



La Paz, Baja California Sur, Mexico, on March 1, 2024.

“Do not fear those who kill the body but cannot kill the soul.
Rather, be afraid of the One who can destroy both soul and body in hell.”
Saint Matthew X, 28.

**Your Excellency, The Bishop Mark Pivarunas, Superior
General of the Congregation of Mary the Immaculate Queen.
Present.**

WHAT THIS DOCUMENT IS ABOUT

The Sociedad Sacerdotal Trento was planned, founded, and directed by the late Manuel López, a leader in the northwestern region of the Mexican Republic within the colloquially known sworn organization “los tecos” in the Hermosillo area of Sonora. The root objective is to have priests under the authority of the organization, which operates with a dual language: on one hand, to stop the Judeo-Masonic-Communist conspiracy, but in practice, it aims to perversely dominate, control, and direct the Catholic Church in Mexico. This begins with the organization instructing sworn young individuals to become priests for the organization’s benefit. The priests are expected to be obedient to or protected by local leaders, with the belief that they are serving God through their dialectical manifestation. However, the organization’s leaders do not obey the Church; rather, they exploit it.

Until today, this preparation or perversion of intelligence has been remarkably effective. Priests and bishops of the Sociedad Sacerdotal Trento deny the organization’s existence without hesitation, causing a spiritual wound due to the founder’s lack of proper intention. The Churchmen have become infected with naturalism and a Pharisaic spirit, avoiding interaction with priests who do not belong to the Trento Society. They justify, at least through their silence, the baseless accusations and serious claims that cannot be substantiated in a court of law. These allegations stem from Father Daniel Pérez Gómez and the organization’s declarations regarding who is considered Jewish, relying on weak and inherently unproven arguments. The secrecy surrounding the source them to reveal it.

And to this anti-Christian system, they call it the Army of God, so anti-Christian that I quote verbatim from its regulations in the third section: of the members, second chapter: obligations of active members, article 34, section IV: "IT IS STRICTLY FORBIDDEN FOR MEMBERS OF THIS MOVEMENT TO REVEAL MATTERS RELATED TO IT OR TO CONSULT DOUBTS OF CONSCIENCE WITH ANY OTHER CLERGY, WHETHER IN CONFESSION OR OUTSIDE OF IT; SINCE IT

IS LOGICAL THAT NO CLERGY WHO IS UNAWARE OF THIS MOVEMENT CAN PROVIDE AN OPINION DUE TO LACK OF UNDERSTANDING OF THE MISSION THAT GOD HAS ENTRUSTED TO US." If you reflect on this statement, it directly undermines the Catholic Church. It is utterly detrimental to spiritual well-being, and the fact that they are bound by an oath prevents them from discussing the matter. This serves as an example of the organization's perversion, positioning itself as if it were God and acting against God, akin to an Antichrist.

"And they worshiped the dragon, who gave power to the beast."

Revelation XIV, 4.



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1. This document is prepared at the request of Bishop Mark Antony Pivarunas, as instructed by Father Carlos Borja.
2. Due to the gravity of the matter, I request that this issue be handled with absolute discretion, asking the Lord Bishop to safeguard the document to prevent it from being stolen and disseminated, causing serious harm to the spiritual well-being of souls.
3. In this document, only a small sample of the matter is discussed, but I am willing to expose or delve into the matter in honor of the truth and the spiritual well-being of the Sociedad Sacerdotal Trento. I leave everything to the criteria of the Catholic Church.
4. In addition to myself, there are four priests who wish to testify under oath and contribute additional elements to the information contained in this document. Likewise, ten faithful parishioners of proven trust and Christian piety, located in various parts of the Mexican nation, desire to be heard under oath.
5. On my part, I wish to make an oath before God, specifying that if I lie, may a lightning strike me. I clarify that I am a witness to a portion of the information, have documentation to support another part, and there are priests who witnessed the events.
6. It is concerning and scandalous for those who are aware of the reality of this anti-Christian organization, with its oaths and Masonic emblem, especially in how they control and divide the Church in Mexico. It is striking to observe how Bishop Dávila Gándara maintains a close relationship with certain leaders of this anti-Christian organization. His servile reverence has prevented him

from publicly acknowledging the perversity of the oaths that have led young people and children to systematically lie in service of guarding the organization's secrets. These individuals unconditionally obey those who have positioned themselves as if they were God. Some of these leaders actively work against the Church and have apostatized from their faith. From their hidden positions of power, they show devotion to a man who, illegitimately, occupies the seat of Peter.

7. This organization, through its leadership in Sonora, determined that Monsignor Dávila Gándara should become a priest and bishop. This organization is both the father and mother of the **Sociedad Sacerdotal Trento**. It is not a matter of the past. I presently only mention two cases among many in which a relationship is proved in between them, and that they are well aware of the authority of the Organization over Trento: **Tijuana Conflict**: When the local organization expelled the **Sociedad Sacerdotal Trento** in Tijuana, Baja California, Bishop Dávila Gándara, accompanied by Father Daniel Pérez Gómez, respectfully approached the national leader of the organization, Lic. Antonio Leño Reyes. They sought intervention due to the humiliation they had suffered. It was in that office where they received the instruction to withdraw from Our Lady of the Rosary Church in Tijuana, B.C. This directive has been obeyed to this day. **Pressure from Two Individuals**: The day before coming to La Paz, Bishop Dávila Gándara called me to say that he was being pressured not to visit me by two individuals: Lic. Luis Martínez (using the pseudonym "Fasico") and Father Daniel Pérez. Interestingly, these individuals were his former group leader and section chief in the organization in Ciudad Juárez, Chihuahua. When I spoke with the national head of religious affairs, you responded immediately.

8. The epicenter of spiritual and psychological infection, doctrinal imprecision within the **Sociedad Sacerdotal Trento**, resides in the person of Father Daniel Pérez Gómez, the de facto leader of the congregation since its inception. I testify under oath that he is a slanderer who does not hesitate to lie about men of the Church and defame those who do not unconditionally submit to his unreasonable orders. He blames others for his mistakes, including the loss or surrender of churches—six churches, along with their parishioners. The most recent case is the Church of the Lord of the Expiration in Cocoyoc, Morelos, where he exhibited malice akin to that of the Hebrews or their servants, or perhaps the actions of an extremely foolish person. It is difficult to believe he is merely foolish, as he also hurls insults at the Lord Bishop, whom he claims to obey but is, in reality, disobedient. Some priests have even speculated about



the fruits he bears, wondering if an unwanted spirit dwells within him, allowing him to appear meek and humble while spreading extremely grave calumnies among his fellow priests. All the while, he submits to the faceless power of the organization that has controlled and divided the Church in Mexico.

9. However, we must understand Father Daniel Pérez Gómez, who comes from very humble origins. He redeemed himself somewhat within the organization under the orders of Luis Martínez. From his youth, he imbibed the discourse or brainwashing of the organization's leaders, who gradually revealed secrets unknown to the world, as they preach. He was infused with the belief that he was one among ten thousand, belonging to the army of God. Therefore, he should yield his will to God's interests, which were manifested in the faceless power. Later, Manuel López received him in a sort of Frankenstein project because it was unclear what he truly was. However, it was the place where soldiers of Christ were prepared. He was ordained a priest and dreamed of becoming a bishop. Yet, the faceless power had another path destined for him: to be the leader of the last stronghold of Christianity in Mexico. This, combined with the teachings of the Church and his Napoleonic-style messianic preponderance, gives him the authority in his mind to slander, curse, and choose candidates for bishops. The saints are those under his obedience, as that is the only place where the Catholic Church and the best of the sworn organization converge. The "bad" are those who show signs of his erratic thoughts or deviate from his pestilential doctrine.

10. I testify that this statement of reasons was expressly prohibited by Bishop Martín Dávila Gándara, who asked me to lie and deny any connection between the Sociedad Sacerdotal Trento and the Organization. He argued that it no longer exists, that it has disappeared—despite having received an order from them just a few weeks ago, or rather, having been pressured.

11. This letter that I now present and a video I published have stirred up hatred and envy. They have never been refuted in their content or engaged in dialogue. The subject matter revolved around the calumnies of Father Daniel Pérez Gómez. The response has been very clear: calumny, defamation, and manipulation stemming from a misuse of the authority of Bishop Dávila. All of this has spread among his associates, even prohibiting them from reading my writings or watching my videos. It's surprising that Monsignor Dávila shows more courage than the "dreaded" leader of the last stronghold of tradition in Mexico.



12. I use this letter to express my surprise upon realizing that part of the calumnies are accusations for which I await evidence, related to sins against the sixth and ninth commandments. On this occasion, I do not wish to write or feel compelled to reveal a detail about the Lord Bishop, attested by a deceased individual and an involved party. Nor do I want to discuss details about Father Daniel Pérez Gómez, Father Carlos Muñoz, or Ángel Iñiguez, each with witnesses who can testify.
13. After the explicit prohibition from Bishop Dávila Gándara to write the truth contained in this document, I received threats against my personal integrity and that of my parish. Clearly, we are in a system where no one is held accountable. As a result, I have found it necessary to meet with the Attorney General of the State of Baja California Sur to seek assistance and advice regarding the slander and threats originating from Bishop Dávila Gándara and Father Daniel Pérez. If they persist on this path and do not retract in writing, I will continue seeking justice through the national institutions available to me.
14. In the face of the merciless attack and the baseless verdict from Bishop Martín Dávila Gándara and Father Daniel Pérez Gómez, I have made the decision to distance myself from the bishop who defames me, who harms the souls under my care, who is sworn to a Masonic-like organization, and whose outward respect and submission to its leadership likely border on excommunication for that very reason.

"And a man's enemies will be those of his own household."

Saint Mathew X, 36.



THE ORIGINS OF THE ORGANIZATION

15. The colloquial name for the sworn organization is "Los Tecos", but its internal title is "Legion of Anti-Communist Youths of Mexico." Their motto is "For God and for the homeland," outwardly promoting values, Catholic faith, and a life centered around God. However, in practice, their actions align with the will of a faceless supreme power, which seems to disregard God's law.
16. The man who appears as the founder of this organization is named Carlos Cuesta Gallardo. He was born in the city of Guadalajara, Jalisco, on August 22, 1911. His parents were Francisco Luis Cuesta Gallardo and María Elena Gallardo Rojas. The family was extremely wealthy, with close relatives

holding high positions in the government. Interestingly, there are Hebrew customs within this family, but there remains an absolute silence regarding their genealogy. They have never presented a family tree that reveals name changes or intermarriage between families. Additionally, their connection to the Rockefeller family and other facts suggest that this organization may have Jewish origins, possibly aimed at exerting influence over the Catholic part of Mexico, particularly in our times, within the Sociedad Sacerdotal Trento.

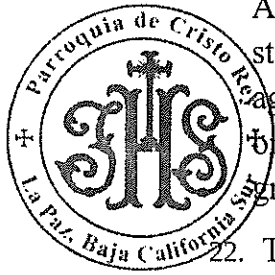
17. Around 1934, an organization was founded, with one of its ideologues and leaders being Father Manuel Figueroa Luna SJ. The organization operated under cataloged and mandatory methods, including oaths, blind obedience, loyalty, and secrecy. Members swore an oath in the name of God to maintain absolute silence about the organization's existence, names, agreements, addresses, structure, and programs. They also pledged obedience to the "Army of God," whose leader remained unknown to almost everyone. According to its main proponents, the organization's purpose was to counter the Judeo-Masonic-Communist conspiracy. To avoid detection, members used pseudonyms, ensuring that if internal documents were confiscated by the police, their identities would remain hidden.
18. One of the main meeting centers was a property on Calle 8 de Julio in the city of Guadalajara. It belonged to the Leaño brothers, Ángel and Antonio. The office of the second national leader of the organization was also located there, under the name Raymundo Guerrero. This place served as the printing location for the magazine Replica, which is now lent to the Sociedad Sacerdotal Trento.
19. Father Manuel Figueroa Luna SJ also mentored Ramón Plata Moreno, who belonged to the same common lineage. It is important to note that Father Saénz y Arriaga wrote peculiar things about Father Manuel Figueroa and asserted that Ramón Plata Moreno had Jewish origins.

"Not everyone who says to me, 'Lord, Lord,' will be saved..."



STRUCTURE OR INTERNAL WAY OF WORKING.

20. The organization is monarchical, with a lifelong supreme or national leadership. It is not necessarily hereditary, but succession-based. They assert that the leadership is infallible, so questioning decisions or orders is considered an act of disloyalty and a breach of the oath sworn before God.



21. The command and center of government are located at the Universidad Autónoma de Guadalajara. In each state where it exists, there is a command structure that descends to the base groups. Regularly, young people from the age of twelve are recruited and trained to align their thinking with the organization. Based on their proselytism efforts, they can ascend to become group leaders.
22. These young people are recruited by seemingly harmless external groups that appear beneficial to initiates. They are then admitted to a preliminary group, and after undergoing preparation and testing, they ascend to the base group.
23. “This movement aims, first and foremost, to form a legion of men willing to dedicate their lives in service to God and the cause of good, in accordance with the fundamental principles of Catholic doctrine. It fosters in them a spirit of sacrifice for the noble cause upheld by this association.” *Statutes of the Movement*, Title I, General Bases of the Movement, Chapter I: Objectives.
24. The concept of “pureza de sangre” (purity of blood) is something that they claim involves separating Jewish, Masonic, or anti-Christian elements. They assert that they have lists where they identify these opposing elements; however, they never disclose these lists. The ones I have seen are completely outdated and imprecise, often relying on generalizations based on surnames. When they label someone as Jewish, their main argument is simply what the organization says, but in 90% of cases, they have absolutely no evidence to support it.
25. With the organization leaders I have interacted with, most of them exhibit an air of superiority, placing themselves above the priests. They rarely confess or receive communion. Even when they do partake in communion, it is highly unusual for them to have any sins in their lives. Their lack of charity or harsh judgments, not based on arguments but rather their own criteria, often leads them to view priests as mere employees. They tend to associate with liberal and Masonic individuals and consistently advise against trusting the clergy. These behaviors align perfectly with the organization’s regulations: “IT IS STRICTLY FORBIDDEN FOR MEMBERS OF THIS MOVEMENT TO REVEAL MATTERS RELATED TO IT OR SEEK ADVICE ON MATTERS OF CONSCIENCE FROM ANY OTHER CLERIC, WHETHER IN CONFESSION OR OUTSIDE OF IT. IT IS LOGICAL THAT NO CLERIC UNFAMILIAR WITH THIS MOVEMENT CAN PROVIDE AN OPINION, AS THEY LACK THE CAPACITY TO COMPREHEND THE MISSION

ENTRUSTED TO US BY GOD.” Regulation in the third title: “Members,” second chapter: “Obligations of Active Members,” article 34, section IV.

26. These organization leaders champion the construction of the church, but in practice, they hinder it. They issue contradictory orders to create divisions. Personally, they are stingy with the Church and excessively meddle in the lives of priests and the faithful. Driven by their perversity, they attempt to dictate which priests can serve them and which cannot. They command their sworn followers to approach priests for surveillance, while distancing those who become too close. Interestingly, even in the families of national or city leaders, there exists an air of disdain for Christian piety—a certain secrecy, a Hebrew ambience. And curiously, these positions are directly appointed by the national leader or at least authorized through their silence. Is it mere chance, coincidence, or the result of a Hebrew influence at play?.. And the most devoted to the church are those who have no familiarity with the local leader. They are the ones who do the heavy lifting, cooperate, and endure—the goyim, in a word. Meanwhile, the inner circle of the leader consists of liberals, politicians, and the affluent. If there is a sworn member with financial solvency or a government position relevant to the priest, they gradually distance that person from the church and the sacraments, using language that is practically Masonic. For those who still possess intelligence and reason, it becomes evident that the local leader’s primary adversary is the priest. However, they do not reveal this openly; instead, they behave like the Pharisees in the Gospel. In their private meetings with the liberal circle, there seems to be an unplanned but deliberate attack against the altar and the priest. The only way for the priest to have a good relationship with the local leader is to serve and sacrifice their freedom and dignity. It is a true betrayal of the Catholic Church when Bishop Martín Dávila Gándara and Father Daniel Pérez Gómez give more value—tenfold—to the movement’s leader in the area, who is often anti-Christian, than to the local priest. Recommending or ordering the priest to submit to a man who has no interest in the church—is that the work of a shepherd of priests, a mercenary, or a Hebrew in a cassock?

27. These same leaders are the ones who, in some cases, provide sworn women to engage in carnal relations with priests. In other instances, they suggest prostitutes, and sometimes they deliberately expose priests to commit these sins. Later, they appear as “angels of light” to console and undermine the faith of the men of the Church. I am aware of cases like Luis Martínez, the leader in Ciudad Juárez, who intentionally allocated women for this purpose—something a woman could testify to. There’s also the case of Manuel López,



who, through silence, authorized Ignacio Ruiz for similar purposes. And then there's Gustavo Haro Veyna, who even provided resources for visiting prostitutes, offering precise details. Additionally, under the guise of "things happen without anyone knowing," they organized a gathering at the "San Luis Gonzaga" minor seminary in the Florido area. During this event, while the seminarians were inside, a group of young people led by their son threw a scandalous party. The aftermath revealed used condoms, pornographic magazines, and certain women's garments. Is it mere coincidence, strange occurrences, or the influence of a Hebrew hand? And what about Raúl Haro Veyna in La Paz? The "saint" who has a daughter born out of wedlock and has disowned her, failing to provide for her. He neglects to pay social security for his workers and lends money with usury. He fraudulently stripped his own sworn members of a common good. The interior of his house resembles that of a Hebrew. He testified falsely against a priest in court, and the same woman he used to accuse the priest of sexual harassment later declared that it was untrue and that Raúl Haro envied and hated the priest. And what about the late Vico, the leader in Chihuahua? On Good Friday, he deliberately summoned the sworn members elsewhere at the same time as the liturgical ceremonies. I refrain from mentioning the name of a woman who received explicit orders. And what about the current national head of religious affairs, Juan José Leaño Espinoza? He holds a completely invalid dispensation from John Paul II for a second marriage, which is outright adultery. He knelt in St. Peter's Square when Jorge Mario Bergoglio assumed the role of the Antichrist. He belonged to an institute that led priests who celebrated the Latin Mass to obedience to the Antichrist. Two witnesses can testify under oath to Luciferian acts. And what about the current national leader, Antonio Leaño Reyes? For many years, he had Ruben Quiroz as his secretary, promoting internal positions within the organization in exchange for sexual favors. He openly opposed the Catholic faith and referred to the Society of Trento Priests as the unspeakable cats of the university. Antonio Leaño's blatant disdain for the organization is evident... Are these the leaders of the organization to whom Bishop Martín Dávila Gándara and Father Daniel Pérez Gómez show respect and obedience? The same Father Daniel Pérez Gómez, whose pride lies in being associated with the shadow of the Universidad Autónoma de Guadalajara, an institution that despises him. And what about Carlos Cuesta Gallardo, a character shrouded in celestial mystery, always surrounded by a Hebrew and Kabbalistic ambience? On his connections with the Rockefellers—should we believe that they supported an organization that blatantly preached anti-Jewish sentiments? But, in reality, what did they do? What are the fruits? This man projected himself as



a super-Catholic, yet he never built a church. Instead, he provided mere crumbs from his possessions in the Calle 8 de Julio, despite his immense wealth—a true disgrace. And what about his Masonic Pantheon, where his remains lie? What did he do with the family of the leader in Baja California, whom he claimed to appreciate? And Julian Bravo, who neglected his family for the organization, leaving them in poverty upon his death—what did the millionaire Cuesta Gallardo do for that soldier? He turned his back on a family that had lost its father and eldest son due to the organization. Cuesta Gallardo's actions throughout his life and work spared no effort in causing harm to Christians.

28. I dare to say, based on my over twenty years of proximity to this organization—from being a member to reaching its pinnacle—that it is a beast cloaked in the guise of a lamb but acts like a dragon. The hypnotic hold it has over its sworn members, even today, is evident. These individuals defend this anti-Christian work with more fervor than modernists defend Benedict XVI or Jorge Mario Bergoglio. Their arguments are devoid of substance; they cling to mere postures. I am well aware that my words will only fuel their rage, and they may even cost me my life. But I am unswerving in my loyalty to Jesus Christ, our Lord. I care not whether I lose their “friendship” or gain their contempt—the servants of Lucifer hold no sway over me.

29. And if Lord Bishop Martín Dávila Gándara, and Father Daniel Pérez Gómez wish to continue denying everything, know that there is a God who will come to judge the living and the dead, and they both have many accounts to give to our Divine Redeemer, and for these facts that I have narrated, practices and customs that are done in the organization, I do not doubt that Father Daniel Pérez is infested with demons.

30. And I put in writing, that if the Catholic Church is not defended, one abjures from that anti-Christian organization, and at least in union with the holy office, the evil of those oaths is condemned. For my part, I will continue and I have the obligation to make it known to the Church scattered around the globe.

31. MY PROPOSAL IS THAT THE PRIESTLY SOCIETY OF TRENTO SHOULD DISAPPEAR FOR HAVING BEEN BORN IN AN ANTICHRISTIAN ORGANIZATION, WHOSE ZONE LEADER CAUSED SEVERAL LIVES TO BE LOST BY ORDERING THEM TO BE PRIESTS, WHO NEVER HAD A VOCATION AND TODAY HAVE ABANDONED THE PRIESTHOOD, FOR HAVING STOLEN THE CHURCH OF MONSEÑOR CARMONA IN ACAPULCO AND SOILING IT IN FILTH, AND IF ONE OF THE MEN OF THE CHURCH ARE INITIATED IN THE





DARKNESS OF THE ORGANIZATION THEY MUST ABJURE THAT FACT, AND ONCE THIS CONGREGATION IS DISINTEGRATED, WITH THE ELEMENTS THAT HAVE THE SPIRIT OF GOD, MAKE A CATHOLIC CONGREGATION, IN MY PARTICULAR POINT OF VIEW, CONSECRATED AND UNDER THE AEGIS OF OUR LADY OF GUADALUPE.

32. The banner or emblem of the organization has a double-headed eagle in the center, similar to the symbol of the 33rd degree of Freemasonry. Isn't this enough evidence of what this organization is? Just like the two Masonic columns that are found in the presbytery of the church of San Agustín, in the little hill of Guadalajara, an emblematic church of the organization.
33. They have several oaths, I write only one consigned in the traditional liturgy: "I (name of the oath-taker) swear by God the Father, Son, and Holy Spirit, creator of the universe and everything that exists, swearing without mental reservations of any kind, to be loyal to God and to the Legion of Anti-Communist Youth of Mexico, never to betray or fight it and to keep absolute secrecy with strangers to said movement of its existence, of the names of the components and leaders, of the matters discussed in its meetings and of everything that relates to it. Just as I will never act within said order accepting slogans, orders or simple suggestions from people or organizations strange to this organization. I also swear by God, to consider the Legion of Anti-Communist Youth of Mexico, as the primary organization in the temporal order subordinating all my political or social activities to the supreme direction of this movement, whatever the place where I carry out my activities, if I do not do so, may the Legion of Anti-Communist Youth of Mexico punish me with the death of traitors."
34. "KEEP ABSOLUTE SECRECY WITH STRANGERS TO THIS ASSOCIATION, OF ITS EXISTENCE, OF THE IDENTITY OF ITS LEADERS AND ITS MEMBERS, OF THE MATTERS DISCUSSED IN ITS MEETINGS AND IN GENERAL OF EVERYTHING RELATED TO IT. ONLY THOSE WHO RECEIVE ORDERS TO REVEAL IT, ISSUED BY THE SUPERIORITY THROUGH THE ORGANIZER-INSPECTOR, MAY REVEAL IT TO STRANGERS." Regulations of the organization, third title, second chapter, article 34, fraction III.
35. "In order that there may be no room for error when it is to be determined which of these pernicious sects are subject to censures, and which are only prohibited, it is certain in the first place that they are punished with



excommunication latae sententiae, the Masonic and other sects of the same kind..." Instruction of the Holy Office of May 10, 1884. Dz 1860.

36. "THOSE WHO GIVE THEIR NAME TO THE MASONIC SECT OR OTHER ASSOCIATIONS OF THE SAME KIND THAT PLOT AGAINST THE CHURCH OR AGAINST LEGITIMATE CIVIL POWERS, INCUR IPSO FACTO IN EXCOMMUNICATION SIMPLY RESERVED TO THE APOSTOLIC SEE." Code of Canon Law, canon 2335.
37. Commentary on canon 2335: "According to an instruction from the Holy Office of May 10, 1884, all associations that require their affiliates to swear an oath of absolute secrecy and to blindly obey everything to leaders are prohibited."
38. "THE CLERICS AND RELIGIOUS WHO GIVE THEIR NAME TO THE MASONIC SECT OR OTHER SIMILAR ASSOCIATIONS, MUST ALSO BE DENOUNCED TO THE S. CONGREGATION OF THE HOLY OFFICE." Canon 2337. 2.
39. They educate and systematically form a stance of hatred against Jews for being Jews, against Masons for being Masons; In this sense, the truth about the Jewish people must be preached, instructing the truth that is not to instill hatred or resentment, but the knowledge that prevents us from the influence of a people educated in the perversity of the Synagogue of Satan: the seriousness of this system of irrational hatred, is the following: Who can or defines who is a Jew? Well, the organization, which does not present evidence, only the definition in the manner of the Holy Office, in this way, the organization can enrage its addicts with just one order. Finally, it is one more means of manipulation.
40. This style of decreeing who is good and who is bad, Trento has inherited, those who are there are good and holy, the external priests are the impure, the bad, the demons.
41. The organization that operates from the Autonomous University of Guadalajara, its leaders and owners, have not explained the legality of the wealth they have, in addition to the fact that, in 1962, the Rockefeller Foundation donated a large amount of money.
42. This organization brings together or is made up of totally opposite elements, but perfectly designed to obtain the profile they desire, namely: the control of the conservative part from the conscience and from the brain prepared by manipulation of ideas, to the degree that they are convinced that the



organization is the work of God, even though in practice they come to act against God; to be convinced that they are the army of God, that is, recklessly following the steps of Lucifer intended to take the place of God. The system is so strong, that they are convinced that God assists the leadership in a special way and that belonging to this organization is to approach the kingdom of heaven, to belong to the army of God even when the Catholic priest is denigrated, he is slandered, they are sacrifices that the struggle demands or he has become a Jew, or he is crazy, or he has betrayed us.

43. It is astonishing that the priests themselves have great appreciation for the national leader who does not have the Catholic faith, an appreciation they show in accepting his orders, in not preaching against them, in giving communion to a religious affairs leader who is in adultery and everyone must remain silent. I reiterate: greater reverence or respect is given to the image of the national leader than to the bishop of the Priestly Society of Trento himself, than to the de facto leader, Father Daniel Pérez Gómez, especially when it is manifest and evident that these two people respect and abide by the orders even when they privately assure that they disagree. To the degree that they boast if they had a simple greeting with the man who works against Christ or Antichrist seated in the rectory of the Autonomous University of Guadalajara.
44. In their fables, they claim to seek to establish the kingdom of God, while the leaders of each city, in the churches in the north of the country where the Priestly Society of Trento provides the services to unite the sworn, literally the leader of the organization has more authority than the parish priest. Although the main leaders have died today, they have quite a bit of influence, as they have the conception that the priests owe themselves to the organization.
45. They usually start their meetings in the old liturgy, in front of a crucifix and two lit candles, along with some prayers, asking for supernatural help to ensure the victories of God's army and assistance for the general and leader of the order.
46. The mysticism they preach is the infatuation with the laws and "truths" given by the superiority and the ascetic: the complete offering of their life, the sacrifice of their families, out of love for the Creator, which manifests itself through the orders of the superiority.

"You did not receive the spirit of slavery to fall back into fear."

Romans 8:15



THE ORIGINS OF THE SOCIEDAD SACERDOTAL TRENTO

47. The city of Hermosillo, Sonora, has the second most important headquarters of the organization in the country, where the regional leader was Manuel López, known by the pseudonym “Jiménez”.
48. In an initial stage, Manuel López, in his mental schizophrenia, intended to “clothe himself with the authority of God”, for which he called or designated the sworn young men: Eduardo Mariscal, Enrique López Vázquez, José Isabel Robles Badilla, Martín Dávila Gándara, David Contreras and Daniel Armando Pérez Gómez, to lay the foundations of what was not really known what it would be, what was clear is to have sworn priests or slaves of Manuel.
49. Under oath, a priest can testify: That Manuel López educated José Isabel Robles Badilla for two years, allowing preparation two days a week, basically reading about the organization, and he ordered or rather persuaded him to be ordained a priest, arguing that he had to sacrifice himself for the organization. And this order was given by this man in the name of God, of the organization without considering that Manuel López does not have to usurp the place of God to decide who has a vocation or not.
50. That’s how this young man, who had been brainwashed, is moved to Acapulco, Guerrero, and is ordained by Monsignor Carmona. The aforementioned names were “piously” subjected to a “brainwashing” in a short time and in a sui generis or Frankenstein preparation, taken to the sacred orders with the tranquility of having the support of the organization.
51. And they didn’t care that many of those young men left the priesthood, because they didn’t have a vocation, and when did Manuel López worry about Father José Isabel Robles Badilla? Never! Instead of thanking him or provide him with financial support, Manuel López acted like the Hebrews: do as much damage as you can to Christians.
52. Manuel López ordered those young people who had taken an oath, who blindly obeyed him as the leader of the organization, creating a real confusion between the organization and the Catholic Church, placing the organization as



the mother of the church in that moment of orphanhood, so that with little or no ecclesiastical preparation, they were strengthened with an idealism of truly being those who would save the church from the hands of infiltrated Jews. And all those whom Manuel López's flaming finger determined to be Jewish, that was it, without presenting evidence.

53. Manuel López gave the order to surround Monsignor Carmona until his death and literally steal or appropriate the Church of Divine Providence in Acapulco, Guerrero. Clearly, it was to save it from Jewish hands; this is how the Priestly Society of Trento currently owns the mentioned church, and has everyone believe that the author or founder of Trento is Monsignor Carmona, to hide the figure of Manuel López and the organization; Turning the church of Acapulco into a simple decorative piece, and evidence of this is the decay in all aspects in which it is found to this day.
54. Manuel López led, convened, and gave precise orders in Trento. Finally, those young priests were practically his children, and upon his death, the one who took his place was Father Daniel Pérez Gómez, in whom an interesting mix developed: the formation of the organization that makes them believe that they are special beings knowledgeable of the secrets inherited from the army of God, their feeling of inferiority that manifests itself in a desire to dominate everything, and a certain air previously learned from Napoleonic messianism.
55. Manuel López saw the need to have a bishop in order not to depend on anyone, he set his sights on Martín Dávila Gándara for his easy-to-handle temperament and on Daniel Pérez Gómez for his profile of exacerbated self-love.
56. Thus, in the house of a sworn man in Hermosillo, Sonora, named Julio Flores, 9 priests of the organization gathered, they held an election and Dávila Gándara was elected by one vote. The next day they met again and after that they went to the house of Manuel López to receive his approval, which he authorized by giving his blessing.
57. After a few months, a meeting was held in Guadalajara with priests who did not belong to the organization, legitimizing the result.
58. Manuel López authorized, at least with his silence, a division of origin in Trento. A bishop who cannot exercise authority and a priest who is Daniel Pérez who is above everyone, except for the hand of the head of the organization.

59. It should be mentioned that Manuel López's right-hand man, in an environment where nobody knows anything and nobody is guilty, provided some priests with carnal commerce with two married and sworn women; there is a priest who wishes to testify under oath about this. (I omit the names of those involved for obvious reasons) .
60. The missions and churches that were established with the fathers of Manuel López or the Trento priestly society, are precisely places where the organization operates, having the other places, especially the south of the country, as a second level.
61. A priest wishes to testify, about how before ordaining him, you Bishop Pivarunas, took him before Manuel López to perform a ceremony with an oath to obey God in the person of this gentleman, an indispensable requirement for ordination.
62. It should be noted that the second national leader of the Organization, Raymundo Guerrero, prevented the priests of Manuel López from attending Guadalajara, because he considered them spies, it was not until his death, when the national leader of religious affairs authorized the entrance to the oratory on Calle 8 de Julio.
63. Manuel López believed that he confessed and took communion or directly an angel provided him with the sacraments, because he simply "did not need it", all in an atmosphere of mystery; he unfortunately died on the road, some assure that he was coming from seeing alternative doctors, others say that from witches, but everything kept as a mystery.

He who is not with me is against me."

Saint Matthew XII, 30.





THE SEMINARY OF THE SOCIEDAD SACERDOTAL TRENTO

64. Manuel López founded the Seminary of the Sacred Hearts around 1992, being for many years a requirement to enter this seminary to be sworn in.
65. It was built and maintained by the noble part of the organization, they taught classes and ordered the organization, it being necessary to belong to the organization to enroll.
66. All the seminarians were sent for a month to preparation for the organization, which was actually brainwashing.
67. “Strength was confused with contempt, loyalty with servility, obedience to man with disobedience to God, humility with people without the ability to think contrary to the triple authority.
68. I knew of two cases of seminarians who were piously expelled for acts of homosexuality, but they were covered up for a long time, coincidence, oversight, strategy?
69. In some cases, human qualities were exalted, the cult of man, with contempt or detriment to God.
70. Father Daniel Pérez Gómez recently told me: “I prefer obedient but silly priests, rather than intelligent ones who do not obey”.
71. Monsignor Dávila stated about the formation: “We are particularly striving for humility and obedience”.

“And if Satan casts out Satan, he is divided against himself;
how then will his kingdom stand?”

Saint Matthew XII, 26.



THE SOCIEDAD SACERDOTAL TRENTO

The congregation in general is the result of Manuel López and Daniel Pérez, of course they are the ones who carry the recognition of the good works and in the errors there are no guilty parties, it is not known how it happened. They carry the spirit of an anti-Christian organization.

73. Father Daniel Pérez has inherited certain beliefs or principles of the organization, setting himself up as a spokesperson for the truth, with the ability to determine who is good and who is bad, despising the authority of the bishop, that is, usurping the place of God.
74. There is a scattered spirit of superiority, of being the purest part of the Tradition, and the priests who decide to separate from Trento, or those who are expelled, constitute in the mind of Daniel Pérez a kind of unclean beings that must be avoided in order not to become contaminated.
75. Father Daniel Pérez has strange phrases and sentences, I comment on some of which I am a witness: "Monsignor is nobody, take off the blindfold, he does what we want"; "I will stop calling myself Daniel Pérez if Monsignor Dolan sets foot in Mexico, we are going to give him a little heat", "I am the boss of the last bastion of Tradition in Mexico".
76. I am a witness that he is a priest who slanders, curses, lies, distorts history, all of this as means of control and the most serious thing, that his close ones believe all these sentences.
77. Daniel Pérez has literally handed over several churches, but then he says they have been stolen, that it is a conspiracy; for example: he is responsible for the loss of the church in Tijuana, causing the conflict between him and the head of the organization in that area; even after the expulsion from Trento, the organization in national command formed an investigative commission made up of Arturo López, Doctor Aguas, and the head of the organization's research center; Daniel Pérez and Dávila Gándara went with the rector of the Autonomous University of Guadalajara to ask for his intervention as head of the organization, and the agreement was made in that office.
78. It is the same Daniel Pérez who in his first stage handed over the church of Cocoyoc, Morelos; and he is responsible for the second fracture strategically planned by a clumsy or traitorous mind. He handed over the church of Atlatlahucan, Morelos; the one in Dos Ríos, Veracruz; the one he claims was



stolen from him in Dos Caminos Guerrero. The one in La Paz, Baja California Sur.

79. The bishop handed over the church of Tulumán, Guerrero to modernism, and prevented its defense.
80. Daniel Pérez categorically stated on one occasion before a father who did not want to submit to the will of God, that is, to his: “let him commit a scandal and then we are going to hold him”; of which there is a priest who testifies under oath.
81. A seminarian recently, before being ordained, found out about the moral scandal of a priest, to which Daniel Pérez said: “this is your trial by fire, if you keep quiet we will ordain you”.
82. Unfortunately, he has greatly infected two priests: Father Carlos Muñoz Caselín and Father Ángel Iñiguez González. Both, if they profess love for the Church and have intellectual capacity, should verify the elements based on which Daniel Pérez declares certain people unclean, and I refer to arguments or evidence not coming from his lips or his addicts.
83. Everyone who opposes him with the truth, are the target of all his accusations, condemnations, and curses.
84. From some time to date, his theological imprecision, his ambiguity, is worrying, as was the case with his article “the truth must unite us” in the Trento magazine of March 2022, where he writes: “This pastor (pope) is a true pastor, or he is an impostor, he is a pope or he is not a pope.”; “Whether or not he is Pope, this one who currently claims to occupy the chair of Peter”; “Because it is evident that, whether or not he is, this one is not a saint, because he scandalizes with his acts.”
85. The most scandalous thing is that we have exposed to Monsignor Dávila the slanders he utters and he systematically defends him, justifies him, simply says: “I don’t want to talk about that topic”.
86. Daniel Pérez is either disobedient, or I don’t know whom he obeys, because he calls his own bishop “foolish”, “incapable of governing”; he has intended that an oath of obedience be made to his person.
87. The problem with the Trento society’s allegations about the definition of Jews is that it is based on the organization’s assertions, without having sustainable evidence, simple intellectual riddles. A simple case I mention: Father Ruíz Vallejo is accused of being Jewish, the evidence is the comment of a sworn person who says he has everything perfectly clear, but the truth demands that

an allegation of this nature be substantiated in writing in a file that is public, but everything is a mystery.

88. The Priestly Society of Trento assures that Father Daniel Pérez is no longer the superior, but who is the superior? It is a mystery because they argue that they are going to attack him immediately, Trento returns to work in the manner of the organization.



“Seek first the kingdom of heaven.”

THE ORGANIZATION ON LA PAZ AND TIJUANA

89. I was asked to be in the community of La Paz, during the time I was under their orders I received the amount of ten thousand pesos monthly, however, they had total control of the church.
90. I was integrated into a secret group of the same organization, where the zone leader determined the expulsion of the Trento society.
91. I became an enemy of the organization when I expelled a family from the organization because one of its members expelled the Blessed Sacrament and assured that we are the “disgusting dogs”, together with taking control of the church, not allowing them to celebrate their rituals in the parish building, as well as exposing serious errors, such as one of its members approving a law in favor of homosexuals as a deputy, that entering Freemasonry are strategies, they argue, are necessary in our fight, as well as usury, economically scamming some sworn members, preventing them from confessing all their sins.
92. This group took me to jail, they came in to beat me during the Holy Mass, they brought up lawsuits sustained with false statements, in addition to all kinds of slander, founded on the secret of the organization.
93. The organization told me that if I stayed in the church my life would be in danger.
94. Of course, they have a system, where they are never guilty, things happen apparently casually.

“Or if he asks for a fish, will give him a snake?”

Saint Matthew VII, 10.



BISHOP MARTÍN DÁVILA GÁNDARA, HIS VISIT TO LA PAZ AND THE ORGANIZATION

95. In February 2003, the bishop gave me the order: "I forbid you to talk about the organization, it no longer exists, it is a civil association".
96. Bishop Monsignor Dávila, with three months' notice, scheduled his visit for Saturday and Sunday, November 4 and 5, 2003 to the community of La Paz; previously, Father Daniel Pérez Gómez, amidst unsupported sentences, serious slanders as long as he does not present the foundations of his statements, declared that he did not agree with Monsignor visiting us.
97. On Friday, November 3, the bishop called me and instructed me: "I'm not going to La Paz, Father Daniel and the organization are pressuring me, they say you burned three houses." After urging him, he told me he would come, but he would celebrate the mass in a house, not in the church. Later, he said it would be in the church, but with few people, and behind closed doors, and that he would only be in the church for an hour and 20 minutes.
98. In a private meeting with Monsignor and four parishioners of absolute trust, I instructed that we should deliver the material building or a sum of money to the organization; he commented to me that Lic. Luis Martínez, alias "Fasico", head of the organization in Ciudad Juárez, made serious allegations against me. It is worth mentioning that there is a witness who assures that Monsignor Dávila remained in the group of the tecos where the leader was Father Daniel Pérez, and the zone leader was Luis Martínez.
99. Three days later, I met with the national head of religious affairs to present my concerns about the organization and the men of the church.
100. The next day, Monsignor speaks to me and tells me not to speak with the head of religious affairs, not to write anything, that everything was a misunderstanding.
101. When the Bishop found out that I would be interviewing with Bishop Pivarunas, he ordered me: "don't talk about the organization", "say you got angry", "don't do that".
102. Monsignor Dávila began a series of messages to different people in the country, making serious allegations against me, for which I request that he provide the arguments that support what so far are slanders. The serious thing was when I found out that they have written against me to Bishop Pivarunas, and even Father Daniel Pérez, to make serious allegations without presenting support, which until today are slanders.

"Ask, and it will be given to you: seek, and you will find:
knock, and it will be opened to you." Saint Matthew VII, 7.



CONCLUSION

103. THE PRIESTLY SOCIETY OF TRENTO MUST DISAPPEAR FOR HAVING BEEN BORN FROM AN ANTICHRISTIAN ORGANIZATION, WHOSE ZONE CHIEF CAUSED SEVERAL LIVES TO BE LOST BY ORDERING THEM TO BE PRIESTS, WHO NEVER HAD A VOCATION AND TODAY HAVE ABANDONED THE PRIESTHOOD, FOR HAVING STOLEN THE CHURCH OF MONSEÑOR CARMONA IN ACAPULCO AND PLUNGING IT INTO FILTH, AND IF ONE OF THE MEN OF THE CHURCH ARE INITIATED IN THE DARKNESS OF THE ORGANIZATION THEY MUST ABJURE THAT FACT, AND ONCE THIS CONGREGATION IS DISINTEGRATED, WITH THE ELEMENTS THAT HAVE THE SPIRIT OF GOD, MAKE A CATHOLIC CONGREGATION, IN MY PARTICULAR POINT OF VIEW, CONSECRATED AND UNDER THE AEGIS OF OUR LADY OF GUADALUPE.
104. Reaching this resolution has been painful in the face of an evident reality, I have kept silent for a long time, but I have witnessed that it is regrettable that Bishop Martín Dávila Gándara, who shows himself to be simple, humble, condescending; does not hesitate to raise slander from his investiture, break the sacramental seal, favor with his silence and no definition the propagation of heresy, cover up a priest who does a lot of damage to the Priestly Society of Trento, center and root from where the pestilential spirit expands that day by day humanizes more the work of that congregation, turning everything into one person, that of Father Daniel Pérez Gómez.
105. It is painful, for a servant to witness, the way he freely curses in the name of God those whom Father Daniel Pérez Gómez considers worthy of sentence; how he defames and slanders without sparing that he does serious injury to our Lord God; How he gives instructions and orders, and instills in the minds and hearts of the priests, who is good and who is bad.
106. The organization that originated the existence of the Trento society in the human part, has ceremonies, oaths, and methods typical of societies condemned by the Church, which incur excommunication, in addition to the serious sin of appropriating the name of God, and making them swear oaths before God to obey them, to manipulate consciences, to have planned to make priests who serve them.
107. For this reason, I believe that the priests of the Priestly Society of Trento should abjure their membership in the present or in the past, for the spiritual good of the Church they should separate even when humanly it has had its origin in it; I even think it is convenient, that the ecclesiastical authority has the obligation before God to publicly expose the truth, to condemn the error, particularly of this organization, especially when its parishioners in some regions are more than 40% of the parishioners, and in others their ecclesiastical buildings and financing are intimately linked to those who have taken oaths.

108. "Let no one think that it is permissible for any reason to give his name to the Masonic sect, if he professes to be a Catholic and values the salvation of his soul as he should.", Pope Leo XIII, encyclical *Humanum genus*, Dz 1859.
109. "In order that there may be no room for error when it is to be determined which of these pernicious sects are subject to censures, and which only to prohibition, it is certain in the first place that they are punished with excommunication *latae sententiae*, the Masonic and other sects of the same kind..." Instruction of the Holy Office of May 10, 1884. Dz 1860.
110. "Apart from these, there are other prohibited sects that must be avoided under penalty of serious guilt, among which we must mainly count all those that require their followers by oath not to reveal the secret to anyone..." Instruction of the Holy Office of May 10, 1884. Dz 1861.
111. Does Bishop Dávila Gándara, who is perfectly aware of this organization, sin by keeping silent? Does he harm the Church of God by allowing, through his silence, this organization to be above the Church? What instruction does he give to the faithful who belong to this organization?
112. We are five priests and ten parishioners of solid piety from different parts of the Mexican republic in the best disposition, we are allowed to testify under oath.
113. "It is curious, those superiors, who feel no scruples to defame their subjects, to go to other more undue extremes, when they want to sink one of their enemies, real or imaginary, and not aware that nobody says something that can dispel that halo, true or false, with which they have wrapped their apostolic work. It is a sin for a subject to tell the truth, when it offends a reputation of his activity, of his contradictory judgments... Father Joaquín Sáenz y Arriaga, *Sede Vacante*, page 337."
114. I call on Bishop Dávila Gándara and Father Daniel Pérez Gómez to stop harming the souls entrusted to me with serious sentences without any foundation, so far they are frank slander; charity also obliges me to protect with the truth the souls in my care, and if this is not resolved at this instance, I will resort to other spaces seeking the spiritual health of souls in all of them.

If you want peace, prepare for war.



Sincerely

Fr. Hernán Arturo Vergara Monroy