

~~Carmona~~

Riestra

Agost 10-86 Tampico Tamps.,

Dear Dr. Heller:

I am wrriting you with much pleasure because I have been so sick that I thought I will never write you. The crisis of my illness (Lupus) is now attacking my body in the way of invalidity, legs principally, and the right arm, the eyes and heart. So, now that I have a little better hour I writ you this, and if I not finish with the questions the principally will go in this.

As I told you in my lasts letters that probably those friends of Guadalajara were going to support Mons. Lefebvre (moral and material help) it is confirmed now. The Society of San Pio X has been founded in Mexico and I have received the first bulletin of them. I am sending you copies of this bulletin and other material about Lefebvre's movement in this year.

They were those of Guadalajara who send me the bulletin, and told me that they have a priest of Lefebvre with them for the groups in that city. That they are going to give all the aid to Lefebvre is so sure that one of them has been going to Ecône, and told me that they are not in accord to have as superior of the Society in Mexico to Father Faure, a problematic men nominated for here, and that they are going to beg for a change!

And where you tink that is going to be a priest of the Society in Mexico? In Acapulco! to confound people that is now with Mons. Carmona and to give us the battle. Well, in this situation I have decided to renounce to all aid of Guadalajara for me; it is not very much, 120,000.00 pesos that is in te actual change in dolars equivalent to ~~100~~ 120 dolars each month, and I am going to complete this by other way I hope, because I can not have more any compromise with those friends. I write all them they ask me for the good of the cause, and I have been doing an effort all this years working with them, but now I ~~will~~ would be working for Lefebvre!... They can now beg to Lefebvre for wiiters!...

What I have been doing now in accord with Mons. Carmona is encouraging the Union Trento, and sending articles to all groups about Lefebvre question, years ago and now. Afortunatly for us we have enough material in the bulletin Trento to give information about Lefebvre and any question of the Saint Church, our position about the vacantis sedis that is not a capricious position, but the write in accord with the doctrine of the Church, and we will do the propagand with our own possibilities, with copies if we can not have an impresioned work a cause of the cost. The problem is my bad health, but I hope Our Lord is going to help me evertheless I am now so sick as when I have a terrible crisis 25 years ago.

B157
You have told me in one last to take care about the priest of Lefebvre because you say they are not ordeined because Lefebvre is not ordenened as Lienart was a mason. At this I say you: here in Mexico years ago when we have a - great hope in Lefebvre, who was friend of Father Sáenz and have promised him to go on to arrive to organize an imperfect council,

a traditionalist group in the United States attacked Lefebvre saying he was not a legitimate bishop a cause of his consecration from Lienarte. Well, then we didn't know that Lienart had also ordained him priest, but about the consecration we, priest and layman, (father Sáñez has recently died), we studied the question in the catholic doctrine, and we founded that the consecration is legitimate is it is done by an heretic or schismatic that is into the Church, if he is not public known in his heresy or excommunication. But if he has the intention. The intention of a mason is not confiable, but then by other hand for the consecration of bishops the Church has three of them to assure the consecration, and then we can think (Also with "supplet Ecclesia cases) that Lefebvre could be really consecrated bishop. About his ordination, we don't know now if Lienart was a mason when he ordained Lefebvre. Now I have not the aid of those of Guadalajara to help me to do this investigation; I beg you to look for this if it is possible for you, looking as I know you do always, only for truth.

Now, the question is that we in the Union think about the new attitude of Lefebvre, this:

We have not any confidence in him, because he went ahead in his conclusions when all the world has the hope in him, and after call "the most great heresiarch that the Church has never new" to Paulo VI, he recognized the successors Luciani and Wojtyla, must heretics than Montini, and also the validity of the conclaves made by heretics. As you know, also arrived to intent a transaction with Wojtyla "for the experience of traditionalism in the Church", as if "traditionalism can be a sect or one sect more into the new church. He was disposed to put in disposition of the modernist bishops of postconciliar church to his own priests. And if all this could be a little thing, he begun to attack all us that are "sedevacantists" speaking in disrespectful form of all us, specially when he came to Mexico and we didn't receive him. Lefebvre is so contradictory that in the bulletin the first of his Society in Mexico, in the first pages there is a sermon of him where he affirms that "we are not of those that hurry to proclaim the Sede Vacante", and in other in page nine he affirms that "probably in october (when it is going to be the reunion of the 200 delegates of all religions convocated by Wojtyla in a sincretic act) in october, he says,"probably he must be in the duty of believe that this Pope is not Pope!" Here we have a way to speak when somebody arrives very late to see what all others have seen time ago: "He is discovering the Mediterranean Sea"... At this, Lefebvre speaks as if anybody more in the world has seen the terrible reality of the vacancy more than him, and now. Mons. Thuc's declaration, he ignores it totally, when we think, if any bishop in the world sincerely arrives now to know the reality of the vacancy, what he must do is to ADD HIS OWN declaration to that of Mons. Thuc, that was so bishop - as the best, and I think that more in quality. Lefebvre is going to go on over all testimonies as we see, in the world, and I think - that where there is so a spirit of false superiority and proud, there is not the hand of Our Lord. Lefebvre is doing now, in this moment, a new and terrible division, and here in Mexico evertheless that the most of the catholics that have been in fidelity have been informed and formed by Union Trento in the reality of the Saint Church, those of Lefebvre are coming to confound people and to give us the battle. This combat with them is not new and I have informed you in last time about it, but this action of come and put a priest in front to Mons. Carmona, it has not name!

The Society of Lefebvre is going to have exit in Mexico with the false traditionalist or people they are going to give the false information by their own way secundum Lefebvre.

Other question is that Lefebvre probably is not going to be alone in his "proclamation", this proclamation that he is going to do it seems only a cause of the religious liberty that has conduced him to protest, only a cause of this point now as says in the respectiv sermon. With Lefebvre is the archbishops Antonio de Castro Mayer, of Argentina, who has give protection to a seminary of Lefebvre, and who ordeined reciently several ~~p~~ priests of the Society in Argentina. Some of this were mexicans, and we know that days ago they went directly to Guadalajara; we think one of this is the priest that will stay there with that group.

Well, at first Lefebvre make division included their owns because he didn't arrive to the proclamation all wished. Now that he has been in his new position the leader of the "intermedia" position, tradicionalist and recognizing Wojtyla, (if we can mention so a dipparated conclusion), Lefebvre is in this moment doing division with his sorprendent decision for october; the revolution is great into the Society and the layman that are with Lefebvre, and I am going to do all possible to send you in english an interest document that several priests of Lefebvre that abandoned him, a very well prepared group of priests of the house of Lefebvre in Rome, published in their Bulletin, renouncing to the society and denouncing what is happening in it. I will send all this meanwhile in the languages I have it, italian and spanish. I understand italian, and I will (i have begin to do it) to put in english the important document of the roanan priests.
did

But I gave a jump in one of the questions here and didn't finish one important testimony of how Lefebvre ignores all us that have been working for the good of the Saint Church, LAYING, because he has our books and bulletins and he new personally to father Sáenz! He is actuating as if he is the only in the world that has defended the Saint Church from her enemies. So, Lefebvre says in a letter to Jean Madiran that appears in the suplement of "Itineraires" of mars 15 of 1986, that I have received days ago: (I translate it for you but send you a copy in french":

" Very dear Mr. Madiran:

In the circumstances that the Church crosses today, I think sincerly that you are the only one between the - writers that call themselves tradiotionalists, that has denounced with a perfect exactitude the diabolic and masonic enterprise that has realization today... "

(Well, I know that you speak french, but I want to mention this question here, you can see the rest in the numero of Itineraires I am sending you.) What I can want to do is tu emphasize d in the question that is that Lefebvre don't recognices the battle of all others. We in the Union Trento have denounced several times the masonic conspiracy, in our Bulletin, in my books, specially in "Against the Great Treason", -- where in which I give the names of all the masons that are cardinals of the new church, and I know that we are not the unique; it would be ~~an act of proud~~ an act of proud or a demostration of un-culture if we afirm that only us have denounced masons. If we

are not in accord in most important questions with others that are giving their own battle in the Church, we are not going to deny what they have done well, as their denunciations of comprobated infiltrators as the masons. If we don't want to aid them in their positions, it is not necessary for us to speak with ridiculous brags, (I say we are not in some points in accord with them, but yes in those as denouncing masons).

Lefebvres is not coming to do the union, but more division, and to attack all that he knows will not be with him. Because he knows very well that we in the Union and all you also, will never with him in the position he has adopted.

The question is not that we, as you know, capriciously don't want to accept the proclamation of the vacancy coming from a bishop, but because we have essential differences in the appreciation of the problem. The question is:

1.- Lefebvre recognized the two last conclaves of Luciani and Wojtyla as valid. nevertheless he mentioned he has doubts -- about the validity a cause of the suppression of the old age cardinals. NOT A CAUSE OF THE HERESIE OF THE ALL CARDINALS. So, he recognized Juan Paulo II.

2.- In this position to do the proclamation of the vacancy, it seems Lefebvre is only going to begin with Juan Paulo II, As he has recognized him as legitimate pope, he has the hard work to prove how a so legitimately elected pope has fallen in heresy and schism nevertheless the promise of Our Lord is there to assist the pope.

But the worst is, that if Lefebvre begins only with a proclamation about Juan Paulo II and doesn't take the question since the Vatican II, as he has recognized the conclaves made by heretics, when Juan Paulo II die, Lefebvre or if he doesn't live, those who will be with him now, should have to recognize the next conclave, and wait that the next "pope" repeat all the same heresies, to proclaim that "he is not pope", and with this method, per secula sacerdotum.

Well, our position, yours and ours, is not only the most clear for the radical solution of the problem, but it is in accord to the doctrine without ambiguously, We can not be with Lefebvre in this is going to be his position. By other hand we have the doubts about his strange attitudes. When he was here in Mexico the sede of the movement of the father Sáenz and the Union, he declared that the "sedevacantists" are schismatics. This when he time ago - a little time ago - has declared that he considered good the doctrine of the Doctors about the possibility of an heretic pope and his deposition. This changes are not in accord with the words of Our Lord: "Say yes, yes, or not, not, no, all that is not this, is a thing of the demon".

I will send this now because I don't fill well. I have several complications and I may be in rest. I beg you please one thing: Write me to know all about this question, about the seminary, all you think about; in your last letter to Mgr. Carmona you say that "There is no more a blind confidence" ;About what? I think we can have an accord; it is necessary more than never we to be in union.

There is other question: Mgr. Guerard de Lauriers is going to consecrate bishop to father Mc. Kinna of United States. This father is a dominican that abandoned time ago the Order a cause of the modernism. He has many people with him and he has recognized our bishops; he is a very good theologian, but now he has been gained

by the theory of Mgr. de Lauriers, and has the thesis of the "material pope, formal pope, etc., etc., etc.". Well, I don't know if in all this it is a wish of independence, because those of the Congregation of Mary Immaculate King of Universe, I told you about, are going to have bishops Mc. Kenna with them, abandoning Mgr. Carmona and our bishops. Father Denis told this to Mgr. Musey. There is going to be a division in that congregation. But I think it must be better; Sister María Mercedes of that congregation, that is with Mgr. Carmona, and has 12 twelve postulants with her, is going to separate herself with other sisters from those in the United States. She wants to be with Mgr. Carmona. She is going to stay with him founding a new congregation. She and her sisters are a great aid for Mgr., They live from charity. In Guadalajara they called for return and abandon the congregation to two young girls that are with sister Ma. Mercedes in Acapulco. It was not a cause of the division in the congregation; they didn't know anything; it is, and we are looking it very clear, a cause of the invasion of the priests of Lefebvre; Guadalajara don't want anything more with all us, I see. Sister went to that city with the girls, to see what they (the chiefs of the group there, not the parents of the girls) were with so an exigence; sister was very bad received, and she noted a despective attitude for the Union. At final the girls returned with her. Sisters of Lefebvre will be soon here also.

Mgr. de Lauriers is going to do a great damage when we need all our forces that are not very great.

Mgr. Carmona has called to Mgrs. Zamora and Martínez to see if they want to return, without any explanation. The Saint Church needs this union, and I have not inconvenient for the good of the church if they are in good disposition, to forget all, sure, I hope they will abandon bad counselors. I am waiting for news from Mgr. Carmona.

I will send you the material I mention in this, in a package.

I want to add something more: I don't fill well. I want to give you the address of my best friends here that also are catholics of the group, and of all my confidence. We are friends since we were children. The inconvenient is that she, doesn't know very well english, but for simple questions she can write you, give a new, receive news from you. If something happens to me, I need to have this contact. Here is the address and the phone. of this matrimony:

It is better to write to her, because my friend a cause of his work travels very mucho.

Mrs. ROSAURA SALINAS DE VALDES (Rosaura Valdés)
CALLE LAGUNA DE LA TORTUGA No. 46
FRACC. COUNTRY CLUB
TAMPICO TAMPS.,

Phone 3-38-17

They know everything about the Union, the bishops, all the cause, and all about me, my connexion with you, etc., If I die they will give you the new. I say this about my death because I am in a constant risk or danger, a cause of the paroxistic tachycardias I have frequently and now twelve or more hours during With the crisis of the Lupus now I am worst; I know the risk of a complication and I accept it; only want you to know who is here

that I can have a confidential correspondence with you. This friends, VICTORICO VALDES and his wife, ROSAURA VALDES, if I die will see to carriage to their home my complete written work; I don't want all the work of my life included the papers of the Union go to the University of Guadalajara; this friends will keep all this and in next time you and Mgr. Carmona would have an accord for what to do with all this. I am going to see in this days to write a document about this.

My mother if I die, I think she must go to a house for old age people here in Tampico. There is not other option. The very bad question is that this houses are attended by post-conciliar nuns. My mother only could stay at home if we should have an economical security for this, but without me nothing is to be in security because things in this country are going worst each day, and if we live today with a quantity, we don't know tomorrow if we need the double.

Pray for us, please. And answer me about all, please. Have I say something wrong? If it is so, I can beg you for pardon and if I am in mistake I can study the question. I need you never then more!....

I am writing also to Dr. Hiller and Mr. Maximilian Woufbauer.

Greetings from my mother. She is very sad with my sickness. I try to do all I can to get better, but I don't resist more the cortisona. Pray for me please and for her.

Waiting your letter, yours in Our Lord,

Alvin Riestra

How are your wife and
Clara and Bernard?
Could I have a
foto of your children?