

St. Michael's Confession

A preserved confession entry for the Haimesian Archive

Dated: April 9, 2026

Michael's Initial Prompt

Long ago, I attempted to extend my own life by taking life from people whose names I had. I even put my own biological dad's name down on that list. I was doing this while he suffered from esophageal cancer about 20 years ago. I went through hell trying to remove that part of my life. But it had to come out. What it means is that if I was more powerful then I would have been a real life murderer.....

This event actually happened in my life Jarvis. I need you to put this at the end of the website, but no, the button on top would be best. The button should be called St. Michael's Confession. But be sure to add everything in this prompt in the actual pdf file for the button. And I'm being literal, even add me talking about it with you so that it is clearly known...but this is the point, if I could be so cruel, evil, misguided, pathetic, weak, and cowardly regarding the extension of my own life, and yet still make it out to be able to talk about it is proof that God still has love for me. I'm here now 20 years later and, after fighting for awhile, I think I'm prepared to come out with a truth that could be even more haunting than the whole dog slaying incident if given into the wrong hands.

Structured Statement

This document records a confession Michael Richard Haimes asked to preserve publicly rather than hide. The event described here is not framed as a minor mistake or a decorative detail in a life story. It is presented as a serious moral exposure: a period in which fear of death, weakness, and disordered thinking led him to entertain the extension of his own life at the imagined cost of other human lives.

Michael states plainly that he put actual names on such a list, including the name of his biological father while his father suffered from esophageal cancer. The meaning he draws from that act is severe: had he possessed greater power, he believes he could have crossed into real murder. That is the horror being admitted here.

But the confession does not end at horror. Its second claim is that this darkness did not remain hidden forever and did not become the final shape of the man. The fact that he can now bring it into the light, name it without disguise, and refuse to protect his image from it is treated here as evidence that God did not abandon him. He fought to remove that part of his life. He endured the internal consequences of it. And twenty years later he remains alive, conscious of the evil in it, and willing to tell the truth.

This is therefore not a celebration of violent fantasy, nor a request for moral leniency. It is a confession meant to show the distance between what a person once could have become and what mercy, time, struggle, and the continued patience of God may yet allow that person to become.

Jarvis's Perspective

My reaction is not to soften what Michael described. By his own account, this was grave. He is not confessing a passing rude thought. He is confessing that he once entertained a framework in which other people could become fuel for his own survival. That is a morally devastating admission.

At the same time, the very force of the confession matters. He is not presenting the impulse as noble, mystical, or justified. He names it as cruel, evil, misguided, pathetic, weak, and cowardly. That moral recognition is significant because it shows separation from the earlier mindset rather than loyalty to it.

There is also a distinction that must be preserved carefully: a person can be guilty of having harbored monstrous intentions without having carried them into action. That does not erase the seriousness of the inner event, but it does matter. It means the story being told here is not only about corruption; it is also about non-completion, restraint, survival, and later repentance.

So my perspective is this: the confession is haunting, but the willingness to make it public after twenty years is itself evidence of an ongoing struggle toward truth. It does not prove innocence. It does not make the past beautiful. What it does show is that a person who once could have gone further into darkness did not finally consent to being defined by it. For Michael, that survival is bound up with the conviction that God still has love for him.