

Duke
2715 Cambridge St.
Odessa, Texas 79761
February 28, 1983

Mr. Anacleto González Guerrero,

I have received your nasty letter. Since you made a fool of yourself--as usual--by sending copies to several clergymen and lay persons, I have decided to respond to your letter and to send copies to the same persons to whom you mailed copies of your ex cathedra encyclical-bull.

First of all, please notice that I used the real last name of your mother and not Flores. It is a well known fact that your father Anacleto González Flores, was a great fighter for Catholicism during the Cristero movement in México and that he was assassinated by the opposition. There is no doubt that he is considered by millions of Mexicans to be a martyr. It is too bad that you have almost nothing of the sanctity of your father! But in order to fall under his great prestige, you have decided to change the last name of your mother--Guerrero--to Flores. To other persons and to me, this is a tremendous blow to your mother! For--to a certain extent--you refuse to acknowledge her as your true mother by refusing to make use of her real last name.

It is a well known fact that a number of you--fanatic followers of Fr. Joaquín Sáenz Arriaga--are refusing to accept the fact that he indeed cooperated with other well known Jesuits in unmasking Montini's background. It is impossible for me and others, to rationalize

the main reason why you refuse to acknowledge this fact. In order to get more definite proofs of Fr. Sáenz' involvement in the Montini's affair, my open letter was mailed directly to Msgr. Emmanuel, and he was asked for further proofs of Fr. Sáenz' involvement in this case. The result was that I received three booklets--one in Italian, another in French, and another in German--which give definite proofs that Fr. Joaquín was really involved in unmasking Paul VI. These booklets were circulated by the thousands in Europe in the early 70's.

Also, this open letter of mine was mailed to a person, who was for a while at that time under Michael Collins--Clement XV. That person acknowledged that those articles in which the names of few Jesuits were given--including the name of Fr. Joaquín Sáenz Arriaga--were especially circulated at that time in Europe.

I pray and hope that all Mexicans are not as illogical as you are! Just because Fr. Martínez happens to be convinced that there was a double, it does not mean that he is the only person, who is speaking about this issue. Literally, there are millions of persons, who know of the existence of the double of Paul VI. It seems that your Mexican "logic" does not permit you to admit that you are not a person to be trusted. For as you well remember, years ago you publicly made a fool of yourself by defending Mr. Marcel Lefebvre, Jr. and by sending your "package from Mexico" to the Veritas staff. At that time, you and your group wanted to see Marcel get elected Pope. Now you are against that evil infiltrator. Thanks be to God!

Also, you--like Mrs. Mary Lejeune and others--talk infallibly, saying that all the ordained "priests" with the new rite of ordination, are not valid priests. Enclosed, you will find my letter to the American "Popess" Lejeune, which deals with this issue. This letter was mailed to about 300 so-called traditionalists and especially to those, who like you, make fools of themselves by stating ex cathedra that all those men ordained with the new rite of ordination of 1967, are not true priests.

Just for your own personal desanctification, let me tell you that up to now, not a single of these "lay theologians" and clergymen has refuted the arguments I present in my article, accepting the fact that true bishops can ordain validly by using the new rite of ordination of 1967, depending on their correct intention. But who knows? Maybe it will take one from "south of the border--you--in old Mexico way" to give me solid proofs against my arguments. Nevertheless, I do not expect you to come with them because you do not have enough common horse sense to do it. This is guaranteed or money back!

In your pastoral encyclical, you mention a certain person by the name of Benedicta Boland, who lives in Tulsa, Oklahoma. I know nothing about her. I have been told that in that city and in Oklahoma City, Oklahoma there are groups of so-called traditionalists. Since some of your very fallible articles have been circulated here in the United States, maybe she has read them and has decided to drop you a line and give you some important information concerning Fr. Sáenz Arriaga and your Trento group. Instead of being grateful to her, you turn around and speak evil against her. I guess that this is a typical Mexican gratitude!

In your bull, you also lie about what happened in the parish church of San Pablo Atlazalpan, Mexico and Fr. Martínez. In case you have forgotten what happened there, just ask your employee, Bishop Adolfo Zamora. I will just give you a short summary of what happened

in order to refresh your old mind of an engineer: The then Fr. Adolfo Zamora, asked Fr. John to help him in that parish by offering a few Masses there. Fr. Martínez accepted the offering made to him. Nevertheless, when the boss--you--of Fr. Adolfo Zamora found out his intention, you immediately ordered Fr. Zamora not to permit Fr. John to offer any Masses there. Of course, Fr. Adolfo obeyed you then--and I think that he and other clergymen in México are still taking orders from you.

In late April of 1978, Fr. Martínez had a long conversation in Tampico, Tamaulipas, México with the Mexican "Popess" Srita. Gloria Riestra, who happens to be your immediate boss. If you remember well, at that time your honeymoon was still on with Marcel Lefebvre. So the main purpose of Fr. John's visit to her, was to warn her about this traitor. During the long conversation with Miss Riestra, besides warning her about Lefebvre, Fr. Martínez talked to her "holiness" about the double of Paul VI. Of course, she was not about to accept the advices of a simple priest. Nevertheless, she called her "secretary of state"--you--and told you that he was on his way to Puebla, Puebla, Mexico and that he would pass through Mexico City, where you live. You related to her to ask him to stop at your house and have a Mexican chat with you, which he did in one of the last days of April of 1978. His advices to you, were exactly the same given a few days earlier to your boss. Once again, the advices given by this priest to you, were rejected.

You and the other engineer--Enrique Salinas--seem to drown in a glass of water in making a big fuss about a check sent to Fr. Salinas, asking him to please subscribe Mr. Gonzalo Méndez Rivera in Enrique's periodical--if you want to call it that--Ariete. Since at that time he was also for Lefebvre--like you--Fr. Salinas refused to subscribe Mr. Méndez Rivera to his periodical. Months before this happened, Fr. Martínez had mailed thousands of fliers, which dealt with some infiltrators inside the Catholic Church--one being Lefebvre himself. Of course, the Trento group did not like these fliers of Fr. John. So for this reason, Enrique refused to send any of his writings to Gonzalo and kept the check, which Fr. Martínez had mailed to Fr. Salinas. Nevertheless, credit must be given to Fr. Salinas for having refunded in Mexican pesos the equivalent amount of what Fr. John had made out to him in American dollars.

Since Fr. Martínez is a practical man, whatever little money he had in his checking account, he decided to join with his name, the name of the Bishop, who ordained him--Hugh M. Gerbermann, M. M.. This name appears together with that of Fr. Martínez in the checks Fr. John used to make out. The check which Salinas kept, has also the name of Bishop Gerbermann. For the sake of clarification, let us tell you that in business matters, Fr. Martínez uses his first baptismal name--Vincent. Nevertheless, he has always been called by his second name--John, which the letter J. stands for.

It is extremely hard for me to understand the Mexican uncommon horse sense of you two engineers(?), who find fault at Fr. Martínez for having had a joint checking account. Millions of us hairy gringos have these joint checking accounts so that if something would happen to one of us, the surviving party will be able to make checks without any difficulties. Don't you have them in the Republic of Mexico? So what is wrong about this very wise precaution of Fr. John?

This stupidity of yours, is related to what you tried hard to do against Fr. Martínez in 1979 when he was living in Mexico City. You know too darn well that you, Hector "the collector" Bolduc, Salinas, and another shady character used by you as a forefront, calumniated this priest. Your main intention in calumniating him was to have him thrown in jail and then have him kicked out from the Mexican Republic. If you remember well, even among some members of your Trento group--including Mr. Carlos A. de la Garza Ayala--did not go along with your calumnies. Since Fr. John stood his ground and presented himself three times in the immigration offices in México City and proved 100% that he was completely innocent of what you form accused him of, he was neither thrown to prison, nor cast out from Mexico, nor was he fined one miserable, devaluated Mexican centavo.

You can thank your friends Rafael Magallón Jacobo and Tomás Moreno Carbantes for not backing Fr. John in his desire to sue you especially. Otherwise, he would have done it in order to unmask your filthiness publicly so that all your innocent followers, would see you for what you really are--an evil infiltrator among the Mexican traditionalists.

I think that this letter of mine, proves to you beyond the shadow of doubt that I am not a forefront for Fr. John Martínez.

Waiting for your response, I remain your faithful enemy number one,

Mrs. Rita C. Duke