

Richard Ibranyi on the MHFM (Audio - July 21, 2011) Attempted Text Extract of the Recording

Note: *I have done my best to understand Richard's passionate and oftentimes erratic conversation and place the text (I understood) into this document. There will undoubtedly be unintentional errors due to misunderstanding of the slurred or overzealous audio at times. I would ask your forbearance on this. In short ... think twice before quoting me on what I've written that Richard said.*

(?) = Used when I could understand a word, a group of words or the spelling of a word

RJMI at Most Holy Family Monastery

In this audio I, Richard Joseph Michael Ibranyi, speak of my time spent with Fredrick (aka Michael) Dimond in Most Holy Family Monastery in Berlin, New Jersey, and then in his monastery in Fillmore, New York. It exposes some of Michael Dimond's evil ways and hypocrisies and my mortal sins of omission.

The Recording:

My name is Richard Joseph Michael Ibranyi. This audio was recorded on July 21st, year 2011. It reveals certain events during my stay at a Michael Dimond's *Most Holy Family Monastery* in Berlin, New Jersey, and our move to *Queen of Angels Monastery* in Fillmore, New York; which was later called Most Holy Family Monastery after Michael Dimond lost the Monastery Holy Family Monastery in Berlin, New Jersey to Father William Ashley.



I will mention some anchor dates:

On April 4th 1996 I entered Most Holy Family Monastery in Berlin, New Jersey. In April 1996 I did the "[*Second Coming of Jesus Christ*](#)" speech.

On October 14th 1996 we moved to the Monastery in Fillmore, New York.

On August 29th 1997 I was told to leave the monastery.

On September 1st 1997 I left the monastery.

Hence, I was with Michael Dimond for one year and five months.

In January or February of 1999 I recorded the "*Strange Voices*" videos. Thus one year and five months later, after I left the monastery, I finally got out the information on the apostate anti-pope John Paul II and the apostate Vatican II Council.

When Brother Joseph died there was only one person [there was me and Brother, uh, I wasn't even in it, because Brother Joseph didn't want me to come in. God killed Brother Joseph so I could do the "*Second Coming of Christ*" tape; and the long story and the short of it was that he (Joseph Natale) never wanted

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me to come back (to the monastery) and talk again after my layman speeches. So, because he didn't let me do that (give the *Second Coming of Jesus Christ* speech), God struck him dead] Brother Michael is the only one left alive, that's in the monastery, so who else would it default to? Him! Because, there was Brother Thomas; but he's got the mind of a twelve year old ... he's an imbecile, in the real sense he's an older guy, but simple. So, it fell to him (Michael). And it should have. I was defending him; I was with him at that time. I was trying to defend him against Father Ashley.

After I came in and did the "[Second Coming of Jesus Christ](#)" speech, and I band all the false apparitions; people went nuts against Brother Michael. He thought I was going to be popular but when I came in it was the complete opposite.

I went over that part already, so ... they didn't like us, they went to Father Ashley and said I want you to put a lawsuit down against them (MHFM) and try to take the monastery away from Brother Michael. And so he did.

And the people ... the laymen got together all this and lodged a complaint and said "he's stealing our money", they pretended, they told all sorts of lies; like they thought it was the Catholic Church but it really wasn't; kind of like what Eric Hoyle is kind of doing.

Even Eric doesn't have a case, not really, because he gave a donation (i.e. referring to [the 1.6 million dollars Eric Hoyle donated to the MHFM](#)). I still hope he wins because the Dimonds, they are evil, are more dangerous than Hoyle, but that's another issue however that turns out. But even if he wins he can lose, especially if he goes through a lot of extensive court cases.

But Father Ashley closed up all of the bank accounts (snaps his fingers) ... froze them. But Brother Joseph had all of this money; 250 thousand dollars was up there (upstairs in the monastery), maybe more, in a suitcase. And so, Brother Michael grabbed it and said we're all going to go up to up-state New York to "the property" (i.e. Fillmore, New York), let's get out of here, and eventually that's when we went up to where he is now.

And he (Michael) spends money like a ????. A nice basketball court though. If he converts we could have some good basketball games up there. But anyway, he, uh, he ran up there (Fillmore).

Ehhh, uhh that's what Brother Joseph kept saying ... I need just a little more money. He (Joseph) had all these things lines up about what he was going to do; all these different buildings. I said: "Brother Joseph, what you're not moving up there until you have this palace, this mansion with all these places?" I said, "why don't you just go up there and live in a tent, if you have to. But, don't depend on donations." But, he was saving all that money.

But they (Father Ashley) tried to close the bank accounts in upstate New York on him (Michael) and they did. They even froze those bank accounts. And so we had no bank, we were surviving off the cash. And they knew it.

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John Venarri, he knew it. He used to be in the monastery before Brother Michael. And John Venarri testified (in court) that they (MHFM) had this cash up there (in the Berlin monastery). But there was no real proof, kind of, you know. And so, the big thing was, you know, we have cash but we don't know how much, hiding in the upper room, that's what you're surviving on. They (Father Ashley) may try to go after the cash even.

And what happened was, when this was going on, I was studying the court case, and I said, the laymen said, it was based upon the fact that they'd been giving donations all these years to this church, that they thought was part of the catholic Church, and that now they realize that Brother Joseph Natale was not under the local bishop.

They all knew it. And first of all I said ... "it's a donation". Once you give a donation I don't see how you can ever ask for it back; I don't. I mean that's "Indian Giver", right? That's a donation. I don't see it. I never saw it. I never thought that we'd lose that case. And, I said ... this is stupid.

That's the sort of Hoyle point of it. And then Brother Michael goes and gets a Jewish lawyer. He comes back and says, he gets the most expensive lawyer and he says, "Guess what, I got this Jew lawyer who's a lawyer to Bill Clinton".

I went ... Oh, No, and Philadelphia, you got a Jew lawyer, who is also one of Bill Clinton's lawyers and he's a Joe?

I'm like ... we're dead. I said, why did you get that Jew lawyer? And he (Michael) got it.

And then John Venarri came out, and it was a big thing.

I studied law, all those state laws and everything, and I had the whole thing ready to go.

And so John Venarri came out, and this is what really made me a "sedevacantist", completely. This converted me completely. This case, was used it to convert me.

Because, John Venarri came out and said ... "We're going to prove that Brother Joseph Natale's Church wasn't a Catholic Church, because he was not under his local bishop, who is the local Catholic bishop under the pope in Rome, and he was not under him.

And I went to Brother Michael and said ... you know something. If he's going to hold that at least, there was something, if he (Father Ashley) told him he (Michael) was under the local bishop, the only way we can counteract that position is the sedevacantist position.

"Yes your honor, that would be true, if he (the bishop) was Catholic. But he's NOT Catholic, he lost his office so he's not a Catholic bishop and we're not under his jurisdiction. We are a Catholic church, he's not".

Sedevacante ... you have to. You have to, and that was their big thrust, one of their big argument, and I saw an opening here.

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I said, Brother Michael if we don't take the sedevacantist position we're dead.

I told him, we may as well take of these costumes off right now and go home. Right now, because we're fooling ourselves, and I had it up to here with that.

I already knew about that ... we kept telling people we're Benedictine. We're not Benedictine and he's still not Benedictine. He should have just called himself something else.

But I was studying all the laws and I said ... "We got them"! I don't even care if we win the case. I want to go to court and testify on the Sedevacante position, against Father Ashley, because, that's who I would have been going up against.

I want to get up there and the Father says ... "Uhhh ... Your local bishop, I've spoken with your local bishop, here's a letter from him stating he does not recognize Brother Joseph Natale and the Holy Family Monastery; saying they are not under my jurisdiction. And I would then get up and testify ... "Your honor, the reason that we are not under his jurisdiction, is that he has no jurisdiction, because he has no office, because he's a public heretic. And it would have been a religious Catholic issue, because that's what it was. They brought it in and the judge was accepting it.

So, I was all ready; I was loving it. I had everything ready to go. Then he (Michael) said "No ... my lawyer said he doesn't want you testifying in the case." And he didn't take my position in the case.

Michael wasn't Sedevacante either and he didn't want to take the sedevacantist position. So, all of this is going on and I say ... "Brother", that's when I told him. I got angry. And I told him ... "If you don't take the sedevacantist position you're going to lose. Let's take of these costumes and go home."

Because, we're not under his (the bishop's) jurisdiction. We are lying. That's when I came to myself. You know what I used to tell the people? "We recognize the pope but he doesn't recognize us." I think it's the other way around. That's what I used to tell people. "We recognize the pope, we're under the Holy Father, but he doesn't recognize us."

Maybe in some legitimate disobedience you might have some case like that. But, it was not holding very much water, you know. I said ... wait a second, you know, and when you take hold of the sedevacantist position you have all of the ammunition. But he never let me testify. That was it. Keep him locked up in the monastery. You can keep Ibranyi locked up. No testimony. And all the money, we're surviving off that, must have been 250,000 dollars or more, Sal Monteserro (?) is hiding it in the back of his black Cadillac, he had it on the property there, and he's always go down and get the money. And he knew it. That's he asked him the question at the court cases ... "Do you have a couple of hundred a couple of hundred thousand dollars in the back of Sal Monteserro's Cadillac?" And that's when he's say ... "No, No, No." ... okay, and then he asked Sal Junior too, and he lied. But, uh, that didn't have anything to do with the case but they just wanted to get him to lie under oath or something ... I don't know.

The Father Ashley case? It cost him (Michael) quite a bit of money, a lot of money for that case. I don't know how much but it depleted him. And he lost the case, lost the monastery, and I couldn't believe it.

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I'm not saying we would have won anyway even if I stood in. I was mostly concerned, I was surprised though that that was something we'd never win. He still should have lost. Regardless ... he should have lost.

I can't stand Brother Michael now, and even then he was wacky too. But, he still should have lost. I mean it (the case) was based upon donations. How could the judge give Father Ashley backThe people don't have no right to get their donations back. What you give, you give.

But they unfroze his bank account up in New York State, they unfroze that one, he got that one back, but all the accounts in New Jersey were handed over to Father Ashley, along with the whole monastery and all the property for the Fraternity of St Peter. I don't know what he calls it today.

But there was another thing he didn't let me get involved in, But, I don't think even if I would have gotten involved we would have won. I'm not saying that. I wanted to go there just to defend the faith. But then I became firmly convinced that we've got to be sedevacantists or we're hypocrites. That's the answer. I can't lie anymore. The answer is ... he doesn't have a choice, he's (John Paul II) not the pope. And that's when entered the other battle, Sedevacantism. He said ... "Okay, Ibranyi ... you can you're your opinion, Brother Richard, and I'll hold mine. And so, we were telling people different things on the phones; and he's the Superior.

Oh and they would all call up and say ... "Do you know Brother Richard said that John Paull II is an apostate and an anti-pope, to people. Did you know that?"

"Well no, Oh, uh, did he tell you that? No, I don't believe that. No one can say that, no one can make that ..."

"Well then you better tell Brother Richard, because he's telling people that."

That lasted for about less than a month. Then I went ... I was wrong ... because it's not an opinion. I was even wrong. I was in heresy, because I said ... it's not opinion. What do you mean it's an opinion? It's not an opinion. It's not open for discussion. You can't say you believe what you want and I'll believe what I want. I progressed in this thing, don't you see.

But the court case really kicked it in, for me. John Venarri's one statement is what God used to completely convert me to Sedevacantism ... John Venarri's statement. He says ... "I'm going to prove in court that their frauds because they say they are under the pope and the local bishop, I have a letter right here from him, says they are not under his jurisdiction and they don't submit to him in anything."

And then I, uh, what are you going to do? You got to start coming to some decisions. So that got me on a strong road to sedevacantism, right away, convicted. Then we hanged out with the "opinion" thing. That's still heresy on my part, because, it's not an opinion. I said what do you think of the work? This thing isn't an opinion. I got more vocal about it and he tried to silence me on that. I said, look, if you don't want to be a man you can say that JPs the pope, go ahead, you're the Superior, you're my superior and I will not obey you neither. I believe it is sinful and I will not be made silent.

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And then he let me go, he lied ... I did write about that "on RJMI" about what happened on the day he let me go.

Brother Michael is all about fame. That is it. He wants to be famous in the worse, worse, worse way. He would get people on the phone, Malachi Martin, anybody, to give him references. "Brother Michael is the best book I ever heard, you got to get his video." And he would always try and get them (references). And all these guys on the phone saying you better keep Ibranyi locked up because he's anti-Semitic or something, he goes against the Jews, he's a maniac, pacify him, don't ever let him speak again.

And I promised that I was going to speak with these people after my "Second Coming" (i.e. the "Second Coming of Christ" speech) as they're not going to give any evidence. You know that didn't take place until how many years later?

I was then kicked out of the monastery, uh, it was mutual anyway, and I was in hiding in New Jersey for a while; until I came out to New Mexico and made the "Strange Voices" tape.

He's got good questions ... He's got questions and people want to know about these things.

Someone else speaks:

I'm sure I have a thousand more questions ... it's just that ...

Richard cuts back in:

It's okay. We can have another thing about it. Oh it is ... I feel like I'm a thousand years old, if anything. My eyes are bugging out, I feel like my guts have been blasted all over the place.

(Blah, Blah, Blah for a few seconds, then back.)

I never win with these guys.

Someone else speaks:

You've been put through some very unique, very complete, and very apropos ...

Richard cuts back in:

... Trials. You know that's why I say, I hope none of you guys should have to go through that. Others did, a lot of people have gone through it. I'm not the only one. But what I'm saying is, ah, I don't want people to have to do what I did. I want them to come from point "A" right to "Z", or very close. I don't want you to have to find out yourself. You were telling me in the beginning that you feel like you're the a "point man" in a military operation. You're the point man. You're the one that has to go first and end up getting your head chopped. You get smacked. You get punched. And I said ... I don't mind ... that's why I'm there. Even now, it's a combat.

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Someone else speaks referring to Michael Dimond:

Right now he's the pope, the cardinal, the bishop, the priest ... what else is there ... superior. Accurate theologian ...

I had the same attitude as you when I first met him. I had a lot of the same questions ...

Richard cuts back in:

What you're saying is important. That's why we're doing this. I think it is very important. We do have to finally say something; even what happened to you, putting a little more detail in it. Because, if it's going to help you it's going to help other people.

The first thing you need to know is that the frauds are the Dimonds; and the whole thing about what's going on, and how it goes on, what they do, what goes on up there, what really happened, what are they like, did this happen, did that happen ... you know? Even now there's enough stuff out there but I think even these little details...

Because when I did the "Fear of Jude" thing I was almost going to get into more detail on it, but I got more into Garry Potter and the other guys.

So maybe it is time to start just bringing it up to get these people to see ... to cut away, to get away from all of this stuff.

The ultimate thing to me though is still, and that's what we've gone to, is the "Renaissance Movement". And the only reason that you can go back that far is that once you do the right thing in God, it's in the rites. You see, the only thing is this ... how many clown masses do you need to see, I mean how many do you need to see, to finally just give up and say ... uh, a thousand and one clown masses? How about 2002 heresies of Benedict XV?

The apostate Peter Dimond, his big claim to fame is that he says "I've read every one of "Rat Man's" works" (Joseph Aloisius Ratzinger – Benedict XVI). I mean, Ohhhh, what kind of a brain does he have? You know ... what's going on in his brain? He had to read every one of his works? Every one? What? Every week he has heresy of the week and he's stuck like a broken record on this guy. And he's not going back to the Renaissance. He's not going back to the Renaissance and he's not living the life; not telling people how to be good Catholics. He's not demanding it from them. There's no Pastoral Care. There's not follow-up. There's no talking. There's no outreach. There's no help. Exactly.

(Someone else speaks)

When the Blessed Mother tells you at Salette that Rome is going to be the seat of the anti-Christ, you're going to look at that a little carefully. You're going to say ... what did she mean by that? And then you do a little homework and you find out it's going to be a "Great Apostasy". But what's it going to look like? And I say this all the time; it's going to look like exactly what it is right now. It couldn't be any different. It has to be just the way it is right now, right?

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(Richard breaks back into the conversation)

And now that you're bringing up the Dimond issue, I got another point to speak to as we got the mike on right here. Uh ... Hypocrisy or all hierocracies

When I first went into their monastery, because I love the mass so much, even as a kid I did, I wasn't into the Church, never, not as a kid, I know that. I wanted to love God and god knows the motivation. But when I was at the monastery, we would have mass every morning. Six o'clock ... I forgot what time it was ... and ... Father Clifford was there saying mass. I'd be the "altar boy". I loved the mass and so I was there every morning saying mass as his "altar boy".

Brother Michael Dimond would be sleeping and he'd say when it came to Holy Communion wake me up. I'd go in and wake him up ... for Holy Communion ... he would come in, receive Holy Communion and immediately go back to sleep again and leave the church.

He did it every morning; never attended mass and this guy professes to be catholic, though. You know what I mean. He doesn't love the mass.

Here's my point on this, I need to say this, he's a sadist. Even this guy Frank Conklin (?) would come down. He knew Father Feeney, he was one of these guys; I think Franck Conklin was his name; I might not be 100% right on the name. I'd let him in every morning, because we let the guys we knew in so they could attend the mass. He's the witness to what I'm saying, and other people, that Brother Michael never went to mass. He would just receive communion and go back to bed.

So, every time it comes to communion, wake him up, he'd come in, receive Holy Communion, and go right back to bed. Never attend mass.

Finally, Father Clifford had had it, up to here with him. This is after Brother Joseph is gone, just me and Brother Michael now. Because we were in there for a while before the lawsuits and everything else happened. So, I'm waking him up like that and finally Father Clifford gets it one morning and he goes ... "I'm no longer giving you Holy Communion until you attend mass."

That was it! Good-bye, Father Clifford. Now, I didn't like Father Clifford for other reasons. He was a "marrying priest (?)" and there were other reasons that I would have got rid of him. I would have got rid of him for the right reasons. He said this to Brother Michael and his eyes raged. Walked out of the place right after mass, called Father Clifford in, and said ... "That's it. I want you out of here. Don't you ever talk to me like that. I'm the Superior here."

And then the priest, he got all panicky in front of the altar, kneeled down and said "Blessed Mother, help me, help me."

"I want you out of here now." (Michael repeated)

I would have kicked him out for another reason. But, he kicked him out merely for the fact that he rebuked him for a right reason.

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Now here's "mister mass guy", the one that's telling you, you always have to go to mass ... he doesn't love the mass. He only goes in to receive communion and then leave. He's a fat, stinking demonic hypocrite. I had to do exorcisms to get him out of bed; he's do possessed by demons. I did! He couldn't even up to pray the "night office". I had to do several exorcisms, for about fifteen minutes, to get him out of bed so he could say an "Office". These are all things that ... I'm telling you now ... and Um ... that mass thing was, what a hypocrisy.

And Father Clifford, I didn't care that he left, cause I would have kicked him out for my own reasons; but that was all the wrong reasons.

He had such jealous guy. He had a little dog in there with him, the dog's name ... he was a little "mutty" dog, I like all dogs; but he used to love me. He used to jump up on my lap and I would pet it. And he would get so jealous because the dog was always coming to me. And he would yell at the dog ... "get off his lap and come over here! And stay away from him." He would get angry.

We had this kid get up, this kid Marcus, oh ... One day this kid Marcus, you remember Brother Anthony, I'm going to tell you the Marcus thing. There's not one person that went to that monastery will not verify that what I'm saying is 100% true. The kid (Michael) is a nut case. Cold as a shark, sleeps all day, never prayed the "offices", never followed "the Rule" at all (Rule of St Benedict). I followed the whole "Rule" when I was in there. I was acting like the Superior. I was running the whole place. . I would take care of all the people that would come in. I would do all that kind of work. But, whenever he got involved he'd muck it all up. Because, he didn't care, one bit, about people.

So one buy, Brother Anthony, a guy from New Jersey, he wants to come into the monastery; young kid. And he comes in and Brother Michael lets him in, gives him a chance. And we're in there for about a day or two and he says to me ... "Brother Richard, Brother Michael hasn't given me anything to do and I need a schedule, I need something to do."

I said ... "Brother Michael, Brother Anthony needs a schedule, he needs some work to do", or, you know?

He (Michael) says ... "I'm the Superior; I'll take care of this."

I said ... "Alright, I just thought I'd let you know."

Another day he (Brother Anthony) comes by and says ... "Brother Richard, I need work."

I said ... "He never gave you anything to do?"

He says ... "No ... I need a schedule."

I said ... "Well look, our bookstore needs to be fixed. It used to be organized. Come to the bookstore." So I brought him to the bookstore. I showed him how to fix up the bookstore, and I gave him some work.

Brother Michael comes in and he goes ... "Did you tell Brother Anthony to clean up the bookstore?"

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I said ... "Yes."

He says ... "I'm the Superior. I'm the one who gives out the work."

I say ... "Well you're not. No one's telling him what to do. The bookstore needs to be fixed, the kid's standing around all day, and someone needs to tell him what to do. Because I ..."

He says ... "I'll tell him what to do."

I say ... "Well then do that, please. Do something, give him a schedule."

He says ... "I'm the one who will do it."

I said ... "Fine." That's how that argument ended, right?

Then we're at the dinner table; Brother Michael is sitting here; Brother Anthony is sitting over here; I'm over here. Brother Anthony is sitting there looking at Brother Michael. He goes, He goes ... "That's it, Brother Michael!" No he goes ... "I need a schedule, Brother Michael! I need a schedule."

And then brother Michael is sitting there looking like this ... straight ahead with those shark eyes, and he doesn't talk to nobody. He doesn't talk. He doesn't even tell him anything. The kid (Michael) is a wacko! He stares straight ahead. And his eyes are always dilated. That's weird. I don't understand it, they're always wide open. And he stares straight ahead.

And Anthony says "Nothing? That's it." ... No he says "I need a schedule, I need a schedule!"

... and, he's (Michael) staring like this.

And then, Brother Anthony went ... "I'm out of here, I'm leaving."

And that was the end of Brother Anthony. He's gone. Brother Anthony's gone.

This kind Marcus Arrulium (?), I forget his last name, I don't know if I got it right. He was either going to go to our place or St Benedict's in New Hampshire. He was thinking about joining. Ain't none that joins up there for very long, where we are. I was the only one that would take them through the steps when they were in there anyway. So this kid Marcus comes in, he's from Texas, and he wasn't a bad kid. I mean, he, he was very delicate. He had a special diet and, um, which is not too good for a monastery, but that ... but we didn't get that far. We get in there to say, first, I'm saying all there "offices". Brother Michael would normally only say the "night office"? He'd only say one a day; maybe to if you're fortunate.

And then, we'd be in there chanting the Latin. And both of us are chanting and Marcus was there. So the next thing, Marcus comes up to me and says ... "You know, you guys are massacring the Latin."

I said ... "Well, Marcus, I know. I don't know Latin. I need someone to teach me."

Well then he says "Well I can teach you. I know Latin and how to pronounce it."

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And so he taught me, he's the one that taught me how to pronounce Latin; this kid Marcus. So he taught me and I thanked him.

But he went up and told Brother Michael ... Oh ... that was the end of it. That was it for him. He told Brother Michael that he was mangling the Latin; he doesn't know how to speak the Latin.

Brother Michael went nuts. "I want him out of here. I want you out of here by tomorrow. I want you out of here on the first bus."

(Marcus says) ... "I'm not supposed to leave until Monday, my bus leaves on Monday. They're expecting me up in New Hampshire, at St Benedict's on Monday."

(Michael responds) ... "I don't care, I'm going to call them on the phone, I want you out of here on the first bus in the morning."

But he (Marcus) didn't do that right away and that got him (Michael) real angry. He yelled at him. He said "How dare you tell me I don't know how to pronounce Latin."

But the sedevacantist positions were coming up and I was starting to present those positions, and this was happening in the background, and he was one of the guys I was presenting those teachings to. Anyway, I was getting ready to give him those teachings. And then Brother Michael pulled him out of the house over the Latin dispute, because he told him he doesn't pronounce his Latin right; threw him into the other place, away from me. I had a package of sedevacantist stuff to give him. Because I wanted him to get it before he went to the St Benedict's, and I didn't want him to go there. And right in the morning, Brother Michael had him up early in the morning getting ready; but I got over there really early, right before Brother Michael and gave him the package. So he got the package.

And he hustled this kid out in the most rude ... right in the morning ... "Get up, get ready, you're out of here!" And all because he told him he doesn't know how to pronounce his Latin.

(someone says concerning Michael) ... "He's so full of pride"

(Richard responds) ... The kid needs a beating. I should have myself. Look at the sins of omission I am committing by listening to this dummy.

But what was I doing? Hey, I got a library here. He wasn't telling me what to do, I was telling him. He couldn't run anyone. But when it came to that, I had the ... the other thing I want to tell you about when we were going to the court case on the sedevacantist position, you know I was coming around to this position.

I had a dream. And the dream was ... I was rebuking Brother Michael in the kitchen. I was saying "Much is given, much is expected, and if you don't speak up, if you commit "sins of omission" then God will punish you and destroy you." And I was rebuking him really big in the kitchen. I woke up in the gym and said boy that could really happen. Maybe, I don't know, I would hope not. What's going to happen?

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A couple of months later, maybe even two or three months later, we were really brewing over the sedevacantist stuff, position and he knows I am reading this stuff in the library. So he got the stuff, took it away from my room and he hid back down there in the basement. He took it away. And he kept trying to hide it from me, the Sedevacante teachings.

And then he took something out of my room and I said ... "Did you just take this book on the Sedevacante teachings out of here?"

I said to him, I said ... "Look Brother Michael ... Much is given, much is expected, and I wasn't really thinking about the dream until I was half way through the thing, ... Much is given, much is expected, if you commit "sins of omission", it's the truth that you're hiding and God's going to punish you. He's going to curse you, and His wrath ... I went on to say the whole thing.

And after I said that ... he actually listened. He went down to the basement, got a whole box of stuff he was hiding, the Sedevacante books, and he brought them up and he gave them to me. He did.

He said ... "Brother Richard, here." He did. And I said that's pretty good, you know. We're making some progress with this kid, a little bit.

Well that was one thing that happened. And later on when his brother Bob (Robert "Peter" Dimond) came in; which I wrote about but I don't know if I said how the actual thing happened. When Bob Dimond came in, he converted by looking at my "Second Coming of Jesus Christ" video. He watched that video and he was like glued to it; and I could see it. It was, like, converting him.

And when I first met him, he seemed like a very good kid; he did, really. He surprises me the most, Peter Dimond, more than anybody.

The reason that he became so cursed, probably worse than his brother, is because he conceded, to his brother and not to me. He knew what I was saying was true, but, he wanted to stay in the monastery.

When he first came in there, he really seemed to have some good will. He was a simple guy, he sounded totally different that he does now. He sounds like a whole different person, like he is a demon or something; a pride filled demon.

Well when he came in, anyway, he looked at that (the Second Coming of Christ video) and coming to me a lot for teachings and then his brother was trying to, sort of, keep him away from me as much as possible. Because, I was holding the sedevacantist position; and I was sort of getting stuff in edge wise and he asked if I could give him (Bob) the books, because he wanted to be a "catechumen".

He said to his own brother, he said ... "Give e the books. I need to learn about this." And every time he would come up and visit he would ask ... "Could you give me the books on that position". Sedevacantist positions, the traditionalist teaching, and all the dogmas, especially on the sedevacantist positions.

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And then he came up once, and his brother is not giving him any books. He doesn't want him to learn these positions.

So he comes up one time, we're in the living room, and he comes and says ... "Brother Michael", he says "I need to learn. I need to learn or I won't know what the Catholic faith is."

I said ... "That's it," I said ... "Brother Michael, have you given him the books yet?"

"No." (Michael)

I said ... "Bob, come over here. " And Brother Michael is standing in the doorway and he just froze.

If he would have gotten in my way I would have bowled him over. That's it, I said ... "Bob, come over here." I said ... "get me a box, get me that box."

I got a box and I filled it up all the Sedevacante teachings, got him all the teachings. I said ... "Open up the door and open up your trunk." I went outside with him, he opened up his trunk and I put the books in the trunk and he closed it. I said ... "Now, leave."

And then, Brother Michael just stood there like he was in shock, didn't say a word.

And that's when Bob Dimond came back and believed in the Sedevacantist position and his brother was ... Whoa! He was out numbered now. His brother was holding it. I was holding it and Pat Pollack (?) and Bill Tetouche (?) were on the line. He (Michael) got it like three ways.

That's what it did on one phone conversation. He was on the line with Pat Pollack (?) and Bill Tetouche (?) talking about it. His own brother told him ... "He can't be the pope."

I'm saying he can't be the pope. And then all of a sudden we're all three getting him. And he's on the phone talking ... "I don't want to hear from none of you anymore. Nobody can make a declaration. Nobody can judge the pope."

And that was it. That was it for me. That's when the decision was that I'm gone, at that moment, because of what happened there. Because, of what happened to Bob. And Bob kept fighting him. And then Bob left. I was left there alone; and then the axe was ready to come down on me.

But, that's not why he told me he was going to let me go. You know, that wasn't the reason that he used. You know the day that happened it was St John the Baptist, the beheading of St Jean the Baptist; when he told me that, if you believe all that.

But, I knew something was up, because he already told me you're ... uh, "That's it! Richard you're restricted to your room. I don't want you talking to nobody anymore. And then, nobody could talk to me for a while.

I knew something was brewing. The Montesanos (?) would come up with their groceries and talk to me. I understand if I deserve it. That's fine, you know. But he's got me locked in a room and I can't talk to

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nobody. But then I said ... "That's it, Sal." I said "This is over the Sedevacantist position. This is over dogmas. And he is wrong what he's doing.

(Sal Says) "Oh, but he told us we can't talk with you."

Tom Maymel (?) came in and I heard them talking in the back room and I knew something was up. And he says ... "You know ... he might be right. He could be right. You know, Brother Michael, give him another chance." (?) They were all praying. They were all sad, you could see it. They were sick about what happened. They knew it was going to happen before he told me. I looked, they were all fasting and I said 'what's going on here?' They were all sad, you could see it.

So, when he called me in to let me go, I forget who warned me. Monteserro (?) said he had a gun in the left-hand corner of his desk, a gun. And it was a good table, and he was sitting over there and I knew that so I say ... well, I'm going to keep an eye on him. I said the minute he reaches for that thing, if he pulls out that gun, I'm going to make him eat it. I'll be over that table so fast. I'm watching, but I said ... "I hope he doesn't do it."

So we sit down there and he's sitting over there and I'm sitting over there and he goes ... "Oh, Brother Richard, I think that God is calling you to more go out to preach and evangelize; this is more like a monastery. We're like a seclusive, contemplative ..."

I said ... "Brother Michael, that's a lie and you know it." I said ... "we're not strictly contemplative, we make controversial videos, and we owe it to the people to respond to them. We're not ... You're letting me go because I hold the Sedevacante position, because I believe John Paul II is an anti-pope."

(Michael responds) "That's it, that's right ... no one can make a declaration against the Holy Father. Nobody can judge the Holy Father."

I said ... "I'm going to say this to you five times ... (1) canon law 184 ... Without declaration, without declaration, without declaration" I must have said it three or four, maybe five, times.

"That's it and he reach for the drawer with his left hand, I seen him reach and I watched. I'm watching him and think ... "don't go there, don't go there". And he had the Monteserros (?) in the other room watching us be he didn't open the drawer and he went ... "That's it, that's it, nobody can judge the pope."

And I told him ... "Look, you're the first one that hasn't obeyed John Paul II. When he gives a command ... I don't obey you, because you're my Superior."

(Michael responds) ... "That's it, you're out ..."

That's when he kicked me out. I said ... "I don't belong here. I can't keep my mouth shut; I won't remain silent, and I won't obey you on this."

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(Someone says) ... "It may seem like a quibble, but you're not disobeying the pope. He stops being a pope ..."

(Richard cuts in) ... "Well he's not even the pope. But, you CAN even judge a pope. You can factually judge a pope. You can make a factual judgement against a pope. Oh that's a good point he's bringing up. You can ... if the pope commits adultery, that's a factual judgement. You can't theoretically judge him but you can factually judge him.

So, anyway, "without declaration, without declaration, you know.

And he says (Michael) ... "And you send this stuff in the mail, behind my back ..."

I said ... "Yes, I promised these people the teachings. What are you hiding? I ask him .. what are you hiding? It's a Church document! What are you hiding?"

And so, that was it. Uh, Sal Monteserro (?) Jr took me to Philadelphia were, he was going home. Uh, and then Harry Rue (?) picked me up in Philadelphia and took me to this senior citizen's home of Harry Rue. I was sleeping on his couch for about six months in there, after I left the monastery.

But for a while, God left me blank, with no help. I didn't know how to get out of there and he was punishing me. He punished me because of my sins of omission, grievous sins of omission. I committed bad sins of omission. I knew it to. I look back and see it. But He didn't leave me high and dry that way with (?) as I prepared a little bit. It did bad then too but not as long. It would have been quicker if I would have planned a little more.

I see how God deals with you. He will always punish you when you do wrong, but not as bad if you make a quick recovery. It all depends on how quick you recover and how long you stay in a situation. You always get punished but sometimes God, it's not as bad if you make quick recoveries.

But, uhh, in the beginning I don't even know what his reason was. But, we had another kid come in, he was like an ex-con or something. You could tell he had a criminal record. But it was relative to the type of guys we know and I believe I could have worked with this kid. And Brother Michael would not give him anything to do and so he ended up sitting in a rocking chair all day. Like this (rocking back and forth). Because, he didn't know what else to do.

Oh and Montesano's (?) kids. Uh ... Anthony and, uh, Francis, named after St Anthony and St Francis.

Montesano ... what dummies they are for staying with this idiot, and they know it. First when they came, we had this family living on the property. They were like the caretakers. They were living in a mobile home at the bottom of the 90 acres of this property. And they would go out and shop and help him and all that.

I said ... "Brother Michael we should "Catechitize"(? – catechumens) them, he had, he had a big family. He had sons and grandsons, daughters and granddaughters, and he had a big family. And I said, Brother Michael we should "Catechitize"(? – catechumens) them and teach them.

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“No (Michael responded). We’re monks we’re contemplative, we don’t deal with the public.”

I said ... “This is an extraordinary situation. There’s nobody her to help these kids. And not only that ...”, I said ... “We have 90 acres of land with raspberries, that you can pick, that you can plant and do lawns.” I said ... “Why don’t you at least let me deal with the kids, Anthony and Francis, and let them plant grass and pick raspberries and give them some work to do.?”

“No (Michael responded). I’m the Superior, I’m the one who does that, I don’t want to get involved with the laymen. We’re contemplative, leave them alone.”

Because they’d come up and ask, because, they wanted to be taught. I said ... “This is vicious. They should be taught. Someone’s got to teach them. Put the kids to work. We’ve got 90 acres of land.”

He (referring to Michael) doesn’t want them up there, he doesn’t want them working on the land, and he doesn’t want them planting seeds

So once Brother Michael went away for about a week or two on one of his speeches, and uh, he was the one who wanted to do all of the ... uh, the famous guy, and I got the chance to get Anthony and Francis up here to pick raspberries and plant ... and I said go over there and plant some seeds, plant some grass. The kids were doing some work.

He (Michael) came back and he says ... “Who that who planted this? Did you put them to work? I don’t want them up here working on the property. Oh (a long sigh)”

When I left, when he kicked me out that day, that day I went down to the Montesano’s, who were at the bottom of the camp, and they were all sad, they were so sorry. And they went ... “Well, you know, Peter and Paul fought.”

I said ... “No, they, uh, not like that. Not like we’re fighting. Don’t compare us with Peter and Paul. This kid’s a monster” (referring to Michael).

And then one says ... “Well, Brother Michael is introverted, is that good?”

I said ... “Introverted is not good. Contemplative is good. But introverted means that the guy is a weirdo, who is very anti-social, who doesn’t like people, and he’s nasty. That’s not good.”

And so, with Brother Michael they’re trying to say ... “You’re just different.”

And I told them, I said ... “Do you know how many times I’ve tried to get you up here to Catechitize you, and put your kids to work, and did you ever want it?” I says ... “I love you more than he does. This guy doesn’t care about you.”

And they knew. They felt so bad. You know? And then they actually testified against me eventually because he was still living on his property.

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So, uh, the kid is, the kid is (referring to Michael) ... anybody who ever went up there will tell you. Like the sleeping thing. Sleep all day and stay up all night. And every time someone would call him you'd have to make an excuse for him, you know? "Oh, he's not available now. And the other thing that was really hard was, I stopped, I couldn't lie for him anymore. It was too much.

(38:39 – **The Benedictine Thing**)

The other thing was the Benedictine thing. That got me. That bothered me ... Benedictines. Every time I would say we're Benedictines, I forgot the reason that I gave, because Brother Joseph or something; I think it was a dumb reason and I knew it. I said ... "I can't keep doing this."

One time I got so sick of saying this that, I knew I was lying, it just didn't make sense.

(Michael would say) ... "We're Benedictines because we follow the Rule (Rule of St Benedict)"

What? That doesn't make him Benedictine.

(Michael would say) ... "We're Benedictines because Brother Joseph said we're Benedictines."

Oh, Really ... because, we were the "Oblates of Saint Jude" before that. Then he (Brother Joseph) just said "I'm going to be Benedictine."

I said ... "Just because you call yourself Benedictine doesn't make you Benedictine." I knew we were lying on all those excuses.

So, one guy calls me up once and I said ... "You know what? I don't know why we're Benedictines. I don't even know if we are Benedictines." I said ... "You know, we probably should have just said we started a new religious order, because you're allowed to do that, and call ourselves something else like "Mary's Little Remnant" or something. But don't call ourselves Benedictines. It's a scandal". I said ... "We're not Benedictines."

And he (Michael) even dropped the O.S.B. (Order of St Benedict) for a while and then he picks it up again.

He (Michael) went before Father Wickens (?) to make him a Benedictine, but Father Wickens (?) isn't a Benedictine.

Then he went to Father Bernard, who said he was like Benedictine, a traditionalist sort-of, to try and do vows before him, to give him legitimacy.

It's a mess.

Brother Joseph went to Latrobe, Pennsylvania, and he was kicked out for disobedience, and for a good reason too. He wanted to be a priest but he was a cripple. A cripple cannot be a priest.

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Brother Joseph was another “piece of work” himself. He started the Oblates of Saint Jude, and then started to call himself a Benedictine Order because he wanted to make himself Benedictine. It’s about as simple as that. But he was going to the Benedictine in Latrobe but he was kicked out.

And to show you how bad that rebel is ... he used to try and pretend to say mass and he knew he wasn’t a priest. And first of all, priests cannot, if your cripple you cannot be a priest, or if you’re injured. You’re not allowed, it’s Canon Law (Code of Canon Law). It goes back to the first days of the Church.

He (Joseph) should have known better.

Old Testament, right.

And so he’d pretend to say mass and all that and want to be in the priesthood. One time, he’s always tell this story, Brother Joseph was up there saying mas and then a drop of blood came on the altar.

I said ... “What are you telling me that God’s going to give this guy transubstantiation? He doesn’t have ‘Holy Orders’ (consecrated a priest)! What kind of a God would do this?”

I said ... “That’s stupid. It doesn’t make sense. That’s ... are you sure you’re telling me ... that has to be from hell”, I says. God would never do that.

That’s another story he told me about Brother Joseph. Joseph was supposed to be one of the “witnesses”. He’s the one that’s going to be around for the final days. And then he said (Michael) after he died, he says, he’s going to come back or something. Maybe ... something like ... “I’ll be back”, you know after he died.

But, what happened is that he died rather shortly after he wouldn’t allow me to do the “Second Coming of Jesus Crist” speech. Just look at the sequence of events.

Everything that was leading to what happened was to get me to do that “Second Coming of Jesus Christ” speech. It was a very big pinnacle moment. A very powerhouse; a very powerful; a speech that needed to get out there. And God wanted it out there at all costs. No matter what. And so he killed Brother Joseph.

I even had a chance to speak with Brother Joseph to tell him what he should have done. But he didn’t do it. And he knew that he was doing wrong. But for the sake of money and donations they won’t?

They (the parishioners) hated me so much that they’d break my tapes, step on them, bring them in and break them in front of him (Joseph). “Don’t let that guy speak in here no more”, and all that. He had a lot of pressure on him, from these people, and he caved. He caved in.

I don’t really care about any of that. The other part of the story I wanted to talk about ... One thing I don’t know if I finished on that story was ... once the people left and we had the big blowout, Brother Michael wouldn’t let me go out and explain things to them. I don’t mind people getting angry with le, I don’t. I don’t bother me. I don’t care if they punch men, fight me or we get into a brawl or a fight. I

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going to try and tell you something out there ... what the truth is ... and all that. And it was very bad that he didn't let me go out there and talk to these people.

Well then, Clifford (Father Clifford) is gone, so we're going to the SSP ten (SSPX) in the Easton (?) chapel in Pennsylvania with Father Hugo (?), he's right here in New Mexico, a so-called Benedictine, with Father Cyprian (?) in Silverton ... where is it? In Silverton, right? ... Silver City ... and they're affiliated with the SSP ten (SSPX).

But anyway ... we went out there to go to mass and we're sitting there amongst the laymen ... and entered my experience with the SSP Ten (SSPX), how I got into conflicts with them. That's a long story. Which, maybe I'll tell it right now as it's sort-of involves it, that little part.

So, we went in there and the first week we come out Father Hugo (?) calls me over. Some of the people (parishioners) had seen my "Second Coming" tape and said (whispered)... "Congratulations Richard, I agree with you."

I said "Why are you whispering."

"Of, I agree, I think Rome's going to fall ... we're not allowed to talk about this. We're trying to get the priest to show your tape up here."

I said ... "I'm shocked. Why wouldn't he? Aren't they against JP II (John Paul II)? Aren't they in opposition?"

I thought they'd like it. I really did. I thought they were going to accept me ... "Thank you Richard. This is great what you did." You know "We've been waiting for someone to blast the bum." But it was the exact opposite.

That was the first thing that shocked me. They tried to get the priest to listen to the tape. But even Father Hugo (?), when I'm leaving mass the first time we attended, he said ... "Oh Brother Michael, Richard, come over here." He says "I heard your tape ...", he really wanted to talk and I was going to talk to him. I said "good, I got my chance."

Brother Michael goes "Brother Richard, over here, silence, obedience. Silence, we don't talk to anybody."

I said ... "Father, I'm sorry. I have to obey, I can't talk. "

So, I said "That's weird ... I had a chance to "witness" with this guy.

So that was the first week. The second or third week, I forget which one it was, we're in there and all the parishioners that were angry with us, who wouldn't talk to us, knew we were there, they were attending mass there themselves now; because they didn't have no place else to go.

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So, one week, the first guy comes up and he just railed me, started yelling at me and all that; in the parking lot, cursing at me, really bad, and father Hugo made him apologize to me the next week. He said... "You better go over there and apologize to Brother Richard because you attacked him very hard", and he did.

But the week after that, four or five of them came up to me but were really nice now, like lambs. They said ... "Brother Richard, would you please speak to us."

I said ... "I just want to know what's happening, what's going on? I've been wanting to speak with you for so long."

Brother Michael is right behind me ... "Richard, obedience, silence. We speak to no one."

I said ... "See, I can't speak with you, sorry."

Then, I was so angry, I go back to Brother Michael and I say "Brother Michael, what's with this silence?"

(Michael responds) "It's a Benedictine rule."

(Richard) "If Saint Benedict wants us to be silent in this situation I want to become a Franciscan; because, I don't believe it."

I said ... "This is uncharitable and this is nasty. This is mean. I had a chance to talk with these people " Unbelievable!

There's another good story. I should have said ... "Get lost!"

Every time we would play basketball I'd get back at him. I'd give him a couple of submarine shots, knock him across the thing to the wall. He was a good basketball player. But, I'd always give those little submarines and rough him up a little bit. No, I didn't do it too much, so viciously though. A little bit, maybe, once in a while, but not too much. But, the kid deserved a beating, though. He did deserve a beating; a good beating.

His big thin though, was just fame. Selfishness to the highest degree; you've never seen nothing like it.

(Someone asks) "Did he draw (?) with his brother or ..."

(Richard responds) ... "Nothing, I think. They were almost nothing I think. I think his father's a Jew; yeah, a rich Jew; a very rich Jew, I think.

(Someone asks) "I heard the rumor that they are Jews."

(Richard responds) ... "I think he is. I won't say that for sure, but I think there is a great possibility. I don't care if they were Catholic Jews of good will or anything. But, his father's almost like an atheist or something and he's rich; very, very rich. They were rich boys, from North Philadelphia, Pennsylvania but very rich; richy, rich kind of a thing and act that way too.

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But Peter, getting back to Peter, just to finish a little bit of that off, what disappointed me with Peter ...

He did the most, Bob. I was really surprised with him. He's another person. He's not the person I knew.

But after he (Michael) let me go, Bob was devastated. He felt bad, he did. He said, "Brother Richard, let's go for a walk." And we went for a walk on the property and I could tell he was sad.

And he says, "What do you think is going to happen now?"

"You're going to be very famous for a little while, you're going to be very popular, and then everything is going to go; you're going to lose everything."

And that's what I told him. And I had the chance to tell him that, you know. And he was very concerned, he cared. And I felt that maybe after I left this kid was going to follow; he's not going to stay.

But instead, he stayed, because now he figures "it's me and my brother", these two kingpins on the mountain over here, us alone, no one. And, uh, whatever he was thinking, but he didn't take my side; and he knew I was right.

And when that happens, you do two things. If you continue to take your brother's side you have to justify the facts, make up things like "Ibranyi really had to be evil". Then you start making things up to justify yourself. And then God curses you. And he fell under such a curse that he became worse, to me, even than his brother; his own worst enemy.

He's (Peter / Bob) really is the brains of the work. Brother Michael Dimond is an idiot, he's a parrot. He really is. Peter Dimond is the brain. Peter Dimond is the brain.

Brother Michael is a good parrot. He can parrot things out like a parrot. Even John Vennari said that about him. John Vennari was right on that.

Brother Michael Dimond is a parrot, and he is.

He used to get up and give a sermon verbatim. He can memorize too; Father Wathen's book and everything. He'd use the words verbatim and never tell that he's reading from their books. And it sounds like he's saying it. But if you ever sat down with, debated him, you'd see he's stupid. His brother is the one that has the brains. He does, Peter is even more dangerous now as a brother and more full of pride if not equal; because, he became just like his brother. They both sound the same now.

(Someone asks) "You can hear it in his voice. He has a cold cutting voice.

(Richard responds) "They're vicious; they're vicious; and a bunch of spoiled rich kids. Really, sitting on atop of a mountain, err, uh, really it's the fame game; always was.

The other incident that we'll get on record too was when Brother Michael was invited to go out to a charismatic conference. You know, he always, he's that way, believe me. ... a charismatic conference

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out in California; it was for all of these charismatic freaks and he comes up to me and asks me, "Brother Richard, What do you think? Should I go?"

"What do you mean, what do I think?" This is, I forget when this happened. I said ... "If you go out there your name is dead amongst traditionalists. Ain't no one going to listen to you. You're a freak. You can't go out there. Why do you want to go out there?"

He (Michael) said ... "Oh, I was just thinking that maybe, if I go out there, after I get done speaking about what they want me to speak about, I can sort-of hand out cards, or tell them about us."

I said ... "It doesn't work that way." I said, "the only way you can go out there is if you go out there, you can even tell a white lie if you want, and say you'll say 'this' but get up there and say the truth. JP II is an apostate anti-pope."

He didn't believe that yet but ... "We believe he is a heretic. You see this is a little earlier on in. "John Paul II is a heretic, Vatican II is full of heresies, we believe in the salvation dogma, these charismatic apparitions are false.

I said "If you do that then you can go. You'll probably get stoned; they may kill you even, but, that's the only way you can go out there."

And he says in the beginning ... "But, they don't want you to go out there, because you're too rough. But maybe I can go out there and smooth them over a little bit with what they want to hear and, sort-of, give them stuff afterwards."

You see, that's his way of thinking. I said... "That's a state of omission; you'll be a partner in their crime. You cannot do it. You have to get up and tell the whole position or not go at all; Jews too. The (?) against the Jews."

This happened several times. So he eventually didn't go, but, he was always angry at me for it; all because he wanted to go so bad. It was all these famous charismatics too.

The, uh the other thing that happened like that was, uh, the Jew thing I got him to (?) ... did I mention that? I don't know if I ever mentioned that. I'm (?) of the Jews, did I ever mention that? Brother Michael finally spoke about the Jews? I think I spoke about that.

There was another incident like that like what I just said there where he is ... oh, uh ... Even after I left the monastery, I'm in New Jersey, in the rooming house. This nun from Florida, she knew Father Fulman (?), Sister Michael Brown-noser (chuckle) and she knew all of these traditionalists in the, uh, uh. She was sedevacantist. And she wanted, she called me first, "I want you to come down, Brother Richard, and speak on the Sedevacante position."

I said, "Fine." But I knew she was with Kelly, Bishop Kelly, SSP Five (SSPV), and I said, "Fine, but I also have to talk about the dogma, salvation dogma."

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She said, "Oh, no. We differ on that; we disagree on that."

I said, "That's heresy, you're a heretic." I said, "If you're holding the position of Bishop Kelly, that's heresy. If I come down there I can't just talk about ..." They always go that. Jerry does that; uh "don't talk about this because we don't believe in it. Just talk about Mary, the Immaculate Conception, or something but don't talk about sedevacantism or the dogma."

So I said ... "If I go down there I have to talk about the dogma, the sedevacantist position on 'Outside the Church there is no Salvation'. I've got to talk about the dogma or I commit a sin of omission or I don't come down."

So, we talk about Kelly. I said ... "Kelly is a heretic on this point, and he's a hypocrite on Father Feeney. He says Father Feeney was excommunicated for heresy and that's a lie, he was excommunicated for disobedience." So I showed it to her. I said ... "Call Bishop Kelly and test him."

She did and he still stuck to his guns about heresy. And I say "Why do you still stick with Kelly ... he's lying?" I went at it with her, back and forth, and I said, "If I go down there I have to speak on the dogma, along with the sedevacantist position."

She got Brother Michael to go down there. I'm not sure if he actually went down there but I think he did. The got him on the phone and he agreed to talk about sedevacantism but leave that out (Feeney). Or he sent her a tape on it, or went down even. I forget.

But, that's the way they do it. "Can I go to a charismatic conference and talk about a few "charismatic" things and leave all the rest out?" They all want to be famous. They all want to go out and get in front and say "let me talk".

I'd get up there and I would spit all over every one of you. You want to talk ... (spit sound layghter)

Hmmm (speaking about the interview recording) ... I didn't think I'd have enough strength to go this long.

(Someone says) ... "I think that something has gotten you charged up."

(Richard responds) ... "Oh, it's God's word ..." (laughter) ... he's asking good questions ... (referring to someone in the group – blah, blah, blah)

(Someone asks) ... "They're in their thirties, right; late thirties?"

(Richard responds) ... 'Yeah, they're probably in their thirties. Hey, if they'd convert we'd have two good basketball players. (laughter) I can tell you that much. He's a professional ping-pong player and a very good tennis player ...

(Someone says) ... "But he sleeps the rest of the day." (Laughter)

(Richard responds laughing) Yeah, he sleeps the rest of the day. Even though I'm talking about them now, even if the convert, praise God. They'd have to do some string penance, keep their mouths shut

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for about one year, and be under me, submissive to me. And then I'd let them go out and they would be very good; if they converted. But, they would need a major conversion.

First of all, God would have to give them a giant new heart, because they have no heart at all right now. They need to get true charity.

It could happen though. I see good ... everyone has a good side. Talking about the guy, I see good sides in him and his brother. But right now it's overwhelmed by pride and nastiness. It's very bad what he's doing, so, he can't make excuses for that, no way.

(Someone says) ... "It sounds like he has no charity whatsoever."

(Richard responds) ... "None, zero, zero."

(Someone says) ... "Didn't Christ say that we have to have charity?"

(Richard responds) ... "Certainly, you can talk to anyone who went in there with him. They'll tell you, ah this kid is unbelievable, is unbelievable. Different, sometimes people are different when you meet them in person. There is no real pastoral care there. He doesn't care what you believe in. He doesn't care what you're doing. He'll even get angry if you resist one of his points out of pride, which could be seen as some type of zeal. He has no care for an individual person's soul; not even his own, not even his own.

The other thing too, Saint Jehoshaphat's in Rochester, that Church that was another experience. Oh, bow, what a mess that was.

Uh, we went there, we'd go as late as possible, which is typical, almost for communion and then leave. It's weird. And then he'll go to confession after mass. I never heard of anybody doing that. And he would receive communion, and he would receive communion with the priest.

After mass he would go to confession. And he received too. That's the opposite way, it's weird, and if it's a venial sin it's pride ... don't bother the pries, you know what I mean. If it's a mortal sin I believe you did it the wrong way around. And anyway the kid is a weirdo. You know, he's a freak.

Anyway, the one week I got a chance to ... the orthodox, they're unionists, Catholic under the pope but they're heretics (referring to Saint Jehoshaphat's Church), they want to talk with me, again. He came up to me, I went to talk with him and I got to talk to him for about three minutes ... (Michael) ... "Brother Richard ..." and that was the end, I couldn't talk to him. But that whole situation there was, uh, ... It was a beautiful mass, but they're heretics, every one.

What does he do when he goes in there? He goes in and he leaves. I said ... "Look, there are real live people in there. You can go in and open your mouth and talk to them. The moment that you find out that they all believe in heresy, then ... That's what Peter Dimond was trying to say that "It's the Catholic Church". I personally tell people not to give donations. Running in and running out . If you know it's a Catholic Church and you don't give a donation, that's heresy. Or, if you don't give talents, that's heresy.

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If the priest is a heretic and the people are heretics then the Church is not Catholic. I wrote sufficient long on that.

Peter Dimond is a big idiot on that too, full of pride. How many times have I told him about the obligations to profess the faith is a sin of omission. He kept denying that, wouldn't even address it.

But the way I look at this is that he was always putting obstacles of people who wanted to interrupt my mission. It's always somebody trying to put their two cents in and shut me up, push me off to the side, discredit me, character assassinate, step in and take the place maybe, big shot, I don't know what it is.

I'll I'm trying to do is to go out there and tell the truth.

But the Dimond brothers, uniquely, out of all the others I've seen have an immense amount of un-charity and pride; very, very bad. Other ones have other problems too.

They are very sick individuals. (People laughing)

(Someone says) ... "They seem to have a particular interest in trying to counter everything that you do."

(Richard responds) ... Oh yeah, it's the Devil. You know what's amazing? They've probably become one of my worst enemies, of people who are coming close to the truth. But, did I say enemy? Maybe we're doing this tape to help some other people ... I never read that Landry guy, I never read that article he wrote about me.

If I try and respond to everybody I'll be here to kingdom come. Certain things you do need to respond to. Maybe I should respond to this thing ... but, I never read it. I don't respond to the other stuff he puts on there as goodwill people will want to have somebody convicted. So, he's a wimp, as they say, it's true, he is.

He doesn't believe in any real punishments or people being justly killed or infants or anything. The guy's a wimp.

The Dimonds are a wimp. Everything they believe in is a wimp. How's God ever going to save the Church with people like that? And they deny all sorts of dogmas because of it. But, the ...

The Brother Michael thing, as I said to people right from the beginning ... it wasn't money. He wasn't greedy for money. It's fame. He's got it bad. He's addicted to Padre Pio. He's got such a devotion to him that it's a strange thing, man. It's almost as though he wishes he had the "stigmata" and he wants to be a Padre Pio. He, he, he ... In the beginning he was with "Bayside", the Bayside people in New York. He was with the Bayside people in New York.

Oh (?) he used to go the Rochester, New York, priest. I did too. I committed these sins of omission and no one ... You know, I was thinking, this is from my perspective, that people don't do what I did. In other words ...

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Well, I, uh, don't know where else I can go. This (MHFM) is the closest to the truth but I know he's wacky. He doesn't bother me. I follow the whole Rule of Saint Benedict. I did. I read all their books, I got to read, I got to write, I did. That whole book of evidence I left it there for Peter "Bob" Dimond. Even though I was angry with him I left everything I wrote up there.

He (Peter) copied all that stuff. I don't care if people copy my stuff if they do it write or ... even if they get a few good things.

So I thought this is giving me a chance. But God, is almost like saying to me, "better to go out and dig ditches than to have this false peace in this monastery; where you think you are now". That's what God showed me.

And he did. I had to go out and work as an optician for a year after that; that was my punishment. God would consistently punish me every time I did something like that. And He would say ... "That's for putting you stain up here.

And then I thought, I wanted to be like a monk even, like a hermit not even talking to people. You get so used to that life. But, when God says "At what price; at that price?" Better to go out and shovel horse crap than to every day, eight hours a day, go home and just stay in a monastery like that?

That's my thinking. I got nowhere else to go. I can pray. The books I'm writhing, God must be pleased with that. Oh, no; oh, no; that is not the right way.

If I'd obey God completely and got out of there really quick, things would have happened quicker and easier for me. They would have.

I'm just warning people. Don't fool yourself and think ... "Well at least I got the books; where else would I have gone?"

Believe me it would have gotten lot better and in a different way. It's an obstacle but I got out of it but, those are the excuses you make for yourself. And that's what I was doing.

I said I got nowhere else to go. I love the religious life. I can pray up here and study. You know, and I didn't like the world so ...

And then when I left the monastery, I felt like a fish out of water; I really did. On my way back I felt like, Oh, man, I felt like a fish out of water. I had to explain (?) ... I have to go back out into this world again?

Bit, then after I started doing it, like I am now, I say thank God; because, now I'm free at least; because, you're a prisoner when you're under that mentality. Because you have to commit sins of omission, you have to keep your mouth shut ... and that's the stuff I've been telling you, I allowed that to happen.

I rebuked the kid. A lot of stuff was going on in the background. Sometimes he'd listen, sometimes he wouldn't. Sometimes it would get worse, and, uh ... but the whole thing was about him. His thing is fame and that's all it's about.

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I don't know ... should I tell the thing about him playing the cards, Canasta? I believe ... (chuckling) ... this kid's possessed. There are other reasons I got but that's just one of them though. But, uh ...

In the morning, I like recreating in the night. That's when I recreate; playing word games in the night, but, he had us, right after mass in the morning, after breakfast, going out and playing Canasta; me, Vicki Galliano and him. Father Wathen (Father James Wathen) was there one weekend and he saw. And Father Wathen trying to polite said there's nothing wrong with recreation. He should have really said ... "Yeah, but at 10:00 in the morning you're playing Canasta?" And I had to play Canasta with him a couple of mornings; he was doing this for a while.

I said ... "Okay, I'll substitute this with my recreation and at night I won't recreate." So, I had to shift the hours but it was a weird hour for me. That's when I do all my studying, my spiritual work. And it was cutting into my stuff but I obeyed.

We're playing Canasta and I would have played canasta in the night-time with him but here he is doing it in the daytime; but that's not the point I'm going to make here.

We're playing the game and, he's so serious about the game, it was like life and death. He'd throw the cards down like that ... (violently) ... take the cards like that ... (aggressively) ... and every time he would go into the bathroom; he'd go in there for a while and then come back and he would win; uncanny. You would never see such cards.

Vicki Galliano would look at us and after about the third or fourth day and she says ... "Did you notice that every time he goes to the bathroom and comes back he starts pulling cards like you've never seen;; not even a casino?"

It's not the only time he did that. He did a lot of stuff like that. This kid, I really believe, is in direct communication with the Devil; and the Devil is giving him power. It's not just because of the card game. Did I tell you what I had to do to get him up out of his bed? And ... his eyes are always dilated.

But this, I mention it because I played a lot of cards and I know that you have probabilities ... but this was straight out of Hell. Every time he goes into the bathroom and comes back he starts banging the cards out. This is beyond ... this is impossible.

(Someone asks) ... "Well, what was he doing in the bathroom; like commune with the Devil?"

(Richard responds) ... "yeah ... the Devil ... Maybe make some sort of pact; bring up his power; do whatever the incantation is? That's all ... I'm just telling you that as something ... Vicki was there; we saw it; I played enough cards to know this is not something of the human plane. Either God's doing it or the Devil. That's all I'm telling you.

But, that's not the only thing. He'd be so laid up in bed, with demons, that I had to say exorcism first to get him out; to say the (?). Maybe for fifteen minutes he'd be paralyzed. Sometimes I know that even saints can be attacked but it's not the case with this kid. And his eyes were always dilated, wide open, I

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don't know if that was a medical condition or what, but, the kid ... there are other things if I have time to think about it we can bring it back up. But, I can guarantee you, this kid ... was making pacts with the Devil; he's definitely making pacts. And if you ever met him it would not be hard to believe after what I'm telling you here. He's as cold as a shark.

But there is another side to him that is good; I saw it. Every now and then a good side would come out. Everyone has a good side, so, I don't want to say that he's so possessed that he could never be good. The good side of him is good; everyone has that.

(blah, blah, blah) ... Everybody that knows, knows that's not normal and it was three or four days in a row. Vicki and I would keep saying, "What is he doing in there when he goes in there? This is diabolical." Or ... this is just weird. And then he'd come out and when he'd play cards he'd throw them down (a huffing sound); and he'd look and you when he threw the card down (a huffing sound). And he would take the card (a huffing sound). He'd go like this (a huffing sound), he'd go like that (a huffing sound)... We'd be like ... whoa, it's just a card game, man. Take it easy ... Strange kid.

(Someone asks) ... "Was he in the bathroom for a long time?"

(Richard responds) ... Not too long, not too long ... but long enough to do whatever he did and to come back and do whatever he did with the cards.

Oh and he would tell you, he would tell you ... he'd be lying there paralyzed in bed and ask me to pray for him to help him get out of bed.

But he thought he was Padre Pio and being persecuted; the Job thing. And sometime it is the Job thing, but with him, believe me, it wasn't. It was straight out of Hell.

What a battle. You know, you don't know who is ... they're all evil.

But then, the Father Ashley group, the Howard Wash group, all that ...

(Someone says) ... "Sounds like this is happening in every traditional group in the country."

(Someone says) ... Oh yeah ... God put me in these positions. I know that in the beginning these priests knew that something was happening with me but ...

One guy even told me ... "We know that there are signs there but we don't know if they are from the Devil or from God."

I said ... "I agree. I wouldn't want to trust anything but you've seen something; something's up; something's happening." Because they were, they were paying attention. God was giving me some type of sign. My Mother said at one time that ... "You're going to have some sort of mission or something that you're going to be called to do."

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I think that some of these younger priests must have known it, I don't know everything that's going on in the background. But I do know that when God first called me all hell broke loose. But that's another story or we'll be here for ten years on that one.

That does require another telling, you know what I mean?

That one ... when I was attacked by every devil in hell and my guardian angel was saying "And now it all begins." People were coming and asking me all sorts of questions. I had Jews asking me about the Messiah, in Brooklyn and stuff. I didn't even know. "Why are you asking me for?"

I had one Jewish woman come in and ask me if the Messiah was going to come and be a chauvinist, like he should have been a feminist ... you know? I said "What is she asking me about the Messiah for?" Jews coming in and asking me questions. From Brooklyn, I mean what do they know? I don't know ... it's just a lot of stuff going on that even I didn't know, I didn't know.

I don't care. If God wants me to let her know he will.

That's when I was back in New Jersey before everything, before it all began; when God first called me.

(Richard's interview ends)

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