR. BOWMAN:

19 Q. Yes.

20 A. I was still unemployed at that time. I just
21 got back out of the -- I just got out of the army.

22 Q. Did the Dimonds express to you that there
23 were any qualifications that you would need to meet
24 in order to be admitted to Most Holy Family
25 Monastery?

1 A. Qualifications, sure.

2 Q. What were those qualifications?

3 A. Well, all I know is I had kind of like an
4 interview with Brother Michael. It was informal,
5 sir. It was -- we talked about sports and things we
6 liked and -- but we talked on the phone for well over
7 an hour, maybe two hours, and they just wanted to
8 kind of get a sense of who I was.

9 There was no reason for them to choose a guy
10 like me. I mean, I wasn't making any money. I
11 didn't have anything. I think they just knew that
12 they helped me in my conversion, and I wanted a
13 better environment to live. So I hope -- that's kind
14 of general, but I hope that -- they weren't like --
15 Brother Michael wasn't like, okay, in order for you
16 to come out here, you have to meet this qualification
17 to be a Benedictine monk.

18 As far as I knew, sir, it was an
19 organization that helps Catholics maintain the
20 Catholic faith and to expose the counterfeit church,
21 and that's pretty much all I knew. I wasn't thinking
22 about whether they were a true Benedictine monastery
23 or anything like that. That wasn't my thinking.

24 Q. Mr. Myers, it seems like I'm asking you
25 questions and you're not responding directly to my

1 questions. But moreover, it seems like you're
2 defending and protecting the Dimonds, assuming either
3 questions or certain information that I'm trying to
4 get.

5 Do you feel that you have to protect the
6 Dimonds?

7 MS. COPPOLA: Object to the form.

8 THE WITNESS: No, not at all, sir. I'm
9 thinking about being honest, and I'm thinking about,
10 you know, if there was a jury present, I want the
11 jury to get a sense of me and who I am and how I
12 express these things to people, and I think that will
13 ultimately -- ultimately will help the Dimonds' case.
14 I don't feel like I have to protect them, but I
15 know -- I know -- I know what happened on December
16 31st, 2007. I know why we left, and I want my voice
17 to be heard.

18 BY MR. BOWMAN:

19 Q. Okay. Did you know or did you have any
20 communications with the Dimonds regarding Most Holy
21 Family Monastery's policy on how your money and
22 property were to be handled while you lived there?

23 A. While I lived there, there was a piece of
24 paper that I signed, yes, sir.

25 Q. And what did that piece of paper say?

1 A. I don't remember, but it had to do with
2 fiscal stuff, and I think if -- certainly, if I
3 injured myself on the property, you know, if I took a
4 header or something and fell and cracked my head
5 open, that you know -- it was probably some kind of
6 a -- somewhat of a legal document that I signed.

7 Q. I'm going to try to focus your attention
8 on -- my question asked with respect to your money
9 and your property --

10 A. Sure.

11 Q. -- did that document relate to anything with
12 regard to your money and your property?

13 A. Not that I -- not that I can recall, sir.

14 Q. Do you still have that document?

15 A. I don't. And if I saw it, I'd gladly stand
16 corrected.

17 Q. Did you bring any documents with you today?

18 A. No, sir. I brought a cup of coffee and
19 that's it.

20 MR. BOWMAN: Lisa, did your subpoena request
21 documents or no?

22 MS. COPPOLA: No, it did not. It was just
23 testimonial.

24 MR. BOWMAN: Okay. Thank you.

25 ///

1 BY MR. BOWMAN:

2 Q. Do you recall any of the provisions of the
3 contract that you signed?

4 MS. COPPOLA: Object to the form.

5 Go ahead, sir.

6 THE WITNESS: Not really. I just knew that
7 I had -- I had \$120 from the VA monthly. It was a
8 monthly service-connected disability payment, and I
9 gave that willingly to the monastery. And I'm not
10 sure if that document had anything to do with
11 anything, but -- I'm sorry that I'm not answering
12 your question, sir, in a more pertinent fashion.

13 BY MR. BOWMAN:

14 Q. That's okay.

15 A. I really don't remember because it seemed to
16 not be -- you know, it didn't seem to be a big piece
17 of paper. It seemed to be, like, one big paragraph.
18 I looked over it and I signed it. And no, I don't
19 have a copy of it, unfortunately.

20 Q. Okay. When you went to live there, did you
21 have an understanding of how long you were going to
22 live there?

23 A. No.

24 Q. It was an undetermined date?

25 A. It was an undetermined date, yes, sir.

1 Q. And while you were there, would you be
2 working towards any official title or any official
3 name?

4 A. Sure. I guess a title of being a brother,
5 yes.

6 Q. What were the requirements to be a brother?

7 A. I don't know all of the requirements, but I
8 believe one of them was that you had to be there over
9 one year.

10 Q. Was it your understanding that eventually
11 you would be trying to obtain the title of a Benedict
12 monk?

13 A. No, sir.

14 Q. Did you have a title when you first moved
15 there?

16 A. No. I was just Joseph, and I guess they
17 considered me a postulate.

18 Q. Why do you say that?

19 A. Because that's what I heard Michael and
20 Brother Edmund, I guess -- see, I guess you kind of
21 have to earn that, too. I was there to kind of learn
22 the faith, and so there wasn't ever a time that
23 Brother Michael sat me down and said, okay, now
24 you're a postulate. There wasn't anything like that.
25 We had a job to do, and it was to -- it was -- it was

1 related to religious stuff, sir, not related to
2 whether or not we were -- I mean, I don't know.

3 THE REPORTER: Counsel, is everybody still
4 on the phone? We just heard beeping on our end.

5 MR. BOWMAN: Lisa?

6 MS. COPPOLA: Yes. I heard beeping, too.

7 MR. BOWMAN: My client is in through a
8 computer, so we can't hear him talk. Let me send him
9 an e-mail real quick. If we can, hang on one second.

10 (Interruption in the proceedings.)

11 BY MR. BOWMAN:

12 Q. Mr. Myers, while you were -- I'm sorry.
13 Strike that.

14 Before you went to live at Most Holy Family
15 Monastery and while you were there, did Frederick and
16 Robert Dimond refer to themselves as Benedictine
17 monks?

18 MS. COPPOLA: Object to the form.

19 THE WITNESS: No, they did not.

20 BY MR. BOWMAN:

21 Q. Were you taught about the Benedictine way of
22 life?

23 A. I was given a little book on the life of
24 Saint Benedict, but -- so to answer your question,
25 no.

1 Q. Did you read the book?

2 A. I did, yes, sir.

3 Q. Who gave you the book?

4 A. Brother Michael gave it to me.

5 Q. Were you taught anything or were you given

6 any information regarding Most Holy Family

7 Monastery's governing documents?

8 A. No, sir.

9 Q. Were you taught about or given information

10 regarding your rights and duties as a member of Most

11 Holy Family Monastery?

12 A. That could have been that paper that I
13 signed, but other than that, I'm not aware of any.

14 Q. What authority does Frederick Dimond

15 exercise at Most Holy Family Monastery?

16 A. He's the superior.

17 Q. Do you know on what basis that he claims

18 that authority?

19 A. He was given that authority at the death of,

20 I believe, one Joseph Natale and ultimately by God.

21 Q. You had testified earlier that Eric Hoyle

22 made reference to the Dimonds being heretics and

23 that's why he left on December 31st, 2007; is that

24 correct?

25 A. Yes, sir.

1 Q. Do you recall any other reasons that he gave
2 you why he was leaving while you were still there?

3 A. No. At that time, he didn't.

4 Q. Did he tell you, while you were still there,
5 that that was the only reason that he was leaving?

6 A. We might have discussed other things, like
7 when we were waiting in the parking lot, sir, for the
8 taxi, but I was merely sharing the pertinent stuff
9 with him walking down the stairs and having the R.I.
10 stuff in hand and printing something in the printer,
11 and the primary reason was, you know, these guys are
12 heretics, these guys are heretics. I have to get out
13 of here. I have to share this stuff with you guys.
14 You could come. I hope that's helpful.

15 Q. I believe you testified earlier that you
16 didn't believe that the Dimonds were heretics, but
17 you left because you were following him; is that
18 correct?

19 A. Yeah. I said something like I didn't
20 really -- good question, sir. I didn't really
21 entertain that thought of do I believe it. I just
22 kind of reacted to fire, you know. Eric was very
23 influential in my conversion. He was distraught,
24 visibly upset, and disturbed. Yeah, I think that's a
25 good word. I followed him. I think Michael and I

1 followed him.

2 Q. Did you read the documents that he had?

3 A. No. He wasn't encouraging me to read it.
4 He didn't think I was Catholic enough, sir.

5 Q. So just on blind faith, his word alone that
6 they were heretics, you followed him out the door?

7 A. And looking at Michael, who was convinced
8 that -- you know, Michael was a pretty deep guy, and
9 so yeah, it wasn't just a flippant -- Michael was
10 like, yeah, I'm getting out of here, too.

11 Q. Did Michael read the documents?

12 A. I don't know. Michael -- I don't know, sir.
13 I know at the hotel they read all kinds of R.I.
14 stuff.

15 Q. Before you left, did you look at any of the
16 documents?

17 A. No, sir.

18 Q. So just based on Eric's word that the
19 Dimonds were heretics, you went up, packed, and
20 followed him out the door in 40 minutes?

21 A. Based upon Eric's word, Eric's disturbance,
22 and Eric's fear, and Michael's clear objectivity to
23 that notion, yeah.

24 Q. And prior to that day of December 31st,
25 2007, had you had any reservations about believing

1 the Dimonds or what they were saying?

2 A. Could you ask that again, sir?

3 Q. Sure.

4 Prior to that day of December 31st, 2007,
5 you had been at the monastery for approximately four
6 months; is that correct?

7 A. That's correct.

8 Q. And during that time, did you ever have any
9 reservations that what the Dimonds were telling you
10 was incorrect or that they were heretics?

11 A. No.

12 Q. But just on the word of Eric and his
13 demeanor, you ignored that last four months and left
14 the monastery in 40 minutes?

15 A. Yeah. Eric, who played a huge role in my
16 conversion and who I spoke with and -- yes.

17 Q. I believe you testified earlier that when
18 you had your conversations with Eric, he wasn't
19 giving you his personal opinions, but he was giving
20 you the opinions of the Most Holy Family Monastery;
21 is that correct?

22 A. A lot of times, over the phone. You got to
23 remember, he was under obedience at that time, so
24 there wasn't a lot of, I believe this and I believe
25 this. There wasn't a lot of first person talking.

1 Q. So was it your understanding, at that time
2 when you were having communications with Eric, that
3 he was under direct supervision and direct control of
4 the Dimonds?

5 MS. COPPOLA: Object to form.

6 THE WITNESS: Are you saying when he walked
7 down the stairs and had that paper, sir? Are you
8 referring to that incident?

9 BY MR. BOWMAN:

10 Q. No. No. I apologize. Strike that.

11 Prior to you going to live there at Most
12 Holy Family Monastery, prior to you going to live
13 there, you said you had conversations with Eric; is
14 that correct?

15 A. Yes, many.

16 Q. And during that time, was he under the
17 direct supervision and control of the Dimonds?

18 MS. COPPOLA: Form.

19 THE WITNESS: Those are some strong words.
20 Supervision, it's hard for me to say that since we
21 were on the phone, sir.

22 BY MR. BOWMAN:

23 Q. I mean, I thought I was actually using your
24 words. Let me see. I thought I wrote it down. Hang
25 on a second.

1 A. Sure. Sure. I would gladly stand
2 corrected.

3 Q. I believe, and correct me if I'm wrong, that
4 you stated that Eric was under orders from Brother
5 Michael, and Brother Michael was his superior; is
6 that correct?

7 A. Yes, that's correct.

8 Q. And I believe you also testified that Eric
9 would not speak in terms of, "I believe," but he
10 would inform you of what the Most Holy Family
11 Monastery believes; is that correct?

12 A. That's correct.

13 Q. Okay.

14 A. And I might add, sir, that's why it was so
15 strikingly decisive when he came down the stairs
16 without his garb, without his proper attire, and he
17 spoke from like, "Listen, these guys are heretics. I
18 got to get out of here." So it was --

19 Q. Did you -- I'm sorry.

20 Are you ready for the next question?

21 A. I am ready.

22 Q. Okay. Did you speak to Frederick or Robert
23 Dimond before you left that day?

24 A. No, I did not.

25 Q. And by "that day," I'm referring to December

1 31st, 2007.

2 A. No. They were asleep, sir.

3 Q. And did the thought cross your mind to go
4 confront them with this information?

5 MS. COPPOLA: Form.

6 BY MR. BOWMAN:

7 Q. Strike that.

8 Did the thought cross your mind, before you
9 left on December 31st, 2007, to confront the Dimonds
10 with the information that Eric gave you regarding why
11 he was leaving?

12 MS. COPPOLA: Form.

13 THE WITNESS: No, because the reason we were
14 leaving was, "Guys, listen, these guys are heretics."
15 His robes were off. He was -- he was disgusted,
16 distraught. And we're to avoid heretics. And now,
17 if it was, "Listen, guys, I don't think that this is
18 a monastery," in my mind -- I know you might not want
19 to hear this, sir, but in my mind, if that was the
20 notion, if that was the reason that Eric wanted to
21 leave, "Hey, they are not a monastery," then what was
22 he doing --

23 BY MR. BOWMAN:

24 Q. I'm going cut you off there.

25 A. I know you are because --

1 Q. Because I'm here to ask you questions, and
2 you're here to respond.

3 A. Okay.

4 Q. If you want to give other testimony, you're
5 more than welcome to do that, but just not in this
6 instance.

7 A. I understand.

8 Q. Okay. Thank you.

9 At that point that you left, that you
10 decided to leave with Eric on December 31st, 2007, in
11 your mind, did you believe that you were picking Eric
12 and siding with Eric over the Dimonds?

13 MS. COPPOLA: Object to the form.

14 THE WITNESS: I believed that Eric had the
15 right position, and so I followed -- to use that
16 word -- I followed him.

17 BY MR. BOWMAN:

18 Q. Okay. Since that day, have you changed your
19 opinion?

20 MS. COPPOLA: Form.

21 THE WITNESS: Yes. I now hold a different
22 position.

23 BY MR. BOWMAN:

24 Q. What's your position now?

25 A. My position now is that you can attend a

1 mass where a priest is giving mass, and even if he
2 believes that Benedict XVI is the Pope, under certain
3 conditions, you could receive the sacraments from
4 him. That's my position.

5 Q. How or what caused you to change your
6 position?

7 A. Well, good question. Part of that decision
8 was based upon living with Eric for almost two weeks,
9 but certainly, that was just a side -- that was just
10 a side note. But you know, just reading, studying,
11 praying, getting away from Eric and that atmosphere.
12 You've got to remember, after about day three at the
13 hotel, he didn't think I was Catholic. He didn't
14 even want to live with me.

15 Q. What did you read after you left Eric that
16 made you change your opinion?

17 A. What did I read? Well, I didn't read a lot
18 of things. It was just a matter of prayer and a
19 matter of getting away from Eric.

20 Q. So you didn't read any documents?

21 A. No. As a matter of fact, sir, I lived in
22 Avon, New York for months without a computer or
23 anything. Just a lot of prayer. And remember, Eric
24 didn't want me to read the R.I. stuff. I was more
25 into reading the Bible and reading Denzinger, which

1 is a book of Catholic dogma. As soon as I got by
2 myself, things became clearer, and I soon became
3 aware that I held the wrong position.

4 Q. Did you have any conversations with the
5 Dimonds at that time?

6 A. I had a conversation, I believe, with
7 Brother Peter when I was living in Avon, New York,
8 and at that time, I was still in agreement with Eric,
9 though.

10 Q. And did you discuss the fact that Eric
11 considered them heretics?

12 A. Yeah.

13 Q. And what was -- was it Peter?

14 A. Yeah, Brother Peter was like -- you know, he
15 was like, "You can't come back." Basically, see, I
16 was living in -- excuse me. I was living and working
17 two jobs in Avon, New York, which was pretty close to
18 Mount Morris, and I just was still in agreement with
19 Eric, and Brother Peter said, "You can't come back."
20 I held the wrong positions, and I was fine. But soon
21 after that, soon after that talk with Brother Peter,
22 I began to realize that I had the wrong position.

23 Q. And Robert Dimond helped you understand that
24 you had the wrong position?

25 MS. COPPOLA: Form.

1 THE WITNESS: At that time and in that
2 conversation, no, we were in disagreement. He didn't
3 try to -- remember, his view was that I was a
4 heretic. I remember he was telling me that I was
5 schismatic. And quite frankly, sir, I needed to hear
6 that. I didn't need to hear a counseling session. I
7 needed to hear that, "You were away from the Catholic
8 Church, and you have to return." And it wasn't until
9 I got home in La Habra that I began to jump back on
10 to -- I stayed away from Most Holy Family Monastery's
11 Web site for some time, so I don't want you to get
12 the sense that --

13 BY MR. BOWMAN:

14 Q. Remember, I'm not going to assume anything.
15 You're not going to assume anything.

16 A. Okay.

17 Q. So you're telling me that soon after you
18 left, that you had a conversation with Robert Dimond
19 in which you still believed that the Dimonds were
20 heretics; is that correct?

21 MS. COPPOLA: Form.

22 THE WITNESS: At that time, that's correct.

23 BY MR. BOWMAN:

24 Q. Okay. And you had a conversation with
25 Robert Dimond in which he told you that he thought

1 you were a heretic; is that correct?

2 A. That's correct.

3 Q. And at that time, that same conversation, he
4 told you that you would not be able to return to Most
5 Holy Family Monastery because of your beliefs; is
6 that correct?

7 A. That's correct.

8 Q. And did you want to return?

9 A. At that time, no.

10 Q. Okay. At some point -- I'm sorry. Strike
11 that.

12 Did you continue to have conversations with
13 Robert Dimond after that initial conversation?

14 A. No, not for probably another year.

15 Q. Another year?

16 A. Another year.

17 Q. What was the communication by -- was it
18 e-mail, telephone -- when you reconnected with Robert
19 Dimond after approximately a year?

20 A. It was probably just me looking at their Web
21 site, and then I think I had to call -- I did. I
22 wanted to call up and say, "Listen, I basically was
23 wrong. I took the wrong position. I'm sorry, and I
24 was wrong in leaving," and I made a personal
25 abjuration. I guess that's the word.

1 Q. I'm sorry, you said you made a personal
2 something?

3 A. I believe the word is abjuration.

4 Q. Can you explain to me what that is?

5 A. I believe it's kind of like a personal -- I
6 was wrong. It's almost like a spiritual sorry.

7 Q. Who did you give that spiritual sorry to?

8 A. Well, it was either Brother Michael or
9 Brother Peter. I wanted -- it was my own volition to
10 let them know that, "Listen, I was wrong. I was
11 wrong in leaving."

12 Q. At that point, did you request to go back to
13 live there?

14 A. No, not at that time. I think I waited
15 another month or so, and I inquired. I talked to
16 Brother Michael and I said something like, "Could I
17 come back?"

18 And he's like, well, you know, what -- well,
19 basically, he was like, "Well, what have you been
20 doing the last year?"

21 I could understand that, you know.

22 Q. Now, so eventually, you did go back?

23 A. No, I never went back, sir.

24 Q. Okay. But you requested that you be allowed
25 to go back?

1 A. I did request.

2 Q. And was it your understanding, at the time
3 that you made that request, that the only way you
4 would ever be allowed to go back there was to
5 denounce what you had done and say you were wrong?

6 MS. COPPOLA: Object to form.

7 THE WITNESS: That would certainly be one
8 thing, yeah.

9 BY MR. BOWMAN:

10 Q. Okay. So at that time, you wanted to go
11 back, and you knew that the only way you would be
12 able to go back is if you denounced what Eric said,
13 that the Dimonds were heretics, and admit that you
14 were wrong in following Eric?

15 MS. COPPOLA: Object to the form.

16 THE WITNESS: No. I have to say no on that
17 one, sir, because it's a little different than the
18 way you phrased it.

19 BY MR. BOWMAN:

20 Q. Okay. Tell me why it's different.

21 MS. COPPOLA: Object to the form.

22 THE WITNESS: I have to say no to that
23 because I had to kind of confess to -- I had to kind
24 of confess to what I -- what I did was wrong and own
25 up to some of those things, and then after that, I

1 kind of asked, you know, well, "Could I come back?"

2 BY MR. BOWMAN:

3 Q. Okay.

4 A. It really wasn't about Eric at that time.
5 It was about me.

6 Q. Okay. Did you receive forgiveness for that?

7 A. Well, from God, yeah.

8 Q. What about from the Dimonds, did you receive
9 forgiveness from the Dimonds?

10 A. Yes.

11 Q. You asked for forgiveness from them?

12 A. Sure. Yes, I did.

13 Q. At the time you were looking for forgiveness
14 from them, did you have a tendency to downplay your
15 actions on that day on December 31st, 2007?

16 MS. COPPOLA: Object to the form.

17 BY MR. BOWMAN:

18 Q. You can answer, Mr. Myers.

19 A. Okay. Downplay my objections. That's
20 tough. I don't know what you mean by that.

21 Q. Well, I mean, I guess what I'm saying is, I
22 find it difficult to believe that someone that would
23 spend time researching and talking to people, like
24 you said, at least once or twice a week and getting
25 involved in the Most Holy Family Monastery and then

1 going there, living for four months, and knowing that
2 even though Eric allowed you to or helped you to
3 convert, he was really teaching you the teachings of
4 the Dimonds, but then you were willing to leave just
5 based on something Eric said.

6 So what I'm saying is, did you -- while you
7 were asking for forgiveness from the Dimonds,
8 downplay your role in the events of December 31st,
9 2007?

10 A. No, I didn't downplay.

11 MS. COPPOLA: Objection to the form.

12 I have to place an objection on the record.
13 Excuse me, Mr. Myers.

14 THE WITNESS: Sure.

15 MS. COPPOLA: To the continued coaching in
16 violation of the Federal Rules of Civil Procedure and
17 local rules of the Western District of New York, no
18 objection to any attorney asking questions. I have
19 strong objections to the coaching.

20 Please go ahead, Mr. Myers.

21 THE WITNESS: I didn't downplay anything
22 that I said or did. I think because -- the issue was
23 heresy, sir, so I believed that they were heretics,
24 and this is -- basically, it's kind of the worst kind
25 of sin anyone can commit. It's worse than murder.

1 BY MR. BOWMAN:

2 Q. When you left Mr. Dimond's or -- I'm sorry.

3 I believe it was Robert Dimond told you that
4 you were a heretic for leaving on December 31st,
5 2007?

6 MS. COPPOLA: Object to the form.

7 THE WITNESS: Are you speaking of the time
8 that I talked to him when I was in Avon, New York?

9 BY MR. BOWMAN:

10 Q. That's correct.

11 A. That was an understanding, that he believed
12 I was a heretic and -- no, he believed I was
13 schismatic at that time.

14 Q. I thought you had said that during the phone
15 conference that you had with Robert -- I'm sorry.
16 Strike that.

17 The initial phone conference that you had
18 with Robert Dimond after you left the monastery, did
19 he state to you that he believed that you were a
20 heretic for what you had done as far as leaving the
21 monastery?

22 A. You're talking about the conversation we had
23 later in Avon; is that correct?

24 Q. That's correct.

25 A. Yeah. At the time, he believed that I was

1 still a heretic or a schismatic, one of those, sir,
2 for my beliefs, and said, you know, "You can't
3 return." I think he thought that -- well, this is
4 just speculation, but I was living in Avon, so maybe
5 he thought, oh, he must want to come back, but I was
6 happy to be there working two jobs and maintaining
7 the Catholic faith by myself.

8 Q. Did you speak with Frederick or Robert
9 Dimond on December 31st, 2007?

10 MS. COPPOLA: Object to the form.

11 THE WITNESS: I don't recall. I may have.
12 Yes. Yes, I did.

13 BY MR. BOWMAN:

14 Q. How did you speak with them?

15 A. I think via the telephone. I was kind of
16 the mouthpiece. Michael and Eric didn't want to talk
17 to them.

18 Q. Okay. And do you recall what your
19 conversations with the Dimonds were like on December
20 31st, 2007?

21 A. Yeah. It was -- it was mainly financial
22 stuff. It was mainly like -- that was definitely the
23 second or third thing. It was mainly like, "Hey,
24 listen, you guys are heretics. We got out of here
25 because you guys are heretics," first and foremost.

1 Second there, "This is Joseph. Can I have my money?"
2 You know, "Eric wants his money." But again, it
3 was -- those were secondary issues. I only donated
4 something like 500 bucks or something.

5 Q. Did you demand return of your money?

6 A. I don't know about demanded. That's a
7 strong -- I asked. I asked for it back.

8 Q. You requested your money back?

9 A. Yes, sir, I did request it.

10 Q. And what was the response to your request?

11 A. The request was in the negative.

12 Q. And do you recall the specific language?

13 A. I don't. Again, it had to do with heresy.
14 No, you guys are wrong. You guys are heretics. Just
15 spiritual issues.

16 Q. I'm sorry, just to be clear, who were you
17 speaking with at this time?

18 A. Well, I was -- I don't recall. I don't
19 recall. I think it was both of them on the speaker.
20 Brother Michael was in the background, but Brother
21 Peter picked up the phone.

22 Q. And you requested a refund of your money;
23 correct?

24 A. Yes, I did.

25 Q. Did the Dimonds mention any reasons that

1 they would not return your money?

2 A. I don't remember the exact words, sir.

3 Q. How about generally what they said?

4 A. It was like I said before, listen, you guys
5 are wrong for leaving. You're schismatics. You're
6 heretics. You're -- whatever. You're wrong on the
7 positions. We could go to Saint Josaphat's. It's
8 okay. It was all something to do with that.

9 Q. Did the Dimonds make any reference to not
10 returning your money because they had paid for your
11 plane ticket from California to New York?

12 A. They did make a mention of that, yes, sir.

13 Q. Do you recall exactly what they said?

14 A. No. It was something like that. It was,
15 "Didn't we pay for your plane ticket?"

16 And I said, "Yes," and I think I even said,
17 "Yes, you're right. You're right. You did pay for
18 that. Okay. Well, then can I have" -- in my mind,
19 "Can I have the 75?" I didn't have anything, sir.

20 Q. Who was paying for the hotel at this time?

21 A. Eric was.

22 Q. And after Eric left the hotel, did he
23 continue to pay for the hotel while you stayed there?

24 A. I believe he did; however, on the first
25 of -- on the first of January, I got a -- my

1 service-connected disability check for 120 bucks. I
2 got that, so I probably took that out and used it for
3 something. I don't remember what I used it for,
4 maybe food, but Eric was --

5 Q. Did you ever pay -- I'm sorry.

6 A. Eric was quite generous, and he said he
7 would help us, and he did help us out financially,
8 absolutely.

9 Q. Did you ever -- did you ever repay Eric for
10 his payment of the hotel?

11 A. No.

12 Q. Did the Dimonds say, during that
13 conversation on December 31st, 2007, that if you
14 acted more maturely, you would get your money?

15 MS. COPPOLA: Object to form.

16 THE WITNESS: I think I recall -- that's a
17 great question, sir. I think I recall something like
18 that, but again, it's been so long. And again, Eric
19 has the notes and the digital transcriber.

20 BY MR. BOWMAN:

21 Q. Mr. Myers, I'm just trying to find out what
22 you know right now.

23 A. Right. I don't remember.

24 MS. COPPOLA: Objection.

25 THE WITNESS: It sounds very familiar.

1 BY MR. BOWMAN:

2 Q. Do you recall the Dimonds saying during that
3 same conversation that they didn't have to return
4 their money -- sorry, strike that -- that they didn't
5 have to return your money because your spiritual
6 condition had been helped by them?

7 MS. COPPOLA: Form.

8 THE WITNESS: It sounds familiar.

9 BY MR. BOWMAN:

10 Q. Did the Dimonds tell you that Joseph Natale
11 founded Most Holy Family Monastery when he was 20
12 years old?

13 MS. COPPOLA: Form.

14 THE WITNESS: They did not tell me that, no.

15 BY MR. BOWMAN:

16 Q. Do you know that?

17 A. No, I do not know that, sir.

18 Q. Have you ever read that on their Web site?

19 A. Not that he was 20, no.

20 Q. So the Dimonds never mentioned to you
21 anything significant about Joseph Natale's age?

22 A. No. I didn't know anything about that.

23 Q. When you were speaking on the phone with the
24 Dimonds on December 31st, 2007, did you ask why they
25 wouldn't give Eric his property back?

1 A. I don't remember, but I'm sure I did since I
2 was kind of the voice piece for all three of us.

3 Q. You don't recall what they said?

4 A. They probably were in the negative with
5 that.

6 Q. Did you ever receive any money or assets
7 from the Dimonds or Most Holy Family Monastery after
8 you left?

9 A. No, sir.

10 Q. Since that time, have you purchased anything
11 from their Web site or from them?

12 A. Yes, I have.

13 Q. When was that?

14 A. I don't remember. I can't recall.

15 Q. Approximately how many items have you
16 purchased from them since you left?

17 A. At least 20.

18 Q. Approximately how much have you spent on
19 those items?

20 A. Probably -- I did buy them some clothes,
21 too. I'm sorry. The purchasing of items, probably
22 about just \$200, sir.

23 Q. So approximately a dollar an item -- or \$10
24 an item?

25 MS. COPPOLA: Objection.

1 THE WITNESS: Some of their tapes are the
2 equivalent of a buck, a dollar each, so I --

3 BY MR. BOWMAN:

4 Q. Did the -- I'm sorry, were you still
5 answering?

6 A. Yes, I was.

7 It was no more than \$200, but I could be
8 wrong at that estimate.

9 Q. I believe you just said that you purchased
10 some clothes for them or from them?

11 A. I purchased some clothes for them, but that
12 was --

13 Q. When did you do this?

14 A. This was this year. I purchased a lot of
15 black clothing, warm clothing that would help them.
16 I know they like to wear black, and so I got some for
17 them and Sister Ann, and I spent a good, probably
18 \$200 at Wal-Mart.

19 Q. And how did you know they needed clothing?

20 A. I didn't know. Good question. It's quite
21 cold there, and the buildings aren't -- the buildings
22 are kind of cool, and so I thought I would help out
23 and -- I don't even know if they wear the stuff, but
24 I wanted to give them a gift, and I thought that
25 would be more beneficial than just donating money.

1 And I knew Sister Ann was a new sister in the
2 community, and she could use some of that warm
3 clothing over there in that cold winter.

4 Q. Did the Dimonds or anyone else from Most
5 Holy Family Monastery mention to you that they might
6 need clothing?

7 A. No, sir.

8 Q. Since you left on December 31st, 2007, have
9 you been provided any free items, including tapes,
10 books, any kind of writings from the Dimonds or Most
11 Holy Family Monastery?

12 A. Yes.

13 Q. What have you been provided?

14 A. I think a couple books, a couple -- you
15 know, a couple books and a couple DVDs, maybe the
16 equivalent of, you know, 45 to \$50.

17 Q. Now, while you were staying at Most Holy
18 Family Monastery, was it the Dimonds' practice to
19 give away DVDs and books?

20 A. Sure, yes, often.

21 Q. Are you aware -- strike that.

22 When is the last time you visited the Most
23 Holy Family Monastery's Web site?

24 A. Yesterday.

25 Q. Are you aware that there's portions of

1 telephone conversations between yourself and
2 Frederick Dimond posted on the Web site?

3 A. Yes. Yes, sir.

4 Q. Did anyone ask you for permission to post
5 conversations, these conversations on the Web site?

6 A. Yes, sir.

7 Q. Who asked you for permission for that?

8 A. Brother Michael.

9 Q. What did he say to you?

10 A. He would ask, "Could I go ahead and record
11 this?"

12 Q. What was your reply?

13 A. "Yes."

14 Q. And did you know the topic that was going to
15 be discussed that he was going to be recording?

16 A. Yes.

17 Q. Why? What did he say to you?

18 MS. COPPOLA: Object to form.

19 Go ahead, sir.

20 THE WITNESS: Okay. Just, "Do you want to
21 state what happened?"

22 And I was like, "Sure. I'll state what
23 happened."

24 He didn't coach me through anything or
25 anything. I just gave the facts or tried to recall

1 the facts as best as I could with my limited mind and
2 my limited ability to recall things that happened on
3 December 31st, 2007.

4 BY MR. BOWMAN:

5 Q. Do you have any documented memory problems?

6 A. Documented memory problems.

7 MS. COPPOLA: Object to the form.

8 THE WITNESS: That's a great question. What
9 do you mean by that, sir?

10 BY MR. BOWMAN:

11 Q. Have you ever sought medical attention due
12 to what you would consider insufficient memory?

13 MS. COPPOLA: Form.

14 THE WITNESS: No, but I -- no, not memory,
15 but I have some service-connected medical issues.

16 BY MR. BOWMAN:

17 Q. I want to go back to the telephone
18 conferences that were recorded by Frederick Dimond
19 that are posted on the Web site.

20 Were the recordings all done at one time?

21 A. The recordings were not done at one time.

22 Q. Approximately how many phone conferences did
23 you have to make up the recordings?

24 A. I don't recall. Maybe three to four.

25 Q. Who would initiate the telephone

1 conferences?

2 A. It depended. Sometimes it was them sending
3 me an e-mail. Sometimes I would send them an e-mail,
4 and we would talk at a good time.

5 Q. Were there additional recordings in addition
6 to the ones that are on the Web site?

7 A. On my end, none whatsoever. On their end, I
8 can't tell you, sir.

9 Q. Did Mr. -- I'm sorry. Strike that.

10 Did Frederick Dimond inform you every time
11 he was recording a conversation you had?

12 A. Yes, I believe he was doing that.

13 Q. And have you listened to each recording on
14 the Web site?

15 A. I have.

16 Q. Do you recall having a conversation that
17 Frederick Dimond told you he was recording that's not
18 on the Web site?

19 A. Could you ask that again, please?

20 Q. Sure.

21 You said that you recall Frederick Dimond
22 informing you when he was going to record a phone
23 conference that you had with him.

24 A. That's correct.

25 Q. What I'm asking is -- I'm sorry. Strike

1 that.

2 You also stated that you went on the Web
3 site and viewed all of the recordings of the
4 conversations that you had with Frederick Dimond; is
5 that correct?

6 A. Yes, that's correct.

7 Q. Do you recall any conversations that he
8 recorded on the telephone that are not on the Web
9 site?

10 A. No.

11 Q. Would you have a set topic, or would
12 Frederick Dimond inform you of the questions that he
13 was going to ask you before he started recording the
14 conversation?

15 MS. COPPOLA: Form.

16 THE WITNESS: I don't know. I'm not sure,
17 sir.

18 BY MR. BOWMAN:

19 Q. Okay. Maybe you can take me through it.

20 Earlier you said that either he would send
21 you an e-mail or you would send him an e-mail, and
22 that would lead to a telephone conference that would
23 be recorded; is that correct?

24 A. A telephone call, yeah, and he would ask
25 certain questions. Brother Peter did one, and

1 Brother Michael did two more, I believe.

2 Q. Would they tell you the topic for the
3 questions that were going to be asked after the
4 recording device was turned on?

5 A. After or before, I'm not sure when. I'm not
6 sure when. They could have been like, "Okay, are you
7 ready to do this?" and then started the -- I'm trying
8 to be very detailed here; very particular, that is.

9 Q. Would you know what the topic of the
10 conversation was going to be before you got on the
11 phone?

12 A. No.

13 MS. COPPOLA: Form.

14 THE WITNESS: No.

15 BY MR. BOWMAN:

16 Q. Do you believe that you were truthful in
17 everything that you said in those conversations that
18 were recorded?

19 MS. COPPOLA: Object to the form.

20 THE WITNESS: As truthful as possible, yes,
21 sir.

22 BY MR. BOWMAN:

23 Q. Was there anything limiting your ability to
24 be truthful during those recorded conversations?

25 MS. COPPOLA: Object to the form.

1 THE WITNESS: No.

2 BY MR. BOWMAN:

3 Q. Why do you say "truthful as possible"?

4 MS. COPPOLA: Object to the form.

5 BY MR. BOWMAN:

6 Q. What was preventing you from being
7 completely truthful?

8 MS. COPPOLA: Object to the form.

9 Go ahead, sir.

10 THE WITNESS: I see that God is truthful,
11 and I am -- could be -- I can be as truthful as
12 possible. That's what I mean by that, sir, that
13 there's a differentiation between the truth that God
14 can present and the truth that I can present. So I'm
15 trying my darnedest here to be as truthful as
16 possible. That's what I mean by that.

17 BY MR. BOWMAN:

18 Q. At the time that you had these recorded
19 conversations with the Dimonds that were posted on
20 their Web site, did you know that there was a legal
21 action brought by Eric Hoyle?

22 MS. COPPOLA: Objection to the form.

23 THE WITNESS: Prior, yes, I did.

24 BY MR. BOWMAN:

25 Q. And had you had conversations with the

1 Dimonds regarding the lawsuit?

2 A. Regarding the lawsuit, in generalities, yes,
3 sir.

4 Q. Specifically, who did you speak with about
5 the lawsuit?

6 A. Well, this just had to do with my online
7 testimony, you know, specifically, "Do you want to
8 give testimony to what happened?"

9 I would say, "Yes."

10 But in terms of the details of the case and
11 whatever, the amounts of money, whether it's criminal
12 or civil, I didn't really know. I don't think I
13 answered your question. I'm sorry.

14 Q. It's okay. I'll try to rephrase it.

15 Did the Dimonds notify you that Eric Hoyle
16 had initiated a lawsuit against them?

17 A. Yes.

18 Q. How did they do that?

19 A. I think they told me that, and I think I
20 also got online myself and found something out prior
21 to me -- prior to the Dimonds even telling me about
22 it. I think I found some stuff out myself online.

23 Q. On the monastery's Web site, have you read
24 their page that's listed or that's titled "Our
25 Lawsuit"?

1 A. Yes, I have.

2 Q. Have you read each and every word on that
3 page?

4 A. I have, but not in some time.

5 Q. As you sit here today, can you recall any
6 statements or alleged facts on that Web site that you
7 disagree with or think is untrue?

8 MS. COPPOLA: Form.

9 THE WITNESS: Having read it, there's
10 nothing that I could see is untrue.

11 BY MR. BOWMAN:

12 Q. In your conversations with the Dimonds since
13 you left on December 31st, 2007, have they asked you
14 specific questions about Eric Hoyle?

15 MS. COPPOLA: Form.

16 THE WITNESS: No.

17 BY MR. BOWMAN:

18 Q. They never asked you any specific questions
19 about Eric Hoyle since you left?

20 MS. COPPOLA: Object to the form.

21 THE WITNESS: Specific questions about Eric
22 Hoyle, no, nothing.

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

25 MS. COPPOLA: Sure.

1 BY MR. BOWMAN:

2 Q. Just a few more questions, Mr. Myers.

3 MS. GEORGER: I'm sorry. Lisa stepped out
4 for a moment. Can I ask you to wait a moment?

5 MR. BOWMAN: Sure.

6 MS. GEORGER: Thank you. Appreciate it.

7 THE WITNESS: Sir, can I ask you a question?

8 MR. BOWMAN: You have to wait until she gets
9 back. I'll explain when she gets back.

10 THE REPORTER: Do you mind if we take a
11 quick break?

12 MR. BOWMAN: No problem.

13 (Recess.)

14 BY MR. BOWMAN:

15 Q. Mr. Myers, just a few more questions. I
16 appreciate your patience.

17 Was it optional for you to give money to the
18 monastery while you lived there?

19 A. Yes, it was.

20 Q. Did Frederick Dimond or anyone else from the
21 monastery tell you to keep a written record of the
22 money that you gave while you were there?

23 A. Yes.

24 Q. What was the purpose for -- strike that.

25 Did anyone explain to you why you should

1 keep a written record of the money you gave while you
2 were there?

3 A. Yeah. I think it was something to do with,
4 if we leave under certain conditions that we will be
5 able to get the money back.

6 Q. Okay. And what were those conditions?

7 A. I don't recall those conditions. It
8 probably had to do with that piece of paper that I
9 signed, and again, I don't have that.

10 Q. Did you have any understanding of what would
11 allow you to get your -- the money that you gave to
12 the monastery back when you left?

13 MS. COPPOLA: Object to the form.

14 THE WITNESS: I don't have understanding
15 now. I think I did at the time, but that was -- that
16 was after reading that paper. I don't know if that
17 makes sense. Could you ask that again, sir?

18 BY MR. BOWMAN:

19 Q. Sure.

20 As you sit here today, do you know of any
21 conditions that would allow you to recover the money
22 that you gave to the monastery if you left?

23 A. No.

24 Q. Okay. As you sit here today, do you recall
25 any condition that would have precluded you from

1 getting your money back when you left the monastery?

2 MS. COPPOLA: Object to the form.

3 THE WITNESS: I'm having a tough time with
4 these kind of -- the way these questions are asked,
5 sir. I'm sorry. Could you ask it in a different
6 form or fashion?

7 BY MR. BOWMAN:

8 Q. Sure. I'll try.

9 A. Thank you.

10 Q. Do you know of anything that would have
11 disqualified you from being reimbursed the money that
12 you gave to the monastery when you left?

13 A. Well --

14 MS. COPPOLA: Form.

15 THE WITNESS: I am just presupposing that if
16 we left in a way that wasn't proper where our
17 superior didn't want us to. That's just a
18 presupposition. The way we three left, we didn't
19 leave under orders. We didn't leave in a proper way.

20 BY MR. BOWMAN:

21 Q. Mr. Myers, I don't want you to guess.

22 I want you to say, as you sit here today, do
23 you recall reading any document or having any
24 conversations with the Dimonds or anyone else from
25 the monastery that placed conditions on how you

1 would -- how or if you would receive the money that
2 you gave to them while you were living there when you
3 left?

4 A. No.

5 MS. COPPOLA: Object to the form.

6 BY MR. BOWMAN:

7 Q. Mr. Myers, do you consider yourself someone
8 that's easily impressionable?

9 MS. COPPOLA: Objection to the form.

10 THE WITNESS: Yes. Depends on the person.
11 Sure.

12 BY MR. BOWMAN:

13 Q. And do you believe that the Dimonds have
14 influenced your opinions and your viewpoints and
15 changed your opinions and viewpoints since December
16 31st, 2007?

17 MS. COPPOLA: Object to the form.

18 THE WITNESS: To some extent, sure. They
19 play a huge role in my Catholic life, sir, so yes.

20 BY MR. BOWMAN:

21 Q. And it's my understanding that you wouldn't
22 want to do anything to disappoint them?

23 MS. COPPOLA: Object to the form.

24 BY MR. BOWMAN:

25 Q. Would you like me to repeat that, Mr. Myers?

1 A. It's one of those can't say yes, can't say
2 no kind of things.

3 Q. You can just be truthful.

4 MS. COPPOLA: Object to the form. I have
5 asked that we not provide extraneous comments on the
6 record. I'm going to go on record of asking that one
7 more time. If necessary, I will contact Judge
8 Curtin, if you think that's necessary to do, if you
9 believe you have a basis in law or in regulation or
10 in rule to be permitted to make those comments.

11 BY MR. BOWMAN:

12 Q. Mr. Myers, would you want to do anything now
13 that you believe would affect the Dimonds' opinion of
14 you?

15 MS. COPPOLA: Object to the form.

16 THE WITNESS: I don't care what they think
17 of me. I could care less.

18 MR. BOWMAN: Okay. Nothing further,
19 Mr. Myers. Thank you.

20 MS. COPPOLA: I have follow-up questions.
21 Do we have time to do it?

22 MR. BOWMAN: Please.

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1 EXAMINATION

2 BY MS. COPPOLA:

3 Q. Mr. Myers, can you hear me okay?

4 A. Yes, ma'am.

5 Q. Okay. Just a few questions. I'm going to
6 try to make it short so you can depart.

7 You told Mr. Bowman that on December 31st,
8 2007, when you were in the hotel in Mount Morris,
9 that you spoke on the phone to Brother Michael and
10 Brother Peter; correct?

11 A. Yes, I did.

12 Q. At any time during that conversation, did
13 Mr. Hoyle tell you what to say?

14 A. Yes.

15 Q. Mr. Myers, do you know, from either your own
16 information or from something Mr. Hoyle told you, how
17 long of a period of time he had been reading the R.I.
18 material?

19 A. No. I did not know how long he had been
20 reading the R.I. material.

21 Q. Did he tell you that he had just read it
22 within the last day?

23 A. Yes.

24 Q. Did he tell you how long that last day he
25 had been reading the R.I. material?

1 A. I think he said something like he had been
2 up all night and been disturbed about being up all
3 night at this stuff.

4 Q. Mr. Myers, while you were at the monastery,
5 did you have any reason to believe that if you chose
6 to do so, you were not permitted to leave?

7 A. No.

8 Q. As you sit here today, do you have any
9 reason to believe that Mr. Hoyle was forced to remain
10 at the monastery against his will?

11 A. No.

12 Q. And December 31, 2007, did you observe
13 Mr. Hoyle leave the monastery under his own will?

14 A. Yes.

15 Q. Did Mr. Hoyle tell you at any time that he
16 had made one or more monetary donations to the
17 monastery?

18 A. Yes.

19 Q. Did you either, by cash you had or by the VA
20 checks you've referenced, make certain donations to
21 the monastery?

22 A. Yes.

23 Q. Did you understand those monies to be
24 donated?

25 A. Yes.

1 Q. At any time prior to December 31, 2007, did
2 Mr. Hoyle express concern to you about the history of
3 the monastery?

4 A. No.

5 Q. At any time prior to December 31, 2007, did
6 Mr. Hoyle express concern to you about the beginning
7 of the monastery?

8 A. No.

9 Q. Prior to December 31, 2007, did you know
10 about the beginnings of the monastery from reading
11 the Web site?

12 A. No.

13 Q. Prior to December 31, 2007, did you know who
14 had founded the monastery?

15 A. Yes.

16 Q. Started it?

17 A. Yes.

18 Q. Was that known to the people who were living
19 at the monastery while you were there?

20 A. Yes.

21 Q. Was it known to you and the people who were
22 living at the monastery while you were there that
23 Brother Michael was the superior?

24 A. Yes.

25 Q. Was it generally known to you and the people

1 who were living at the monastery while you were there
2 how long Brother Michael had been the superior?

3 A. No.

4 Q. Did you know, while you were living at the
5 monastery, who had lived at the monastery prior to
6 your living there?

7 A. No.

8 Q. Did you know that Mr. Hoyle had lived there
9 before you got there?

10 A. Yes.

11 Q. Did you know that Brother John had lived
12 there before you got there?

13 A. Yes.

14 Q. Did you observe any efforts, at any time, on
15 the part of Brother Michael to prevent you from
16 reading the Web site?

17 A. No.

18 Q. Did you observe, at any time, any efforts by
19 Brother Peter to prevent you from reading the Web
20 site?

21 A. No.

22 Q. In fact, did you observe both of them
23 encouraging you and others to read the Web site?

24 A. That's correct.

25 Q. Did you ever observe either Brother Michael

1 or Brother Peter to prohibit you, stop you, or
2 dissuade you from reading their books and other
3 writings?

4 A. No.

5 Q. Did you, in fact, observe Brother Michael
6 and Brother Peter encouraging you and members of the
7 public to read their books and other writings?

8 A. Correct.

9 MS. COPPOLA: I have nothing further. Thank
10 you, sir.

11 MR. BOWMAN: Thank you, Mr. Myers.

12 Lisa, while you were away, the stenographer
13 asked if we could take a short break to allow them to
14 eat lunch.

15 MS. COPPOLA: That I understand, and that's
16 fine.

17 Kristi, we have 4:15 here, so I guess 1:15
18 your time.

19 We're off the record.

20 (Ending time: 1:12 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