



WHY I QUIT MHFM!

THE DIMOND BROTHERS' FATAL FLAW ON SEDEVACANTISM & ORTHODOXY

Jeremy Austin

03/29/2019

Section	Page
Introduction	1
Sedevacantism According to John C. Pontrello	2
MHFM on Orthodoxy: Censoring and Faulty Analysis	4
From St. Peter to the Popes of Avignon	10
Human Relations (Contact) According to the Dimonds	14
The Dimonds' Attitude? A Layman's Foundation	18
The Mosaic Explained – Synopsis	20
Endnotes	23
Links	27

Note: For those of you not familiar with the “**terms and principals**” (terminology) used in the Dimond Brothers’ works and the world of Sedevacantism, they can be found on the following pdf found at: <https://www.mostholyfamilymonastery.com/Glossary.pdf>. There are numerous other links / references found in the “Endnotes” of this document to assist in facilitating your understanding and research on this issue.

Introduction

My name is Jeremy Austin. From 2011 to 2018 I benevolently volunteered to work with and on behalf of the purported “Catholic” sedevacantist organization known as Most Holy Family Monastery (MHFM); which is owned and operated by the Dimond brothers who reside in Fillmore, NY.

I made initial contact with MHFM via e-mail and corresponded after that, on a regular basis, with one of their monks named Jerome Torres. During my time with MHFM my primary task focused on translating their written material from English into French and creating / editing French version related videos.

All of this work for MHFM commenced after I had first created, on my own volition, the website la-foi.fr. At the time I was sincerely and deeply involved in the evangelical activism of promulgating what I firmly held to be the one and only traditional faith necessary to obtain salvation.

I converted to the sedevacantist position at the age of 22 after conducting historical and theological research. It was through that research that I became convinced of the validity of the work of MHFM and I opted to support them (without, however, blindly devoting myself to MHFM’s religious hierarchy – the Dimonds).

ÉGLISE CATHOLIQUE ROMAINE, UNE, SAINTE ET APOSTOLIQUE
Défendre la foi catholique pour la gloire de Dieu

Google Recherche personnelle Rechercher

Accueil Secte Vatican II Bible et Catholicisme Doctrine Conversion

Présentation

Le site la-foi.fr a reçu du Monastère bénédictin de la Très Sainte Famille (vaticancatholic.com) l'autorisation de traduire leurs travaux dénonçant la fausse Église issue de Vatican II, laquelle se fait passer dans cette Grande Apostasie pour la sainte Église catholique. La quasi-totalité des informations présentées sur ce site proviennent des travaux de ce monastère, et sont l'œuvre de F. Michael Dimond et de F. Peter Dimond. Vivant selon la Règle de saint Benoît, les moines bénédictins du Monastère de la Très Sainte Famille s'appliquent depuis des années à leur entreprise du salut des âmes en menant le rythme rigoureux de la discipline monastique et en visant la perfection de la vie spirituelle. Cette attitude explique l'accumulation particulière de toutes ces recherches, qui font leur réputation. Leur fidélité à vouloir faire la volonté de Dieu, à garder Ses Commandements, à dénoncer les hérésies par la lumière de la vraie Doctrine, explique pourquoi l'analyse qu'ils ont faite sur le terrain doctrinal est tout simplement irréfutable.

Le site la-foi.fr n'est ni un Monastère ni un séminaire, mais souhaite travailler pour la plus grande gloire de Dieu et le salut des âmes en s'adressant aux francophones du monde entier. Il se veut une passerelle jusqu'à celui-ci, en transmettant aux foules, par la traduction de leur matériel, la vérité catholique.

Tout le monde sait qu'un jour il lui faudra quitter ce monde. La majorité des gens pense qu'on ira tous au Paradis. Mais cette croyance est contraire à ce que déclare Jésus à propos de la triste fin de l'humanité (Matthieu 7:13). Les doctrines cherchant à contourner, interpréter ou pervertir la Doctrine révélée par Dieu, travaillent à damner les âmes pour leur malheur éternel. C'est pourquoi, grâce à Dieu, vous avez maintenant la possibilité de lire les informations contenues sur notre site, afin de connaître ce qu'il faut faire pour se sauver.

Pour faciliter l'apprentissage, la-foi.fr a été organisé en différentes rubriques. Voici le principe même du site : le rappel des essentiels. Ce qui suit est une description des principales rubriques du site.

Guide d'orientation : résumé des différentes rubriques du site

Bible et Catholicisme prouve les enseignements de l'Église catholique à travers la Bible. Ceux qui se revendiquent protestants ou orthodoxes découvriront les contradictions dans leurs doctrines. Ils seront alors en mesure d'accepter pleinement la vérité contenue dans Matthieu 16:18, à savoir que l'Église catholique est la seule vraie Église fondée par Jésus-Christ.

www.la-foi.fr, how the French translation of MHFM's material actually started

During my time with MHFM, I zealously participated in the dissemination of their evangelical material. But in 2018, several relevant pastoral, human relationship, and theological issues / questions remained ignored, unresolved and/or unanswered by the Dimonds; after several warnings, I became convinced that severing ties with MHFM was legitimate, in order, and completely justified.

I present this document as an honest testimony, a warning, for you to read and then decide for yourself whether my decision is appropriate. My motives are not based on exacting revenge against MHFM. The reasoning behind the writing of this document remains the same as my initial conversion. That being: the love of truth and the earnest desire to serve Jesus Christ and follow the teachings of His Church; and not follow individuals who display narcissistic rather than pastoral behavior, who self-proclaim themselves as being members of a renowned religious Order without having the right, the authorization, to do so.

Numerous opposing issues between the monks and myself have terminated any and all desire, on my behalf, for further correspondence / communication with MHFM. My reason for having opted to remain silent until now was based on a sense of “duty”: being to suffer in silence so as not to trouble the hearts and minds of the faithful, including my personal friends. I feared that by exposing to them the continued pastoral and theological issues I was having with MHFM’s hierarchy (the Dimonds), that it could possibly not only cause them to definitively give up their support to the monks but possibly cause them to give up on religion itself.

Sedevacantism according to John Pontrello

One day I alerted the monks to the existence of a book written by John C. Pontrello against the sedevacantist position, *The Sedevacantist Delusion – Why Vatican II’s Clash with Sedevacantism Supports Eastern Orthodoxy?* ^[1]. When I explained to them my intention of refuting Pontrello’s work, they wrote back stating that it was not worth the effort. ^[2] I found it very puzzling that such a book devoted to methodically demolishing the objections most often launched against sedevacantism, explaining in depth the indefectibility of the Church and the Holy See, that the Dimonds did not take the matter more seriously.

Yet, the more I sought to refute this book, which I became aware had been influential in the conversion of many people to Eastern Orthodoxy, the more I realized that its conclusion were logical and obvious. In fact, it gave answers to all the frustrating questions that I had accumulated over the years, which had gone unanswered by the monks due to the absence of any viable pastoral care within MHFM. The more I continued in my attempt to refute this book, the more my irritation / anger increased towards the premise held by the partisans of Pontrello: for, if true, it would have meant that the Roman Church I sought to defend had failed in its mission; which for me was impossible! Indeed, if John Pontrello is right, then the Church of Rome has defected. But since I was and still am convinced that it is impossible for the Church of Jesus Christ to defect ... to be defeated, it means that it still exists, alive and well; but not as the Dimonds purport it to be.

As a sedevacantist, what I was constantly explaining to people is that before all else what makes up the papacy and the Catholic Church is its papal office in conjunction with the Holy Spirit, and not just the person who sits in the Chair of St Peter as the pope. John Pontrello's book, however, refutes this assertion point by point, proving that the definitions of the papacy do not revolve solely and exclusively around this papal function. Conversely, jurisdiction, charisma and unity must be interrelated, and the phenomenon of the succession of persons on the throne of St. Peter must be in perpetuity so as not to contradict Catholic dogmatic teaching.

Reading 1873 encyclical of Pope Pius IX, *Etsi Multa*, ^[3] makes it clear that the arguments pronounced in the condemnation and anathema of the partisans against “papal infallibility” – who held that the Roman Pontiff and all bishops, priests and faithful joined to him in the unity of faith, had fallen into heresy by endorsing the conclusions of an ecumenical council of the Church -- apply equally to the sedevacantists of today in schism with Rome because of their rejection of the episcopal declarations made at the Second Vatican Council (1962-1965). What was reproached to those partisans against “papal infallibility”, by Pope Pius IX in 1873, was a condemnation of schism for their denial of the **indefectibility** of the Church.

John Pontrello's book completely refutes the Dimonds' argument and proves that their interpretation / understanding is erroneous and incomplete. It's as if they wanted to hide any real questions that would jeopardize their position. Sedevacantists could object stating that at Vatican II, Paul VI was already an antipope before his validation of the council. But the point is that the date of such an affirmation does not matter. For anyone who calls himself a Catholic and thinks that he is no longer in communion with the Holy See, has only two solutions, as John Pontrello points out: either he is in error or there has been a defection. [4]

Still according to the same person, one should not ask the question of how long the Church can last after failing. The sedevacantist theory of a long exceptional period of interregnum is only a distraction from all that is advanced on the true definition of the indefectibility of the Church. That "true" definition is referenced in Pontrello's book and is based on information taken from the Catholic Encyclopedia and the writings of a number of renowned Catholic apologetics and refutes the private interpretation espoused by the Dimonds.

The logic is that if we continue to hold Dimond's position, which can be summed up as saying that we can live without a Roman pontiff, then we must ask ourselves this question: if it's been 57 years since the Catholic Church did not need a Roman pontiff, then how would a Roman pontiff become necessary the following year? This is what the author of the book says on page 73; and it makes sense.

Sedevacantists come to you with the famous quote used by the Dimonds on La Salette, *Rome will lose faith and become the seat of the Antichrist*, [5] but you can then ask them to explain the other passages within the same message, that they do not mention, that contradict sedevacantism. [6] Sedevacantists will bring up the argument used by the Dimonds quoting St. Athanasius, "Even if the Catholics faithful to tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ." [7] And you should reply that the presuppositions of this great saint were not those of the Dimonds. Indeed, they were consistent with the indefectibility of the Church.

St. Athanasius lived at a time when the East and West Churches were not separated and formed one Catholic Church. That is why the idea at that time of losing a very large percentage of Roman Catholics, along with their bishop, was not contradictory to the universal Church. [8]

Objection 15): The Church and the hierarchy will always be visible. If the Vatican II Church is not the true Catholic Church, then the Church and hierarchy are no longer visible.

Answer: 1) People misunderstand in what the visibility of the Church consists; 2) the Vatican II sect cannot be the visible Church of Christ; and 3) the Vatican II sect denies this very teaching on the visibility of the Church.

No one denies that the Catholic Church could cease to exist in all the countries of the world except one. The visibility of the Church does not require that the faithful or the hierarchy be seen in every single geographical location around the globe. This has never been the case. Simply, the visibility of the Church signifies real Catholic faithful who externally profess the one true religion, even if they are reduced to a very small number. These faithful who externally profess the one true religion will always remain the visible Church of Christ, even if their ranks are reduced to just a handful.

And that is precisely what is predicted to happen at the end of the world.

Our Lord Himself indicates that the size of the Church will become frighteningly small in the last days.

Luke 18:8: "But yet, when the Son of man cometh, shall He find, think you, faith on earth?"

[An article from MHFM arguing against Sedevacantism](#)

When I told you that I had warned the MHFM monks concerning John Pontrello's book, and did not receive a relevant response, I also wish to point out that a similar issue occurred years ago on the subject of **Invincible Ignorance**, which Peter Dimond denounces and claims to have refuted in his book *Outside the Catholic Church There is Absolutely No Salvation*. I had personally informed him of Singulari Quidem, the letter to the Austrian bishops of March 17, 1856. [9] Note that it is Quidem and

not Quadam or Quadem. Peter Dimond quotes Quadam on page 107 of his book ^[10] but not Quidem. That error was drawn to my attention by an MHFM opponent who alerted me. Peter Dimond responded to me by email stating that this passage was clearly heretical and that he would deal with it later. Such negligence to correct an obvious error should act as a wakeup call to the defenders of Dimond's book. Here is the quote from Pope Pius IX on **Invincible Ignorance**, pronounced two years after the publication of his encyclical that Dimond claims to have explained in his book:

"There is only one See founded in Peter by the word of the Lord, outside of which we cannot find either true faith or eternal salvation. ...**This hope of salvation is placed in the Catholic Church** which, in preserving the true worship, is the solid home of this faith and the temple of God. **Outside of the Church, nobody can hope for life or salvation unless he is excused through ignorance beyond his control.**" ^[11]

To remain consistent, Peter Dimond should have reacted and openly condemned Pope Pius IX for "heresy", to coincide with his book's accusation of the pope being weak in his stance on salvation. I believe you will agree that MHFM's rigid position on the issue of "invincible ignorance" position should have placed Pie IX's statement in "Singulari Quidem" in a far more precarious position than that of simply being "weak". Especially since the issue of "invincible ignorance" is fiercely criticized and condemned by Dimond as being a proof of apostasy for whoever would dare to hold that position today. One only has to look through the chapters of his book on "invincible ignorance" to realize this. ^[12] Why should Pope Pius IX, the one who wrote the "Syllabus of Errors" (1864), escape the generally harsh condemnation attributed by the Dimonds to all such "heretical" antipopes? Spared by the Dimonds' obviously confused state; Pius IX should have been hit with the condemnation of heresy years *before* presiding over the First Vatican Council (1870). If we reflect back to the sedevacantist argument used to legitimize their separation from the Vatican II signatory, Paul VI (namely that Paul VI was already a heretic before Vatican II), then how can it be that one can ignore Pius IX's similar "heretical" status and thus the legitimacy of the first Vatican Council? To remain consistent, the sedevacantists should at least question the validity of the pontificate of Giovanni-Maria Ferretti (Pius IX).

By the way, it is interesting to note that during the proclamation of the dogma on papal infallibility, by the Pius IX, at Vatican I, numerous lightning bolts struck the dome as well as other parts of St. Peter's Basilica, which then did not have a lightning rod attached to it. ^[13] The theory of the "end-time" according to MHFM, and more exactly of the similar event of lightning striking Saint Peter's Basilica during the reign of Benedict XVI, ^[14] should logically remain consistent with that of Pius IX. But perhaps some conveniently choose to "play ostrich", sticking their head in the sand, so as not to have to consider / recognize the anti-pontificate of Pius IX. For if Pius IX was declared to be an antipope; it would reduce to ashes numerous claims and statements presented on the Dimond brothers' website.

MHFM on Orthodoxy: Censoring and Faulty Analysis

Months after the John Pontrello book debacle, I came across a video on Sedevacantism that was created by a man named Jay Dyer. ^[15] Its content captured my undivided attention and combined with the teachings found in his other related articles and videos; I became convinced he was stating fact.

I will address the video on Sedevacantism later on as it deals with the "human relations" aspect of sedevacantism; which as mentioned before, poses a devastating argument against this position. I prefer instead to focus on a crucial theological doctrine: **the essence/energy distinction**.

The Dimonds have released a video against this Orthodox doctrinal position ^[16] in the hope that by doing so it will calm their troubled flock, those "sheep" they have thus far managed to rustle and herd into the corral of sedevacantism. This type of video attack is a common self-serving tactic used (rather than requesting an actual debate) against those Orthodox evangelicals the Dimonds denigrate as being "Eastern schismatics" and/or the "so-called Orthodox" when referring to adherents of Eastern

Orthodoxy following the Great Schism of 1054; which separated the Roman (Latin) and Eastern Catholic Churches.

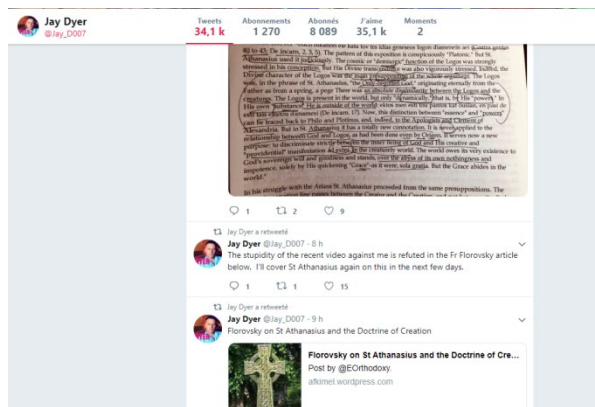


First video of MHFM against the Orthodox

At the time I had not paid any real attention to the theological topic of the **essence/energy distinction**, but after listening to Jay Dyer and reading / studying his material, I came to the realization that it wasn't the Orthodox but rather the Dimonds who did not know what they were talking about. At first I merely suspected the Dimonds of being intellectually dishonest but after the release of their second video against Orthodoxy, I knew my suspicion of their dishonesty was in fact correct, as they attacked Jay Dyer's stated positions on the subject, without naming him. ^[17]

Their commentary under their first video against the Orthodox is an expressed admission of their "bad will":

"By the way, since the publication of this video (Eastern 'Orthodoxy' Exposed: Their Heretical Doctrine of God), a few adherents of Eastern 'Orthodoxy' have attempted what can correctly be called pathetic and superficial responses to the arguments and the presentation. There has not been one serious response. A serious response would actually interact with the main arguments presented in the video concerning their denial of God's immutability and their belief in a 'god' who, they admit, is exceeded and surpassed by the divine essence. But none of the aforementioned responses even attempt to specifically address those arguments. They won't deal with those points. ... As an example of the falsity such heretics put out, **one Eastern 'Orthodox' heretic (who has changed his religion five times in the past 16 or so years, having gone from Calvinist to 'Catholic' to 'Orthodox' to 'Catholic' to Agnostic back to 'Orthodox')** said this about our video: "So what they are talking about in that video [meaning MHFM's video] they don't even know what our position is, the Light of Tabor is not a created light." He's arguing that we don't even know what their position is because we supposedly hold or said that they believe the Light of Tabor to be created. Well, anyone who watched our video knows that we correctly represented their position as 'uncreated light' (e.g. 2:49 mark of the video). We never said that they believe the Light of Tabor was a created light. He thus totally misrepresented what's in our video and circulated that nonsense to his fellow schismatics. **That gives you an idea of the lack of accuracy of many of his other claims. The same individual regularly misrepresents sources by giving 'summaries' instead of actual quotations.** Beware of heretics who don't provide specific citations when they 'summarize' what the fathers or a council said. In our video, we provide specific clips or citations that anyone can look up. Although it's not necessary, if time permits we might expose some of the revealing failures, lies and errors of the aforementioned attempted responses to our video."



Twitter, Jay Dyer

That quote is clearly referring to Jay Dyer, even if they do not name him. His journey into Orthodoxy aligns with what the Dimonds reports, although the slanderous accusations and skewed tone does not reflect at all the reality of the events that Jay Dyer mentions in a video describing the stages of his eventual conversion to Eastern Orthodoxy. [18] The accusation that Jay Dyer does not provide references to the sources he uses in his videos, is an blatant and outright lie. Anyone who has viewed Jay's videos can confirm / attest to this fact. [19]

The Dimond Brothers should be ashamed of themselves for “bearing false witness” against their “neighbor”; which according to their own words is a mortal sin.

Why do you think the Dimonds hid the identity of Jay Dyer in their video? I, for one, believe it's because they see him as being one of the biggest threats to the continued success of their religious enterprise. It's their strategy to never openly debate with him. Jay Dyer would crush Peter Dimond during a “real” debate. In my opinion, the first video of MHFM on the Orthodox was a vain attempt at removing Jay Dyer as a threat without naming him directly and by maliciously circumventing the actual issue in the hope that those people, they hold to be “infected” by him, would abandon their research and interest in Eastern Orthodoxy.

When Peter Dimond complains of the misinterpretation of MHFM's position on Orthodoxy concerning the “essence/energy distinction”, it is nothing more than a diversion tactic. I arrived at this conclusion after spending time going over the MHFM Twitter pages and reading the responses from their followers. This diversion tactic is used so as to avoid having to deal with the root cause of the problem. And what about this root cause then?

I will avoid using overly technical terms on this subject of the divine “essence/energy distinction”. Several links to some of Jay Dyer's videos / articles are made available at the end of my presentation for this specific purpose. I prefer rather to first synthesize this doctrine to the best of my ability and then to develop my position exposing the weaknesses / errors of the Dimonds' argument on this subject.

So, what is this essence/energy distinction? The “essence” of God remains inaccessible to humans. That is why only the “energies” of God, that is, the emanation of the glory of God, can be seen with the non-rational eye of the human mind. The problem, when one speaks of divine essence, is that the Roman Catholic doctrine on the definition to be given to the “divine simplicity” is absolutist. We then speak of “absolute divine simplicity” or “absolute simplicity”. All relationships, actions, and all attributes of God are irreducibly identified with its simple nature, that is, its essence. It is a simplicity in which one would find neither distinctions nor compositions. [20]

The Orthodox believe in “divine simplicity”, but not “absolutist divine simplicity”. According to Jay Dyer, the Roman vision of this “simplicity” was born of Hellenistic assumptions in their dialectic. And if this doctrine owes its success and its anchoring in Roman Catholic doctrine after the first millennium, it is among other things due to the influence of Thomas Aquinas's presuppositions on divine essence that is found in Thomism and Scholasticism. With the issuance of Pope Leo XIII's 1879 encyclical *Aeterni Patris*, **Thomism became the official underlying philosophy of the Roman Catholic Church.** [21]

In 681, the sixth ecumenical council, Constantinople III, dogmatically proclaims the essence/energy distinction in relation to Christ and his two natures. This council had been convinced by the book of St. Maximus the Confessor in his correspondence with Pyrrhus. The concept of mono-energy is considered anathema. ^[22]

Note that Pope Saint Agatho had written a letter to the council expressing his favorable conclusions. Moreover, he explained them in explicit detail by literally using the term "energy." This shows that this theological point of the distinction between essence and energy was addressed in the dogmatic proclamations of the Third Constantinople council.

Pope Agatho : "For we equally detest the blasphemy of division and of commixture. For when we confess two natures and two natural wills, **and two natural operations (energies in Greek) in our one Lord Jesus Christ**, we do not assert that they are contrary or opposed one to the other (as those who err from the path of truth and accuse the apostolic tradition of doing. Far be this impiety from the hearts of the faithful!), nor as though separated (per se separated) in two persons or subsistences, but we say that **as the same our Lord Jesus Christ has two natures so also he has two natural wills and operations (energies in Greek)**, to wit, the divine and the human: the divine will and operation he has in common with the coessential Father from all eternity: the human, he has received from us, taken with our nature in time. This is the apostolic and evangelic tradition, which the spiritual mother of your most felicitous empire, the Apostolic Church of Christ, holds." ^[23]

Now, for you to understand why it is so important to reflect on this theological point, read the following question: In the episode of the Transfiguration, when Jesus Christ made manifest the Divine Light of God, on Mount Thabor, was this light created? No, obviously not. ^[24]

Luke 9:28-36- "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, **the fashion of his countenance was altered, and his raiment was white and glistening.** And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, **they saw his glory**, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, **there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.** And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen."

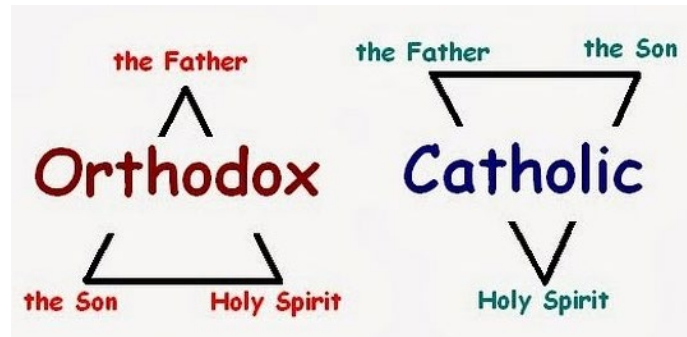
In the same way, how could Moses have spoken with God "face to face, as a man speaks unto his friend" if God is an absolutely simple essence?

Exodus 33:8-11 – "And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And **the LORD spoke unto Moses face to face, as a man speaketh unto his friend.**"

This God who spoke face to face with Moses, was it a hologram, a creation? Remember that the essence of God remains inaccessible to humans. The essence/energy distinction is the explanation of this problem. More precisely, these examples are called Theophanies in theology, that is to say divine manifestations. There are numerous examples in the Bible. As Jay Dyer says, "These manifestations of God are not created holograms, they're not angels. They are God Himself. They are the divine energies of God." ^[25]

Those who persist in believing in "absolute divine simplicity" will, sooner or later, find themselves confronting absurd conclusions in Christology. All the actions of God would then become perfectly equal to the divine essence. Christ creating the world would become synonymous with Jesus walking on the water. According to Jay Dyer, such actions would then be only "emanations of His essence -- leading directly to Neoplatonism. He goes on to say that absolute divine simplicity leads to Perennialism, explaining step by step how one arrived at Vatican II and a context in which theologians deny the divinity of Jesus Christ. ^[26] If what we experience are only holograms or effects created by

God, then it means one can never experience on earth a direct link with God. This would lead directly to Atheism, for one could never know who God really is. [27] And this while He revealed Himself to us on Mount Sinai. Jay Dyer makes his explanation consistent of what God says in Exodus 3:14: "I am that I am." [28] It is not a supreme essence but the Almighty Father who presents himself by I am a Person, not an unknown syncretist being.

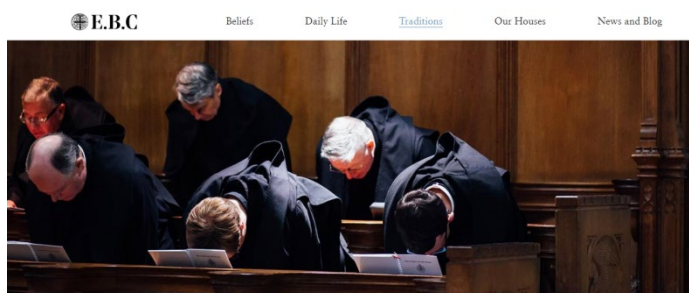


Scheme of the Trinity according to Orthodox and Catholics

All this considered, the Trinity becomes more logical in the relationship to His divine persons. When one recites "I believe in God, the Father Almighty", it is to recognize that God the Father is the only cause. St. Gregory Nazianzus said that everything the Father has, the Son has, except for being the sole cause. Thus, there is no double procession of the Holy Spirit. There is only one cause and it is personal: the Father. [29]

I hope I have synthesized appropriately the theological point on the energy/essence distinction. To try and simply it further let me use the analogy: **it's like the sun**. When we are struck by the warm and soothing rays of sunshine, it is not wrong for us to say that it is the sun itself that makes us feel good. This truth, however, does not deny the fact that there is only one sun that we see in the sky but which remains inaccessible to us in its center. [30]

At this point we can pass to a short review of the MHFM video on this point. Peter Dimond spoke mostly of the "concentration tactics" used in prayer practiced by Orthodox monks, called "Hesychasm". It is as if one were trying to criticize the Benedictine monks' "Lectio Divina", the Order the Dimond purport themselves to belong to, when monks lower their heads to the Bible to meditate and pray. [31]



Lectio Divina: "By spending time pondering scripture we grow into a relationship with Christ, the living Word. This is a characteristically Benedictine way of praying."

Lectio Divina

"Your Word is a Lamp for my feet, and a light for my path." (Ps.119:105)

St Jerome said that 'ignorance of the Scriptures is ignorance of Christ.' Monks and nuns are lovers of the Word. By spending time pondering scripture we grow into a relationship with Christ, the living Word. This is a characteristically Benedictine way of praying.

Benedictine position for Lectio Divina

But we do not need to go extremes to refute the Dimonds. Mysticism also exists in the history of Catholicism and it is obvious that the Dimonds are attempting another diversion. After reading their recent statements against the Orthodox, since the release of their film, I am convinced of that. They

apply this “diversionary tactic” when they happen across a flaw, a misstatement, and/or a simple misunderstanding expressed by an Orthodox on this very complex subject with its robust technical vocabulary. The Dimonds revert to this tactic in an attempt to deflect themselves away from having to respond to and/or deal with the logical questions that rise up and stand out about the subject of “absolute divine simplicity”. Their comparison of Orthodox prayer as being a form of “Yoga” is an absurd joke. The orthodox Seraphim Rose correctly believed in the essence/energy distinction, and yet wrote an entire book against yoga.

Jay Dyer: “Some of these clowns have said the palamite tradition is Yoga. ‘You guys do yoga.’ What idociy. It’s not yoga. And Meyendorf is good on this. He explains how we don’t do yoga. Seraphim Rose has a whole book against yoga.” [32]

I think the Dimonds believe they have found a simple but not honorable or glorious way to rid themselves of a problem without risking the annoying problem of “losing face”. For example, their use



of Saint Athanasius marks the end of the debate they lost. [33] Peter Dimond cut out part of a quote in Athanasius' work, De Decretis, to try to prove that this saint would have taught the absolute divine simplicity as understood by MHFM. [34] In his video shot live on February 19, 2019, *I Am That I Am - God's Name, St. Athanasius & Objections*, Jay Dyer indirectly refuted the Dimonds. Here is what he could have said to Peter Dimond in the middle of a debate to absolutely embarrass him:

Taken out of context St. Athanasius quote by the Dimonds

Jay Dyer: “There cannot be the slightest doubt that for Athanasius the distinction between the willing of God and the being/essence of God are real ontological distinction. So you literally just made a clown fool of yourself. Because the entire argument: thank you for handing that to me. ... You just handed to me the fact that you missed the entire context of the argument of Athanasius against the Arians, for wrenching out a paragraph proof text that is perfectly an orthodox statement of Divine simplicity, and you miss the whole argument and undercut it by trying to make it into a proponent of Thomism. Utterly stupid.” [35]

That Catholics accuse Orthodox of being polytheists for believing in this doctrine of essence/ energy distinction is already an hypocrisy when one claims to believe in the real presence in the Eucharist. The following quote is worth mentioning to dismiss this crude charge:

“To the philosophical objection that he was introducing a “second and lower God” beside the unique godhead, Palamas replied over and over again that no multiplicity of divine manifestations could effect the unity of God, for God is beyond the categories of whole and parts and, while in His essence always remaining unknowable, reveals Himself wholly in each energy as the living God.” [36]

These people do not seem to understand that this doctrine, in a manner of speaking which would include the fact that Jesus, the Son of God, is the Wisdom of God, does not actually imply a strict identification between nature (hypostasis) and the operation (energy). Jay Dyer says in this regard that “To strictly identify the Son of God with the will of God would lead to massive errors and heresies, such as the absurd notion the Son generates Himself.” [37] He goes on to say that the attributes of God such as goodness, love, mercy, providence, wisdom, etc., are not absolute definitions of the divine nature, for the divine nature surpasses any singular definition. But that does not mean that when you use an attribute you do not want to signify God as a whole. For example, if we spoke of Jesus in speaking of his divine nature, it would not be a strict definition of Jesus with his two natures, but it would not be heretical as long as it is believed that Jesus has two natures. [38] Another way to say it: to speak of

Wisdom or Providence by wanting to speak of God, is not heretical as long as one does not seek to withdraw the other attributes that belong to God.

Once again, I suspect “dishonesty” on the part of the Dimonds, who deliberately keep their supporters in a state of confusion so as to keep control of a situation that otherwise, would escape them completely; resulting, possibly, in the mass exodus / conversion of their sedevacantist base into Eastern Orthodoxy. They and their base are quick to condemn anyone who does not understand immediately that the (Novus Ordo) new Mass should not be attended after consulting their material. [39] If the Dimonds applied their own strict principles to themselves, when considering the advanced theological expertise they claim to possess, they should at least acknowledge their errors, their lack of flexibility and/or their inability to understand the essence/energy distinction. For Jay Dyer, the Dimonds are “clowns” with whom one should not waste one’s time. [40] If one assumes that the Trinity is a mystery, those who criticize the essence/energy distinction should be humble if they cannot understand the process as a whole, instead of rejecting everything in its entirety by not correctly distinguishing the words of St. Athanasius. They would do better to focus on the obvious flaws in their reasoning and what they should conclude by clinging to absolute divine simplicity.

Jay Dyer: “God’s essence remains unknowable always. God reveals Himself wholly in each energy as the living God. Even if it’s the energy of Providence. And how can God be wholly present in each energy? Because it’s a mystery, bro! That’s why it’s a revealed doctrine and not a philosophic doctrine.” [41]

In fact, an overview would help them to see more clearly. And that’s exactly what we need to talk about at this point with “papal supremacy”.

From St. Peter to the Popes of Avignon

I believe that it would be far more appropriate if the ardent supporters of the monks of the Most Holy Family Monastery, would refrain from labeling me as an “Orthodox Schismatic”, before they’ve actually spent time and acquired some factual based knowledge on the subject itself. They should ask themselves: What is the actual purported refutation made by the Dimonds against Eastern Orthodoxy? Do these “brothers” really know what they are talking about? Unlike Jay Dyer, it is unequivocal that Peter Dimond knows little to nothing on the subject of the essence/energy distinction. The supposed devastating arguments launched by the Dimonds against orthodoxy in their material are farfetched as well as minimal. Dimond’s article, quoted in part below, affirms a contradiction in MHFM’s position on Orthodoxy as regards the ecumenical councils. [42]

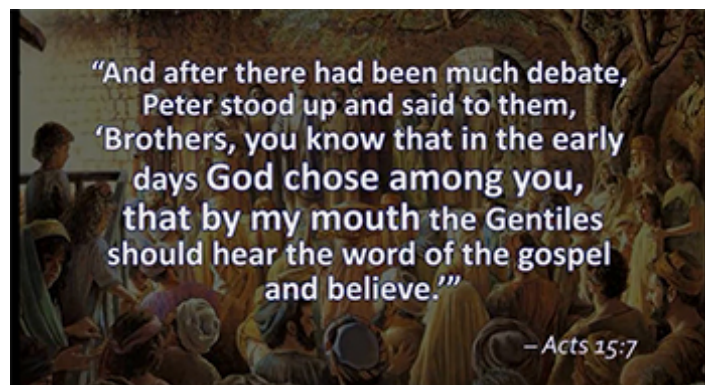
Peter Dimond: “On the other hand, Eastern “Orthodoxy,” since it rejects the supreme authority of the Bishop of Rome and considers all bishops equal, cannot even put forward a framework or criteria by which one could logically distinguish those councils which it says are dogmatic and binding, from those which it says are false and heretical. ...Ephesus II (the heretical monophysite council in 449) had almost exactly the same number of bishops as Constantinople I (150 bishops). “Eastern Orthodoxy” would say one must accept Constantinople I under pain of heresy, while one must reject Ephesus II! But if we apply the principles of Eastern “Orthodoxy,” the two councils are on the same level, both being backed by the authority of equal bishops. Unless there is a supreme bishop to make one council binding, it’s a farce to say that one council is definitely dogmatic while the other *with the same number of bishops* is definitely heretical! Equal vs. Equal results in a draw. ...”

Dimond believes that the pseudo-council of Ephesus II can be compared to a valid council, and sees a contradiction in the equal number of bishops present in these two places while one council was deemed heretical and the other not. But it’s absurd. For history proves that, although it was in the context of the time that all the councils were eventful, Ephesus II is particularly unique in that many bishops were prevented from expressing themselves concretely, even forced to sign.

An orthodox comment about the Councils: “What makes an Oecumenical Synod Oecumenical? Again, if you are looking for juridical, canonical definitions of a structure and institution, you will not find it. The Church’s bishops from around the world (ἡ οἰκουμένη) are convoked into a formal assembly (σύννοδος) at which they proclaim the Church’s true faith. If you’re asking what invalidates such a meeting, look at the Acts of Chalcedon for the details of what made Second Ephesus a sham. [...] A synod of bishops is always a legitimate synod of bishops, and speaks for the Church, **as long as it is composed of real bishops and behaves accordingly. In this way, the Lord ensures that they will confirm the truth.**” [43]

Comment about Éphesus II: “Evidence given at the ecumenical Council of Chalcedon contradicts the account in the acts of the final scene of the session. It was reported that **secretaries of the bishops had been violently prevented from taking notes** and it was declared that both Barsumas and Dioscorus struck Flavian. It was further reported that **many bishops threw themselves on their knees** to beg Dioscorus for mercy to Flavian and also Alexandrine Parabolani, that **some signed a blank paper, and that others did not sign at all, the names being afterwards filled in of all who were actually present.**” [44]

If this point has been ignored or put aside by Peter Dimond, it is because he does not possess the necessary analytical finesse to understand it and thus remains anchored to his papal-centric presuppositions. [45] The presence of Roman legates openly opposed to the “wrong turn” made during the theological debate, should not act to justify transforming the other bishops into the their vassals (even if all of them are opposed to this same council) to promote ~~its~~ their presiding emissary, the pope, into a supreme episcopal emperor. In any case, the structural organization of the Orthodox Church, which functions as a confederation, would be much more difficult to destroy than a centralized organization operating under papal supremacy that is located geographically in only one location: Rome. It would appear that only those Christian faithful occupying the Catacombs of Rome are left to resist the wickedness of government and the uncompromising pagan religion found in that city today.



MHFM's Papist-presuppositions affect their reading of Acts 15

How could the church go from St. Peter, the humble martyred apostle, and suddenly jettison itself into an age where the popes took on the mantle of “crowned episcopal kings” possessing the right, the God given authority, to install and/or depose any and all the emperors of the world; a world in which they now, alone, controlled? First of all, as Jay Dyer points out, it is impossible that the saint Peter of chapter 15 of the Acts of the Apostles, the very one who is quoted by the Dimonds in their video wanting to prove the papacy, [46] thought like Pope Boniface VIII in Unam Sanctam. [47] It's impossible.

Acts 15 : 6-13 – “And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.”

Pope Boniface VIII : “Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.” [48]

St. Peter did not ask the whole assembly gathered in Jerusalem to submit to him for salvation. According to Jay Dyer, the Orthodox Church is not a giant international bureaucracy. That said, it comes to affect the legal-political sphere. [49]

The false decretals that led to the proclamation of Unam Sanctam are historically recognized as the work of counterfeiters. Only fierce sectarians could accuse those who mention this fact of dishonesty in denouncing papal supremacy. I will present for this the following quote:

Abbot Guettée, *The Papacy*: "The Ultramontanes cannot openly sustain these Decretals as true, for it has been abundantly proved that they were manufactured partly from ancient canons, with extracts from the letters of the Popes of the fourth and fifth centuries. Entire passages, particularly from St. Leo and Gregory the Great, are found in them. **The whole is strung together in bad Latin, which for even the least critical scholar has all the characteristics of the style of the eighth and ninth centuries.**" ^[50]

Who correctly interprets the papal decrees? ^[51] Answering that a decree is to be read as a definition without departing from the definite meaning does not signify the end of the problem, because each one could still persist in interpreting what he reads in the definition.

For Jay Dyer, there is no way to go from Jesus speaking to Peter in Matthew 16: 18 to three different guys in Avignon claiming to be successors of Peter. ^[52] In fact, so that Catholic theologians could explain all this, they had to invent the theory of doctrinal development (with Cardinal John Henry Newman in the 19th century for example). It is not surprising then that we arrived at Vatican II. ^[53]

If Rome had been perceived from the beginning as having universal supremacy, never would Paul have written a letter to the Romans, in Peter's allegedly unique jurisdiction, by threatening the faithful, by instructing them; in short, by meddling in what would not have been in business. ^[54] The problem is not papal primacy but the claim of universal jurisdiction and papal supremacy.

Did you know that Pope Saint Gregory the Great had an opinion very hostile to the idea of a patriarch or universal bishop? In fact, he considered as the precursor of the Antichrist whoever would dare to put on such a definition, placing himself above all the other bishops:

"I say it without the least hesitation, whoever calls himself the universal bishop, or desires this title, is, by his pride, the precursor of Antichrist, because he thus attempts to raise himself above the other bishops." ^[55]

St. Gregory developed his opinion by quoting St. Paul to the Corinthians (1 Cor. 1:13), who was horrified by the habit taken by some of claiming to be from such a church of such a man as "I am of Paul or of Apollos." Saint Gregory flatly rejected any idea of universality on his behalf:

"...you address me saying, As you have commanded. This word, command, **I beg you to remove from my hearing**, since I know who I am, and who you are. **For in rank you bishops are my brothers**, in character my fathers." ^[56]

This hero of Roman Catholics, St. Gregory the Great, is also recognized and revered as a saint among the Orthodox.

The bishop of Caesarea and Cappadocia in the third century, St Firmilian, was chief of the anti-Donatists. After having opposed the pope of the time, Stephen, he died outside the communion with the Roman Church but nevertheless remained a saint of the Church. He had used sarcasm against the pope, reproaching him for his failure to comply with the salutary commandments and warnings of the Apostle, namely to preserve humility and gentleness in a matter in which bishops were unjustly excommunicated by the pope. Saint Firmilian, developing his point of view, had then described Stephen as "an apostate of the communion of ecclesial unity". ^[57]

In the fifth century, African bishops wrote in a letter to the pope at the time that the latter was not entitled to overturn their judgments and that he had no jurisdiction over their lands. And far from thinking of appealing to the Pope of Rome for the holding of a court of appeal beyond the scope of the synodal councils, the African bishops chose the ecumenical council. In fact, it should be known that the famous phrase of St. Augustine, *Roma locuta est, causa finata est* (Rome spoke, so the cause is over) was only used to express a rejection of the authority of Pope Zosimus to judge a case. ^[58]

The Apostle St. Paul, in his letter to the Corinthians, called carnal the faithful who claimed to belong to a Church belonging to a man, for example to say that they were of Paul or Apollos.

1 Cor. 3 :3-7- “For ye are yet **carnal**: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? **For while one saith, I am of Paul; and another, I am of Apollos**; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.”

In fact, the Apostle to the Gentiles had reiterated what he had written to them earlier: except for one detail: he adds, Cephas, Peter, following Paul and Apollos.

1 Cor. 1:12-13- “Now this I say, that every one of you saith, I am of Paul; and I of Apollos; **and I of Cephas**; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?”

This sample of information is clearly a proof of a refusal of papal supremacy! Among the orthodox there is no one greater than the bishop/apostle. If Catholics do not like to learn all of this, it is because their entire perspective is guided by their conviction that it is obligatory to have a supreme leader, a pope, in the Church of Jesus Christ; that Jesus Christ wanted a pope when he established his Church. In all the works of the monks of MHFM, the argument is based on the words of Jesus Christ in Matthew 16:18 in the sense of a promise of papal supremacy.

Mat. 16 :18- “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

The problem for the Dimond is that the Fathers of the Church are very numerous not to share their point of view at all. You will find in the links an excerpt giving more details, but to say it briefly eight Fathers think that the stone means all the Apostles. Sixteen Fathers say that Jesus was the Stone of this passage. Moreover Saint Paul calls Jesus the stone in 1 Cor. 10: 4. ^[59]



Those who wandered to Rome and more precisely to the Vatican must have felt embarrassed to have to defend a church that moralizes on sexuality and yet has many statues showing naked bodies in many of its monuments. A hint of hypocrisy should touch your nostrils. One didn't have to wait for Vatican II to observe vitiated practices or pedophile attacks in the Vatican. In the 15th century, Pope Alexander VI felt compelled to write a bull of reform to curb the ways of cardinals who sexually abused young children. The worry is that he did not publish it. ^[60]

Richard Ibranyi is a former monk of MHFM ^[61] who, after having broken with them, went back to the 13th century to find antipopes. ^[62] Here you have another absurdity of the logical consequences of sedevacantism, but the motivation of Richard Ibranyi remains interesting to take into account with the chapter seen above. For Scholasticism is perceived by him as the responsible for apostasy. It is remarkable that it also remains a vehicle of diffusion for the erroneous doctrine of absolute divine simplicity; as we have seen previously. The method of the ancient monk of MHFM to go back in time to look for the deeds of popes to criticize, nevertheless allowed him to collect some information that others would prefer seeing hidden, to spare a lot of troublesome questions. For example, it is

noteworthy that Pope Eugene IV commissioned the installation of a huge gateway to St. Peter's Basilica in 1445, where mythological figures stand alongside traditional ones. ^[63]

For the usual objection against orthodoxy, divorce and remarriage, one only has to read what Saint Basil thinks ^[64] and rethink the hypocrisy of the Vatican and consider the list of "pure men who are single for life" becoming frustrated and children abusers, or breakers of vows. As for the Filioque, you will be invited to read in the links an article on the subject. Before, know that Pope John VIII signed the document banning the Filioque. ^[65]

MHFM's video on the Orthodox is seen in another light. Alongside what has been presented, the sedevacantist claims appear very weak and can only remain in the shadows; like the dark character of their authors. My arguments having been made, I would like to turn to an analysis of the behavior of the monks of MHFM and their supporters.

Human and Relational Contacts According To the Dimonds

Sedevacantism, as seen by Jay Dyer, is a world full of "spooks, Kooks and crooks." ^[66] The crux of his video's message on this subject comes in line with my own experience. I wish to go on record as corroborating the validity of Dyer's analysis and confirm that it does apply to the Dimonds.

Before continuing, I would first like to acknowledge the presence of the numerous courageous, intelligent men and women found amongst the sedevacantists. Many of these individuals remain my friends. For those who still vigorously support the monks of MHFM, I'm of the opinion that they simply fail to see and/or recognize the illicit religious stranglehold the Dimonds have placed on them; they do not see that it's "exacerbated centralism" and not "pastoral care" which reigns over this alleged Benedictine monastery; "ruled" over by its leader "Michael" Dimond.

Those who seek to comply and follow to the letter the demands of the Dimonds concerning the "sacraments of the church" will admit that "it's easier to say than to do". ^[67] The United States does not mirror the realities existing in the rest of the world. So it will happen that if one seeks to follow the ridged sacramental demands of MHFM, one is left with no other option than to stay home. The isolation then becomes very heavy and leads to a form of toxicity in relationships. I was very hard myself, too hard with the people I unwittingly pretended to be guiding. I always talked about trenches. But it's much easier to stay alone in Fillmore, in the USA, where these monks live, more or less far removed from any dangerous socio-political issues, than in a Europe that is deteriorating day by day or in another corner of the world. The imprudence (or should it be said deceit) that I perceive in their advice on how and where to receive the sacraments, push people to adopt an abusive attitude towards the few remaining pro-Vatican II priests who, out of their kindness and patience, accept to confess those who continually treat them as being heretics, and who do not support their ministry.

During my 7 years of service with MHFM I repeatedly observed / experienced the lack of civility, the application of common courtesy, and above all else the lack of any semblance of true "pastoral care". Steven Spray had debated against Peter Dimond concerning Baptism ^[68] and was shocked / dismayed by Dimond's behavior. ^[69] The monk called him late at night, setting unrealistic self-serving conditions intended to ensure that the outcome of the debate would end up in his favor. Yet, this is not the first time Peter Dimond has employed such deceitful tactics to ensure the outcome of a scheduled debate. ^[70] No matter what side of the Baptism of Desire issue that you are on, the behavior of Peter Dimond remains not only inappropriate and unacceptable but it's scandalous.

The Dimond's position on the "End Times" ^[71] explains, for the most part, why they legitimize the use of such an isolating / insulting behavior. It is believed that in these "exceptional times" that "exceptional measures" are justified / warranted. Yet, for the Dimonds, the "exception" eventually becomes the "rule".

Concerning the “End Times”, I would encourage you to consider a hypothesis that the end times kings of the Apocalypse were actually referring to the last kings of Judea; and that the warnings Christ stated, in Matthew 24, were not prophetic prediction concerning our day, but rather prophesying the sack of Jerusalem in 70 AD. An in-depth article on this hypothesis is found in the links section of this document. In short, if the Dimonds’ “end times” position proves itself to be pure conjecture on their part; then the MHFM collapses.



Twitter, Answer of a pro-MHM to someone not agreeing with their view on the End Times

Over the years, I have witnessed the escalation of Dimonds’ confidence in the “End Times”. It is as if their use of the word “could”, the “conditional” tense used to say that one would be free to reject their theory, is actually “false” and that one must adhere to their position or risk of being rejected by MHFM. Their “conditional” use of “could” is actually cleverly inserted “injunction”.

The Dimonds do the same with praying the Rosary. Whenever they recommend praying the Rosary to people, their use of “you should pray” is skewed, as it is intended to exert pressure on the individual to complete all 15 decades ~~at least once~~ per day. [72] I once spent whole nights praying the rosary over and over, knowing full well that in the morning I had to go to work. It was an exhausting process required by the monks who often seemed

to me to be “disconnected” from reality. I want to make it clear that everything I told / instructed others to do, like saying the 15 decades of the Rosary each day, I did it myself.

Note: I’ve come to realize that this insistent transmission to individual of the necessity of performing such “everyday” sleep-deprivation conversion procedures is synonymous with the practices found with mind control cults. It suffices to observe the relentless devoted efforts of MHFM’s faithful base to confirm that what I have said is true.

Having spent consecutive days and nights translating the work of the monks, **I have come to know / recognize their writing style and can easily identify very specific linguistic characteristics.** It is amazing to observe their same retorts and key words utilized by their faithful base who comment on various social media outlets.

MHFM’s faithful base have literally become “parrots” and/or nauseatingly true copies / clones of the Dimonds; using the same frigid tone, absent of the second degree of charity they themselves define. To insult as “heretics” everyone one meets, is more or less what happens for it appears that it is not enough to convert one’s neighbor to the true faith, but one must equally convince him to adhere completely to all the positions held by the Dimonds; as would any cult.

I would encourage these individuals to remember that Apollos was a disciple of St. Paul and evangelized by his side without first being baptized. [73] MHFM would find it difficult defending this historical fact as, according to their writings and the professed opinions of their peers, they would to think long and hard before even saying hello to anyone who has not been baptized. The impression I’m left with after 7 years of observation within MHFM is that few there are within that alleged religious community who would be capable of recognizing any of the righteous found in the Old Testament (if they were not already named) and most certainly would criticize / condemn any evangelical who showed the same Charity today that Christ bestowed upon the sick, the sinner, and the Samaritans!

There are some members of MHFM who have a certain predisposition to ultimately one day choose a monastic life, residing in total isolation from the outside world. I met people matching this description. But it would be a mistake to ignore the non-monastic (laity) or to force them to be on the same level as them in matters that are unrelated to their obtaining salvation, according to the Dimond.

Let's take a look at the behavior on “social media” that some Dimond supporters display. Browsing the “CatholicTrue” account on Twitter is as good a place to start as any. [74] If this “CatholicTrue” turns out not to be Peter Dimond writing this debased stuff, then it's as true a copy of him that there may ever will be. Yet, if it's him, as I rightly or wrongly suspect, then it's stupefying that Jay Dyer can be faulted (by Dimond) for the number of religious changes he has made in his life. It is reckless and ignoble on the part of “CatholicTrue” to infer that Dyer changes religion as often as he changes his socks. [75] It's hypocritical as “CatholicTrue” does not seem to remember that MHFM once condemned the pagan use of Christmas trees but later changed their minds. [76] I myself participated in the translation into French of the original. [77]



MHFM Article in French condemning the use of Christmas trees



Twitter, CatholicTrue

This has caused me problems with my own family and it is a shame to learn years later that this could have been avoided. The Dimonds have no excuse in not agreeing to and/or sticking with the information they disseminate. It is also an example of the consequences of their way of meddling and interfering with anything and everything rather than spending their time in prayer and contemplation, which is the traditional obligation of Benedictine monks.

Jay Dyer makes a connection between “Autism” and “Sedevacantism”; that these individuals are unstable in their frantic search for a utopian ideal. Speaking from experience, Dyer states that at 20 years of age:

“I was very idealistic and I assumed that there would be a perfect system that I could map on to reality. And when I didn't find everything matching up to this perfect intellectual system, it became very frustrating because – it eventually leads to a kind of despair because this is ‘you and nobody else’... You don't have any friends... You feel like you're in mortal sin each time you don't do what you little cult tells you not to do.” [78]

I concur with Dyer and have similar stories I could share. Generally speaking, we find in sedevacantism, and especially in those who gravitate towards MHFM, people who lack flexibility, who panic as soon as the realities associated with that religious scenario fail match up with their expectations. I know all too well the truth of that statement.

As far as my relationship with the monks is concerned I admit to having received some rash emails from Peter Dimond.

Yet, there are stories of those who actually lived at the monastery in Fillmore, NY, and/or interacted directly with them. Richard Ibranyi is one such a former MHFM monk who evoked in his personal testimony numerous accounts in accordance with what I've been stating. ^[79] The current positions held by this former monk should not rule out in the validity of the statements made in his audio recording; although one needs to proceed with a rational sense of caution.

It is interesting to note some of the frustrations and/or observations expressed by many people who have been in direct contact with the Dimond for an extended period of time, in order to provide us with a more accurate understanding of the disturbing behavior found within MHFM. Richard Ibranyi spoke in particular of the total lack of charity of the Dimonds during his time at the monastery, in addition to the overall lack of interest in their providing true pastoral care.

There is the testimony of a young girl relating the story of when she and her family visited MHFM that confirms, unequivocally, a sense of uneasiness in the behavior of Fillmore's monks in general. The MHFM was deemed to be "unfriendly" by this family, though no direct criticism was made of them, although several days later the family received an email from the Dimonds threatening them with the Hell fire and damnation if the girl did not stop wearing jeans. ^[80] If the story is true, such action clearly demonstrates the Dimonds' complete disconnection from reality and further proves that the Dimonds do not apply in the real world what they proclaim loud and clear in their virtual one.

It is also interesting to note that the monastery is the source of several internal schisms; for example with the old monks Richard Ibranyi or John Vennari. This confirms another analysis by Jay Dyer about the logical flow in which sedevacantism leads, which brings together in groups several strong personalities who are victims of an overly imposing ideal:

"Sedevacantism is in its own way another version of Donatism., in that it seeks for this extreme purity on the basis of this extremely intellectualized systematic Thomistic type of view. And when it doesn't get it, it splits and starts its own movement." ^[81]

The Dimonds are known to have encouraged certain of their followers to literally "hate" their own family members by misquoting / misinterpreting the words of Jesus Christ found in Luke 14:26. I certainly prefer the Biblical commentary found in the Orthodox Study Bible, which states the exact opposite of what the Dimonds conclude.

Luc 14:26 –"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Orthodox Study Bible, Commentary on Luke 14 :26 : **"The command to hate one's kindred and his own life also is not to be taken literally.** Rather we are to hate the way our relationships with others can hinder our total dedication to the Kingdom of God, which takes precedence even over family ties.

The passage is not to be taken literally. Peter Dimond is the first to say that the biblical quote of tearing one's eyes to stay away from hell is not literal. ^[82]

Peter Dimond: "But not every scripture is understood by the Catholic Church in the literal sense. For example, in Matthew 5:29, Our Lord Jesus Christ tells us that if our eye scandalizes us we should pluck it out, for it is better that it should perish than our whole body in Hell. But Our Lord's words here are not to be understood literally. His words are spoken figuratively to describe an occasion of sin or something in life that may scandalize us and be a hindrance to our salvation. We must pluck it out and cut it off, says Our Lord, because it is better to be without it than to perish altogether in the fires of Hell. On the other hand, other verses of scripture are understood by the Church in the literal sense..."

Where does come off thinking that it is MHFM who chooses which biblical passage dealing with “hate” can be taken literally and which cannot? Peter Dimond’s interpretation of the use of the word “hate”, in Luke 14:26, goes directly against God’s fourth commandment, to honor thy mother and father. And there are many other passages within the Gospels that repeat this particular verse but do not use the word “hate” at all.

How can we speak about the good fruits of MHFM when we see such evidence of debased evangelical behavior? Jay Dyer rightly expresses that point in his own experience, where people became Atheists ten years after being Sedevacantist upon realizing the absurdity of the position. [83] All of this considered, I now hold the opinion that MHFM is a “hate” group who have structured a form of mind control whether these monks realize it or not. It’s an organization that has managed to transform a lot of people into hate filled and enraged fanatics; that are then unleashed upon the internet. Where is the “living” Church to be found in such mayhem? Where is the “living” Church when we look at these “Dimondites” sedevacantists? How does one explain such an attitude?

The Dimonds’ Attitude? A Layman Foundation

A traditional Catholic priest with whom I conversed with in October 2018, Father Grassiglie, gave me a number of arguments as to why the Dimonds do more harm than good, even if their intention is based on the good will of promoting the Catholic faith. We agreed to treat them as being “journalists”, of sorts, for they have somehow forgotten the primary duties / responsibilities associated with being monks and who, if they were to submit themselves to a bishop, would undoubtedly be most embarrassed and uncomfortable in having to obey him. Simply reading Pope Pius XI’s encyclical “Mortalium Animos” [84] should be enough to convince anyone that Vatican II broke cleanly away from following Catholic tradition. And that implies that we actually don’t need any more “journalists” (like the Dimonds) informing us of the obvious.

From top to bottom, MHFM is filled with people untrained in the rigors associated with a monastic spiritual life. In view of this undeniable evidence against the monks, one should ask themselves: does MHFM merit to be considered a true Order of St. Benedict? Evangelicals like John Pontrello, Jay Dyer, and many others like them, can hardly be compared to the Dimonds, for none but the Dimonds claim to be acting on a question of eternal life or death. [85]

For those of you who have visited the Monastery’s website, have you noticed the absence of any in-depth information relating to its founding, its current hierarchy, and/or, more importantly, the life and times of MHFM’s founder Joseph Natale? There are some things you need to know. Natale proclaimed that he had spoken with and was chosen by God; who informed him that his monastery would be “the beacon of all Catholicism”, “the forerunner of the second coming of Christ” and “the final religious order in the world.” [86] It has been inferred by certain individuals who met Joseph Natale, that stated / believed that the end of the world would occur sometime in 1999 and that Jesus would return. [87] Natale had declared to a number of people that he was chosen to be a “witness” of the second coming of Jesus Christ. **But it never happened**, since Joseph died unexpectedly in November 1995. Michael Dimond’s brief mention on the website of Joseph Natale’s past claims and alleged vision is a vain attempt to give prestige and credibility to his monastery, by inferring that MHFM has remained steadfast and on the same “straight line” since its inception. But that is not true. The founder of MHFM has always been against sedevacantism and so was Michael Dimond in 1996, pursuing Joseph Natale’s initial will; before changing positions shortly after the conversion of his blood brother. [88] To Peter Dimond’s own admission in his video intended as a defense of his older brother, Michael Dimond was too young to pretend to take the place of superior of the Order of Saint-Benedict (OSB) in the monastery. [89] With testimonies like that of Richard Ibranyi and others, the arguments used by the Dimond against them are no more convincing and are of the type: “trust us, these people are lying.”

One additional point: Joseph Natale was handicapped since childhood with a condition that automatically denied him the possibility of ever becoming a Catholic priest, due to the rigors associated with carrying out the functions of the priesthood. Yet, that fact did not stop him from declaring and presenting himself as MHFM's superior, a position that only a professed and ordained member of the priesthood is allowed to hold. [\[90\]](#)

In accumulating the evidence on the true history of the monastery, I've come to the conclusion that the monks of MHFM are only laymen and should never have declared themselves as a legitimate Order of St. Benedict, but rather they should have established themselves as an independent secular group denouncing Vatican II. It's not too late for them and/or those who follow them to reach this same conclusion. The Dimonds have usurped the Benedictine office they claim to hold and are now seen as ~~the~~ "the gurus" of their sect.

Simply put, the Dimonds' have usurped ecclesiastic authority and see themselves and are seen by their base as being "Gurus", of sorts, over their sect. Their displayed "spiteful" behavior has produced a "spiteful" base of followers but it has also resulted in alienating countless others away from the true faith, producing at one extreme "atheist" and at the other people discouraged with evangelism. Isn't that proof in itself that these laymen were not sent by Jesus Christ and that they did not properly follow the training required to avoid everything that is denounced here ?

It is wholly inadmissible that Michael Dimond speaks of re-establishing "tradition" in various sectors of Catholicism and not just those deemed dogmatic such as adhering to the rule of fasting, but fails to accept the "traditions" related to The Order of St Benedict. He willfully turned a blind eye to the rule of the Code of Canon Law of 1917 or the teachings of Pope Leo XIII on the procedures to be followed to become a Benedictine superior.

Just possibly, using Dimond's same arrogant logic, an MHFM supporter could purport that, this being the "end times", he has the right to slip on a surgeon's gown, reserved only for those who have first graduated from medical school and afterwards completed a lengthy surgical residency program, and intervene as a surgeon to try and save the life of a neighbor in dire need of professional medical assistance. Ludicrous, you say? Absolutely, but it's allegorical to the Dimonds pretending to be Benedictines and save souls. Presumably, the Dimonds apply the Benedictine Rule where and when it suits them. And in so doing ... they do their own will and not God's.

In the "links" section, you will find another testimony from a person who also visited the monks, saying that the Dimonds, in addition to the fact that they do not respect The Rule of Saint Benedict, [\[91\]](#) have within their Fillmore enclosure a huge building that holds a basketball court, complete with showers and a heated floor. [\[92\]](#) A shot from Google Maps may perhaps identify this building in the vicinity of the address indicated on their website. The witness indicates the building has a white roof.



MHFM grounds with basket-ball building on the far left? Taken by Google Map

One remains troubled and/or confused by the glaring inconsistency of how they live and worship and what their website conveys that the “faithful” should do during this “end-times” phase of extreme urgency. Judging from their preferred religious lifestyle at the monastery ... extreme prudence and careful reflection should be used before deciding upon donating to MHFM. As for me, I decided a long time ago not to give them any more of my money. As for you ... well, you’ll have to make up your own mind. The narratives from other people that are found in the links section may assist you making your final decision concerning donations.

MHFM’s video against Eastern Orthodoxy exposes the Dimonds in their true light. They seek not the truth. I have actually run across individuals who believe that the monks of MHFM are living their cloistered monastic lives in a medieval style monastery. What a disillusionment, isn’t it?

The Mosaic Explained – Synopsis

So, in view of the fact that I no longer support the Dimond brothers of MHFM, what is my current position? Has there been a major change in the “substance” of my beliefs? In all honesty, I think not. I believe that I merely continued on, in my search for the truth, and have ended up at the doorstep of the only logical alternative to Sedevacantism; which is Orthodoxy. A Sedevacantist can be best defined as being a “half-way home” Orthodox.

It is my opinion that John Pontrello’s book, “the Sedevacantist Delusion”, honestly exposes the merits and the errors of the two major opposing traditional Roman Catholic camps, consisting of those disillusioned post-Vatican II Catholics who choose to resist the pope but still recognizing him as being one, and those attacking the legitimacy of the pope and the post-Vatican church “full throttle”. But here’s the thing: according to the teaching of Roman Catholicism, Sedevacantism is an act of both “heresy” and “schism”. I believe that the explanations I have provided for your consideration on “papal supremacy” / “papal infallibility” are factual and conclusive. Above all else, they put into perspective an entirely different scale of observation in the analysis of the underlying problem, using a holistic approach. Instead of accepting a false premise that Vatican II resulted due to a problem that arose 100 years ago, the problem can be traced back to a millennium of bad theology affecting Catholic ecclesiology.

On August 15, 2018, I went with a Cameroonian friend named Boris to attend a Mass presided over by Father Maréchal, a sedevacantist priest in south-west France. The abbot informed us to be in possession of the French version of Peter Dimond’s book on “salvation” that he kept at home and professed to believe in its content. To say the least, great was our joy when he informed us during this trip of the existence of a Bishop named Scharf who would support the monks of MHFM and whose ordination was considered as being valid [\[93\]](#); from the Bishop Thuc line.

A few days later we learned that Bishop Scharf did not actually support the monks but in reality openly condemned them. The latest news is that Bishop Scharf's community has since dissolved. Thus, as a result, you now find a number of young converts to Sedevacantism (thanks to ~~the~~ MHFM) who are forced to remain in religious isolation because the Dimonds do not actually provide any Benedictine after-sales-service (pastoral care) once a person buys into their religious scheme. What better confirmation is there that Jay Dyer knows what he is talking about! This state of affairs is unfortunately the logical consequence of the sedevacantist position, in my opinion.

What I want to share with you is that, leaving aside the religious community and liturgical aspect of the issue, my discussions with Boris will remain etched in my memory as being the "trigger" which drew my attention to the overall problem of sedevacantism. My friend's manifested spiritual lucidity was such that even Father Maréchal had, from the first day's meeting, mentioned the possibility of Boris becoming a priest. My Cameroonian friend taught me how to improve my prayers and made it clear that the monks' recommendation to pray the 15 decades of the Rosary each day was not wise decision on their part. It is very interesting that his explanations of things resembled the Orthodox Hesychasm, minus having to stare at one's stomach. He instead spoke of staring a wall to help ones concentration / meditation. We also exchanged various criticisms about MHFM troubling evangelical / pastoral / ministerial practices and everything discussed seemed to make sense and be spot on. For example, as mentioned above, there exists no concrete after-sales-service with the Dimonds; they sell "false" spiritual hope along with the "false" promise of once converting to sedevacantism of becoming a part of a robust united religious community. But the truth of the matter is ... it is all "smoke and mirrors". And then the issue of MHFM website came up; which Boris, myself and countless others find rather bizarre and confusing. The list of MHFM critique topics that came up for discussion went on and on.

Boris had reproached me for being "overly" intellectual in my religious endeavors. It's amazing, when I now think back to Jay Dyer's analysis on the subject, which I did not know about during that time. Boris shared with me the context surrounding his conversion to sedevacantism and all I can say is that **the Holy Spirit is clearly actively working and, as such, provides evidence that we do not need the monks of MHFM to save us.** If we think back to the "Sources Africaines" movie on the reception of the sacraments, ^[94] made by my "brother" and friend Antoine residing in Ivory Coast, Africa, the pastoral counsels that we gave constantly to converts, shows that we were **already Orthodox without even realizing it.** We managed to fill the serious gaps found in the monk's position without being able to authenticate them. We understood instinctively that there are numerous things, a long list of things, lacking within MHFM and/or in urgent need of correction; with "pastoral care" arriving at the top of the list.

And, concerning a question on "salvation", what should we think of Roman Catholic saints, such as St. John Vianney or Padre Pio, and those declared as saints in Eastern Catholic Orthodoxy? I, for one, believe it is ludicrous to even consider the outside possibility that any of these declared saints, found on either side, reside in hell today (damned). One Orthodox noted on this issue that Sedevacantists embrace the absurd proposition that only Roman Catholic saints are deified and the Orthodox saints are in hell. They hold this ridiculous position without ever having read / studied and reflected on the lives of Orthodox saints and comparing them with the lives of Roman Catholic saints. The Sedevacantist condemnation of Orthodox saints does not reflect the will of a just God. ^[95] This same individual invited his Orthodox brethren to read/ study and reflect on the life of Padre Pio, and to apply the same reasoning. ^[96]

Having reflected / meditated on this issue, I believe that Roman Catholic "heroes" like Simon de Montfort, King Saint Louis, and Baldwin IV of Jerusalem displayed true Orthodox ideals in their sacrifice and service to Christ's Church and did not depart or retreat from defending "traditional" doctrinal teachings. Of course, these "heroes" were "Christian soldiers" not astute theologians and had not delved into trying to fully comprehend such things as the doctrine of the Trinity and the essence / energy distinction. Even Thomas Aquinas had no Greek texts before him. He could very well have

changed his mind if he had read the texts of the Church Fathers on the subject. This meditation should already calm the frustrated assertions of the idealists among the Dimondites.

It is not just the “essence/energy doctrine” that the Dimonds and their followers would be well advised familiarize themselves with. There must also be the inclusion of the Orthodox teaching on Theophanies and the Noûs (the intelligence that each one of us possesses). The Latin (Roman) Church has lost and/or abandoned these two elements. When Saint Paul speaks of body, soul and Noûs, it is apostolic confirmation of a tripartite vision of man; contrary to the finite vision of Roman Catholicism, which sees / speaks only of the “heart” and the “intellect”. ^[97] The “Noûs” is the key to understanding our direct connection with God. This doctrine was however rejected by the Roman Church in favor of an Augustinian formulation; which places the death of Christ outside its celestial scope and reserving salvation exclusively for a select few. St. Maximus the Confessor developed this celestial oriented topic in his book and St. Paul speaks of it in chapter eight of his letter to the Romans. ^[98] In relation to salvation, Jay Dyer explains in his article on “Theophanies”:

“Individual persons are thus required to make use of their natural wills to participate in theosis or remain in the fallen state of death. ... there is every reason to believe the Gospel is preached to all dead. **In Orthodoxy there is no canard of ‘What happens to people who never hear the Gospel?’ Which, in most classical Western theology, consigns them all to hellfire.** When Christ triumphed over death, He triumphed over all death which spread as a corruption through our nature, but not merely our nature, all of created reality.” ^[99]

Christ conquered death and allowed everyone to freely enter “Theosis” (the mystical union with God). Father Damascene, of the “Saint-Herman of Alaska Monastery”, in California, says that for the Orthodox Church, salvation is more than forgiveness of sins and transgressions. It is not limited. For the Fathers of the Church, salvation is “the acquisition of the grace of the Holy Spirit. To be saved is to be sanctified and to participate in the life of God. ... Salvation means not simply changing God’s attitude [towards us] but changing ourselves and being changed by God.” ^[100]

When one becomes aware of these stated facts, including the truth surrounding the error of “papal supremacy”, I do not see how one can continue to be troubled by the questions brought by the Dimonds of MHFM. Excluding the “heretical” theory of universal salvation, it is clear that the Dimonds’ view on “salvation” does not coincide with rational traditional Orthodox Catholic teaching. It is not heretical to state that only God can judge someone at the time of their death. It is not heretical to say that those who have lived just and moral lives and who have not had the opportunity to accept or reject Jesus as the Christ, such as a Muslim having lived righteously without scorning Jesus Christ, will be given the opportunity to freely make that choice. This Orthodox teaching explains that, God willing, those non-Christians who have lived almost according to faith and good works, without scorning Jesus Christ, will be presented with the facts surrounding His divinity and given the opportunity to accept or reject Him, (etc.) ^[101]

To keep it simple, if people seek the truth, they will find Jesus Christ. He left a church in the world, his own. It still exists. The teaching of this Church is made accessible to the world, still today. I invite my Catholic brothers and sisters to adhere to Catholic Orthodox teaching.

That being said, one must be wary of rushing headlong into the first orthodox church just down the street (so to speak) hoping to find the haven of peace. Many priests are convinced of the ecumenism so dear to Vatican II and the Freemasons.

A new convert to Orthodoxy may, unfortunately, find some Orthodox members that are hesitant to welcome them into their “circle”, even appearing a bit hostile to him and very rigid like the Dimonds. Don’t let this dissuade you. There are those who seem to forget to “Measure” as espoused by St. Bernard of Clairvaux. ^[102]

Anyway, the one who loves Jesus will not be troubled and will be at the same level as a North Korean convert in the middle of the communist country. He will not have at all the same stress as his comrade converted to the Dimonds’ MHFM with its “Donatist” based rules and ideals.

Who will commence his spiritual path within the unbridled fear of having to find absolutely such ordained priest in such a rite... something in which the Orthodox do not believe. I can only encourage you to learn more about Orthodoxy, which I have chosen and which I profess. I am a layman not acting in the capacity of some supreme end-times clerk. I have nothing to sell and I certainly do not seek to found a church on myself. I merely wish to convey that I firmly believe in the Orthodox and Apostolic Catholic Church, the only true Church of Jesus Christ on earth. I reject “papal supremacy”, “papal infallibility” and all the religious inventions that have resulted from this illegitimate bureaucratic regime. I decided not to delete the channel *Le Lys et la Croix*, ^[103] as it does not contradict my current position. That site / channel was set up primarily with the intention of assisting those finding themselves at odds with religion, in general terms. . Finally, as already mentioned, Sedevacantists should simply call themselves Orthodox so as not to contradict the teaching of the Roman Catholic Church and remain consistent with their demands.

The “great mosaic” can finally be displayed in the light of day. This work of elucidating certain darkened parts of that mosaic, concerning the erroneous presuppositions on the validity of the papacy, has allowed me to see more clearly now and to admire even more the beauty and the greatness of God, whom I praise and thank, for ever and ever. Amen.

Endnotes

I wish to express my sincere thanks to my friends from Sources Africaines, also to John Pontrello, Jay Dyer, and Defending the Faith.

- 1: John C. Pontrello, *The Sedevacantist Delusion – Why Vatican II’s Clash with Sedevacantism Supports Eastern Orthodoxy*, CreateSpace, South Carolina ; 2015. Available at www.thesedevacantistdelusion.com or Amazon https://www.amazon.com/gp/product/1511768746/ref=dbs_a_def_rwt_bibl_vppi_io
- 2: E-mail from MHFM to Jeremy Austin; 01/16/2018, on the chat platform Fleep: “Regarding Pontrello, we don’t believe that it’s worth it to do a video on him. Hardly anyone or a very small number of people know who he is. He doesn’t really have a following. Doing a video about him would actually give him more publicity.”
- 3: Encyclical Letter *Etsi Multa* of Pope Pius IX; Nov. 21 1873: <http://www.papalencyclicals.net/pius09/p9etsimu.htm>
- 4: John Pontrello, *Etsi Multa Reloaded* ; Feb. 11 2019: <https://www.thesedevacantistdelusion.com/etsi-multa-revisited>
- 5: Cit. vaticancatholic.com, *Catholic Prophecy foretold that there would be a Great Apostasy and a counterfeit Church in the Last Days*: <https://www.mostholymfamilymonastery.com/catholicchurch/great-apostasy-last-days-prophecy/#.XKS5jUzAM8>
- 6: Pontrello, op. cit., p. 62.
- 7: Cit. vaticancatholic, *Answers to the Most Common Objections Against Sedevacantism*, PDF: [https://www.mostholymfamilymonastery.com/21 Objections.pdf](https://www.mostholymfamilymonastery.com/21%20Objections.pdf) ; p. 331-332.
- 8: Pontrello, op. cit., p. 61.
- 9: Email exchanges between Jeremy Austin and Peter Dimond. I do not remember the date and did not keep the email but am sure of what we were conversing.
- 10: Peter Dimond, *Outside The Catholic Church There is Absolutely No Salvation*, PDF: [https://www.mostholymfamilymonastery.com/2nd edition final.pdf](https://www.mostholymfamilymonastery.com/2nd%20edition%20final.pdf) ; p. 107.
- 11: Encyclical Letter *Singulari Quidem* of Pope Pius IX; March 17, 1856: <http://www.papalencyclicals.net/pius09/p9singul.htm>
- 12: Peter Dimond writes for example in his book *Outside The Catholic Church There is Absolutely No Salvation*: “Those who insist that ‘invincible ignorance’ can possibly save a person who dies as a non-Catholic simply depart from and deny the dogmatic teaching of the Catholic Church.” ([https://www.mostholymfamilymonastery.com/2nd edition final.pdf](https://www.mostholymfamilymonastery.com/2nd%20edition%20final.pdf) ; p. 107). See also especially p. 114 (said to be a “destructive heresy” according to Peter Dimond).
- 13: Cit. Father Victor E. Novak, *An Appeal To Traditional Roman Catholics From an Orthodox Catholic Priest* <http://orthochristian.com/105123.html> : “Vatican I was anything but a free Council, and when Pius IX saw that he could not get a near unanimous vote he changed the rules and required only a majority. The night before the vote many bishops left Rome knowing that under the new rules a tragic new innovation would be pushed through. When the vote was taken many bishops were already gone, and lightning struck St. Peter’s where the bishops were meeting during the vote.”
T. Mozley, *Letters from Rome on the Occasion of the Oecumenical Council, 1869-1870 2* (London: Longmans, Green, 1891; Westmead: Gregg International, 1969) 445-46: “The storm, which had been threatening all the morning, burst now with the utmost violence, and to many a superstitious mind might have conveyed the idea that it was the expression of Divine wrath, as ‘no doubt it will be interpreted by numbers/ said one officer of the Palatine Guard. And so the Placets of the Fathers struggled through the storm, while the thunder pealed above and the lightning flashed in at every window and down through the dome and every smaller cupola, dividing if not absorbing the attention of the crowd. Placet, shouted his Eminence or his Grace, and a loud clap of thunder followed in response, and then the lightning darted about

the baldacchino and every part of the church and Conciliar Hall, as if announcing the response. So it continued for nearly one hour and a half, during which time the roll was being called, and a more effective scene I never witnessed. Had all the decorators and all the getters-up of ceremonies in Rome been employed, nothing approaching to the solemn splendour of that storm could have been prepared, and never will those who saw it and felt it forget the promulgation of the first Dogma of the Church."

- 14: Vaticancatholic, *Is The World About To End?* ; Oct. 23, 2014: https://www.youtube.com/watch?v=i_8sIq5ogsI and *Babylon Has Fallen, Fallen*; Aug. 23, 2016: <https://www.youtube.com/watch?v=v8J-Ae8QPVI>
- 15: Jay Dyer, **SedevacAUTISM Refuted: Trailer Park Cults & "Popes"** ; June 4, 2018: <https://www.youtube.com/watch?v=pSF64exGgRY>
- 16: Vaticancatholic, *Eastern "Orthodoxy" Exposed: Their Heretical Doctrine Of God* ; May 26, 2018: <https://www.youtube.com/watch?v=d07mgLoOW8g>
- 17: Vaticancatholic, *Catholicism vs. An Eastern "Orthodox" View On The Divine Essence* ; Jan. 31, 2019: <https://www.youtube.com/watch?v=LT8NaQzsRo> ; 7m02s.
- 18: Jay Dyer, *Why I Became Orthodox* ; Dec. 15, 2018 : <https://www.youtube.com/watch?v=VE6fYcy2O8>
- 19: See for example at 11m20s of the video that the Dimonds used for theirs (without giving the source though): https://www.youtube.com/watch?v=P3hprHoooc_I . And also Jay Dyer's Twitter page: https://twitter.com/Jay_Doo7/media
- 20: Cit. Jay Dyer, *Definitions of Various Relevant Theological Terms*, April 12, 2010: <https://jaysanalysis.com/2010/04/12/definitions-of-various-relevant-theological-terms/>
- 21: Britannica.com, *Thomism*: <https://www.britannica.com/topic/Thomism>
- 22: Cit. Jesus Is Lord, *A Defense of Saint Gregory Palamas*, Oct. 21, 2018 : <https://papacyrefuted.blogspot.com/2018/10/a-defense-of-saint-gregory-palamas.html>
- 23: Jay Dyer, *Roman Catholic Absolute Divine Simplicity Refuted* ; Sep. 21, 2018 : <https://jaysanalysis.com/2018/09/21/a/>
- 24: Jay Dyer, *The Gospel IS Theosis: Direct Knowledge of God* ; May 27, 2018: https://www.youtube.com/watch?v=yxokhK_Qe1w ; 5m53s.
- 25: Dyer, *Direct Knowledge* ; 10m.32s.
- 26: Jay Dyer, *I Am That I Am, Essence-Energy, St. Athanasius & Wandering Bishop Sedevacantist Cults* ; Feb. 19, 2019: <https://www.youtube.com/watch?v=fSF6ArXy-S8> ; 1h32m50s.
- 27: Argument of St. Gregory Palamas (orthodoxe team) to Baarlam (roman team) during their debate on the essence/energy distinction.
- 28: Exodus 3 :14 – "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."
- 29: Dyer, *I Am*; 1h11m50s.
- 30: It was apparently the favorite analogy of St. Palamas.
- 31: We find an axemple here: <https://www.benedictines.org.uk/traditions>
- 32: Dyer, *I Am* ; 54m50s. Also, Father Seraphim Rose, *Orthodoxy and the Religion of the Future*, Saint Herman of Alaska Brotherhood, 1996. Available on Amazon : <https://www.amazon.com/Orthodoxy-Religion-Future-Seraphim-Rose-ebook/dp/BooQ58PoFQ>
- 33: See minute 8 of MHFM's video, **"Orthodox" View**.
- 34: Dyer, *I Am* ; 58m20s.
- 35: Ibid ; 2h08m.10s
- 36: John Meyendorff, *St. Gregory Palamas and Orthodox Spirituality*, p. 121. Cit Jay Dyer, *Eternal Manifestation, Simplicity & The Uncreated Energies*, Feb. 19, 2019 : <https://jaysanalysis.com/2019/02/19/eternal-manifestation-simplicity-the-uncreated-energies-jay-dyer/>
- 37: Dyer, *Absolute Divine Simplicity Refuted*.
- 38: Dyer, *I Am* ; 1h8m38s.
- 39: Example with a pro-MHFM : Twitter, CatholicTrue, Dec. 23, 2018: <https://twitter.com/catholictrue/status/1076792976083378176> : "But to go in face of the evidence [that the New Mass is invalid] is a mortal sin."
- 40: Twitter, Jay Dyer, March 3, 2019 : https://twitter.com/Jay_Doo7/status/1102258858351828993 . "These clowns have no idea what they're arguing against. Don't waste your time with them."
- 41: Dyer, *I Am* ; 56m.
- 42: Peter Dimond, *Refuting the Eastern "Orthodox"*: <https://www.mostholymfamilymonastery.com/catholicchurch/refuting-eastern-orthodox/>
- 43: Cit. Joe Heschmeyer, *Answering Orthodox Objections About the Robber Council* ; July 15 2011: <http://shamelesspopery.com/answering-orthodox-objections-about-the-robber-council/> ; Comments, Tikhon ; July 15, 2011, 9.19 pm and July 16, 2011, 5.47 am.
- 44: Wikipedia, *Second Council of Ephesus*: https://en.wikipedia.org/wiki/Second_Council_of_Ephesus
- 45: MHFM released a video the same day I finished what you're reading: vaticancatholic, *Eastern "Orthodoxy's" Fatal Flaw On Bishops & Ecumenical Councils*; March 29, 2019: https://www.youtube.com/watch?v=_35whxfeY2I . Their main argument with the Council of Florence fails because a bishop had opposed all the heresies that were said and refused to

- sign: St. Mark of Ephesus – that's why he became a saint, for that matter. For more details, here is an article: <http://saintandrewgoc.org/home/2014/1/20/saint-mark-of-ephesus-and-the-false-council-in-florence.html> If MHFM seems so sure of them in their film, and they continue to object, it's because of their restricted presuppositions of papal supremacy. They only see Mat. 16:18 depending on this, by omitting the evidence at disposal refuting their erroneous opinion, and that is how all their theories flow. To criticize the presence of Bishop St. Mark of Ephesus in Florence opposing the decisions of the council, would be for an Orthodox to criticize Saint Athanasius during the Arian crisis where almost all the bishops were Arian heretics (denying the divinity of Jesus). Two days after Peter Dimond's video, Jay Dyer made a live speech as a kind of response to MHFM: Jay Dyer, Papal Circularity, Ecumenical Councils & Created Grace; March 31, 2019: <https://www.youtube.com/watch?v=rQoPivq1Cmk> . I have noted several points refuting the Dimond, who have a bad conception of orthodox ecclesiology: The orthodox pentarchy is not a sort of magic council determining that something will be infallibly true or false (1h46m). The argument of the Dimond in their video loses all its weight, without even having to answer point by point to their statements because MHFM is refuted in the core. On the theme of the councils, Jay Dyer quotes the orthodox liturgy: "We agree with the Fathers and the holy teachers when they agree with Revelation." (1h57m40s). When a Roman Catholic asks an Orthodox the question of what is true or false in a council, it is the same dilemma for the Roman to know how a pope can be orthodox or heretical (2h07m). The existence of synodal councils, not signed by the pope centuries before the first ecumenical council, proves orthodoxy. For a council to be true, this does not depend on the number of bishops present. A lot of people can be wrong without this exterminating the Church (2h11m35s). So how do you know if it's true? Because it's true [it does not reject or contradict Revelation] (2h13m35s). Peter Dimond says that the Catholic Orthodox Church would have "defected" but it is he who should have already tried to answer the arguments of John Pontrello who uses the same term to advance his thesis of the Church of Rome having defected.
- 46: Vatican Catholique, *The Bible Proves The Papacy* ; Dec. 17, 2014: <https://www.youtube.com/watch?v=6KV6PXSODgE> ; 14m.
- 47: Jay Dyer, Frankfurt School **Habermas**, *Papal Dialectics & Reflection on the Debate* ; Feb. 12 2018: <https://www.youtube.com/watch?v=m8ZAC-4CdfM> ; 19m30s.
- 48: Encyclical Letter *Unam Sanctam* of Pope Boniface VIII; Nov. 18, 1302: <http://www.papalencyclicals.net/bono8/b8unam.htm>
- 49: Dyer, *Habermas* ; 14m55s.
- 50: Abbot Guetté, *The Papacy*, cit. Orthodox Christian Information Center, *The False Decretals of Isidore, Cornerstone of the Papacy*, Endnotes: <http://orthodoxinfo.com/inquirers/decretals.aspx>
- 51: Jay Dyer makes this point in a debate : Jay Dyer, Jay Dyer **Debates Nick Fuentes** of America First Media - Roman Catholicism Vs Orthodoxy ; Feb. 18, 2018: <https://www.youtube.com/watch?v=y5TrGzQ8woQ> ; 44m.
- 52: Dyer, *Habermas* ; 17m25s.
- 53: Ibid ; 20 m30s.
- 54: Dyer, *Debates Nick* ; 39m30s.
- 55: John Pontrello, **A Rebuttal** of Roman Catholic Claims of Superiority and Infallibility of the Pope: <https://www.thesevacantistdelusion.com/rebuttal-of-roman-catholic-claims>
- 56: Ibid.
- 57: Pontrello, *A Rebuttal*.
- 58: Ibid.
- 59: Jesus Is Lord, *The Bible Disproves the Papacy* ; July 9, 2017: <https://papacyrefuted.blogspot.com/2017/07/this-is-response-to-book-bible-proves.html> Note that the author tried many times to propose a debate to MHFM, without success. See for example Aspect21, *vaticancatholic.com Too Cowardly to Debate* ; July 9, 2017: <https://www.youtube.com/watch?v=OyUgEwWyOBE>
- 60: Richard Ibranyi, *The Desecration of Catholic Places* ; March 2014: http://www.johnthebaptist.us/jbw_english/documents/books/rjmi/br61_desecration_of_catholic_places.pdf ; p. 31-32.
- 61: 23rd Street, Richard Ibranyi – On the MHFM : http://www.23rdstreet.com/richard_ibrayni/index.aspx
- 62: MLR Productions, *The Anti-Church Fathers and the Hellenization of Christianity* ; Jan. 30, 2015: <https://www.youtube.com/watch?v=Vm5H4pLfe2M>
- 63: Ibranyi, op. cit., p. 232-233.
- 64: Allusion in Mgr Athenagoras Peckstad, *Marriage, Divorce And Remarriage In The Orthodox Church: Economia And Pastoral Guidance*; 2005 : http://www.orthodoxresearchinstitute.org/articles/liturgics/athenagoras_remarriage.htm ; chapter 7 : "The Holy Basil the Great, for example, referred not to a rule but to usage, as far as this problem was concerned. Speaking concerning the man who had been cheated by his wife, he declares that the man is "pardonable" (to be excused) should he remarry."
- 65: Dyer, *Debates Nick* ; 45m10s.
- 66: Dyer, *I Am* ; 37m50s.
- 67: Vaticancatholic, *Where To Receive Sacraments*: <https://www.mostholymfamilymonastery.com/catholicchurch/where-to-receive-sacraments/>
- 68: Vaticancatholic, *Debate: Do 'Baptism of Desire' Traditionalist Priests Believe Souls Can Be Saved In False Religions?* ; June 29 2013 : <https://www.youtube.com/watch?v=KPfhgR6pFLM>
- 69: Steven Speray, *The Debate with Bro. Peter Dimond* ; June 30, 2013: <https://stevensperay.wordpress.com/2013/06/30/the-debate-with-bro-peter-dimond/>
- 70: Read John Salza *Responds to the Lies, Errors and Hypocrisy of Sedevacantist Peter Dimond*: http://www.christkinglaw.com/uploads/9/5/6/8/9568822/feature_-

- [_salzas_rebuttal_of_dimond_on_sedevacantism_2.pdf](#); p. 3 : “...just ask William Albrecht who can show that Dimond removed almost 35 minutes of William’s argumentation against sedevacantism before posting the debate on his site...”
- 71: Cf. endnote n° 14.
- 72: Simply activate the search engine in their E-Exchanges typing “you should pray”. For example: https://www.mostholymfamilymonastery.com/Articles/E_2014_second_archive.php . I noted a drop of this mention in their most recent publications. An admission of too high a requirement without, however, assuming a past error of judgment? The recommendation, suspected of being an order, to pray the Rosary every day is also found in Vaticancatholic, *Catholic Baptism; The Steps to Convert to the Traditional Catholic Faith; The Steps for those leaving the New Mass; and Conditional Catholic Baptism*: <https://www.mostholymfamilymonastery.com/catholicchurch/catholic-baptism-steps-to-convert/#.XKtC61UzaM8>
- 73: Wikipedia, Apollos: <https://en.wikipedia.org/wiki/Apollos> We read: “...he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.”
- 74: Twitter, CatholicTrue : <https://twitter.com/catholictrue?lang=fr>
- 75: Dyer, *Became Orthodox*. Et Dyer, *Debates Nick* ; 1h46m10s.
- 76: Twitter, CatholicTrue ; Dec. 23, 2018 : <https://twitter.com/catholictrue/status/1076789278414262272>
- 77: Vaticancatholique, « *Sapin de Noël* » : <https://www.vaticancatholique.com/sapin-de-noel/#.XKWt3FUzaM8> One reads: “We are glad you raised this topic. We do not think a Catholic should set up a ‘Christmas tree’.” In an e-exchange of the monks from 2012, one of their fans wrote: “We support your opinion on not putting up a ‘Christmas tree’.” ; which testifies to the fact that such an article reflecting their opinion circulated on their site. https://www.mostholymfamilymonastery.com/Articles/E_2012_fall_archive.php This is a direct contradiction to what CatholicTrue claims (which I rightly or wrongly suspect to be Peter Dimond himself or his greatest imitator).
- 78: Dyer, *SedevacAUTISM*; 2m50s; 3m10s; 3m20s.
- 79: DefendingThe Faith, *Richard Ibranyi on the MHFM: July 21, 2011; Feb 9, 2018*: <https://www.youtube.com/watch?v=LojYStQG1Y> . PDF of the transcript : http://www.23rdstreet.com/pdf/richard_ibranyi/rjmi_mhfm_transcript.pdf
- 80: Cit. Steven Speray, *The Dimond Brothers Debate Challenge*; June 23, 2013: <https://stevensperay.wordpress.com/2013/06/23/the-dimond-brothers-debate-challenge/> ; Comments, Joan, June 24 2013.
- 81: Dyer, *SedevacAUTISM* ; 11m30s.
- 82: Mat. 5 :29 – “And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” Cf. Peter Dimond, *Outside The Catholic Church There is Absolutely No Salvation*, PDF: https://www.mostholymfamilymonastery.com/2nd_edition_final.pdf ; p. 26.
- 83: Dyer, *SedevacAUTISM* ; 9m34s.
- 84: Encyclical Letter *Mortalium Animos* of Pope Pius XI ; jan. 6, 1928: http://laportelatine.org/bibliotheque/encycliques/PieXI/Mortalium_Animos.php
- 85: Jay Dyer, *Biblical Symbolism, Allegory & Mystagogy - St. Maximos* ; jan 29, 2019: <https://www.youtube.com/watch?v=KZ7EkvhzQYs> ; 32m40s. Jay Dyer says: “I don’t think doing these streams are dangerous. I’ve had lots of support from people in Orthodoxy, so I feel what we’re doing here is positive and helpful ; converting a lot of people. Nobody else is talking about this stuff.”
- 86: 23rd Street, *Brother Joseph Natale’s Dream: A Refuge ... “The City of God”*: http://www.23rdstreet.com/mhfm/joseph_natale_city_of_god.aspx
- 87: 23rd Street, *Index* : <http://www.23rdstreet.com/index.aspx> For the allusion to year 1999 which would have been believed by Joseph Natale as the year for the Second Coming of Christ, see 23rd Street, *God Will Not Be Mocked: The Dimond Brothers* : http://www.23rdstreet.com/video_texts/god_will_not_be_mocked.aspx ; Joseph Natale would have received the promise “by God that he would witness the end of the world and the second coming of Christ that he professed, like Fr. Nicholas Gruner, would come in March of 1999 (a month of two moons).”
- 88: 23rd Street, *Frederick Dimond: Against Sedevacantism* (1996): http://www.23rdstreet.com/mhfm/frederick_dimond_against_sedevacantism.aspx
- 89: Vaticancatholic, *Was Bro. Michael Dimond always a Sedevacantist?* ; March 11, 2010: <https://www.youtube.com/watch?v=pMNoN84Ajzg> ; 2m14s : “So he was actually quite young.”
- 90: 23rd Street, *The MHFM: Joseph Natale’s Novus Ordo - Obsession, Rejection, Defiance, and Obstnacy* : http://www.23rdstreet.com/mhfm/joseph_natale_novus_ordo.aspx
- 91: *The Rule of Saint Benedict*, Translated into English. A Pax Book, preface by W.K. Lowther Clarke. London: S.P.C.K., 1931: http://www.solesmes.com/sites/default/files/upload/pdf/rule_of_st_benedict.pdf
- 92: 23rd Street, *The Dimond Brothers’ “Monastic Life” Exposed* : http://www.23rdstreet.com/video_texts/the_dimond_brothers_exposed.aspx
- 93: AsConcordia.eu, Youtube channel: <https://www.youtube.com/watch?v=pLXsZ28NsHQ>
- 94: Sources Africaines, « *Je ne trouve pas de prêtre pour me confesser !* » -- *Conseils pratiques* ; Feb. 5, 2018: <https://www.youtube.com/watch?v=omig7nyJoIs>
- 95: Aspect21, *The Absurdity of Sedevacantism*; May 30, 2017: https://www.youtube.com/watch?v=XOzpCompU_c ; 3m.
- 96: Aspect21, *Orthodoxy and Padre Pio*; oct. 9, 2016: <https://www.youtube.com/watch?v=foJWTLcYiHw>
- 97: Dyer, *Direct Knowledge*; 6m20s.
- 98: Ibid ; 43s. speaking of St. Maximos the Confessor’s book, *Cosmic Mystery of Jesus Christ*, Jay Dyer says : “Christ

- Incarnation is not just for the elects, it's not just for the Mystical Body. And in fact it affects the Universe as a whole."
- 99: Jay Dyer, *The Western Loss Of Theophanies, Descent & Recapitulation Of Christ* ; sep. 11, 2018: <https://jaysanalysis.com/2018/09/11/the-western-loss-of-theophanies-descent-recapitulation-of-christ/>
- 100: Hiéromonk Damascene, *The Way of Spiritual Transformation* ; June 9, 2005: <http://orthodoxinfo.com/praxis/spiritualtransformation.aspx>
- 101: Without contradicting what's found in the Catholic Orthodox Catechism: Q. What is necessary in order to please God and to save one's own soul? A. In the first place, a knowledge of the true God, and a right faith in him; in the second place, a life according to faith, and good works. Q. Why is faith necessary in the first place? Because, as the Word of God testifies, Without faith it is impossible to please God. Heb. xi. 6. Cit. *The Longer Catechism of The Orthodox, Catholic, Eastern Church*, Introduction, q. 3, 4: http://www.pravoslavieto.com/docs/eng/Orthodox_Catechism_of_Philaret.htm
- 102: Le Lys et la Croix, *La Mesure est sûre : Justice et juste milieu*; Feb. 26, 2017: <https://www.youtube.com/watch?v=j-nosmWWgCQ>
- 103: Channel *Le Lys et la Croix*: <https://www.youtube.com/c/LeLysetlaCroix>

Links

- John Pontrello, *Etsi Multa & Etsi Multa Reloaded* <https://www.thesedevacantistdelusion.com/etsi-multa-kill-shot-to-sedes> <https://www.thesedevacantistdelusion.com/etsi-multa-revisited>
- Jay Dyer, *The Papacy is Circular* <https://www.youtube.com/watch?v=f3PGARSJeNU>
- Jay Dyer, *Filioquism Is Arian Subordinationism Applied To The Spirit* <https://jaysanalysis.com/2018/09/10/filioquism-is-arian-subordinationism-applied-to-the-spirit/>
- Jay Dyer, *Roman Catholic Absolute Divine Simplicity Refuted* <https://jaysanalysis.com/2018/09/21/a/>
- Jay Dyer, *The Western Loss Of Theophanies, Descent & Recapitulation Of Christ* <https://jaysanalysis.com/2018/09/11/the-western-loss-of-theophanies-descent-recapitulation-of-christ/>
- Hieromonk Damascene, *The Way of Spiritual Transformation* <http://orthodoxinfo.com/praxis/spiritualtransformation.aspx>
- DefendingThe Faith, *Frederick Dimond: Against Sedevacantism* (1996) : http://www.23rdstreet.com/mhfm/frederick_dimond_against_sedevacantism.aspx
- DefendingThe Faith, *MhFM's Revelation 12:1 Fulfillment Fiasco* <https://www.youtube.com/watch?v=Gh7cacsgfEM>
- Jay Dyer, *The Olivet Discourse And Apocalypse As A.D. 70 Destruction* <https://jaysanalysis.com/2013/07/09/the-olivet-discourse-and-apocalypse-as-a-d-70-destruction/>
- Jesus Is Lord, *The Bible Disproves the Papacy* <https://papacyrefuted.blogspot.com/2017/07/this-is-response-to-book-bible-proves.html>
- DefendingThe Faith, *The Why behind the MHFM's Failure in Berlin, NJ and its Radical Shift, afterwards, into Sedevacantism* http://www.23rdstreet.com/richard_ibrayni/index.aspx
- Lion of Devotion, *A Heap of Stones: The Unsustainable Paradox of Catholic Papal Apologetics* <http://godlightangels.blogspot.com/2018/04/attempting-to-demonstrate-error-of.html?m=0>
- See the comments of the Orthodox Thikon in this blog : <http://shamelesspopery.com/answering-orthodox-objections-about-the-robber-council/>
- The Dimond Brothers' "Monastic Life" Exposed http://www.23rdstreet.com/video_texts/the_dimond_brothers_exposed.aspx
- DefendingTheFaith, *The MHFM: Joseph Natale's Novus Ordo - Obsession, Rejection, Defiance, and Obstinacy* http://www.23rdstreet.com/mhfm/joseph_natale_novus_ordo.aspx
- Orthodox Catholic Church Catechism : http://www.pravoslavieto.com/docs/eng/Orthodox_Catechism_of_Philaret.htm