

Tampico, march 6-86

Dr. Eberhard Heller  
Einsicht

Dear Dr. Heller:

I have promised you a letter days ago, and I had to write other because questions changed in last days, and I was waiting to tell you about several things.

In other hand I am in a hard crisis of my "Lupus" and it is very difficult to me to write. I have not anybody of my total confidence in this city to help me to write to you.

But at first, I may say you that my mother and I have been praying for you more, when we knew that you were without work. This gave us a great preoccupation, how it this possible? We hope that now you have solution to your problem! We continue praying for you, your dear wife and children.

I go on with questions. If I don't finish this day I will send the rest in parts.

1.- One very good new! As I told you in last about the Synod in Rome, they were going to present the document you know. As we know, the hard point to study and the plain that was going to result of the reunion it was to be about this question. Several preparatory reunions in different points of the -- world had been done, one very scandalous in Brazil. Well, friends went to Rome with my book I told you I was writing, an answer to the principal heresies the vatican document contains. To do this friends sent me a secretary; I could not finish without this help. I reduce very much this book, that was to be a more complete study about the theme, because friends thought that with many pages would be not read easily in the days of the Synod for the assistants. We think that the result was good as you will see. Friends went to Rome with the book translated to Italian, and work hard to give one book to each of the members of Synod in own hands. They at same time did a distribution to important persons in Europe. From Rome they sent the book also to a list of persons I gave them; in this list are you. I don't know if you have received - the book now from them, but I am sending you a copy; They only gave me a book, they say that because the edition was little and reserve to publish in Spanish to do more. You know as I told you that it is with a pseudonym.

About this, friends want to keep the more secret as possible about this pseudonym. I think they should not like me to tell you about this, that the book is mine. But here, I, as the author, have other opinion, about you. They have friends in all the world that know here and there about this. And you are for me the only friends I have that I think it is necessary for the good of the cause and for your own and mine interest, that you know all about steps I do, principally because as I am going to tell you, now I am not very sure about position of the friends of Guadalajara. Then, I think I am not doing nothing worst telling you about things I do. About the book, you know if only you and Dr. Hiller keep the secret, or if other members can know it. My confidence is total in you.

I tell you now the results of the distribution of the book. When friends arrived to Rome, they knew from friends

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they have there about reunions were having place to coment the vatican document, in which there were in friendly revolution all kind of persons, clerical, catholic and the "others" you now, nuns, laymans., etc., Friends could aproximate enogh to now the emphasis of triumph that in this reunions was. Well, days were going on and the document was not put to discusion; bishops of all world have received it in their own diocesis before, and had did some avances to prepare the final obedience to the plain. But sinodals were every day only in other discusions without the presence of J. P., and the final result was only the intention to -- encourage decisions of Vatican II, as you mention it in last --- "Einsicht", but the document that sinodals had in their carpets, as the most important question they thought it was to be, was never commented!... Now, certainly, we think that the book could -- have an impact enogh to stop the plain they in the Vatican had plained to encourage with the Synod, because J.P. and every one had enough time to read the refutation, and friends knew that -- the document had not being touched because "there were many pressions about it". Certainly we don't now about other pressions. Only other book with the same theme of mine was being distributed in Rome, and its author as friends could know, is a priest of Lefebvres house in Rome. Well, if we have the cause of the - stop to the plain, as it seems for the conections of friends in Rome, we have to bless Our Lord! By other hand it is sure that - the plain of the document is going to go on because this is not new, and is one of the principal decisions of Vatican II, but we have to our favor that enemies didn't obtained the victory of - seeing present as an "oficial" document of the synod, so a dia-- bolic plain.

Thanks to Our Lord for this. And now we have other gain; we have enough material to give a good battle agains the points of Vatican II and in particular of the document, with my work, that here in Latiamerica is going to be publish in spanish D.M. The seudonim will acompany all editions.

Finishing this question I go to other:

2.- About question of Anacleto. We think that he only did a crash intent to do a new politic party. He failure in -- this; catholic are very decepcionate in Mexico about politic -- christian movementes, after the "Cristiada" failure. Anacleto -- didn't had people with him. Friends in Guadalajara who I answer what to do, have counsel me to don't have comunication with Anacleto, because he, -and it is good y for you to know- has emocional times that create in him individual and independence spirit, that conduces him to do things without counsel and going on over all and everybody opinion. I have known this very late, when I was compromised with Union Trento with Anacleto who Father Sáenz had recomendado to me years ago. Now we don't think that he is -- going to come again to Union. After last questions I think it is better that not. Certainly, he has given many good services to -- our Cause, and all us fill very much to lost him in the Union. - But if it is better for the Union I think so, that it is better. But the desertion of Anacleto is not going to be the end of Union. Certainly we need him very much, but the damage doesn't comes for the political failure action of Anacleto, who abandoned the Union voluntary, and Union has nothing to do with any political question or party. Damage could come by other ways, more dangerouse.

About anticomunist movement of the University of Guadalajara, it is so, a movement of University that begun with the university when this bourned after the "Cristiada", to have catholic education to save youth of the socialistic-comunist that the government created there. This anticomunist movement is the soul of the University. But this movement is 50 years ago old; it is not in alliance with the Union, evertheless that members of the University are in the Union and patrocinate it. If this people of Guadalajara had not help to Father Sáenz and his first movements, and all us that have funded Union Trento, this had not exist never. Only that people had kippen the hope, eventhless that they had many deceptions in catholic movementes when the "Cristiada". So, the heart of Union has not being touched. We in Union have not politic compromises; we think as you that here in our country we can not mix the questions.

About me, certainly, I have arrived to the 41 years of my periodistic labor, (I begun at 16 years old), and one, only one, of the great series of themes I have written about, is against comunism. This was many years ago, that we found the Union. But I think that it is normaly that a catholic writer writes about comunism. I had this "antecedents" as a hard fighting against all anticatholic "ismus", specially comunism, when I faunded -- Union Trento. x  
let's

Now, we are going to wait a little more to not provoke Anacleto. He is a very dear friend for me, eventhless that he had given me many headaches with his independence in ocasions, but - we will do only what is better for the Cause. I bet tou to wait please, of if you want, you can write him telling him that I have comunicate to you about his renounce. It could be a good way to know what is he thinking now. You are in your right to do this, because he has being in alliance with you -and me- in the must important actions of the Union as the question of the bishops. And as Anacleto is known of many eoropeans as member of the Union, it is necessary to give them an explanation. I should like to -- know what Anacleto answers to you.

3.- About Mons. Zamora.- ;Oh, Mgr. Zamora is not going to leave us in peace! His case if it is not a demoniac case, is it of crazy! He can not explanate his attacks to us and now he tries to damage more the Union. You say that he says two things: "That people they want to asist to holy Mass must make an oath". This is a great lie. ;Who can have a control at first, of the - 35,000 (Three five thousands aproximatly) of good catholics that asist in 25 cities and little villages to holy Tridentine Mass, in churches or private groups, that NOT ALL ARE OF THE UNION, to demand an oath to each one? ... Mgr. Zamora lies in this, absolutely. None oath is required to asist to the H. Masses of our Bishops and priests.

The other thing Mgr. Zamora says is this: "an oath is demand to people they want to be members of the Union". Yes, this is truth, and when "affaire" of Mgr. Zamora and Martínez succede, and I wrote you about this, I must have written to you about the matter of their attack: ;They afirmed that we in the Union are masons because we have the oath to keep secret when a delicate question is giving us, encomended or by known FOR THE GOOD OF THE SAINT CURCH ONLY. This is in our statutes, and Mgr. Zamora knew perfectly this when he, before coming to the Union, knew the sta\_tutes that I gived him to know, because our statutes

are not secret. I have commented about our statutes in last letters. I did them, with a few indications of Father Juan Correa q.e.p.d. who with Father Sáenz aided us to do de plain, but the most part of the document is mine. All members in Union have accepted the statutes, that assure to us that members are truly catholics. We have at first of all the oath of ~~A~~ Tridentine and Antimodernistic oaths. If Mgr. Zamora sees bad we do this oaths, I don't know what to think about.

The promise to ~~de~~ keep secret if one question is confidence confiated to one of the Union, I don't see can be this bad. Members of Union are few in each church (open to all), and this little and they are select ones. But there are great groups of catholics that have called to our bishops and priests to give them H. Mass and sacraments, and nobody is there of the Union, and they have Mass and sacraments. Mons. Carm ns only him, attends eleven groups in countries and twelve little villages only in Guerrero, and his Church in G Acapulco. In this city, (touristic center) his church with permanent exposition of the Saint Sacrament, is visited by thousand of persons and they asist to Masses. ¿How could Mgr. Carmona have a control of all this people to require from them "an oath to asist mass? Certainly it is a problem that so many people asist to the Masses begging many for confession and comunion. Mgr. does all what he can advertancing about normas to acced, about modest dresses, etc., confesion for comunion, etc., but he never there ~~en~~ or in the other churches we have open has require any oath to this people.

Mgr. Zamora certainly did a "salad" with the question. Because a cause of the laws of government we have to have some precautions when the H. Mass is celebrated in the private homes. The law here in Mexico is that cult can only be celebrate in the churches. If they know that we celebrate masses in the homes or other local out of a church, we can be denounced and government does the expropriation of the house or local. Well, when father Sáenz died, he left his house in México city for the Union, to have reunions and a little chapel there. Then, in this place have for many years being -- the reunions OF THE UNION MEMBERS, because at first, in the reunions of the Union naturally it is not posible to admite other persons. To the Masees at first were admitted someones that were friends of father Sáenz, and they were not in the Union, and we had many bad experiences of this. Unknow persons begun to asist saying they were convinced of the cause; they were admitted and now they only have did damage to Union and cause.

This was the case of Mgr. Zamora. He introduced the unknown man named José Arévalo (who has much money and begun to do gifts to Mgr. Zamora, to carrie him in his automobil, and to asist, invited for Mgr. to the private reunions of the Union. Anacleto and me, personally, and later the members of Union in the group of Mexico, could comprobate that this man not only <sup>ot</sup> was a "tradicionalist", but an ignorant with pretensions ~~te~~ of manage. He called me by pphone frequently inquiring about our private movements, and he sopke and sopke long time about religion, for what I could know he was a "diletante" in everything and an heretic in catholic doctrines. He finish talling me about his intention to form "A NEW ORGANIZATION" with members of our groups! Mgr. Zamora tooked him to this city, introduced him in our private mass, and the man talk with me very long once more.

Mgr. Zamora introduced Aévalo un the group of the Union in México, knowing that in that group asist the dirigentes, and in the reunions not only there is study of religion, but there is the place where private questions of Union are commented. But this was not all: Mgr. Zamora after the filial advertaicing of Anacleto and me and others,

that Arévalo not only was an ignorant in religion, a false traditionalist, a man that didn't admitted authority or aid to abandon his ignorance, and a potential destructor, I repeat: after having our petitions of don't have this man in the group, (we didn't say that he and his family don't must go to the Mass eventherless the damage) ¿what did Zamora? He put Arévalo as the director of the religion course of the members of the Union there in the central house!.....

As the disgust continued, but Mgr. Zamora not only did his own well reaffirmating the enemie in all, but at last he heard bad counsels of Arévalo and did his war to the Union, with the money of Arévalo, who, we know well, is who paid in the newspapers the fully declarations of Mgr. Zamora, and we know Arévalo also is who writes this declarations. Mons. Zamora gained for him to Mons. Martínez, I don't know what M. Martínez fall in the tramp, but this is the said truth. They acussed us only a cause of the promise to keep secret in the questions that are for the good of the Cause, of been MASONS, what is a fully thing. Law of the Saint Church is full of hard oaths to preserve delicate questions. Other organizations as "Caballeros de Colón" aproved by the Church, has oaths; in times of persecution you know that Church was preserved by de Arcano Law. We are in persecu--tion, we have to take some precautions, principally here in Mexico, where the case of the Union is very speciall.

With the oath and all precautions, you know, somebody that we can not know who was, yet, told to F. Barbará about our bishops in a few days. With the catholics in accord to give protection and keep slience about the voyages of our bishops and priests, we had the attack to Mons. Martínez when he was a priest; we had the terrible crime comitted by to postconciliar priests, that knew when one of our churches had less vigilance, and went to demand the money of the church to the sacristan, KILLING HIM baling him, after a persecution in the atrio. They were drunked and one of them was the paroch of this church that our catholics had gained. The killed man was a poor indian that left a woman his wife and eight little children! As government aids to our enemies, the crime has not being punish, and it was a four years ago.

And having changed the route and the our because he knew that enemies (postonciliars united with government authorities in the villages) thought to put him a tramp, Mgr. Carmona was attacked and menace of kill him and other father and laymans that were going to a village in the auto of Mgr. Carmona. They abandoned -the enemies- them in the mountein, in the night, robbing them the sacred objets, money, medals of gold, and to Mons. Carmons the cross, episcopal gift he many appreciate, of you,!.....

¿What do you think of our "oath"? With it that is only for the selected members of the Union, we are constantly suffering with traitors, infiltraitors, demands against us that have had us lost locals for Masses, and I am in the dangerous situation that now, a cause of being admitted in my house for H. Mass to some that said they were catholics that wanted to return to the truly religion, I can lost the house I rent, because owner should not like that government took the law with their house. So, not more H. Mass here; it is celebrated for the group of this city in other several homes, and for my mother and I only, in secret very secret at home, because we can not asist to other locals a cause of our sickness.

Here in Mexico we are not, -by other hand-, as in Germany or other countries. Here people (with exceptions) is not generally confiabile, and less we can hope this, when there are thousand of persons we can not know each one.

Here people lies easily, I am sad for speak so, but is the truth. The truth is that it is a miracle we have not had more problems, having the Oath, that is ONLY FOR VERY FEW QUESTIONS to preserve our works many of whoes have been failure a cause of the infiltrator and traitors. And is only for the members of Union. No one of the members has never presented oposition to the oaths Tridentine and Antimodernism, or to the oath to preserve the secret of one question that is for the good of the Church and for the good, also, of our priests and members. Mgr. Zamora never said anything when I done him the statutes. It was when His Excelence wanted to do his own will putting Arévalo against our will as instructor of religion, as an imposition to the group, when he became with this disgust with normas he had accepted. Arévalo was teaching so great heresies in the study reunions, that the little child son of Anacleto refuted him!.... Now, I am thinking if the renounce of Anacleto had not the principal motive of a tired to be fithing not only but declared enemies, but of those who said were with us and resulted traitors!//....

Now a cause of Mgr. Zamora and his Arévalo, the house of the Union in México is locked. Mons. Carmona and Bravo can not go far; they are totally tired! Our friends go to Mass in México with an ancient priest that is not of the Union, but is with our bishops, or to the -- nearest villages when are Masses eventually. I know that Anacleto goes so to H. Mass, with other members of the Union.

So I finish now with this questions. I have the must important that is about the Seminary. I will explanate this much more in other but I want to tell this now.

4.- I have written to you a letter about seminary and I had those "good news" I anounced you, but things change here. Friend of Guadalajara have promised us to support the Seminary, founding it in a village very near of Guadalajara, with Mgr. Bravo that had accepted, and giving him the aid of several masters of the university, to teach philosophy, History and other matters. Mgr. Bravo can not he alone have the youth that are in distinct grades. Well, when all seemed to be a realy thing, they told me by a telephone call from Guadalajara, they -- they were not sure about the plain because they have had a reunion. Then I didn't send you the letter, waiting for news, (new news). It is a little large question to explanate you, and I will continue in other. With Mgr. Carmona are four boys, one of them not a boy, a man 34 old that time ago was with Lefebvre in Econe; I know him very much years ago, and he is a firmly vocation; he has been always with us, with our convinces. He abandoned Lefebvre years ago, and was waiting for a catholic seminary; he had a hope with Mgr. Vezelis and had other deception. Now he is with Mgr. Carmona; there are other good candidates. I will explanate for you the problems we have, about this question, and also about our friends of Guadalajara.

I have did a great effort with this, and I have did done this so large because I am filling very bad with this "crisis". I fear one of this days I can not write more, or I die and questiones stay without my vew for you.

<sup>point</sup> It is important for you to know, if you think in the seminary here, what are all conditions we have, and what you must do. I think, beg to Mgr. Carmona, to correct, for the good of the Seminary, and to don't compromise you in an enterprise ~~and~~ don't give all garanties. I don't say there are not garanties with Mgr. Carmona; only think Mgr. has to correct some things if he takes the Seminary, and that you must know well everything. I will always tell you the truth, for the good of the Church, at first, and for all us,

Christ,

Greetings for friends and pary for us. Yours in Jesus

*Alvin B. Fox*