

Transcript of "lawsuit_discussion.mp3"

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Transcribed by Eric Hoyle

Frederick Dimond: This is Brother Michael Dimond, also with Brother Peter Dimond here, speaking about a lawsuit that we're unfortunately embroiled in. We didn't really want to get into this lawsuit because usually when you talk about lawsuits, only bad, negative publicity and attention usually comes from it, and it's usually just counterproductive to get into the details of a lawsuit. But in this case, we really have no choice at this point because we have enemies out there that have been posting the lawsuit that was filed against us, and even the newspapers are starting to comment on this lawsuit, and they're really not either giving our side of the story, or only giving the other side of the story and not ours, or omitting details that should be mentioned, and so it's really necessary for us at this point to defend ourselves, because of the way our organization also operates -- the fact that we only survive based upon donations from people who see what we're trying to do to help save souls, and spread the information and give as many people as possible the opportunity to come to the knowledge of the truth of the real Catholic faith. So anyway, we, as some people know, were sued by an Eric Hoyle, who joined our community...

Robert Dimond: He first contacted us in 2005. He was introduced to our material by a well-known person in the traditional Catholic movement named Gerry Matatics, and Gerry recommended our information at that time -- we were in theological agreement with Gerry -- and he recommended our material, especially with regard to the sedevacantist issue, as...

FD: He told Eric that the information on sedevacantism that we produced was the best stuff that was available to read.

RD: And so he started to study our website, he ordered our materials, he was looking at it for apparently, I don't know, four or five months at least, before he decided to make a visit, and so he had called us before that as well. And so he came out in the summer of 2005, I think it was. He made two visits prior to entering our community, and he expressed his desire to enter.

FD: And just another detail is that he was not really raised with any particular religion, and at a certain point when he became interested in Catholicism, he made a visit to a so-called Benedictine monastery in South Carolina, and some priest uttered some outrageous heresy, which, ironically, Eric, who reviewed our books, *The Truth about what Really Happened to the Catholic Church*, looking for typos and things, we included his story that he heard first-hand from this heretical priest, and it's included in our section of the book on religious orders. And so, anyway, he heard this heresy, he thought it was horrible, and so he started to investigate the traditional movement, as Brother Peter was saying. He happened to hear about Gerry Matatics, or heard a talk, and then started to talk to him. Gerry recommended our material to read it, and even to actually possibly come up to the community to join it. And so that's how he got in contact; we conversed many times over the phone, and then he also at some point started to go to an SSPX chapel. He inquired about becoming a priest for the SSPX when he was early on in the traditional movement.

RD: He also made numerous donations to various "traditional" groups in the traditional movement, when he was, you know, not quite sure about the different positions and interested in what those groups were doing -- this was before he entered our community.

FD: He, from memory, gave a donation to the Our Lady of Guadalupe Monastery in Silver City, New Mexico, Father Cyprian's group, and he also donated, I believe around ten to twenty thousand to Nicholas Gruner's organization, Fatima Crusader, and what was interesting, when he was here, at one point, he realized obviously that their organization is teaching things that are heretical, and he said to me, "Should I try to get the donation back?" and I said to him, "Eric, you can't just, after you've given a donation like that, you just can't just try to get it back like that; it doesn't work that way with donations."

RD: And so the point here is that he was very familiar with the traditional movement, he was familiar with the different groups, he was very up on the different positions that were being promoted, and especially the stances that people were taking vis-a-vis the "official" Vatican II church and its orders, et cetera. And so he entered our community in September of 2005.

FD: One other note is that before he came into the community, before he joined, he was going to give, you know, his money, basically, to the monastery, but he wanted to give a donation to another organization that, even though they were promoting a lot of truth, were promoting a few things that were not completely right, and so we said, we can't have you come in here if you're gonna donate. Now this meant, and we realized it, losing, you know, a super-large donation, and so, but we said no, it's something where like, we don't, he can't support that group and if he wants to give a donation, even though it wasn't that much, we said you can't do it, and if that's what you want to do, you can't enter our community, and this meant losing all the money that he donated, if he said to himself, ok, well I don't agree with you guys, I want to donate, give this small donation to this group anyway, then we wouldn't have gotten anything from the guy; he never would have joined, et cetera. And so we were willing, and are willing, always, to stand by the faith, the truths of the faith, no matter what the cost is. And so the bottom line is he thought about it, and maybe he was even surprised that we just said no, you can't support him or whatever, and so he said ok, I agree, and he decided to come in and he didn't decide to support this group that was promoting a lot of truth but a little heresy.

RD: And so he entered our community in September of 2005. He was here for a number of months before he made an extremely large donation to the monastery.

FD: And maybe you mentioned, before, even before he came in, he gave some sizable donations, several of them, which we gave receipts for. All the donations that he gave, we gave him receipts; they're handed to him, the amount that he gave to us, and he never said, Oh no no, this is not what, you know, I'm giving to you. No problem with that.

RD: No strings attached.

FD: No strings attached. And in addition to this, before he entered, I said to him explicitly, I said, Write down, I said, and send to me, in a written form, a figure, of what you would want in the event that you would leave. Because this way we would know, ok, if the religious life isn't for you, you don't want to continue, this way there are no problems. You can give us a figure, put down a number, and we will give that back to you in the event that you leave. So, he did send me that email, which I kept, in which he said, he put down the figure of thirty thousand dollars. He says, perhaps thirty thousand dollars, in his email, and this was Exhibit A, I believe, in our lawsuit, and anyone who wants to go and see this -- we may even put it on our website, for people to view this.

RD: Which disproves these false reports that are being circulated by different newspapers, et cetera, that there was some agreement for some huge amount of money that he would receive back if he left.

That's simply untrue.

FD: Yeah, the newspapers are reporting that he entered into an agreement, or signed an agreement, or that they signed an agreement that he would get, you know, x amount, a huge figure. Well guess what, there was no statement that said, Eric Hoyle will receive this figure. It's baloney! It's just a flat-out lie. And so, but that's not even mentioned in some of these; I think it's one newspaper didn't even say he claims that he entered an agreement. No, it's, he entered in an agreement and now is trying to recover this, that they agreed to. Just absolutely false!

RD: And all of our enemies and other people who summarize this report, they just, you know, give his side of the story and they use this false fact, and they don't even mention any of these other things.

FD: And, see, that's one of the real injustices that's going on with this particular lawsuit, that everyone and the people that are reading this are like, hey, they said that they would give him, in the event that he would leave, you know, this amount of money, so they're the ones that have got to be wrong in this case, and it's just like, and since you have, obviously, among the media outlets that are out there, so few people, obviously, if any, among them, that are of good will, they're all gonna take his side of the story, and basically try to make us look as bad as possible.

RD: And so this extremely large donation that he finally made was in November of 2005, after he had entered our community for a few months, and he had already visited before that twice, so he was familiar with our way of life, he had been here for months, ok, he was, of course, totally familiar with all of our religious positions, and we would never let anyone into our community who was not in full agreement, of course, on all the issues of faith. And so his lawsuit essentially sues us for fraud, for claiming to be Benedictines, and claiming to have the ability to set up a Benedictine monastery, and make people members of the Order of St. Benedict, when there is "an officially established Order of St. Benedict," and you're not part of it, and so it's fraudulent for you to present yourself as if you are part of it. Ok, and so you can't use the title O.S.B. That's his entire lawsuit, and I'll explain how it's morphing as we go along here.

FD: And just one point, before you continue, that I wanted to mention. His good friend that he encountered, Dr. David Allen White, who's obviously not inclined to like our information; we've written some things showing how he promotes heresy, and made heretical statements; well, anyway, he told Eric, he said, you know, there are some people that you should talk to, that are total enemies of ours, that absolutely basically hate us, and want to see us destroyed, and he said, you know, you should talk to these individuals, and he gave him, you know, the names of these people, you know, talk to them, you can find out the "history" of the community, you know, as far as, their view of how it's not a legitimate monastery, or whatever their negative stuff has to, what they had to say about our place. So Eric had the opportunity, because he told me all about this stuff, to contact these people to find out what their claims are, or he heard a little bit maybe about them, but never bothered to investigate the "claims" that they say about us, so this shows that he was inclined to believe what we had to say, looking at our material and talking to us.

RD: So he not only was fully familiar with our religious positions, of course, and what's on our website; he visited here; but he had the opportunity to even contact the people who hate us more than anyone, and he wasn't persuaded to do that, or by what they had to say.

FD: And also just the whole history of, are we really O.S.B. or not, you know, everything that he's claiming now after being here for two years, that he doesn't think we're really a legitimate Benedictine

order, all of this could have been investigated beforehand, and also in law, too, the onus is on the person to investigate something like this, and before you decide to donate your money and everything, and then after two years say, no, I want it all back.

RD: And so he's suing us for claiming to be Benedictine, and the problem with that is that it's a first amendment right that we can profess to be Benedictines, and we believe we are, but there are many different groups that use the title O.S.B., that profess to be Benedictines, even of various religions. There are "Orthodox" who claim to be Benedictines, there are Anglicans who claim to be Benedictines, there are Old Catholics who claim to be Benedictines, and so if his claim were upheld, then that would mean that all the different groups who use O.S.B., of whatever religion, who are not with the Vatican II church's "Benedictines", are operating in fraud, and are fraudulent organizations. And so the state can't determine that, the government can't determine that. It can't rule on who is or who is not a Benedictine, just like it can't determine what is a true church or define what a church is, ok, it doesn't get entangled in those religious disputes. So his claim is, and has to be, that we presented ourselves as if we were part of a specific Order of St. Benedict that we are not; namely, we made it look like we were part of the universally recognized Order of St. Benedict when in fact we are not. So his claim is that we make it look -- we fraudulently make it look like we are affiliated with the Vatican II Benedictines, and he was deceived. That's his claim. Well obviously, this is the height of absurdity, because, what are we most known for? Exposing the Vatican II church and opposing its heretical teachings, its heretical leaders, its heretical religious orders, and so we're actually being sued for making it look like, supposedly, we are part of the Vatican II Benedictines when we're not. Now there's a further absurdity in this, in that it presupposes that he thinks that those Vatican II "Benedictines" who are part of the "universally recognized order" are Benedictines. He does not. He cannot identify one person in the world who he thinks is a Benedictine. So it's basically a sham argument which he's used to deceive the court, and to attempt to get his money back by any legal means necessary. He doesn't believe there are any Benedictines; the reason he left our monastery, after staying here for over two years, was because he thought that our position on where we go to Mass and where we think people can go to certain priests was heretical, and so he went, became a, like a radical schismatic who doesn't think there are any Masses to go to anywhere, and he doesn't think that there are any Catholic priests, he doesn't think that there are any Benedictines, or Franciscans, or whatever, and so this notion that he recognizes the Vatican II church as the "universally recognized" Order is ridiculous.

FD: And the thing about it is, when he was here, he was as ardent a supporter of our information as really could be. He was totally in support of using the funds to try to give people, as many people as possible, really, the opportunity to see our website. And people see even some of the ads that we have, many of them, that people click on really throughout the whole world, especially in the United States of America, it's basically they come to the website and they have an opportunity to come to the knowledge of the truth. It's an opportunity of a lifetime really, because they're getting to see information they're not going to find anywhere else -- the full array of information. And so with a few people of good will, it makes a major impact, and we rely upon those people, hopefully, to send us donations and to further the cause of informing and educating and reaching out to more and more people. That's what it's really all about. The prices that we offer our stuff for, obviously, is; I don't know of any other place in the whole world that offers prices as low as we do. And so we're not, as far as, the whole goal is if people like what we're doing, they can support it, and the goal is to just try to give everyone the opportunity to come to the knowledge of the truth, because then we can say in the day of judgment, we tried to tell people and inform people of the truth, and we used our assets to do that. So that's what his moneys were being funneled into, almost exclusively, into just reaching out, getting out the information to more and more people. And so this is obvious by his emails, by his conversations with people, many of which we have, and are going to testify for us, that said that he

was, you know, totally in support, he knew exactly what our positions were, you know, vis-a-vis the Vatican II church, the SSPX, he was the moderator of the debate that we did against William Golle; he also was involved in the technical aspects of our radio program; we had about, probably twenty, twenty-five different radio programs in which much of the time was spent in defending our position, why we're an independent sedevacantist Benedictine monastery.

RD: And he sent out hundreds of emails, talked to hundreds of people, reiterating the positions, trying to convince people of the positions, articulating the positions, and so he was in full agreement for over two years, he was in full support of what we were doing, but then suddenly, in the year 2007, and this story is, really, it's almost amazing, what happened.

FD: Yeah, and before that, I wanted to say that there were a few tendencies with him to like an elitism at times, a pharisaical kind of thing with him. And obviously, as people are going along, everyone has certain areas that they need to work on, and this was definitely an area that, at times, you could see was a weakness for him, like a tendency to sort of, you know, want to be, as far as, elite, in my opinion, or sort of like, making comments about, like, these people out there are idiots, and stuff like that. In fact at one point, we had some old canned food, and he started just to eat that; he just wouldn't eat anything else, and he got violent, like really sick, and he's like all white, he's throwing up, over and over again, and then he recovered after a few weeks, and he started eating the same food again, and I was trying to tell him that I thought that it was eating just the canned food exclusively that was doing it, and so he got sick, and then it was like, maybe he got sick again, but it went on for a while, and it was to such a point that we were thinking he might die, and we even told him that. We said, Eric, you need to eat some fresh food! And he said, well if I die, then I'll, you know, can go to heaven, that'll be great. And so, and it's just like, the reasonability that should be there, it was sort of like a tendency to Jansenism almost, and finally he agreed that he would start eating fresh fruit, and he got healthy. He also made statements showing his support for our place, that he planned to die here; that's something he stated explicitly to me, that he planned on dying here. As he was sitting in a chair one day, downstairs, he told me, he said he never imagined that he could be so happy. This was, I believe, maybe a matter of a few weeks before he left he made that particular statement. In fact, about, it was the, not the Saturday before he left, but two Saturdays before he left, we were going through a car wash, and the dryer was drying the water off the car, and he thought it was really funny, the way it was doing it. We all had a laugh, because he was there and there were two other people, also, and we all had a good laugh about that, and so this is a guy that was very happy, sending our emails in support of us, even a few days before he left. In fact, one guy who I spoke to after he left, he called here a matter of a few days before he left and he said that he thought he was speaking to Brother Peter or myself, he was that vociferous in his support, and so one in unison with our thinking and mindset and outlook on the issues of the day in the traditional catholic world. And so this is something, that, you know, it's incredible what he ended, really what he ended up doing and the way he left, but it just shows that he really was a supporter of us, you know, doing things, and what was interesting is that a few weeks before he left, he asked me, because we transferred our moneys from one place to another, which he thought was a good idea, to do too. And he asked me if he could become a signer on our account, and I said, you can, and I said, you know, before you do anything, this is on an internet account exposure that we would have, that I allowed him to be a signer on that, and I said to him explicitly, said, but before you do anything make to let me know. And so, anyway, this is a few weeks, and he asked, and so the account was moved over, and it was on the very day that this account got moved over, that he decides to abruptly leave, and in fact, the night before he left -- he told us this later, and we'll get to that -- he was reading the writings of R.I., this radical schismatic from the southwest part of, the southern part of the United States, which, he's claiming to be one of the two witnesses of the book of the Apocalypse, and we've posted many things including some audio recordings, that give you an inside look as to what's going on inside the

mind and heart and spirit of R.I. And so, this is who he's reading, and so he's convinced, all of a sudden, that all his communions at the place that we're going to were sacrilegious, and his confessions are invalid, that he's been committing all kinds of mortal sins, because he can't go there.

RD: And at this time we didn't know anything about this, because when he left, he left without notice, without telling us.

FD: Exactly.

RD: And so we pieced this together after the fact.

FD: Yeah, I mean, it's something where he didn't come to us and say, you know, I've been reading, you know, these writings; what do you guys think of this stuff? No. So, I, you know, time will only tell, maybe we'll never know, if him asking to be a signer on this was all part of a strategy a week or two weeks before he left, that maybe I'll try to do something; I don't know. I can't answer that question, and I don't know if it will ever be answered, but I think it's interesting that he decided not to inform us of his now-disagreement with us on an issue because of reading this guy's writings, but in addition to that, the morning that he left, he executed, he decided to place an order to sell all of our shares, for a certain stock that we have. So anyway, I happened to, as I was walking by, hear him refer to himself as Eric Hoyle, when he was talking about something else, to someone. I just happened to hear it. I was like, what? And then I saw him emerge only in his lay clothes, out of the door, and then I was wondering if something was possibly up; I didn't know what, so I intercommed him to his room, and I said to him, I said, and I don't remember the exact words, but it was, there were words basically like this: Eric, is there anything I should know about that, any news that happened today, anything of significance? He's like, no, no, nothing. And, as I was saying this to him, and he's telling me that no, no major news; anything happen? no, and I'm saying to myself, how can he be lying to me like this? I was shocked! You know, considering how I, you know, I felt about him, you know, basically, this is who I consider one of my best friends, that's lying to me explicitly -- of course something's happened that's major: you just placed an order to sell all of our shares of the large stock that we have, that's virtually, you know, the moneys of the monastery. So why's he telling me no? And I kept on asking him, I said, nothing of significance? No. No major news? And after so many times of asking this, because I was just so stunned and astounded that he was just saying no to all these things, and lying, he finally said, well, there is one thing; it's not very important; I'll probably tell you about it later. And I said, OK, bye. And I knew at that point that he was up to something big. And so I called this place where the moneys had been transferred, because I knew it was gonna come up any day, and I'm like, I wonder if it got transferred, and he's trying to sell it all. So I called the guy up, I said, did that, all that account come all over? And he's like, yes, it came over, and in fact, there was an order to sell all of your shares that was placed this morning. And so then I knew it was him, and I, because at first, when I found this out -- well, I found out about the shares; I called up this place -- and they told me that an order was placed to sell the shares, and so that's when I called Eric on the intercom, and I asked him, any news today? anything of significance? and he said no, and then he said finally, yeah, he says, there is one thing; I'll tell you about it later. So I knew that -- at first, I was like, did he just do this and not tell me? And without my permission? I was really quite upset about that, and I was going to say, well, I'm going to just have to remove him. But I didn't think he was up to something even bigger. But when he told me nothing happened in the day, that no, nothing, no news, then I knew that there was something even bigger going on. And so I called this place up, and I said, he's going to have to be taken off, so they told me what I had to do to remove him, which I sent in. In the meantime, he's moving stuff out, because as you'll hear on this conversation with Joseph Myers, who is from California, who was in our community, as he describes this, Eric went down the staircase with the R.I. theological papers in his

hand, pacing about, saying, these guys are heretics; this is heresy they're promoting; I can't be part of it; I feel duty-bound in conscience to inform you guys that, you know, you should leave, or words like that, as he describes; and, do you want to come, and so basically it was a split-second decision, pretty much, that, you know, Joseph, and Michael, the other guy, had to make at that point. You know, whether to join him, or to stay here. And so they were basically convinced that, you know, maybe it is heresy to go to a place where Benedict XVI's name is mentioned. And so they decided to leave with him. And Eric was actually moving the stuff into some, it was a, maybe a U-Haul, or a van or something that was parked in a way that, I don't know where it was, in like, almost a hidden place, possibly -- because I don't know where they had it parked -- in which they were taking this stuff out, not letting me know, of course, what's going on, the whole time. And they're loading this stuff in, and they're trying to, you know, sort of, on the fly, you know, leave without informing us of this whole thing that's going on. Really, I believe, a conspiracy. Two or more people meeting in secret for an evil purpose. So they're taking all this stuff out, and then I found out where the place that he was trying to sell the shares from, and then he wasn't telling me the truth about it, so, anyway, I just quickly wanted to find out what's going on, and then I guess maybe they noticed I knew what was going on when they were taking stuff in, so they decided to take off, and so they drove up, he stopped at a pay phone, and he placed a call to this place, and he said, I'd like to make a withdrawal. And he's going to withdraw everything. And so, and what I didn't realize at that point -- we discovered later -- is that he had taken the specific bank account records for this whole account!

RD: Investment account records.

FD: Yeah, investment account records, OK, to be exact. He just took that with him. And so, I believe what he was going to plan to do is that he would be able to bolster his position as to why they should give him all the stuff by -- eventually he would have to go up there to pick up the stuff -- because he'd have the authentic original investment account records in his hands. He even had the investment account records from where it was transferred -- the history of that. He decided to take the ones from the big account that he was trying to get the money from. And so anyway, I, since I had to rush to do this stuff, and I got it in on time, they said, you know, we've been told not to talk to you, and they hung up. So after that point, he calls us on the phone, and he asks to speak to me. And he said, you need to write me out a check for x amount of dollars. And I said, did you just try to withdraw all of our money? He's like, yeah, he admitted that he was going to take all the money back! And now he's asking me for -- I'm trying to think about -- a third of that money now over the phone. So basically, it doesn't work that he wasn't able to take all of it back; now he's willing; but you're going to have to write me out a check for a third of that amount, over the phone. I'm like, you just tried to take all the money out of our account?

RD: And then we also asked him what this was about, because we didn't know.

FD: That's right, the first thing we said is, what happened? Yeah is this is a guy that's a total die-hard supporter.

RD: And so his -- their leaving was a total shock.

FD: Right. And as I may have said, a little bit earlier, when he asked me a week or two prior, when we got this account, if he could be a signer, one of the reasons that I was willing to do that is because the guy was such a supporter, and all the indications I had, from his facial expressions, his mannerisms, his activity, his words, everything, was that the guy was totally committed to what we were doing.

RD: And it was just to enable him to do certain things with permission. That's all it was.

FD: Yeah. Exactly.

RD: And so.

FD: Which, that's the, I explicitly had that and he agreed to that; I said, before you do anything, you'll let me know, right? He said yes. So he violated that too, but, you know, he feels, I guess, you know, he was "justified". So anyway, I say, No. And basically he hangs up the phone on us, and we asked, is Joseph there, and Michael? And he goes, I can't tell you anything, I'm not gonna, I can't tell you anything. And that was basically all we heard for days.

So then we were scrambling; we had a major radio program that was gonna go on that night; we had to cancel that, because he was involved with the technical aspects of the program too. So we basically had to cancel the whole huge program that we had been building up. We're scrambling around because he had access to...

RD: All kinds of passwords.

FD: Passwords.

RD: Orders.

FD: Orders.

RD: Just countless aspects of what we're doing, which people were helping us with, and he was helping us with a lot of different things. He filled orders, ok, he did a lot of different things while he was here, and so it was really a total nightmare, and still to try to figure out what this was about. And when he originally explained it, he, it's interesting that he said that he committed so many mortal sins each time that he goes to a particular church, and it was the, almost, I think it was the exact same number that this guy R.I. says, that he says that when people go to certain churches, they commit, I think it's like six mortal sins, one of silence, one of evasion, and so he's basically like reiterating the false arguments and accusations of this false prophet R.I. You can see how he had been totally influenced by what he had to say. And then, he goes on a rampage, calling and contacting the people he, he took with...

FD: Well, a few people we found out about, initially,

RD: Yeah.

FD: it was only a couple that we knew, initially,

RD: Because he took contact information.

FD: Yeah, we later found out that he took proprietary information from us, contact, he took mailing address or jotted them down, mailing addresses, emails,

RD: Phone numbers.

FD: Phone numbers, and, but at that time, we didn't know the extent of it. But I think, even before that, though, the following day, we get a call.

RD: Well, the following day was New Year's Day, so nothing really happened. OK, and then the day after that, we get a call from a State Trooper.

FD: Yeah. A State Trooper calls us.

RD: And says that, I've got an Eric Hoyle here, and...

FD: He says that a fraud -- that a theft has occurred, he says, and he gives this huge number.

RD: Yeah, saying that...

FD: Now this is a different -- and the number that he mentioned, that was the theft, is different from what Eric asked me over the phone to write a check out for.

RD: So all kinds of numbers.

FD: It's different from all the -- it's slightly different, it's almost the same amount as what he was trying to take out of our -- all the assets back, it's almost that but a little bit less. Different number. And he says that a theft has occurred; I have Eric Hoyle here, and he says that he wants you guys arrested.

RD: Arrested.

FD: And we're going to be coming over to arrest you. And I said, arrest us? I said, in coming over now?

RD: He donated the money.

FD: And I said, yeah, so he donated the letter, I can show you the letters, I said, which I gave to him, that he donated. And so then he sort of paused and then, at that time, because we had scrambled; we didn't sleep basically at all, throughout the night, or hardly at all; I didn't.

RD: And like the next few days, it was like, we didn't sleep. Almost at all.

FD: But we're scrambling to find out what he took, and we realized at that point that he took the investment account records for this account. And so I said to the Trooper; I said, he took our investment account records.

RD: And he has them!

FD: And he has them! I said, you can ask him! And he goes, do you have, Eric, do you have their investment account records? He goes, something like, yeah, they were in a box when I was moving my stuff out. And so then the Trooper says, he goes, I think we may have a case of grand larceny here; I'm going to have to call my superior officer to see if he, Eric, should be arrested. So he calls his superior officer, and the superior officer, and I guess this is the way a lot of police, if they can sort of not get involved in a dispute, they're not going to. And so they just said, well, I think it's a civil dispute; he's saying it happened to be in a box, you know, and we mentioned, there are some other items that he had with him that he just took from our place, and the Trooper said, you're going to have to return these. And when he left, because I guess he realized, when he originally left on the day, he was moving stuff

out, and then I realized what was going on, I guess Eric caught on to that, so he had to leave a little bit earlier than he wanted. So he left a few other items here that he wanted to get. But anyway, so, that happens, so he's trying to have us arrested for this; I mean, it's just amazing. And then he starts sending out a few emails under the name store@mostholyfamilymonastery.com, and contacting a few people that were supporters, benefactors of us, saying, This is Eric Hoyle; I was at the monastery, or, you know, please call me, and he lists a phone number at a hotel he was staying at. And so he's asking these people to call. And then someone sent us, and they're like, what in the world's going on; I'm getting an email from the monastery, looks like, from a guy who's now, has left your community. So he's using, giving the impressions that these emails are coming from the monastery by using store@mostholyfamilymonastery.com, so that, I guess, the people will contact him or he'll be more successful in luring them in to lead them to contact him.

RD: Yeah, and so he goes on this, almost rampage of contacting people, and trying to say they're not a monastery, they're heretical, and as you'll hear with the conversations that we had with Joseph Myers, who left with him on that day, that he only came to this conclusion that we're not a monastery after he changed his view on Mass attendance. So he concluded that we're heretics, and therefore that we're not a monastery. And so he started to spread this, and send this around, and...

FD: But we didn't know how many people...

RD: It was only after months had passed that we got to see the full extent of what he was doing.

FD: Yeah, it's just something we thought, maybe it's a few people and maybe they told some other people; we didn't realize the full extent of what was going on, so that was quite interesting, and, one of the other things is that, as he was mentioning, he helped fill orders for most of the time he was here, but after he left, he was contacting the business that we deal with to ship packages, and he said that we were committing fraud.

RD: Defrauding them.

FD: Defrauding them!

RD: Which is total nonsense!

FD: And we only found this out because a person was staying with him, that was, you know, a supporter, for a while, of him. And he opened up and admitted, and then this person realized her mistake, and told us about what he was saying, and just all the ways that, according to her, planning to destroy us.

RD: That was -- and that's clear from the conversations we had with Joseph Myers, that once he concluded that he thought we were heretics, and then he left, and I guess he was upset that he had decided to donate a huge amount of money to a group he now deems to be heretical, his goal was to completely destroy our organization and our monastery, however he could. And so he calls this company we ship with, and says we're defrauding them -- a complete lie -- and if it were true, then he was involved in the fraud.

FD: It's fraud when he leaves, and we're the enemy, but it's not fraud at all when he's here, and involved, and doing it, and shipping packages. No, there's no fraud there. But when you're his enemy, oh, now we can be accused of being fraudulent.

RD: And he's actually even admitted to this, because in our answer to his lawsuit and in our counterclaims, we pointed out that he contacted this shipper and said that we defrauded them. He admitted that he did do it.

FD: He also contacted another big business that we deal with, and he called up and asked for the owner of the company, and he said, is this so-and-so, and he said yes, and he said, did you have any problems with them, or, didn't you have some problem with them, and he goes, No, he said, he said, I've gotten paid for everything. And then he said, Eric said to him, well I was lied to and cheated. Eric said to him, would you like, if you have any claim, would you like to join, because I'm going to be suing them. And the guy's like, No, and he, the owner told me that he seemed quite disappointed when he said that he didn't -- he's paid for everything, and he didn't want to get involved in anything -- he just hung up the phone, Eric did. So, just going back when he was here, just a few other things, you know, he said to me, he said, You would think, you know, that my brother and sister would see what I did, you know, join the religious life, you know, giving my money to the church, and, you know, that he was a good model. And so it's just really amazing what was -- and I also mentioned to Eric when he was here, I said, you know, you're the one, you know, that gave all this money, and it's your, you know, the money that you gave that, that -- why a lot of people are finding out about the information. And he seemed, you know, quite happy. And whenever I told him some stories of people that are converting, or really spiritually doing well, you could see he was quite happy. And he even -- we had a conversation one time also, and I said to him, I said, you know, the main thing is, also like, with the work, that, really, one of the biggest works is that, you know, people's souls are being saved, and people are getting the true Catholic faith, and he was like, yeah, that is the most important thing. And so he agreed. Now it's sort of, whether he could really become a legitimate Benedictine monk, that's the whole issue. And what's ironic about that issue too is that, virtually any question that he had when he was here, almost, virtually a hundred percent of them were doctrinal questions. Questions about how do you defend this position or that position, or Denzinger, or this council teaching, and, in which he asked many questions. And you went over a bunch of different points, how to defend this issue, as far as the interest in Benedictinism, was, I didn't, there, wasn't there! I mean, as far as, like, in the sense of, if, a guy that was really aggressive about, like, deepening all kinds of desires to know more and more and more in depth information about Benedictine issues. That wasn't there, ok. The questions were basically about defending doctrinal positions. That was what he was interested in. Virtually a hundred percent of his questions were about that. So that's also an interesting aspect of this whole situation.

RD: And so, he winds up filing this lawsuit, and...

FD: Well, one thing I wanted to say is that his attorney called, and said, What would you be willing to settle for? And, at that point, and this is early on still; I didn't know that he created some kind of list -- I believe that's the way he described it -- of names, email addresses, phone numbers, et cetera. We didn't know that yet; we didn't think he had any list. But we were still just amazed at what he was trying to do: have us arrested, go into the bank account, et cetera. And so I said, Nothing. I said -- because what's interesting is that, what he asked for, the figure he put down was, perhaps thirty thousand dollars, in the event that he would leave. And so the fact that he was doing this stuff and damaging us, and the way he left -- and he was telling people, by the way, that we -- he told at least one person, maybe tons of people, that we kicked him out on the street. This is what he told Keith McKay, for example. He said basically he was left out on the street by us. That he basically came to us and asked for his money back, or whatever, and we wouldn't give it to him, and he was put out on the street when that's...

RD: When he already tried to steal the monastery's money, left without notice, et cetera. And he also was going around telling people that we have stolen money from him and another, which is of course a complete lie.

FD: Exactly. And this was, this is, he's talking about, in his own mind, Joseph Myers, who gave some small donations of his own free will. And he admits this, you know, when he came to his senses and realized what he did, and called us, and he clearly enunciates this in the conversations that we had with him -- that he wanted to donate to the monastery, wanted to put the money to the cause of trying to help people, and so he did it. And so he's saying that we stole money, not just from him, in quote marks, but also from Joseph Myers. That we stole money from him -- just an absolute ridiculous outrage.

He also set up a computer that we were going to use for a high-speed internet telephone system. It was set up, and we got this connection, and we -- this computer's still sitting in a room, and we can't use it because there's some password that Eric has, which we still haven't gotten. We've requested -- I still can't get into it because without that password or code, you can't get past the stage where it'll load the system. So that's -- you can't use that at all.

RD: And so he makes his decision to file a lawsuit for this money he donated, and basically to try to shut down our organization, accuse us of fraud for claiming to be part of the Order of St. Benedict when he says we are not, and cannot be. And therefore, his lawsuit, as I was saying earlier, presupposes that there is an Order of St. Benedict and that it is the Vatican II Order of St. Benedict. Well, that's, according to his belief, apostasy, because he doesn't -- he thought -- the reason he left is because we believe you can go to certain Masses which recognize Benedict XVI. So now he's suing us for not being, or claiming to be part of the Order of St. Benedict when we're not with the Vatican II order which alone, according to his side, is the Order of St. Benedict.

FD: And what's also interesting about that is that when he called some of these people -- many people that he contacted, that I spoke to, when I found out that he had contacted them. And when he mentioned his reasons for leaving, and what happened, he didn't even mention to some of these people that he left because he thought we weren't a Benedictine monastery. Didn't even mention it! To many people who he contacted as to why he left. He said that, to many people, that he didn't agree with us, he didn't feel like he had the authority to hold, you know, certain positions, and was in disagreement on Mass attendance. And he told one guy that he's still studying the issues, and he's open to the no jurisdiction position, and he's looking at all these different things. A guy that's not convinced as to what he believes right now, but is really intrigued and interested to just find out more, study the issues, but right now he doesn't agree with us, and that's why he left and thinks that we're fraudulent at this time.

RD: Oh, and what's also interesting is that when he was here, he claimed to be totally convinced on the necessity of water baptism -- that issue. But when he left, it was like his whole theological conviction had crumbled, his whole outlook had, you know, drastically changed, and so he was open to, not only baptism of desire, but, like, you know, what, were we just way out of line on that issue, and so you can see how, basically, he wasn't really a man of faith although he seemed like it. He was more, I guess, just following the information, and then when, like, he thought another strong voice came along, he was sort of attracted to that, and now I guess he's just looking for something to follow.

FD: Yeah, and that's what I was saying, that, with this one guy, he was saying that he didn't feel he had the authority to hold the position that there's no baptism of desire, and I even said to him, I said, He didn't even mention that -- his position that we're not a real Benedictine monastery? I said, because that's his whole lawsuit! -- basically. Doesn't even mention it! It just shows you what's at the heart of

all of this -- that it's something that -- that's the, maybe, he felt, the best issue, in his own mind, to try to get all the money back: they're not a real Benedictine monastery; I deserve it all back. Whereas if it's something like, I think they're heretical, well, you don't get any money back for that.

RD: Yeah, and so he had to come up with some kind of "legal argument". And this argument, frankly, in our view, is pathetically weak, and if we get a fair hearing, then he will definitely lose. But what none of these articles mention, that report on this, and, the people, is that we have very strong counterclaims against him. We're suing him; he's not just suing us. We're suing him for defamation. We're suing him for fraud with electronics acts. We're suing him for conversion, meaning taking or stealing our property, ok. We have a number of counterclaims, to which he's basically already admitted most of the evidence we will need. For instance, in his answer to them, he admitted that he told many people to the effect that we stole money from him. Ok, defamation. And so we have stronger, much stronger claims against him, and his claim against us is fallacious.

FD: It's something where, like, the way he looks at it is that, I gave them a huge amount of money. And therefore, I should get it back, because I gave such, so much money. And I can go about and do the things that I want to do.

RD: Whatever I want.

FD: It's a man that's so blinded, by his own self-will and his own outlook as to what he believes is the right way to look at things, because he's looking at -- only from his own selfish standpoint, his own blinded standpoint, that basically, he has a right to go about and, you know, try to withdraw the money from our bank account, call all kinds of people because now he thinks we're fraudulent, saying that we stole the money, file the lawsuit, you know, and say, basically, I want it all back, and he thinks that he'll get it all back, probably, because he presumes in his pride -- his pride has blinded him this way; and there were, as I said earlier, this elitist kind of attitude which is also prideful and pharisaical attitude that many have usually at the same time. There were certain indications of this -- this blindness that he had. For example, he was very good with computers, and was going -- he was updating the footage and different things that we had, transferring footage and videos that I had on drives to newer drives that would be faster and better, and so forth, and I was like, well that's great; great idea. And so he gets these drives and he's transferring all the information, and transfers all of it over -- it's a lengthy process. Instead of just flipping on the other drives to see if it successfully transferred -- no. He presumes that it must have just transferred correctly. He doesn't just bother to flip it on to see if it's all working correctly, and goes ahead and deletes the work -- these videos that I've been working on; it's all stored in the, records of them, everything, for the last, like, ten or fifteen years of work. Just totally deleted. And just, all he had to do was just check to see if it transferred. But no, he presumed it would work fine, and I was just like -- but on top of all that, I couldn't believe that if he was going to delete the -- all the original files and the stuff off the drive, wipe them totally clean, that he wouldn't just tell me! I would -- I expected him, and thought any reasonable person would just tell me that -- Brother Michael, I was going to -- the stuff transferred now; I was going to delete all the stuff from the old drives. And I would have told him, well, Is it working right on the other one? But no, he just went ahead and deleted it. And so sure enough, there was a problem with the new drives, an error; it didn't work, it didn't transfer successfully, couldn't use any of it, and I had to -- we had to do all kinds of different things and get new stuff, and it was a nightmare. And just a few other things that were these tendencies that he had. For example, we had builders that were building stuff, and they were putting in stuff for this dryer, and he presumed that they were building the place incorrectly. I mean, it's something where these are guys that do building all the time, for their life, and he's presuming that they did it wrong. He -- we had this fan over the oven that traps the smoke; he says that the smoke doesn't -- the fan doesn't

trap the smoke.

RD: It wasn't installed correctly.

FD: It wasn't -- he said it wasn't installed correctly. And it doesn't do anything anyway. And I said, well look, I said, you know, Eric, since you said that I'm going to check into what you say. I said, because you're presuming that you're right about this. Sure enough, I called some people up; he was wrong, he admitted it -- to his credit. And, but, and then I had the plumbing guy in here -- this is a guy probably, I think, he may be in his mid-sixties, late sixties. He's been a plumber his whole life. And he's arguing with the plumber on stuff, and I was just amazed. And then we had the moving guy moving stuff, and he's up there trying to tell the guy how to move things around. And so you just see this kind of stuff, and then, also, just speaking about, see one of the things that a lot of these people that are quite, sort of like, pharisaical, that are drawn towards, sort of like, you know, they're just, a teeny tiny little group, and it's kind of like with a lot of them, there's a heartless kind of attitude, very cold, cut and dried, you're in the dust column, you're damned, you know, forget it. And he described his grandmother one time, at one point, to his credit he tried to give her some of the information, but she ended up dying outside the church, and he laughed and said, he goes, I wonder what she's feeling like now? Words like that. And he laughed about it! And this is like, you know, this is something what that, that is a problem. That, something where -- because how could you ever laugh about like someone that's your grandmother? Even if she was of bad will, it's an infinite tragedy. So you never would want to do that. It's very cold hearted. And that's why, I believe, he's able to do the things that he's doing now -- how he was able, from being basically our best friend, to ready to have us thrown in jail, in an instant. Basically, they're in the dust column, they're bad news, who cares, they're just trash now.

RD: And see, he, after he left, started saying that we're heretical, we're not a monastery, and spreading myths, and really his claims in that regard have no credibility at all simply when you consider that he was promoting our stuff weekly, daily, hundreds, maybe thousands of emails sending out: check out our stuff, check out our -- the website, you know, I'm here at the monastery, et cetera. And so if it were so "obvious" that we're not a monastery, as he now seems to be so convinced of, then how come it took him twenty-seven months to figure that out? You pretty much, if you spend a few weeks or a month in a place, you have a pretty good idea; you have -- you're comfortable there, and you have an idea what the place is all about, how they live. He was here for twenty-seven months, ok, and still a total supporter. And then one day he changed his religious view, and then his whole opinion about what we do here changed and distorted it, and he started to believe the, you know, the worst about everything he was hearing about us. At -- once he left, it was just, like a total takeover of his outlook upon things.

FD: And one other thing is that, I believe it was on October fourth of 2007, that he took his temporary vows. So this is a matter of eight weeks, about, roughly,...

RD: Before he leaves.

FD: ...before he leaves.

RD: He made vows. And the...

FD: He signs the vows, and takes them before me, I mean...

RD: This is after he's been here over two years. And so, also, another important point is that before he

came in here he visited, and so he saw how we do things, how the community works, ok, and each community, you know, would have its own way of doing things, et cetera. And so, he had no problem with that, he was totally in favor of it.

FD: And he never expressed any problems, as far as the, how we do, like, as far as the things that we're involved with, or things that we do. You know, as far as that kind of..

RD: It was only after he left and when he changed his religious view that of his problems came to the fore.

FD: And even like driving, I remember once I accelerated; I saw him in the back and he's kind of laughing about it, but then after he left, he's saying, basically, he told Joseph Myers, said he wanted to set up like a speed trap. He was asking the police to set up like traps, so if I go over the speed limit they could catch me, and arrest me, and -- I mean, it's just so bizarre and it's so sick, this -- of what's going on, and the injustice is so great, because now with all these reports, and really irreparable damage has been done to our reputation, because it's one of those kinds of things -- and one of the other things that's an important point to understand -- and I didn't realize this myself until recently -- I found out from an attorney -- is that if you file a lawsuit, not only can you sue anybody for anything, but also when you file a lawsuit, the pleadings that you make as a plaintiff are assumed by the court, at least initially, until discovery's done -- they presume that those pleadings are true. And so, that's one of the reasons that they're allowing his suit to continue, is because he has said that, basically, we gave the impression, and basically lied to him and committed fraud and all kinds of other stuff that's not true, and so therefore the court is like, well we haven't seen the discovery; we haven't gotten into the nitty-gritty of these issues, and so the way the court operates is that the plaintiff filed it, he said this is what happened, he said that they, you know, agreed to give x amount of dollars, and so forth, which is not true, and so the court assumes that his pleadings are true. And so, until discovery is done, the court will not, you know, dismiss it. In fact, we tried to get it dismissed right off the bat, and we were even told by our attorney that it's usually never thrown right out at the beginning. So -- but the point is that if this were to -- he was able to succeed in some way, would be one of the greatest injustices in the history of the court system of all time. I mean a totally ridiculous...

RD: Yeah well, and also, see, he's already admitted in his answer to our answer and our counterclaims, that he knew that we were not part of the Novus Ordo "Benedictines". Therefore we were not -- he knew when he entered here, we were not part of the "officially recognized" Order of St. Benedict. That's -- so, he knew all along what we were about. He's admitted that. And so his claim is really a complete joke; it really is. But you never know what can happen in something like this, and if the facts are given a fair hearing...

FD: at a trial

RD: then it will prevail. But...

FD: It doesn't have, technically, in theory, it doesn't have to go that far, if a judge...

RD: Right.

FD: decides to...

RD: dismiss it before that.

FD: Yeah, then you don't even get a trial, so you don't even get a jury to look at the facts.

RD: And so that's what's going on. He's attempting to, now, you know, really destroy and take down our monastery.

FD: And hopefully get his money back at the same time. Sort of the unhappy donor that now realizes that, oh, I made a mistake here, you know, all my money should come back now because I've decided I believe something different now, which really, theoretically, tomorrow he might change his religious belief again, and then in theory, he might say, well, they actually do deserve maybe all the money. I mean, who knows what he might do in the future? I don't know; we still wish for his conversion, obviously, and, well, another aspect is that, later on after he left, as months and months passed, we started to think, did he take some kind of list? Because the day that he called, after he left, and Brother Peter explicitly asked and I asked him, did you take any of our mailing addresses or email addresses, any contact information? And he said, No. And we know that he had to write down, at least, a lot of information, because there's no way he could get through public records some of the information that he was getting and some of the stuff that he was sending out. For example, he was emailing guys in -- a supporter of ours from New Zealand! And so, it's something where, it's not possible for him to do that unless he's jotted down certain information that belonged to us. And we got phone calls from people...

RD: All over the country.

FD: All over the country! You know, he sent out a mailing, and what's interesting about the mailing that he sent out, and which, it, and he also was soliciting donations.

RD: Yeah, so basically what he -- we think he wanted to do, was basically set up his own community. He tried to basically sabotage our entire organization, take it down, try to take all of the monastery's money...

FD: back

RD: And so that he would set up his own community and solicit donations.

FD: And write on theological issues, because that's what he was doing. He started to write, you know, his opinion on why you can't attend Masses, that are una cum with Benedict XVI...

RD: And others.

FD: And other issues, and he had his Paypal button there, and people saw this, and people were writing to us and were like, you know, Who are you; can you give us some more information? They're just like, you know. A lot of people didn't even want to open up, because they're like, they don't know who to believe, they don't know what's going on, and -- who knows? -- we still don't know how many people he contacted, because, it's something where we tried to get the names from him -- we were successful; we got a restraining order against him, so that he could not use any of our information.

RD: And he had to turn it over and destroy the information he had. So that's another thing that these news reports don't mention -- that we've already gotten, successfully, a restraining order against him, so that he had to stop contacting the people whose proprietary information he acquired through us, and

from us, by taking it; and so he had to turn it over, destroy it, stop contacting those people; but he destroyed the list of names that he made of the contacts.

FD: Yeah. And so that's basically what you have going on in a nutshell here. And so that's why, with all the stuff that's out there, and they don't even basically elaborate on our counterclaims, what he did, that basically these are alleged complaints; sometimes they're just saying that they agreed that he would get, you know, x amount of dollars when he left, and I'm looking at this, and I'm just like, this is such a lie. And the problem is that the damage is done. People read it, it's posted, it's posted by some people obviously that are out there that claim to be traditional Catholic priests, because they want to see us go down; they see us as competition, and they are heretics, and that's what they're all about. And so the devil's using all of this so that we -- the devil can cut off donations, support, distribution, dissemination of this critical information that we're putting out that you're not going to get anywhere else. This is the only place in the whole world right now, that we know of, that you're going to get the full array of information that's absolutely critical, that's hard-hitting, that's going to convert people of good will. It's not out there anywhere else that we know of. And so that's why it's so critical for people to support us, especially now.

RD: And so it's definitely a big attack and persecution from the devil, and it's had, you know, a big effect in creating this kind of bad feeling.

FD: The stigma, the, oh, RICO?

RD: Yeah, I mean, that's another point I wanted to mention, that if we were found guilty of this, that would mean that every group that is not with the Vatican II "Benedictines" who claims to be Benedictine, and there are, as I said, all kinds of them, including other traditionalist groups: the Society of St. Pius X supporting Our Lady of Guadalupe in New Mexico, ok they're heretical, but they are -- claim to be O.S.B., they're completely independent -- they would be guilty of fraud.

FD: Yeah, Eric would say they're fraudulent.

RD: He would have to.

FD: They're all fraudulent according to him.

RD: And so saying other independent groups -- there's another one in the southeastern part of this country -- and so, it's that ridiculous a claim.

FD: And so again, this is, just to reiterate this point, this is to cut off support, moneys, because that's the only way, we basically reinvest this money, and, you know, getting the information out, advertising to try to just give people the opportunity to see the information! It's like, just, ok, it's all for free, basically!

RD: And also to offer our materials in incredibly low bulk prices.

FD: Yeah, and so it's something where it's just trying to get the information out to other people. That's what this apostolate, and really the main mission of the monastery, because even in the Rule of St. Benedict itself, it's talking about, that the, in all things God may be glorified. And the salvation of souls is the highest and the supreme law of the church, and so therefore the Benedictine communities, being Catholic monasteries, that's the main goal over every other goal, of a Benedictine monastery --

what's going to help save souls the most. And so for our particular work -- and different Benedictine monasteries have done different kinds of works to save souls, whether it means praying more, or praying a little less, praying exclusively, doing more work, you know, all kinds of different things that all help the main mission, which is that souls might be saved. And people are being helped and converted, and people have probably seen the many letters that we're getting, and it's just -- it's really tragic because there's not only so much good that is happening, but there's so much more good that could happen, if we had the support. And see, that's one of the reasons we're attacked so aggressively, by the devil working through these people, is because it is making an impact, people are converting, lives are changing, and that's what we're really all about. I mean, the facts speak for themselves. Look at this stuff: what are we trying to push on people, and trick them about? Nothing! It's something where, like, we offer a ten dollar special: you get two huge books, one over six hundred pages, the other over three hundred pages, and eight DVDs with eleven different programs, other flyers, all kinds of information, including the shipping. The prices speak for themselves, and so that's what it's all about, to try to help get people -- because truth is so hard to get out there because you have so many people that are of bad will that are promoting lies, or truth mixed with error, or just something that isn't pure truth. And so that's why, when people get our information, they're getting real hard truth that's necessary. One other point I wanted to make, too, is that when he came back -- he stopped back, Eric, the one time -- this is very interesting, I think -- that when he came up, and Brother Peter saw this also, he, there was something with his mouth that was really bizarre; it was like, contorted, like, and if you look at that exorcism of Anneliese Michel, and her mouth is kind of like twisted, and it's bizarre, and this is exactly what I saw. When he was stepping up, walking up to the place, here, to the monastery, he was coming up, and I saw this with him, and I never, in the over two years that he was here, I never saw his face look like this. It was like a contortion of his mouth. It was bizarre and strange. And I believe it was a sign of possession. I believe that. And Brother Peter -- and I told him about it, and he saw the same thing.

RD: Yeah, I definitely saw the same thing.

FD: It was totally bizarre, and see, that's what happens, because now, devil's using this guy, basically...

RD: Well, I mean, he's done an incredible amount of damage.

FD: And that's why the damages -- we said also -- this is probably interesting for people to know -- many weeks ago, we said, you know, here's our demand for a settlement. This is before this whole thing even blew up, in all the newspapers, and coming out in the way it has over the last, about, week. And we put a very high figure on it, on a settlement. Because the damage has been done to us, I mean, is so, it amounts to millions of dollars. I mean if you, and you can't, well, you can't even put a figure on it, really. So, the point is that...

RD: I mean, you read, like, you hear about these things and you read them, that these people commenting on, that, you know, they stole, oh man, I mean, it's just like there's so little good will out there, it really is sad.

FD: Yeah.

RD: That these people like, number one, they look at the material that we're putting out and conclude some -- what some of these bad-willed people do conclude. But, number two, for them to just believe this lie, it's so dishonest and uncharitable and demonstrates such a lack of concern for truth that it's almost beyond appalling. And it's just amazing how all of these evil people who are of the devil, who

will get their just punishment on the day of judgment should they continue on their paths, ok, they're just using this lie to try to discredit what we're doing completely, and they are truly showing themselves to be the workers of Lucifer.

FD: And that's the way the devil gets more of these people, which sadly, most people are of bad will out there, including most people who claim to be traditional Catholic, and so since they're in sin, and they're of the devil, the devil just uses them as satellites to communicate the false message: they're thieves, they stole money, ...

RD: I mean, racketeering -- it's so ridiculous.

FD: And you see these quotes from people: They finally got caught!

RD: No, it's called a lawsuit.

FD: It's something where, like, and everyone just assumes that the allegations are true, and then also they don't understand the other point that, unfortunately, the way the court system works is they, at least at the initial stages, assume everything that the plaintiff is filing is true. So, this is the thing. The other thing I was going to mention, too, is that I have had, for years, different people try to infiltrate our monastery. I've had this from people out there that have, under the guise of trying to become, like, third order members, and contacting, saying, could I become a third order member, or an oblate, and this way, what they do is, they start to get people that become "oblate" members, or third order members, or whatever. They are lay people. And then they file a lawsuit and they say: We want this to happen, or We deserve the property, or We deserve control of the assets, or the buildings, and stuff like that. It's a big business that's out there, where they try to take down churches or organizations, and there are people that do this for a living. And the way that they look at it, is that they're on a mission from God. And it really ...

RD: Because they're supporters of the "establishment" church, and so they want to try to sort of infiltrate the independent communities, and, so that they can lay claim to ownership in a certain degree, and then take them down, and then reincorporate them into the "diocesan structure".

FD: And there are attorneys out there that do this, you know, there are people that claim to be traditional Catholics that do this, and so, that are involved in this kind of activity, and that's the thing -- it's something where this is, this really happens, and the way that they look at it is, basically, We'll destroy your whole organization. We'll take you down, we'll trash you, we'll take over all your place, we'll steal it, because we're on a mission from God, and what you guys are doing is from the devil. And that's why the, like the Bible says they'll kill you even, thinking they're doing a service to God. And so, that's the thing I -- one guy, in fact, that was interested in joining here. And I was calling him back, and then I found out he's not only Novus Ordo, he was working at a Novus Ordo retreat house in which -- I spoke to one of the other guys there -- they would set up the retreat house in which Buddhist monks would come from time to time. And set up the whole thing so that they could pray in their false religion, and I said, Why didn't you tell me all this stuff? I had to find this out, research what was going on, and he's like, well, it's no big deal; he said, Can I, you know, join? You know, so you have all these people that are either of bad will -- and so you really have to be extremely careful as to who you bring into a monastery, because there are people that are trying to infiltrate, there are people that are of bad will, and are not in agreement, completely, though they might say, for a short time, they are.

RD: And that's why we, obviously, are pretty cautious. And so, we trusted Eric because he

demonstrated a commitment and an agreement that would warrant such trust. It wasn't like we would just rashly trust anyone, believe me.

FD: He wanted to come in.

RD: And so he demonstrated that he was, at that time, we thought, trustworthy, but then just suddenly underwent this drastic change.

FD: Yeah. And he was quite aggressive, and he wanted to come in here, and so he demonstrated all the things, looking at it, that he would be worthy, and helpful, and a good person to join and help, you know, further the mission. And one of the other things I was going to say is, talking about the infiltration, I had a guy, an older man, who got one of our mailings -- because, I mean, we've sent out hundreds of thousands of copies to certain, you know, lists, mailing lists of our different, you know, Padre Pio booklet, the four in one DVD, you know, our magazine, and we've distributed now, as far as, over a million copies of our books and videos, are out there. And the point is that this guy from Pennsylvania in fact, an older guy; he said explicitly that we're going to get a guy in your community, to infiltrate your place. Just telling me this explicitly over the phone! This wasn't some whacko guy, that wasn't stable and couldn't carry on a lucid conversation. This guy said, you know, I don't think you know who I am, and this and that, and he goes, you know, We're going to get a guy in your place. He says, We'll get someone in there. And so, and we're not saying that we believe Eric is a deliberate infiltrator, although some people might believe that based upon what we've said in this conversation; we believe it's simply where the devil was involved. And he changed his religious beliefs and was of bad will and is of bad will, sadly, right now, and hopefully he'll convert sometime. So, but we felt that this was critical, to let people know, and people are still waking up, and I think because of the material -- especially this book, *The Bible Proves the Teachings of the Catholic Church*, that really, in a certain sense, is the most important book that we've ever put out, because of the fact that so many people claim to love the Bible, and believe in the Bible, and so, it's universally, almost, ...

RD: Relevant.

FD: Relevant, and people have interest in this, because it's about the Bible, and it's -- really there isn't anything that I know of that's like this book, out there. And -- because it gets right to the point, covers the critical issues, and it's something that we can print and get these things for almost nothing, but we ship this stuff out, we have to get new people to our website, and we are trying to be aggressive in our outreach, and making an impact -- not just getting small numbers of people, but large numbers of people. In fact, when we were doing this advertising campaign, even at one point we were getting roughly, sometimes, ten, thirteen, over thirteen thousand people, new people, per day, to our website. So, but the point is that people are being converted, lives are changing, we're making a big impact; we can even make a bigger impact, but people need to support us with their donations, because that's the only way that this apostolate can be successful and can happen. And another thing is that some people who look at our website and our information have the attitude that, well, I know what's going on, and I'll check in daily, but they don't really have a missionary outlook on the world and their own life. You know, reading the daily newspaper, and even looking at our website each day, isn't necessarily good enough, because, if you can do more; if it means giving up some of your money if you've got a boatload of money -- and we don't want to see people that are in debt or really struggling -- we don't want to see them send us money; I mean, the person should get ahead and have their debts paid for, whatever. But there are people that have all kinds of money out there, that, you know, find our arguments really interesting, and they agree with it, and they're happy to receive it and look at it, ...

RD: And they appreciate the updates.

FD: Really appreciate the updates, but when it comes to thinking about all the other souls that are out there, that -- we know how to get the information out to more and more and more people. And that's why the devil's trying to destroy us. Because, it's something where, and really at this point, besides, obviously, the prayers of people, it really is a matter of money -- in getting the information out to more people.

RD: And when you're doing something of real value, you're going to receive this kind of persecution and opposition.

FD: What does it profit a man to gain the whole world and suffer the loss of his soul? -- Matthew 16:26. So that is what our outreach and apostolate and monastery's all about, is trying to help save souls.