

Kenny Ronald MARGUERITE



Infamy of the State

Jeremiah 23:29 / Acts 10:42 / Isaiah 61:1.



ÉDITIONS GALAAD

Kenny Ronald MARGUERITE



Infamy of the State

In this book, I present to you a country, a picture-postcard city whose the florets include, among others, the Lovers' Bridge, the Louvre Museum, the Eiffel Tower, and more. It's a favorite tourist destination for lovers. Yes, welcome to France, to Paris. Personally, my heart has been won. Hmm... Kenny, you disperse, let's get to the point. Oh yes, sorry...

Unfortunately, France has also fallen to the dark side of the force. In this so-called country of human rights, unconstitutional laws, those established to manage the health crisis against COVID-19, but also Sunday laws, have taken me from being a business owner with a decent income to a homeless person with no resources.

I present to you, although it is painful, the ashes of my life calcined by Mr. Macron and his darkspawn, through these iniquitous laws. In addition, come and discover the legislative texts demonstrating that these two incriminated laws contravene the French constitution and must be repealed.

We will also see that the Sunday laws instituted in French law were first established by the Catholic Church, at the cost of the dispossession, torture, and genocide of a myriad of Sabbath-observant Jews and Christians. Since these laws are religious in nature, they therefore have no place in a secular republic such as France.

The "black widow" that is the Catholic Church has a very heavy record and continues, in this century, its oppression of Sabbath-observant Jews and Christians through the nations, but in a different form.

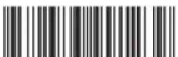
Another discrimination established in French laws against Sabbath-observant Jews and Christians living in the French West Indies and Guyana is the election time slot that prevents us from voting.

Also come and discover one of the worst "serial killers" in the history of humanity. These actions are such that it would make Jack the Ripper blush. Yet, some of the bloody doctrines he established have become the foundation of French law. Come, read, and you'll most likely be stunned.

ÉDITIONS GALAAD



(De plume et d'action)



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Infamy of the State

*(Reality of unconstitutional acts practiced by the French State
in contravention of its constitution)*

IMPORTANT:
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Kenny Ronald MARGUERITE

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**Tribute to my mother,
Mrs. Jenny Christina MARGUERITE,
born Pierre in Castries (Saint Lucia)**

To you who gave me life. To you who showered me with your unconditional love at every moment. Today, you are no longer here, my dear little mother; the Lord has called you home.

I want to dedicate this book to your memory.

I remember you as a determined woman, a “lioness”. However, you were also full of gentleness; self-sacrifice was your second nature.

You were a born artist, transforming the smallest things into works admired by all. Always cheerful, you instilled joy and good humor in those you met. Full of kindness, you were always quick to offer help in times of sadness and discouragement.

If I had to list all your qualities, I would need pages. To sum it all up, I would compare you to a radiant star in this world.

You will be, I believe, in Jesus Christ, an Edenic and eternal star. Your many works of mercy are in accordance with the guarantee of your eternal life in Jesus Christ [James 2 verses 12-13].

May we all draw inspiration from my mother's life so that we will not have to blush when our final hour comes and we must appear before our Creator! I have faith that at Jesus' return, my darling little mother will awaken, sealed by the Holy Spirit.

My great hope is eternal life with Christ.

May the Lord bless you, my dear mother, and return to you a hundredfold all the good that you have sown on Earth, granting you a place of honor in his coming kingdom, for centuries of eternity. My dear little mother, I love you and I will love you eternally in Jesus Christ.

Dedication to my two children, fruits of my womb and apples of my eyes

My children, loves of my life, since the beginning of 2020 I have not been able, due to lack of financial means, to support you and fulfill my role as a father, and this, not because it was a deliberate choice on my part, but because of an unjust system and perverted people, who have until now kept me in the dust of humiliation and in pain.

I want you to know that not being able to be there for you these past five years is heartbreaking for me, much more so than becoming a homeless.

Although destitute, I give you all that remains to me, my love, my resilience, my tenacity and my knowledge, which the Spirit of God, in Jesus Christ, confers on me. Throughout all these years I have fought my adversaries, as a caterpillar does with its primary nature, nevertheless, upon emerging from this chrysalis of unwanted suffering, I am no longer the same, having become an Edenic butterfly.

Suffering and destitution are schools of life. For you, in the future, whatever you may experience, never let anyone, however powerful they may be, make you their punching bag.

Once you are down, under the blows of the enemy and adversity, get up again, stubborn and strengthened like the phoenix rising from its ashes, and face it, without violence, but with power.

Like modern-day samurai, overthrow your adversary by using his power against him, as I do in this book. My beloved children, life is short; choose at all times to be enlightened human beings, guiding the lost and wounded sheep back to the protective fold.

Your only refuge, the basis of all power, is the Spirit of God, working through and for Jesus Christ, for the glory of God the Father.

My angels, I love you with an eternal love, which neither adversity nor death can destroy. Remain blessed forever.

ÉDITIONS GALAAD



(Of Feather and actions)

*Culture is the lever allowing
men to aspire to excellence.
Do not neglect it.*

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GOOD TO KNOW:

I am a Frenchman who, although not fluent in English, translated this book myself so that English speakers could also enjoy it.

Due to lack of financial resources, this book has not been corrected by a professional. I had to publish it this way, pressed for time, convinced that you needed these writings to change the situation. Please forgive me for the spelling, grammar, syntax errors, etc. that appear on these pages.

I also draw your attention to the fact that some parts of this book include chapters from different sources.

The first is the legal file I put together to defend my rights, and the second compiles both research on the realities related to the French government's abuses against me and the testimonies I provide.

Please note that as a result, given the different nature of these two writings, the legal parts, taken from the files of my case, will present as the subject **“Mr. MARGUERITE”** instead of the personal pronoun **“I”**, used for the other part.

1 Introduction

In these lines, I begin by telling you my story and the oppression I have suffered for the past *27 years* from laws prohibiting French citizens from working on Sundays.

You will see how imperceptibly, day after day, year after year, the Sunday laws, combined with the vaccinal laws against covid-19, have taken me from being a business owner with a decent income to becoming homeless.

We will also see in these pages that the discrimination and alienation of my rights I suffered under the vaccinal laws against covid-19, which the highest French authorities were aware of, and that no solution could be found, is, in my opinion, unworthy of a country like France.

I will tell you my story, and I will tell you that I emerged from this misadventure in pain.

So that you can understand the deceptions of these two laws, I present irrefutable legislative texts that demonstrate their nothingness and unconstitutionality.

To those of you reading this who have been forced by the French government not to work without being vaccinated against COVID-19, or who have been unable, for months, to enjoy your *leisure activities, going to the cinema, restaurants, etc.*, know that vaccination laws are unconstitutional and that without a valid law, the French cannot be subjected to any constraints.

However, the citizens of our country have been held captive by Mr. MACRON and *his allies*. Here are two laws, “*the vaccinal laws against covid-19*” and the “*Sunday laws*”, which, although illegal because they violate the Constitution (*French*), are being used by the French government to force its citizens, whether they like it or not, to no longer be able to move freely under penalty of legal consequences.

We are no longer under the yoke of the **“black code”**, are we under the yoke of the **“lawless code of Macronism”**?

Another point presented in this book is that of the new prefectural decrees which set the time of polls (*elections*) in Martinique at 6 *p.m.* instead of the usual 7 *p.m.* Admittedly, all this seems trivial and the very fact of mentioning it could be considered nonsense!

The problem stems from the fact that in the Antilles, voting takes place on Saturday, which is the day of worship for Christians who observe the Sabbath and for Jews, the Shabbath. Therefore, before sunset, in order to respect our beliefs, we do nothing secular. So, with these new polling station closing times, we can no longer vote.

I will demonstrate to you that what we are experiencing at this level is discrimination against our rights perpetrated by the French state.

To continue, I would like to say that it is important to note that in order to change things, so that my rights are no longer violated by the Sunday laws and the vaccinal laws against covid-19, both of which are unconstitutional, I have taken legal action.

My case is still ongoing. You will also find in this book a compilation of the files I filed, supplemented by other important information on the topics covered.

This book presents legal bases, taken from legislative texts, that will allow all those who, like me, have suffered discrimination and financial losses due to the existence of these two illegal the vaccinal laws against covid-19 and Sunday laws, to defend themselves. And this, no matter what country you live in.

So, this book is not just intended to present a story, but is also a *“legal sword”* that should help to defend all those who have suffered, or are still suffering, harm because of these laws that I am incriminating. This book also presents the historical foundations of Sunday (*Doninical*) laws.

It was therefore vital for me to bring forth the various truths concerning Sunday as a day of rest, so that France would no longer be held hostage by medieval religious laws.

Yes, medieval! These Sunday laws that paralyze France in this century are directly derived from the teachings of the Roman Catholic Church. Insidiously, this religion has adopted the customs of the pagan Roman religion.

In these lines, we will discover that the laws prohibiting working on Sundays are directly derived from the devotion that the ancient Roman people had to the “Sun god”. In doing so, the French laws prohibiting working on Sundays were born under the yoke of the laws of the ancient Roman people!

This rite, intended to revere the “Sun god”, was given life by eminent men of the Middle Ages, Catholic prelates, they made it possible for Sunday to become a day for worshipping the Lord. In doing so, while the separation between Church and State has been decreed for centuries, today, many merchants cannot work on Sundays due to outdated religious laws from centuries past, which still persist.

To shed light on all this, in this book we will examine the massive deception that is Sunday rest. We will examine the foundations of Sunday laws, their rationale, as well as their repercussions, which directly affect all French people, and so on.

I therefore propose that we take a leap into the past through these lines. This is to trace the evolution of modern Christianity, and in particular the twists and turns of the basis of Sunday rest, which allowed Sunday to become the “Beast of Gévaudan” that is now decimating the finances of the French people.

One of the goals of this book is to provide French people who observe the Sabbath or the Shabbat with the legal means to live their faith freely, without laws discriminating against them.

I speak from experience because, as a Sabbath-keeper myself, I have seen my rights violated by laws prohibiting Sunday work.

To continue, I will ask you a question:

Who doesn't know the story of Jack the Ripper, the infamous and abominable serial killer? It's a chilling work of fiction! Yet, there was a man in history who wreaked havoc long before the famous bloodthirsty killers of our contemporary era. Through his writings, he caused a myriad of martyrs to be robbed of their property, tortured, and massacred. And why? To establish the domination of his dogma over all humanity.

For those who might think this is Hitler, know that this man was far more bloodthirsty than that, and caused many more deaths during his lifetime, as well as for centuries after his death.

For the doctrinal domination he held over his followers led them, blindly, to perpetrate many abominations in his name.

And to top it all off, despite these horrific acts, he was crowned with glory by the Catholic Church, and seems to enjoy, in perpetuity, an important place in history.

Come, read, and be stunned (astonished)!

Come discover, or rediscover, this terrible part of our history through historical texts.

To continue, I would like to clarify that the purpose of this book is to present proven historical facts, because the massacres perpetrated by the Catholic Church, directly or indirectly through *kings, emperors, crusaders, and inquisitors*, are recorded in history books and encyclopedias.

I therefore do not claim to teach you what so many good history books and encyclopedias already do very well.

My goal is to draw your attention to historical points that may have escaped you, even though they are important.

Given the importance of the revelations presented in this book concerning the iniquitous works of the Catholic Church, it is nevertheless important to note that their evidence comes from historical texts, originating, for the most part, from Catholic sources.

The truths I present are nothing other than what this religion itself has enacted.

It is therefore by the fruits it has borne that you will know its true face!

It is by knowing one's past that one can effectively prepare for one's future. *Christian people, here is your past!*

To finish, I would like to tell you, who are reading me, that I am convinced that my story and especially the facts that I present in this book will make an impression. At least, I believe it.

Folder: Of shadow and dark light

“No one is more deaf and blind than he who has chosen not to hear and not to see in order to keep doing what he likes to do. Especially if he has the certainty of having right on his side, even if this cannot be proven, because it is based on lies. So be vigilant!

The sectarian blindness of the greatest number gives birth to a selfishness which leads the most upright men to act ruthlessly, like a pack of bloodthirsty wolves. The legacy that such men leave to their descendants, children and disciples, is nothing but ignominy and perpetuation of the pains of their victims through the centuries.

The paths of suffering, if endured wisely, are divine rungs leading to eternity. Like a samurai in training, I learn from every twist and turn in life. My resilience, combined with my firm belief in a better tomorrow, helps me move forward, feather (pen) in hand.

Indeed, writing enables me to transcend life's difficulties.”

[Quote from Kenny R. MARGUERITE].

2 Brief career synopsis, philosophy of life and discriminatory oppression

7o begin, I would say that I haven't always experienced this reality, the oppression of Sunday laws, because I haven't always observed the Sabbath. Indeed, I was born Catholic, and therefore, Sunday was my day of worship and rest.

Therefore, for the first ten years of my career, I always worked on Saturdays and rested on Sundays.

So that when I embraced the profession of hairdresser at *15 and a half*, I had no idea of the sufferings that awaited me.

I first experienced the reality of being a hairdresser and not working on Saturdays when at around the *age of 25*, I took a stand for the Lord and chose to observe the Sabbath.

I feel it's important to present my basic faith in Sabbath observance. To do this, I invite you to read my book entitled *“Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”* which presents my convictions on the matter.

This book can be downloaded for free from my website: <https://www.kenny-ronald-MARGUERITE.com/inquisitio-tome-3-en-anglais>

Now that this point has been established, let's continue. To do this, I would say that being a hairdresser and not working on Saturdays was becoming a challenge. At that time, when I had hardly ever been unemployed in my ten-year career, I was faced with a new dilemma: *I either had to work without observing the Sabbath or refuse to work on Saturdays and be unemployed.*

Having chosen to remain faithful to the Lord, I stayed almost two years without being able to find work in a hair salon.

In the meantime, I did odd jobs that could not bring me balance.

Nevertheless, not finding work as a mixed hairdresser because I did not work on Saturdays, I held on, but in 1999, I got married, and my young wife already had two children, in doing so, my situation came to change, I had to find a job, while maintaining my faith in the Sabbath.

To do this during the *year 2000*, at the *age of 27*, I had to decide to immigrate to Guyana with my family, where I had found a job as a mixed hairdresser while having my Sabbath.

We didn't know anything about this country, but as I could work while having the Sabbath, my wife and I made the choice to go and live down there with the children.

Everything was going well during the first semester, but so that the hairdressing salon could run on Saturdays my employer hired a hairdresser, to be there only that day, but as there was a greater demand for service from then on, she put us both to work only during half days, the objective being that my colleague could do more hours.

This situation was catastrophic for me because it wasn't the initial hiring criteria. I found myself in a foreign land, on half pay, and I couldn't find another job, since I didn't work Saturdays, the busiest day in hair salons. From there, I implemented a legislative process to assert my skills, and on *September 9, 2000*, I received the **“attestation de validation des capacités professionnelles “valeur du B.P.” (Certificate of Validation of Professional Skills “B.P. value”).**

Thus, now certified, I could apply for more senior positions within hair salons. To support my family, I decided to open my own hair salon (*more on that later*). After spending time in French Guiana, my family and I returned to Martinique.

On my return, after long months of unemployment, having applied so far without success in several hairdressing salons, my application was accepted for a position as technical manager of a hairdressing salon. The lady who ran this salon was immediately interested in my profile. But there was a problem: *I don't work on Saturdays!*

In order to solve this problem, I offered to work on Sundays and she accepted. To our great surprise we found out that she was only allowed **to open five Sundays a year**, otherwise she would be subject to relatively high fines.

We'll come back to this later. I now found myself facing a new and unexpected problem that took the form of Sunday laws.

This reality materialized, among other things, in the fact that I had to apply unsuccessfully for several hair salons for months, the reason for these rejections being that, as a Sabbath-keeper, I do not work on Saturdays. Indeed, these hair salons were interested in my profile and wanted to hire me, but to do so, I had to be present in their business on one of the two weekend days.

Nevertheless, after months of struggle, on *November 3, 2003*, I finally broke through and was hired by GILL Coiffure.

For the number of working days to be effective, I suggested to the owner of this hair salon that I open on Wednesdays, which had been closed until then, so that I could develop a new client for her instead of Saturdays, when I couldn't be at my hairdresser job, remember, because I observe the Sabbath.

She agreed to open on Wednesdays during the month's notice period, and the performance was such that I was hired at the end of the trial month. The same causes producing the same effects, the problems I'd encountered so many times throughout my career, recurred. Faced with the new influx of clients I'd developed, I once again found myself facing the same dilemma:

Work on Saturdays or resign. The manager gave me an ultimatum, saying, "Kenny, your clients have increased considerably, your presence on Saturdays is sorely missed, you need to find a solution!"

Of the two options available to me, I chose the second, which was to resign, the goal being above all to preserve my faith in the Sabbath.

I worked as a mixed-gender hairdresser for this company from *November 3, 2003*, to *December 24, 2003*.

I should point out that my applications were generally rejected either directly or by telephone, so I don't have much evidence to present. However, I have explicit feedback on this matter, from a mixed hair salon in Cergy where the same problem arose.

At the end of the telephone interview, which seemed conclusive, I preferred not to wait for the trial period to tell the employer that I do not work on Saturdays.

Here is a copy of the e-mail I sent her [*Mail du 13 juil. 2014 à 04: 16. Objet: Candidature. De (...) à (...)*] :

“Good morning Madame Menard, I thought it best to respectfully revert to you today, because I believe it is more considerate to inform you of the following point before we meet! I observe the Sabbath, so I do not work from Friday at sunset to Saturday at sunset.

And this faith is not just a flight of fancy, since I have written two books on the subject [...] So it would be just as grave for me to work on the Sabbath as to kill or steal. I was going to tell you about it during our interview on Wednesday, but out of respect and so that you don't have to waste your time, in case my profile doesn't suit you, I preferred to tell you about it in advance.

I have 22 years of experience in hairdressing and I know that Saturday is the biggest day of the week in terms of turnover and that a boss rarely agrees to have an employee who doesn't work on that day. I would understand if you would prefer to cancel Wednesday's appointment. *May the Lord, whom I serve and love, above all bless and keep you! Sincerely, Kenny MARGUERITE”.*

And the response I received from the employer was [Mail du 13 juil. 2014 à 17 : 04. *Objet: Candidature. De (...) à (...)*] :

“Good evening, I do indeed think it would be better to cancel the appointment for Wednesday the 16th. Yours sincerely, Mrs. Menard”.

One of the other discriminations I experienced was in a hair salon in Martinique. During the job interview, the employer, having learned that I did not work on Saturdays, said to me in a sarcastic tone:

“You say you're a hairdresser but you don't work on Saturdays!”

During my career, I also applied to become a teacher in a hairdressing school and the employer was very interested in my CV.

However not working on Saturdays was still a problem as classes were held from Tuesday to Saturday. As I could only be there four days a week, my application was rejected.

From then on, so that employers would be prepared for my profile, I included in my CV that I did not work from *Friday sunset to Saturday sunset*, because I observe the Sabbath.

These reported cases, especially the last two where these employers rejected my candidacy because of my faith, are contrary to the spirit of the legislation that prohibits such discrimination and leads these companies to violate the law, especially in perfect infringement of the [(French) *Article 2 loi n° 2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations*].

My experience shows how employers are held hostage by these laws. Those I gave as an example were interested in my profile, but although I met all of the criteria, they rejected my application because of my faith. One of the things that worked against me was that, in addition to not being able to work on Saturdays, hairdressers are not allowed to open on Sundays.

French legislation has established that the weekly rest of hairdressers must be given on Sunday.

Thus, the [Extract from: (French) *Article 9 de la Convention collective nationale de la coiffure et des professions connexes du 10 juillet 2006. Étendue par arrêté du 3 avril 2007 JORF du 17 avril 2007 (translated into English from the original text)*] establishes the following:

“Sunday rest remains the rule of principle in accordance with Article L. 221-5 of the Labor Code.

It can only be waived within the framework of the legal provisions in force. In this case, Sunday work will be done by calling for volunteers. Employees will be notified at the latest 15 days in advance.

Work on a Sunday will give rise to 1 day of compensatory rest in the following 2 calendar weeks and to an exceptional Sunday work bonus equal to 1/24 of the employee's monthly salary.”

In addition, in the [Extract from: (French) *Article 10 de la Convention collective nationale de la coiffure et des professions connexes du 10 juillet 2006. Étendue par arrêté du 3 avril 2007 JORF du 17 avril 2007 (translated into English from the original text)*]:

“Employees will benefit from a rest period of 24 consecutive hours for Sunday by application of Article L. 221-5 of the Labor Code and 1 additional day, allocated in rotation in agreement with the employer and according to the needs on duty. (1) [...]

(1) Paragraph extended subject to the application of the provisions of Article L. 221-4 of the Labour Code, under the terms of which the weekly rest period must have a minimum duration of 24 consecutive hours, to which must be added the consecutive hours of daily rest provided for in Article L. 220-1 (Order of 3 April 2007, art. 1).

Like all laws prohibiting working on Sundays, this clause in the *National Collective Agreement for Hairdressing* is discriminatory against those who do not work on Saturdays.

It should be noted that minimal exceptions exist and allow hairdressers to work a limited number of Sundays, set in advance, such as the end-of-year holidays.

Here is what we can read about it [*Commerce et artisanat, coiffure, ouverture le dimanche. Réglementation. Question N°: 11243 de M. Roubaud Jean-Marc au ministre de l'économie, des finances et de l'emploi. Réponse publiée au JO le: 25/03/2008 page: 2617. Tiré du site : <https://questions.assemblee-nationale.fr> (translated into English from the original text)*]:

“Under current regulations, apart from the sectors covered by a prefectural decree pursuant to Article L. 221-17 of the Labor Code, there is no prohibition on the opening on Sunday of a commercial and craft establishment such as a hairdressing salon, but only for the employment of employees on Sundays in such establishments pursuant to Article L. 221-5 of the same code.

Unless otherwise ordered by the prefect, a hairdresser-owner is therefore free to open his salon on Sundays.

On the other hand, since hairdressing is not an activity covered by a sectoral derogation under Article L. 221-9 of the same code, hairdressing salons employing employees cannot open on Sundays, except during Sundays (5 at most) determined by the mayors in application of article L. 221-19 of the same code when the municipal decree has specified it.

Hairdressing not being, as such, a retail trade, it is only by an extensive interpretation that this sector could be taken into account.

The Government has initiated a reflection on all the provisions relating to the employment of employees on Sundays, wishing to take into account the wishes and interests of consumers as well as those of retail employees, as well as its objective of increasing France and improving the purchasing power of the French, in particular by reducing prices.

It is within this framework that sectoral issues, such as hairdressing, can be taken into consideration.

Thus, a hairdresser who works alone is not subject to the obligation to observe Sunday rest. However, as soon as he hires employees, his company is subject to this rule for its employees.

In this context, it is only during the days already established, namely **5 Sundays per year**, that an employer working in the hairdressing sector can allow his employees to work on Sunday. This means that these two weekend days, potentially interesting for this activity, cannot be included in my work schedule within a company.

On the one hand, Saturday, as stated, given my faith, which is the center of my life, is impossible for me since I observe the Sabbath, which covers Saturday; on the other hand, for Sunday, it is the Sunday (*dominical*) laws that have been instituted in France.

These Sunday laws harm all those who observe the Sabbath or the Sabbath, putting a strain on their faith and finances, but are also oppressive for the bosses who are themselves victims of these laws.

I myself, as a self-employed hairdresser, have had to deal with these laws prohibiting working on Sundays.

I will share my experience with you, but first, I think it's wise to take a brief break to explain the constraints imposed on businesses by the "*loi du 13 juillet 1906 établissant le repos hebdomadaire en faveur des employés et ouvriers (Law of the 13th of July 1906 establishing the weekly rest period for employees and workers)*".

It is important to note that in this law there are exemptions allowing certain trades to work on a rotational basis, such as those working in the medical field, those selling newspapers, those selling flowers, etc.

All other trades can only work a limited number of Sundays per year, otherwise they are subject to fines.

It is this ban on organising rotational shifts in companies on Sundays that is paralysing the French economy in this century, and weighs heavily on companies that do not benefit from an exemption.

The pressure is great and the repercussions are certain for those who contravene these laws and work illegally on Sundays.

The following texts describe what a company risks by working on Sundays when it is not permitted to do so:

- [(French) Articles L 3132-1, L 3132-2, L 3132-3, R3135-2 du Code du travail],
- [(French) Articles 131-13, alinéa 5, 132-11 et 132-15 du Code pénal].

In these texts it is stipulated that anyone who opens his business on Sunday when he is not entitled to will be fined **€1,500 for each employee working on that day**. This fine may be increased to **€ 3,000** in the event of an immediate recurrence.

Therefore, for any new offence, the offender will be liable to pay **10 times** the sum of **€ 1,500**, i.e. **€ 15,000** for each Sunday he opens.

Now, with this pause on the penalties incurred by businesses that violate the Sunday law, I can return to my story.

To do this, I would say that as a Sabbath-keeper who practices the profession of mixed hairdresser, these two realities — my faith and Sunday laws — result in my applying for a job at a hair salon becoming impossible, and this has been the case for *27 years*.

Indeed, because of my faith and Sunday laws, I cannot be present at a business during the weekend. As a Sabbath-keeper, I cannot work on Saturday, which is my day of worship and rest reserved for the Lord.

Since Saturday is a key day for the hairdressing profession, I could have made up for my absence by working on Sunday, but the employer is bound by Sunday laws, as, as we have seen, French law has established that hairdressers' weekly rest must be given on Sunday.

My experience demonstrates how Sabbath and Shabbat observers, as well as employers, are held hostage by these laws, which are themselves unconstitutional. I provide you with the evidence in the chapter entitled *“Historical and legislative reality of the unconstitutional character of the Sunday laws”*.

In doing so, since I couldn't find work due to the fact that I couldn't be present at work on the two weekend days, Saturday to observe my faith, and Sunday, which was constrained by Sunday laws, the only solution available to me was to open a hair salon, because, as previously discussed, the law allows hairdressers to work on Sundays.

In order to support my family, in 2001, I decided to open my first hair salon in French Guiana. I registered my business, even though I had no experience as a hair salon manager or in accounting.

I was a skilled technician who, until then, had never even considered becoming a business owner.

This experience was brief. Having set up the business in a hurry, I was unable to manage it. Having started the business without working capital, a few months after its registration, I had to close this first hair salon on *January 27, 2002*. Finding myself without income once again, my family and I chose to return to Martinique less than two years after arriving in French Guiana.

Upon our return to Martinique, things were even more difficult because, with the birth of our child, our responsibilities were now even greater. I applied again to be a mixed-gender hairdresser, but it was always the same old story:

My application couldn't be accepted because I didn't work Saturdays, and all doors were closed to me for that reason.

In doing so, to support my family, I worked precarious odd jobs that didn't provide me with financial stability.

Since observing the Sabbath prevented me from finding employment, and forced by circumstances, I opened a new hair salon in Martinique at the age of 31. The salon was called CENTRE GALAAD, and I began my business on *June 12, 2003*.

Having gained no further experience in business management, and being in no way prepared to be a business owner, I found myself at the helm of my second hair salon, no more equipped than the first. The problem was that, since the goal was to “*make a living*”, I started out without any working capital and even without a business premises.

At first, I worked by going to my clients' homes to provide my services, then I set up my hairdressing salon on my parents' veranda and later in a small studio that my parents made available to me.

Not trained for entrepreneurship, as I mentioned, I made many management mistakes. One of them was setting my prices too low. As a result, I operated at a loss throughout the entire life of this hair salon.

Furthermore, the salon's revenue wasn't sufficient to allow me to hire an accountant, so I survived while still being a business owner.

The inevitable consequence was the liquidation of the company on *November 6, 2012*, due to insufficient assets. I managed the hair salon for a little over *nine years*. When it was liquidated, I found myself in the same situation I had been in before it opened.

I was a Sabbath-observant hairdresser, unemployed again. From then on, I applied for several job offers as a mixed-gender hairdresser, in mainland France and the Caribbean. As in the past, employers showed interest in me, and my skills were recognized.

However, when I announced that I didn't work Saturdays, the same scenario always played out: *my application was rejected*.

The most frustrating thing was that I had a burning desire to work as a hair salon employee, but I was still discriminated against because of the laws that regulate Sunday work in this professional category and prohibit a hair salon manager from hiring a hairdresser to work on Sundays year-round.

In doing so, finding myself still in a very precarious situation, on *August 14, 2011*, I opened a new hair salon, which I called Dieu t'aime SARL. Weakened by my past experiences, I had little hope for the future of my new business, but my goal was simply to survive.

The same causes producing the same effects, I still had no working capital and therefore I could not hire an accountant to follow the accounting of this new company, which lasted a little over three years, on *January 27, 2014* sounded the end of its activities.

I found myself in the same position as before: *I was unemployed and receiving social security benefits. No hair salon, although interested in my application, would hire me because of what was becoming a serious constraint: I couldn't be there on weekends because of Sunday laws and my beliefs as a Sabbath-keeper.*

It's hard for me to accept this extremely painful and difficult situation.

While I could have earned a good living by working Sundays, I was forced to live off the help I was kindly given. I wasn't homeless, because my family and loved ones supported me, but not far off.

Since I found myself without work for several months, the harshness of life led me to reflect on an old adage (French), which I'll paraphrase for you:

"Between the plague and cholera, necessity compels us to choose the lesser of these evils!"

To move from the status of *"being without income"* to that of *"working person regaining the dignity conferred by professional activity"*, I undertook, in order to survive with dignity, on *August 24, 2015*, to reopen a hair salon. I called it Black Pearls.

I still had no hope for its future, because the changes made to the laws prohibiting Sunday work did not bring any change for my job category. Very quickly, this hair salon, like the others, showed the same difficulties, but I kept it alive, *"on life support"*, because I knew that as a Sabbath-keeper, I would not find work as a salaried hairdresser, due to the thorn that is Sunday laws.

While this salon existed, a new door opened to me: *that of writing. I came to think that: It is better to work standing up, pen of truth in hand, under an unjust yoke, than to live continually lying down, in the dust of begging.*

With a view to marketing my writings, alongside this last hair salon, I set up a new company in the publishing and seminar world.

This company is called Édition Dieu t'aime sas (EDT SAS), and began operations on *November 12, 2014*.

Unfortunately, several problems arose. The first was my kind heart (*incompatible with the business world*) and my need to share my knowledge, which led me to give everything away for free.

It was only for the last seminar of the fifty that I held that I asked for remuneration. In doing so, although my reputation was beginning to establish itself and people were increasingly asking me for advice, the finances weren't keeping up.

The same problems from my previous companies were resurfacing.

I was a poor manager, not trained for it, but forced to continue my entrepreneurial life, or risk being in dire need of a complete shortage due to the Sunday laws, as I've repeatedly pointed out.

What kept the company alive was the sale of books, and here again, things were complicated because to do this, they were placed in bookstores on consignment sale, as is generally the case.

In doing so, we were limited in our possibilities, because book sales alone were not enough to ensure the company's long-term viability.

Although it was a wonderful adventure, in early **2019**, I had to face the facts: *I couldn't continue like this.*

Indeed, my situation hadn't changed since I started the company; I still didn't have a steady income that would allow me to plan for the future. For things to change, I needed to earn a salary.

In the meantime, I was able to get advice from an accountant who pointed out my management errors. From then on, I understood that I had to change my approach, because book sales were insufficient to provide me with an income.

What was profitable were the hair assessments performed, but since I wasn't equipped, I couldn't charge a fair price for them.

So I wanted to further develop this business as a hairdresser and expert consultant in hair problems for Black and mixed-race women.

However, the underlying problem remained: my companies, Black Pearls—which still existed, although moribund—and Editions Dieu t'aime sas (EDT SAS), were not viable. So I needed to carry out a major reorganization. To do this, since I had no debt at the Black Pearls hair salon, I closed it; it ceased operations on *July 3, 2019*. This hair salon remained active for a little over four years.

However, for EDT SAS, things were more difficult, as the company had grown in debt over time. From my experience with my first companies, which collapsed due to lack of working capital and for which I had to file for bankruptcy, I knew that this company wouldn't be profitable in the long term. However, I chose to keep it while I cleared its debts, especially the tax ones.

Then my goal was to file for bankruptcy. In order to earn a salary that I couldn't expect from my company, and not wanting to find myself surviving on social security benefits, I set up a second company in *July 2019*.

I chose to continue operating the Éditions Dieu t'aime SAS (EDT SAS) business at the same time. My new company, set up in my own name, began operations on *July 24, 2019*, with the trade name Perle Noire. The name used for its activities is EDITION GALAAD.

This business was established under the legal form of an EIRL (*Single-Limited Enterprise*). The activities carried out by my company are as follows: *Book publishing, training, consulting, cultural event planning, makeover and hairdressing advice in salons, website.*

From the creation of my business in **July 2019** to **March 15, 2020**, the date of the first curfew due to the coronavirus pandemic, I operated in both departments, Guadeloupe/Martinique and mainland France.

From the start of its operations (*July 24, 2019*) until *December 31, 2019*, this business generated a total revenue of €17,770 for this period, representing an average monthly income of €3,554. Then, for the first months of **2020** (*January and February 2020*), I had an income of **€4,646.50 per month**.

It's certain that, with the setbacks of my first companies and the experience I've gained, "*by taking a beating*", I had finally managed to earn a more than decent income.

That was without taking into account the COVID-19 pandemic, which completely wiped out the seemingly viable forecast.

With the arrival of the pandemic, restrictions were put in place by the French government in an attempt to curb it. To this end, successive measures were taken, including mandatory vaccination for certain professionals, such as those who, like me, hold seminars.

From the introduction of the "*sanitary pass*", gatherings were only permitted under certain conditions, and my seminar-related business was hit hard by these restrictions.

Thus, from *March 16, 2020*, to *April 9, 2022*, due to vaccination regulations, I was unable to resume my activities, and during this period, I had to remain on temporary layoff.

Thus, due to the restrictions put in place by the COVID-19 vaccination laws, my beautiful professional growth, which had been beginning to materialize before the pandemic, was reduced to dust.

My businesses were particularly impacted by the restrictions imposed by the COVID-19 vaccination laws, and I found myself, for months, nay, years, unable to reschedule seminars, the backbone of my business.

Therefore, considering my particularly precarious situation, I realized that my only chance of survival was to find work within a hairdressing business as an employed hairstylist.

Today, thanks to the experience I've gained, often at my own expense, I've become a seasoned business manager who could normally find many employers willing to hire me to manage their businesses.

Unfortunately, Sunday laws still constitute a barrier and an obstacle to opening the door to jobs as a hair salon manager. For the same reasons, I'm unable to work on weekends, even though Sunday laws are religious in origin and therefore unconstitutional.

To the part entitled “*Historical and legislative reality of the unconstitutional character of the Sunday laws*”, I will provide evidence of the religious and therefore unconstitutional nature of Sunday laws that force certain professionals to only allow their employees to work a limited number of Sundays per year.

Unfortunately, these Sunday laws close many doors to me and deny me any hope of a better professional future as a hair salon employee.

The constraints imposed on me by Sunday laws, instituted in France, preventing my hiring by an employer on Sundays to replace Saturday, my day of worship, have been at the root of all these difficulties.

Thus, for more than two decades, as a Sabbath-keeper, I have not had the same opportunities to succeed in my professional life as those who have Sunday as a day of rest reserved for the Lord.

I have thirty-five years of experience as a mixed-gender hairdresser and, as already mentioned, I am also a hairdresser and expert consultant in hair problems, but I observe the Sabbath.

In doing so, hairdressing businesses are interested in my profile, but Sunday laws prohibiting employers in the hairdressing sector from having employees work on Sundays are an obstacle to my hiring.

All of these factors also contribute to the extremely precarious situation in which I find myself. The paradox in this story is that as long as I work for myself, I can style my clients' hair as many Sundays as I want, but as an employee, the number of Sundays I can be present at a hairdressing business is limited.

Unfortunately, at the end of this terrible pandemic, I found myself financially unable to resume my activities due to the temporary layoffs imposed by the COVID-19 vaccination laws for the unvaccinated.

On the other hand, because of the Sunday laws, I cannot be hired by a hair salon that, in exchange for my absence on Saturdays due to Sabbath observance, would allow me to work on Sundays.

This is incomprehensible to me, because these laws are inherently religious and therefore unconstitutional, and therefore have no reason to exist in the secular Republic that is France.

This situation is all the more frustrating because, as a self-employed entrepreneur, I was accustomed to working on Sundays whenever the law allowed it. Everything I have discussed above has exacerbated my financial difficulties and continues, in a discriminatory manner, to keep me in a state of great precariousness.

This violation of my rights by the French state, through the establishment of vaccination and Sunday laws, is the cause of the disastrous financial situation in which I have found myself for the past *27 years*.

To continue, I would like to tell you that I had to take legal steps to assert my rights violated by the Sunday laws. One of these was an appeal I sent to the Defender of Rights.

This letter, which was addressed to the Defender of Rights, its main focus, which was the unconstitutionality of the Sunday laws, should, in my opinion, have allowed me to win my case.

Unfortunately, I was unable to demonstrate this at that time, because citizens did not have this power within their reach.

Things have since changed, to my great delight, with the implementation in 2008 of the (French) text *[Par une décision rendue aujourd'hui, le Conseil d'État juge qu'une personne peut obtenir réparation des préjudices qu'elle a subis du fait de l'application d'une loi déclarée contraire à la Constitution par le Conseil constitutionnel. Tiré du site <https://www.conseil-etat.fr>]*.

This text states that the QPC is a new possibility that our legislation (French) has offered, since 2008, to French citizens, allowing them to challenge an unconstitutional law, so that it is repealed.

I discovered this reality when the vaccinal laws against covid-19 increased the suffering I had already endured with the Sunday laws, and this has been the case for decades, as I have already expressed through the various misadventures I encountered while looking for jobs.

I therefore attempted to file a QPC against the Sunday laws, so that they would be repealed by the Constitutional Council, on the condition that my case be first accepted by the administrative judges and then by the Council of State.

My goal was to make it known that by preventing me, as a Sabbath-keeper, from working on Sundays in a hair salon as an employee, the French state was imposing discriminatory oppression on me.

My first step was to present the harsh realities I endure under the yoke of Sunday laws so that they would cease. I therefore sent a letter to the DEETS of Martinique on *August 12, 2022*.

Here, the primary purpose of my approach was to address the repercussions of the health crisis, based on the vaccinal laws against covid-19, which had impacted my businesses.

I then presented my situation, specifying that as a Sabbath-keeper practicing the profession of mixed hairdresser, these two realities made it impossible for me to apply for a job in a hair salon, and this has been going on for *27 years*.

I then requested an exemption request that would allow me, as a Sabbath-keeper, to work as an employee for an employer on Sundays, but my letter remained unanswered.

Still seeking conciliation, I sent a reminder to the DEETS of Martinique, received on *January 24, 2023*, this request also remained unanswered.

Having received no response to my complaint to support my case, I also filed a hierarchical appeal with the Directorate General of Labor (DGT).

This letter, with a view to conciliation, was received on *January 26, 2023*. No action was taken through these channels either.

As is appropriate, within two months, so that my request for exemptions can be heard, I filed a case with the Administrative Court of Martinique.

This case was registered, via Citizen's Online Appeal, by the registry of this court on *April 3, 2023* under No. 2300194.

Then, on April 26, 2023, I filed a preliminary appeal. This case was dismissed and declared null and void by the administrative judges due to the lack of a compliant contested act, since neither the Martinique DEETS nor the DGT responded to my letters, which could have served as contested acts.

Otherwise, I could have validly made my voice heard at the administrative court level.

An individual cannot obtain justice because civil servants, who are obliged to respond within the legal timeframes to the requests they receive, fail to do so. Here, we see the legal vacuum that exists within the laws governing administrations.

In return, nothing is done to ensure that citizens' appeals are followed up and that these offending civil servants are brought before a disciplinary board. This situation must change and this observed deficiency must no longer exist.

Civil servants must be held accountable for their actions and punished when, by breaching their obligations, they have caused significant harm to an individual.

My current case at the Bordeaux Court of Appeal is supported by a QPC (*a priority question of constitutionality*) along these lines. To learn more, I invite you to read the chapter entitled "*Bases presenting the liability of the French State for the damages I have suffered*".

The objective is for the Sunday laws, as well as those against COVID-19, to be declared unconstitutional and repealed by the members of the Constitutional Council.

It is time for justice to be done for me because, although resilient and determined to continue my fight to the end, I am once again at such an extreme that I can no longer decently provide for my most basic needs.

All this because Sunday laws prevent an employer from hiring me by agreeing to allow me to work Sundays in compensation for the Saturdays I can't be there.

At the same time, I've had to apply for several job offers as a hairdressing consultant or salesperson, in mainland France and the Caribbean. Employers have shown interest in me, and my skills have been recognized, but when I announce that I don't work Saturdays, the same scenario always recurs.

Here is one of the responses sent by France travail, following one of my applications [*Extract taken from: France Travail. Pôle emploi Martinique du François. Courrier du 16 juillet 2024. N° TP6701HG ACAR FT67 P95/IL97273/ACAR (translated into English from the original text)*]:

“[...] You applied for Offer No. 175GMCK. The employer was won over by your experience in hairdressing.

However, as a Sabbath observer, you do not work on Saturdays. This is a major constraint for the employer who had to decline your application. [...] respectfully, Your advisor”

So, things are not changing.

However, always resilient and determined to have an income, unable to find work as a hairdresser due to the mismatch between my faith and the need to be present on Saturdays, the key day in this sector of activity, I therefore opted for a complete reconversion by responding to an offer in the fish market sector.

These events occurred during an information meeting held on *June 13, 2024*, at the France Travail branch – ZA LAUGIER Rivière Salée Martinique – which aimed to present job offers in the fishmonger sector, under the reference **“#TousMobilisés - Recrutement - Réu d'information POEC POISSONNERIE”**.

Looking for a job and registered with France Travail, this job offer was sent to me by text message on *May 28, 2024*.

Not having been recruited yet in my sector of activity, I responded positively to participate in this information meeting, especially since no prior experience was required.

Indeed, all trades were accepted and a two-month training course provided by the CARREFOUR brand was expected to eventually lead to a permanent contract for the selected applicants, with **13 positions** to be filled, given the shortage of fishmongers in these stores.

I was therefore very interested. On the one hand, the training would allow me to acquire the necessary skills to practice this new profession. On the other hand, already trained in sales, I knew it was an additional asset and that I would be suitable and successful.

In order to understand the policy of the CARREFOUR brand, I asked the following question to the two recruiters from this brand who had come to lead this information meeting, in front of the three France Travail agents and all the job seekers:

“I am a Sabbath-keeper, and therefore, to respect my faith, I do not work from Friday afternoon before sunset to Saturday evening at sunset, will this pose a problem for me to be able to join this training?”

The following response was given to me by the lady representing the CARREFOUR group who was leading this information meeting:

“This is a large-scale distribution business, and therefore weekend work is mandatory, so it will not be possible.”

With this response, I therefore took my leave from the meeting.

It should be noted that this response constitutes discrimination against me by this CARREFOUR representative because it violates my right not to be discriminated against in the workplace because of my faith. This discrimination is all the more blatant because the CARREFOUR brand is not subject to Sunday laws, which require certain trades not to work on Sundays.

Consequently, if I had been selected, I should have been able to benefit from flexible working hours.

It is also important to note that the fact that I cannot be present at the company from late Friday afternoon to Saturday evening at sunset cannot be a handicap for a brand such as CARREFOUR, given the number of positions to be filled (*thirteen*).

Following these events, determined not to give in to the discrimination I was experiencing, I submitted complaints to the Carrefour group and to the France Travail branch where these events took place. The objective of these complaints was to determine the position of the Carrefour company and the France Travail branch in Rivière-Salée regarding this umpteenth discriminatory practice.

On *July 1, 2024*, Carrefour Martinique, in response to the letter received, presented the fact that I did not stay until the end of the meeting as my decision not to participate in this training.

However, this major retailer did not take into account the following statement from its representative: **“This is a large-scale distribution business, and therefore weekend work is mandatory, so it will not be possible”**, which, in my view, was a clear refusal.

This is a typical example of the discrimination that Sabbath and Shabbat observers face on a daily basis, and which prevents them from having the same chances of success as the rest of the French.

As a result, to date no improvement has been made to my situation and I am still subject to the yoke of Sunday laws which hinder me and close off any possibility of a future.

With regard to the laws prohibiting Sunday working, these examples I have just given you are representative of the discrimination I suffer, as well as all those who, like me, observe the Sabbath, because my case is not an isolated one.

Even with my 35 years of experience, I am forced to live in precarious conditions.

While I'm recognized as one of the best in my field as an expert hairdresser and consultant in hair problems — my book *“Comment bien entretenir et soigner les cheveux des femmes noires et métissées (tomes 1 et 2, avec images en couleur) = “How to Properly Maintain and Care for the Hair of Black and Mixed-Race Women (Volumes 1 and 2, with Color Images)”* demonstrates my skills — I can't find work.

Despite the recognition of my skills by my peers, I don't have the same opportunities for employment as other hairdressers because of laws prohibiting Sunday work.

As a result, I'm not attractive to business owners.

By preventing me, as a Sabbath-keeper, from working on Sundays in a hair salon as an employee, the French state is imposing discriminatory oppression on me.

By allowing the perpetuation of Sunday laws that hinder my professional development, the French state has confirmed the violation of my fundamental rights, as I demonstrate throughout the chapter entitled **“Historical and legislative reality of the unconstitutional character of the Sunday laws”**.

As a result, no improvement has been made to my situation, and I am still under this yoke that shackles me.

Despite my efforts, although by working on Sundays I could have earned a good living, I repeat, I now find myself homeless.

Finally, I must point out, if need be, that becoming an entrepreneur and remaining one for the past **22 years** was not a deliberate choice, a desire to undertake, but rather a necessity, the only possibility left to me to hope for a decent income. Alas!

Becoming a business owner, when it's a choice, is perfect, but when you become one against your will, it's terrible, when you are neither prepared nor willing. And all this, why?

To escape the constraints imposed by these Sunday laws, which are nevertheless unconstitutional because they are essentially religious.

And this, even though France “is” a secular state, which has “freed itself from religious laws, where no religious decree can alienate the freedom of French citizens”.

How hard it is to earn a living when one's faith is against the grain of the majority.

When I consider the suffering these laws prohibiting Sunday work cause me, I am astounded to experience this as a Frenchman.

Where is the freedom conferred on me by my status as a Frenchman when, in this supposedly secular and republican state, laws based on religious decrees keep me in precarious conditions?

This book is my cry, like that of the shipwrecked man who, before sinking into the abyss, uses his last breath and his last strength to call for help.

2.1 Reality of discriminatory works established by those who employ people in difficulty in the context of inclusion jobs

To introduce, I'd say that when **“it doesn't want to, it doesn't want to”**. The feeling that follows is that our life is a movie, not a beautiful romantic comedy, but a horror film, comparable to the worst nightmare one could have. Even though France has numerous social programs, my own experience has led me to believe that despite everything, the underprivileged, those who don't have stable jobs or who weren't born with a silver spoon in their mouths, can easily hit rock bottom and become homeless.

To clarify my point, I'll illustrate it with another situation I found myself in, against the backdrop of inclusion jobs, which, as the name suggests, are designed to help those experiencing exclusion escape this state. Unable to find work as a hairdresser and now homeless, I took the necessary steps to be eligible for this program. My goal was to work in any field, as long as I could earn a salary. Having been able, with the help of a close friend, to secure accommodation at a works council in the Île-de-France region, I began applying for various offers.

I wrongly thought that the Sabbath issue wouldn't arise, given the legal framework for inclusive employment, designed to allow those who are excluded to return to work. Well, no! I was in for a shock.

To introduce you to this reality, let's first discover an excerpt from the job offer posted online by the [*Association EI Rhizome, 13 Place du Docteur Pierre, 92000 Nanterre. Offre d'emploi émise sur le site de l'inclusion pour un poste de “Médiateur Social Transports Publics (H/F)”* (translated into English from the original text)]:

“General information: Fixed-term contract for integration, 35 hours/week, Mantes-la-Ville – 78. Job description:

The Social Mediator works in urban transport areas on the rail network in western Paris. His/her mission is to identify warning signals, weak signs of tense situations in order to anticipate inappropriate behavior. The approach also involves supporting users at the station or during journeys.

Through their on-site presence, the social mediator (M/F) reassures users and urban transport service agents. Your main missions:

1./ Mediation and Prevention – Addressing problematic situations, preventing and managing incidents:

– Carrying out daily mediation with users. Through dialogue and an appropriate attitude, seeking to defuse conflict situations and ease tensions.

– Identify any inappropriate behavior that may harm users, urban transport service agents, and property (private and public),

– Remind people of the rules of civility and the rules for accessing and using the rail network on trains and in stations (validating tickets, etc.),

– Provide assistance to individuals and request appropriate help.

2./ Orientation and creation of the link:

– Go meet users: seek to establish a close relationship and provide them with the information they need,

– Assist users with digital travel-related procedures,

– Maintain a relationship of trust with other rail network service personnel: ticket inspectors, security officers, drivers, etc.

Skills/Required competencies/Soft skills: The mediator's attitude of benevolence and neutrality, as well as their position as a relay and interface, constitute the primary dimension of the mediation function. You have:

– The ability to manage conflicts with public transport users,

– The ability to anticipate and adapt to different situations,

– Good interpersonal skills, negotiation and communication skills,

– Rigorous adherence to all working methods and safety regulations,

– Good level of spoken French required and writing skills.

Experience: Beginner or first experience in a similar position. Before taking up the position and throughout the mission, mediation training will be carried out. [...]

Desired profile and prerequisites: Fluent reading, writing and speaking French required.

Several positions available in Mantes la Ville (78) and Cergy-Saint Christophe (75)”.

This job opening is in the field of mediation. Social mediators are needed for urban transport services.

No qualifications are required; you just need good manners, self-control, and the ability to defuse conflicts in order to calm the parties. Now that the job description is presented, let's move on to what attracted me to this position and the reasons for the rejection.

Let's start with what makes me suitable for this position. To do this, we need to consider an excerpt from the *[Cover letter for a job as a Public Transport Social Mediator, which I sent on February 26, 2025 to the RHIZOME association, (translated into English from the original text)]*:

“Madam, Sir, I am looking for a job and I am contacting you to apply for the position of Public Transport Social Mediator that you have published on the inclusion jobs website. [...] The transferable skills I developed in my original profession allow me to apply for a variety of job roles. Thus, although my profile is somewhat atypical, I meet the criteria you are seeking for this position.

Indeed, having read the description of the position of Social Mediator working in urban transport areas on the western Ile-de-France rail network, I feel I am capable of fulfilling these missions.

Through my training as a life coach, I am able to “identify warning signals, weak signs of tense situations in order to anticipate inappropriate behavior”.

As a seminarian and life coach, I am also an educator who works to enable those who listen to me to stabilize their lives by integrating into society. As such, I believe I have the skills that can be used for this type of job. Indeed, the advice I give to those who are in crisis, suffering psychologically, can be usefully transposed into the framework of the Public Transport Social Mediator position.

Understanding someone who is in conflict with society and who thinks that violence is the safest way to express themselves, and showing them the benefits of socialization, constitutes the beginnings of stabilization. My training as a life coach and my personal experiences have allowed me to exploit, within a formalized framework, my natural predisposition to help people in difficulty or who are experiencing discriminatory or oppressive situations.

I was thus able to enable them to gain the upper hand and regain control of their lives. [...] With my experience as a company manager having had to manage adult employees and apprentices, I acquired the skills to manage and defuse crisis situations. Which makes me capable of carrying out mediation and prevention work allowing me to deal with problem situations, prevent and manage incidents.

The work of mediation can be compared to the commercial work that I have carried out, in its dimension of perception of the other and the implementation of methods, with a view to achieving a goal. Another of my strengths is that I was part of the Alcool Assistance association, which trained me to carry out mediations with people who were intoxicated.

Within this association, I also worked to combat discrimination against alcoholics, with a section to help their families (see certificate from this association).

I am therefore trained to understand how such an addiction works, and to succeed in defusing this type of crisis through non-accusatory but calming dialogue. In addition, the interpersonal skills acquired and my achievements during my career could, I believe, be usefully mobilized within your structure. Thus, I believe my profile may be of interest to you. [...]"

As you can see, the qualifications presented in my cover letter demonstrate that I have the skills for this position. Let's now discover the response I received following my application for this position and that I received through *[Mail du 26 févr. 2025 07: 13, de (...) à (...) Objet: Réponse à votre candidature (translated into English from the original text)]*: "Hello Sir, we have received your application for a mediation position within our organization and thank you for your interest.

Currently, all our positions are filled and we already have a large number of applications pending. However, your unavailability on Fridays and Saturdays will pose a problem because our employees work Monday through Saturday.

We thank you again for your approach and your trust in our organization. Sincerely, William MONTET, professional integration advisor."

First of all, it is important to note that the conclusion of this email finds its reason for being in the particular mention that I wanted to specify in my CV sent to this association, essentially, in this extract:

“My availability and the specifics of my current status: [...] It is important to note that I observe the Sabbath, in doing so, to honor my faith, I do not work from Friday sunset to Saturday sunset, but I am willing to work on Sundays”.

Note that I never said I don't work Fridays and Saturdays, since I specified that I can be present on Fridays until sunset and that I don't work from then on, until sunset on Saturday.

The response I received from this career counselor demonstrates that minorities have no chance of integration within his organization.

Thus, this association, through this counselor, has violated my right not to be discriminated against, for my faith, in the workplace. This is a company that manages jobs within the framework of inclusion, and it refuses to give me a chance because I observe the Sabbath.

Here again, this is discrimination that I have suffered and that should never have happened, particularly in a field whose *raison d'être* is to enable excluded people to integrate through employment.

This fact is, in my opinion, irreconcilable with the *raison d'être* of inclusion jobs, the terms and purpose of which I present to you in the chapter entitled *“Bases presenting the liability of the French State for the damages I have suffered”*.

By mentioning that my unavailability during a weekend time slot would be problematic, this implies that my application would be systematically rejected, even if not all the positions were filled, which falls under the provisions prohibiting discrimination, which we will learn about in the next chapter.

I will now share another experience of mine with an association that hires in the world of inclusion.

Since the events took place during the job interview, I have no written evidence to support my statements, so I will not mention the name of this association.

I applied to two offers that this association had placed on the inclusion job site and I was selected for a job interview.

Upon arriving, three men met me to present the positions they were offering, but the discussion quickly turned to the fact that I observed the Sabbath and that this would be detrimental to me if I wanted to work for this association.

One of the men explained to me the reality of inclusive employment, intended primarily for those who have been out of the workforce for a long time and who, consequently, do not always have the ability to return to the normal workforce.

He further explained that this was why associations that work in this area, as is their case, implement social and psychological support, intended to gradually enable those they support to return to a normal life, with an income.

Another of these men pointed out to me that he had noticed, on my CV, my Sabbath-observant status, meaning I did not work from Friday sunset to Saturday sunset. The third man, who appeared to be the leader, said the following:

Mr. MARGUERITE, your profile interests us, but the problem arises from the fact that you don't work from Friday sunset to Saturday sunset.

He further told me: Please know that I am very clear about your faith base, because I was born a Seventh-day Adventist.

I am no longer a practitioner of this religion, but my mother still is. The testimony she gave me is that when things became difficult for her recently, she had to find work, but the position required her to work some Saturdays.

To ensure her survival, she accepted. This gentleman then told me, "I have faith that God will not punish her for this".

Your situation is that you will be homeless as of May 20, 2025, and I assure you that both in "normal" jobs and in those in the inclusive world, you will always be faced with this choice: to work Saturdays or remain in great difficulty.

After listening to these three men, I felt as if I had walked into an ambush, designed to make me falter in my faith.

My feeling was that the leader of the “troop” had made it his duty to convert me to his distorted view of the Sabbath.

So, if his mother had given up on her faith and agreed to work on the Sabbath, it must be the same for me.

Unfortunately for him, he probably hadn't yet understood the importance the Sabbath held for me. I replied:

Gentlemen, I want you to know that I have been a manager and general manager of a company for the past twenty years, and as a result, I have had up to seven employees working under me. I am therefore more than experienced in job interview methods. When I look at your scenario, my feeling is that I am facing “three ferocious but organized lions”. You each take turns striking your victim, while the other two wait.

Before I answer you, allow me to give you a powerful image:

Imagine you are engaged to a young virgin who has chosen to remain a virgin until marriage, because it is one of her strong beliefs. Tired of waiting, you propose to her that they have sex before marriage—specifying that you will then resume abstinence. Suppose she accepts; Don't you think that the fact that she capitulated to please you by denying her own convictions will change the way you see her? I then said to them:

*Concerning the Sabbath, I profess neither the faith of the Seventh-day Adventists nor that of the Jews, but I have, Bible in hand, studied its reality and I have written a book on the subject, which is called “**Does God’s grace nullify the law?**”.*

In doing so, if on such an important point of my faith as the Sabbath, which I even display in my CV, I abdicate “for a piece of bread” and agree to work for you on Saturdays, how could you have confidence in me and respect for me?

A man without honor is not reliable!

So I declined their offer. Before saying goodbye to these three people, one of them added:

Mr. MARGUERITE, I advise you to remove the statement from your resume stating that you observe the Sabbath. You will specify this during the job interview;

Because the employers who interview you are “preparing” themselves for you. I was well aware that these three men had prepared themselves, their objective being to make one bite with me, and to make me renounce my faith.

*This is where, in my opinion, the expression “**selling one's soul for a mess of pottage**” takes on its full meaning, even if the mess of pottage represents survival.*

What shocked me about this story was that it's happening in this type of job, the inclusive one, which is supposed to serve vulnerable people, broken by life, often serving homeless people and those on minimum income. Of course, given the current context, I'm registered for these jobs, even my profile is atypical, and what I take away is that instead of helping me, they've tried to mold me.

Let's not forget, this isn't a job in a typical setting, that of a company whose primary focus is profit. We're in the inclusive professions, where the employee is hired by a structure but paid by the state. Moreover, this structure receives state subsidies.

What I experienced was direct discrimination based on my faith, because the very act of trying to convince me that I had to transgress my beliefs in order to be able to work violates my right as a citizen not to be discriminated against for my faith.

These facts that I have presented to you in this part are, in my opinion, irreconcilable with the uses of inclusion whose modalities and reason for being I present to you in the chapter entitled “*Bases presenting the liability of the French State for the damages I have suffered*”.

*Such acts should not be tolerated in a society founded on **Liberty, Equality, and Fraternity**. Inclusion-related jobs must be better regulated so that these abuses no longer exist.*

3 Historical and legislative reality of the unconstitutional character of the Sunday laws

When we see how, in this century, laws are hampering the freedom of the French, preventing businesses from working on Sundays, we feel as if the reign of ancient papal Rome has returned.

To understand this mystery, we will follow the evolution of these laws, making historical stops, with a view to arriving at the new laws prohibiting Sunday work in France.

When I speak of history, I'm actually referring to the history of antiquity, because there we find the origins of Sunday laws.

To begin with, I would say that, for me, Sunday laws are like a barter established between Christians and Romans for civil peace.

The one who did the most among the Romans for the future of the Christians was Emperor Constantine, but it was not free of charge. For every action there is a reaction:

In any human relationship where one group is dominated by another, even when in the fullness of time a certain degree of fairness ensues, those who were formerly dominated often maintain a submissive reaction to their ex-dominators. The pomp and culture of the ex-dominators often offered a dazzling sight to those who had previously been submissive to them.

This is what we can discover in this [*Catéchisme de persévérance troisième partie XXIII; Leçon: Le Christianisme conservé et propagé. (translated into English from the original text)*] which I present here: “[...] *We will describe what happened at Nicea [...] The end of the Council was on the anniversary of Constantine's elevation as Emperor, so there was a wonderful feast [...] The emperor wanted to receive the bishops in his palace and at his table.*”

All were introduced with honour and fanfare [...] Into the same palace which had once been so feared and from which so many bloody edicts against the Christians had emanated.

The Bishops could hardly believe their eyes. They all entered the most secret apartments and sat down for a meal, some with the emperor, others separately [...] They thought they saw a picture of the reign of Jesus Christ [...]"

In this text, senior Christian leaders described the welcome they received from *Emperor Constantine*. To me, their accounts resemble the description that an overawed Cinderella would make of her first evening in Prince Charming's castle. Unfortunately, life is not a fairy tale and usually when dominators give with one hand, it is so that they can receive a hundredfold in the other. *That's exactly what happened!*

In return for the favours that Constantine granted to the Christians, the latter had to make concessions regarding their faith. He granted the Christians the right to become autonomous, but in return they had to introduce in their faith the precepts of the pagan Roman religion.

One of the first compromises was to institute a day to worship the Sun. Thus it was decreed a day of rest to be observed by the whole Roman Empire. Here is what was decreed by Emperor Constantine [*Code de Justinien III. 12, de feriis, 3. (translated into English from the original text)*]:

"From the Emperor Constantine to A. Helpidius: All judges, all citizens and all occupations must rest on the honourable day of the sun [...]".

This decree was not promulgated by Constantine in an arbitrary manner. He established it with the approval of the Christians, because everything was done in a council where the State and therefore the Romans shared the limelight with the Christians.

This decree of Emperor Constantine was established because the main premise of the Romans' faith revolved around the stars, especially the "*Sun god*".

This presents us with this fact [*L'Apologie du christianisme de Tertullien écrite en l'an 197 après J.-C.; Chapitre XVI. (translated into English from the original text)*]:

“But many of you (Romans), who from time to time wish to worship heavenly things, will also turn to the rising sun [...] Those of you who devote Saturn’s day to idleness and feasting, and who furthermore deviate from the Jewish custom, which they ignore”.

Although the Romans worshipped all of the stars, the Sun was the one they worshipped and adored the most. What gave it this predominance over the other stars was the fact that in nature it dominates everything. As we have seen, the day that Constantine dedicated to this “god” was called **“the honourable day of the Sun”**.

This day has made its presence felt over the centuries:

Indeed, in English-speaking countries it is still called “Sunday”, which etymologically consists of two words:

“Sun” and “day”. In Germany, it is the same: the name “Sonntag” consists of two words: “Sonne”, which means “Sun” and “Tag” which means “day”. Sunday and Sonntag, in their literal roots, mean “day of the Sun”.

For French speakers this day became “le dimanche” (jour du soleil). Although this term “day of the Sun”, was not retained later by the Catholic Church to qualify Sunday as a sacred day of rest, its origin is pagan.

The reason for the existence of Sunday as a day of rest is that the Emperor Constantine, who being a skilful politician, found a compromise that would allow both peoples, Christians and those of the pagan Roman religion, to be content.

By instituting Sunday as the obligatory weekly day of rest, Emperor Constantine achieved a masterstroke. He gave the new Christians from the pagan tradition the right to continue to revere the “Sun god”.

And since this day was not initially linked to faith, the Christians had no problem submitting to the directives of this new law that the Emperor Constantine had instituted.

This agreement of the Christians, which made it possible to institute Sunday as the day of the Sun, opened a breach that they could no longer contain.

Because once a legal basis was established it became a reality. By doing so, on the strength of this framework other decrees can be issued! This is what happened and made the desacralisation of the Sabbath possible and which was acted upon, in order to establish the Sunday day of rest in its place.

Thus, the Catholic Church in the Council of Laodicea instituted Sunday as the **“day of the Lord”**.

Here is an excerpt from this text [*Extract from: “Canon 29 du concile de Laodicée (Date approximative l’an 363).” (translated into English from the original text)*]: **“Christians should not judaize by resting on the Sabbath, but should work on that day, honouring the Lord's Day [Sunday] by resting”**.

The *“honourable day of the Sun”* was now the *“Day of the Lord”*. In order that Sunday might appear to have been established by the Lord, the Catholic Church instituted the *“dies dominica”* which is derived from the Latin root *“dies Dominicus”* meaning *“day of the Lord”*.

Thus, although this term, **“day of the sun”**, was not subsequently retained by the Catholic Church to describe Sunday as a day of sacred rest, its origin is pagan. It is important to note that this worship of the sun, and then of the Lord on Sunday, which was instituted by the Catholic religion, eventually evolved over the centuries into laws that prevail in certain nations, such as France.

In this regard, the predominance of Catholic dogma is omnipresent in the content of laws prohibiting work on Sundays.

These laws are not recent; indeed, as we have seen, the first Sunday law was instituted in 363 AD.

Building on these foundations, the Catholic Church continued throughout the centuries to enact other texts intended to ensure that Sunday, which it decreed to be the “*Lord's Day*”, could be revered.

The text [*Catéchisme de l'Église catholique; II. Le jour du Seigneur ; la Libreria Editrice Vaticana (translated into English from the original text)*] establishes the following: **“Sanctify Sundays [...]**

Every Christian should avoid imposing unnecessarily on others what would prevent him from keeping the Lord's Day [...] Despite economic constraints, the public authorities will ensure that citizens have time for rest and divine worship [...]”

Throughout the centuries this Sunday law, whose “*paternity*” goes back to the Roman people and whose “*motherhood*” to the Catholic Church, has managed to make its way, ultimately giving birth to the [*Loi du 13 juillet 1906 établissant le repos hebdomadaire en faveur des employés et ouvriers (French, Law of July 13, 1906 establishing weekly rest for employees and workers)*] which establishes the following:

“Article 1. It is forbidden for the same employee or worker to spend more than six days a week in an industrial or commercial establishment or in any of its premises, regardless of whether such activity is of a public, private, lay or religious nature, even if its purpose is either professional or charitable.

The weekly day of rest shall consist of at least twenty-four consecutive hours. **Article 2. The weekly day of rest shall take place on Sunday. [...]** Establishments belonging to the following categories are entitled to provide weekly rest on a rotating basis:

1° manufacture of food products intended for immediate consumption [...] hospitals, hospices, asylums, retirement homes and homes for the insane, dispensaries, health centers, pharmacies, drugstores, medical and surgical appliance stores [...]”

Before continuing, it is important to emphasize that the interest of this law is undeniable, because it is in favor of the workers and has made it possible to put an end to their exploitation. Indeed, it prohibits employers from making their employees work more than *6 days per week*, and all workers must have *24 consecutive hours* of rest per week.

It is therefore not a question here of totally incriminating it, but only of drawing attention to one of its important elements, this little sentence which follows: **“The weekly day of rest shall take place on Sunday”**.

It should be noted that on reading this [*French law of July 13, 1906 establishing weekly rest...*], the religious character does not appear immediately, because no allusion to an allegiance to be brought to God on Sunday is made.

In order to understand the religious connotation associated with Sunday, we must refer to the report by Mr. Bailly, which served as the basis for the French State to establish the Sunday (*dominical*) reform.

You will find a complete study on this subject in the chapter entitled *“Reality of the unconstitutional nature of the Bailly report, an essential support governing the French Sunday laws”*. This report highlights the intrinsic link between the laws establishing the obligation of Sunday rest and the spiritual reality of this rest. *It appears that his ideas, his words, his philosophy come from this Catholic vintage.*

In order to realize, it is necessary to refer to what Mr. Ayrault (*when he was Prime Minister*) declared during his press conference on *December 2, 2013*, following the report on the question of exceptions to Sunday rest in shops that Mr Jean-Paul Bailly submitted to the French government:

“There will be no question of questioning the rule on the dominical rest [...] Sunday is not a day like any other”.

It should be pointed out that this term *“dominical rest”* which the French Prime Minister used that day and which Mr. Bailly uses in his report is a term which is part of French legislative texts. Here is what you can read about it [*(French) Article L3132-25-4 du Code du travail (translated into English from the original text)*]:

“The collective agreement provided for in the first paragraph of Article L. 3132-25-3 sets out the conditions under which the employer takes into account changes in the personal situation of employees deprived of the dominical rest [...]

In addition, an employee who works on Sundays may at any time request to benefit from the priority defined in the previous paragraph. In the absence of a collective agreement, an employee deprived of the dominical rest shall retain the right to refuse to work on three Sundays of his or her choice per calendar year”.

With these foundations, let us now discover why the Sunday which was seen attached to this expression of the “*dominical rest on Sunday*” (*which is not a pleonasm*), cannot be a day like any other for the French State. The legislator uses the term “*dominical*” to present Sunday rest.

However, this is not its original meaning; it is taken from the Latin word “dominicalis”, which means “of the Lord”.

The term “dominical” therefore means “that which belongs to the Lord”. The legislator describes the dominical weekly Sunday rest, thus recognising that Sunday has a “divine” nature since, as we have seen, the term is derived from the Latin word dominicalis, which means “of the Lord”.

Although it was the Catholic Church that instituted this day, it was not responsible for the laws prohibiting work on Sundays. As we have seen, Sunday rest was first created to qualify the day of worship that the Romans established to venerate the “god” *Sun*. The day dedicated to this god was called “**the honourable day of the Sun**”.

It should be noted that the Catholic Church has never hidden the fact that it adopted the day of worship reserved for the “god” *Sun*. Here is what we can read in in this text [*S. Justin, apol.1, 67. Le dimanche – accomplissement du Sabbat; catéchisme de l’Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana (translated into English from the original text)*]:

“For Christians “The Lord's Day [...] has become the first of all days, the first of all feasts, the Lord's Day [...]”.

“The Sunday”: We all gather on the day of the Sun because it is the first day [after the Jewish Sabbath (...)]”.

Returning to our subject, the legislator describes the weekly rest of Sunday as Dominical, thus recognizing that this day has a “*divine*” nature since, as we have seen, this term is taken from the Latin word dominicalis which means “*of the Lord*”.

Therefore by extension allegiance is made to the dogma of Papal Rome which instituted this day.

Here the foundations of French laws prohibiting working on Sunday are not written by the Republic, but find their root and purpose in the laws and decrees of the ancient Catholic Church.

Here again is what was decreed in the text [*The Convert’s Catechism of Catholic Doctrine, 3^e édition, p. 50 (translated into English from the original text)*]:

“We observe Sunday instead of Saturday because the Catholic Church, at the Council of Laodicea [363], transferred its sanctification from Saturday to Sunday”.

In this century, working on Sundays while resting on Saturdays may seem like an aberration, but it was not always so, for it was the Catholic Church that once decreed that the French had to be unemployed on Sundays and work on Saturdays.

By doing so the predominance of Catholic dogma is omnipresent in the content of laws prohibiting Sunday working.

Thus by continuing to perpetuate these laws concerning Sunday, the French government makes all French people Catholic proselytes. Based on what has been discussed above, we understand why Sunday, which has been given the expression “*dominical rest from Sunday*” (*which is not a pleonasm*), cannot be a day like any other for the French state.

This reality alone makes the laws that established that the mandatory weekly rest of the French must take place on this day, the Sunday, unfounded and contravene the principle of a secular republic.

It thus emerges that the dominical rest is based on religious decrees, which should not be the case, because since the law of 1905, there has been a separation between the State and the Church.

Here is what this [*Loi du 9 décembre 1905 concernant la séparation des Églises et de l’État. Version consolidée au 19 mai 2011. Titre 1^{er}: Principes. Articles 1 et 2 (translated into English from the original text)*]:

“[...] the Republic assures freedom of conscience. It guarantees the free exercise of worship with the only restrictions enacted hereafter being in the interests of public order [...] The Republic does not recognise, financially support or subsidise any religion”.

Let's also add the [*Article 1er de la Constitution du 4 octobre 1958 (translated into English from the original text)*] which establishes the following: **“France is an indivisible, secular, democratic and social Republic. It ensures equality before the law of all citizens without distinction of origin, race or religion.**

She respects all beliefs”.

Here we find two of the fundamental texts, which present the reality of France as a Secular Republic, which has completely disassociated itself from religions, having no link of subordination with it, while leaving to each citizen the choice of being able to live their faith in complete freedom without being discriminated against for it.

This law which was voted on **December 9, 1905**, still in force, is the basis which establishes the freedom of the State vis-à-vis religions.

It was passed at the time in order to emancipate the State from the yoke of the Catholic Church, which reigned supreme over religions as well as over monarchs and the State. The phrase **“The Republic does not recognise... any form of worship”** is the guarantor that assures all French people that they will not have to be subjected to the dogma of a religion. It thus appears that no church decree can alienate the individual freedom of the French as a people.

Based on this, any law or decree that contravenes our constitution (French) cannot remain in French legislation.

The same applies to anything that is not based on the foundations of the French constitution and that opposes the primary principle of France, that of a secular republic. As a result, through these Sunday laws, my rights have been and still are violated.

This is set out in [*(French) Article 5 de la Déclaration des Droits de l'Homme et du Citoyen de 1789*], which establishes the following: **“[...] Anything that is not forbidden by law cannot be prevented, and no one can be compelled to do what it does not order”.**

Thus, by preventing French citizens from working on Sundays, the French State, which is a Secular Republic, violates their rights. Having separated Church and State, it is clear that any law or decree which, such as the Sunday laws, are derived from religious texts, and thus contravene our constitution, cannot remain in French legislative texts.

It is the same for those which are not based on secularism or are not anchored on the foundations of the Republic.

However, with the so-called “*Sunday*” laws, we are far from such a reality in France because, by associating the term “*dominical*” with the mandatory weekly rest day in France, the legislators have acted that this day is a religious day. To continue, let us now look at this fundamental notion of secularism, by reading the following [*Droits et libertés. Qu’est-ce que la laïcité? Tiré du site internet : <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> (translated into English from the original text)*] which establishes the following:

“Secularism guarantees freedom of conscience.

From this derives the freedom to manifest one's beliefs or convictions within the limits of respect for public order. Secularism implies the neutrality of the State and imposes the equality of all before the law without distinction of religion or belief. Secularism guarantees believers and non-believers the same right to freedom of expression of their beliefs or convictions. It also ensures the right to have or not to have a religion, to change it or to no longer have one.

It guarantees the free exercise of worship and freedom of religion, but also freedom vis-à-vis religion: no one can be forced to respect dogmas or religious prescriptions. Secularism implies the separation of the state and religious organizations.

The political order is based on the sole sovereignty of the people of citizens, and the state — which neither recognizes nor salary any cult — does not govern the internal functioning of religious organizations. From this separation is deduced the neutrality of the State, territorial communities and public services, not of its users.

The secular Republic thus imposes the equality of citizens vis-à-vis the administration and the public service, whatever their convictions or beliefs.

Secularism is not one opinion among others but the freedom to have one. It is not a conviction but the principle which authorizes them all, subject to respect for public order”.

In this text, I want to extract first of all a sentence which is, in my opinion, the pivot of everything we have just presented.

I invite you to read it again:

“[...] no one can be forced to respect dogmas or religious prescriptions. [...]”.

This sentence alone demonstrates the nonsense of the dominical laws! Indeed, how can we understand it when the Sunday laws show quite the opposite. In France, we are far from the reality presented in this excerpt because, as we have seen, the laws obliging French citizens not to work on Sundays are of a religious nature.

In doing so, the dominical laws, which force all or part of the French people not to work on Sunday, make France out of step with what it professes. Indeed, in a State that recognizes itself as a Secular Republic, **“[...] no one can be forced to respect dogmas or religious prescriptions. [...]”**, because **“Secularism guarantees freedom of conscience”**.

Where is my freedom of conscience as a Frenchman when, as a Sabbath-observer, ancient laws that the Catholic Church instituted and that have been brought up to date by French legislators, continue to keep me, for 27 years, in a state of debasement and precariousness?

On this day and for centuries, France, by making its own practices stemming from a religion, rejects the first basis of a secular Nation!

To understand what this means, let us examine what should qualify France as a *“secular republic”*. To do this, let us reread this excerpt from a text already quoted:

“[...] Secularism implies the neutrality of the State and imposes the equality of all before the law without distinction of religion or belief.

[...] Secularism implies the separation of the state and religious organizations.

The political order is based on the sole sovereignty of the people of citizens, and the state — which neither recognizes nor salary any cult [...]"

What this site of the French government presents here is simple:

The reality of "laïcité" is materialized by the fact that the (French) State does not recognize in all that is of its competence, thus also at the level of its legislation any text, laws, decrees, dogma, knowledge etc. which is of a religious nature.

The French government is separated from any religious organization, so no influence of this type can remain in
"The secular Republic" that is France!

With this base, the State **"imposes the equality of all before the law without distinction of religion or belief".**

All this is difficult to reconcile with all that we have just seen, and which have as their basis the Sunday laws. Let us now review these same bases but in reverse and let us reason by the absurd:

Any Nation, which keeps in its legislation, in the management of its administration and its public service, its territorial communities, laws or provisions stemming from the dogma or beliefs of a religion, is not a "Secular Republic"!

Any country, which discriminates against a part of its people and forces them to observe religious prescriptions and/or laws, cannot bear the name of "Secular Republic".

Not so absurd as that, since this deduction that I have just exposed is none other than the reality presented by this text on secularism, considering that if one thing is true, its opposite is also true.

In this excerpt we have also discovered, the uniqueness of secularism which is not an opinion or a belief, but is what founds things and allows everyone to be able to freely express their opinions, without being hindered, as long as they do not contravene the rules established in the Republic!

In all that was presented, here is what for me must make us think and bring us to fight, according to the rules of the Republic, so that what the [(French) *Article 16 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*], cannot have any more the top in France: **“Any society in which the guarantee of rights is not assured, nor the separation of powers determined, has no constitution.”**

Let's link this **article 16** of the constitution with these so-called dominical laws:

Can we then say that the French Society has a Constitution, with regard to what this article 16 describes, when the fundamental rights of all or part of the French citizens are discriminated? How could such laws see the day and worse still persist, in a country, which is a Secular Republic?

One cannot be at the same time a thing and at the same time its opposite. One cannot at the same time practice religious precepts and boast of being a Secular Republic by discriminating all or part of its citizens, by forcing them to practice prescriptions of the Catholic dogma.

This is tantamount to favouring this religion to the detriment of others.

It is time for France to emancipate itself from these religious laws which are without foundation and which gangrene it so that it becomes what it should always have been, a Secular Republic, cradle of the rights of the man, and where no discrimination is perpetuated, by those the same ones charged to protect us and to defend our rights, our legislation and our constitution!

On this day, the question is not simply whether or not to repeal the dominical laws. The real questions that each of us, especially our legislators, the members of the Council of State, the members of the Constitutional Council must ask ourselves are:

What are our foundations, in France as a people?

What are our values? If the answer to these questions is the French Constitution and the rules of the Republic and secularism, then the only decision that must be taken is the repeal of these discriminatory laws that are the dominical laws!

How to profess one thing and do its opposite! :

If these iniquitous laws incriminated in this file are not reformed, it will mean that it will be henceforth admitted that we are in violation of our constitution and that we are thus acting the destruction of the Republic to tend towards another political system interested only in a part of the French population and constraining the others.

Or, we choose to be in the reality of what we have, for centuries, established in our constitution and in our legislation, and let us make sure, from now on, to be a strong Nation, a just Republic and a Secular State where no trace, even tiny, of discriminatory or religious laws remains.

To continue, I would say that my goal is for the following to prevail in France from now on. This reality is enshrined in the [(French) *Préambule de la Déclaration des Droits de l'Homme et du Citoyen de 1789* (translated into English from the original text)] which states the following:

“[...] So that the claims of the citizens, based henceforth on simple and indisputable principles, will always turn to the maintenance of the Constitution and the happiness of all.”

The goal of every French citizen should be to ensure that nothing contravenes our constitution, which is presented here as contributing to our happiness as a people. Let us now turn to the difficulties that Sunday laws create for Sabbath and Shabbat-keepers in this century.

To this end, I would add that, aside from everything already stated, Sunday laws, being essentially Catholic, have created a religious monopoly that for centuries has discriminatorily violated the rights of Protestant Christians, Sabbath-keepers, and the Jewish people, Shabbat-keepers.

We are forced to rest on Sundays, whereas in order to observe the Sabbath, we already do not work on Saturdays.

As long as this medieval law remains, it discriminates against me and all Shabbat and Sabbath-keepers.

If we had to take into account all these non-working Sundays, this would represent a significant shortfall.

In the framework of the 35-hour week, we are led to work only five days a week, instead of the six which are the prerogative of all the other French people.

By forcing Sabbath keepers not to work on Sundays, the French state is oppressing them. We are thus hindered and therefore do not have the same chance of success as those who observe Sunday. This means that we have a shortfall of one day per week which amounts to 52 days per year.

Let us continue to discover other oppressive aspects of Sunday laws. We have already seen how the provisions of the Sunday laws discriminate against adult Sabbath and Sabbath observers, especially in their work, now let's find out how these laws affect the lives of our children.

Here is what has been instituted in this matter [*Réponse du Ministère des petites et moyennes entreprises, du commerce, de l'artisanat et des professions libérales publiée dans le JO Sénat du 07/07/2005 - page 1840. Travail des apprentis le dimanche et les jours fériés 12e législature. Tiré du site du sénat Français : <https://www.senat.fr> (translated into English from the original text)*]:

“Pursuant to Article L. 221-5 of the Labor Code, the weekly rest period must be given on Sunday. Moreover, articles L. 221-3 and L. 224-1 prohibit the employment of apprentices on Sundays and public holidays.

However, establishments manufacturing food products for immediate consumption, hotels, restaurants and drinking establishments, as well as all the establishments listed in article L. 221-9 and the industries listed in article L. 221-10, are allowed to give their personnel weekly rest by rotation.

For this reason, since 1975, circulars have authorized the work of apprentices on Sundays and public holidays, considering that, in companies benefiting from an exemption under common law, apprentices, insofar as they follow the rhythm of the company, can work on these specific days. *However, five Court of Cassation rulings handed down on January 18, 2005 held that these circulars could not call into question the prohibition on having an apprentice work on Sundays and public holidays.*

Sectors of the craft industry where activity is particularly high on Sundays and public holidays, in particular those of the bakery-pastry industry, now encounter a problem in training and employing minor apprentices, *the case of adult apprentices having been settled by article 23 of law no. 2005-32 of 18 January 2005.*

Moreover, the ban on Sunday work for apprentices under the age of 18, combined with the requirement for a weekly rest period of two consecutive days and the weekly closing day of the establishment, may make apprenticeship in these sectors difficult to implement. [...]"

What is presented here is dramatic for young people who are not of age and who wish to become apprentices! Of course, we understand that these minors must be protected, but in light of other criteria, let's analyze what this really means and implies:

Thus, an employer craftsman who has apprentices, must give them two consecutive days off, one of which must necessarily be Sunday.

Before continuing, let's rediscover what the *[Article 10 de la Convention collective nationale de la coiffure et des professions connexes du 10 juillet 2006. Étendue par arrêté du 3 avril 2007 JORF du 17 avril 2007 (translated into English from the original text)]* has decreed on this matter:

“Employees will benefit from a rest period of 24 consecutive hours set for Sunday by application of Article L. 221-5 of the Labor Code and 1 additional day, allocated in rotation in agreement with the employer and according to the needs on duty. (1)

[...] (1) Paragraph extended subject to the application of the provisions of Article L. 221-4 of the Labour Code, under the terms of which the weekly rest period must have a minimum duration of 24 consecutive hours, to which must be added the consecutive hours of daily rest provided for in Article L. 220-1 (Order of 3 April 2007, art. 1).

Thus, this second day of rest must be given either on Saturday or on Monday. So far this does not seem to be a discriminatory hindrance to young Sabbath or Shabbat keepers who are apprentices in the craft industry, because they can, it seems, be off on Saturday and Sunday.

But in reality things are quite different. To tell you about it, I would say that with my *35 years of experience as a mixed hairdresser*, I profess that Saturday is the key day in this sector of activity, where the remuneration of artisan hairdressers is often doubled.

In doing so, in order to comply with the obligation to close for two consecutive days a week, one of which is Sunday, hair salons will generally close on Mondays. As a result, young Sabbath or Shabbat observers cannot be present in the company on Saturday, their hiring becomes problematic for the employer.

Since the goal is to train employees to maximize their revenue, and since they cannot have their employees work on Sundays, hair salon managers will always choose the young person who will be most profitable for them.

Example: *A hair salon will more readily hire a young person who agrees to work on Saturdays as an apprentice than one who, out of conviction, refuses. For these business owners, doing otherwise would represent a significant loss of revenue.*

We can see that these Sunday laws, with the prohibition on working on Sundays, not only impact professional hairdressers who observe the Sabbath or the Sabbath, but also hinder young people of the same faith in their job search.

This discrimination means that our young Sabbath or Shabbat observers are not free to train for the profession of their choice.

Indeed, persevering in this way may be a hindrance to a professional career in the future.

The youth is the future of the country, I find it very harmful when a young person is not free to choose the career he wants to embrace!

It should be noted that in accordance with the principle of non-discrimination of [(French) *Article L1132-1 du Code du Travail*], any employer who refuses to train a young person because of his or her convictions is outlawed and is guilty of reprehensible practices.

For there to be a change leading to equity for the professional future of Sabbath or Shabbat-observant youth, one of two options should be put in place:

Repeal the dominical laws or agree to waive the rule by granting a special dispensation for young Sabbath or Shabbat observers to be present on Sunday in a company that agrees to it.

They could then continue their apprenticeship or training without being prevented from doing so by these laws.

In order to do so, this exemption should also be accompanied by a modification of the clause arbitrarily fixing two consecutive days of rest. This would allow those for whom this exemption is intended to benefit from their weekly rest period in a different way, for example on Saturday and Monday.

The same chances of success would then be offered to them!

We have just seen how the provisions of Sunday laws discriminate against young Shabbat or Sabbath-observants who enter the workforce. Now we will discover the collateral effects, for those who are in school.

To do this, it is important to reconsider the [*Canon 29 du concile de Laodicée (Date approximative l'an 363). (translated into English from the original text)*]:

“Christians should not judaize by resting on the Sabbath, but should work on that day, honouring the Lord's Day [Sunday] by resting”.

Let us recall that it was the Catholic Church that once decreed that Christians should no longer Judaize (*worship God*) on the Sabbath, but should now do so on Sunday.

Furthermore, the Council of Laodicea prohibited working on Sundays, while it required working on the Sabbath (*Saturday*).

In this century, Saturday has become a normal workday for the vast majority of French people, while Sunday has become a day off. The provisions of this Catholic law have survived through the centuries because Napoleon granted Sunday as a public holiday to civil servants. We will see this in the next chapter.

Since the civil service also includes schools, they are all closed on Sundays, and many schools are open on Saturdays. We can therefore see that provisions stemming from a Catholic law are still in effect today, even though public education in France is secular.

This is a step backward for the French education system, because we must not forget that in order to have secular schools, it was necessary for fathers of the Republic such as Jules Ferry to denounce the negative impact that Catholic dogma had on young students.

The [*Lettre de novembre 1883, de Jules Ferry aux instituteurs sur le nouveau régime scolaire (translated into English from the original text)*] presents this reality to us:

“The law of March 28 is characterized by two provisions which complement each other without contradicting each other: On the one hand, it excludes the teaching of any particular dogma from the compulsory curriculum;

On the other hand, it places moral and civic education at the forefront. Religious instruction belongs to families and the Church, moral instruction to schools...

Undoubtedly, its primary objective was to separate schools from the Church, to ensure freedom of conscience for both teachers and students, and finally to distinguish between two domains that had been confused for too long:

That of beliefs, which are personal, free and variable, and that of knowledge, which is common and indispensable to all...”

In order to purge secular schools of religious teachings, the Republicans had to get rid of the priests who taught in the schools because they were molded by Catholic dogma and hostile to republican institutions and norms. The leaders of the newly formed French Republic had to take radical measures and decree the separation between religious teachings and moral and civic instruction.

In this century, our French public schools are supposed to be free of rules or teachings derived from any religion. But the traditions left to the French state by the Catholic Church hard skin.

The Catholic law stipulating Saturday work has returned to the forefront, and has taken on the “face” of [*Décret n° 2013-77 du 24 janvier 2013 relatif à l'organisation du temps scolaire dans les écoles maternelles et élémentaires (translated into English from the original text)*], which follows and allows that in certain primary schools there can be classes on Saturdays:

“[...] *Subject: modification of school rhythms in primary education.*
[...] **The academic director of the National Education services may give his agreement to teaching on Saturday mornings instead of Wednesday mornings when this exemption is justified by the specific features of the territorial educational project and presents sufficient educational guarantees.**

[...] The text also provides for the establishment of additional educational activities in small groups to help students experiencing difficulties in their learning, to help with personal work or for an activity planned by the school project, where appropriate in connection with the territorial educational project [...]”

This Saturday opening provision discriminates against students who observe the Sabbath or the Sabbath, who are disadvantaged because of their faith. The provisions of this decree are intended to allow the implementation, on Saturdays, of educational projects as well as small-group learning activities designed to help students experiencing learning difficulties.

Inevitably, these children who observe the Sabbath or the Sabbath will feel excluded from the educational projects on Saturday, the day they do not attend class.

To understand the extent of the trauma these children are likely to experience, imagine a student who spends an entire school year without having been able to participate in the educational project that was set up in their class on Saturday, the day they are absent.

When the project is presented at the end of the year, how do you think they will feel? Excluded! This will certainly have repercussions on their integration and academic progress.

For those who have learning difficulties and who observe the Sabbath or Shabbat, they will not have the same chances of success as their classmates since they will not be able to attend the support classes held on Saturdays. Since the law has not established a mechanism to allow those who observe the Sabbath or Shabbat to participate in these activities on another day, there is discrimination.

This means that all students who observe the Sabbath or Shabbat and who are in these classes are disadvantaged. This law places young Sabbath- and Shabbat-observants in a dilemma:

Coming to school on Saturdays to participate in these various educational activities while not respecting the Sabbath (or Shabbat), or not attending school and being left out of these activities and regressing by not attending remedial classes.

This type of choice, imposed by French law on those who observe the Sabbath or Shabbat, violates [*Article 1er de la constitution française*], which guarantees all French citizens equality before the law, regardless of origin or religion, and the obligation to respect all beliefs.

The French state is discriminatorily undermining the chances of success of our young Sabbath and Shabbat-observants from the ground up by imposing laws directly derived from Catholicism.

Thus, these laws prohibiting work on Sundays, as well as those requiring children to have extracurricular activities on Saturdays, have an arbitrary quality, because the rights of French people who observe the Sabbath and Shabbat, both young and old, are being violated in a discriminatory manner.

By doing so, the French State is acting in a discriminatory manner and is transgressing the laws that follow and prohibit such things.

The [(French) *Article 1er de la déclaration des droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*] which establishes the following:

“The Men are born and remain free and equal in rights. Social distinctions can only be based on common utility.”

Let's complete with the [(French) *Article 6 de la déclaration des droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*] which establishes the following:

“[...] All Citizens, being equal in his eyes, are equally admissible to all dignities, places and public employments, according to their capacity, and without any other distinction than that of their virtues and their talents”.

Let us also consider the [(French) *Article 11 de la déclaration des droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]: **“No one should be disturbed for his opinions, even religious ones, provided that their manifestation does not disturb the public order established by the Law.”**

Let's also take into account the [(French) *Article 2 loi n°2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations. (translated into English from the original text)*]:

“[...] Without prejudice to the application of other rules ensuring respect for the principle of equality:

2° Any direct or indirect discrimination based on sex, actual or supposed membership or non-membership of an ethnic group or race, religion or belief, disability, age, sexual orientation or identity or place of residence is prohibited with regard to membership and involvement in a trade union or professional organisation, including the benefits provided by such organisation, access to employment, employment, vocational training and work, including freelance employment or self-employment, as well as working conditions and professional promotion.

This principle shall not preclude differences of treatment based on the grounds referred to in the preceding paragraph where they meet an essential and determining occupational requirement and provided that the objective is legitimate and the requirement is proportionate [...]".

Let's finish with the [*Article 9 de la Convention européenne des droits de l'homme Liberté de pensée, de conscience et de religion, articles 1 et 2 (translated into English from the original text)*] which establishes the following:

"1. Everyone has the right to freedom of thought, conscience and religion; This right includes freedom to change one's religion or belief and freedom, either alone or in community with others and in public or private, to manifest one's religion or belief, in worship, teaching, practices and observance.

2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others".

We have referred to all these texts in force in France to emphasize that all French citizens are equal, and no discrimination should be practiced against them, particularly in matters of access to employment or regarding their faith.

Yet, as we have seen, this is what the Sunday laws have instituted in France, which discriminatorily harm Sabbath and Shabbat observers.

Indeed, they are asked to comply with a religious constraint, that of the majority, even though it is not their own basis of faith and they are professionally disadvantaged.

We are indeed faced with a pure constraint that sets its own rules.

It is important to emphasize that restrictions on religious freedom that may prevent faith from being practiced publicly are established with a view to preserving public safety, protecting public order, health or morals, or protecting the rights and freedoms of others.

When we look at these various reasons that prohibit the public living of faith, we realize that working on Sundays, with another **24-hour day of rest each week**, is not one of the restrictions that can allow the French state to prevent an individual or group from publicly living their faith.

If Sunday were one of these restrictions, no authorization would be granted, but exceptions are made in this regard, so much so that those who work on this day can be paid twice as much as a normal day.

This reality is present in the text [(French) *Loi n° 2009-974 du 10 août 2009, article 2, réaffirmant le principe du repos dominical et visant à adapter les dérogations à ce principe dans les communes et zones touristiques et thermales ainsi que dans certaines grandes agglomérations pour les salariés volontaires (translated into English from the original text)*]:

“The collective agreement sets out the compensation granted to employees deprived of dominical rest [...]

In the absence of an applicable collective agreement, the authorisations are granted on the basis of a unilateral decision by the employer, taken after consulting the works council or employee representatives, where they exist, and approved by a referendum organised among the staff concerned by this exemption from dominical rest.

The employer's decision, approved by referendum, determines the compensation granted to employees deprived of dominical rest as well as the commitments made in terms of employment or in favour of certain groups in difficulty or disabled persons.

In this case, each employee deprived of Sunday rest benefits from a compensatory rest and receives for this working day a remuneration at least equal to twice the remuneration normally due for an equivalent period. [...]

“Only voluntary employees who have given their written consent to their employer may work on Sundays on the basis of such authorisation. [...]

An employee of an enterprise benefitting from such an authorisation who refuses to work on Sundays may not be discriminated against in the performance of his or her contract of employment.

Refusal to work on Sundays for an employee of an undertaking benefitting from such authorisation shall not constitute a fault or a ground for dismissal [...]

“In the absence of an applicable collective agreement, every year the employer shall ask every employee who works on Sundays whether he or she wishes to benefit from a priority to take up or resume employment in his or her professional category [...]. The employer shall also inform the employee, on this occasion, of his or her right to stop working on Sundays if he or she no longer wishes to do so.

In such a case, the employee's refusal shall take effect three months after his or her written notification to the employer. “In addition, an employee who works on Sundays may at any time request to benefit from the priority defined in the preceding paragraph. [...].”

Let us supplement [*Article 251 de la LOI n° 2015-990 du 6 août 2015 pour la croissance, l'activité et l'égalité des chances économiques (1) (translated into English from the original text)*]: “Article L. 3132-13 of the Labor Code is supplemented by a paragraph worded as follows:

“In food retail businesses with a sales area exceeding the threshold mentioned in the first paragraph of Article 3 of Law No. 72-657 of July 13, 1972, establishing measures in favor of certain categories of older traders and artisans, employees deprived of Sunday rest benefit from remuneration increased by at least 30% compared to the remuneration normally due for an equivalent period.”

Let us also take into account the [*Article R3132-5 du Code du travail (translated into English from the original text)*]: **“Industries in which materials susceptible to very rapid alteration are used and those in which any interruption of work would result in the loss or depreciation of the product being manufactured, as well as the categories of establishments and establishments mentioned in the following table, are allowed, in application of article L. 3132-12, to give weekly rest by rotation for the employees employed in the work or activities specified in that table”.**

The exceptions allowing certain trades to work on Sunday demonstrate that working on that day is not something that can be considered to be detrimental to society or the state.

Certainly, if Sunday work were included in these formal restrictions, no authorization would be granted, but there are, as we have just seen, exceptions to this, resulting in higher pay.

These exemptions, allowing certain sectors to work on Sundays, create significant discrimination for those who are not eligible. Especially since they are often put in place with **“forceps”** by the government and the legislators in place.

I am going to present you this reality taking as a background the **news of 2013**, where we saw in France of big signs of do-it-yourself rise against these dominical laws by opening without authorization on Sundays.

Faced with this outcry from those who work in (*or own*) DIY stores, the government's response at the time was to issue the following decree [*Extract from: Décret numéro 2013-1306 du 30 décembre 2013 portant inscription temporaire des établissements de commerce de détail du bricolage sur la liste des établissements pouvant déroger à la règle du repos dominical. J.O. Numéro 0304 du 31 décembre 2013 (...) (translated into English from the original text)*]:

“Subject: Temporary inclusion of do-it-yourself retail establishments on the list of categories of establishments that can legally derogate from dominical rest.

Entry into force: the text enters into force the day after its publication. **Notice: this decree adds DIY retail businesses to the list of categories of establishments benefiting from a derogation with regard to dominical rest in application of article L. 3132-12 of the Labor Code (French).**

Retail establishments trading primarily in DIY materials and equipment, hardware, paints-enamels-varnishes, flat glass, and construction materials are thus concerned.

This provision is scheduled until July 1, 2015, pending the vote on a new legislative framework on exceptions to dominical rest [...]”

This decree intended to satisfy the DIY stores was rejected by the Council of State because of its temporary nature, in order to remedy the crisis the French government decreed the following [*Décret n° 2014-302 du 7 mars 2014 portant inscription des établissements de commerce de détail du bricolage sur la liste des établissements pouvant déroger à la règle du repos dominical (translated into English from the original text)*]:

“[...] This includes retail establishments dealing primarily in do-it-yourself materials and equipment, hardware, paints, enamels and varnishes, flat glass, and building materials [...].

Do-it-yourself retail businesses on the list of categories of establishments benefiting from an exemption from dominical rest pursuant to article L. 3132-12 of the Labor Code (French)”.

This is how DIY stores have joined the “*privileged*” who can work on Sundays.

It is extraordinary to note that the government's top leaders have managed to find solutions to preserve social peace.

This about-turn by the government demonstrates that it knows how to back down before the unwavering unity of those who rise up against the yoke of Sunday laws.

What allowed these large retailers (DIY stores) to win was the unity within each company. Indeed, the employees of these major brands united with their managers to demand the right to work on Sundays. They won!

It is therefore important to understand what contributed to the change, and to do so, we must take into account [*(French) Article L3132-12 du Code du travail (translated into English from the original text)*] that the French government used to establish [*(French) Décret n° 2014-302 du 7 mars 2014*], the crisis exit decree:

“Certain establishments, whose operation or opening is made necessary by the constraints of production, activity or the needs of the public, may by right derogate from the rule of dominical rest by allocating the weekly rest in rotation.

A Conseil d'Etat decree determines the categories of establishments concerned”.

Thus, this legislative text, which was the lifeline of the French State in this crisis, is also its Achilles heel.

By specifying that DIY stores can derogate from the dominical rest rule because they meet the **“the needs of the public”** it is a breach that has been opened.

Yes, because the term **“the needs of the public”**, not being clearly defined, it is understood as having to extend to all establishments meeting these criteria. All businesses meeting the needs of the public should therefore be able to open on Sundays.

To understand this, I bring you the following thoughts:

How would opening a DIY store on Sundays be more useful than the hairdresser or the mechanic?

Hair salons have to style clients' hair on Sundays for their religious weddings, communions, etc. and need the support of their employees. And go tell those who are out of order on Sundays and that there is no mechanic, that this activity does not meet the needs of the public!

Everything we have studied in this chapter allows us to understand that now two choices are possible:

The first is the [(French) Loi du 9 décembre 1905 concernant la séparation des Églises et de l'État], which gives us the basis of what should happen to the laws and decrees of the Church that have insidiously infiltrated the Republic.

This law of [(French) Loi du 13 juillet 1906 établissant le repos hebdomadaire en faveur des employés et ouvriers] stipulating in its “article 2” that “The weekly day of rest shall take place on Sunday” having religious roots is inconsistent with that of “9 décembre 1905” which establishes that “The Republic does not recognise, financially support or subsidise any religion”.

These two laws cannot decently continue to coexist, so one of them must be repealed.

Of the two laws, the one of 1905 represents our identity as a French people, free and not subject to any religion.

*Indeed, **freedom, equality and fraternity** are the three pillars of the Republic.*

It thus appears that it is this “article 2” of the [(French) Loi du 13 juillet 1906] that should be repealed or amended. We must be consistent in what we do.

If Sunday, the Catholic Church's day of rest and worship, has found its place in the Republic, it would be legitimate for the same to apply to other religions.

Therefore, if the Catholic Church's mandatory Sunday rest still applies in this century, Saturday, the day of rest for other Christians observing the Sabbath or for Jews observing the Sabbath, should also be allowed.

These laws prohibiting working on Sundays have an arbitrary and pernicious side, because the rights of French people who observe the Sabbath or the Sabbath are violated in a discriminatory manner.

They are forced to take Sundays off work, whereas in order to observe the Sabbath or the Sabbath, they do not work on Saturdays. Being in a republic, all citizens must have the same chances of success.

For there to be fairness, it would also be necessary for companies that employ a Sabbath and Shabbat observer who allow him not to work on Saturdays because of his faith to be able to allow him to work, on a voluntary basis, as many Sundays as he wishes.

This discrimination that French laws have established against those who observe the Sabbath or Shabbat is due to the fact that they are part of a minority.

It is because the vast majority of French observe Sunday as a day of rest that this state of affairs has previously gone unnoticed.

Imagine that in this century, the dominant church were, instead of the Catholic Church, a Protestant denomination that observes the Sabbath.

If, from her strong position, she demands the right not to work on Sundays, France's top leaders, under the weight of the masses, would have already repealed these offending laws.

But since those who observe the Sabbath or the Shabbat are currently a minority, the country's top decision-makers are ignoring their rights.

France, as a secular Republic, must offer all French citizens, regardless of their religious beliefs, the same opportunities for success, especially in professional matters.

In this regard, here is what the [(French) *Préambule de la Constitution de 1946*] established:

“[...] Everyone has the duty to work and the right to get a job. No one may be harmed, in their work or employment, because of their origins, opinions or beliefs. [...]”

Here again, we have a powerful argument: no one should be discriminatorily disadvantaged in their chances of professional success, among other things, because of their professed creed.

These Sunday laws are far from this reality! It is time for France to put an end to this discrimination.

Sunday laws, I reiterate, therefore contravene the French Constitution and have no justification for existing.

To continue, it also seems important to me to note that the discrimination brought to bear on the religious freedom of individuals by a State is not insignificant, but is a serious fact.

The following text attests to this [*Protocole numéro 12 à la Convention européenne de sauvegarde des droits de l'homme et des libertés fondamentales, articles 1 et 2 “Interdiction générale de la discrimination” (translated into English from the original text)*]:

“1 The enjoyment of any right set forth by law shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.

2 No one shall be discriminated against by any public authority on any ground such as those mentioned in paragraph 1”.

The French state is thus violating this law as well as those we have seen previously by continuing to impose this yoke of Sunday laws on Sabbath or Shabbat followers.

As a result, the social equality that France holds dear is being trampled underfoot.

These Sunday laws do not respect the inalienable right of every European citizen to practice their faith without discrimination and to have the same opportunities for professional success.

In doing so, these laws prohibiting working on Sundays violate the faith of those who, like me, observe the Sabbath or the Shabbat and constitute an obstacle to their professional development.

By doing so, the French State is acting in a discriminatory and practical of acts tainted with “*excess of power*”.

When we see how heavy the yoke of the laws prohibiting working on Sundays is, we can think that there is no remedy for this crisis which is eating away at France from the inside.

And yet, legal texts such as the one below exist and can provide solutions [*Conditions de travail – Directives sur le temps de travail de la Commission européenne (translated into English from the original text)*]:

“In order to protect the health and safety of workers, minimum rules on working time must be introduced in all Member States.

Under the European Working Time Directive (2003/88/EC), each Member State must ensure that every worker has the right to: A limited weekly working time, which cannot exceed 48 hours on average, overtime included;

A minimum period of daily rest, at the rate of 11 consecutive hours every 24 hours;

A break time during working time, if the worker is active for more than six hours;

A minimum weekly rest period of 24 hours without interruption for each seven-day period, which is added to the daily rest of 11 hours;

Paid annual leave of at least four weeks per year; Additional protection in the event of night work, for example: The average working time cannot exceed 8 hours per 24 hour period;

Night workers may not perform arduous or dangerous work for more than 8 hours per 24-hour period [...]"

It is important to note that this text of European law reinforces in Europe (*therefore in France*) the bases of workers' rights that had been decreed by the Sunday laws.

However, it leaves you free to choose the day of rest that must be observed. It is therefore time for the French State to stop amending these Sunday laws by putting bandages on a “gangrened base” because solutions exist!

I will now demonstrate to you that French legislation is required to adapt to European legislation and must be subject to the latter.

To do this, let's start with the text [*Conseil d'État. Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. Introduction. Tiré du site internet: <https://www.conseil-etat.fr> (translated into English from the original text)*]:

“The European Union right (EU) influences from now on increasingly diversified sectors of Member States' legislation, for example in economic and monetary legislation, banking law, asylum and immigration law.

The acts of derivative right, regulations and directives, precisely cover very broad areas of our law.

By its institutional characteristics and the scale of its normative production, the European Union constitutes, according to the expression of the Court of Justice of the European Union (CJEU), a “legal order” in its own right which is integrated into the national legal orders of the Member States.

[...] In this context, the French administrative judge is led, within his field of competence, to apply and interpret European Union law. His case law fully ensures its integration into national law and establishes its special place in the hierarchy of standards.”

This text presents the evolution of French legislation, which has had to adapt to European law because it must be subject to the latter.

As we see, European law must be considered an integral part of the legislation of its member states because it covers a very broad scope.

In doing so, European law must now be taken into account. This reality has positive implications or repercussions, because the range of European texts covers increasingly diverse sectors and increasingly influences legislation, particularly French legislation.

European case law is so dense that French administrative judges can fully utilize it on a daily basis, and in this context, they are called upon to interpret and implement within administrative courts the law established for all by the European Union.

Now, let's discover excerpts from *[Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. Tiré du site internet du Conseil d'État: “<https://www.conseil-etat.fr>”]*, which show how European legislation has been imposed within the various legal texts of French administrations.

Let's start with the text *[2.1.2 le contrôle exercé par le juge administratif s'est adapté aux exigences propres du droit de l'union Européenne (translated into English from the original text)]*:

“[...] If an administrative act is based on a legislative provision contrary to Union law, it is devoid of legal basis and annulled.

[...] By virtue of the principle of primacy, it also applies whether or not the standard of Union law invoked to overrule national law has direct effect – which is an exception to the principle according to which a standard of international law cannot be invoked if it does not have direct effect (CE, Ass., 11 avril 2012, GISTI, n° 322326, Rec.).

The judge annuls any administrative act incompatible with a standard of Union law. [...]”

Let's continue with the text [1) *Le juge administratif assure pleinement l'intégration du droit de l'Union européenne dans l'ordre juridique national. 1-1 La reconnaissance des spécificités du droit de l'union par le juge administratif: Effet direct et primauté du droit de l'union Européenne (translated into English from the original text)*]:

"The direct effect of Union law was established by the Court in the Van Gend en Loos judgment of 5 February 1963.

In this judgment, the Court states that European law creates not only obligations for EU countries but also, under certain conditions, rights for individuals, who can directly invoke European standards before national and European courts.

[...] It was the Costa versus Enel judgment of 15 July 1964, already mentioned, which established the principle of primacy. The ECJ ruled that the law emanating from European institutions is integrated into the legal systems of the Member States, which are obliged to respect it.

If a national rule is contrary to a provision of Union law, the authorities of the Member States must ensure that the European provision prevails.

For the ECJ, the primacy of European law over national laws is absolute: all European acts with binding force benefit from it, whether they come from primary law or secondary law, and all national acts are subject to it, whatever their nature (ECJ, 17 December 1970, Internationale Handelsgesellschaft, C/ 11-70), therefore including constitutional ones. [...]

The Council of State has gradually extended the benefit of the regime of Article 55 of the Constitution to all legal acts of the European Union, which it has agreed to give precedence over laws:

The regulations (CE, 24 septembre 1990, Boisdet, n° 58 657) and the guidelines (CE, Ass. 28 février 1992, S.A. Rothmans International France et S.A. Philip Morris France, n° 56 776).

Under this case law, individuals may rely, in support of an appeal against an administrative act, on the specific and unconditional provisions of a directive, when the French State has not taken the necessary transposition measures within the time limits.

[...] Through all of this case law, the administrative judge plays, like any national judge, his role as “common law judge applying Union law” (CE, Ass., 30 octobre 2009, *Mme Perreux*, n° 298 348), which he regards, like the Court of Justice, as a “legal order integrated” into the national legal order (CE, Ass., 23 décembre 2011, *M. Kandyrine de Brito Paiva*, n° 303 678). ”

Let's complete with the text [1-2 *L'autonomie institutionnelle et procédurale: un mécanisme de subsidiarité juridictionnelle inhérente aux techniques d'application du droit de l'union* (translated into English from the original text)]:

“Furthermore, the guarantee of rights arising from Union law must benefit all individuals under the same conditions.

The principle of effectiveness implies that if a right is recognized for individuals by European Union law, Member States have the responsibility to ensure its effective protection, which most often implies the existence of a legal remedy.

In other words, this principle aims to prevent a procedural provision of a State from making the application of European Union law impossible or excessively difficult.

[...] The ECJ also clarified that if national law did not include a procedure for implementing European Union law, it should be created (CJCE, 19 juin 1990, *Factortame*, aff. C-213/89) ”.

Let's finish with the text [1-3 *La reconnaissance des spécificités du droit de l'union Européenne emporte des conséquences importantes pour l'administration Française* (translated into English from the original text)]:

“The principle of primacy, which the administrative judge ensures is respected, entails specific obligations for the administration.

The administration is required not to apply and to repeal regulatory acts that are contrary to the objectives of a directive (CE Ass., 3 février 1989, *Compagnie Alitalia*, n° 74 052).

The Council of State has here transposed to the European Union law its general case law on the repeal of illegal regulations.

Recognition of the principle of primacy may also lead to the State being held liable.

The ECJ had already recognised the principle of the liability of national public authorities for violations of European Union law in 1991 by its *Francovich ruling of 19 November 1991*.

This case law *was enriched in 1996 by the Brasserie du Pêcheur S.A. judgments (CJCE, 5 mars 1996, aff. C-46/93 et C-48/93)* which state that this liability applies “whatever the State body whose action or omission was the cause” of the damage, that is to say including when a law contrary to European Union law adopted by the national legislature is at issue.

In 2003, in its Köbler judgment (CJCE, 30 septembre 2003, aff. C-224/01), the ECJ recognised that the liability of a Member State is also incurred when jurisdictional decisions of supreme jurisdictions know European Union law.

Relying on the case law of the Luxembourg court, the Council of State ruled that the State's liability is incurred when an administrative authority adopts an administrative act contrary to European Union law (arrêts Société Arizona Tobacco products et SA Philip Morris France précités), but also due to laws which disregard France's international commitments (CE Ass., 8 février 2007, Gardedieu, n° 279 522[2]), in particular its European commitments.

This latest case law has supplemented the traditional regime of liability without fault of the legislator in the event of a breach of equality before public charges (CE Ass., 14 janvier 1938, Société La Fleurette, n° 51 704) which only applies to “abnormal and special” damages and in the absence of any disregard of international law.

Finally, the Council of State has established the State's liability for court decisions contrary to European Union law: it is incurred in the event of a manifest violation of a provision of Union law intended to confer rights on individuals (CE, 18 juin 2008, Gestas, n° 295 831).

The principle of primacy also leads to the neutralization of the obligation to ensure the application of laws.

The French administration is indeed normally required to take the implementing texts of a law within a reasonable timeframe (CE, 13 juillet 1962, Sieur Kevers Pascalis, n° 45 891 et CE Ass., 27 novembre 1964, Dame Veuve Renard, n° 59 068).

The Council of State, however, ruled that it should refrain from taking a regulation implementing a legislative provision contrary to the objectives of a directive (CE, 24 février 1999, Association de patients de la médecine d'orientation anthroposophique, n° 195 354).

It is up to him to “instruct [his] services not to apply it” (CE, 30 juillet 2003, Association “L'Avenir de la langue française”, n° 245 076).

This case law was then extended to all laws that disregard France's international commitments (CE, 16 juillet 2008, M. Masson, n° 300 458)”.

What we discover here, in connection with European law, is crucial in the context of the theme of this chapter, which presents the absurdity of Sunday laws instituted in France and which contravene European law.

In these texts, we discover that if an administrative act or a piece of legislation is based on a legislative provision instituted in France and which therefore finds its legitimacy in French legal texts, while it is contrary to European Union law, it is presented as lacking a legal basis.

Any standard, therefore any national text or writing, which is contrary to or contravenes a standard of European Union law must be annulled by the administrative judge.

A reading of these texts reveals that the supremacy of European laws over those of member states, including France, implies that citizens can rely on European laws to assert their rights when taking action before national and European courts. Member states are obliged to adhere to these provisions in their legal systems.

In doing so, when a state has not yet established a legal basis equivalent to that of the European Union and which allows its citizens to defend themselves in an equivalent manner, European texts take precedence. These texts further affirm that the rights conferred by European texts on citizens of member states must be effectively enforceable.

This dominance of European legislative texts over French texts allows, in the event of a dispute between a citizen and an administration, the state to be held liable, which is then accused of violating European Union law **“whatever the State body whose action or omission was the cause”**.

When an administrative authority implements administrative measures that contravene European Union law and, by extension, citizens, the French state is held liable.

The primacy of the European Union over France and other member states requires them not to apply certain laws they have passed but which contravene European texts.

In this context, European states must **“up to him to “instruct [his] services not to apply it”**

Since all or part of the Sunday laws contravene European law, the French government, being subject to European legislation, is therefore required to no longer apply them.

Since there is not yet a law enacted in France allowing for the management of weekly work without taking Sunday laws into account, it is therefore necessary that the established European standards on the matter be applied.

We have already discovered them in the text [*Conditions de travail – Directives sur le temps de travail de la Commission européenne*].

France being European, it should reform these laws and repeal the second paragraph of the **law of July 13, 1906** which establishes **“[...] The weekly day of rest shall take place on Sunday [...]”** and this, because it is a violation and this, because it is a transgression of the *French Constitution* and of the *European Convention for the Protection of Human Rights and Fundamental Freedoms* which prohibits all discrimination.

4 Reality of the unconstitutional nature of the Bailly report, an essential support governing the French Sunday laws

To begin with, I would say that Sunday laws are so deeply rooted in French law and in the routine of the French that our legislators and the French people, in their great majority, have ended up forgetting that they came from the Catholic Church.

Now that I have recalled the historical bases on which these laws are based, I will continue with recent developments in this area. When it comes to Sunday Laws, in less than a decade, a lot has changed.

To understand these realities, we need to take the time to examine the new standards that were established in **2014**. Until then, on the strength of the bases of Mr. Bailly's report, the position of the French government was not to question the compulsory rest on Sunday.

Things have changed and this firm position has been shaken by the “*Sword of Damocles*” that the European Commission was holding over France. Thus, faced with the obligation to present his budget to his European partners, the *Minister of Economy at the time [...]*, *Mr. Emmanuel MACRON* established the basis for reforming the dominical rest, to the great displeasure of the trade unions and certain members of parliament.

In order to do so, the Prime Minister at the time, *Mr. Manuel VALLS*, had to resort to **article 49-3 of the Constitution (French)** to pass this law, one of the points of contention of which was the possibility of allowing the French to work more Sundays.

It was a dramatic, but no less controlled, turnaround by the French government regarding Sunday working.

Our actions demonstrate our motivations! It is extraordinary to note that, while it seemed impossible in the past, senior government officials managed to find solutions to preserve their political future.

This text informs us [*Projet de Loi pour la croissance et l'activité. N° 2447, Titre III: Travailler, Chapitre I^{er} : exceptions au repos dominical et en soirée, Enregistré à la Présidence de l'Assemblée nationale le 11 décembre 2014 (translated into English from the original text)*]: **“The Government was directly inspired by the recommendations of the report submitted by Jean-Paul Bailly to implement this reform.**

First, the law allows mayors to have the power to authorize work in shops on not five but twelve Sundays. Five Sundays will be open by right, with the possibility of going up to twelve [...]

The law also provides an answer to the question of Sunday work in station shops, which will be made possible either when the stations are part of one of the areas mentioned above, or when they appear in a decree from the competent ministers. [...]”

Before coming to this text, it should be noted that this bill was ratified and became the [*LOI n° 2015-990 du 6 août 2015 pour la croissance, l'activité et l'égalité des chances économiques (1)*].

Now that this point is settled, let's move on. To this end, I would like to tell you that in analyzing this bill that *Prime Minister Mr VALLS* pushed through through *Article 49-3 of the Constitution (French)*, several points caught my attention.

The first is that the competent ministers will be able to authorize, by decree, shops in train stations to open on Sundays. Once the law became effective, this mechanism created discrimination against businesses of the same category located in the same city; those in train stations will be able to operate on Sundays, but not others, which will not benefit from this authorization.

This article of the law favors, among other things, station shops to the detriment of small businesses. Considering these new exemptions to Sunday working, it's clear that a specific category of businesses is being favored, including those run by the powerful SNCF (*French National Railway Company*) etc. Thus, a **“double standard”**.

As a result, the plans to reform Sunday working laws are only intended to favor a specific category. When I analyse this new reform of the Sunday laws that the government has tried to implement against all odds, things remain the same for me.

Nothing is being done to integrate minorities who, like me, observe the Sabbath or Shabbat and who are being robbed of their rights by these dominical laws. This law, far from creating growth, generates new inequalities. All citizens in a republic must have the same chances of success. The objective is to establish equity.

In order to do this, it would also be necessary for companies that employ a Shabbat or Sabbath-observer and allow him not to work on Saturdays because of his faith, to be able to work every Sunday in return. The aim is not for all French people to be able to work on Sundays, but for a law to be passed stipulating that Sabbath or the Shabbat observers must be among those allowed to work on Sundays, so that they are no longer discriminated against.

To continue, I would say that in the extract from the draft law that we have just seen, it is important to note the following: **“[...] The Government was directly inspired by the recommendations of the report submitted by Jean-Paul Bailly to implement this reform. [...]”**

We see here that during this reform, the clear intention of *Mr. Manuel VALLS'S* government was to endorse the foundations of *Mr. BAILLY'S report* concerning Sunday rest.

In this chapter, we will examine this famous report, which is presented here as a reference, and therefore important, and I will demonstrate its unconstitutional nature. First, let's begin by exploring the place of this report in French law. This tells us [*Commentaire Décision n° 2016-547 QPC du 24 juin 2016 Ville de Paris “Dérogations temporaires au repos dominical des salariés des commerces de détail à Paris” (translated into English from the original text)*]:

“The Constitutional Council was seized on April 6, 2016 by the Council of State (decision n° 396320 of the same day) of a priority question of constitutionality (QPC) posed for The city of Paris.

This question related to compliance with the rights and freedoms guaranteed by the Constitution of the fourth paragraph of Article L. 3132-26 of the Labor Code and the words “or, in Paris, the prefect” appearing in the second paragraph of paragraph III of article 257 of law n° 2015-990 of August 6, 2015 for growth, activity and equal economic opportunity.

In its decision no. 2016-547 QPC of June 24, 2016, the Constitutional Council declared unconstitutional the fourth paragraph of article L. 3132-26 of the labor code and the words “or, in Paris, the prefect” appearing in the second paragraph of paragraph III of article 257 of the law of August 6, 2015.

[...] 1. – The principle of Sunday rest: As the Bailly report points out, “since 1906, French labor law provides for the existence of a weekly rest, and the fact that this rest must in principle be given on Sunday. “The legitimacy of such a regulation is based on the specificity of Sunday (...) and on the fact that the existence of a day of rest common to a large part of the employees is such as to allow everyone to take more well-being of this day of rest, by allowing them to share part of their free time with other individuals.

This is a question of synchronization of the time devoted to leisure: The practice of associations, sports, culture or religion, as well as family or friendly activities, require that the rest time of those who wish to participate in them be coordinated.” In the labor code, the provisions on weekly rest now appear in chapter II “Weekly rest” of the third title “Rest and public holidays” of the third part “Hours of work, salary, profit-sharing, profit-sharing and employee savings”.

The first three articles of Chapter II “Weekly rest” provide: “Article L. 3132-1: It is prohibited to make the same employee work more than six days a week.

“Article L. 3132-2: The weekly rest period shall last at least twenty-four consecutive hours, plus the consecutive hours of daily rest provided for in Chapter 1.” Article L. 3132-3: In the interest of employees, weekly rest is given on Sunday.” These provisions on weekly dominical rest are of public order.

Derogations to the terms of distribution and organization of working time within the framework of the calendar week, by agreement or by extended collective or company agreement, cannot therefore have the effect of authorizing an employer to require his employees to work more than six days a week.

[...] Consequently, the Constitutional Council declared the contested provisions contrary to the principle of equality...”

These texts present us with the reality of Sunday rest, which has been established in France since **1906**, and we realize that Mr. Bailly's report is a benchmark in this area. We discover this reality in the sense that it is cited, in this dispute brought before the Constitutional Council, alongside articles of the Labor Code dealing with weekly rest.

All of this shows us that Mr. Bailly's report, like legislative texts, has become the backbone governing Sunday rest in France.

Without further ado, let's discover this [*Extrait du rapport sur la question des exceptions au repos dominical dans les commerces: vers une société qui s'adapte en gardant ses valeurs, du 2 décembre 2013 de Monsieur Jean-Paul Bailly (translated into English from the original text)*]:

“In the collective consciousness and history of France, Sunday plays a special role. It remains a fundamental anchor point in the social and family life of the French.

[...] Nevertheless an observation is blindingly obvious: No one wants Sunday to become an ordinary day. Sunday is an historical, cultural and identity reference point for everyone, that constitutes a landmark in the week.

It is therefore not a day like any other. [...] According to studies and surveys, confirmed by the conducted interviews, Sunday is a day for refocussing (rest, relaxation, spiritual activities, etc.), a day for sharing (family, friends, joint leisure activities) and an activity day (outings, excursions, pastimes, etc.). Since 1906, French labour law has provided for the existence of a weekly rest period, and the fact that this rest day must in principle take place on Sunday.

The legitimacy of such a regulation is based on the specificity of Sunday, explained above and on the fact that the existence of a day of rest common to a large proportion of employees enables everyone to derive greater well-being from this rest day, by allowing them to share part of their free time with other individuals.

This is a question of the synchronisation of leisure time.

The associative practise of sporting, cultural or religious activities, as well as the activities of families or friends require that the rest time of those who wish to participate be coordinated”.

To understand the reason for being and unconstitutionality of what we have just read, it is essential to first consider the arguments contained in this report in favour of Sunday rest, as established in France.

First of all, it is interesting to note that his report is intended to deal with **“the question of exceptions to dominical rest in shops”** and that in these lines, it is Sunday rest that is being discussed. We find here again this religious connotation that is given to Sunday rest which is presented as being **“dominical”**, therefore **reserved for the Lord**, that is what this term means, we have already seen it.

In this text, Sunday rest (*Dominical rest*) is presented as a great benefit to society. On this day, the objective is to set up activities destined to the collective development, to the social cohesion.

It is presented as a day for *rest, relaxation, spiritual activities, outings, excursions, etc.*

It is also said that it is a great plus for the French to have the same weekly day of rest, in the sense that it would participate in social cohesion and would allow French citizens to share in a coordinated way a part of their free time with others.

It should be noted that even if the majority of French people are attached to their Sunday as a day of rest, even if this day is a blessing for many, however, this does not make it legally acceptable, within a Secular Republic, a religious law which, by its origins, is unconstitutional. Any law enacted in our legislation (French) that contravenes our constitution should be repealed, even if it aimed at the well-being of the greatest number of French citizens.

We experienced this reality with the vaccinal laws, which were stripped of a paragraph that was nevertheless important because it was intended to protect the health and lives of the greatest number of French people by restricting, during the pandemic, entry to political meetings, to prevent the development of COVID-19 clusters.

I present this reality to you in the chapter entitled *“Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19”*. Based on this example, we understand that, however noble and beneficial Sunday laws may be for all or some French people, given that they are based on a religious legislative basis that contravenes the constitution, they must be repealed.

We also understand that Mr. Bailly's argument, presenting the benefits of Sunday laws for the majority, cannot justify their continued existence. To continue, I would say that to clearly demonstrate the religious and therefore unconstitutional nature of Mr. Bailly's report, it is sufficient to note the qualities of some of those who contributed to its implementation.

To do this, let us read this [*Extrait du rapport sur la question des exceptions au repos dominical dans les commerces: vers une société qui s'adapte en gardant ses valeurs, du 2 décembre 2013 de Monsieur Jean-Paul Bailly (translated into English from the original text)*]:

“By letter of September 30, 2013, the Prime Minister entrusted me with a mission on the issue of exceptions to Sunday rest in shops. He asked me:

“to examine the difficulties posed by the current system and to shed light on the multiple issues of the opening of certain businesses on Sundays – social, societal, economic, competitive, environmental issues”. [...]

All those who wished to be heard were.

Thus, we have heard from trade unions and employers' organizations, employee coordinations, chambers of commerce and industry, chambers of trade, local elected officials, prefects and directors of administration, members of parliament who have worked and reflected on these issues, representatives of the Catholic Church, and of course all the ministers concerned and their offices.

[...] “In the collective consciousness and history of France, Sunday plays a special role. It remains a fundamental anchor point in the social and family life of the French. [...]”.

Let's complete with this other extract [*Rapport sur la question des exceptions au repos dominical dans les commerces: vers une société qui s'adapte en gardant ses valeurs, du 2 décembre 2013 de Monsieur Jean-Paul Bailly (translated into English from the original text)*], which clearly shows the active participation of the contributors to the report of Mr. Jean-Paul Bailly:

“Everyone was able to express themselves and be listened to. Many people had prepared these meetings very meticulously and left us written contributions”.

I would say that it is surprising to me that **“representatives of the Catholic Church”**, that is, religious representatives, are present at this hearing held to establish a law of the French Republic which is, I repeat, secular.

To better understand my astonishment, let us review the principle of secularism explained in this text [*Droits et libertés. Qu'est-ce que la laïcité? Tiré du site internet: <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> (translated into English from the original text)]:*

“Secularism implies the neutrality of the State and imposes the equality of all before the law without distinction of religion or belief. [...] Secularism implies the separation of the state and religious organizations. The political order is based on the sole sovereignty of the people of citizens, and the state — which neither recognizes nor salary any cult [...]”.

Thus, in view of the definition of secularism, the representatives of the Catholic Church had no place to contribute to the Bailly report.

Indeed, the French Republic being secular, this “implies the separation of the State and religious organizations”.

This means that legislative decisions cannot, under any circumstances, be based on religious influences, because “the State is neutral with respect to dogma and other religious writings”.

Thus, at the price of their blood, the revolutionaries bequeathed to us a secular Republic where the Catholic Church has no more right of city, in the affairs of the nation, and singularly in its legislation, and in his report, *Mr. Bailly* ignores it by inviting catholic representatives to pronounce on the validity of the Sunday laws.

What could they say to him:

Repeal these obsolete and medieval laws, because they are religious and contravene the French constitution!

On the contrary, they provided him with material to support his thesis, which, as we have seen, has become the legislative basis for Sunday laws (French).

This reality emerges from the terms used by Mr. Jean-Paul Bailly in his report, which echoes Catholic thought.

To understand this, I invite you to reread this famous report, then compare it to the following texts, which are of Catholic origin.

Here is the first text [*S. Augustin, civ. 19, 19; Catéchisme de l'Église catholique, II. Le jour du Seigneur; la Libreria Editrice Vaticana (translated into English from the original text)*]:

“During Sunday and the other days of the prescribed feast days, the faithful will abstain from works or activities that prevent them from worshipping God, the real joy of the Lord's Day, the practising of deeds of mercy and the proper relaxation of mind and body. [...]

Family necessities or great social usefulness are legitimate excuses for the whole point of the Sunday rest. The faithful shall ensure that legitimate excuses do not introduce habits prejudicial to religion, family life and health. The love of truth seeks holy leisure, the necessity of love welcomes just work”.

Let's read this as a supplementary text [*Cf. GS67, §3. Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana (translated into English from the original text)*]: **“The institution of the Lord's Day helps to ensure that everyone enjoys sufficient time for rest and leisure to cultivate their family and their cultural, social and religious life”.**

This other text informs us [*Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana (translated into English from the original text)*]: **“Christian piety dictates that Sunday is traditionally dedicated to good works and the humble service of the sick, infirm and the elderly.**

Christians will still sanctify Sunday by giving time and care to their families and loved ones, which may be difficult to give on other days of the week. Sunday is a time for reflection, silence, culture and meditation that encourages growth”.

As you can see, the substance of *Mr. Bailly's report* finds its *raison d'être* in Catholic writings.

When we look at the texts I have just quoted and compare them to his report, it is undeniable that he has been strongly influenced by Catholic dogma. The very choice of words attests to this.

Thus, by allowing the Catholic representatives to bring their contributions to the elaboration of his report, which has become the backbone of the Sunday laws instituted in the secular Republic that is France, *Mr. BAILLY* renders null and void the said report, as well as all the laws that have resulted from it.

Now that this backbone has been put in place, let us return to another crucial point of Mr. Bailly's report, by rereading this excerpt:

“In the collective consciousness and history of France, Sunday plays a special role. It remains a fundamental anchor point in the social and family life of the French. [...]

Sunday is an historical, cultural and identity reference point for everyone, that constitutes a landmark in the week. It is therefore not a day like any other. [...]”;

This is the backbone of Mr. Bailly's report and the reason for the continuation of the Sunday laws.

Dominical rest is thus presented as **“playing a special role in the collective consciousness and history of France”**, it is also, according to *Mr. Bailly*, **“a fundamental anchor in the social and family life of the French”** and finally, dominical rest is even considered as **“a historical marker”**, which makes it, according to this report, **“not a day like any other”**.

What is said here is strong and heavy of consequences, but the immediate question that comes to me is:

What is this “historical marker” that is linked to dominical rest and, by extension, to the laws linked to it, that has such a large place in the “history of France” and that has marked the “collective conscience” of the French?

To better understand the real link between Sunday laws and history, I invite you to take a step back and consider this period – from *May 5, 1789* to *November 9, 1799* – located shortly after the French Revolution.

Since the people no longer identified with Catholic values, the legislative provisions of this religion were banished from the laws of the Republic, the latter being considered principles that dulled the mind and served to prevent the people from thinking for themselves.

Faced with the decline of religion, voices were raised to denounce the abandonment of the Catholic faith, but it was in vain. From then on, republican laws decreed the separation of State (French) and church, and Catholic ministers of religion who worked for the State were dismissed.

Decade after decade, as the republican foundations strengthened, the dogma of the Catholic Church was now considered a diktat, and other laws stripping it of all legislative power were passed. Thus, the laws imposing Sunday as a mandatory day of rest were repealed.

The text [*Assemblée Nationale. La séparation des Églises et de l'État. Quelques repères chronologiques. Les jalons historiques, partie 1879-84. Tiré du site internet: <https://www.assemblee-nationale.fr/histoire/eglise-etat/chronologie.asp> (translated into English from the original text)*] establishes the following:

“With the arrival in power of the Republicans, a series of legislative and regulatory provisions laicize the country:

Abolition, with the exception of civil servants, of the obligation of dominical rest established in 1814 [...].

Abolition of public prayers, abolition of the religious oath before the courts, secularism of nursery schools [...], neutrality of public education in matters of religion, philosophy and politics and non-confessionalism of public education and secularism of teaching staff in public education [...] abolition of official public prayers at the opening of each parliamentary session [...]”

Here we discover that in the history of France one of the first steps that the very young Republic undertook was to undo the institutions of all religious influence.

To do this, **“a series of legislative and regulatory provisions laicize the country”** was put in place.

Among these measures implemented, we find that enacted in 1814 and which records the **“Abolition, with the exception of civil servants, of the obligation of dominical rest”**.

This shows us automatically that the Sunday laws do not have secular or republican roots, but religious and that they come from the Catholic Church. It is interesting to note, in my opinion, from the moment when Sunday as a weekly day of rest ceased to be compulsory, other provisions were put in place.

Thus the weekly rest was even established on Monday and called “*Holy Monday*”.

As this text shows [*Extract from: “L’homme qui tutoyait Serge: la saint Lundi; voir Apogée et déclin de la saint Lundi dans la France du XIXe siècle de Robert Beck, revue d’histoire du XIXe siècle, dans Organe de la société d’histoire de la révolution de 1848 et des révolutions du XIXe siècle” (translated into English from the original text)*]:

- “— **A saint to whom one can give credit. /**
- *No more sacred than consecrated, it's said. /*
- *Because four days a week is enough. /*
- *Bring him out of oblivion, it's Holy Monday. /*
- *Instead of going to work let's stop at the wine bar. /*
- **And let's have a drink to protest about the morals of parish priests. /**
- *Against the capital and the bosses [...] /*
- **Abolish bourgeois and religious norms [...] /**
- *A saint you can give credit to. /*
- *That of the craftsmen and workers [...]*”.

Here we discover the freedom that should belong to every French citizen to no longer be subject to the yoke of religious laws and decrees. This implies being free in one's soul and conscience to observe a day of worship that is not predetermined.

Unfortunately, given what has been presented above, it is clear that this freedom did not last. Let's see what led to these Sunday laws not being completely eradicated during the French Revolution, and why they persisted for civil servants.

To do this, we need to go back a little further in French history. It teaches us that after the post-French Revolution period and the rejection of Sunday rest by French citizens, had catastrophic repercussions for the French who found themselves outside the protection of the Church.

Napoleon was thus able to declare:

“Since the people eat on Sunday, they must be able to work on Sunday”.

This period of history was harmful to the French who were legally exploited by their bosses who could make them **work 7 days a week**. It is thanks to *Pope Pius VII* that the condition of French workers was improved.

He had a political opportunity to change the future of the Republic, using Napoleon’s thirst for power and aspiration to become emperor.

Since the rule that had been established was that the coronation of an emperor necessarily involved the consecration given by the Catholic Church, *Napoleon* found himself obliged to make concessions to the Papacy.

Under pressure from this pope, he therefore opted for French civil servants to have Sunday as their day of rest.

But in any event the deal was not so difficult to implement for the great conqueror, because at that time Protestantism was still in its infancy as most of the French population were Catholic.

The following was recorded [*Concordat du 23 Fructidor an IX régissant la vie religieuse en France, signé par Bonaparte, Premier consul et le pape Pie VII. Articles XLI et LVII (translated into English from the original text)*]:

“No public holiday, except for Sunday, may be established without the permission of the Government. [...] Sunday will be designated as the day of rest for public officials”.

It is the Catholic majority of France that allowed a Catholic rule of faith to be incorporated into the laws of the Republic.

To understand this fact, it is important to read this [*Extract from: « Le Concordat de 1801 du premier consul, Bonaparte » (translated into English from the original text)*]:

“His Holiness the Sovereign Pontiff Pius VII, and the First Consul of the French Republic [...]

Who, after the exchange of their respective enabling legislation, have adopted the following convention:

Between His Holiness Pius VII and the French Government.

The Government of the Republic recognises that the Catholic, Apostolic and Roman religion is the religion of the great majority of French citizens.

His Holiness also recognises that at this time this same religion is waiting for its chance to serve the French people and is still looking forward to the great and glorious benefits to be accrued from the establishment of the Catholic faith in France, and from the particular profession of the Consuls of the Republic [...].

It is above all important to note, from what we have just read, the following extract: “[...] *from the establishment of the Catholic faith in France, and from the particular profession of the Consuls of the Republic [...].*”

These consuls of the Republic who held power in the fledgling French secular republic were described as having a special profession for Catholic cults.

However, as guarantors and guardians of the secular republic that is France, these people, including Napoleon, were not to appropriate, their ministry, the dogma of any religion in the name of this republic.

The Catholic religion – being that of the majority and especially that of the Consuls of the Republic – became by this edict the **“religion of the Republic”**, it is thus quite naturally that the day of worship that it had instituted, could find its place within the people.

Nevertheless, in order to understand the nonsense of dominical rest – let's remember that dominical means “*of the Lord*” – which was instituted for public servants, we must return to this excerpt from one of the texts already presented [*Droits et libertés. Qu'est-ce que la laïcité? Tiré du site internet: <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> (translated into English from the original text)*]:

“[...] Secularism implies the separation of the state and religious organizations. [...]

From this separation is deduced the neutrality of the State, territorial communities and public services, not of its users.

The secular Republic thus imposes the equality of citizens vis-à-vis the administration and the public service, whatever their convictions or beliefs.

Secularism is not one opinion among others but the freedom to have one. It is not a conviction but the principle which authorizes them all, subject to respect for public order [...]”.

It is about the neutrality of the French State, of the territorial communities and of the public services with regard to religions, which implies that no religious law can be inserted in the edicts or the texts of the Republic and find a perennality there.

In view of what has been observed in reality, this is purely theoretical, for how can one speak of secularism and neutrality when it is obvious that a law of the Republic has its roots in religious laws, subjecting civil servants to the law of dominical.

This point having been made, let us return to the beginnings of dominical rest for civil servants.

Bonapart, out of ambition, conceded to *Pope Pius VII*, and therefore to the Catholic Church, a legislative basis which established that **“Sunday will be designated as the day of rest for public officials”**, once this reality was ratified in French legislation at a time after the French Revolution, history teaches us that she became entrenched.

The fact of alternatively changing a law by instituting religious texts, within the Republic according to the circumstances, is like playing with fire in a fireworks room, it will always end up exploding in your face.

This reality is evident in the dominical laws, because the finality of what we have just seen is that a law that remains active, even if it is contested and unconstitutional, is an open door that allows for legislation.

Thus, on the strength of these first legislative bases, it is quite naturally that the weekly rest on Sunday was generalized to all socio-professional strata by the *“French law of July 13, 1906 establishing weekly rest for employees and of workers”*.

It should be noted that the choice of Sunday as the day of rest naturally imposed itself on the minds of legislators, since this day of rest was already the one observed by civil servants.

All of the above leads to the conclusion that this little phrase **“weekly rest must be given on Sunday”** of the [*French Law of July 13, 1906 establishing weekly rest for employees and workers*], has become in this century an anachronism within a Republic that prides itself on being secular, and therefore disassociated from *“religious matters”*.

The historical elements that have been presented have shown that dominical rest has not always been legitimized in France.

Thus, Mr. Bailly's report is nonsense, because we have just seen that dominical rest, contrary to what one might think, is not a completely positive historical legacy that the reformers and instigators of the Republic have left in the **“collective conscience and history of France”**.

This text, by Mr. Bailly, let us recall, in its integral form, supports the foundations of the new laws prohibiting Sunday work in France.

Thus, when he states **“In the collective conscience and history of France”**, he refers to the period when the French people were under the yoke of the Catholic Church. Let us not forget that it was she who instituted these Sunday laws.

All these elements allow us to conclude unequivocally that the report of Mr. BAILLY, the backbone of the Sunday laws, has a purely religious character, the essence of which is no longer to be demonstrated. These laws have imposed themselves in the French political landscape, conferring them a perennality even though they are unconstitutional.

All of the above suggests that Mr. BAILLY's report has no place in French law; it should not be maintained, but repealed.

The ultimate goal is to achieve either its repeal or its adaptation to put an end to this latent discrimination against Sabbath or Shabbat observers.

We have reached the end of this chapter, but we are not finished with Mr. BAILLY's report.

We have just exposed this legislative text by recalling its highly unconstitutional nature. In the next chapter, we will continue to demonstrate this.

5 The bloodthirsty legislative legacy

To begin with, the first thought that comes to mind is this: *When the collective horror of certain actions has become unspeakable, amnesia becomes the only possible course.*

This is how through ignorance that the following generations come to glorify the bloodiest acts of their fathers.

From this state of affairs stem, in my opinion statements such as the one concerning the foundations of the Sunday Laws are the natural consequence of this state of affairs, one of which is reproduced here: **“[...] In the collective consciousness and history of France, Sunday plays a special role. [...] Sunday is an historical, cultural and identity reference point [...]”**

This text, let us recall, in its full form, was the foundation of the new laws prohibiting work on Sundays. To shed some light on this, we will focus on a part of the history of France and Europe:

The bloody and discriminatory foundations on which these laws were established. Throughout the centuries, the laws put in place by the Catholic Church were intended to ensure that the decreed Sunday, “the Lord's Day”, could be revered.

The [Extrait du Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana (translated into English from the original text)] which establishes the following:

“Sanctifying Sundays and feast days requires a common effort. Each Christian must avoid imposing, without necessity, on others what would prevent him from keeping the Lord's Day... Despite economic constraints, public authorities will ensure that citizens have time for rest and divine worship.

Employers have a similar obligation towards their employees.

Reading this text, without taking into account the realities attached to it, one might think that in the past, Europeans, ruled by the papacy, were free to choose whether or not to observe Sunday as a day of rest, also described here as the *Lord's Day*.

Unfortunately, this was not the case. The [*Extract from: Canon 29 du concile de Laodicée (translated into English from the original text)*] establishes this reality: **“Christians should not judaize by resting on the Sabbath, but should work on that day, honouring the Lord's Day [Sunday] by resting”**.

The obligatory reverence to be paid to **“Sunday”** as **“the Lord's Day”** became, over the centuries, in Europe the cause of suffering, dispossession, and martyrdom for all those who refused to revere this day of worship instituted by the Catholic Church.

It is on this basis that the Catholic Church was able to declare heretics all those who were outside the established framework, namely those previously mentioned. Let us see what was the reason for being called a heretic by the highest Catholic authorities. The text [*Extract from: Mansi SC, vol. 33, Cols. 529, 530 (translated into English from the original text)*] establishes the following:

“Such is the condition of the heretics of that time who have nothing to justify except for hiding behind the pretext of God's Word to overthrow the Church's authority [...]”

Thus, **“a person who rejects Catholic dogma and holds only to the word of God”** is a heretic.

To continue, I will tell you that at that time, it was difficult to have only the word of God as a basis of faith, because the price to pay was high. To understand this, consider the [*Concile de Toulouse (1229) ou GREGOIRE IX interdit la Bible aux fidèles. (translated into English from the original text)*]:

“[...] Archbishops and bishops oblige a priest and two or three laymen of good opinion under oath, or more if necessary, to faithfully, diligently, and frequently search for heretics, by combing houses and underground chambers known to be suspect, searching lean-to buildings, the added constructions under roofs and any other hiding places, which we command to be destroyed.

And if they find heretics, or believers, or wrongdoers, who receive them or defend them, after having taken precautions to prevent them from escaping, [...] So that they may be punished with the required chastisement.

We command that whoever knowingly allows a heretic to dwell in his premises, whether for money or for any other reason, according to his confession or as it is proven, his premises shall be forfeited for ever and his body shall be given into the hands of the Lord to do with it as he should.

[...] Let the house where a heretic is found be destroyed and the land confiscated. We order the house where a heretic is found to be destroyed and the land confiscated.

[...] How to deal with the sick who are deemed heretical or suspected of heresy. We order that no one who is deemed heretical or suspected of heresy shall be allowed to use a physician. [...]"

This text presents the persecution of the faithful children of God, they were tracked, like beasts. Any place that could hide them was searched in order to flush them out and punish them. Their goods were to be seized and their houses destroyed.

And why? Because they continued to read the Word of God. They were banned from doctors, so when they were sick they were doomed to die like stray dogs. In this text they are presented as heretics.

We have already studied that this term in Catholic language represented those who had faith only in the Word of God and refused to observe Catholic dogma.

Let us now look at what happened to those who did not fit into the **“mold”** and did not revere Sunday, that is, the **“Lord's Day”** instituted by Catholic dogma.

The [Extract from: *Déclarations, actes et Édits de la Juridiction royale et le Saint-Office de l'Inquisition, Valencia, 1568 (translated into English from the original text)*], which is an extract from Catholic texts that aimed to flush out those who observed the Sabbath, informs us:

“They were warned to appear before them, during a given period of time and to declare and show the things they had seen, known and heard about any person, living or dead, who had said or done anything against the Holy Catholic Faith.

Who had cultivated and kept the law of Moses *or of the Muslim sect or the rites and ceremonies thereof*; Or committed various crimes of heresy, by keeping Friday and Saturday evenings special and by wearing clean linen on Saturdays and wearing better clothes that day than on other days.

By preparing food for Saturdays on Fridays, in cooking pans over a small fire; Who do not work on Friday and Saturday evenings like on other days;

Who make sure that all lamps are clean and fitted with new wicks on Friday evenings; Who place clean sheets on the beds and clean tablecloths on the table [...]

With the above-mentioned person being considered and dealt with as being excommunicated and cursed [...]

Let their days be few and evil; let their substance be for the enjoyment of others and let their children be orphans and their wives be widows.

Let their children be forever in need and let no one help them; Let them be driven out of their homes and dispossessed of their property by usurers; And let no one show them any compassion”.

Let's complete with an excerpt presenting those who were Jewish as heretics that the Inquisition (*the Catholic Church*) burned [*Excerpt from: “Llorente, Histoire critique de l’Inquisition d’Espagne, p.274-275” (translated into English from the original text)*]:

“The year of the Lord 1481 [...] began here in the Holy Office of the Inquisition against the Judaizing heretics, for the exaltation of the faith. Through him, from the expulsion of the Jews and the Saracens until the year 1524 [...].

More than twenty thousand heretics have recanted their criminal beliefs and more than a thousand obstinate heretics have been delivered to the flames, after being tried according to the law”.

In the time of the supremacy of the Catholic Church throughout the middle ages a part of the European people had to pay a very heavy price. The Sabbath and the Shabbat observers.

This text describes the anti-Semitic and discriminatory framework that the Roman Catholic Church, through the avenging arm of its Inquisition, had established against the Jews, but also against the Sabbath observers.

As we have just seen, this religion had published laws making it possible to despoil and martyrize all those who Judaized – who observed the law of Moses and the Sabbath (Shabbat).

One could easily imagine, given the fate that was reserved for those described here, that if they were treated so harshly it was because they must, like the terrorists of our modern age, be dangerous. Far from it! What were their crimes?

We have already seen that the Catholic definition of heresy is none other than a person who rejects Catholic dogma, adhering only to the Word of God. It is therefore zealous and faithful children of God whom the Catholic Church has persecuted, despoiled, and killed.

Now that this point has been established, let us expand on what these texts present.

The first highlights the anti-Semitic and discriminatory foundations that the Roman Catholic Church once established — through its vengeful arm, the Inquisition — against Jews, but also against Sabbath-observant Christians.

Signs to recognise those who observed the Sabbath were determined, obliging the people to report any evidence that a person or group was observing the Sabbath. These signs were well targeted.

Among other things it was necessary to find those who worshipped God in a special way from Friday evening and during the day on Saturday, that is, during the Sabbath and those who prepared food for Saturday on Fridays, who stopped working from Friday evening to Saturday evening and who dressed in their best clothes on Saturdays, etc.

Excommunication and death affected all of their families.

According to the anathemas of the Catholic Church, all were destined to suffer eternal damnation and the torments of hell.

These edicts forbade showing any mercy towards them or assisting them in any way.

Among other things, in order to discourage offenders it was decreed that their property would be seized and that they were to be cursed. Their families were reduced to begging and their fate was death by starvation.

It is on this basis and by specifying the symbols of the way in which the Lord's Sabbath must be observed, that the Catholic Church was able to declare all those who observed these practices to be heretics.

Countless Sabbath observers (Christians) and Shabbath observers (Jews) were burned for their faith.

Their only crime had been to reject Catholic dogma and base their belief solely on God's Word.

It was a truly evil time when the Sabbath or the Shabbat observers had become flesh to be burned at the stake.

*This is what we discovered in the second historical text we read. It states that in the year **1481**, more than **1000 Jewish heretics**, who observed the Sabbath, were judged and burned at the stake.*

In reality, torture always preceded such festivities! Are you aware of the abomination practised by the Catholic Church?

*Can you imagine that **1000 Jews or Seventh-day Adventists would be burned in one year in this century?** And why would that be?*

Not because they were bloodthirsty people! But just because they chose to honour the Lord by discreetly observing the Sabbath or the Shabbat.

If plans were made to find them it was because discretion was second nature to them.

To do otherwise by blatantly observing the Sabbath would have resulted in them dancing in the moonlight with the flames.

This is what history teaches us about the Catholic laws forbidding work on Sundays and imposing work on Saturdays, thus on the Sabbath. Thus, history leaves us with abominable memories that are linked to these Catholic dominical laws, yet they still remain the pillar of French laws.

Moreover, these unspeakable works, this stalking, this genocide, this anti-Semitism, this anti-Judaism that the Catholic Church perpetrated against those who observed the Sabbath or the Sabbath, did not stop only at what we have already seen before.

The text the [*Extract from: Lois et arrêtés auxquels doivent obéir les Juifs vivant dans les États du Saint-Siège, décrétés par l'évêque de Rome, le pape Paul IV, Servus servorum die du 14 juillet 1555 (translated into English from the original text)*] establishes what was also put in place by this religion in Europe:

“To the Jews, who through their own fault were condemned by God to perpetual slavery [...]

In truth, they are ungrateful to the Christians, for instead of thanking us for the kindly treatment, they heap invectives upon us and instead of the slavery they deserve, they manage to claim their superiority. [...]

That, won over by the piety and goodness of the Holy See, in the end they will recognise thee error of their ways and that they should waste no time in seeing the true light of the Catholic faith and that they accept while they persist in their errors, and realise that they are slaves because of their deeds, while Christians have been set free by the grace of our Lord God Jesus Christ and that it is unjustified for this reason that the sons of free women serve the sons of slaves.

Therefore [...] **All of the Jews shall live in one district, which shall have only one entrance and one exit, and if there are not enough places [in that district], then there will be two or three more or as many as are necessary;**

In all cases, they shall reside entirely among themselves in designated streets, and shall be fundamentally separated from the residences of the Christians, [This is to be enforced] by our authority in the city and by that of our representatives in the other states, lands, and estates mentioned above.

Moreover, in all of the states, lands, and estates in which they live, they shall have only one synagogue, *in the usual location, and they shall not build new synagogues, nor possess their own buildings. Furthermore, all of their synagogues, other than the one authorised, shall be destroyed and demolished.* And the properties they now possess shall be sold to Christians within a period of time to be determined by the magistrates themselves. Moreover, concerning the question that Jews must be recognisable everywhere. [To this end] men must wear a hat, women, some obvious sign, yellow in colour, which must not be hidden or covered in any way, and must be firmly affixed [sewn].

And moreover they cannot be absolved or excused from their obligation to wear the hat or any other such emblem on any occasion and under any pretext, whatever their rank or importance or their capacity to tolerate [this] adversity, whether by a chamberlain of the Church, clergymen of an apostolic court, or their superiors, or by legates of the Holy See, or their immediate subordinates [...].

They shall not work or provide work on Sundays or any other holiday declared by the Church. Nor should they incriminate Christians in any way or spread false or falsified conventions.

And they shall not in any way play, eat or fraternise with Christians. And they shall not use any terms other than Latin or Italian in the accounting ledgers they keep with Christians, and, if they should use such words, such agreements shall not be binding on Christians [in the case of legal proceedings].

Moreover, these Jews must limit themselves to trading in old rags, or *cencinariae* (as they say in the vernacular), and may not trade in grain, barley, or any other commodity essential to human welfare. And those among them who are doctors, even if called and summoned, will not be able to attend or take part in the care of Christians.

And they shall not be considered superiors, [even] by poor Christians. And they must close their loan books completely every thirty days [...]. *And the statutes of the states, territories and domains (in which they have lived for a certain period of time) concerning the primacy of Christians, will have to be brought into conformity and followed without exception.*

And if they should, in any way, fail to submit to the above, this should be treated as a crime: In Rome, by us or by our clergy [...] by their respective magistrates, exactly as if they were rebels or criminals according to the jurisdiction where the offence was committed [...] And may be punished at the discretion of the appropriate authorities and judges”.

Here we discover that the Catholic High Authority had enacted some of the worst anti-Semitic laws in history.

Under the guise of doing justice to Jesus Christ this law consisted of punishing the Jewish people who had martyred him.

Pope Paul IV declared that it was because the Jews had contributed to the killing of Jesus that they deserved to be removed from their ranks and dispossessed of their property.

In order to sweeten the pill for the general population, the Catholic Church pointed out the gulf that existed between the social position and material possessions of the Jews and the situation of the Christians.

The vast majority of Jews were in a more enviable financial position than well-off Christians.

This highlighting of the disparity of earnings (*the difference between the high incomes of the Jews in comparison with the less glorious incomes of the Christians*) by the Catholic prelates may have fueled the jealousy and animosity of the Christians towards Jews.

The Christians found nothing to complain about, for this pernicious law was presented as an equitable law that aimed to restore social parity!

So the people accepted the enormity that was hidden behind this law without flinching. Thus the Catholic prelates were given free rein to martyr and plunder Jews with impunity.

This Catholic law against the Jews was so radical, especially in respect of their property, that in my opinion there was only one such case in the last millennium, and that was under *Hitler and the Nazis!*

Are you aware that thanks to this law the Catholic Church made slaves of the Jewish people? Let us review the excerpt that describes this situation. Here is what was recorded:

“To the Jews, who through their own fault were condemned by God to perpetual slavery [...] Instead of the slavery they deserve [...] and realise that they are slaves because of their deeds [...]”.

In order to be able to plunder the Jews with impunity, the Catholic Church decreed that they were henceforth the slaves of Christians and they were recognized as inferior.

The Catholic Church parked them in lawless areas, just as one would with cattle. In all of history only the *Nazis* have acted in this way and they did so for only a few years, whilst the Catholic Church has acted in a discriminatory manner by debasing and despoiling the Jewish people for centuries.

The Catholic Church also used the Sunday Laws as its servant in this debasement of the Jews. Let us review what this text advocated in this regard: **“[...] They shall not work or provide work on Sundays [...]”.**

Here we find the oppressive basis of the laws forbidding working on Sundays. Jews were enjoined not to work on Sundays and they were also not to allow their employees to work on that day.

Since they did not work on Saturdays, it was therefore a great loss of earnings for them, which put them at a disadvantage compared to their direct competitors who worked on Saturdays.

This situation has continued into this century, and as an observer of the Sabbath, I am paying the price. I present this fact to you in the chapter entitled *“Brief career synopsis, philosophy of life and discriminatory oppression”*.

To continue, I would say that the impoverishment of the Jewish people by the *Pope Paul IV* was dramatic as instead of being rich merchants they became ragpickers. They could no longer sell things of value or deal in life's basic commodities.

Apart from the dispossession of their property, they were also deprived of the exercise of their faith, their synagogues were destroyed in their majority and another of the Catholic actions was to limit their number.

In order to limit the places of Jewish worship where the Word and Law of God could be taught orally, the Catholic Church decreed that there could be only one synagogue per city. The degradation of the Jewish people by the Catholic Church had considerable consequences.

Through these actions over the centuries the Catholic Church has demeaned and scarred the Jewish people as deeply as the numerical tattoos used by the Nazis to identify its concentration camp victims.

In order to ensure that no Christian would fraternise with Jews, as another drastic measure the Catholic Church decreed that Jews should have distinctive emblems:

Men were required to wear hats, and women were required to have a piece of cloth on their clothing or a clearly visible emblem which had to be yellow.

This law was far-reaching because it forbade a Jewish doctor to treat a Christian under any circumstances. Let's rediscover the part of this law that states this:

“[...] And those among them who are doctors, even if called upon and summoned, will not be able to attend or take part in the care of Christians. [...]”.

Things were really drastic and oppressive, because if a Jewish doctor was present at an accident where there was a Christian who was badly wounded, he could not intervene and had to let the wounded person die for lack of first aid, which he was forbidden to give.

To do otherwise would expose him to being afflicted by the law. Let's take a concrete example:

*Imagine yourself living at that time when this law appeared and that you are a Christian. You live on a farm that is located in a small clearing in the heart of a lush forest.
Your home is a long way away from the city and none of your very few neighbours is a doctor.*

This situation will become most onerous for you, one evening when your 10-year-old daughter is sick and her fever is increasing exponentially. Therefore you decide to take her to the nearest town as soon as possible.

This will take you half a day. But you can't do otherwise, so you take your horse and cart and leave, trying to reach the city with your little angel as quickly as possible.

But when you finally arrive it is very late and all of the Christian doctors' offices are closed.

But a hope has just presented itself to you because you are told about a Jewish doctor. In spite of the prohibition of which you are aware, you go to him anyway.

Seeing the condition of your daughter, this man and his wife are filled with compassion and give her the care she needs all night long. But it was to the detriment of their lives, because a "Good Samaritan" who had seen the whole scenario went to fetch the inquisitors.

Judgment was passed and this doctor and his wife were condemned to be tortured and then burned at the infamous stake, until every molecule of their act of love turned to ashes! And what was their crime?

To have given love to a sick little girl!

Can you imagine how tragic and absurd this law was? Usually, when illness or an accident occurs, one does not consider religious or social affiliations, but is simply obliged to help.

And even in this century to do otherwise would mean we would be breaking the law. Because failure to assist a person in danger is a punishable offence.

The only goal of this ban on Jewish doctors treating Christians, which the Catholic Church had instigated, was to separate Jews from Christians. It is important to understand why Jewish doctors posed a great danger to Catholic worship.

In order to understand this, we must not forget that family doctors have the key to the door of their patient's heart.

Example: *imagine a person who is suffering from a serious illness and who thinks they are not going to survive. Generally, if he is a Christian, his need will be to know the Lord better.*

The doctor who is looking after him is Jewish and has the ability to speak to him about all of God's Word.

And the doctor-patient bond will be the testimony that will allow faith to germinate.

It was therefore important for the Catholic Church to close this door so that the pure Word of God could not reach the people through it. A careful study of this decree reveals that the Catholic Church made extensive use of it in order to forbid Jews from fraternising with Christians.

In doing so, it cut off all of the ties that might exist between Jews and Christians.

In discovering these historical truths, I would like to point out to you that this law which decreed the plundering of the Jews dates from the *14th of July, 1555*, less than ten years after the Council of Trent which forbade the people to read the Bible in any language other than Latin, the basis of the Vulgate or to translate it and which is dated the *8th of April, 1546*.

For more than a thousand years of Catholic rule the property of the Jews had been preserved and there was no decree of excommunication.

However less than ten years after the law forbidding the translation of the Bible, the Jews had become *persona non grata*.

The isolation of the Jewish people by the Catholic Church made it impossible for them to live in close proximity to Christians, since the law decreed that they should live in seclusion among themselves.

In any compulsory contact between a Christian and a Jew, it was forbidden to use the languages of the Jews. This was a radical law because those who did not comply were considered to have committed a crime of heresy. They had to suffer the penalty for that crime.

We now know that they were burned at the stake after being severely tortured. The punishment was extended to all those who sought to fraternise with the Jews (*to Judaïze*).

If the aim of the Catholic Church was truly to serve and do justice to Christ, by being **“his representative”**, it would have put into practice what God’s Word advocates in [*Romans 12 verses 14-21*], in which he asks his people to forgive and pray for those who persecute him.

This biblical truth is important because in the verses referred to above, God’s Word, who is Jesus Christ Himself, see [*John 1 verses 1-18, 29-30*] asks us not to return evil for evil and not to take revenge.

Vengeance belongs to the Lord, who does justice to his children for the evil done to them. In this text, God’s Word also calls upon us to overcome evil with good.

Jesus Christ gave us a beautiful example of this truth on the cross, since in [*Luke 23 verse 34*] he has forgiven all those who had persecuted him and were going to kill him.

In [*Ephesians 5 verse 2*], God’s Word asks us to walk as Christ walked.

Thus, as the **“guardian of God’s Word”** and the self-proclaimed **“representatives of God”**, the Catholic Church was bound to follow these prescriptions by forgiving the Jewish people for the abuses to which they had once subjected Jesus.

In dispossessing the Jews, it rejected the Lord’s teachings asking his disciples to turn the other cheek [*Matthew 5 verses 38-39*].

It is important to note that the decree which the Catholic Church has established and which demeans the Jews concerns this religion personally! Indeed, God’s Word tells us that all those who make a covenant with the Lord in Jesus Christ become Jews.

Not according to the flesh, but according to the Spirit, and are heirs in Jesus of the promises that God made to Abraham, as it is written in: [*Galatians 3 verses 6-9, 13-14, 26-29*], [*Romans 11*], [*Romans 2 verses 28-29, Romans 9 verses 3-11, 23-33*].

If the Jews were all guilty as a people for the death of Jesus, then Christians, including Catholics who have become spiritual Jews in Christ, should also be treated as such.

These anti-Jewish decrees should especially be applied to them since, out of all of the Christian religions, it was the Catholic Church which built its faith on the apostles Peter and Paul who were Jews [*Acts 10 verses 25 et 28*], [*Acts 22 verses 1-3*].

In these writings, the Catholic Church recognises the apostle Peter as the head of their religion.

Here is what we can read about this [*“Pie IX: 16 juin 1846 – 7 février 1878, encyclique “Qui Pluribus”, 9 novembre 1846, l’infailibilité du pape” (translated into English from the original text)*].

“The Church which was built by Christ, the Lord, upon Peter, the head of the whole Church, *its prince and pastor* [...].

His legitimate pontiffs, who have their origin in Peter himself, are established on his pulpit, and are also the heirs and guarantors of his doctrine [...].

And because where Peter is, there is the Church, and because Peter, speaking through the Roman Pontiff, always lives on in his successors, *exercises judgment and presents the truth of the faith to those who seek* [...]

For this reason the divine words* [...] **What does this Roman pulpit hold of the Blessed Peter?.”*

Let us also read this text in which the Catholic Church recognises the apostles Peter and Paul as its leaders [*“GREGOIRE XV: 9 février 1621 – 8 juillet 1623; Urbain VIII: 6 août 1623 – 29 juillet 1644; Erreur concernant la double tête de l’Église” (translated into English from the original text)*]:

“Saint Peter and Saint Paul are the two princes of the Church who are one” [...] of the Catholic Church and its most eminent leaders [...] *they are the double summit of the universal Church* [...]

They are the two pastors and supreme leaders of the Church *who form a single head, interpreted in the sense that it presupposes equality in all points between Saint Peter and Saint Paul* [...].

In the supreme power and government of the Universal Church.”

Another important fact is that Mary, the mother of Jesus, who is the icon of the Catholic Church, was Jewish and Joseph, her husband, also, just like Christ, see [Luke 1 verses 26-38], [Matthew 2 verses 2-17], [John 4 verses 6-9].

The Catholic Church was therefore as guilty as the Jews it condemned. However, these biblical guidelines had no place in this religion's plans which, in order to prosper, established anti-Semitic decrees.

In the *Council of Trent*, it recognised itself as the only one capable of understanding and interpreting God's Word. How could these Catholic prelates have omitted these truths before establishing these decrees which contributed to the *execution, debasement, and plundering* of so many Jewish martyrs?

As you can see in the anti-Semitic approach instituted by the Catholic Church, the truth is elsewhere!

Why did it want to avenge Christ so long after his death? If the Catholic objective was truly to do justice to Christ, why, after having deprived the Jews of their dignity and their possessions, why did it forbid them to fraternise with Christians?

Why put in place all these distinctive emblems that made it possible to recognise a Jew from miles away? Why have them parked like cattle in areas reserved just for them? You may answer me that it was a question of separating a people that had been recognised as “**inferior**” to another; Why let the Jews have the right to have places of worship, but limit the number of their synagogues?

— *They were told: “You will be robbed of your possessions, but there is good news: You have the right to your own form of worship!” For this little chink of light, what else could the Jews say but “Āmēn”? But there is a catch: “You are limited to only one synagogue for your territory!” Can you imagine that? If there were about a hundred thousand Jewish people in a city, it would have been necessary, just like the Social Security services in France, to introduce a ticketing system to be able to enter the synagogue on days of worship!*

— *I ask you again: If it was not to ensure that Jews would not teach Christians God's Word, why else would such precautions be taken to separate them from one another?*

Moreover, behind this hunt and the genocide of those who observed the Sabbath, as well as behind this anti-Semitism and anti-Judaism that lasted for centuries, lie Catholic deeds intended to keep men in ignorance of the Holy Scriptures.

To understand this, we need to look back to the time when the Catholic Church set out to change God's law by removing the knowledge of the pure Gospel from the face of the earth.

It was so that its works could not be discovered that this religion forbade the reading and possession of the Bible.

As a result of the *Ecumenical Council of Trent*, the senior Catholic dignitaries had ensured that the people were kept in ignorance of God's Word by forbidding them access to the Bible.

Any offender risked becoming the sore cheek of the inquisitors, who tortured them like a cat playing with a mouse. Then they invited them to dance a solo with the flames of the pyre!

For those who originated them these abominable and iniquitous events had a specific reason and followed a well-established plan.

It was difficult for the papacy to tamper with God's law unnoticed, if the Bible was in the hands of the people.

Thus the main thrust of the *conspiracy* it fomented was to completely wipe the Holy Scriptures from the face of the earth. The knowledge of the Gospel was a brake on the Catholic prelates' thirst for power, so it had to be eradicated!

We will see later how this work was implemented.

Initially, before the people were forbidden to read the Bible, this religion violated the Ten Commandments.

The reason for this practice by Catholic prelates was to ensure that anything that contravened their own precepts and dogma would disappear from the Ten Commandments (the table below demonstrates this).

They are also the ones that establish that we are to worship and revere only the one true God, he being the Lord the God of all eternity [*Exodus 20 verses 1-5*].

So, because of the papacy's megalomaniacal plans, God's law had become embarrassing and so the Catholic Church falsified it.

This work manifested itself in the form of considerable cuts (deletion of certain parts), which took place within the Ten Commandments, especially in relation to the second and fourth. These two commandments instituted in God's Word considerably hindered the progress of the Catholic Church's plans and these troublesome witnesses had to be removed. Thus, with its increasing power it came to falsify the Ten Commandments.

This comparative table is proof of this; it highlights what the Catholic Church has established and what the Word of God declares.

Change of God's Law (the Ten Commandments) by the Catholic Church	
The Ten Commandments (the Decalogue) given by God to mankind through Moses. <i>[From the King James Bible].</i>	The Ten Commandments of the Catholic Church <i>[Extract from: "La Commission épiscopale du Québec, 1942, catéchisme catholique, édition canadienne, Québec 1963, p.82". (translated into English from the original text)].</i>

<u>1st commandment:</u> <i>“Thou shalt have no other gods before me”. [Exodus 20 verse 3].</i>	<u>1st commandment:</u> <i>“You shall worship one God and love perfectly”.</i>
<u>2nd Commandment:</u> “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments”. [Exodus 20 verses 4-6].	<u>2nd Commandment:</u> <i>“God in vain thou shalt not swear, nor anything else like that”.</i>
<u>3rd commandment:</u> <i>“Thou shalt not take the name of the LORD thy God in vain;</i> <i>For the LORD will not hold him guiltless that taketh his name in vain”. [Exodus 20 verse 7].</i>	<u>3rd commandment:</u> “You shall keep Sundays, by serving God devoutly”.

<u>4th Commandment:</u> “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the LORD blessed the sabbath day, and hallowed it”. [Exodus 20 verses 8-11].	<u>4th Commandment:</u> <i>“Father and mother thou shalt honour, that thou mayest live long”.</i>
<u>5th commandment:</u> <i>“Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee”. [Exodus 20 verse 12].</i>	<u>5th commandment:</u> <i>“Homicide shall not be permitted, in fact, nor wilfully”.</i>
<u>6th commandment:</u> <i>“Thou shalt not kill”. [Exodus 20 verse 13].</i>	<u>6th commandment:</u> “One will not be a fornicator, in body or in mind”.

<u>7th commandment:</u> <i>“Thou shalt not commit adultery”. [Exodus 20 verse 14].</i>	<u>7th commandment:</u> <i>“Thou shalt not knowingly take or withhold the property of others”.</i>
<u>8th commandment:</u> <i>“Thou shalt not steal”. [Exodus 20 verse 15].</i>	<u>8th commandment:</u> <i>“You shall nor bear false witness, or lie in any way”.</i>
<u>9th commandment:</u> <i>“Thou shalt not bear false witness against thy neighbour”. [Exodus 20 verse 16].</i>	<u>9th commandment:</u> <i>“you will only have carnal relations within the framework of marriage”.</i>
<u>10th commandment:</u> <i>“Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's”. [Exodus 20 verse 17].</i>	<u>10th commandment:</u> <i>“You shall not desire the property of others, to have it unjustly”.</i>

Mind-blowing, right?! Astonishment was also there, for me, when, when I became aware of it.

I invite you to take the time to make the comparison between the two columns of this table that I have just presented to you because as far as the transgression of God's law is concerned, the malpractices of this religion are flagrant.

The second, forbidding the worship of idols, was removed radically, and the fourth was transformed into a commandment requesting that Sunday be observed as the day of rest.

It seems important to me to underline the fact that the text found in this table presenting the ten commandments reworked **“in favour of Catholic doctrine”** is not from the beginning of Christianity or even from the Middle Ages, but it was enacted in **1942** and the version I have used is a re-edition of this text which is from **1963**.

This comparative table showing the changes made to the Ten Commandments is therefore a text that is contemporary to us and reveals the nothingness on which the foundations of Catholic dogma were and still are founded.

The second of the Ten Commandments is the one that forbids the worship of graven images and statues and this fact was an obstacle to the expansion of idolatrous Catholic doctrines.

Indeed, in this dogma it was established that statues and icons were to be worshipped and to this day they proudly adorn Catholic churches.

The fourth commandment is the one that urges the observance of the Sabbath, so it is in total opposition to the worship of the day of the sun, Sunday, which Catholic dogma inherited from Constantine, who established it to revere the “*sun god*”.

For your information, I deal in depth with the subject of which day should be the Sabbath, or Shabbat for the Jews, in my book entitled “*Does God’s grace nullify the law?*”

Thus, in order to get rid of this *true and embarrassing witness that God's Word represents*, the senior Catholic dignitaries put in place strategies to quench their thirst for omnipotence and to do so they formally forbade the people to read the Bible.

Through its principles, the Bible has the capacity to enlighten the one who reads it, allowing him to distinguish the sacred from the profane.

In order for the high-ranking Catholic authorities to perpetuate their falsifications of God's law, particularly that of the *4th commandment* enjoining the observance of the Sabbath, they made plans to keep the people in ignorance.

To understand their rational we must not lose sight of the fact that before these attacks by the Romans and the Catholic Church against the Sabbath, following the example of Jesus and the Apostles, Christians of the first centuries were in the habit of observing it.

Likewise over the centuries many chose to remain faithful to God and continued to observe it secretly.

It is thus by means of bloodthirsty constraints that the Catholic Church, century after century, has established the permanence of Sunday, which is as we have seen, was the day established by the Romans to revere the *sun* "god".

Unable to contain the people and in order to establish the supremacy of Papal Rome, Catholic prelates tried to ban the Bible.

Here is what we can read on the subject [*Concile de Toulouse (1229) ou GREGOIRE IX interdit la Bible aux fideles. (translated into English from the original text)*]:

"[...] Let the laity have no books of the Scriptures, except the Psalter and the Liturgy of the Hours, and these books must not be published in the local language.

We forbid that the laity be allowed to possess the books of the Old and New Testaments, except for those who wish to have the psalter, or the breviary of the divine offices, or the hours of St. Mary's, for their devotion.

But we absolutely forbid them to have these books translated into their own local language. [...]"

In the text we have just considered, the laity (*the common people*) were forbidden to possess or read the Bible.

The only biblical book they could read was the book of Psalms, here known as the *Psalter*.

The Council of Toulouse was held in **1229**, yet the effects of this text are still being felt today.

For many Catholics the Psalms are the only biblical writings they can study. For them reading the rest of the Bible would be to expose oneself to going mad.

I know what I'm talking about, because I was born Catholic and adhered to this philosophy for more than two decades.

By doing so, the brainwashing that the Catholic Church instituted for centuries continues to perpetuate itself until the present day, which is nevertheless illuminated by the light of the gospel.

It is time the world knew that, when studied, God's Word does not drive people crazy!

On the contrary when the Bible is studied diligently it is the truth that sets us free from false doctrines.

It is because of this fact and in order to better dominate minds, that Catholic dignitaries, popes, bishops, etc., have no longer made the Bible available to the people.

This fact has prevented people from realising that the Papacy has been falsifying God's Word for centuries. Here is what an author wrote about this in the year 1550 [*Feuille Bibliothèque nationale 1089. Volume II. page 641-650 – références Fond Latin n°12558 – Année 1550 (translated into English from the original text)*]:

“The reading of the Gospel should only be permitted as little as possible, especially in modern languages and in countries under your authority.

The very little that is generally read at Mass should suffice and it should be forbidden for anyone to read more.

As long as the people are content with this small amount your interests will prosper, but as soon as people want to read more your interests will begin to suffer.

This is the book that, more than any other, will provoke rebellions against us and put us at risk of untold turmoil that will overwhelm us.

Indeed whoever diligently examines the teaching of the Bible and compares it to what is happening in our Churches will quickly find contradictions and will see that our teachings often diverge from that of the Bible and, even more often, oppose it.

If the people realise this, they will provoke us until everything is revealed and then we will become the object of universal derision and hatred.

It is therefore necessary that the Bible be zealously taken away and concealed from the people, but without causing uproar”.

Over time, the ban on reading the Bible had given rise to a spiritual promiscuity that created even more emulators of the Holy Book.

Faced with this situation the Catholic prelates had to change their approach and had to tone down their ban on reading the Bible as presented in the *Council of Toulouse*, etc.

To do this, the Papacy qualified its prohibition and allowed the Catholic *Vulgate Bible* to be read. But only under the control of the Catholic ecclesiastical authority.

All other versions were forbidden to be read or edited.

The subterfuge here came from the fact that the Vulgate was to be used only in its Latin version.

This is what the [*Concile de Trente œcuménique et général IV, session tenue le 8 avril 1546. Nouvelle traduction par l'abbé Chanut 3^e édition (translated into English from the original text)*] specified:

“If anyone does not accept as sacred and canonical all of these books, with all that they contain, as currently used in the Catholic Church and as published in the old Vulgate Latin edition [...] let him be anathema. [...]

And that in the future no one should be permitted to print, or have printed, any books dealing with holy matters without the name of the author, nor even to sell them or keep them at home, [...]”.

Let's end with this the [*Lettre “Magno et acerbo” à l'archevêque de Moghilev, 3 septembre 1816. Traduction de la Bible (translated into English from the original text)*]:

“[...] By virtue of the well-known decree of the Council of Trent 1506, the Roman Church only recognises the Vulgate edition and it rejects translations into other languages [...]”.

At that time only the wealthy in the pay of the Papacy could read the Bible and even if some people were able to access God's Word, it was impossible for them to read it, because the only version that was allowed to be read was the *Vulgate, which was written in Latin*.

Furthermore although the Catholic Church had gone soft by allowing the Bible to be read, but of course only in the latin Vulgate, it forbade its translation into the languages of the various peoples under its dominion.

Do you understand what this doctrine implied?

Latin was, as is the case today, a language that only those who were either Catholic prelates or highly literate could master, so that even when God's Word was spoken at Mass, those that heard it could not benefit from it, since it was a barbaric language to them.

Thus, for centuries whole peoples were obliged to hear God's Word through priests who read it in Latin. Normal people did not master this language, so, they could not become aware of the pearls of wisdom in God's Word. It should be noted that in the Vulgate Bible, biblical texts were falsified.

To discover this read my book entitled *“Inquisitiô (The three angels' message), tome II”* in the chapter *“Beginning of the falsification of the biblical knowledge of dreams and visions”*.

Thus, the plans of biblical obscurantism of the Catholic Church were put into place and it was able to keep men in ignorance of the Word of God. It was necessary to ensure that the works of falsification (*of the Word of God*) of the Catholic Church were not discovered.

In order to do this, it was decreed in the *Ecumenical Council of Trent* that the Bible was forbidden to the people and that only Catholic prelates, as well as those to whom the Catholic Church gave permission could read it.

The objective was to ensure that the only knowledge of the Bible that could circulate was that which stemmed from Catholic dogma, that is, from the Vulgate with the biblical texts that had been falsified.

Those who, bypassed this prohibition and continued to possess a Bible or any of its parts, or had convictions different from those of the Catholic Church, became liable to death at the stake, as was the case with *John Hus* and *Jerome of Prague* who were both burned to death.

As a result of the *Council of Toulouse*, the senior Catholic dignitaries had ensured that the people were kept in ignorance of God's Word by forbidding them access to the Bible.

It is, in my opinion, essential to make a connection between the falsification that the Catholic Church made of the Ten Commandments by removing the solemn order of the Lord to observe the Sabbath (Shabbat), and the persecution that this religion has put in place against the Jews and Protestant Christians who observe this day.

History teaches us that, because of the Jews' custom of oral instruction in the matter of God's Word, no matter how peaceful their lifestyle at that time, in spite of themselves they were the worst enemies of Catholic doctrines which falsified God's Word.

Sabbath-observant Jews and Christians with knowledge and faith in the true Sabbath, or Shabbat, were a danger to Catholic plans. It was therefore necessary to literally make them disappear, by the flames of the pyre. In my opinion, this is a historical fact which despite its gravity has gone unnoticed.

In spite of the Catholic Church's plans not to let the cat out of the bag regarding the falsifications of God's Word it promoted over the centuries, a group of die-hards were determined to present God's Word without Catholic laws being able to legally "*subdue*" them (*constrain them*).

Yes! Yes!

These laws forbade anyone from possessing or reading the Bible, but they did not forbid people speaking about God.

The Jewish people were accustomed to teaching God's Word and especially His Holy Law orally, wherever their disciples were and this is what we discover in [*Deuteronomy 6 verses 5-9, King James Bible*]:

“And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates”.

Because of their system of teaching, the Jews were therefore a danger that could expose the malpractices instituted by the Catholic Church.

At that time this type of teaching was well established in society! The influence of the Jews was therefore preponderant among the Romans and in Christianity.

This can be seen in the following excerpt from [*Extract from: Apologie du christianisme de Tertullien écrite en l'an 197 après J.-C.; chapitre XVIII (translated into English from the original text)*]:

“Philadelphus, very learned king [...] With a taste for libraries, gathered many history books, renowned for their antiquity or curious in some way. On the advice of Demetrius of Phalerum [...]

He had also asked for books from the Jews, namely, their own writings, written in their own language, which they alone possessed.

For it was to the Jews alone that the prophets, who were Jews themselves, had spoken to God's adopted people by virtue of the grace granted to their fathers.

Those who were once called Hebrews were now called Jews and that is why their literature and language is called Hebrew.

But the Jews also provided Ptolemy with the means of understanding these books.

They gave him seventy-two interpreters, whom the philosopher Menedemus himself, giving glory to Providence, admired because of the uniformity of their versions. This is something that Aristaeus also affirms.

Thus these monuments, translated into Greek, can still be seen today in the temple of Serapis, in the library of Ptolemy, together with the original Hebrew. The Jews also read them publicly.

It is a freedom for which they pay tribute. Everywhere, we're going to hear them on the Sabbath day.

Whoever hears them will find God, whoever tries to understand will be forced to believe”.

As we see, it was permissible for the Jews to teach everyone.

Their writings were exhibited in Roman libraries, and they were highly prized. Because of this honour, which the Jews enjoyed due to the Romans (*they had placed the teaching of the Jews on a pedestal*) and without a supporting law the Catholic Church could not forbid this teaching.

It was a **“headache”** for the Catholic Church, which wanted to hide its crimes under the cover of piety and holiness.

How could it decently forbid talking about God? Being its self-proclaimed representatives, the Catholic prelates lived in the name of God, so they could not ruin their business, by forbidding to speak of the Lord.

The Jews, for their part, were subject to the law and to decrees which prohibited them from owning or reading the Bible.

So they did not try to flout it! However since the prohibition did not concern the oral teaching of God's Word, the Jews were able to continue to teach all those who came to them without being disturbed, as they had always done.

The Catholic Church therefore opted for a solution that was more subtle and more radical.

Since it could not legally forbid the Jewish people to speak of God or his Holy Law, rather than attacking them head on, it took steps to isolate them from the rest of the population.

This is why this text by *Pope Paul IV*, which we saw earlier, was so drastic and aimed to both impoverish the Jewish people and permanently separate them from Christians.

All this so that Sunday rest could peacefully regain its former glory. This Catholic law was therefore a Trojan horse, whose purpose was to prevent the oral teaching of God's Word to Christians.

It was the Catholic Church's best ally in keeping Christians away from the Jews. No non-Jew would have dared to be seen with or fraternise with a Jew.

In the streets or during searches, the authorities could easily recognise a Jew and a Christian fraternising.

Those of you who are reading me, can you, even for a moment, imagine what the Jewish people experienced under Catholic rule?

Can you imagine having to dress in a certain colour imposed by dictators? Can you imagine as a man having to wear a hat for life as a distinctive sign so that you can be recognised as belonging to a certain group?

How would you ladies feel about always having to wear yellow? How would you feel my dear noble ladies if you had to put something yellow on your beautiful haute-couture ebony black dress (whose price, as a courtesy to you, we will not mention here)?

For those of my readers who are Protestants, what would you say if, by decree of the Catholic Church, you were forced to live in a certain neighbourhood reserved only for Protestants?

And that you could not go and live somewhere else otherwise you could be recognised as a heretic and end up being burnt at the stake)!

If you are a parent or a grandparent who has sweated blood and sweat to prepare for the financial future of your children or grandchildren and you have suffered much deprivation to be able to scrimp and save every penny, so that they may have a happy future, how would you feel if, overnight, under the pretext of fairness in society a Catholic law decreed that because you are a Protestant you must be dispossessed of everything you have?

If you found yourself in one of those situations, how would you feel?

This is what Sunday laws continue to decree in France, the land of human rights, and in other countries.

Abomination!

How can laws tainted by so much of the blood of martyrs and their suffering still be in force in civilized countries like France?

Are you aware that to this day this Catholic decree has left lasting traces of disunity between Jews and Christians?!

To continue, I would say that, as we have seen, the biblical teachings being obstacles to the thirst for power of the papacy, he therefore made them disappear by forbidding the people to read or possess the Bible.

Once these prohibitions were decreed, the Catholic Church established doctrinal foundations by which its dogma would no longer be questioned and to this end, throughout the centuries, decrees and edicts were promulgated.

By way of illustration, the following is an example in [Extract from: *La dépendance du concile œcuménique catholique par rapport au pape édité vers les années 1515; Profession de foi tridentine (translated into English from the original text)*] of what could be found in them:

“I recognise the Holy, Catholic and Apostolic Roman Church as the Mother and Teacher of all Churches.

I promise and I swear true obedience to the Roman Pontiff, successor of Blessed Peter, head of the apostles, and vicar of Jesus Christ.

I receive and profess without question all that, by the holy canons and by the ecumenical councils, principally by the Holy Council of Trent and by the Ecumenical Council of the Vatican, has been issued, defined and declared (specially on the primacy of the Roman pontiff and his infallible magisterium).

At the same time, I also condemn, I reject and I anathematise all that is contrary to them and all and any types of heresy condemned, rejected and anathematised by the Church”.

In this text, amongst other things the Catholic Church calls on men to “*profess without doubt*”, therefore with faith, that they agree to adhere to the precepts of the Council of Trent.

Thus, thanks to its already established doctrinal structure, this religion was to lay another milestone likely to nourish its “*megalomaniacal*” ambitions, in particular the one decreeing that the Roman Pontiff and therefore the Pope had an *infallible magisterium*.

Which, by deduction, implies that the papacy, in all its decisions or doctrines, cannot be wrong.

This declared pontifical infallibility was the beginning of the process resulting in the presentation of the pope as God.

Hum... one thing puzzles me... since human nature suggests that all of us are sinners and therefore perfectible surely no human being can be infallible!

Hmm... is the pope inhuman and without sin? I will let you reflect on this for a moment...

For the time being, for my part, here is what the Holy Scriptures teach me, in [Romans 3 verses 9-10, 23-24, King James Bible] about the state of humanity, (including the Pope):

“What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

As it is written, There is none righteous, no, not one: [...] For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus”

Following what we have just read, the immediate conclusion is *that only God is infallible!*

Let us return to the matter of the papacy.

Having been presented by the Catholic Church as being infallible, it naturally follows that its *henchmen* in “*robes of holiness*” were able to work to free their religion from the domination of the Holy Scriptures.

It was in this way that the legislators of this order declared Catholic dogma (*teaching*) superior to God’s Word.

This is confirmed by the following [*Extrait du Canon et Tradition, p.263, Dr H. J. Holtzmann (translated into English from the original text)*]: “*Finally at the last meeting on the 18th of January, 1562, any hesitation had disappeared.*

The Archbishop of Reggio made a speech in which he openly declared that tradition is above the Scriptures.

Consequently the authority of the church could no longer be bound by the authority of the Scriptures”.

Note, that before establishing its dogma (*its tradition*) as being more important than the Scriptures (God’s Word), the Catholic Church had a period of hesitation.

How could it be otherwise for such a serious decision to supplant the Holy Scriptures and replace them with men’s doctrines!

We certainly cannot make this change straight away. Indeed, God’s Spirit calls upon our conscience to think twice. However, we are always free to act or not to act!

This is what is known as the concept of free will. But the opportunity was too good and the repercussions were far too significant for the Catholic Church to turn back.

What was at stake here was to be freed from all ties, the aim being to become the most powerful entity in the universe that would not be accountable to anyone, not even to God.

It was therefore in all conscience that this religion decreed that its dogma was superior to God's Word and therefore to God!

To continue, I would like to say that what we have just seen was only one step in a process of iniquitous elevation that the papacy and its faithful had undertaken.

Thus, by building upon its initial investment, this religion was able to achieve a great masterstroke by decreeing that its traditions were above the Holy Scriptures.

Dès lors, elle n'eut plus à se soumettre à la Parole de Dieu. As we have seen, these early foundations were intended to encourage the world to worship the Pope as a "god" and by extension the Catholic Church.

So this religion did not stop there and drove in another nail of iniquity with this new text [*Alexandre VIII: 6 octobre 1689; 1er février Articles gallicans concernant les droits du pape (translated into English from the original text)*]:

"The fullness of the power which the Apostolic See and the successors of Peter, vicars of Christ, have over spiritual things is such that at the same time the decrees of the holy ecumenical council of Constance, in the fourth and the fifth session, on the authority of the general councils, approved by the Apostolic See, confirmed by the practice of the Roman pontiffs themselves and of the entire Church and always religiously observed by the Gallican Church are in force and remain immutable;

But those who question the validity of these decrees, as if their authority were dubious and they were less approved, or who restrict the affirmations of the Council are not approved by the Galician Church, [...]"

This text declares that the apostolic see, and therefore the papacy, possesses the "fullness of spiritual power".

It can be said that these acts on which we have just dwelt were not harmless when the Catholic Church presented its dogma as superior to the Gospel.

In doing so, from that time on, it established its works to be superior to those of God, so it was only natural that men should be encouraged to revere this teaching.

This text enlightens us about these facts [*Extract from: La profession de foi prescrite aux Orientaux par la Constitution Nuper ad Nos du 16 mars 1743 (translated into English from the original text)*]:

“[...] I likewise venerate and acknowledge the Ecumenical Council of the Vatican, and I embrace and profess very firmly all and every one of the articles that have been issued, defined and declared by it, especially about the primacy of the Roman Pontiff and regarding his infallible magisterium”.

Before elaborating on the above, let us take a look at what is presented below [*Extrait littéral du Pastor Aeternus (translated into English from the original text)*]:

“That the same Roman Pontiff is the successor of Blessed Peter, Prince of the Apostles, the true Vicar of Jesus Christ, the head of the whole Church, the father and the doctor of all Christians and that to him was entrusted, by Our Lord Jesus Christ, the full power to nourish, regulate and govern the universal Church [...]”.

Catholic dogma claims to be the successor and therefore the heir of the teachings that the apostle Peter left us, while practising works which are in total opposition to those of this faithful servant of the Lord.

To understand this, let us now return to our text, the one in which the Catholic Church asks us to venerate *the Ecumenical Council of the Vatican, or its dogma*.

To fully understand the significance of this commandment and to understand why the Catholic Church cannot avail itself of the apostle Peter to support its actions, let us specify the latter's position in matters of veneration.

To do this, let us take a look at what he says here [*Acts 10 verses 25-26, King James Bible*]:

“And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man”.

While Cornelius wanted to worship Peter, the latter refused this gesture, arguing that he was only a man.

We can easily understand, in view of the above, that the Catholic Church does not act according to the works of Peter or one of the apostles [*Acts 14 verses 11-15*], [*Revelation 22 verses 8-9*].

Rather, its behaviour is reminiscent of that of Satan who sought in vain to bring Jesus Christ to worship him: [*Luke 4 verses 5-8*].

Thanks to its claims to be worshipped, the Catholic Church therefore performs the same works as the devil. Because it established that the world (*all mankind*) must observe its dogma to the detriment of God's Word, it claims the right to be worshipped and particularly, it calls men to venerate the Pope, its senior leader.

Strengthened by this spirit of bewilderment that guided it, in order to firmly establish the Catholic view that the pope was the most powerful being in the universe, this religion also gave the papacy the title of **“supreme judge of the faithful”**.

This text demonstrates this to us [*Bref “Super soliditate Petrae”, 28 novembre 1786. Erreurs du fébronianisme concernant le pouvoir suprême du pape (translated into English from the original text)*]:

“This one (Eybe 1) did not hesitate to call a “bunch of fanatics” those who he envisaged would cry out upon seeing the pontiff.

Here is the man who has received the keys of the Kingdom of Heaven from God, with the power to bind and loosen, to whom no other bishop can be compared, from whom the bishops themselves receive their authority, as he himself has received his supreme power from God; It is he who is the vicar of Jesus Christ, the visible head of the Church, the supreme judge of the faithful”.

When we read such texts without a biblical background, these words may seem reasonable to us, but it is not the case when we probe them with Bible in hand.

It is therefore important to understand that this process of recognising the Pope as the supreme judge of men also implies that the divine sacrifice of Jesus has no purpose.

For the scope of this statement, we will first read [*Acts 10 verses 38-40, 42, King James Bible*]:

“How God anointed Jesus of Nazareth with the Holy Ghost and with power [...] whom they slew and hanged on a tree: Him God raised up the third day [...]

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead”.

This text, together with [*Acts 17 verses 30-31*], presents Jesus as having been appointed by God as **“the judge of the living and the dead”**. However, it should be noted that this rank was not granted to him without him being worthy of it.

Indeed, it was not because of his sonship with God that this title was bestowed upon him, as an inheritance from a father to his son.

It was through His divine sacrifice that Christ acquired this title. That is why only in Jesus are we saved and delivered from the death sentence that sin had brought upon us:

[*1 John 4 verses 7-13*], [*Romans 5 verses 6-11*], [*Romans 6 verses 23*], [*Colossians 2 verses 10-15*], [*Galatians 3 verses 13-29*].

Jesus Christ, could not grant himself the title of **“the supreme judge of the living and the dead”** out of complacency, because although he was the son of God and God himself, he had to learn obedience through suffering and then die an ignominious death, he the righteous one dying for the unrighteous (*for a fallen and sinful race*):

[*Hebrews 5 verses 5-10*], [*1 Peter 2 verses 21-25*], [*2 Corinthians 5 verses 17-21*].

It is because of this voluntary gift of his life for humanity and his resurrection that he acquired the divine right to become *“the supreme judge of the living and the dead”*.

As you can see, this title is intrinsically linked with the sacrificial death on the cross.

Thus, Jesus Christ is the only one who is worthy of carrying the title of “*Supreme Judge of the faithful*”.

Therefore, by granting this title to the pope, the Catholic Church rejects the divine sacrifice of Jesus Christ. In doing so, the underlying reflection would be the following:

*Would we be saved by the merits of the Pope? **Question:** Did a pope die and rise again to redeem you or humanity?*

My one and only saviour is Jesus Christ! What about you? The answer to this question will allow you to know whether or not, biblically speaking, the papacy is worthy of the title of “the Supreme Judge of the Faithful”!

This usurpation of the divine title of Jesus Christ wrongly attributed to the pope did not stop at this title alone.

Indeed, in the text [Extract from: Bref “*Super soliditate Petrae*”, 28 novembre 1786. *Erreurs du fébronianisme concernant le pouvoir suprême du pape* » (translated into English from the original text)] that follows, it is said that the pope holds the “**supreme power**”, power that is actually in the hands of Jesus:

*“[...] Or is it necessary to call fanatical so many solemn and so often renewed decrees of Roman pontiffs and the councils by which those were condemned who denied that in Blessed Peter, **Prince of the Apostles, the Roman Pontiff, his successor, has been appointed by God the visible head of the Church and Vicar of Jesus Christ** and that he has been given full power to govern the Church and that all who bear the name of Christians owe him genuine obedience;*

*And that such is the virtue of the primacy he holds by divine right, that he is above all other bishops not only by the rank of honour, but also by the extent of his **supreme power**?”.*

Unfortunately, one can only deplore this folly of grandeur and thirst for power that led the Papacy to consider itself endowed with the supreme power, the one that only Christ holds, in other words, the Pope would have omnipotence.

To understand how supreme power is acquired, let us read this [Ephesians 1 verses 20-22, *Amplified Bible (AMP)*]:

“Which He produced in Christ when He raised Him from the dead and seated Him at His own right hand in the heavenly places, far above all rule and authority and power and dominion [whether angelic or human], and [far above] every name that is named [above every title that can be conferred], not only in this age and world but also in the one to come.

And He put all things [in every realm] in subjection under Christ’s feet, and appointed Him as [supreme and authoritative] head over all things in the church”.

Just as with the title of supreme judge, as we have seen, the one who holds supreme power is Jesus and here again this omnipotence has not been attributed to him out of complacency by God.

The privilege of having Almighty Power conferred on him is based on his merits, evidenced by his death and resurrection.

Therefore, this title cannot be conferred on a mere mortal. Under no circumstances can a pope be the holder of supreme power!

On the strength of all that it had already instituted the Catholic Church, did not stop there, but it continued to progressively increase these claims until it established the total domination of the Pope over all things.

This text informs us [Extract from: *Le 18 juillet 1870 fut décrété, dans le concile du Vatican, la constitution, extrait littéral du Pastor Aeternus (translated into English from the original text)*]:

“All the faithful are obliged to believe that the Holy Apostolic See and the Roman Pontiff have primacy over the whole world.

[...] The Roman church, by divine provision, has the principality of ordinary power over all other churches.

This power of jurisdiction of the Roman Pontiff, a truly episcopal power, is immediate.

The pastors and the faithful, each and every one, whatever their rite and their dignity, are subject to it by the duty of hierarchical subordination and true obedience, not only in the things which concern faith and morals, but also in those which belong to the discipline and government of the Church throughout the universe [...]

The Roman Pontiff is the supreme judge of the faithful:

One can have recourse to his judgment in all cases, which relate to ecclesiastical matters.

the contrary, the judgment of the apostolic see, above which there is no authority, cannot be reformed by anyone;

No one is permitted to judge its judgment [...] The Roman Pontiff, *when he speaks [...]*

Fulfilling the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, defines that a doctrine on faith or morals is to be believed by the universal Church and through the support that has been promised to him in the person of Blessed Peter, fully enjoys that infallibility for which the divine Redeemer wanted his Church to be provided with by defining the doctrine concerning faith and morals.

Consequently, such definitions of the Roman Pontiff are irreformable by themselves and not by virtue of the Church's consent. That if, God forbid, anyone had the temerity to contradict this definition, let him be anathema”.

So we see that in order to reaffirm this total domination which the Pope has, the Catholic Church adds that there is no authority above the apostolic see and therefore over the pope...

Amazing isn't it?! Would this mean that the pope is not subject to God?

In my opinion, when one reads these affirmations, the pope is again presented here as the supreme authority who rules over the universe and beyond!

Let us recall that this religion had already declared that its dogma was superior to God's Word.

In this text, it reinforces this idea by stating that no one can amend the pope's writings.

Hmm... including God?

By recognising that the pope is the holder of supreme power, the Catholic Church has placed him as the most powerful being in the Universe.

For this religion, this means that he is more powerful than God.

Thus, you must remember that what led to all this was the attack that the Catholic Church had carried out against the faithful witness (*the Bible*).

Having established these precepts as superior to God's Word it no longer had to submit to them.

From then on the papacy was free to sit in God's house and proclaim itself as having authority over all things, which presents it as being "*god*".

This is how the Catholic Church's ambitions to wield almighty power were able to gain momentum.

Throughout the centuries, in order to achieve its ends, it has acted like a skilful chess player and its greatest achievement was to take the Bible out of the hands of God's people.

This was the one thing, which could have hindered the papacy's plans in its desire for domination and adoration.

By banning the Bible from the people, the Catholic Church had succeeded in laying the foundations for its strategy of eradicating any movement of thought that did not conform with its dogma.

This masterstroke has succeeded brilliantly so far!

Over the centuries this is what enabled it to establish its supremacy and no wonder, because this is what inevitably happens when mortal human beings put their law and precepts above those of God!

The practising of such acts can only result in abominations of the kind that the inquisitors practised by burning at the stake all those who only had faith in the Gospel!

Like those presented in the following text, the acts perpetrated by high-ranking Catholic leaders against God and His Word have opened a breach in their faith, leading them to worship the creature (*the Pope*) to the detriment of the Creator [*Romans 1 verses 18-25*].

This religion has consciously established its dogma above the Word of God, thus decreeing it superior to the Holy Scriptures.

To continue, I would like to say that I understand how shocked those of you are who discover this situation for the first time. It was the same for me.

However, this already considerable shock is even more shocking when we realise that the essence of Catholic dogma comes from the writings of these fathers, the illustrious prelates of the past. It is from their teachings and their fame that this religion gains its strength.

To tell you more about this, let's delve into Catholic dogma and discover the origins of its precepts. To do this, let's read an excerpt from [*Concile du Vatican 2, qui s'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII. Chapitre II: La transmission de la Révélation divine, Partie 8. La sainte Tradition (translated into English from the original text)*]:

“[...] As for the Tradition received from the Apostles, it includes everything that contributes to the holy behaviour of the life of God's people and the enhancement of their faith;

Thus the Church perpetuates its doctrine, its life and its worship and hands down everything that it is and everything that it believes to each generation.

[...] In fact, the perception of the issues involved as well as the words handed down is growing, either through the contemplation and study of the believers who meditate on them in their hearts [...]

Or through the preaching of those who, in the succession of the episcopate, have received the sure charism of truth.

Thus in the course of the centuries the Church has constantly held to the fullness of divine truth, until God's Word shall be fulfilled by it.

The teaching of the Holy Fathers attests the life-giving presence of this Tradition, whose riches are put into practice and in the life of the Church that believes and prays.

It is this tradition that enables the Church to acknowledge the full canon of the Holy Scriptures;

It is also this same tradition in the Church, that gets across these Sacred Scriptures and makes them continually effective.

Thus God, who spoke long ago, never ceases to converse with the Bride of his beloved Son *and the Holy Spirit, through whom* the living voice of the Gospel resounds in the Church and through the world thanks to the Church and introduces believers to the *whole truth [...]*”.

In this text we discover that this religion presents its tradition as originating from the writings of the apostles, nevertheless, century after century, the Fathers of their order added their own knowledge bases to it.

This tradition, having been enriched, has become the basis of faith for the Catholic Church.

It is a mixture of its traditions and the Gospel. What is presented in this portion of *Vatican Council 2* is simultaneously instructive, astounding and highly blasphemous.

In order to understand it, it is imperative not to lose sight of the foundation on which the Catholic tradition rests.

To this end, let us read this [*Catéchisme de persévérance troisième partie XXIII; leçon le Christianisme conservé et propagé (translated into English from the original text)*]:

“We call them Fathers, because our Saviour, who fills them particularly with his Spirit, gave them to his Church to be its defenders and its counsellors and to the world to be its oracles and its light. [...]

United in the Scriptures, their works, consecrated by the approval of the Church, at the very least add the imposing weight of an indirect inspiration which produced them to the authority of the divine word, *immediately emanating from the Holy Spirit.*

[...] They make up this august chain of the tradition whose majestic unity is supported unwavering *through the shocks of revolutions, the attacks of schism and heresy, the ruins of time, the darkness of ignorance and the ravages of bad morals*”.

It thus appears that it is the writings of the fathers of the Catholic Church, which constitute their traditions. In the following text, they appear as being its most eminent men of the past [*Catéchisme de persévérance troisième partie XXIII; Leçon le Christianisme conservé et propagé (translated into English from the original text)*] :

“We call Fathers of the Church all those great men who appeared in order to defend the Church and explain its doctrine over the first six centuries.

[...] The most illustrious of these illustrious men, that is, those who have written the most and whose doctrine is most generally authorised and followed, bear the title of Doctors of the Church.

There are four great doctors of the Greek Church, namely:

Saint Athanasius, Saint Basil the Great, Saint Gregory of Nazianus and Saint John Chrysostom; And five from the Latin Church: Saint Ambrose, Saint Jerome, Saint Augustine, Saint Gregory the Great and Saint Thomas Aquinas [...]”.

Let us take into account this last text, a perfect complement to those we have just read [*Catéchisme de persévérance troisième partie XXIII; Leçon le Christianisme conservé et propagé (translated into English from the original text)*]:

“We call them Fathers, because their writings, full of the science of salvation, says St. Augustine, spread like an abundant dew in the field of the Church, to make the germs of life fruitful there, which Jesus Christ and his first disciples had left, so that they could nourish the souls of the purest substance of the true doctrine. [...]”.

It follows from this that the tradition and therefore the Catholic dogma, is based on the writings of their fathers, who were the illustrious men who came to the fore in this religion during the first six centuries.

The description that is made of the writings of the Catholic fathers is that of an abundant dew flowing on the field of the Church in order to nourish souls...

This image is very embarrassing!

Let us not forget that the fathers of the Latin Catholic Church are, among others, *Saint Jerome, Saint Augustine, Saint Gregory the Great and Saint Thomas Aquinas.*

In my book *“Inquisitiô (The three angels' message), tome II. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part”*, thanks to irrefutable evidence, the nothingness on which the writings of these **“illustrious men”** are based could be discovered.

Apart from this, if need be, it should be pointed out that the most famous writings of the fathers of the Catholic Church come from those of the said **“Saint” Augustine.**

See in what laudatory terms he is mentioned [*Catéchisme de persévérance troisième partie XXIII; Leçon Le christianisme conservé et propagé (translated into English from the original text)*]:

“What a pleasure it is to love religion and to see it believed, supported, explained by such beautiful geniuses and such fine minds, especially when we come to know that, by the extent of knowledge, by the depth and penetration, by the principles of pure philosophy, by their application and development, by the correctness of the conclusions, by the dignity of the discourse, by the beauty of the ethics and feelings, there is nothing, for example, that we can compare to Saint Augustine!”.

Before expanding further, allow me a little touch of irony:

I will admit that when I read this description of the works of the said “Saint” Augustine, I was almost moved to tears...

But a thought came to me like an electric shock and jolted me out of the torpor that had almost made me lower my guard and this related to the abominable nature of this man's writings.

First of all, it is important for me to point out that the person who laid the foundation for the prohibition of the common man from reading the Bible was *st. Augustine.*

He decreed, in the following text, that the people were unfit to read the Bible for themselves [*Extract from: la Lettre “Magno et acerbo” à l’archevêque de Moghilev, 3 septembre 1816. Traduction de la Bible (translated into English from the original text):*]

“For heresies”, says Augustine, “have their origin in the mere fact that the Scriptures which are good are not well understood and that what has not been well understood in them is moreover boldly and recklessly asserted. [...]

Shouldn't we be afraid if the Scriptures translated into any vulgar language were available to be read freely by the ignorant common man [...].”

The said “*saint*” Augustine was full of himself and in his superiority he despised the common man, as well as all of those who did not belong to the order of Catholic prelates.

For him, the people were made up of the ignorant uneducated masses and therefore they did not have the capacity to understand God’s Word!

Before going any further it is important to note that the definition of “**heretic**” was fundamentally established by St. Augustine, who recognised, in this text, that heresy came from the fact that the people read God’s Word by themselves.

He further stated that translating the Bible into several languages was also a basis for heresy.

For centuries the Catholic Church has used this principle to prohibit the Bible from being written in any version or language other than the Catholic Vulgate, which was in Latin.

It should be noted that it was under the pen of the so-called “**saint**” Augustine, that the Catholic Church established that anyone who did not submit to its dogma should be punished by death.

While Saint Augustine is presented as the cantor of cantors, as far as Catholic teaching is concerned, his works are worse than those of a *serial killer*. And why did he do this, just because these men, women and children had chosen to remain faithful to the Lord and rejected the adulterated teachings of the papacy.

Furthermore, for him, just as one would subdue a mule with cruelty, it was necessary to bring heretics through suffering to bear allegiance to Catholic dogma.

Let us take note of these writings, the bloodiest and most anti-Christian.

Let's start with the [*Extract from: Livre ou lettre CLXXXV, de saint Augustin à Boniface (Année 415). Du châiment des Donatistes (translated into English from the original text)*]:

“[...] When the horse and the mule, that have no intelligence, resist the men who take care of healing their wounds with bites and kicks and sometimes resist to the point of endangering them, these animals are not left alone because of this.

They are treated until the painful energy of the remedies has restored them to health.

It is even more vital that a man must not be abandoned by a man, a brother by his brother, lest he perish!

Once he is restored to good health, he can understand that what he originally called persecution was only really a good deed for his own benefit [...].

But, by a prodigious blindness, these men who know nothing of Christ outside the Scriptures, do not want to learn to know his Church according to the authority of these same divine Books [...]

We can do good in two ways with our lost brothers.

We can regale them with the speeches of Catholic preachers and oblige them to obey the laws of Catholic princes [...].

But whoever refuses to obey the laws of the emperors, which are based on God's truth, will be exposed to great torment.[...]"

Let's finish with this other text [*Lettre CLXXXIX. (Année 418.) de saint Augustin à Boniface (translated into English from the original text)*]: *“Please God that the faith were the same in all!*

One would have a lot less trouble and the devil with his angels would be more easily defeated.

But because in this world it is necessary for the citizens of the kingdom of heaven to be subjected to painful temptations in the midst of those who have lost their way and the ungodly in order to be exercised and tested like gold in the furnace, we must not prematurely want to live only with the holy and righteous, so that we may deserve it when the time is right.

[...] For if the promised faith must be kept for the enemy with whom one makes war, how much more vital must it be with the friend for whom one fights!

You must want peace and only wage war out of necessity, so that God will deliver you from the need to draw the sword and allow you to live in peace. We do not seek peace to cause war, but we wage war to obtain peace.

So remain friends of peace, even in battle, so that victory will serve to remind the enemy of the benefits of peace. [...]"

I don't know if, reading these lines, you can realise just how crazy "Saint" Augustine was?! In one of these texts he compares the sufferings that must have been the lot of those who rejected Catholic dogma as a remedy applied out of love.

In his view, just as a mule had to be cruelly subdued for its own good, heretics had to be made to pledge allegiance to Catholic dogma through suffering. He advocated that those who rebelled should be beaten and then bandaged, over and over again, until they accepted the Catholic Church's dogma.

For him persecution was a blessing destined for the salvation of the persecuted!

In this other text, Saint Augustine advocated that killing and violence were necessary to maintain the faith. Furthermore, he advocated that war should be waged for the sake of peace.

Moreover in these texts we see that the doctrinal framework which, under the cover of the Catholic Church, allowed monarchs to persecute and kill heretics came from St. Augustine.

Thus, as he advocated that war should be waged for the sake of peace, this man was the initiator of many abominations and under his pen the “holy wars” were born. On the strength of this text, those who went into a **“holy war”** in order to win souls for the Catholic Church were ruthless during the fighting, but showed mercy to the defeated who joined the Papacy after having surrendered their faith in God.

St. Augustine's writings called for war on his friends who would not submit to the authority of Papal Rome. The aim was to dominate all minds, which had to submit, not to God's Word, but to Catholic dogma! Thus there were many fratricidal wars, where brothers, born of the same mother, fought and killed each other all *“in the name of God”*. Let us continue our discussion of the iniquitous St. Augustine.

In this text he states that only the Catholic Church should be able to persecute heretics, but the opposite was not possible [*Livre ou lettre CLXXXV (1), de saint Augustin à Boniface (Année 415.); Du châtement des donatistes (translated into English from the original text)*]:

“[...] If the true Church is that which suffers persecution and not that which causes suffering, let the Donatists ask the Apostle to which Church Sarah belonged when she persecuted her handmaiden.

He will answer that this woman who ill-treated her handmaiden represented our mother who is free, the heavenly Jerusalem, that is, the Jerusalem of God [...] If those who are good and holy persecute no one but resign themselves only to suffering, why, I pray you, are these words of the Psalmist: “I will pursue my enemies, I will overtake them and I will not return until I see them falter [...]”?

If we want to hold to the truth, we will recognise that unjust persecution is the persecution of the ungodly against the Church of Christ and that righteous persecution is the persecution of the Church of Christ against the ungodly.

It is therefore blissful to suffer persecution for righteousness' sake and the ungodly are miserable to suffer persecution for iniquity's sake.

The Church persecutes out of love, the others out of hatred.

It wants to resurrect, the others want to destroy;

It wants to learn from its mistakes and the others precipitate them. The Church pursues its enemies and does not let them go until lies perish in them and truth triumphs in them [...]".

Of all of St. Augustine's iniquitous and infamous texts, this is one of those that will make the most martyrs, for he presents the fact that the Catholic Church may persecute and pursue until they overwhelm its opponents as the will of the Lord.

To do this he distorts biblical texts to support his thesis.

Reading this text one might believe that what is described is normal and approved by the Lord, especially since a biblical verse is called upon here to support and justify the fact that the Catholic Church was only doing its duty as a "*good Christian*" by killing its opponents.

But is this really the case? Could the Lord have endorsed such action on the part of Catholics? We are going to investigate all of this. In order to do so, we will now review a contemporary version of the basic text that is quoted here [*Psalms 18 verses 38, Bible Parole de Vie (translated into English from the original text)*]: **"I pursue my enemies, I catch up with them, I don't return until I have killed them"**.

It is important to note that this text is part of the Old Testament and justifies the killing of the enemies of God's people in ancient times. To understand how divine justice was brought about during this period, it is worth reading this [*Exodus 21 verses 23-25, King James Bible*]: **"And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe"**.

What is presented here is to demand an eye for an eye, which means to do to one's neighbour what he does to us.

What I have just presented to you may, for some, tend to prove that the Catholic Church had biblical legitimacy when, without mercy, it hounded and killed all those opposing people who refused to deny God's Word and rejected Catholic dogma.

However, let us not forget, these texts are taken from the Old Testament, therefore long before the coming of Jesus, whom the Catholic Church "*says*" it serves.

If this were the case, as servants of Christ the texts of [Matthew 5 verses 38-41, 43-45, 48], [Romans 12 verses 14, 17-21] are those that the approach and basis of conduct of the Catholic prelates should have been quite different.

We are immediately aware of the contrast between what God's Word has established and what Catholic doctrine advocates.

The servants of Jesus are peaceful people who do not use violence. An eye for an eye and tooth for tooth has been abolished by Christ, who asks us not to repay evil for evil.

On the contrary, he asks us to do good to those who persecute us. The Lord asks us to be perfect as he himself is, doing good to all, especially to our enemies and adversaries.

Thus, even though St. Augustine used this text from the Book of Psalms, seen above, to justify the "butchery" that the Catholic Church practised by torturing and killing its opponents, who as we have seen were Christians (*Martyrs*) and generally peaceful people, the Lord could not accept such CRIMES.

Are you aware of the type of doctrine that Saint Augustine advocated here, that is to say the Catholic dogma?

Let me give you an example: *Imagine in this generation, a religion, which in order to convert its enemies, tortures them, kills them and goes to war against nations that don't have the same faith as it does. What would you call such actions?*

In my opinion, the current term is terrorism! Well before those active in this century, there was a precursor, the Catholic Church, which acted in this manner and in a planned way, killing men, women and children.

The massacre of the Protestants of Saint Barthélemy is a good example of this.

During this tragedy all of the entrances to the city of Paris were cordoned off and the partisans, the Catholic "bouchés" (butchers), meticulously murdered men, women, children and newborns, without any mercy, as if they were nothing more than vermin.

This massacre, which began in Paris on “the 24th of August 1572”, lasted several days, then spread to about twenty provincial towns and lasted for weeks and even months. Under the murderous Catholic embrace, between “15,000 and 30,000 Protestants” lost their lives.

Their crime was to have rejected the Catholic dogma, in order to only serve the Lord by having his Word as a basis of their faith and it alone.

Thus, history teaches us that the worst and greatest terrorists the world has ever known were the Papacy at the head of its bestial and bloodthirsty horde. What we have just seen speaks for itself. In doing so, do not be fooled by this iniquitous text of St. Augustine, which we have just seen and which attempts to use a biblical basis to justify the genocide of God's children of which he was the instigator.

Let us now return to this text. One must not stop until one has seen them agonising. The lie had to die in them literally and figuratively.

To sum up all that we have just seen, I would say that St. Augustine prepared the minds of many generations, teaching them that extreme measures had to be applied to those who were recognised as heretics.

He also decreed that those who only have faith in God's Word must be pursued and tortured. These writings became the Catholic Church's basis of faith. Through his pen, the Papacy tortured, killed and looted a multitude of Christians who, only having faith in God's Word and rejected Catholic dogma.

We have seen, for this man, the so-called “saint” Augustine, death was one of the solutions to bring down the enemies of the faith, so that any survivors, who were pardoned, would be forced to submit.

It was necessary to wage war in order to then live in peace.

Based on the bloody foundations bequeathed by the so-called “Saint” Augustine, the Catholic Church established doctrines and used the rulers of nations, kings and emperors, to implement them.

To do this I invite you to read this [*Extract from: la Publication d'informations écrites par Joseph Blotzer. Transcrit par Matt Dean. L'encyclopédie catholique, Volume VIII. Publié 1910; Robert Appleton Société. Inquisition Information catholique I. Les répressions de l'hérésie pendant les douze premiers Siècles 2 (translated into English from the original text)*]:

“[...] The first concern of the imperial authority (*Theodosius II*, “*Novelles*”, *tit. III, AD 438*) has been the protection of religion, and thus, with terrible regularity, issued numerous penal edicts against heretics.

In the space of 57 years 68 texts have been promulgated. All kinds of heretics have been affected by this legislation, and in various ways, by exile, confiscation of property, or death.”

Let us complete our study with this third text [*Extract from: Publication d'informations écrites par Joseph Blotzer. Transcrit par Matt Dean. L'encyclopédie catholique, Volume VIII. Publié 1910; Robert Appleton Société. Inquisition Information catholique I. Les répressions de l'hérésie pendant les douze premiers Siècles 3 (translated into English from the original text)*]:

“[...] So far St. Bernard [...] castigates the negligence of the princes, who are to blame, because the little foxes devastate the vineyard, but he adds that the latter must not be captured by force but by arguments (*non armis capiantur, sed argumentis*);

The obstinate was to be excommunicated, and if necessary kept in detention for the safety of others [...]”

This last text also tells us about what was happening in the past [*Extract from: Décret du pape Lucius 3, contre les hérétiques. Texte tiré de: Jones, The History Of the Christian Church, Pages 23 (translated into English from the original text)*]:

“But for those who, after abjuring their errors or having been at the end of an examination by their bishop, fall back into their original heresy, we decree that, without further hearing, they be delivered up to the secular power and that their property be confiscated for the use of the Church.”

What is happening here dates back to a time when the Catholic Church had not yet established the ecclesiastical tribunal of the Inquisition and when it could not *pursue, torture, and kill* its opponents itself. Thus, to achieve its ends, the papacy used the powerful men who held sway over nations or political or legislative entities to carry out its dirty work and force those who did not submit to Catholic dogma to submit.

These powerful men were zealous in serving Catholic interests; their primary concern was to maintain papal domination over the people, and particularly over the Pope's opponents.

All those who rejected Catholic dogma were punished through laws promulgated by kings and emperors. This resistance of many of God's children against the Catholic Church stemmed from the fact that, under the guise of the faith, this religion outrageously violated the Word of God. Those who refused to dishonor the Lord by practicing the idolatrous cult that the papacy had instituted within Catholicism were presented as heretics, and therefore enemies of God.

Yet their only crime was to reject Catholic dogma in order to serve only the Lord and follow only the Gospel.

The name history gives them is martyr. The worst part of this story is that the leaders of nations were manipulated by the various popes who succeeded one another, using them to *martyr* and *kill* myriads of innocent people whose only sin was to be faithful to the Lord, and thus rejected the sophistries of the papacy.

These acts, although enforced by sovereigns and emperors, were overseen by Catholic prelates, who vehemently castigated monarchs who failed to work diligently to eradicate heresy.

Catholic Church urged kings, princes, and emperors to imprison those who refused to adhere to Catholic dogma as examples to others.

The latter then flexed their powers by condemning to death and expropriating those who had spoken out against the Pope and were therefore recognized as heretics, reserving the confiscated property for the Catholic Church.

The end result was that anyone who did not submit was excommunicated and stripped of their titles and rank, whether noble or priest. These practices, becoming the daily routine of opponents of the Catholic Church, were imposed on them for centuries.

5.1 New face of the work of the great falsifier to perpetuate Sunday laws

We have seen the works put in place by the Catholic Church to establish the supremacy of the papacy over all things, at the cost of the blood of a myriad of martyrs, and without anyone being able to prevent it for centuries.

But the truth always finds a way out of the shadows and into the light of day. This was made possible thanks to the great reformers who often paid with their lives and their faith.

The one who allowed things to change and who ensured that the Word of God could be preached and taught to the common people in their mother tongue was the great reformer Martin Luther.

Before him, great reformers had undertaken to denounce the iniquities practiced by the Catholic Church, but their voices could not be heard like Luther's.

This great reformer was not only a priest, but also a great Catholic theologian, who deserted the ranks of the papacy because of the abominations and violations of God's Word practised by that religion.

Through him and the reformers, a breach was created between the the Catholic Church, which was the dominant religion and God's faithful children.

This gave rise to Protestantism.

What made this possible was a new invention that appeared at the time of this great reformer, namely the printing press.

This device made it possible for information or teachings to be presented to as many people as possible in a very short space of time, without a Catholic spy being able to prevent this.

In 1534, Martin Luther completely finished the translation of the Bible and the printers edited and distributed it like autumn leaves.

Now that the people had access to the pure Gospel, as the Catholic Church could no longer stop the Protestant tsunami, it tried in vain to limit the damage.

It was this distilled knowledge that allowed the abominations of the Catholic Church to be exposed.

Thanks to the printing press, Martin Luther was able to spread the Gospel like wildfire, allowing the truth to come to light about many of the malfeasance instituted in the Christian faith by the Catholic Church.

From then on, under the impetus of Luther's work, the Reformation was born, and with it the rejection of the Catholic faith, especially the doctrine of Sunday rest.

We have seen that Holy Monday was instituted in its place. Unfortunately, Pope Pius VII, as we have seen, was able to find the flaw and ensured that Napoleon decreed Sunday as a day of rest for civil servants...

This movement of reform and rejection of Catholic domination over France gave rise to the French Revolution and the end of the bloody reign of the popes and their henchmen in robes of "holiness".

Napoleon overthrew Pope Pius VI, whom he had kidnapped and imprisoned in Valence (France) and where he died on the 29th of August, 1799.

Then came the French Revolution when the monarchy and the institutional power of the Catholic Church were abrogated.

Thus the power that the pope had had for centuries over the States ended. Nevertheless, history teaches us that the papacy arose from its ashes, in a new form, but with just as much power.

To better understand this reality, it is important to remember that although the Pope presents himself to the world as a religious man, he remains a head of state.

To get to the heart of the matter, I invite you to read this text [*Tiré du site: <https://eglise.catholique.fr/vatican>, partie Saint-Siège et Vatican (translated into English from the original text)*]:

“With the Pope as head of state of the Vatican City, the papacy has possessed territories since the 8th century.

These Papal States strongly exercised their independence over the reigning monarchs. *The unification of the peninsula in 1861 together with the creation of the Kingdom of Italy* led to the annexation of the pontifical state on the 2nd of October, 1870.

The papacy was losing the city of Rome, which had become the capital of the new kingdom.

What was going to be known as the “Roman question” would only finally be solved with the Lateran Agreements, signed on the 11 th of February, 1929 between the Holy See and Mussolini's Italy, agreements which have founded the Vatican City-State”.

[...] These agreements recognised the exclusive sovereignty of the pope over this territory of 44 hectares comprising the Vatican City. The pope was once again going to be recognised as a head of state. [...]”.

Let's complete with this other text [*Tiré du site: <https://eglise.catholique.fr/vatican>, texte de: Père B. Dubasque, juin 2014, partie: En savoir plus sur le Vatican (translated into English from the original text)*]:

“*The Holy See or Apostolic See: It is the legal expression of the pastoral government of the Roman Catholic Church, of which the Pope is the visible head. [...]*

– The “Apostolic” Nuncio in France is the “ambassador” of the Holy See... *and not of the Vatican City State!*

– *The French ambassador is appointed to the Holy See... and not to the Vatican City State.*

– The Vatican City State does not have a seat at the UN, but it is the Holy See that represents the Roman Catholic Church there through its permanent observer status, *just like the Red Cross or the Order of Malta (legal entities recognised by international law).*

– When the Pope goes to a country, he does not visit it as a head of state (even if he has all of the honours), *but as head of the Holy See.* The Roman Curia:

The Roman Curia which has been active since ancient times is the assortment of dicasteries (ministries) and organisms which help the Pope in his supreme pastoral responsibility [...].

**It is mainly composed of: The Secretariat of State:
[...] 3 ecclesiastical courts [...]"**.

These texts are, in my opinion, the most explicit. The first presents us with the position occupied by the papacy, at the head of the Catholic Church, as head of state of Vatican City, in Rome, Italy.

A head of state with a very special power, having the nations under its dominion. Then came a time when this country chose to emancipate itself from the yoke of the papacy and became an autonomous sovereign state.

From then on the Catholic Church was in decline and lost the right to be recognised as a state.

Thus, by this act, the mortal wound that Bonaparte had begun to inflict on the beast (*Catholicism*) was definitively recorded.

Then this text presents us with the recognition of the Vatican City as a State and the Pope was once again elevated as the head of that State. The second text gives us more information about the structure of the Vatican.

Nous apprenons que ce lieu est géré selon les bases d'un gouvernement ou d'une nation, ainsi nous y trouvons les dicastères (*ministères*), qui aident le pape à gouverner.

Des ambassadeurs ont au We learn that this place is managed along the lines of a government or a nation, so we find there:

Dicasteries (ministries) and therefore their ministers help the Pope to govern. Ambassadors have also been instituted and as such are empowered to deal with all of the nations of the earth. As in any state, there are also courts.

When the Pope visits a country, he receives all of the honours due to a head of state. In addition, although as a state the Vatican does not have a seat at the United Nations, the Papacy does have permanent observer status at the UN.

So from what we have just seen from these texts, which come from a Catholic website, we understand that the Pope no longer has any real political power, but as head of state his influence in politics is now that of a spiritual consultant.

But is this really the case?

This text gives us some information on this subject [*Visite historique du Pape François au siège des Nations Unies à New York, 25 septembre 2015. Tiré du site: <https://news.un.org/fr/> (translated into English from the original text)*]:

“Pope Francis, head of the Catholic Church, paid a visit of a few hours to the United Nations headquarters in New York on Friday morning, during which he notably delivered a speech to the United Nations General Assembly. [...]

The Pope, on his first visit to UN headquarters, was welcomed by UN Secretary-General Ban Ki-moon at the entrance to the Secretariat building. [...]

“Independently of faith, your humility, your humanity is a source of inspiration for us, as well as your worldwide call to act in favor of social justice, the fight against climate change and to guarantee a life of dignity for all”, declared Secretary General Ban Ki-moon to the Pope [...].

“Thank you for your spiritual guidance and blessing as well as for your love for humanity,” he added.

[...] In his speech, the Pope called on governments around the world to focus on protecting the environment and fighting exclusion.

“Economic and social exclusion is a total negation of human brotherhood and a very serious attack on human rights and the environment,” he said. [...]

Francis called on states to find urgent and effective solutions against these two scourges.

However, solemn commitments are not enough, the Pontiff warned, insisting on the need to focus on their implementation. “We must ensure that our institutions are really effective in the fight against all these scourges”, called Pope Francis.”

Let's find out again, what's happening at the UN and the influence of the Pope, by reading an extract from the [*Tiré du site: <https://news.un.org/fr/story> (translated into English from the original text)*]:

“The head of the UN was received by the head of the Catholic Church on Friday in an audience at the Vatican.

Five days away from Christmas, United Nations Secretary-General António Guterres met Pope Francis whom he hailed as a fervent defender of human dignity”.

“You are a messenger of hope and humanity who helps to reduce human suffering and promote human dignity”, said Mr. Guterres at the end of his audience with the head of the Catholic Church.

“Your clear moral voice stands out whenever you highlight the plight of the most vulnerable, including refugees and migrants facing poverty and inequality”, he added [...]

The Secretary-General praised Pope Francis' call for disarmament and his role as a “builder of bridges between communities” [...]

At the Vatican, the head of the UN publicly recognised the strong support that Pope Francis had given to the work of the United Nations. [...]

Before the member states, Pope Francis had called upon all UN member states to protect the environment and fight against exclusion. That year, the Member States had agreed on 17 Sustainable Development Goals [...].”.

The main point I want to highlight is the Pope's influence at the UN, even though he serves only as a spiritual advisor.

We are discovering that the influence of the papacy on the various nations of the earth is real, because his voice is heard and his remarks are taken into account and implemented.

Here, Pope Francis called on UN member states to protect the environment, and as a result, concrete plans were put in place. Both the current UN Secretary-General and his predecessor have been full of praise for the Pontiff.

Pope Francis has even been presented as a good man who seeks social justice and strives for all human beings to have a dignified life.

He thanked the Pope for “his spiritual guidance and blessing and for his love for humanity”.

And be careful, in all this the Pope's faith doesn't even come into play yet. If that were the case, it's "*God*" reincarnated that Mr. Ban Ki-moon would have seen and psalmody in the person of Pope Francis. Imagining the scene, this is the image that comes to mind [*Le corbeau et le Renard, fable de Jean de La Fontaine* "*The Crow and the Fox, a fable by Jean de La Fontaine*" (translated into English from the original text)]:

"[...] Without lying, if your ramage Relates to your plumage, You are the Phoenix of the hosts of these woods. [...]"

But I understand the UN Secretary-General's emotion; how can one remain inert or insensitive to a man who staunchly defends environmental protection and fights against exclusion?

With all this in mind, I understand that the Pope's following words cannot fail to touch us:

"Economic and social exclusion is a total negation of human brotherhood and a very serious attack on human rights [...]"

I'm not telling you anything new. It's common knowledge that great leaders meet with the Pope. In this book, I've simply presented a few texts that mention this.

To return to this extract, I would say that this word from the Pope could have moved me (*touched me*) if I did not know that it was unfortunately only an announcement effect!

Yes, because of him and his supporters at the state level, I live in exclusion. **Yes!**

In these lines, I present how, because of the unjust and medieval laws of the Catholic Church, which remain, among other things, in French law, my rights as a Sabbath-keeper are violated.

Although France is a Republic and, as such, cannot be subject to the laws and decrees of a religion, Catholic laws continue to prohibit certain segments of society from working on Sundays.

In this century, fortunately, the bloody reign of this religion is no more. The Catholic Church no longer has the power to plunder, torture, and kill its opponents, using monarchs, or in this century, the presidents of the Republic of Nations, to do so.

Nevertheless, the Catholic Church still retains a certain authority. Indeed, one of its objectives, which remains relevant today and is being implemented by *Pope Francis*, like *Pope Pius VII*, is to ensure the permanence of Sunday laws by using its influence to achieve this.

This [*Extrait du message du pape François en visite pastorale en Molise, Italie, le 5 juillet 2014, présenté par Radio Vatican (translated into English from the original text)*] from a speech by Pope Francis, confirms it, if necessary:

“An employment pact: this is the wish expressed by Pope Francis at his first meeting in Campobasso, the capital of the Molise region in south-central Italy.

During a meeting with the world of labour and industry at the regional university, he addressed the workers and entrepreneurs of this region to express his closeness to them with regard to “the tragedy of unemployment”.

“So many jobs could be recovered thanks to a strategy set up with the national authorities that know how to take advantage of the opportunities offered by national and European standards”.

[...] *“This is one of the greatest challenges of our time, converting to a development that respects creation”. [...] The report states, “to respond to the new and complex issues that the current economic crisis poses, locally, nationally and internationally”.*

Another challenge in the world of labour and industry:
“Reconciling working time with time spent with the family”.

“It is a point that allows us to discern and to evaluate the human quality of the economic system in which we find ourselves”, he added.

The pope took the opportunity to return to the theme of Sunday working, “which is not only of interest to believers but to everyone as an ethical choice”.

“Sunday without work affirms that the economy does not have priority over people, over gratuitousness and non-commercial relations, over family relationships and friendship and for believers over the relationship with God and with the community”. And ask yourself this question:

“Is working on Sunday a real freedom?”

In this message, the pope presents key points that oblige European leaders not to question the dominical rest.

Among other things, he says in relation to the dominical rest that *“it does not only interest believers, but is of interest to everyone as an ethical choice”*.

The word “ethics” that the pope uses here is very important because it comes from the Latin “ethicus”, which means “morality”.

By making this statement, the pope makes Sunday a mandatory observance for all those who have morals, which implies that those who do not observe Sunday do not have morals.

In support of this idea, he had already proclaimed in this regard:

“Reconciling time at work with time spent with the family [...] It is a point that allows us to discern, to evaluate the human quality of the economic system in which we find ourselves”.

In this sentence, the pope presents the quality of a government's economic system as being linked to the management of working hours and the rest it offers its people.

By his words he therefore states that a European government, which would not make a plan to ensure that its people can have quality time spent with their families outside of working hours, would have no ethics.

And to present the day of rest that should be observed in such a state, the pope says:

“Sunday without work affirms that the economy does not have priority over people, over gratuitousness and non-commercial relations, over family relationships and friendship, and for believers over the relationship with God and with the community”.

Sunday is presented by the pope as the means by which a state has given priority to the well-being of its people and not to its finances.

To anchor his plea in the minds of the people, he makes a statement that is highly significant:

“Is working on Sunday a real freedom?”.

This question that the pope poses, in support of his argument, leaves room for reflection and is highly subjective and can be interpreted in different ways.

For me, he means that those who work on Sundays are slaves to work! In response to this, the question I ask is the following:

When I, who observe the Sabbath, am compelled by French laws to observe the Catholic dominical rest day, which was originally instituted for the purpose of worshipping the “Sun God”, am I not deprived of my freedom precisely because of these oppressive laws forbidding Sunday working?

Shouldn't freedom of thought and freedom of belief be the right of all those living within a State (like France) whose foundations are based on human rights?

This speech by the pope is nothing more than a subtle means used by the Vatican to incite European leaders not to touch the dominical rest. To continue, I would say that the durability of these laws is due to the role the Vatican plays in the European political chessboard.

Although the Papacy's legislative power over nations is supposed to be over, in reality it is quite different.

In the news, we often see that once appointed, the high dignitaries of European nations value having the pope on their side.

Here is what this text teaches us about this [*En images, les visites des présidents français au Vatican. Extract taken from the website: <https://www.vaticannews.va/fr.html> (translated into English from the original text)*]:

“Visit this Tuesday, June 26 to the Vatican by French President Emmanuel MACRON. [...]

The visit of French presidents to the Vatican is now a tradition, and it was René Coty, president under the Fourth Republic who inaugurated it, in a way.

In June 1957, he was received by Pope Pius XII at the Apostolic Palace.

It was during this trip to the eternal city that he took possession of the title of canon (chanoine) of honor of St John of Lateran, an ancient custom that had fallen into disuse under the Third Republic.

[...] General Charles de Gaulle will visit the Vatican twice; [...] He too will take possession of the title of Canon (chanoine) of Honor of the Lateran, devolved since Henri IV to the French Head of State.

Valéry Giscard D'Estaing made no less than three visits to the Vatican during his seven-year term: in December 1975, in October 1978 [taking possession of the title of canon (chanoine)], *then in January 1981. [...]*

In 14 years of power, François Mitterrand only visited the Vatican once, *in February 1982.*

[...] Mitterrand will accept the title of canon (chanoine), but will not take possession of it. In January 1996, President Jacques Chirac paid a State visit to the Vatican, *the first since that of Charles de Gaulle in 1959.*

After an interview with Jean-Paul II, he took possession of his title of Canon (chanoine) of the Lateran. [...] Nicolas Sarkozy will visit the Vatican twice *during his five-year term in 2007* [taking possession of the title of canon (chanoine)] [...]

François Hollande, elected in 2012, will be received by Pope Francis in January 2014. [...]

François Hollande will accept the title of canon (chanoine), but will not take possession of it”.

Let's complete with this other most apt text [*Pourquoi le président français devient-il chanoine de Latran? Emmanuel MACRON, en visite au Vatican, a reçu mardi ce titre honorifique qui remonte à la royauté. Par Anne-Aël Durand et Samuel Laurent. Publié le 26 juin 2018 à 11h20. Extract taken from the website: <https://www.lemonde.fr> (translated into English from the original text)*]:

“[...] The title of “the first and only honorary canon (chanoine) of the Arch-Basilica of the Lateran” goes back to royalty and to Louis XI.

It was reactivated by King Henry IV, who, after recanting his Protestant religion and receiving absolution from the Pope, donated the Benedictine abbey of Clairac, in Lot-et-Garonne, to the Lateran. In exchange, he received this canonical title, subsequently awarded to the kings of France.

Since then, a mass has been celebrated every year on December 13 in the Basilica of Saint John in Lateran, in Rome, in honor of France.

All the kings of France, then the heads of state, were honorary canons (chanoines), but it was not until 1957 that President René Coty came to Rome to really take possession of this title.

[...] The Elysee Palace specifies that the title of canon “is part of the package of the office of the president” and that “it cannot be refused”. It is nonetheless symbolic, bringing the presidency closer to the Catholic Church, and rich in meaning for the French faithful – who are also voters. [...]

Emmanuel MACRON's choice is in line with his speech to the French bishops' conference, during which he expressed the wish to “repair” the “damaged” link between the Church and the State. [...]

As the Observatory of Secularism, a commission under the responsibility of the government, reminds us, “secularism implies the separation of the State and religious organizations”.

The deputy La France insoumise Alexis Corbière believes in La Croix that “as president of the secular Republic it is not correct to receive a religious title in this way, even in an honorary way” and calls on Emmanuel MACRON to break with this tradition”.

We discovered in these texts seen before that the visit of the French presidents to the pope fits, in France, in a long tradition inaugurated by the president **René Coty, in 1957** and it, that they are religious men or not! Nevertheless, this step of the French presidents consisting in visiting the pope is a political choice which is well calculated.

This approach is due to the fact that Europe being mostly made up of Catholics, in order to have political continuity, these high dignitaries, as *Bonapart* did with *Pope Pius VII*, make sure to be in good graces of the pope in place.

Thus, the President of the Republic who would repeal the laws prohibiting working on Sundays would be very badly seen by the pontiff and therefore by Catholics.

This would call into question its political sustainability. Let us now consider the title of **“the first and only honorary canon (chanoine) of the Arch-Basilica of the Lateran”**.

All this seems good-natured, nevertheless a tool or an image that finds its origin in the blood of innocents that was shed, cannot continue to have a permanence in the Republic.

To understand this, we must go back to the basis on which the title of *“the first and only honorary canon (chanoine) of the Arch-Basilica of the Lateran”*.

It finds its reason for being in the *persecutions, murders and spoliation*, among others, of Protestants that the papacy has carried out through the ages and it was given initially to past monarchs who had pledged allegiance to the Catholic Church and supported him in this type of bloody works.

History teaches us that under the guidance of the papacy these monarchs fought civil wars during which they mercilessly massacred all those who rejected Catholic dogma.

By accepting this title, French presidents have acknowledged their acceptance of the bloody legacy of the works perpetrated by the Catholic Church, particularly against Jewish martyrs and Protestant Christians who observed the Sabbath.

By accepting this title, French presidents, like past monarchs, pledge allegiance to the Pope and Catholic dogma.

Isn't this completely unrealistic in a republic like France, which is supposed to be secular and therefore not subject to religion?

This reality is presented in this text by the Observatory of secularism, and a deputy of rebellious France.

Unfortunately, although France is a republic that is *“no longer”* under Catholic domination, it is still, like as for the Sunday laws, a slave to the ancient religious rite of the title **“canon (chanoine) of the Lateran”** instituted by this religion.

So, where is the freedom in what we have just read? It is an ubuesque (*grotesque*) situation, a government that no longer has to have any connection with religions does not have the latitude to abrogate an ancient religious custom.

To the point where this text attributes the following to the French State: **“The Elysee Palace specifies that the title of canon “is part of the package of the office of the president” and that “it cannot be refused”.**

How can this title of *“the first and only honorary canon (chanoine) of the Arch-Basilica of the Lateran”* continue to reign supreme in the secular Republic that is France?

Historical and current events therefore demonstrate that papal supremacy still prevails and that its dominance over the leaders of nations is both real and timeless.

This reality is well represented in the second text we saw earlier, which presents the position of the head of state (French), Mr. Emmanuel MACRON.

To rediscover it, let's reread an excerpt from this text:

“[...] Emmanuel MACRON's choice is in line with his speech to the French bishops' conference, during which he expressed the wish to “repair” the “damaged” link between the Church and the State. [...]”.

We have discovered here that Mr. Emmanuel MACRON's goal is to **“repair” the “damaged link between the Church and the State”.**

To understand the significance of the President of the Republic's statements, we must, first of all, ask ourselves what has been damaged or broken between the (*Catholic*) Church and the (*French*) State and what in this century, and in the secular republic that is France, deserves to be repaired.

History, as we know, teaches us that the broken bond between the Catholic Church and the French State was enacted by the [(*French*) *Loi du 9 décembre 1905 concernant la séparation des Églises et de l'État. Version consolidée au 19 mai 2011. Titre 1er: Principes. Articles 1 et 2*], which decreed, as we have seen, the separation between these two entities.

Thus, to **“repair”** the **“damaged”** link between the Catholic Church and the French State, the French constitution would have to be reformed to allow for the transition from a secular republic to a kingdom ruled by a monarch, or to another form of governance where the state would be, as it once was, under Catholic dominance.

We therefore understand that Mr. MACRON, being, by his own words, determined to reestablish the link between the Catholic Church and the State, will do nothing to antagonize the papacy;

He will therefore not implement any reforms intended to repeal the Sunday laws. We will therefore have to help him by standing up against the Sunday laws and also the vaccinal laws against covid-19. The plans for these reforms are contained in this book.

Let us continue our study. It is because of the reverence these European leaders have for the Pope that these laws persist. In my opinion, it is therefore difficult for them to repeal these archaic laws.

We find this reality of papal dominance in other nations, where their presidents come to pay respect to the papacy.

The text [*Extract taken from: [https://www.cath.ch/news/fr/partie-Rome: Le fondamentalisme en Afrique évoqué lors de la visite au Vatican du président du Congo-Brazzaville](https://www.cath.ch/news/fr/partie-Rome-Le-fondamentalisme-en-Afrique-evoque-lors-de-la-visite-au-Vatican-du-president-du-Congo-Brazzaville) (translated into English from the original text)*], instructs us on the matter:

“The visit to the Vatican by the President of the Republic of Congo (Congo-Brazzaville), Denis Sassou Nguesso [...]

9th of December, 2013 [...] After talking for about twenty minutes with Pope Francis [...]

Pope Francis presented a rosary to each of the 15 members of the Congolese delegation. [...]”.

Let's finish with the text [*Extract taken from the website: <https://www.voaafrique.com/>, partie: Le président libanais réserve sa première visite européenne au pape* (translated into English from the original text)]:

“The Christian Lebanese President Michel Aoun was received by Pope Francis at the Vatican, thus choosing to break with the tradition of reserving the French capital for his first official visit to Europe.

At the end of his meeting on Thursday with the Pope, Mr. Aoun declared that his country had “a special place in the heart of Pope Francis” [...] “He will respond to our invitation to visit the country of the Land of the Cedars.

The popes have always seen Lebanon as a model, which has always regarded the Holy See with appreciation and gratitude”, he added, according to the same source. [...]

The Lebanese president, who spoke in Arabic with an interpreter, offered the Pope a baby Jesus dressed in a Lebanese flag and a red cape, as well as a bronze olive branch, the symbol of peace”.

What happens in these texts seems quite insignificant yet their impact is quite considerable, because let us not forget the Pope is no longer supposed to have any political power.

However, the presidents of various republics come to visit him and by doing so some of them depart from their traditions by first going to see him before visiting their counterparts and European partners.

The Pope is regarded by certain presidents with appreciation and gratitude and they fervently hope that he will do them the “*favour*” of visiting their countries.

Furthermore, it is customary that there are exchanges of “*spiritual*” gifts between the Pope and these senior international leaders.

Thus, the pope offered rosaries to a president and to several of these senior leaders and a president offered him a baby Jesus.

Thus, for centuries the issues at stake in the Sunday trading laws have evolved beyond the religious framework and have taken root in the political sphere, but *the Vatican* still continues to weave its web of intolerance in the shadows.

To continue, I would say that the papacy has lost its splendor and no longer has as much power, but its influence over nations, as we have seen, remains as strong as ever.

In order to understand whether the Catholic Church has truly amended itself by giving the word of GOD first place, which is the safeguard that prevents all these past abominations from being perpetrated again, we must return to the foundations of the faith of this religion.

To do this, let us return to Martin Luther. We have seen that, thanks to God's Spirit and strengthened by these writings, he opened the eyes of the greatest number of people. In doing so, thanks to him, the Bible being in the hands of the people in their mother tongue, Catholic dogma could no longer dominate minds.

Thus, the Catholic Church could no longer falsify God's Word at its pleasure in order to establish its supremacy, so it had to make another plan, which was to twist the Holy Scriptures.

To understand it, let us study extracts from a Catholic text that is still in force today. This is the *Vatican Council 2*, which was issued from the *11th of October 1962 to the 8th of December 1965 and was presided over by Pope John XXIII*.

This text is therefore contemporary and a little more than fifty years old. It is therefore the very essence of Catholic dogma in this century.

Let us discover an initial extract [*Concile du Vatican 2, qui s'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII. Chapitre Dei Verbum, partie 10, Tradition, Écriture, Peuple de Dieu et Magistère (translated into English from the original text)*]:

“The Holy Tradition and Holy Scripture constitute a unique sacred deposit of God's Word, entrusted to the Church; [...]

The responsibility for interpreting God's Word in an authentic way, either written or handed down, has been entrusted to the only living Magisterium of the Church whose authority is exercised in the name of Jesus Christ.

Yet this Magisterium is not above God's Word, but serves it, teaching only what has been handed down, since by God's mandate, with the assistance of the Holy Spirit, it listens to this Word with love, guards it holily and also exposes it truthfully and draws from this unique deposit of faith all that it proposes and believes was revealed by God.

It is therefore clear that Holy Tradition, Holy Scripture and the Magisterium of the Church, according to the very wise design of God, are so much intertwined and supportive of one another that none of these things exist without the other [...].”

The impression one can get from reading these lines is that the Catholic Church has recognised, rejected, confessed and atoned for its abominable deeds, which it has practised in the past.

Which would be, in my opinion, a beautiful and most touching example of repentance and biblically approved by the Lord.

In the texts [*Proverbs 28 verse 13*] and [*Ezekiel 33 verses 10-20*], we discover that true repentance demands that iniquitous foundations be abandoned and unjust deeds no longer practised.

We will therefore find out in this chapter whether the repentance of the Catholic Church really came from *sincere hearts*.

Above all, it is important to note that in this portion of the text of the *Vatican Council 2*, it must be noted that the Catholic Church in this century made a *180° about-face*, has completely changed its mind, because it recognises that its magisterium, therefore its dogma, is not above God's Word and is therefore not superior to it, but is at its service.

This change of direction was made because of all of the upheaval following the Protestant revolution led by Martin Luther, so the Catholic Church had no option other than to adapt.

Because the Bible was now in the hands of the people the Catholic prelates were unable to act as they had done in the past and had to revise the whole basis of their dogma without changing the essentials.

Indeed, at the end of this text, however, it appears that God's Word is given the same importance as the magisterium and Catholic traditions and it should be noted that tradition is cited first. To crown it all, it is decreed that the three cannot exist without each other.

Having lost its past glories, the Catholic Church could no longer force men to observe its dogma and present it as being superior to God's Word. Nevertheless, when I continue reading *Vatican Council 2*, my feeling is:

"Chase away the natural and it will come back at a gallop!".

Several ancient Catholic doctrines appear in a different light in these lines, but remain just as pernicious as in the time of the omnipotence of this religion.

To develop this argument, I will present several other portions of this council text, which demonstrate that the announced repentance of this religion is nothing more than *smoke and mirrors*.

This text shows us this fact [*Concile du Vatican 2, qui s'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII. Chapitre Lumen Gentium, partie 25, La fonction d'enseignement des évêques (translated into English from the original text)*]:

"The bishops who teach in communion with the Roman Pontiff are entitled, on the part of all, to the respect befitting those who are witnesses of the divine and Catholic truth;

[...] This religious assent of will and intelligence is due, in a singular capacity, to the Supreme Pontiff in his authentic magisterium, even when he does not speak ex cathedra, which implies the respectful recognition of his supreme magisterium [...].

This infallibility, with which the divine Redeemer wished to provide his Church in order to define the doctrine concerning faith and morals, extends in a far-reaching manner to the deposit itself of the divine Revelation to be guarded in a holy way and displayed faithfully.

From this infallibility, the Roman Pontiff, as head of the college of bishops, exercises the actual fact of his responsibility when, as pastor and supreme doctor of all of the faithful and responsible for confirming his brothers in the faith (cf. Lk 22, 32), by a definitive act he proclaims a point of doctrine governing faith and morals.

This is why the definitions he pronounces are said, rightly, to be irreformable in themselves [...]

Therefore, they do not have any need for the approval of others, just as they may not be able to appeal to another judgment.

Then, in effect, the Roman Pontiff does not pronounce a sentence as a private person, but he presents and defends the doctrine of the Catholic faith, insofar as he is, with regard to the universal Church, the supreme master in whom resides, in singular title, the charism of infallibility which is that of the Church herself.

[...] When the Roman Pontiff, or the body of bishops with him, make a ruling, they do so in accordance with the revelation itself to which all must abide and conform, a revelation which is handed down completely, in written form or by tradition [...]”.

We note that the pope's infallibility is renewed in this council.

We have already seen that only God is infallible, so by affirming the pope's infallibility the Catholic Church is treating itself as being God.

Furthermore, the Pope is presented here as the supreme pastor of the faithful, a title that also belongs to Jesus alone. Here are the ways that the right to bear this title can be conferred [*Hebrews 13 verses 20-21, Douay-Rheims 1899 American Edition Bible (DRA)*]:

“And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, Fit you in all goodness, that you may do his will;

Doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen.”

It was through his divine sacrifice that Christ acquired the right to become the “*supreme shepherd*” reigning over God's people.

As we have already seen, since no pope died and rose again for the redemption of mankind, this title cannot be applicable to the papacy!

In this text, which we have just seen, it also appears that the Pope's judgments cannot be challenged, making him the supreme master of the universal Church. The same is true of his writings, which are irreformable. In a few words, the pope is presented as not being subject to any higher authority and not even to God.

In short, he is the supreme master reigning over humanity.

Thus, in spite of what it seemed to want to display to demonstrate its willingness to repent, the fact remains that, in reality, the Catholic Church has reaffirmed the Pope's omnipotence.

In order to do so, once again it also had to reaffirm the independence of its dogma from God's Word and this is what was done in this *Vatican Council 2*.

How was this done? The answer is given by the following [*Concile du Vatican 2 (...) Chapitre II: La transmission de la Révélation divine, partie 9, le rapport réciproque entre la Tradition et l'Écriture (translated into English from the original text)*]:

“The Holy Tradition and Holy Scripture are therefore related and communicate closely with each other.

Since both spring from the same divine source, they form an overarching whole with the same purpose, so to speak. Indeed, the Holy Scripture is God's Word, under the inspiration of the divine Spirit, which is recorded in writing;

As for the Holy Tradition, it embodies God's Word, entrusted by Christ the Lord and by the Holy Spirit to the Apostles and is handed down in full to their successors, so that, illuminated by the Spirit of truth and by preaching it, they keep it, present it and faithfully spread it:

The result is that the Church does not derive its certainty on all the points of revelation from Sacred Scripture alone.

That is why, one and the other must be received and venerated with an equal feeling of love and respect”.

Here, the Catholic Church has put in place a safeguard allowing it to establish doctrines rejected by the Bible:

By declaring that it not only derives its doctrinal framework from Sacred Scriptures, but also from its “holy” tradition, it has opened a small back door allowing it to act as it pleases.

No longer being able to present its dogma *as being above God's Word*, the Catholic Church has placed them side by side and therefore calls for the veneration of both.

Unable to be the supreme dominator, it has therefore proclaimed itself as a *co-dominator*.

Let us not forget that we should only adore, venerate or revere God [Exodus 20 verse 3], [Luke 4 verse 8], but the Catholic Church here demands adoration, which must be due to it from humanity.

In the end, nothing has changed! In this council, the Catholic Church strives, as in the past, to attract to itself the merits that belong only to Jesus Christ.

To continue, I would say that it is important not to lose sight of the fact that the term “*holy*” tradition that the Second Vatican Council uses here refers to the writings of the fathers of the Catholic Church, its most eminent figures of the past.

The most brilliant of all, as we have already seen, being for this religion, the “*said*” Saint Augustine.

To understand this, let's take a concrete example of a text presenting iniquitous works instituted by Saint Augustine that contravene the Word of God. We will then see that this doctrine still remains within the Catholic Church.

To do this, let's consider the text [*Catéchisme de persévérance troisième partie; IX Leçon le Christianisme établi (1er Siècle suite). Rome souterraine. Détails sur les martyrs. Le Christianisme conservé et propagé (translated into English from the original text)*]:

“Saint Augustine is going to teach us why martyrs are so venerated. This holy doctor, writing [...]:

“If Christians honour holy martyrs, it is either due to the desire to participate in their accomplishments, or in the hope of being happy as a result of their prayers, or by getting excited when imitating their virtues. [...]

We therefore revere the martyrs. [...].”

In this text, the so-called “*Saint*” Augustine, always him, played the devil's advocate and promoted the idolatry of venerating martyrs and praying for them. This doctrine was adopted in this century and is now part of Catholic dogma.

This excerpt from [*Concile du Vatican 2, qui c'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII. Chapitre V: L'année liturgique, Partie 111, la fête des saints (translated into English from the original text)*] informs us:

“According to tradition, the saints are the object of worship in the Church and one venerates their authentic relics and images there.

[...] We are only going to extend to the universal Church those feast days commemorating saints who are really of universal importance”.

Thus, the worship of relics and images of saints, and therefore of the dead, which the Catholic Church established based on these traditions drawn, among others, from the writings of Saint Augustine, continues in this century.

All of this despite the prohibition of such a practice notified in the second of the ten commandments [*Exodus 20 verses 4-6*].

It should be noted that these Catholic traditions are much more ancient than the dogma of this religion, because it was inherited from the pagan Roman religion.

discover the origins of these doctrines, I invite you to read my book entitled *“Inquisitiô (The three angels' message), volume II”*, see the chapter *“Examples of pagan rites from Roman times that the little horn has used for his benefit”*.

This fact alone demonstrates that the Catholic Church has not changed, for it maintains the writings of Saint Augustine, that **“bloodthirsty serial killer”**, as the backbone of its dogma!

With all of this in mind, it is easy to understand that instead of the fragrant dew that the Catholic fathers were supposed to distil through their writings, one actually finds oneself exposed to the *“foul stench of death”*.

It is time for the myths to be debunked and for everyone to know that however illustrious a man may be, he is mortal and fallible.

At this point in this book, do you think in your heart of hearts and conscience that the abominable **(Yes ABOMINABLE!)** doctrines of St Augustine, which call for the killing and torture of all those who reject Catholic dogma and have the Bible as their sole basis of faith, may be superior to or replace God's Word?

Of course NOT! In doing so, no human doctrine can be superior to God's Word, or replace it.

All that we have just seen allows us to understand that what has happened in the past is still what remains in Catholicism.

The nuance being that with the arrival of Protestantism, the Catholic Church was obliged to kowtow somewhat and review its doctrinal basis.

Whether it is intended or not, it has readapted its dogma, because God's Word being in the hands of the majority of the people these doctrinal foundations could no longer remain in place as they had done over the centuries.

In order to do this the Catholic Church sought to justify these writings (*its dogma*) by referring to the Bible, however one only needs to probe through the Gospel to see that its doctrines are based on shaky grounds.

Thus, the repentance of the Catholic Church was nothing more than window dressing. So, the same doctrinal foundations that this religion once practised and that we have discovered earlier are those that it continues to display.

They have just been dusted off and brought up to date! To do this and in order to give new legitimacy to its dogma, this religion has therefore used biblical texts, whose meaning it has twisted.

Thus, the actions of this Christian religion, although having taken on *a different face*, nevertheless continue to be anti-biblical.

Having introduced a new gospel, the Catholic Church has made itself anathema according to the basis of [*Galatians 1 verses 6-10*].

In the Bible, the one who works in this way, by tampering with the Word of the Lord, is none other than the devil.

We see it in [*Luke 4 verses 9-13*], where the devil uses God's Word to justify his iniquitous demands.

All those who seek to make their religion more functional, to the detriment of the Holy Scriptures, are presented in the Bible as children of the devil [*John 8 verse 44*], [*Mark 7 verses 5-13*].

The top leaders of the Catholic Church, having turned away from the Holy Scriptures, have come to work like the devil!

The one who allows them to continue to perpetrate such acts is none other than Saint Augustine.

Throughout this council we find traces of his writings. I have noted at least ten of these texts in the *Council of Vatican 2. Unbelievable!*

Let us not forget that it is these same writings of Saint Augustine that pushed the Catholic Church to the atrocities it committed, by torturing and burning all those who only had God's Word as a basis of faith and who by extension rejected the Church's dogma.

It continues to sublimate them, yet it says it has repented!

How can such subversive writings as those of "*Saint Augustine*", who shed so much innocent blood, still be proclaimed in this century by those of his spiritual descendants who claim to have repented? Let us take an example:

How would you consider Germany if, after repenting for the abominations that Hitler and the Nazis committed, it continued to use their writings in its legislation?

If such a case had occurred, I am sure that Germany would not be in the good graces of France and its wartime allies. True repentance imposes the misappropriation of the works and writings that have been decried.

However, it is therefore clear that the Catholic Church, although having given the world an impression of renewal, continues to practise these same ancient traditions.

Now that these basics are established, let's continue. Saint Augustine still remains the leading light of this religion! This is how other Catholic doctrines, spearheaded by Saint Augustine, continue to survive within this religion.

So the same doctrinal foundations that this religion once practiced and that we have discovered further are those that it continues to display. Among them is Sunday (*Doninical*) rest.

The [*Extract from: (S. Augustin, civ. 19, 19); Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria editrice Vaticana (translated into English from the original text)*], informs us:

"On Sundays and other prescribed feast days, the faithful shall refrain from doing any work or activity which prevents them from duly worshipping God, showing proper joy to the Lord's Day, practising works of mercy, and permitting the proper relaxation of mind and body [...]."

Family necessities or great social usefulness are legitimate excuses for the prescribed Sunday rest.

The faithful shall ensure that legitimate excuses do not introduce habits which are prejudicial to religion, family life and health. The love of truth seeks holy leisure, the necessity of love welcomes just work”.

These lines from Saint Augustine helped to give the Sunday rest its seal of approval. Here he instituted the two pillars which, to this very day, underpin the position of the Sunday rest in Catholic dogma.

The first is that of the sanctity of worship on Sunday and the second is that of the obligation regarding family and social cohesion on this day!

It is important to note that these precepts that this Catholic prelate established, as one of the most bloodthirsty men in history, act as the bedrock underlying the foundations of the Sunday rest in France to this very day.

Otherwise within the Catholic faith, here is what its teachings subsequently became [*Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria editrice Vaticana (translated into English from the original text)*]:

“[...] Christian piety dictates that Sunday is traditionally dedicated to the good works and humble services on behalf of the sick, the infirm and the elderly.

Christians will sanctify Sunday by giving their families and loved ones the time and care that is difficult for them to give on other days of the week.

Sunday is a time of reflection, silence, culture and meditation which encourages the growth of the interior Christian life”.

Strengthened by the doctrinal foundations left by Saint Augustine, the Catholic Church presents Sunday as the day that allows man to blossom in all respects:

Faith, health, family, leisure, etc.

In my opinion one of St. Augustine's actions, which has most touched and still touches hearts, is his representation of the holiness of the Sunday rest as being so exceptional that even the leisure activities practised on Sunday must be sanctified.

The culmination of his thesis was to present Sunday as the day of excellence for good works. Until then, Sunday had been a non-working day as established under the Roman yoke without its "holy" side being especially observed by Christians.

Most of them still continued to observe the Sabbath whilst hiding from detection, otherwise they would have been anathematised, tortured and killed. St. Augustine's master stroke was to touch hearts by presenting Sunday as the day of devotion, calling for self-forgetfulness and holiness.

On the basis of these foundations bequeathed to it by St. Augustine, the Catholic Church has established other precepts that oblige the faithful to participate in Sunday Mass.

This text demonstrates this fact to us [*Extract from: la Publication d'informations écrites par Joseph Blotzer. Transcrit par Matt Dean. L'Encyclopédie catholique, Volume VIII. Publié 1910; Robert Appleton Société. Inquisition Information catholique. La répression A d'hérésie par l'institution connue que l'Inquisition; A. L'inquisition du Moyen âge (2) Le nouveau tribunal (D) les peines (translated into English from the original text)*]:

“[...] Commands to hear Holy Mass on Sundays and holidays, to attend religious services, to abstain from manual labour, to receive communion on the main festivals throughout the year, to abstain from divination and usury, etc., can be effective as an aid towards the fulfilment of Christian duties”.

Let's finish with this other text where the Catholic Church had decreed that Sunday Mass was mandatory [*Extract from: CIC, can. 1247; Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria editrice Vaticana (translated into English from the original text)*]:

“The Church’s commandment determines and specifies the law of the Lord:

“On Sundays and on other prescribed feast days, the faithful are bound by the obligation to attend Mass”.

In order to nail things down, so that no one would shirk from this worship, the Catholic Church decreed that those who participated in the *“Sunday Eucharist”* gave a sign of their fidelity and belonging to Christ.

This implied that those who did not participate were not bound to Jesus and were therefore unfaithful.

In order to maintain its dominance over the people and to oblige them to come to church on Sunday, the Catholic Church established on that day the obligation of the Eucharist as a sense of belonging to Christ.

Here is what we can read about this [*Extract from: Catéchisme de l’Église catholique; II. Le jour du Seigneur; la Libreria editrice Vaticana (translated into English from the original text)*]:

“Participation in the common celebration of the Sunday Eucharist is a testimony of allegiance and fidelity to Christ and his Church”.

This text reinforces the one we have just seen, as here it decrees that those who miss the Sunday Eucharist commit a grave sin [*Catéchisme de l’Église catholique; II. Le jour du Seigneur (translated into English from the original text)*]:

“The Sunday Eucharist is the foundation and endorsement of all Christian practice [...]

Those who deliberately fail in this obligation commit a grave sin”.

By doing so, the Catholic Church made sure that no one would neglect to observe the Sunday rest, because they would not wish to displease God by sinning against Him.

For all these reasons, Sunday became a legal holiday.

It is for these same reasons, and thanks to the Catholic Church's dominance over Europe, that Sunday rest and the holidays established by this religion have endured.

Here is what Catholic dogma teaches in the [*Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana (translated into English from the original text)*]:

“In respect of religious freedom and the common good of all, Christians must have Sundays and Church feast days recognized as legal holidays...”

Here again, we see the Catholic Church positioning itself so that all its supporters can ensure that Sunday, therefore Dominical rest and the holidays that it established, have longevity.

And since among the servants of the papacy there are several presidents of the Republic, these things therefore continue.

Armed with all these foundations we have just seen, Catholic dogma was able to impose its vision of “*truth*” for centuries.

This is how the majority ended up adhering to the “day of the Lord”, to the point of forgetting that a Sabbath (Shabbat) ever existed.

What is paradoxical is that of all the Catholic decrees that had been repealed — during the French Revolution and with the establishment of the Republic — the one that regained its place in the Republic is the one in whose name Jews and Sabbath-keepers were stripped of their property, tortured, and burned at the infamous stake.

Furthermore, this Catholic doctrine, which imposes Sunday as a day of rest, continues, with complete impunity, to martyr Sabbath-keepers and Jews.

Through these laws prohibiting work on Sundays, the French state continues to martyr those who observe the Sabbath or the Shabbat, as the Catholic Church once did.

Admittedly, the French state no longer robs Sabbath observers of their property, but they are discriminated against. It is true that in this century, they are no longer put to death, but their faith and their finances are still being put under considerable strain.

The spoliation being implemented is that of the freedom to work on Sundays in order to earn a living.

And since the French state has been preventing those who observe the Sabbath from working for so long, if one were to calculate the number of Sundays on which they have been hindered, it represents a colossal sum accumulated in lost earnings.

Thus slaughtering, with complete impunity, the purses of the greatest number and participating in the ruin of more than one Frenchman.

Worse, here we find ourselves in front of this day of rest that the Romans established to revere the “sun-god” and the Catholic Church took over by instituting it as the “day of the Lord”.

Thus, the Catholic Church is not in a process of repentance; on the contrary, it continues to perpetrate the same iniquitous works, in new forms.

In this century, through its past and present works, the Catholic Church has certainly changed, but not in the sense of repentance; it has simply mutated into another kind of beast.

But it remains the same iniquitous entity; it is an infidel who transgresses the Word of God at will to establish its doctrines.

The Catholic Church continues to transgress the Word of God by practicing iniquitous doctrines, such as the worship of statues, and it maintains Sunday in place of the Sabbath, to the detriment of what the Word of God has established.

This religion has confirmed in this century that its dogma is above the Word of God.

Furthermore, the Catholic Church has never returned the property of the martyrs, especially those of Jews and Sabbath-observant Christians, which it has despoiled over the centuries. Nor has it repented of the harm it inflicted on them with impunity.

At this stage of the study, now that the various effects of the Catholic laws denounced earlier have been understood, it is necessary to determine the major cause of their longevity.

It is necessary to underline the psychological and spiritual impact and lasting effect on the French identity that these Sunday Laws have woven, because let us not forget, that before they were the Republic's laws, they were determined by the Catholic Church.

It is important not to lose sight of the power and impact that conditioning has on an individual.

Example: *Imagine a baby who, from birth, has been raised with wolves and is later found and placed in a home as a teenager. Despite his return to civilisation, he will continue to have reflexes that he acquired as a result of being brought up by wolves.*

As a result, many years after his return to civilisation, he may adopt an unusual system of thought and perception without any specific standards of behaviour.

For me this image represents the condition of the nations and peoples of Europe with regard to the dominical rest.

The reason for the continued existence of these laws in France is much deeper than the need of the French to preserve the family and social unity!

To understand this, we must return to the conditioning they have received in this regard. As we have seen, it was the Catholic Church that imposed the dominical rest, which was intended to encourage the blossoming and equality of men.

As a result, this day of rest has been accepted by the vast majority as a good thing to be safeguarded. Unfortunately, it is important to understand that when we forget our history and our past, we are condemned to relive it and to suffer the setbacks.

So we see that the Catholic Church continues to work. Thus, it should demonstrate true repentance.

In order to do so it must publicly acknowledge the crimes and the plundering that she has perpetrated with impunity over the centuries.

But this is not enough, because it is also necessary that the property of the martyrs, which has been plundered by the popes over the centuries, be restored to them. Especially in the case of the Jews and the Sabbath observers.

Furthermore, this religion must return to the doctrinal foundations which are centred around the Bible.

In order to do this Sunday as the day of divine worship must be rejected by the new pope who will be in office and the latter must henceforth choose the Sabbath (Saturday) as the day of worship for all Catholics.

This is how the Catholic religion will be able to obtain the Lord's mercy for all of the abominations it has practised.

But you and I are aware that the changes that the Papacy would have to make, so that the Catholic Church could become a pure and zealous servant of the Lord, would mean this religion changing everything that makes it what it is.

Moreover this repentance would empty the Vatican's coffers, causing the pope to lose all of the power conferred on him by these priceless riches, which are largely the fruits of the plundering of the martyrs.

Finally, let us come to the Sunday laws. In order to hope for change, the pope must recognise, in the name of tolerance and love, that those who observe the Sabbath or the Shabbat must be able to work on Sundays so that they are no longer discriminated against.

It is imperative that he also recognises that the abomination committed by the Roman Catholic religion in past centuries involving the burning, looting and martyring of those who observed the Sabbath or the Shabbat (*and who rejected Sunday as a day of rest*) was a grave error and total lack of tolerance.

It would also be appropriate to apologise for the bloody repression that took place in order to impose Catholic laws prohibiting working on Sundays.

It is true that Sunday as a day of worship and rest is so deeply rooted in the spirit of the majority and of the French state that only those who instigated it can work towards its reform.

In this time of crisis and recession, isn't it time, in the land of human rights that is France, for truth and justice to prevail?

It is time for the French government's charade regarding the French people's right to work on Sundays to end!

It is time to remove the bug that is plaguing France: these Sunday laws.

Now that these points have been taken into account, it is imperative that awareness be raised within our good old French Republic.

We have seen that it was *Napoleon's* thirst for power that allowed *Pope Pius VII* to give secularism a religious twist by introducing the obligatory Sunday rest, which found its continuation in the laws of the Republic (French).

Throughout this book, we have seen the iniquitous nature of the Sunday laws that oppress Sabbath and Shabbat observers.

For our faith to see the light of day and flourish, a multitude of martyrs (*Sabbath-observant Christians and Jews*) fell under the bloody sword of the papacy and its henchmen.

It is time for France to end the discrimination these laws have established against French people who observe Saturday as a day of rest. It is time they were given the same opportunities for success.

As an observer of the Sabbath, that I demand the right to no longer be discriminated against.

This must now stop, because France, as a secular republic, can no longer be hindered by religious laws. Finally, I address you who have the power to change things, whether you hold legislative power or are an ordinary citizen.

Will you continue to perpetuate this iniquitous legacy left us by Bonaparte, by allowing these medieval Sunday laws to continue to discriminate against some French citizens, even though they themselves are unconstitutional?

Or will you take action by contributing to their repeal or reform, in order to restore fairness.

The aim is not for all French people to be able to work on Sundays, but for a law to be passed stipulating that Sabbath or the Shabbat observers must be among those allowed to work on Sundays, so that they are no longer discriminated against.

I ask all of you who are reading me in English-speaking countries as well:

– *Why does a law allowing Sabbath or Shabbat observers to “earn a living” by working on Sundays bother you?*

How does it bother you if an employer finds it convenient to hire a Sabbath or Shabbat observer or observers who want to work on Sundays?

– *Are we sub-human? Don't we have the right to work whilst upholding our convictions?*

– *Why shouldn't we be entitled to the same chances of success as the rest of the French?*

And let us not talk about derogations that are impossible to apply for minorities, because the law must apply uniformly to everyone, since recent developments allowing DIY stores to work on Sundays show otherwise.

Derogations do exist, so why should they not extend to us Sabbath and Shabbat keepers?

It is important to note that working on Sunday and resting on Saturday is part of the Sabbath or Shabbat observers' faith framework.

Working on this day is therefore not demeaning or punitive for us.

Like the Sunday rest for Catholics, Saturday for us Sabbath or Shabbat observers, is the day established for *worship, family, fraternity, fulfilment, physical and psychological rest, etc.*

5.2 Other violations of the rights of Sabbath-observant Jews and Christians implemented by the French state

To begin this section, I'd say that some things may seem oppressive to us, and we could have done without them, but once they are taken away from us in a discriminatory manner, they become unavoidable. This is the case with the right to vote.

For a long time, voting was a great pleasure for me, because I felt that my ballot could be the ultimate voice that could change things. Then I made a mistake.

I cast a ballot that exploded in my face like a live grenade that I threw out and then came back to me.

Hmm... yes, I have a little confession to make:

The politician who had the greatest impact on me was a very promising young man, because he brought together collaborators from all sides for great change. It was a great mistake for me to one day cast a ballot for that long-toothed wolf, Mr. Emmanuel MACRON, who, in my opinion, is devastating the sheepfold far more than any of his predecessors.

Furthermore, since the suffering I endured, linked to the Covid-19 laws, where I had to write to Mr. MACRON, the deputies, and senators in office at the time, to ask for their help so that justice could be done for my rights, which had been trampled upon — and in the face of everyone's total indifference — voting is no longer a pleasure for me.

Nevertheless, I would have done my duty by going to vote. Often, I cast a blank ballot, or cast a ballot for a candidate who seemed less susceptible to corruption, or presented a program that could change things, or even to oppose harmful ideologies.

From now on, I cannot exercise my right to vote, while respecting my faith. Why? This is another fight I am waging to be able to benefit from my right to vote again.

I will give you the reason.

To get to the heart of the matter, I would say that being a Sabbath or Shabbat observer in France systematically means having one's rights violated; here, it is my right to vote during a time slot that does not contravene my faith that is at stake.

It is important to note that in Martinique, where I live, so that we feel our vote has a value, our elections are held on Saturdays. Until recently, this wasn't a problem for me, as polling stations closed between **7 and 8 p.m.** in the French West Indies and French Guiana.

So, since the Sabbath ends at sunset on Saturday, which is no later than **6:30 p.m.** in these latitudes, I was always able to vote, while still maintaining my beliefs.

All this wonderful organization was shattered for the early legislative elections of *June 29, 2024*, and *July 6, 2024*, when the prefect of Martinique announced the closing of polling stations at **6 p.m.** in my municipality and in most other municipalities in Martinique.

The [*Arrêté retardant l'heure de clôture des bureaux de vote pour certaines communes de la Martinique pour le scrutin du 1er tour à l'occasion de l'élection des députés à l'Assemblée nationale le 30 juin et 7 juillet 2024 "29 juin et 6 juillet 2024 en Martinique"* (translated into English from the original text)] informs us:

"[...] For the election of deputies to the National Assembly scheduled for June 30 and July 7, 2024 (June 29 and July 6, 2024 in Martinique), the voting is open at 8 a.m. and close at 6 p.m. in the department. By way of derogation, the closing time for the poll of June 30, 2024 (June 29, 2024 in Martinique) is set at:

- **7 p.m. for the following municipalities: Ducos, Fort-de-France, la Trinité, le François, le Carbet, le Prêcheur, le Robert, le Lorrain, Morne-Vert, Sainte-Marie, Schoelcher;**
- **8 p.m. for the following municipality: Saint-Joseph. [...]"**

It should be noted that this new time slot for polling station closing is the same as the one now in place for most votes scheduled to take place on Saturdays in Martinique.

This closing time for the Lamentin polling station, where I am registered, prevented me from participating in the two legislative elections on *June 29, 2024*, and *July 6, 2024*. Indeed, at **6:00 p.m.**, the time my polling station closed, the sun had not yet set.

To better understand what I have just presented, I invite you to consult Météo France's forecast for the sunset time on *June 29, 2024*, in Martinique, the day of the first round of the legislative elections, by reading this text [*Météo France. Météo Fort-de-France (97200). tiré du site <https://meteofrance.com/previsions-meteo-france/fort-de-france/97200> (translated into English from the original text)*]: “[...] **Ephemeris for June 29 in Fort-de-France: sunrise (of the sun) 05:39, sunset (of the sun) 18:38 [...]**”.

As you can see, the sun set in Martinique on the day of the first round of the legislative elections at **6:38 p.m.**, while the polling stations in Lamentin (Martinique) closed at **6:00 p.m.**

This is the crux of the problem, because my basis of faith, as a Sabbath-observant, requires me to be in the Lord's holy rest until sunset on Saturday, which is **6:38 p.m.** at that time. This means that I cannot work or vote on Saturdays before sunset, etc.

It is important to understand that the fact that the majority of polling stations in Martinique have set their closing time before sunset is a form of discrimination by the French government against the faith of Sabbath-observants and Shabbat-observant Jews, who have the same constraints as me regarding these time-related practices.

Before turning to this discrimination we experience, it is important to first present the basis of faith of Jews who observe the Sabbath and Protestant Christians who observe the Sabbath.

It is the same text that establishes, among other things, the foundations of the faith of these two peoples in this matter.

To discover the basis established in the Holy Scriptures for what the Lord requires of His people in observing a specific day of the week, let us read [*Exodus 20 verses 8-11, King James Bible*]:

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God:

In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it”.

Here, the observance of the Sabbath by His people was decreed by the Lord, and it is the seventh day that is being discussed.

Since the Lord instituted the Sabbath (Shabbat) as a sign to all that He has a faithful people who serve Him, we must therefore ensure that we observe it in the right way.

Thus the seventh day having been promulgated by God as the Sabbath (Shabbat) day cannot be observed on the first day of the week or the third, etc., for these days are not the one which He has blessed and sanctified as a memorial of his creation and his divine rest.

The seventh day was the crowning moment of his creative work. Having blessed this day, the Lord thereby endorsed it as the day when his sabbatical rest should be observed.

In his fourth commandment he established this day to be his holy Sabbath or Shabbat.

We have seen that the Lord declares that the Sabbath is the seventh day of the week.

We must now establish which is this seventh day:

Our calendars have declared the seventh day to be Sunday.

It should be noted that it was the ancient Roman Catholic religion that established Sunday as the day of rest reserved for the Lord and this to the detriment of the Sabbath day, which the Lord established.

To discover this reality, I invite you to read the chapter entitled "Historical and legislative reality of the unconstitutional character of the Sunday laws".

Above all, to know exactly which day God has instituted to be the Sabbath, it is important to have a version of the Bible that uses current words to avoid confusion. Consider this biblical text in two different versions. Here is what the first one tells us [*Matthew 28 verses 1 and 5, King James Bible*]:

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. [...]"

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified”.

Now let us discover the second version [*Matthew 28 verses 1 and 5, New Living Translation Bible (NLT)*]: **“Early on Sunday morning, as the new day was dawning, Mary Magdalene and the other Mary went out to visit the tomb.**

[...] Then the angel spoke to the women. “Don’t be afraid!” he said. “I know you are looking for Jesus, who was crucified”.

Before continuing, it is important to note that in the days when Jesus lived and also those of his apostles, many of whom were the authors of the New Testament, *days like Monday, Tuesday, etc.*, did not exist. In doing so, as is the case with this text, in some older versions of the Bible the term used is *“the first day of the week”*.

Which leaves room for speculation as to what the first day of the week is, because our calendars tell us it is *Monday*.

Thus, in this biblical text, the day before *the first day of the week* is called the Sabbath and on the strength of this basis that the calendar presents us, many have come to believe that the Sabbath day that the Lord has blessed and consecrated is Sunday.

However, this theory is unfounded and is anti-biblical, as we shall see! Whilst with newer versions of the Bible, there is no possibility of confusion as it is noted in black and white that Jesus was resurrected on the *Sunday* and the day before was called the *Sabbath*. This makes us understand without doubt that the Sabbath is Saturday.

Although the Sabbath day is Saturday, it does not begin on Saturday morning, but on Friday evening.

To understand this, we must not lose sight of the fact that the Lord was involved in defining the length of a day. Here is what he instituted [*Genesis 1 verses 1-5, 14-19, Easy-to-Read Version Bible (ERV)*]:

“God created the sky and the earth. At first, the earth was completely empty. There was nothing on the earth.

Darkness covered the ocean, and God's Spirit moved over the water. Then God said, "Let there be light!" And light began to shine.

He saw the light, and he knew that it was good. Then he separated the light from the darkness. God named the light "day," and he named the darkness "night."

There was evening, and then there was morning. This was the first day. [...] Then God said, "Let there be lights in the sky. These lights will separate the days from the nights.

They will be used for signs to show [...] the days and years.

They will be in the sky to shine light on the earth." And it happened. So God made the two large lights. He made the larger light to rule during the day and the smaller light to rule during the night. He also made the stars.

God put these lights in the sky to shine on the earth. He put them in the sky to rule over the day and over the night.

They separated the light from the darkness. And God saw that this was good. There was evening, and then there was morning. This was the fourth day".

The Lord established at creation that night comes before day, and although men have established their own foundations, the time that God created remains the same.

From the above, therefore it appears that the system for calculating the length of a day that God has established begins with sunset and ends with the following sunset. So that when the sunlight is totally gone, it's the start of a new day.

Which means that, biblically speaking, Saturday begins on Friday at sunset *because there was an evening then a morning and so on.* The Sabbath therefore begins on Friday evening at sunset and ends on Saturday evening at sunset.

In [Luke 23 verses 46, 49 to Luke 24 verse 6] we also discover that the end of Friday, the day of Christ's Passion, is presented as the twilight of the Sabbath.

In nature this period is the moment that represents the transition between sunset and the onset of night.

We also discover in this biblical text that Friday is presented as the day of preparation for the Sabbath. In doing so, we discover that as soon as the sun sets, at dusk, the Sabbath begins.

What we have just seen generally presents one of the most important foundations of faith for Jews and for Protestant Christians who observe the Sabbath.

Thus, those who hold this deep conviction will not vote before the sun sets on Saturday evening.

Now let us discover what responsibility France, a secular republic, has regarding the faith of its citizens. To do this, let us reread an excerpt from this text [*Droits et libertés. Qu'est-ce que la laïcité? Tiré du site internet: <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> translated into English from the original text*]):

“Secularism guarantees freedom of conscience. From this derives the freedom to manifest one's beliefs or convictions within the limits of respect for public order. Secularism implies the neutrality of the State and imposes the equality of all before the law without distinction of religion or belief.

Secularism guarantees believers and non-believers the same right to freedom of expression of their beliefs or convictions.

It also ensures the right to have or not to have a religion, to change it or to no longer have one.

It guarantees the free exercise of worship and freedom of religion, but also freedom vis-à-vis religion [...]”

France, as a Secular Republic, **“guarantees the free exercise of worship and freedom of religion”** and assures everyone the **“right to freedom of expression of their beliefs or convictions”**, and **“Secularism guarantees freedom of conscience. From this derives the freedom to manifest one's beliefs or convictions within the limits of respect for public order.”**

The above leads us to the following conclusion: under no circumstances may the French government undermine the faith of all or part of its people by enacting laws and decrees that would deprive them of their rights, especially those granted to them by the French Constitution.

Now that these foundations are established, let us turn to the reality of the right to vote and what is attached to it, by reading the text [*En quoi consiste le droit de vote? Citoyenneté. Tiré du site: <https://www.vie-publique.fr/fiches/23881-en-quoi-consiste-le-droit-de-vote> (translated into English from the original text)*]:

“In detail: The right to vote allows citizens to express their will during an election. It establishes the legitimacy of elected officials (President of the Republic, members of parliament, mayors, etc.).”

A fundamental right: Established in France by the Declaration of the Rights of Man and of the Citizen of 1789, the right to vote *only became effective for the entire population in 1944, with the recognition of women's right to vote.*

The right to vote is one of the fundamental rights, just like the right to education or the right to demonstrate, etc. The right to vote allows citizens to express their will.

They can thus elect their representatives (*parliamentarians in the National Assembly and the Senate*) and their leaders (*President of the Republic, mayors, etc.*), and participate directly in political decision-making when a text is presented for their approval by referendum.

To be democratic, voting must be equal and secret to avoid any pressure on the result”.

What is presented here is important.

The right to vote was not simply established by one of a multitude of laws, but is part of the French Constitution.

Moreover, it is part of the foundations of the secular Republic that is France, established, according to this text, by **“the Declaration of the Rights of Man and of the Citizen of 1789”**.

The right to vote is a tool that allows citizens to express their choice as voters and is one of the fundamental rights of the French people, just like our right to education, etc.

An election in which all or some French citizens were unable to express themselves — because of arbitrary laws that prevented them from voting and participating in the nation's political decision-making — is unconstitutional.

Thus, by establishing laws that prevent Sabbath and Shabbat observers from voting at times that do not violate their faith, the French state is violating its constitution.

This order from the Prefect of Martinique, which is incriminated in this section, does not respect the inalienable right of every individual to practice their faith without being discriminated against and to have equal opportunities to participate in the political life of our nation, through his ballot paper, placed in the ballot box.

Thus, the order from the Prefect of Martinique flouts the faith of those who, like me, observe the Sabbath and the Shabbat and constitutes an obstacle to their right to participate in the political life of France. To understand the scope of this discrimination against the right to vote, which the Prefect of Martinique has enacted, we must focus on Protestant Christians whose primary faith is the Sabbath.

This is the Seventh-day Adventist religion. Here is what we learn regarding the number of members of this religion in the French Antilles and French Guiana [*Présence adventiste en France 2020. Extrait tiré du site: <https://ufbl.adventiste.org/statistiques-adventistes/> (translated into English from the original text)*]:

“[...] As of December 31, 2020, the Adventist Church brought together on French territory: 56,541 registered members in France (...), including: Union of Federations of the Antilles and Guyana: 29,519. Guyana: 3,138, Guadeloupe: 10,080, Martinique: 16,301.”

This text presents the Seventh-day Adventist Church, which as of *December 31, 2020, had 56,541 members in France, including 3,138 in French Guiana, 10,080 in Guadeloupe, and 16,301 in Martinique.* Currently, more than 16,000 people in Martinique are affected by this prefect's order and are unable to vote without transgressing their faith.

Since the laws are generally the same for the Antilles and Guyana, this means that a total of **29,519 Sabbath observers – not including the Jewish population of these departments –** have been discriminatorily deprived of the right to vote at the polls by this prefect's decree, at times that do not contravene their faith.

As a result, the French state is acting in a discriminatory manner, and thereby engaging in acts tainted by **“excess of power”**, against Sabbath and Shabbat observers.

To delve deeper into what we have just seen, which establishes an intrinsic link between the right to vote and the foundation of the French constitution, I invite you to explore this reality through the following texts.

Let's begin with the [(French) *Article 1er de la Constitution du 4 octobre 1958 (translated into English from the original text)*]: **“France is an indivisible, secular, democratic, and social Republic.**

It ensures equality before the law for all citizens without distinction of origin, race, or religion.

It respects all beliefs. Its organization is decentralized. The law promotes equal access for women and men to electoral mandates and elected offices, as well as to professional and social responsibilities.”

The [(French) *Article 3 de la Constitution du 4 octobre 1958 (translated into English from the original text)*], establishes the following:

“National sovereignty belongs to the people, who exercise it through their representatives and by means of referendum. No section of the people nor any individual can take credit for its exercise.

Suffrage may be direct or indirect under the conditions provided for by the Constitution. It is always universal, equal, and secret. All French nationals of both sexes, of full age and in full enjoyment of their civil and political rights, are eligible to vote under the conditions determined by law.”

The [*Article 6 de la déclaration des droits de l'homme et du citoyen de 1789 (translated into English from the original text)*] establishes the following: **“The law is the expression of the general will.**

All citizens have the right to contribute personally, or through their representatives, to its formation.

It must be the same for all, whether it protects or punishes. All Citizens, being equal in his eyes, are equally admissible to all dignities, places and public employments [...]"

By summarizing these texts, we learn that in the indivisible, secular, democratic, and social Republic that is France, no discrimination may be made against a citizen because of their religious beliefs.

It is also specified that our Nation **“respects all beliefs”**.

Furthermore, national sovereignty belongs to the people, and we have the right to exercise it through referendums.

All French adults of both sexes, enjoying their civil and political rights, can vote and are therefore eligible to vote.

Furthermore, we learn that all citizens have the right to participate personally, or through their representatives, in the formation of laws.

It should be remembered that it is the members of parliament, among others, who vote on the laws of the Republic.

This means that when a citizen is prevented from voting to elect our members of parliament because of their faith, they are hindered and unable to participate in the future of our Nation.

This reality means that any legislative text that enacts such a rule contravenes the French Constitution.

This is what I'm experiencing with the order of the Prefect of Martinique, which established a time slot that prevents me, as a Sabbath observer, from carrying out my electoral duty.

All we have just seen shows us that the right to vote is enshrined in the French Constitution, and no one, for any reason whatsoever, can deprive all or part of French citizens of this right. To do otherwise would be to act in a discriminatory manner against them.

We have seen that our country's Constitution emphasizes the right of every citizen not to be discriminated against.

Let us delve deeper into this reality by taking into account the *[Article 1er de la déclaration des droits de l'homme et du citoyen de 1789 (translated into English from the original text)]*:

“The Men are born and remain free and equal in rights. Social distinctions can only be based on common utility.”

Let's complete with the *[Article 9 de la Convention européenne des droits de l'homme Liberté de pensée, de conscience et de religion, articles 1 et 2 (translated into English from the original text)]*:

“1. Everyone has the right to freedom of thought, conscience and religion; *This right includes freedom to change one’s religion or belief and freedom, either alone or in community with others and in public or private, to manifest one’s religion or belief, in worship, teaching, practices and observance.*

2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others”.

Let's finish with the [*Article 10 de la déclaration des droits de l’homme et du citoyen de 1789 (translated into English from the original text)*]:

“No one shall be disturbed for their opinions, even religious ones, provided that their manifestation does not disturb the public order established by law.”

In these texts, we discover that no discriminatory distinction can be made against a French citizen based on their faith, except if it is based on the common good. Since France is a democratic and secular Republic, as citizens, we have the right to manifest our faith within the Republic, as long as it does not disturb the established public order, in place and enshrined in law.

Can the order of the Prefect of Martinique be justified, in light of these texts we have just seen? By ordering the closing of polling stations at **6 p.m.**, does it constitute positive discrimination based on the common good? Does voting after sunset create a disturbance of public order established by law?

Furthermore, does the fact that Sabbath and Sabbath observers can vote after **6 p.m.** on polling Saturdays in Lamentin (Martinique) contravene **“public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others”**? *To these questions that I have just asked, the answer is no!*

The fact that the municipality of Saint Joseph (Martinique) has implemented an exemption allowing its residents to vote until **8 p.m.** at its various polling stations demonstrates that my request in no way contravenes the good order of the republic and is not impossible to implement.

To strengthen our study, let's also consider the following [*Préfet de la Martinique. Organisation du vote. Extract taken from the website: <https://www.Martinique.gouv.fr/Actions-de-l-Etat/Elections/Archives/Election-presidentielle-2022/Organisation-du-vote> (translated into English from the original text)*]:

‘Find here all the information concerning the organization of the vote on April 9 and 23, 2022, on the occasion of the presidential elections.

1. Dates and times: In Martinique, voters are called to vote in the presidential election on Saturdays, April 9 and 23, 2022. Polling stations will be open from 8:00 a.m. to 7:00 p.m. throughout the country.

Here, we discover that for the presidential election, which took place on **April 9 and 23, 2022, polling stations closed at 7 p.m. in Martinique.** It should be noted that *April 9 and 23, 2022*, were Saturdays.

These are the hours we have always followed in Lamentin (Martinique) for going to the polls, and have done so for decades.

The 7 *p.m.* closing time was tight (*just in the time*), but by going to the polls just after sunset, Sabbath and Shabbat observers at the time had time to vote.

It is important not to lose sight of the fact that, within the French Republic, there can be no discrimination against all or part of the population.

In the same department, Sabbath or Shabbat observers cannot, at the discretion of the State, vote in Saint Joseph until 8 *p.m.*, while in Lamentin, as well as in most of Martinique, others cannot go and vote because some polling stations close at 6 *p.m.*

Such a situation cannot continue in France, the country of human rights. Preventing all or some citizens from exercising their right to vote is, as we have seen, as serious as closing the door to instruction.

Aside from this, we have seen that the right to vote is enshrined in the Constitution and therefore cannot be taken away from all or some French citizens.

Since the right to vote is a right granted to every French citizen, enjoying their civil rights, and an exemption having been granted to the city of Saint Joseph so that its polling stations could close at 8 p.m., we understand that the decree of the Prefect of Martinique has no justification for existing, as it contravenes the French Constitution.

Another reality that emerges from this state of affairs is that this decree of the Prefect of Martinique brings parts of the French Constitution into conflict.

On the one hand, we have the following texts establishing the right to vote for every French citizen:

- [(French) *Article 1er et 3 de la Constitution du 4 octobre 1958*],
- [(French) *Article 6 de la déclaration des droits de l'homme et du citoyen de 1789*].

On the other hand, the right not to be discriminated against for our faith is established by the following texts:

- [(French) *Article 1er, 6, 10 et 11 de la déclaration des Droits de l'Homme et du Citoyen de 1789*],
- [(French) *Préambule de la Constitution de 1946*],
- [(French) *Article 2, loi n° 2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations*].

These legislative forces set in motion have given rise to a “**clash of the titans**” that brings parts of the French constitution into conflict.

A legislative text embodying such a confrontation cannot survive in French law. This is what establishes the [(French) *Loi renforçant les outils de gestion de la crise sanitaire et modifiant le code de la santé publique. Décision n° 2022-835 DC du 21 janvier 2022 – Communiqué de presse*].

I expand more on this reality that I have just presented, as well as on this legislative text, in the chapter entitled “*Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19*”.

To continue, it is important to take into account the reality presented in the [*Articles 4 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]:

“Freedom consists in being able to do all that does not harm others:

Thus, the exercise of the natural rights of each man has no bounds (limits) other than those which assure the other Members of the Society the enjoyment of these same rights.

These bounds (limits) can only be determined by law”.

Here we find one of the bases on which all French legislation is based. Without a valid law, no constraints can be imposed on French citizens; to do so would be to violate the constitution.

In doing so, given that the decree of the prefect of Martinique, brings parts of the constitution into confrontation with each other; it is unconstitutional and cannot be enforced in France; it must be repealed.

The inequalities that this order of the Prefect of Martinique has created also contravene European law, as they are a source of discrimination against Sabbath and Shabbat observers.

France cannot infringe on the rights of all or some of its citizens with impunity, as such actions expose it to sanctions.

The text [*Protocole numéro 12 à la Convention européenne de sauvegarde des droits de l’homme et des libertés fondamentales, articles 1 et 2 (Interdiction générale de la discrimination)*] establishes the following:

“1 The enjoyment of any right set forth by law shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.

2 No one shall be discriminated against by any public authority on any ground such as those mentioned in paragraph 1”.

The French state is therefore violating this law by imposing this time restriction on Sabbath and Shabbat observers by establishing that polling stations in Martinique close at either 6 *p.m.* or 7 *p.m.*, preventing us from voting or leaving us insufficient time to do so after the Sabbath (Shabbat).

In doing so, this decision by the prefect of Martinique, or similar ones in other French departments, has an arbitrary and pernicious quality, as it violates the rights of French people who observe the Sabbath and Shabbat in a discriminatory manner.

Indeed, they are being asked to adhere to schedules that contravene their fundamental faith.

They are therefore faced with a difficult choice: either vote and contravene their faith, or not vote, and in doing so, they are unable to participate in political life and the future of our nation.

They are therefore discriminated against compared to other French people. It is time for France to put an end to this discrimination.

All French citizens are equal, and no discrimination should be practiced against them, particularly with regard to their faith.

Everything we have just seen shows us that the decree of the Prefect of Martinique, or any other decrees of the same type issued in the French Antilles and French Guiana, do not fall within the scope of the laws of the French or European Constitution.

We are indeed faced with a pure constraint that sets its own rules.

What has just been presented demonstrates that the order of the Prefect of Martinique contravenes European law and is therefore null and void. See chapter entitled *“Historical and legislative reality of the unconstitutional character of the Sunday laws”*.

To put an end to this issue, since the election of members of the National Assembly on *June 29* and *July 6, 2024*, is national, every vote counts so that the democratic process can be expressed.

As a result, the order of the Prefect of Martinique, which discriminatorily forced a portion of French citizens not to vote, renders the entire election result tainted with irregularity.

As a result, the order of the Prefect of Martinique, like all others issued in the Antilles and French Guiana, is null and void, rendering these elections unconstitutional.

As a result, the election of members of the National Assembly on *June 29* and *July 6, 2024*, must be annulled, and all French citizens must return to the polls. This will allow all French people, including Sabbath and Shabbat observers, to enjoy their right to vote, which, let us remember, is enshrined in the French Constitution!

5.3 Open Letter: Case to Repeal Catholic Sunday Laws That Oppress Sabbath Observers and Shabbat Observers

On this day, I address all Sabbath-observant Christians and all Jews who observe the Shabbat as the essence of their doctrines. I come to you because this is a grave and solemn hour.

I have undertaken a titanic struggle against the Sunday laws that oppress Sabbath-observant Jews and Sabbath-observant Protestant Christians by prohibiting us, in several countries, including France, from working on Sundays.

These nations have as their legislative basis the dominical laws that the ancient Roman religion instituted and that the Catholic Church has taken over, at the cost of the lowering, *dispossession (spoliation)*, *torture* and *genocide* of a myriad of Sabbath (Shabbat) observant Jews and Christians.

This fact was kept quiet for centuries. It is time for the world to become aware of, or recall, the bloody deeds perpetrated by the black widow that is the Catholic Church.

In this century, this religion no longer sheds the blood of Jews and Sabbath-observant Protestant Christians; nevertheless, its oppression remains, but in a different form.

Since Sunday laws are essentially religious, they should not exist within a nation like France, a secular republic, supposedly separate from religions. Yet the reality is quite different.

I provide you with the evidence in the chapters entitled **“Historical and legislative reality of the unconstitutional character of the Sunday laws”**, and **“Reality of the unconstitutional nature of the Bailly report, an essential support governing the French Sunday laws”**.

To get to the heart of the matter, I would say that Sunday laws play a preponderant role in this century. Indeed, these laws already oppress Sabbath and Shabbat observers.

As a Sabbath observer, I am one of the victims of Sunday laws, as they have kept me in precarious circumstances for the **past 27 years**.

I present this reality in the chapter entitled **“Brief career synopsis, philosophy of life and discriminatory oppression”**.

Through these Sunday laws, which, I remind you, are religious essence, because they have as their father the ancient people, the Romans, and as their mother the Catholic Church, Sabbath and Shabbat-observants of past centuries and of this generation are discriminated against in terms of their chances of professional success.

This is particularly true for my profession, hairdressing, a trade where the highest attendance is on Saturdays. This discrimination is also evident for all professions that do not have exemptions allowing them to work on Sundays, and which can generally only do so **5 times a year, during on holidays, such as the end of year.**

These Sunday laws prohibiting hiring on Sundays therefore represent two consecutive days on which an employee who observes the Sabbath or the Shabbat and finds employment in a hair salon will not be able to work.

The first is on Saturday because of their faith, the second on Sunday because of Sunday laws. And why is this?

I repeat, because of a religious law, while France is a secular republic that prides itself on being free of the yoke of religion.

If this situation is difficult for adults who observe the Sabbath or the Shabbat, it is even more so for our children as they enter the workforce. Let's take the concrete case of young Sabbath- or Shabbat-observants who wish to work as hairdressers:

*In the chapter entitled “**Historical and legislative reality of the unconstitutional character of the Sunday laws**”, I provide evidence that these laws, established in France, require hairdressers, and especially their apprentices, to have their day off on two consecutive days, with Sunday being mandatory. This leaves Saturday or Monday as the alternative for the second day. Since Saturday is the peak day for this activity, hair salons have generally adopted Monday as their closing day. Closing on Saturday would be “financial suicide” for them, as this day often accounts for a third of the week's revenue.*

Thus, young people who observe the Sabbath or the Shabbat, unable to be present on Saturdays, find themselves outside the legislative framework allowing them to become apprentice hairdressers or of other trades not benefiting from this exemption.

As you can see, the Sunday laws are still in effect. The time has come to fight for their repeal. To this end, I have initiated a process, a QPC (*Priority Question of Constitutionality*) so that the French Constitutional Council can repeal both the aforementioned Sunday laws and the vaccinal laws against covid-19, another of my battles.

I should point out that the legislative texts used as the basis of arguments in my legal case for the repeal of these laws have been included in this book.

Thus, the materials presented in my book, being of supranational scope, will be able, I believe, to help Sabbath and Shabbat observers in France defend themselves, as well as those of other nations who have suffered or are still suffering under these unjust laws.

Now that these points are established, for your information, here are the basics of a QPC [*Conseil d'État. Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. 2-2 Un dialogue des Juges [4] a permis de concilier l'office du juge administratif Juge national et comme juge de droit commun du droit de l'Union Européenne. 2-2-1 le conseil Constitutionnel, le Conseil d'État et la CJUE ont jugé que le contrôle prioritaire de la constitutionnalité des lois était compatible avec le droit de l'Union. Tiré du site internet : <https://www.conseil-etat.fr> (translated into English from the original text)*]:

“The Council of State was led to rule on the question of the articulation of the mechanism of the priority question of constitutionality (QPC hereinafter), established by the constitutional reform of July 23, 2008, and the European legal order.

Under the provisions of Article 61-1 of the Constitution, this procedure allows any person who is a party to a trial or proceeding to argue that a legislative provision infringes the rights and freedoms guaranteed by the Constitution (French).

If the question meets certain conditions, it is up to the Constitutional Council, referred to it by the Council of State and the Court of Cassation, to rule and, if necessary, repeal the legislative provision concerned. [...]”

In this text, mention is made of the [(French) *Article 61-1 de la Constitution (du 4 octobre 1958)*], let us discover its content by reading the following:

“When, during proceedings pending before a court, it is claimed that a legislative provision infringes the rights and freedoms guaranteed by the Constitution, the Constitutional Council may be seized of this question on referral from the Council of State or the Court of Cassation, which shall give a ruling within a specified period.

An organic law determines the conditions of application of this article”.

This text refers to an organic law. To learn more about it, let's read this extract from the [*Article 23-2 de la LOI organique n° 2009-1523 du 10 décembre 2009 relative à l'application de l'article 61-1 de la Constitution (translated into English from the original text)*]:

“The jurisdiction shall rule without delay by a reasoned decision on the transmission of the priority question of constitutionality to the Council of State or to the Court of Cassation.

This transmission is carried out if the following conditions are met:

“1° The contested provision is applicable to the dispute or procedure, or constitutes the basis for prosecution;

“2° It has not already been declared to be in conformity with the Constitution in the grounds and operative part of a decision of the Constitutional Council, unless circumstances change;”

An important point to note in this type of legal process is that the same question cannot be presented a second time before the Constitutional Council.

Thus, if the offending law is deemed constitutional, a new QPC cannot be filed to reexamine another request for repeal relating to the same subject. *In practice, what does this entail?*

If this QPC that I filed—in which I request that the members of the Constitutional Council, under the cover of the administrative judges of the Bordeaux Court of Appeal and the members of the Council of State (French), repeal the Sunday laws as well as the vaccinal laws against covid 19—is rejected, these iniquitous laws will then be recognized by the Constitutional Council as being constitutional (French), and they will never again be able to be repealed, barring a change of circumstances.

We are well aware that given the domination of the papacy over the nations, which has allowed it to integrate Sunday laws into their legislation, no new circumstances will be able to hinder Sunday laws.

Therefore, if you do not support me in this fight against these laws, these yokes may never be lifted from us again.

Thus, this fight is not only mine, but also that of all Sabbath and Shabbat observers of this generation and those to come.

Not taking part in what is happening today, in order to prevail over Sunday laws and the vaccinal laws against covid 19, is to close, perhaps forever, this opportunity offered to us by the law and more specifically by the Spirit of God.

To continue, I will now address, in turn, those who are directly impacted by the Sunday laws, namely, the Jewish people, the members of the Church of the Living God as well as those of the Seventh-day Adventist Churches.

I address you first, the Jewish people. The time has come for you to wake up, Shabbat-observant Jewish people! And this, even though I am a Protestant Christian, a Sabbath-observant.

This fact alone could constitute a barrier, preventing you, who are Jewish, from wanting to support this quest I am leading, because it is rare, in my opinion, to observe work of a spiritual nature between Jews and Christians.

Each generally has a faith position that is different from that of the other. Nevertheless, I attempt this rapprochement because what is at stake here, regarding Sunday laws, is not the concern of Jews, or of Sabbath-observant Christians.

This is a matter of fundamental freedom and rights conferred by European and French legislation on everyone, including Shabbat and Sabbath-observants.

Members of the Jewish people, I call upon you to rise up and break this yoke that the Catholic Church has placed around your necks for centuries, and which now keeps you in legislative slavery.

May you not look down on the one through whom YHWH (יהוה) brings you victory, because in the past, he used a prostitute at the time of the wall of Jericho, or lepers at the time of the prophet Elisha, in order to bring and announce liberation to his people.

I therefore come to you in all humility to ask for your mobilization so that together we may overcome these iniquitous Sunday laws.

I now address you members of the Church of the Living God. The time has come for you to wake up, members of the Church of the Living God!

It would be desirable for you to take a stand to combat these Sunday laws and to ensure that the world knows their unjust reality.

I need you to lead this crusade. I invite you today to a work of the kind you present on your French website, in these terms:

“Blow the trumpet” to announce God’s impending judgment, to call for repentance and spiritual change (Matthew 24:21; Isaiah 58:1; Ezekiel 33).

We teach and practice original Christianity as taught and practiced by Jesus Christ and the early apostles, including the observance of the seventh-day Sabbath. *(translated into English from the original text)*”.

In [Revelation 14 verses 6-7], we are presented with the message of the first of the three apocalyptic angels, which calls to give glory to the Lord for his work of creation, and you and I know that the memorial that presents Him as the Creator of all things is the Sabbath.

The devil has worked so that Sunday can eclipse, in the eyes of the majority, the sanctity of the Lord's holy Sabbath.

It is our duty to sound the trumpet by announcing, among other things, the truth about this to the whole world.

I now address you members of the Seventh-day Adventist Church, whose doctrines I have a better grasp of.

The time has come for you to wake up, Seventh-day Adventists!

Here are the prophecies Mrs. White leaves us regarding Sunday laws [EGW.Writings. The Doctrine of Christ. Lesson seventy-three. The Sabbath Reform. The mark of the beast. Taken from the website: <https://m.egwwritings.org/en/book/1387.2320#2320>]:

“[...] But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God.

He is paying homage to Rome, and to the power which enforces the institution ordained by Rome.

He is worshiping the beast and, his image.

As men then reject the institution on which God has declared to be the sign of his authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome ‘the mark of the beast.’

And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive ‘the mark of the beast.’ - The Great Controversy, 449. TDOC 216.5.”

Here again is what the Lord has left us as instruction through Mrs. White [EGW Writings. Christian Service. Taken from the website: <https://m.egwwritings.org/en/book/13.1131>] :

“[...] God's word must be recognized as above all human legislation.

A “Thus saith the Lord” is not to be set aside for a “Thus saith the church” or a “Thus saith the state.”

The crown of Christ is to be lifted above the diadems of earthly potentates. — *The Acts of the Apostles*, 68, 69. ChS 161.3 [...]

We as a people have not accomplished the work which God has committed to us.

We are not ready for the issue to which the enforcement of the Sunday law will bring us.

It is our duty, as we see the signs of approaching peril, to arouse to action.

Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter his people.

We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. [...] *Testimonies for the Church* 5:713, 714. ChS 162.1.

It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people.

We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience.

— *Testimonies for the Church* 5:452. ChS 162.2. *When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people?*

Can we be content to leave them to meet this momentous issue unwarned?—Testimonies for the Church 5:712. ChS 162.3 [...].

We have been looking many years for a Sunday law to be enacted in our land; And now that the movement is right upon us, we ask, Will our people do their duty in the matter?

Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges?

The time is fast approaching when those who choose to obey God rather than man, will be made to feel the hand of oppression.

Shall we then dishonor God by keeping silent while His holy commandments are trodden under foot?

While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings.

Let the watchmen now lift up their voice, and give the message which is present truth for this time.

Let us show people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed. — *Testimonies for the Church* 5:716. ChS 163.1.

The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty. — *The Spirit of Prophecy* 4:382. ChS 163.2 [...]"

I would say that reading what is said here, one feels as if one is in another universe, that of the prophecies of the Book of Revelation.

Nevertheless, what is presented is “palpable” and intelligible:

As soon as laws proclaim the obligation of Sunday observance and men comply and choose to reject the Sabbath, a sign of the Lord's authority, to submit to the laws of the papacy, the father of Sunday laws, established as the mark of the pope's sovereignty, then the reality of “the mark of the beast” will be manifest.

In this context, she also calls us to awaken consciences so that the truth may be brought to all and religious freedom preserved, the goal being that God's word for the present time may be preached, despite the persecution that will be imposed on those who refuse to “bow down” to the Sunday laws by choosing to reject them.

In such a context, she urges members of God's faithful people to stand firm in the face of what they will have to endure.

*Mrs. White adds that **we are not faithful servants of God “if we sit in quietude, doing nothing to preserve liberty of conscience”, especially that which we have in not wanting to observe the Sunday laws.***

She further tells us, with regard to these laws, that it is our duty as Christians to remove this danger which threatens us.

*To do this, she invites us to **“thus interposing the most effectual protest against measures to restrict liberty of conscience” and to “to be aroused to resist the advances of this most dangerous foe to civil and religious liberty”.***

We therefore understand that the directives left by Mrs. White call us to be ready to defend ourselves when national reforms implement Sunday laws aimed at restricting our religious freedom. And we are there!

Based on what we have just seen, I would say that it is imperative for Seventh-day Adventists to see beyond Dominical laws, and therefore beyond Sunday laws, because what is at stake in the invisible world is colossal.

The prophecies left to us by the late prophetess, Mrs. Ellen G. White, who lived within the Seventh-day Adventist religion and died on July 16, 1915, present the obligation to observe Sunday laws as a sign of the last great spiritual conflict to be waged on this earth.

In doing so, Seventh-day Adventists have been on the lookout for decades, waiting for Sunday laws to be implemented, so they can fight them.

However, I would say that the time for waiting is over, because these laws are indeed in place.

The time of this prophecy of the servant of the Lord, recalled above, presenting the characteristics of “the mark of the beast”, has arrived.

Let us remember that it was to be “initiated” as soon as nations chose to elevate Sunday laws by giving them a place of honor in their legislation, thus obliging their citizens to observe them.

Finally, I address all of you, Sabbath-observant Jews and Christians. On this day, you who are, according to [Ezekiel 33 verses 1-9], God's watchmen, I need you to lead this crusade.

To do this, I first invite you to read this book. After reading this book, in French or English, I invite you to make it known to as many people as possible by sharing it through by:

Mail, Facebook, WhatsApp, Instagram, Tik Tok, etc.

To do this, you can share this book in a digital version, downloadable for free, on my website, in either French or English.

The knowledge contained in this work must cover the surface of the earth as sea water does the oceans.

Finally, I would like to tell you that I move forward with the support of the Spirit of God, and I have faith that you will hear my call and mobilize.

Since unity is strength, I firmly believe that this book, which I am making available to you, will allow us to have a significant impact and be victorious.

Respectfully,

Your servant, Kenny Ronald MARGUERITE.

5.4 **Unexpected return to my open letter, which induces a new dimension of the battles to be fought**

To begin this section, I would say that the voices of the Lord are often astonishing, impenetrable, we might say, because they lead us to take up the spiritual sword where we didn't think we would act, and in hindsight, we realize the merits of this approach, which we would not have taken at first glance.

To clarify my thoughts, I would say that in this book, there was never, ever, any intention of highlighting the iniquitous works perpetrated by the Seventh-day Adventist Church.

Especially since in the preceding open letter, I address them. This open letter, which is in the previous chapter, is a summary of three postal letters.

I addressed this letter to the Jewish people, to members of the Church of the Living God, and to members of the Seventh-day Adventist Church.

In these letters, I added the following: “[...] **On this day, so that things may change, and so that our rights as Sabbath and Shabbat observers may no longer be violated, I repeat, I come to you in all humility to make available to you, free of charge, three copies of my book entitled “Infamy of the State”, in paper version. [...]**

To make myself heard, my financial means have only allowed me to print 300 paper books, [...] In doing so, those who are interested and whom I have contacted must absolutely make their request for books within 30 days of receiving this letter.

Beyond this date, I'll have to make unclaimed books available to others who might be interested. Thank you for your understanding! [...]”.

The first response I received to my mail was the following email from the Seventh-day Adventist pastor of the Créteil church, **Mr. Yorann LUPON** [Mail de M. Yorann Lupon à M. Kenny Ronald MARGUERITE. Date : 8 juin 2025 06 : 50. Objet : Demande de diffusion de livre. Envoyé par : adventiste.org] :

“Sir, in your letter dated June 2, 2025, you request authorization to distribute your book entitled “State Infamy” within the Seventh-day Adventist community of Créteil, starting June 20, 2025.

I hereby inform you that, as pastor of this church, I am opposed to any distribution of this work to the community, whether on our premises or in the vicinity thereof.

Please accept, dear sir, my best regards. Pastor Yorann LUPON.”

It is surprising for me to read the response of this pastor, who informs me that he is **“opposed to any distribution of my Book to the community, whether in their premises or in the vicinity of them”**, because let us review what was the basis of my request by rereading this extract:

“[...] I come to you in all humility to make available to you, free of charge, three copies of my book entitled “Infamy of the State”, in paper version. [...]”

As you can see, at no point in my letter was there any mention of promoting my book to as many members as possible within the *Créteil Seventh-day Adventist Church*—or among the forty others to whom I wrote. I simply offered to send three books to this church.

Furthermore, this pastor's response seemed completely incongruous to me in one respect: *that of prohibiting me from promoting my book near his church.*

As the head of a registered publishing house, and in accordance with the [(French) *Article 11 de la Déclaration de 1789*], I am permitted to promote my ideas in places that are not private property.

This response, admittedly, given the content of this book, may have surprised more than one of you. Yes, because if you've already read the previous chapters, you'll have realized that they are in favor of all Sabbath and Shabbat observers, and therefore, in my opinion, are a powerful weapon that the Spirit of God gives me to bring to them.

Since the Seventh-day Adventist religion is the most renowned of all the Protestant Christian religions that observe the Sabbath, this book should not have received this kind of reception, this rejection, particularly from one of their pastors.

I would like to point out that of all the Adventist pastors or churches I wrote to to offer my book, I received only two responses.

The first one, I have already introduced it to you, the second one was that of a most courteous pastor, **Mr. Michael RAKOTO**, whom I spoke to on the phone and to whom I was able, at his request, to send the book in digital version. When I tried to contact him again to offer him the book in paper format, my messages went unanswered.

This is a great shame, as this man seemed to me to be a man of good sense... My feeling is that, behind Pastor LUPON's response, as well as the silence of the other Seventh-day Adventist pastors I contacted, lies, in my opinion, a very obscure reality.

To find out, we must come to the iniquitous doctrines practiced by the Seventh-day Adventist Church, which I denounce in my book entitled **“Inquisitio (volume 5).”** This makes me their adversary.

Thus, this religion, through its representative Mr. Yorann LUPON, prefers that its members remain in the chains of servitude of Sunday laws, rather than knowing the saving truth that the Spirit of God gives me to bring to them in this book.

To continue, let's discover what **Mr. LUPON** should have done as a **“consecrated servant”** of God, upon receiving my letter. To do this, let's read [*1 Thessalonians 5 verse 21, King James Bible*]: **“Prove all things; hold fast that which is good.”**

Let us complete with [*Acts 17 verses 10-11, King James Bible*]: *“And the brethren immediately sent away Paul and Silas by night unto Berea: [...]*

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

As the shepherd established over the Lord's sheep, *“Pastor”* LUPON was required to accept the three books I offered him, with a view to studying them collegially, in order to find texts that I might have used and that would contravene the Holy Scriptures.

If they found any, in accordance with [*Titus 1 verses 8-16*], [*1 John 4 verse 1*], their duty would have been to publicly denounce these facts with solid evidence, so that I would stop spreading these allegations that would seem false to them and that would demonstrate their nonsense. This approach is the one I put in place throughout this book, because whoever walks by the Spirit of God does not fear that his works will be brought to light [*John 3 verses 20-21*].

I invite each of you to do the same, by searching my writings, by sifting them through the sieve of the word of God in order to see what kind of spirit I am animated by.

To continue, I would say to you that, if what I wrote is in accordance with the word of the Lord and this, even if I do not adhere to the Seventh-day Adventist dogma, here is what should have been put in place [*Mark 9 verses 38-40, King James Bible*]: **“And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us:**

And we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.”

By not having established the foundations I have just presented in this section, this aforementioned pastor demonstrates that he does not embrace this verse.

To you who proudly bear the name Seventh-day Adventist, I call you to wake up, for those who lead you may not act as the good shepherds God calls them to be, but often as **“ravening wolves”** [*John 10 verses 1-13*] and [*Acts 20 verses 28-31*].

Take your destiny into your own hands, Seventh-day Adventists, and implement the necessary reforms within your dogma. I present them in my book cited above. Also, take the time to study the foundations of my quest presented in this book that you have in hand.

If you adhere to it, give me your support in this fight I am waging against Sunday laws. It is a question of our temporal and spiritual future, and also that of our children, as observers of the Sabbath and the Shabbat.

To understand this, you must not lose sight of the fact that Mrs. Ellen G. White, who was the Lord's prophetess, prophesied to us that the implementation of Sunday laws would be the beginning of the activation of the **“mark of the beast”** and that we must not remain inactive.

On this day, as was the case on Mount Carmel for the prophet Elijah facing the false prophet of Baal and Ashtoreth [*1 Kings 18 verses 7-39*], I stand before you, Seventh-day Adventists, to confront what I write with the dogma of your religion. From this confrontation, truth, and truth alone, will emerge victorious.

6 Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19

To introduce this part, it is important to emphasize that my objective in this section is to highlight what has been done and what is currently being done in France in the context of compulsory vaccination. When we talk about this vaccine law, we must first of all present the legislative basis that supported it and still supports it.

It all started with the [(French) LOI n° 2021-689 du 31 mai 2021 relative à la gestion de la sortie de crise sanitaire].

This law instituted the *sanitary pass* and other texts came to complete it. Among them, we find:

- [(French) Décret n° 2021-699 du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire],
- [(French) Décret n° 2021-724 du 7 juin 2021 modifiant le décret n° 2021-699 du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire],
- [(French) Décret n° 2021-955 du 19 juillet 2021 modifiant le décret n° 2021-699 du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire],
- [(French) Loi n° 2021-1040 du 5 août 2021 relative à la gestion de la crise sanitaire],
- [(French) Décret n° 2021-1059 du 7 août 2021 modifiant le décret n° 2021-699 du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire],
- [(French) Décret n° 2021-1215 du 22 septembre 2021 modifiant le décret n° 2021-699 du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire],

- *[(French) Décret n° 2021-1521 du 25 novembre 2021 modifiant le décret n° 2021-699 du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire].*

Then, the *[(French) Loi n° 2022-46 du 22 janvier 2022 renforçant les outils de gestion de la crise sanitaire et modifiant le code de la santé publique]* made it possible to transform the *sanitary pass* into a *vaccinal pass*.

And finally, we must mention this other major text, the *[(French) Décret n° 2022-352 du 12 mars 2022 modifiant le décret n° 2021-699 du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire].*

After months of pandemic and constraints related to the vaccinal laws against covid-19, the light has finally appeared leading the legislators to stop their constraints on the French.

To do this, the *[(French) Décret n° 2023-368 du 13 mai 2023 relatif à la suspension de l'obligation de vaccination contre la covid-19 des professionnels et étudiants. JORF n°0112 du 14 mai 2023. Texte n° 13].*

Thus the obligation to be vaccinated against covid-19, in order to be able to work in France, is now suspended.

However, this type of suspension, or rather of putting on hold, is comparable to that of a volcano which, from one day to the next without warning, can erupt again, surprising all those who have trusted its apparent calm.

It is important to never lose sight of the fact that the *[(French) Article 5 de la Déclaration des Droits de l'Homme et du Citoyen de 1789]*, establishes that without an active law, no restrictions are possible.

It is certain that the sword of Damocles that is the obligation to vaccinal against covid-19 remains over our heads, and this as long as the articles of laws and decrees that carry it are not definitively repealed.

Now that the scene is set in terms of laws and decrees relating to the management of the health crisis linked to covid-19, let us now see why these laws have been able to find legislative sustainability.

Let us now continue by discussing the reasons that have allowed European countries such as France to institute protocols that include, among other things, the obligation to vaccinal for certain professions, without the European Union vetoing them.

To do so, let us read this [*Extract of: Commission des affaires européennes du Sénat. Actualités Européennes. N°67, 21 juillet 2021. Obligation vaccinale et pass sanitaire: position de l'Union Européenne et du Conseil de l'Europe (translated into English from the original text)*]:

“Vaccination obligation: a decision that falls within the competence of the States alone and may be subject to the in concreto assessment of the European Court of Human Rights.

The decision to impose compulsory vaccination on the population is the sole responsibility of the States.

Article 168, paragraph 7, of the Treaty on the Functioning of the European Union provides that the definition of health policies and the organization and delivery of health services and medical care are the responsibility of the Member States. *While the European Union has organized the public procurement procedure for the purchase of vaccines and has recommended that Member States give priority to vaccinating certain groups, it does not have the prerogatives enabling it to impose compulsory vaccination within the Member States and has never made any recommendations to that effect.*

From Article 11 of the European Social Charter which provides that, with a view to ensuring the effective exercise of the right to the protection of health, States undertake to take appropriate measures aimed in particular at preventing epidemic diseases, ECHR concludes that States have a very wide margin of appreciation to guarantee the right to life and the protection of their population, which includes the possibility of deciding on compulsory vaccination of the population”.

In this text, we are presented with the reality of vaccination against covid-19. We see that the European Union has not taken a firm position on compulsory vaccination, leaving full latitude to European States so that they can decide on the measures to be implemented in this area.

Thus, the European Union has not given any directive aimed at imposing vaccination against covid-19 on citizens of European States.

There would therefore be no interference from Europe at this level and each State can freely decide on the option chosen for its population.

This state of affairs has unfortunately created a legal vacuum that France has used and which has allowed it to set up the *sanitary pass*, then the *vaccinal pass* in accordance, a priori, with the directives of the European Union.

If we had to stick to these basics, the fight led by Mr. MARGUERITE, which is that of the millions of French people who demanded, during the sanitary crisis, the right not to be vaccinated, would be in vain, nevertheless we must go *“beyond the crust to discover the reality of the bread crumb”*, which is what we will do.

Now that these basics are laid, let's look at the backbone of the vaccinal laws against covid-19, which largely explains what we have observed, both at the legislative level and in terms of the support of certain French citizens.

To discover this reality, I invite you to read the following text [*Covid-19: l'obligation vaccinale prévue par la loi est justifiée et son élargissement doit être débattu. Communiqué de presse – Mis en ligne le 16 juil. 2021. Taken from the website: <https://www.has-sante.fr> (translated into English from the original text)*]:

“In order to limit the rapid spread of the delta variant on the territory, vaccination is the most effective weapon to prevent hospitalisations and deaths.

It is in this context that the President of the Republic has announced the introduction of a vaccinal obligation for professionals in contact with vulnerable people. A draft law has therefore been drawn up and the HAS has been asked to give its opinion on this text before it is examined by Parliament. The HAS considers that mandatory vaccination for professionals in contact with vulnerable persons is justified. [...]

Today, the HAS considers that the vaccination obligation included in the bill, which concerns all professionals in contact with vulnerable people, is as much an ethical issue as a public health issue and that its implementation is justified in view of these issues. [...]

The HAS considers that the extension of compulsory vaccination could be envisaged initially for vulnerable people if vaccinal coverage does not progress.

In addition to professionals in contact with the most vulnerable and vulnerable people themselves, the obligation to the vaccination all professionals in contact with the public and beyond in the general population also deserves to be considered.

This extension would preserve health services and access to all goods and services by preventing the contamination of those responsible for keeping the country running. [...]"

It is important to emphasize that those who drafted this bill are none other than the members of the High Authority for Health, the supreme authority in terms of health for the French nation.

Before continuing, it is important to specify that Mr. MARGUERITE's approach in this matter is not to contest the work of the High Authority for Health, because this institution is within its rights as scientific experts.

On another, more individual level, when our doctor forces us to follow a diet without sugar or salt in order to improve our health, we leave his office grimacing and we grimace even more when we eat, willingly or unwillingly, our food as bland as papier-mâché.

However, we stick to it. So, to return to our subject, this bill emanating from eminent scientists was the "*backbone*" to which politicians and the French who chose to adhere to the vaccination against covid-19 clung during the covid-19 pandemic, to explain that it does not suffer any dispute because, as novices that we are, we can only comply with the advice of medical experts.

When the latter, who know what they are talking about, state that vaccination **"is the most effective weapon for preventing hospitalisations and deaths"**, that **"compulsory vaccination for professionals in contact with vulnerable people is justified"**, and propose extending vaccination in order to prevent contamination and preserve health services, these seem to be tangible, scientific facts that we can only endorse.

And to top it all off, the High Authority for Health presents the extension of vaccination and compulsory vaccinal (*against covid-19*) for professions that are in contact with people at risk as having an importance that transcends public health because it is also an **"ethical issue"**. How then to oppose such arguments?

Nevertheless, despite these arguments which seem irrefutable, it is important not to lose sight of the fact that the problem which is attached to this vaccinal law against covid-19, is of a legislative and not scientific nature, it is this aspect that Mr. MARGUERITE wants to highlight here.

This concrete example which follows reflects this reality:

Let us consider a doctor, who is following a patient in the terminal stage and who, in accordance with [(French) Article R4127-37-2 du Code de la santé publique], makes a request that the decision to stop treatment for this patient be taken collegially.

However, this doctor is faced with a refusal from his peers.

Therefore, despite everything, out of compassion and humanity, he gives in to his patient's request and decides to help him end his life.

Here, at the medical level, we have a person who is already in agony and who asks for his suffering to be shortened by the practice of euthanasia and a doctor who will help him by acting, in his soul and conscience.

However, we are here faced with an act, which although it may be considered by some as noble, contravenes French law which prohibits in [(French) Article 16 du Code civil], harming the person in any form whatsoever.

Here, exceeding one's prerogatives exposes one to being struck by [(French) Article 221-3 du Code pénal], which in such a case, recognizes that the doctor committed murder, with premeditation, which exposes him to life imprisonment.

Thus, one cannot “listen to one's heart” and act without a legal basis. It can even be said that, even if the planned action meets the requirements of public health, it cannot be validated outside the legal framework.

Not long ago, we experienced a similar episode in connection with the vaccine laws. To find out about it, I invite you to read this [*Loi renforçant les outils de gestion de la crise sanitaire et modifiant le code de la santé publique. Décision n° 2022-835 DC du 21 janvier 2022 – Communiqué de presse (translated into English from the original text)*]:

“[...] According to these provisions, the Prime Minister may make the presentation of proof of vaccination status concerning covid-19 subject to the access of persons aged at least sixteen to certain places, establishments, services or events where leisure activities and catering activities or drinking establishments are exercised as well as at trade fairs, seminars and trade shows, interregional public transport for long-distance travel and certain department stores and shopping centres. [...]

The applicant deputies also challenged the provisions of Article 1 of the law referred, allowing access to a political meeting to be subject to the presentation of a “sanitary pass”.

[...] To examine these provisions, the Constitutional Council recalls that, under the terms of Article 11 of the Declaration of 1789: “The free communication of thoughts and opinions is one of the most precious human rights: Every citizen can therefore speak, write, print freely, except to answer for the abuse of this freedom in the cases determined by law.” [...]

It is up to the legislator to ensure the reconciliation between this objective of constitutional value and respect for the constitutionally guaranteed rights and freedoms.

Among these rights and freedoms are the right to respect for private life guaranteed by article 2 of the Declaration of 1789, as well as the right to collective expression of ideas and opinions resulting from article 11 of this declaration.

By this yardstick, the Constitutional Council considers that, by adopting the contested provisions, the legislator intended to make access to meetings that present an increased risk of spreading the epidemic due to the occasional meeting of a large number of people likely to come from distant places, subject to the presentation of a “sanitary pass”. It thus pursued the constitutional objective of health protection.

The Constitutional Council notes that, however, unlike the provisions which specify the conditions under which the Prime Minister may make access to certain places subject to the presentation of health documents, the contested provisions did not require the enactment of such measures by the organizer of the political meeting neither on the condition that they are taken in the interest of public health and for the sole purpose of combating the covid-19 epidemic, nor on the condition that the health situation justifies them with regard to viral circulation or its consequences on the health system, or even that these measures are strictly proportionate to the health risks incurred and appropriate to the circumstances of time and place.

He deduced that, under these conditions, the contested provisions do not achieve a balanced reconciliation between the aforementioned constitutional requirements. It declares them contrary to the Constitution. [...]"

Here we discover that, within the framework of the *vaccinal pass*, it was decreed that French citizens could access political meetings without being vaccinated, because no *sanitary or vaccinal pass* could be requested in this context, regardless of the number of people who had to meet and even if we were in a period where the covid-19 pandemic was raging.

Why such a thing?

It is simply because of a small oversight by the government of Mr. MACRON's first five-year term, more precisely by the Prime Minister! He forgot to include political meetings in the list of places where sanitary pass or vaccinal pass are mandatory.

In doing so, as without a law no restriction is possible, the immediate repercussion is that as long as the law on the *vaccinal pass* remained active, political meetings were not expressly mentioned in the vaccinal laws against covid-19, they were still managed by [(French) *Articles 2 et 11 de la Déclaration de 1789*], these presenting the right of every French person to be free to present their opinions, and to be able to meet freely within a political association.

Thus, the basic law (*the first to have been enacted and which established the restrictions that are possible in the context of the coronavirus pandemic*) did not specify that access to political meetings should be subject to either a *sanitary pass* or a *vaccination pass*, this type of event cannot therefore be subject to vaccinal laws against covid-19.

Upon reading the decision of the Constitutional Council (French) and the explanatory statement, Mr. MARGUERITE was very surprised, it is beyond his understanding. Indeed, how could he not be, when all the speeches, all the actions implemented seem to have one essential objective, that of preserving health, of saving lives!

Here, this is not the case, it is the legislative that prevails to the detriment of health. The absence of a legal legislative basis prevails over an article of law which nevertheless had the aim of limiting the spread of the pandemic. *Curious!*

Thus, on the one hand, the Constitutional Council recognizes the danger of such gatherings and **“the objective of constitutional value of health protection”** referred to, in such a context, by the *sanitary pass*.

However, on the other hand, as we have seen, it could not be imposed that a *sanitary pass* be required at the entrance to political meetings since no law had provided for it; doing so would therefore be unconstitutional, because it contravenes [(French) *Articles 2 et 11 de la Déclaration de 1789*].

Freedom cannot be infringed, in the case of a political meeting, on the other hand, in the case of the rest of the French who remained under the yoke of the vaccinal laws against covid-19 which prevented them from moving and working, the thing is not considered unconstitutional since it is provided for by law.

Thus, what is presented here is for Mr. MARGUERITE capital because the reality found in these lines allowed one of the paragraphs of the law establishing the *vaccinal pass* to be rejected. To discover this reality we must first return to the reasons which led the Constitutional Council to reject the amendment intended to allow access to political meetings to be regulated by a *sanitary pass*.

Here we are presented with a legislative mathematical equation.

For a law that covers two articles of the French Constitution to see the light of day, there must be a perfect balance between them, to use the terms used, **“a balanced reconciliation between the aforementioned constitutional requirements”**. In the context of the paragraph in question, this balance not having been found, it was rejected because it was deemed **“contrary to the Constitution”**.

This constitutes, in the sense of Mr. MARGUERITE, a legal precedent with regard to French and international vaccination laws against covid 19. To continue, we will tell you that it is important to note that the Constitutional Council recognized that the paragraph of the *vaccinal pass* which tended to allow entry to political meetings to be subject to a *sanitary pass*, was in accordance with what the Constitution has established.

This reality is evident in the fact that the Constitutional Council has recognised that the “sanitary pass” pursued “the objective of constitutional value of health protection”, especially since “access to meetings that present an increased risk of spreading the epidemic due to the occasional meeting of a large number of people likely to come from distant places”, yet this paragraph of the law intended to manage entry to political meetings has been recognised as “contrary to the Constitution”.

The bottom line is that, since this part of the bill is not supported by a valid law, it has been declared unconstitutional. In doing so, as without a valid law, no restriction is possible, so even if the pandemic were raging, no one can hinder the freedoms that the French constitution confers on the French.

Thus, pandemic or not, if the laws requiring vaccination against covid-19 are not supported by a valid legislative basis, they are null and void, because they contravene the Constitution (French).

Now that these bases are laid, let's get to the heart of the matter. To do this, our objective is to demonstrate that the vaccinal laws against covid-19 which carry the *sanitary* and *vaccinal pass* which have been established in France are without legislative basis.

Which, legally, means that these laws must be recognized as contravening the French constitution and be repealed in the same way as the aforementioned paragraph which was rejected by the Constitutional Council (French) because it tended to subordinate the entry of political meetings to a *sanitary pass*.

To demonstrate this, we will now support our statements by providing indisputable legislative evidence.

To begin with, it is important to take into account the reality presented in the following text of the French constitution [(French) *Articles 4 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]:

“Art. 4. Freedom consists in being able to do all that does not harm others: Thus, the exercise of the natural rights of each man has no bounds (limits) other than those which assure the other Members of the Society the enjoyment of these same rights.

These bounds (limits) can only be determined by law”.

Here we find one of the foundations on which all French legislation is based. Thus, without a valid law, there can be no constraint that can be imposed on French citizens, to do so would be to contravene the constitution (French).

Considering these elements, it appears that the vaccinal laws intended to combat the pandemic due to the coronavirus having, we understand, as a basis the marketing of anti-covid-19 vaccines, are obliged to take into account the legislative modalities set by France for the marketing of a drug.

Which means that if articles of the vaccinal laws against covid-19 established in France and which are among others, the *sanitary* and *vaccinal pass* contravene the modalities of marketing of vaccines against covid-19, they become unconstitutional, because unfounded.

These elements established, we will present to you the bases outside the law, on which the vaccinal laws against covid-19 were instituted.

To do this, let's take into account the following text, which presents the bases established so that a medicine can be marketed in France [*Article R5121-26 du Code de la santé publique Français (translated into English from the original text)*]:

“By way of derogation from 2° of article R. 5121-25, for the medicinal products mentioned in this article, the dossier attached to the application for marketing authorization is constituted under the following conditions:

[...] 3° For applications for extensions as defined in 4° of Article 2 of Commission Regulation (EC) No 1234/2008 of 28 November 2008 concerning the examination of variations to the terms of a marketing authorisation for medicinal products for human use *and veterinary medicinal products, the dossier provided in support of the application shall include, in addition to chemical, pharmaceutical and biological data, the results of preclinical and clinical trials relating to changes or additions made to the previously authorised product.*”

Let's complete our study with this [*Article R5121-25 du Code de la santé publique français (translated into English from the original text)*]:

“To the application provided for in article R. 5121-21 is attached a file containing the following information and documents, updated as necessary, presented in accordance with the order mentioned in article R. 5121-11: [...]

3° bis The risk management plan describing the risk management system, the model for which is set by the European Commission, to be put in place by the future holder of the authorization or the company exploiting the proprietary medicinal product for the medicinal product concerned, accompanied by its summary; [...]

7° A statement from the applicant attesting that the clinical trials conducted outside the European Union or the European Economic Area meet ethical requirements equivalent to those of Directive 2001/20/EC of April 4, 2001; [...].”

Let us end with this last text [*Article R5121-37-1 du Code de la santé publique français, Modifié par Décret n°2018-1126 du 11 décembre 2018 - art. 3 (translated into English from the original text)*]:

“[...] The marketing authorization holder shall ensure that the information on the medicinal product or product is updated on the basis of current scientific knowledge, including the conclusions of evaluations and recommendations made public through the European medicines web-portal, established by Article 26 of Regulation (EC) No 726/2004 of the European Parliament and of the Council of 31 March 2004.

The holder shall inform the Director General of the Agency and the European Medicines Agency when new risks, changes in existing risks or changes in the benefit/risk ratio of the medicinal product or product are identified. [...]”.

With all these texts, we discover that the marketing of a drug in France requires a request for marketing authorization that must comply with strict instructions.

One of the obligations is to be in compliance with the European rule (EC) that manages the **“marketing of medicinal products for human use”** by providing in particular the results of the **“preclinical and clinical trials”** that have already been conducted on this drug.

It should be noted that the marketing of a drug in France is largely subject to the European modalities established in this area.

As a result, the marketing of vaccines against corona virus is no exception to this rule.

Let's take a concrete example by reading this *[Arrêté du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire. NOR: SSAZ2116944A. JORF n°0126 du 2 juin 2021 Texte n° 33 (translated into English from the original text)]*:

“The Minister of Solidarity and Health, Having regard to Directive 98/79/EC of the European Parliament and of the Council of 27 October 1998 on in vitro diagnostic medical devices;

Having regard to Directive (EU) 2015/1535 of the European Parliament and of the Council of 9 September 2015 laying down a procedure for the provision of information in the field of technical regulations and of rules on information society services, and in particular Notification No. 2021/320/F; [...]

Considering the opinion of the High Council of Public Health concerning the management of the body of a deceased person infected with SARS-CoV-2 dated November 30, 2020 [...].

Considering that vaccination is an essential axis in the fight against the covid-19 epidemic; That the organization of the vaccination campaign, the deployment of which should be facilitated, must take into account the vaccine delivery schedules and the need to adapt the offer according to the public; [...]

That it is also necessary to establish the list and specify the training methods required for health professionals, health students and other professionals likely to intervene with a view to prescribing and/or injecting vaccines as well as modalities according to which they can carry out these acts [...]".

We discover here that the implementation of this law intended, in particular, to accredit those who will have to inject others with vaccines against covid-19, is subordinate, among other things, to the taking into account of various legislative texts of the European parliament. This reality of the European legislative texts, which have come to take place in French legislation, finds its *raison d'être*, among others, in the following text [*Un cadre juridique Européen renforcé*:

La directive A 2004/24/CE et le règlement N° 726/2004 du 31 MARS 2004. Taken from the website: <https://www.senat.fr> (translated into English from the original text)]:

"The origin of Community harmonization in the field of medicinal products goes back to Directive 65/65/EC of 26 January 1965.

Until recently, two main texts constituted the legislative framework for medicinal products: *Directive 2001/83/EC on the Community code for medicinal products for human use, which brought together the provisions of the previous directives on the one hand, and Regulation 2309/93 laying down Community procedures and establishing the European Medicines Agency on the other. At the initiative of the Commission, within the framework of the co-decision procedure, two major texts introducing numerous changes were drawn up between the end of 2001 and the beginning of 2004, then published in the Official Journal of the European Union on 30 April 2004:*

– **Directive 2004/27/EC of the European Parliament and of the Council of 31 March 2004 amending Directive 2001/83/EC on the Community code relating to medicinal products for human use;**

– **Regulation (EC) No 726/2004 of the European Parliament and of the Council of 31 March 2004 laying down Community procedures for the authorization and supervision of medicinal products for human and veterinary use and establishing a European Medicines Agency."**

We discover here that there is a community harmonization of the rules managing medicines within the European Union.

In order for there to be unity in this area within all the Member States of the European Union, a single and community legislative framework has been established to manage medicines.

Thus, we understand that, to deal with the validity of the anti-covid-19 vaccine laws, which are directly linked to the marketing of vaccines against this virus, we cannot only take into account the French legislative texts, without also considering the European texts.

In doing so, without these European laws which are notified in these French laws that we have just seen, these texts are incomplete and therefore contravene the French constitution.

Now that these bases have been laid down, let us turn to another problem of the marketing of medicines in France, that of the method of obtaining their marketing authorisation.

The following text provides information [*Comment un médicament est-il mis sur le marché? Taken from the website: <https://solidarites-sante.gouv.fr> (translated into English from the original text)*]:

“To be marketed, a drug must obtain a marketing authorization (MA) issued either by the Director General of the National Agency for the Safety of Medicines and Health Products (ANSM) or by the European Commission after evaluation by the Committee for Medicinal Products for Human Use (CHMP) of the European Medicines Evaluation Agency (EMA).

To obtain this MA, the pharmaceutical company that manufactures it must compile an MA file containing in particular all the scientific results obtained during the development of the drug and the clinical studies. An MA can only be issued when this MA dossier provides proof of the quality, safety and efficacy of the drug, with a favorable benefit/ risk ratio.”

Without a marketing authorization (MA), a drug cannot be marketed in France. Now let's discover the rules that determine the viability of a drug before it is marketed in France.

To do so, let's read this [*Article R5121-26 du Code de la santé publique Français, Modifié par Décret n°2015-709 du 22 juin 2015 - art. 1 (translated into English from the original text)*]:

“By way of derogation from 2° of Article R. 5121-25, for the medicinal products mentioned in this article, the file attached to the application for marketing authorization is constituted under the following conditions:

1° Where the applicant demonstrates, by reference to appropriate bibliographical documentation, that the application concerns a speciality whose active substance or substances have been in well-established medical use for at least ten years in France, in the European Community or in the European Economic Area and have recognised efficacy and an acceptable level of safety [...]

2° When the application concerns a new speciality containing active substances that are part of the composition of authorised medicinal products, but which have not yet been combined for therapeutic purposes, the file provided in support of the application shall include the results of pre-clinical and clinical trials relating to the combination of these substances [...].”

Let's complete with this other text [*Article R5121-41-5-1 du Code de la santé publique Français, Modifié par Décret n°2012-597 du 27 avril 2012 – art. 5 (translated into English from the original text)*]:

“When a new indication is authorized by the National Agency for the Safety of Medicines and Health Products, on the basis of preclinical and clinical studies considered to be significant during the scientific evaluation conducted with a view to this authorization, for a medicinal product whose active substance has been in well-established medical use for at least ten years in France, the European Community or the European Economic Area, an application for authorization of the same indication for another medicinal product may not refer to these studies for a period of one year.

In this case, the Director General of the Agency shall inform the marketing authorization holder that the data from these studies are protected for one year and shall make this information public”.

As we can see, **in France a minimum period of 10 years** has been established so that a drug can be declared “*of well-established medical use*”. Before this ten-year period, it is possible for a new drug to be marketed, but to do so a specific application must be put in place and take into account, among other things, “*the results of preclinical and clinical trials*” carried out upstream on this substance.

Thus, the new drug or the one that has already been marketed for ten years but has undergone some modifications, benefits from a marketing authorization and a one-year period of protection for the data collected during studies. In what French legislation presents on drugs, a very important element caught our attention:

Even after a decade a drug cannot be presented as completely reliable, but it is declared as “[...] have recognised efficacy and an acceptable level of safety [...]”.

Which obviously implies that before ten years, a medicine cannot be presented as having “**recognized efficacy and an acceptable level of safety**”.

The European procedures for placing vaccines against covid-19 on the market are in the same framework as what we have just seen.

In the context of vaccines against coronavirus, the text [*Questions-réponses: le coronavirus et la stratégie de l'UE concernant les vaccins. Partie: Procédure d'autorisation R. Taken from the website: <https://ec.europa.eu> (translated into English from the original text)*] presents us with what was the situation in reality:

“How can a COVID-19 vaccine be developed and authorised within a 12-18 months timeframe when the normal process takes around 10 years? [...] Finding a safe and effective vaccine will be a key element of the exit strategy from the pandemic.

Europe and the world need to act swiftly and teams around the world are working with the ambition of delivering a successful vaccine within a timeframe of 12-18 months. [...]

It is indeed true that vaccine development can take time [...] The often-quoted 10 year timeframe refers to the time from concept to authorisation, including gathering the necessary evidence through clinical trials.

Reducing this timeline to 12-18 months means both accelerating development and manufacturing timelines as well as the marketing authorisation. [...]

Clinical trials for COVID-19 vaccines are being carried out more quickly than usual *because the effort being put into their organisation and conduct has been significantly increased by the sponsors, researchers and regulators.*

[...] In principle, large-scale Phase 3 efficacy trials involving thousands of participants are required to support the marketing authorisation of a COVID-19 vaccine. These trials should be designed to measure the vaccine's efficacy in protecting against COVID-19 (efficacy endpoints) and its safety.

This is because there are no known indicators (such as the levels of antibodies in the blood) that can predict protection and could be used instead of efficacy endpoints.

In addition, we are currently in a situation where the virus is circulating, which makes it feasible to establish the efficacy of a vaccine in large-scale clinical trials. The protocols of such clinical trials, *including any plans for interim analyses, are subject to regulatory approval.* What does the scientific assessment by the European Medicines Agency consist of? What is the process of approval? To obtain a marketing approval for a vaccine in the EU, a vaccine developer needs to submit the results of all testing/investigations *to the medicines regulatory authorities in Europe as part of a 'marketing authorisation' application.*

[...] For COVID-19, EMA has put in place rapid review procedures to deliver assessments of applications quickly while ensuring robust scientific opinions. Key to this shortening of timescales are 'rolling reviews'.

In a public health emergency, EMA assesses data for promising medicines or vaccines as they become available. Through these rolling reviews, EMA can therefore start evaluating data while the development is still ongoing.

[...] However, if comprehensive data would not be available at the time of the marketing authorisation application, the EU regulatory system is designed to potentially accommodate this situation by providing for a conditional authorisation system.

This means that the initial (“conditional”) authorisation granted by the Commission is based on less comprehensive data than would normally be the case (nonetheless with a positive benefit-risk balance), and with obligations on the marketing authorisation holders for the data to be completed afterwards and to be submitted for assessment.

Conditional marketing authorisations are closely monitored and are subject to annual review. The European Commission takes a decision on whether or not to issue the marketing authorisation on the basis of the recommendation from the EMA. [...] In addition, after authorisation, EU law requires that the safety of the vaccine – as is the requirement all medicinal products – will be monitored while in use. In addition to safety, the vaccine's effectiveness should also be monitored.

As part of such monitoring, studies are carried out after marketing. [...] The EU has a comprehensive safety monitoring (pharmacovigilance) system that allows measures to be put in place to minimise risk, to ensure reporting of suspected side effects, to detect any potential adverse effects, and introduce any necessary mitigating actions early.

Specifically for COVID-19 vaccines, EMA in close collaboration with the Commission, Member States, European and international partners, is establishing enhanced safety monitoring activities. These activities are aimed at making sure that any new information collected post-marketing will be identified and evaluated as quickly as possible, and appropriate regulatory actions are taken in a timely manner to protect patients and safeguard public health. [...]”

This text is clear, the coronavirus vaccines, which are distributed worldwide, are products that were still in the experimental phase during the pandemic.

This reality is clearly evident in this text, which informs us about the research time generally observed for a vaccine, which is **10 years**.

This is in order to be sure of its action and its contraindications, but here, due to the sanitary crisis, the duration of the protocol has been reduced to between **12 months and 18 months**. So, a very compressed duration!

This text also tells us that, due to the lack of sufficient data, it was not possible to quantify the impact of vaccines against Covid-19, and the European Union had to deviate from its rule relating to the **“normal”** obtaining of the right to market a medicine, which is what allowed it to grant the various vaccines **“conditional”** authorization.

In addition, what allows the European Union to judge the effectiveness of anti-Covid-19 vaccines are the **“positive benefit/risk ratios”** that they present. Here too, there was not enough perspective and scientific data during this global pandemic to establish, in all objectivity, protocols to combat it.

With these bases, a vaccine manufacturer could, during the sanitary crisis, put a vaccine on the market, whose contraindications or negative consequences were not fully known, as long as it subsequently committed to supplementing the data concerning its product.

We also learn that those who receive this **“conditional”** authorization to market these vaccines against covid-19, in the research phase, have a set time to demonstrate that their products are viable, otherwise they will be withdrawn from the market.

At the end, according to what is said, the conditional marketing authorizations for vaccines against covid-19 are re-examined by the European Union in order to decide on the renewal of the authorization. Thus, it is after injection of the vaccines that information is collected to assess their dangerousness and from then on this data will be used to improve the new vaccines against covid-19.

What is presented here is fraught with consequences, because if one of these vaccines is harmful to humans, it will have poisoned thousands, if not millions of individuals during a year but of course, to justify it, we will mention **“the benefit/risk ratio and statistics will be used to justify it”**.

What has just been presented, as you know, is what is called **“clinical trial of a drug on human beings”**.

Yes, that's right, because we are injecting individuals with a molecule that has not yet been sufficiently tested to obtain from the European Union a **“normal”** right to use it on human beings.

This fact is well corroborated by this **“conditional”** authorization that was given during the health crisis for covid-19 vaccines.

In addition, in this text we are presented with a new framework for clinical trials, that of the so-called **“clinical trials in large scale”**, instituted because of the unprecedented nature of covid-19 and the lack of information available during the pandemic.

We will see what this new type of medical research implies, which can also be described as unprecedented, and how it differs from **“traditional clinical trials”** by freeing itself from the basic rules established by the *Helsinki Declaration* and therefore making all national laws on compulsory vaccination against covid-19 illegal.

To continue, we will tell you that it is important not to lose sight of the fact that throughout the pandemic and during the period of compulsory vaccination against covid-19, vaccines against the corona virus had a **“conditional”** market authorization because they were still in the experimental phase.

The text of the [*Agence européenne des médicaments. Régulation humaine. Post: Vaccins COVID-19: autorisés. Taken from the website: <https://www.ema.europa.eu> (translated into English from the original text)*] establishes this reality in the following:

- **“The following vaccines can be used in the EU to prevent COVID-19:**
- *Vaccine: Comirnaty (developed by BioNTech and Pfizer). Conditional marketing authorisation issued: 21/12/2020.*
- *Vaccine: COVID-19 Vaccine Janssen. Conditional marketing authorisation issued: 11/03/2021.*
- *Vaccine: Nuvaxovid. Conditional marketing authorisation issued: 20/12/2021.*
- *Vaccine: Spikevax (previously COVID-19 Vaccine Moderna). Conditional marketing authorisation issued: 06/01/2021.*
- *Vaccine: Spikevax (previously COVID-19 Vaccine Moderna). Conditional marketing authorisation issued: 29/01/2021.*

MA: *conditional marketing authorisation*. ** **“Nuvaxovid”** in the press is **“Novavax”**.

Let's remember that [*Agence européenne des médicaments. AMM conditionnelle. Taken from the website: <https://www.ema.europa.eu> (translated into English from the original text)*]: **“The approval of a medicine that addresses unmet medical needs of patients on the basis of less comprehensive data than normally required.**

The available data must indicate that the medicine's benefits outweigh its risks and the applicant should be in a position to provide the comprehensive clinical data in the future. [...]”.

These **“conditional”** marketing dates show us again, if need be, that during the entire duration of the mandatory vaccination against covid-19 in France, the vaccines established in this context were still in the experimental phase.

Thus, as we have seen, the protocol for the **“conditional”** marketing of anti-covid-19 vaccines lasts at least one year, with a review carried out at the end of this period with a view to renewing or not this authorization. Thus, we easily understand, this pandemic being unprecedented, no country in the world had the necessary hindsight to eradicate it and they were all subjected to the same standard:

“Marketing vaccines, at the experimental stage, in the name of the “famous” benefit/risk ratio, the benefits being judged, at the stage of the data available during the pandemic, to be greater than the risks”.

So, whatever the name given to this type of protocol for marketing vaccines against the coronavirus, during the pandemic, we were indeed within the framework of a **large-scale clinical trial** which obeyed the same rule, that of collecting data to develop scientific knowledge, as the vaccines were injected into a **“mass guinea pig, not necessarily voluntary” population.**

Thus, during the entire period when the vaccinal laws against covid-19 were in force, we were still within the framework of emergency use, therefore *clinical trials* since these vaccines did not yet benefit from a **“normal”** marketing.

This was the case for all the vaccines used during the pandemic. We have highlighted many realities including that which is attached to **large-scale clinical trials**. Now that these foundations are laid, we will reinforce what we have just seen, by taking another angle of attack.

To do so, let us read this [Pfizer. *Les dates clés, depuis le début du partenariat à la mise à disposition du vaccin en Europe. Taken from: [https://www.pfizer.fr/lutte-contre-la-covid-19-point-avancees-vaccin-pfizer-biontech-juin-2021#:~:text=L'%C3%A9tude%20permettra%20de%20continuer,\(ARNm\)%20du%20programme%20BNT162](https://www.pfizer.fr/lutte-contre-la-covid-19-point-avancees-vaccin-pfizer-biontech-juin-2021#:~:text=L'%C3%A9tude%20permettra%20de%20continuer,(ARNm)%20du%20programme%20BNT162), (translated into English from the original text)]:*

“[...] September 12, 2020 – Pfizer and BioNtech obtain approval from regulatory authorities to expand the clinical study, which may include up to 44,000 participants (including children aged 12 and over). [...]

The study will allow to continue to collect efficacy and safety data from participants for an additional two years.

July 27, 2020 – Pfizer and partner BioNTech announce the selection of a vaccine candidate chosen from the 4 messenger RNA (mRNA) vaccine candidates in the BNT162 program. This vaccine candidate (BNT162b2) planned to be used for the phase 2/3 clinical trial was selected on the basis of the data available in the preclinical and clinical studies. [...]

Let's complete with this other text [Pfizer. *Post: Pfizer et BioNTech concluent l'étude de phase 3 du candidat-vaccin COVID-19, répondant à tous les principaux critères d'efficacité. Taken from the website: <https://www.pfizer.com/news/press-release/press-release-detail/pfizer-and-biontech-conclude-phase-3-study-covid-19-vaccine> translated into English from the original text)]:*

“[...] The Phase 3 clinical trial of BNT162b2 began on July 27 and has enrolled 43,661 participants to date, 41,135 of whom have received a second dose of the vaccine candidate as of November 13, 2020.

Approximately 42% of global participants and 30% of U.S. participants have racially and ethnically diverse backgrounds, and 41% of global and 45% of U.S. participants are 56-85 years of age.

[...] The trial will continue to collect efficacy and safety data in participants for an additional two years. [...] This release contains forward-looking information about Pfizer's efforts to combat COVID-19 [...]

Including qualitative assessments of available data, potential benefits, expectations for clinical trials, anticipated timing of regulatory submissions and anticipated manufacturing, distribution and supply [...]

Commencement and/or completion dates for clinical trials, regulatory submission dates, regulatory approval dates and/or launch dates, as well as risks associated with clinical data (including the Phase 3 data that is the subject of this release), including the possibility of unfavorable new preclinical or clinical trial data and further analyses of existing preclinical or clinical trial data;

The ability to produce comparable clinical or other results, including the rate of vaccine effectiveness and safety and tolerability profile observed to date, in additional analyses of the Phase 3 trial or in larger, more diverse populations upon commercialization; [...]"

You will notice that the information reported here is taken from the very source of the companies marketing a vaccine against the coronavirus, **Pfizer and BioNTech**. This is an example to support our argument but we could just as well have chosen another approved vaccine against covid-19 and the conclusion would be the same.

These two texts allow us to collect very interesting information on clinical trials. Thus, we are told, among other things, that the *clinical trials* of phases **2 and 3** of the vaccine against covid-19 developed by Pfizer and its partner BioNTech began on *July 27, 2020*.

In addition, important information, from **November 13, 2020**, as part of **the phase 3 "clinical trial"**, data on the efficacy and safety of the vaccines were collected over two years from the participants. Thus, the end of this *clinical trial* was scheduled for **November 12, 2022**.

In doing so, as in mainland France, the vaccinal obligation against covid-19 remained until **March 14, 2022** on the national territory and until **April 9, 2022**, in the Antilles, particularly in Martinique, we understand that during the entire time when these vaccinal laws against covid-19 were in force, they were supported by vaccines in the experimental phase.

In addition, it is specified that during this period, in parallel with these *clinical trials*, additional studies were conducted to test, in particular the efficacy, harmlessness and tolerability of these vaccines.

They were therefore similar to **“additional analyzes of the phase 3 trial”** but they were carried out **“in larger and more diversified populations during marketing”**. This further confirms, if need be, that although the *clinical trials*, according to the usual methodology, were conducted on groups of volunteer candidates, registered in a protocol, another type of *clinical trial* was carried out in parallel.

Indeed, the fact of administering the coronavirus vaccines, during this same period, to the populations of various countries to collect data on their action, therefore sets the framework for the **“large-scale clinical trials”** defined above.

Let us recall again that a drug that is placed on the market with a conditional MA (*Marketing Authorization*) is a product on which we do not yet have all the data and on which research continues to be carried out, but nevertheless here, concerning these vaccines against covid-19, they were marketed because of the *“galloping”* nature of the pandemic.

This is the framework in which the obligation to vaccinal against covid-19 was found, throughout the period in which it was active. What we have just presented is certainly obvious, and we are not telling you anything new here.

However, we wanted to clarify this before coming to the reality attached to the marketing of anti-covid-19 vaccines which contravenes the French constitution and European law and which was not, in our opinion, considered by legislators before establishing the resulting covid-19 vaccinal laws.

And yet, it is thanks to this element that no one can be vaccinated against his will.

To tell you about it, we will tell you that the legal vacuum that gave France complete latitude to manage the sanitary crisis has a flaw, the latter is based on the procedure for placing anti-covid-19 vaccines on the market at the global level and it concerns the basis on which it is established and the legal reality that surrounds it.

We will now demonstrate to you that the French vaccinal laws against covid-19 have no reason to exist because they do not respect the standards for placing vaccines on the market that have been established by the European Union.

First of all, we must take into account the foundations on which European laws are established in matters of medical research on human beings. These are the same ones that govern vaccines against the corona virus.

To do this, we invite you to read the text [*Conseil de l'Europe, Comité des Ministres Recommandation N° R (90) 3, du Comité des Ministres aux États Membres sur la recherche Médicale sur l'être Humain 1 (adoptée par le Comité des Ministres le 6 février 1990, lors de la 433e réunion des Délégués des Ministres)* (translated into English from the original text)] which establishes the following:

“At the 433rd meeting of the Ministers' Deputies, the Committee of Ministers, under Article 15.b of the Statute of the Council of Europe, Considering that the aim of the Council of Europe is to achieve greater unity among its members, in particular through the adoption of minimum common rules on questions of common interest; Having regard to the Convention for the Protection of Human Rights and Fundamental Freedoms and in particular Articles 2.1, 3 and 8 thereof;

[...] and to the Declaration of Helsinki, adopted by the 18th World Medical Assembly in 1964 and subsequently amended at the 29th in Tokyo (1975), the 35th in Venice (1983) and the 41st in Hong Kong (1989), intended to guide physicians in biomedical research involving human beings [...].”

What we wish to highlight and which is displayed in this text is Europe's desire **“to achieve greater unity among its members”** for **“the adoption of minimum common rules on issues of common interest for medical research”**.

Thus these principles relating to medical research on human beings apply to all European States, including France.

Now that these points have been introduced, let's discover the text [*Conseil de l'Europe, Comité des Ministres Recommandation N° R (90) 3, du Comité des Ministres aux États Membres sur la recherche Médicale sur l'être Humain 1 (adoptée par le Comité des Ministres le 6 février 1990, lors de la 433e réunion des Délégués des Ministres)* (translated into English from the original text)] of which here is an extract:

“Being aware of the fact that the advancement of medical science and practice is dependent on knowledge and discovery which necessitate, as a last resort, experimentation on human beings; Being convinced that medical research should never be carried out contrary to human dignity; [...]

Considering that every person has a right to accept or to refuse to undergo medical research and that no one should be forced to undergo it; Considering that medical research on human beings should take into account ethical principles, and should also be subject to legal provisions;

Realising that in member states existing legal provisions are either divergent or insufficient in this field; [...] Principles concerning medical research on human beings Scope and definition: For the purpose of application of these principles, medical research means any trial and experimentation carried out on human beings, the purpose of which or one of the purposes of which is to increase medical knowledge. [...]

In medical research the interests and well-being of the person undergoing medical research must always prevail over the interests of science and society. [...] No medical research may be carried out without the informed, free, express and specific consent of the person undergoing it.

Such consent may be freely withdrawn at any phase of the research and the person undergoing the research should be informed, before being included in it, of his right to withdraw his consent. [...]

Potential subjects of medical research should not be offered any inducement which compromises free consent.

[...] Any medical research which is: - unplanned, or
- *contrary to any of the preceding principles, or*
- *in any other way contrary to ethics or law, or*
- *not in accordance with scientific methods in its design and cannot answer the questions posed should be prohibited or, if it has already begun, stopped or revised, even if it poses no risk to the person(s) undergoing the research. [...]*”.

Reading these lines, it appears that it is a **“big stone which is thrown into the pond of the obligation to vaccinate against covid-19”**. This text, which is a vintage of the Council of Europe, provides us with information proving the illegal and arbitrary side of the obligation to vaccinal against covid-19. Nevertheless, what is said here would have no reason to exist if we did not juxtapose to this the juridical character of the vaccines against the coronavirus which were still at the research stage, throughout the pandemic.

It is therefore these vaccines at the experimental stage which nevertheless carried the vaccinal laws against covid-19, by which the obligation to be vaccinated was instituted in France, under penalty of not being able to exercise one's professional activity.

Indeed, if all the scientific data had already been collected for these vaccines against covid-19, that the protocols were no longer subject to the mention of **“conditional”** marketing and that the status of **“normal”** marketing had been given to them, all this argument would be in vain. But, this is not the case, in doing so the content of this text is the sine qua non basis established and which must serve as legislative support applicable in Europe and therefore in France.

Thus we learn that we have the right to refuse to submit to drug research and that **NO ONE** can force us to do so. By learning about this reality, we understand that the obligation to vaccinate against covid-19 contravenes this rule. We also discover that medical research on human beings must, among other things, be subject to legal rules.

We have seen that no one can legally, in France, force an individual to take a drug in the research phase against their will. This reality is also reaffirmed by this text. Important information is also given to us in this text and erases any possibility of presenting vaccines against covid-19 as not being part of medical research.

We discover that the term **“medical research”** encompasses any **“experimentation carried out on human beings, the aim, or one of the aims, of which is to broaden medical knowledge”**, so vaccines against covid-19 fits well into this framework.

In addition, it is also specified that in medical research, the primary objective is the interest and well-being of the person and this before the interest of science and society. Faced with what we have seen during the pandemic, we can be doubtful.

Thus, to advance science, the person cannot be harmed, and this also implies their work. This rule therefore presents the obligation to vaccinate against covid-19 which was imposed on certain socio-professionals, so that they could work, as being illegal.

No constraint should be exercised to force an individual to participate in research for a drug, against their will.

The notion of free consent is a key element that conditions participation in this type of protocol. In view of all these indications, we arrive at the same conclusion, the obligation to vaccinate against covid-19 at the time when it was active was illegal.

And finally, it is also clearly stated that any rule that would deviate from all or part of what has just been presented must be prohibited and even stopped, in the event that the trials have already started.

This is yet another element that allows us to affirm that the obligation to vaccinate against covid-19 is against the law and should never have been. In view of the elements that have been developed, it is clear that those who refuse to be vaccinated against covid-19, and therefore to participate in this **large-scale clinical trial**, are within their rights, they are simply complying with the rules established by the European Union and to which France is subject.

In this last text, we also discover that the *“experimentation carried out on human beings, the aim or one of the aims of which is to broaden medical”* knowledge must be, among other things, subject to the *declaration of Helsinki*.

We are now moving towards discovering the [*Déclaration d'Helsinki de L'AMM—Principes éthiques applicables à la recherche médicale impliquant des êtres humains. Adoptée par la 18e Assemblée générale de l'AMM, Helsinki, Finlande, Juin 1964 et amendée par les: 29e Assemblée générale de l'AMM, Tokyo, Japon, Octobre 1975, (...) 59e Assemblée générale de l'AMM, Séoul, République de Corée, Octobre 2008, 64e Assemblée générale de l'AMM, Fortaleza, Brésil, Octobre 2013 (translated into English from the original text)*]:

“Preamble: The World Medical Association (WMA) has developed the Declaration of Helsinki as a statement of ethical principles for medical research involving human subjects, including research on identifiable human material and data.

The Declaration is intended to be read as a whole and each of its constituent paragraphs should be applied with consideration of all other relevant paragraphs. [...] *General Principles:* [...]

It is the duty of the physician to promote and safeguard the health, well-being and rights of patients, including those who are involved in medical research. *The physician's knowledge and conscience are dedicated to the fulfilment of this duty. [...]*

Medical research is subject to ethical standards that promote and ensure respect for all human subjects and protect their health and rights. While the primary purpose of medical research is to generate new knowledge, this goal can never take precedence over the rights and interests of individual research subjects.

It is the duty of physicians who are involved in medical research to protect the life, health, dignity, integrity, right to self-determination, privacy, and confidentiality of personal information of research subjects.

[...] Physicians must consider the ethical, legal and regulatory norms and standards for research involving human subjects in their own countries as well as applicable international norms and standards.

No national or international ethical, legal or regulatory requirement should reduce or eliminate any of the protections for research subjects set forth in this Declaration.

[...] *Scientific Requirements and Research Protocols:* [...]
The protocol should contain a statement of the ethical considerations involved and should indicate how the principles in this Declaration have been addressed. The protocol should include information regarding funding, sponsors, institutional affiliations, potential conflicts of interest, incentives for subjects and information regarding provisions for treating and/or compensating subjects who are harmed as a consequence of participation in the research study. Research Ethics Committees:

The research protocol must be submitted for consideration, comment, guidance and approval to the concerned research ethics committee before the study begins. [...]

It must take into consideration the laws and regulations of the country or countries in which the research is to be performed as well as applicable international norms and standards but these must not be allowed to reduce or eliminate any of the protections for research subjects set forth in this Declaration. [...] Informed Consent: Participation by individuals capable of giving informed consent as subjects in medical research must be voluntary.

Although it may be appropriate to consult family members or community leaders, no individual capable of giving informed consent may be enrolled in a research study unless he or she freely agrees.

In medical research involving human subjects capable of giving informed consent, each potential subject must be adequately informed of the aims, methods, sources of funding, any possible conflicts of interest, institutional affiliations of the researcher, the anticipated benefits and potential risks of the study and the discomfort it may entail, post-study provisions and any other relevant aspects of the study.

The potential subject must be informed of the right to refuse to participate in the study or to withdraw consent to participate at any time without reprisal. Special attention should be given to the specific information needs of individual potential subjects as well as to the methods used to deliver the information.

After ensuring that the potential subject has understood the information, the physician or another appropriately qualified individual must then seek the potential subject's freely-given informed consent, preferably in writing. If the consent cannot be expressed in writing, the non-written consent must be formally documented and witnessed. [...]"

It is, above all, important to emphasize the scope of this declaration. This is not a legislative text taken on health by a country or a group of States, such as the European Union, and which would only concern certain territories.

Here, this declaration which sets out the fundamental principles applicable to all forms of medical research is binding on all nations, it is therefore supranational and of global scope.

Indeed, this text is from the “*Feather (pen)*” of the “**World Medical Association (WMA)**” and we discover its field of application. Here is an excerpt:

“[...] No national or international ethical, legal or regulatory requirement should reduce or eliminate any of the protections for research subjects set forth in this Declaration. [...]”

Thus, the **Helsinki Declaration** provides protection to all those involved in medical research, also called **clinical trials**, in order to ensure that their rights are not violated.

The most important element that we have just seen is the possibility given to each citizen to be able to refuse to be vaccinated if they do not wish to be.

This reality is taken up in European law, particularly in the text [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)*] which establishes the following:

“The members of the International Conference on Harmonisation of Technical Requirements for Registration of Pharmaceuticals for Human Use (ICH) have agreed on a detailed set of guidelines on good clinical practice which is an internationally accepted standard for designing, conducting, recording and reporting clinical trials, consistent with principles that have their origin in the World Medical Association's Declaration of Helsinki. [...]

This Regulation is in line with the major international guidance documents on clinical trials, such as the 2008 version of the World Medical Association's Declaration of Helsinki and good clinical practice, which has its origins in the Declaration of Helsinki”.

We discover here that all the protocols that the European Union has established for “*good clinical practices*” as well as for *clinical trials* are based on the *Helsinki Declaration* to which it is subject.

We can therefore deduce that, the European Union having primacy over the marketing of vaccines that are still in the *clinical trial* phase and being, itself, subject to the *Helsinki Declaration*, any European State that does not respect the established rules would be outside the law and the vaccinal laws against covid-19 that it would then institute would be without legislative basis and would contravene their constitution.

Now, these elements established, I will present to you one of the keys to the *Helsinki Declaration* which allows us to conclude that the compulsory vaccination against covid-19 instituted by certain countries, including France, is perfectly illegal.

We have discovered that according to the rules imposed by the “*World Medical Association (WMA)*”, no one can, at will, consider one part of the *Helsinki Declaration* and reject another. Indeed, in this text it is stated that: “[...] **The Declaration is intended to be read as a whole and each of its constituent paragraphs should be applied with consideration of all other relevant paragraphs.** [...]”.

What is said here is of capital importance! Let us dwell on these two sentences. What do they imply in the context of covid-19 vaccines? Let us recall that European states are not sovereign in matters of research on human beings, so *clinical trials* are part of it, because they are subject to the *Helsinki Declaration*.

Considering these bases, let us return to the implementation of covid-19 vaccines. Two types of *clinical trials* have been established. The first concerns the “(usual) *clinical trials*” which allowed the marketing of anti-covid-19 vaccines “*conditionally*” in Europe.

The clinical trials conducted in this context were carried out according to the criteria defined by the *Helsinki Declaration*.

Thus, the participants in this experimental medical protocol from the European Union, America or other countries all had the opportunity to exercise their enlightened conscience, and were not subjected to any pressure to be vaccinated.

This participation was therefore done on a voluntary basis. It can also be said that those who wanted to abandon the protocol were able, in all likelihood, to do so, in accordance with the *Helsinki* rules without suffering any harm.

In continuity, we can assume that if this were not the case, the *“World Medical Association”* would have vetoed it and these vaccines against covid-19 would never have been able to be marketed.

On the other hand, we have also seen, in the context of vaccines against covid-19, during the pandemic the databases of this virus being on many points still unknown and needing to be enriched, **so-called “large-scale” “clinical trials”** in Europe were authorized to allow the marketing of anti-covid-19 vaccines in a *“conditional”* manner and the data resulting from the monitoring of mass vaccination continue to be collected.

These realities displayed in the European Union regulation, concerning the marketing of vaccines against covid-19, at the experimental stage, are the same in other non-European countries.

To understand this, let us see the position of the one who is considered to be the leader of the free world, the United States of America, in the face of the *Helsinki Declaration* and by extension in the face of the *“World Medical Association (WMA)”*.

Here is what we can, among other things, read about it [*National Library of Medicine. Informations COVID-19, Taken from the website: <https://pubmed.ncbi.nlm.nih.gov/25951678/>*]:

“[...] The Helsinki Declaration differs from its American version in several respects, the most significant of which is that it was developed by and for physicians. The term “patient” appears in many places where we would expect to see “subject”.

It is stated in several places that physicians must either conduct or have supervisory control of the research. The dual role of the physician-researcher is acknowledged, but it is made clear that the role of healer takes precedence over that of scientist.

[...] The Helsinki Declaration is based less on key philosophical principles and more on prescriptive statements. [...] Elements in a research protocol, use of placebos, and obligation to enroll trials in public registries (to ensure that negative findings are not buried), and requirements to share findings with the research and professional communities are included in the Helsinki Declaration. [...]”

It therefore appears that the United States is also subject to the *Declaration of Helsinki*, which has been adapted.

Within this Nation, it seems to place the participant, considered as a patient, at the heart of the *clinical trial* rather than considering him as the subject allowing the enrichment of scientific knowledge.

Moreover, in the American version of the *declaration of Helsinki*, the term **“patient”**, used in place of the term **“subject”** can reflect this reality.

All this allows us to understand that for medical research (*clinical trials*), America, as powerful as it is, is subject to the *Declaration of Helsinki*.

We will now discover the reality of the marketing of vaccines against covid-19 on the American market. To do so, let's read this [*U.S Food & Drug Administration. Autorisation d'utilisation d'urgence pour les vaccins expliquée. Taken from: <https://www.fda.gov/vaccines-blood-biologics/vaccines/emergency-use-authorization-vaccines-explained> (translated into English from the original text)*]:

“What is an Emergency Use Authorization (EUA)?

An Emergency Use Authorization (EUA) is a mechanism to facilitate the availability and use of medical countermeasures, including vaccines, during public health emergencies, such as the current COVID-19 pandemic.

Under an EUA, FDA may allow the use of unapproved medical products, or unapproved uses of approved medical products in an emergency to diagnose, treat, or prevent serious or life-threatening diseases or conditions when certain statutory criteria have been met, including that there are no adequate, approved, and available alternatives. [...]

FDA must determine that the known and potential benefits outweigh the known and potential risks of the vaccine.

[...] FDA expects vaccine manufacturers to include in their EUA requests a plan for active follow-up for safety, including deaths, hospitalizations, and other serious or clinically significant adverse events, among individuals who receive the vaccine under an EUA, to inform ongoing benefit-risk determinations to support continuation of the EUA. [...]”

Let's add this text to our study [*Foire aux questions sur la vaccination contre la COVID-19. Dernière mise à jour le 28 décembre 2021. Source du contenu: Centre national de vaccination et des maladies respiratoires (NCIRD), division des maladies virales. Taken from the website: <https://www.cdc.gov/coronavirus/2019-ncov/vaccines/faq.html> (translated into English from the original text)*]:

“While COVID-19 vaccines were developed rapidly, all steps were taken to make sure they are safe and effective [...] Authorization or Approval – Before vaccines are available to people, the U.S. Food and Drug Administration (FDA) assesses the findings from clinical trials. FDA determined that three COVID-19 vaccines met FDA’s safety and effectiveness standards and granted those vaccines Emergency Use Authorizations (EUAs).

This allowed the vaccines to be quickly distributed to control the pandemic. [...] **Tracking Safety Using Vaccine Monitoring Systems – COVID-19 vaccine safety monitoring has been the most intense and comprehensive in U.S. history.**

Hundreds of millions of people in the United States have received COVID-19 vaccines.

Through several monitoring systems, CDC and FDA continue to provide updated information on the safety of these vaccines. [...]”

We discover in these texts that the United States, like Europe, had to deal with the emergency situation by agreeing to market anti-covid-19 vaccines that were developed quickly. However, this marketing also responds to very specific rules.

Thus, in the context of a state of sanitary emergency, the Food and Drug Administration (FDA), the American administration that regulates the marketing of foodstuffs and drugs, can authorize the marketing of drugs that are not approved for use in the United States, as was the case during the anti-covid-19 vaccine pandemic.

Unable to grant these products marketing authorizations on the normal basis, the FDA granted them **“emergency use authorizations (EUA)”** because the potential benefits were deemed to outweigh the risks.

So, these are the data of the hundreds of millions of people in the United States who have been vaccinated against covid-19, in return, through the surveillance systems that have been put in place, data is collected, the objective being to collect up-to-date information on the safety of these vaccines.

This is the equivalent of what is applied in Europe, only the terms change. **Emergency use authorizations** for the United States, **conditional marketing authorizations** for the European Union.

This type of monitoring allowing data collection, is presented as being **“the most intense and the most complete in the history of the United States”**.

Remember that this kind of research on human beings must be subject to all the rules of the *Helsinki declaration*, **conceived as an inseparable whole**.

To continue, let's discover the terms defining the end of **“emergency use authorizations (EUA)”** of anti-covid-19 vaccines by America by reading the text [Jacqueline A. O'Shaughnessy, Ph.D. *Acting Chief Scientist. Food and Drug Administration (translated into English from the original text)*] which establishes the following:

“On December 11, 2020, the Food and Drug Administration (FDA) issued an Emergency Use Authorization (EUA) for emergency use of Pfizer-BioNTech COVID-19 Vaccine for the prevention of COVID-19 for individuals 16 years of age and older pursuant to Section 564 of the Act. [...]

IV. Duration of Authorization: This EUA will be effective until the declaration that circumstances exist justifying the authorization of the emergency use of drugs and biological products during the COVID-19 pandemic is terminated under Section 564 (b)(2) of the Act or the EUA is revoked under Section 564(g) of the Act. Sincerely”

The **“emergency use authorization”** should cease to exist at the end of the covid-19 pandemic. We were therefore throughout the health crisis, at the global level, still in this process of **clinical trial in large scale**, subject to the rules of the *Helsinki Declaration*.

Now let's find out what would make the covid-19 vaccination that America had introduced illegal.

To do this, the text [*U.S Food & Drug, Administration. Post: Emergency Use Authorization for Vaccines Explained. Taken from the website: <https://www.fda.gov/vaccines-blood-biologics/vaccines/emergency-use-authorization-vaccines-explained> (translated into English from the original text)*] which establishes the following:

“[...] The U.S. government – in partnership with health systems, academic centers, and private sector partners – will use multiple existing vaccine safety monitoring systems to monitor COVID-19 vaccines in the post-authorization/ approval period. [...]

FDA must ensure that recipients of the vaccine under an EUA are informed, to the extent practicable given the applicable circumstances, that FDA has authorized the emergency use of the vaccine, of the known and potential benefits and risks, the extent to which such benefits and risks are unknown, that they have the option to accept or refuse the vaccine, and of any available alternatives to the product. [...]

Here, there is no possible ambiguity. It is clear that in the context of an EUA, therefore an “*emergency use authorization*” of vaccines against covid-19, there is an obligation for the FDA to ensure that those who will be vaccinated are informed of the **“potential benefits and risks, the extent to which such benefits and risks are unknown”** of these products. In addition, they must also be informed **“that they have the option to accept or refuse the vaccine”**.

Here we find the bases that the *Declaration of Helsinki* established so that a product in the **“research phase (clinical trial)”** can be used on a human being. The most important element that we have just seen is the possibility that is given to each American citizen to be able to refuse to be vaccinated if they do not wish to be.

This reality was non-existent in France, on the contrary, during the pandemic the obligation to vaccinate against covid-19 was imposed on us, like a yoke. Let us now see what Mr. MARGUERITE is relying on to affirm that the obligation to vaccinate against covid-19 is **“illegal”**.

To do this, we will focus particularly on the European protocol which establishes this **clinical trial in large scale**, to highlight its character which contravenes the rules of the *Helsinki declaration*.

The vaccines against the coronavirus, as we have seen, were always during the entire health crisis in **phase 3 of “clinical trial”**, but because of the pandemic, they were marketed conditionally, to the greatest number.

It is this widely extended marketing that has allowed the laboratories concerned to continue collecting scientific data, coming from the use of these vaccines against covid-19, on all those who use it, and this while they were not registered in a protocol called **“clinical trial (normal)”**.

We have already seen that carrying out *“experiments on human beings, the aim or one of the aims of which is to broaden medical knowledge”*, is similar to medical research also called *clinical trial*.

This type of intervention must meet very specific, inseparable criteria, defined in the *Helsinki Declaration*. What about it? Let us read this [Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Chapitre I, article 2, définitions. Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)]:

“Clinical study” means any investigation in relation to humans intended: [...]

a) to discover or verify the clinical, pharmacological or other pharmacodynamic effects of one or more medicinal products;

b) to identify any adverse reactions to one or more medicinal products; or

c) to study the absorption, distribution, metabolism and excretion of one or more medicinal products; with the objective of ascertaining the safety and/or efficacy of those medicinal products; Clinical trial’ means a clinical study which fulfils any of the following conditions:

2, a) the assignment of the subject to a particular therapeutic strategy is decided in advance and does not fall within normal clinical practice of the Member State concerned;

2, b) the decision to prescribe the investigational medicinal products is taken together with the decision to include the subject in the clinical study; or

2, c) diagnostic or monitoring procedures in addition to normal clinical practice are applied to the subjects.

3) ‘Low-intervention clinical trial’ means a clinical trial which fulfils all of the following conditions:

a) the investigational medicinal products, excluding placebos, are authorised;

b) *according to the protocol of the clinical trial,*

(i) *the investigational medicinal products are used in accordance with the terms of the marketing authorisation; or*

(ii) *the use of the investigational medicinal products is evidence-based and supported by published scientific evidence on the safety and efficacy of those investigational medicinal products in any of the Member States concerned; and*

c) the additional diagnostic or monitoring procedures do not pose more than minimal additional risk or burden to the safety of the subjects compared to normal clinical practice in any Member State concerned; [...]

17) ‘Subject’ means an individual who participates in a clinical trial, either as recipient of an investigational medicinal product or as a control; [...]

25) ‘Start of a clinical trial’ means the first act of recruitment of a potential subject for a specific clinical trial, unless defined differently in the protocol;

26) ‘End of a clinical trial’ means the last visit of the last subject, or at a later point in time as defined in the protocol [...]

Let's complete with this other text [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)*]:

“All clinical trials should be registered in the EU database prior to being started.

As a rule, the start and end dates of the recruitment of subjects should also be published in the EU database”.

First of all, it is important to note that the elements reported here, being from a regulation of the European Union, all European States must submit to them. Thus, in these lines are presented the rules governing *clinical trials* in France.

We discover, among other things, that any medical manipulation intended to discover or highlight the effects of a drug on humans **“with the aim of ensuring the safety and/or the effectiveness of this drug”** and this in a framework that is not the established standard, is considered to be a **clinical trial**.

The drugs concerned may be new molecules of which until now we do not yet fully know all the benefits and risks. Nevertheless, they must have already been studied and that evidence concerning them is supported and is the subject of scientific publications.

In addition, it is said that what allows the experimental stage of a drug to be recognized is that it must be taken within the framework of a protocol that allows elements to be collected on the evolution of the health of the participant who received these substances, especially the negative consequences. Similarly, the status of **“participant”** in a *clinical trial* concerns both the one who receives the experimental drug and the one who serves as a control.

Apart from all this, this text presents the *clinical trial* as being very regulated and that it requires the establishment of a protocol, described in a document that presents the objectives, the conception, the methodology, etc. Finally, it is also specified that for there to be a *clinical trial*, the meeting of all these elements, which we have just seen, must be notified in a protocol, with the start and end dates of this *clinical trial*, and that the participants are informed and this data must be recorded in the European Union database.

To continue, it is important to note that the texts reported earlier, as we have seen, specify that generally a *clinical trial* must mention and notify participants of a date for the start of the experiment and one for the end.

Also, it is assumed that an exceptional event is given an unprecedented response, meaning that the end date of the experiment on those who received vaccines against covid-19 could not be established, because no one during this pandemic had such information!

Thus, it is impossible to know how long the vaccines against covid-19 will continue to be effective in the bodies of those to whom they have been inoculated. Thus, setting an end date for this experiment is impossible, which makes the marketing protocols for vaccines against covid-19 incomplete and thereby also renders the vaccinal obligation that accompanied them null and void.

Indeed, in the case of this pandemic, the vaccines as they were administered are similar to a **large-scale clinical trial**.

All those who were vaccinated are therefore the participants in this **large-scale clinical trial (guinea pigs)**. We are therefore far from the regulatory framework put in place by the European Union.

It is important not to lose sight of the fact that, in an attempt to curb this covid-19 pandemic, two types of *clinical trials* have been set up, as we have seen.

The first, the one just described that we will call the “normal” one, was carried out by the laboratories that designed the various vaccines with the usual requests for volunteers for the tests.

On the other hand, in the information collected so far, it also appears that given the lack of known data relating to the covid-19 virus, the marketing of vaccines was done so that “the efficacy trials were carried out on a large scale” with those who had been vaccinated as guinea pigs.

This is how, thanks to all those who are vaccinated, in the world, the European Union is gradually collecting data from the experiment, such as **“antibody levels in the blood”** in order to measure the efficacy of vaccines against covid-19.

Hence the fact that vaccines against covid-19 are being marketed *“conditionally”*, because the data concerning them are incomplete, so it is as and when information is collected, in these **“large-scale efficacy trials”**.

Then this information is added to the existing databases, which leads scientists to better understand how the virus acts and to put in place the best protocol to fight it, or even eradicate it.

So far, nothing abnormal, we are in a **clinical trial in large scale** with the aim of vaccination, with all the inhabitants of the earth as participants, but where the problem lies is when we move on to compulsory vaccination against covid-19 and we are no longer in a voluntary situation, we fall under the blow of a transgression of the *Helsinki declaration*.

Let us recall that the framework in which the European Union's research on covid-19 and the vaccines to combat it were taking place during the pandemic was the **clinical trial in large scale**, and in reality these vaccines, it should be remembered, were in **phase 3** of “**clinical trials**”. In doing so, all those who had opted for vaccination with these anti-covid-19 vaccines, participate, willingly or unwillingly, in this type of medical research.

To continue, we now invite you to discover what has been established in terms of informed consent for minors who participate in a *clinical trial* [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)*]: “[...] *Human dignity and the right to the integrity of the person are recognised in the Charter of Fundamental Rights of the European Union (the ‘Charter’)*.

In particular, the Charter requires that any intervention in the field of biology and medicine cannot be performed without free and informed consent of the person concerned. [...]

This Regulation should be without prejudice to national law requiring that, in addition to the informed consent given by the legally designated representative, a minor who is capable of forming an opinion and assessing the information given to him or her, should himself or herself assent in order to participate in a clinical trial. [...]”

Let's finish with this [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Chapitre V.*

Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)]: “[...] This Regulation is without prejudice to national law requiring that, in addition to the informed consent given by the legally designated representative, a minor who is capable of forming an opinion and assessing the information given to him or her, shall also assent in order to participate in a clinical trial. [...]”

These texts highlight the terms relating to the right of informed consent of minors in the face of a *clinical trial*. Thus, although they cannot, by themselves, choose to participate, they are given the opportunity to give their opinion when they are able to do so.

Let us emphasize again, if necessary, that this decision to participate in this protocol must be taken in complete freedom, therefore without any constraint or pressure being exerted on this minor and/or on his legal representative.

So far, we have discovered many facets of the terms of informed consent that must be put in place for participants in a *clinical trial*, let us now discover how the latter must be acted upon in reality.

Let us add this most instructive text to our study [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Chapitre V, protection des participants et consentement éclairé, article 28, règles générales. Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)*]:

“[...] The participant or his legally designated representative may withdraw this consent at any time. [...] Any participant or, if he is unable to give informed consent, his legally designated representative may, without incurring any prejudice and without having to justify himself, withdraw from the clinical trial at any time by revoking his informed consent. [...]”

Let's complete with this text [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE.*

Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)]: “[...] In accordance with international guidelines, the informed consent of a subject should be in writing. When the subject is unable to write, it may be recorded through appropriate alternative means, for instance through audio or video recorders.

Prior to obtaining informed consent, the potential subject should receive information in a prior interview in a language which is easily understood by him or her.

The subject should have the opportunity to ask questions at any moment. Adequate time should be provided for the subject to consider his or her decision. [...]

It is appropriate to allow that informed consent be obtained by simplified means for certain clinical trials where the methodology of the trial requires that groups of subjects rather than individual subjects are allocated to receive different investigational medicinal products.

In those clinical trials the investigational medicinal products are used in accordance with the marketing authorisations, and the individual subject receives a standard treatment regardless of whether he or she accepts or refuses to participate in the clinical trial, or withdraws from it, so that the only consequence of non-participation is that data relating to him or her are not used for the clinical trial. [...]

This Regulation should be applied by the Member States in accordance with those rights and principles. [...]”

The bases presented in these texts are simple, we learn that a person who participates in a *clinical trial* must first follow an interview to receive all the information inherent to this process and this in a language mastered by the participant.

Once all the information has been obtained, a time for reflection is given. From then on, two possibilities exist, the first is to refuse and withdraw from this clinical trial. The second is to give consent.

Nevertheless, one remains free to withdraw from this *clinical trial* at any time, even if one has already given one's informed consent.

To do this, it will be sufficient to revoke the commitment that had been made beforehand.

Thus, even if one had agreed to adhere to such a protocol, one has, at any time, the right to choose to no longer participate in it, without being legally affected.

These rights and principles have not been repealed.

Moreover, we must not lose sight of the fact that this European regulation applies to all Member States, so France is subject to it.

However, this is not what happened in France, where vaccinal laws against covid-19 have, during the health crisis, forced citizens, caregivers, in particular to be vaccinated; in doing so, when they were instituted, they did not respect the principles set by this European regulation. Which makes this obligation to vaccinal against covid-19 that was enacted obsolete.

To continue, we will discover other realities related to vaccination, in general and which can be transposed to that more specifically intended to combat covid-19. To do this, we invite you to read the text [*Commission des affaires européennes du Sénat. Actualités européennes. N°67, 21 juillet 2021. Obligation vaccinale et pass sanitaire: position de l'Union Européenne et du Conseil de l'Europe (translated into English from the original text)*] which establishes the following:

“[...] The European Court of Human Rights (ECHR) is responsible for ensuring the proper application of the European Convention on Human Rights.

From Article 11 of the European Social Charter which provides that, with a view to ensuring the effective exercise of the right to the protection of health, States undertake to take appropriate measures aimed in particular at preventing epidemic diseases, ECHR concludes that States have a very wide margin of appreciation to guarantee the right to life and the protection of their population, which includes the possibility of deciding on compulsory vaccination of the population.

This is the position that the Court expressed in its *Vavříčka and Others v. Czech Republic* of 8 April 2011 2 on vaccination against childhood diseases.

However, it would be hasty to conclude from this judgment that the ECHR would consider in accordance with the European Convention on Human Rights an obligation to vaccinate against SARS-CoV-2.

Indeed, the ECHR assesses in concreto the situation of the applicant and the possible violations of the Convention of which he considers himself a victim.

If the Court were to rule on this question, it would take into consideration the efficacy and safety of the vaccines, the seriousness of the disease, the penalties for refusing the vaccine and the impact of these penalties on the rights of the applicants.

Vavříčka and Others v. Czech Republic from the European Court of Human Rights of 8 April 2021:

The European Court of Human Rights had to intervene in a dispute between the Government of the Czech Republic and six sets of parents opposed to the mandatory vaccination of their children against childhood diseases.

They argued that the vaccination obligation imposed by the Government of the Czech Republic was contrary to Article 8 of the European Convention on Human Rights concerning respect for private and family life.

In its judgment of 8 April 2021 (**Vavříčka and Others v. Czech Republic** judgment), the Court concluded that this obligation to vaccinate was not contrary to the European Convention on Human Rights. In reaching this conclusion, the Court assessed the following elements:

- *if it recognizes that the obligation to vaccinate constitutes an interference in the private life of the applicants, it notes that no forced vaccination took place;*
- *an dispensation is possible in case of permanent medical contraindication;*
- *the choice of compulsory vaccination is supported by relevant and sufficient reasons in the best interests of the rights of the child;*
- *the safety of vaccines is not called into question;*
- *the penalties applied to the applicants were not excessive, namely a fine and refusal to enroll in the nursery school alone. [...]*”

First of all, we would like to point out that what is presented here is a textbook case! Here we find the law and the spirit of the law.

To tell you about it, we will tell you that the best way to defeat an opponent is to **“turn your weapon against him”**.

Nevertheless, there is a very specific framework to respect, under penalty of being dismissed.

We see this in this case. Here in this case presented, although the applicants clearly present a violation of their rights and oppose in their defense, the applicable articles of the European Convention on Human Rights, they were nevertheless dismissed.

Let's get into the twists and turns of this case. What is it about? It is a conflict between six couples of parents and the Czech government. The subject of the dispute is the vaccination obligation for children instituted by this State.

To assert their rights, these parents brought their case before the European Court of Human Rights and took as their main line of defense, **“Article 8 of the European Convention on Human Rights relating to respect for private life and family”**.

Nevertheless, despite the fact that the European Court of Human Rights recognizes that the vaccination of children “[...] *constitutes an interference in the private life of the applicants* [...]”, they were nevertheless dismissed. Why?

In order to understand the reason for the rejection, we must not lose sight of the fact that although *“the European Court of Human Rights (ECHR) is responsible for ensuring the proper application of the European Convention on Human Rights [...]”*, it has defined precise criteria so that an applicant can succeed.

Let's review these basics: **“[...] If the Court were to rule on this question, it would take into consideration the efficacy and safety of the vaccines, the seriousness of the disease, the penalties for refusing the vaccine and the impact of these penalties on the rights of the applicants. [...]”**.

We will therefore use what has been decreed here, as well as other legislative texts in order to demonstrate that the compulsory vaccination against covid-19 that France had instituted, has no reason to exist.

One of the criteria that is highlighted in this text is **“the seriousness of the disease”**.

This criterion is tangible and **“palpable”**, with regard to the coronavirus. This criterion leads us directly to the next one **“the efficacy and safety of vaccines”**.

In this regard, it may be argued that these products benefited from a **“conditional”** marketing authorization by specifying that they were still, during the period when the vaccinal laws against covid-19 remained in force, in the phase of **large-scale clinical trial** since all the **“negative”** repercussions of the vaccine are not yet known.

Even though the risk/benefit ratio is often put forward, the fact remains that during the pandemic, the **“safety”** box could not be checked for covid-19 vaccines. Similarly, since vaccinated people can be infected with the coronavirus and contaminate others, even if a certain efficacy is recognized, it is relative.

The “efficacy” box cannot be checked for this vaccine either.

Here's what we're learning about the effectiveness of the vaccine [Post: Pass sanitaire, point de situation le “pass sanitaire” en Europe et à l'international. Extract taken from the website:

<https://www.gouvernement.fr/info-coronavirus/pass-sanitaire> (translated into English from the original text)]: **“Because they have a reduced risk of transmission of the virus, vaccinated, non-contaminated or immunized persons must be able to travel.”**

Let's add this text to our study [Post: Vaccination contre le Covid-19: quel calendrier? Pourquoi se faire vacciner? Extract taken from the website: <https://www.service-public.fr> (translated into English from the original text)]: **In the current state of knowledge, vaccines available or under development reduce the severity of symptoms but not contagiousness.**

It is therefore necessary to continue to isolate oneself in case of positive test, in case of contact with a positive person or in case of symptoms. [...]

Let's finish with this text [Extract taken from: *Projet de loi Gestion de la crise sanitaire, présenté au sénat Français. Amendement N°16. Article 1er, 10 janvier 2022, présenté par Mme MULLER-BRONN* (translated into English from the original text)]:

“[...] On the other hand, the vaccine coverage is independent of the positivity to the screening test and of the pathology:

One can be a carrier, sick, transmitter with high vaccine coverage. [...]”

Here we find out that being vaccinated against covid-19 does not provide immunity against this virus and there is still a risk of being infected and the vaccine does not prevent us from still being able to infect others.

In doing so, in the event of contamination, the vaccinated person, who is still contagious, must isolate himself.

The very fact that a vaccinated person can be infected with covid-19 and contaminate an unvaccinated person presents us with a reality that calls for not acting in a discriminatory manner towards the latter.

Indeed, neither “total” effectiveness nor “safety” in terms of protection against infection is ensured by vaccination against covid-19.

To return to the **“Vavříčka ruling”**, what gave the Czech Republic victory over these six couples of parents is the fact that the mandatory vaccines for their children against childhood diseases are already in the **“normal”** marketing phase.

Thus the scientific proof of the “benefit/risk” ratio is well established. Which was not, during the entire period of restrictions of the vaccinal laws against the coronavirus, the case of the anti-covid-19 vaccines, which as we have seen, were in phase 3 of experimentation.

In addition, at the European level, the vaccination obligation against covid-19 was at that time presented as not having to become a discrimination which would be carried out against a part of society.

This tells us [*Extract from: Règlement (UE) 2021/953, du Parlement Européen et du Conseil du 14 juin 2021, relatif à un cadre pour la délivrance, la vérification et l'acceptation de certificats COVID-19 interopérables de vaccination... (translated into English from the original text)*]:

“This Regulation is intended to facilitate the application of the principles of proportionality and non-discrimination with regard to restrictions to free movement during the COVID-19 pandemic, while pursuing a high level of public health protection.

It should not be understood as facilitating or encouraging the adoption of restrictions to free movement, or restrictions to other fundamental rights, in response to the COVID-19 pandemic, given their detrimental effects on Union citizens and businesses.

[...] It is necessary to prevent direct or indirect discrimination against persons who are not vaccinated, for example because of medical reasons, because they are not part of the target group for which the COVID-19 vaccine is currently administered or allowed, such as children, or because they have not yet had the opportunity or chose not to be vaccinated.

Therefore, possession of a vaccination certificate, or the possession of a vaccination certificate indicating a COVID-19 vaccine, should not be a pre-condition for the exercise of the right to free movement or for the use of cross-border passenger transport services such as airlines, trains, coaches or ferries or any other means of transport.

In addition, this Regulation cannot be interpreted as establishing a right or obligation to be vaccinated”.

Reading this text while keeping in mind what has been previously stated, we understand that there can be no discrimination against those who did not wish to be vaccinated against covid-19.

In addition, we discover again here that not being vaccinated against the coronavirus should not be a cause leading to fundamental rights being violated. Let us continue by focusing on the important element below emerging from this text presented previously:

“The impact of these sanctions on the rights of applicants”.

It is important not to lose sight of the fact that, as was the case with Mr. MARGUERITE, all those who worked in certain professions could no longer carry out their activities if they were not vaccinated against covid-19.

This means that the “*impact of these sanctions*” was directly linked to the privacy and freedom of these people and was not optional, as in the case of the vaccination of these children in the case cited as an example, where no vaccine had been injected into them, against the wishes of their parents.

In doing so, no harm had been caused to these children! In the context of the *sanitary* and *vaccinal pass*, people found themselves without income overnight, as Mr. MARGUERITE's case attests.

It is to avoid such excesses that European legislation has defined rules to govern any *clinical trial* or medical research on human beings carried out in Europe with the *Helsinki Declaration* as a reference basis.

Therefore, this is what is presented in this text from the [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)*] of which here is an extract, which must be applied:

“In a clinical trial the rights, safety, dignity and well-being of subjects should be protected and the data generated should be reliable and robust. The interests of the subjects should always take priority over all other interests.

[...] Human dignity and the right to the integrity of the person are recognised in the Charter of Fundamental Rights of the European Union (the ‘Charter’).

In particular, the Charter requires that any intervention in the field of biology and medicine cannot be performed without free and informed consent of the person concerned.

[...] In order to certify that informed consent is given freely, the investigator should take into account all relevant circumstances which might influence the decision of a potential subject to participate in a clinical trial, in particular whether the potential subject belongs to an economically or socially disadvantaged group or is in a situation of institutional or hierarchical dependency that could inappropriately influence her or his decision to participate. [...]”

Let's complete with this [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Chapitre I, article 2, définitions.*

Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)]:

“[...] ‘Informed consent’ means a subject's free and voluntary expression of his or her willingness to participate in a particular clinical trial, after having been informed of all aspects of the clinical trial that are relevant to the subject's decision to participate or, in case of minors and of incapacitated subjects, an authorisation or agreement from their legally designated representative to include them in the clinical trial”

Let's add this text [*Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Chapitre V, protection des participants et consentement éclairé, article 28, règles générales.*

Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text)] of most instructive to our study and which established the following:

“[...] No coercion, including financial coercion, is not exercised on participants so that they participate in the clinical trial. [...]”

Reading these texts, we see that we are far from what happened in France during the sanitary crisis for all French people, especially for our caregivers, where coercion was constantly present to impose vaccination against covid-19 on them.

We repeat, should this unprecedented situation flout the consent that must be required?

It is indeed clearly stated that no biological or medical intervention can be carried out on a human being without their **“informed consent”** and this because of **“human dignity and the right to the integrity of the person”**, these two notions are recognized in the Charter of Fundamental Human Rights of the European Union.

They transcend the reality of *clinical trials* because they are rooted in the reality of fundamental human rights. Thus this text, which **“it seems to us”**, has not been repealed, presents in itself the **“illegal”** nature of laws requiring individuals to be vaccinated when they oppose it, since they contravene the rules laid down in European law.

In addition, this informed consent must be given in a framework where nothing influences the person who must make the decision to participate in a *clinical trial* in the context of biology and/or medicine.

In addition, *“informed consent”* to a *clinical trial* is accompanied by the provision of all the information allowing the **“volunteer”** candidate to make his or her decision. We also learn that no constraint of any kind should be exercised to participate in a *clinical trial*.

We have just discovered what should normally be done, now let's take a **“look”** at what was actually instituted in the protocols for vaccinal against covid-19 in France during the health crisis relating to covid-19. To find out, read this [*Arrêté du 7 juillet 2021 modifiant l'arrêté du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire*. Taken from the website: <https://www.legifrance.gouv.fr>, (translated into English from the original text)]:

“[...] Having regard to the amended decree of June 1, 2021 prescribing the general measures necessary for managing the end of the health crisis; [...] That to this end, it is necessary to establish the list of vaccines and to specify the training methods required for health professionals, health students and other professionals likely to be involved in order to prescribe, administer or inject vaccines, as well as the modalities according to which they can carry out these acts;

That it is thus foreseen, on the one hand, that the vaccination can be carried out in the laboratories of medical biology and, on the other hand, that the technicians of medical laboratory, manipulators in medical electro-radiology, preparers in pharmacy and veterinarians can administer the vaccines;

That it is also necessary for all health professionals and students to be able to vaccinate those entitled to care from the armed forces health service;

That finally it is necessary to extend the injection to all the health professionals mentioned in the fourth part of the legislative part of the public health code as well as to the ortho-prosthetists, podo-orthotists, ocularists, epithesists and orthopedists-orthotists;

That it is also necessary to allow employers to make available to vaccination centers masso-kinesitherapy students who have validated their second year of training;

Considering that in order to avoid the administration of a second dose of vaccine which would not be useful, it is necessary to accompany the administration of the first dose with a rapid diagnostic orientation test for people who have not previously tested positive in the year prior to injection.”

Reading this text, the feeling one may have is that it is undeniable that these anti-covid-19 laws were established to deal with the urgent.

We see here that the only recommendation given to those with the authority to vaccinate the population against covid-19 was that during the first injection of these vaccines, it was necessary to carry out: “[...] **a rapid diagnostic orientation test [...]**”.

In reality, of course, this was not the case. Here, the European obligations – those requiring that a person who is to take a drug still in the trial or research phase be informed about the nature of the substance they are going to take, as well as the entire protocol that accompanies it – are non-existent.

The time for reflection, which must be granted, and without pressure, to those who participate in such protocols, is also not present in this text.

It is true that, considering this health crisis, we do not see how during this pandemic a doctor or pharmacist who was required to vaccinate or who vaccinates “*on the chain*” against covid-19 could have the time to explain the entire protocol of a *clinical trial* to those he was going to vaccinate.

In addition, for those who came to be vaccinated, in such a setting, we do not see how they could assert their right to reflection and especially their right not to be influenced.

Nevertheless, did the unprecedented and deadly nature of this pandemic exonerate France from implementing the mandatory protocols that Europe has set in such a setting? To give you some answers, we invite you to consider this question:

Do you think that the urgent, unprecedented and uncontrolled nature of this pandemic opened up all possibilities and justified everything being “out of frame”?

We are now going to find out! To do so, I invite you to read this [Journal officiel de l'Union européenne. Règlement (UE) No 536/2014, du Parlement Européen et du Conseil du 16 avril 2014, relatif aux essais cliniques de médicaments à usage humain et abrogeant la directive 2001/20/CE. Chapitre XIX, dispositions finales.

Taken from the website: <https://eur-lex.europa.eu> (translated into English from the original text): “[...] **In the case of clinical trials in emergency situations as referred to in Article 35, the procedure for obtaining the informed consent of the subject or the legally designated representative to continue the clinical trial shall be described; [...]**”

First of all, we will tell you that we have studied this European text on many aspects, but we have saved the best for last. What is presented here is clear:

Even in emergency situations, we note that for “clinical trials”, there is no derogation from the principle of informed consent which continues to apply, or that of the legally designated representative.

What we have just seen shows us that the organization and protocols that had been put in place so that the French could be vaccinated against covid-19 were also illegal, because they contravened European law.

Thus, vaccination against covid-19 must be carried out as part of a voluntary process, in accordance with what is specified in the *Helsinki Declaration* and the candidate must be able to meet a professional beforehand who explains all the ins and outs of this *clinical trial* and the vaccine(s) attached to it.

The candidate for vaccination against covid-19 must be informed and all the answers to his questions must be provided to him.

But here, there is a HIC since during the pandemic all the questions were not yet answered, due to the lack of sufficient hindsight linked to this particular context.

This reality, even the state of emergency due to the pandemic should not hinder it, because no pressure of any nature whatsoever should influence those who would like to participate in such a protocol, that of the *clinical trial*.

Certainly, the unprecedented nature of the pandemic due to the Coronavirus must be emphasized, which is why mass *clinical trials* were set up, also called **clinical trials in large scale**.

Yes, but on the other hand, no legal arsenal has come to modify or supplement this Helsinki declaration which, let us remember, applies to all nations.

We are therefore faced with a legal vacuum because **“new types”** of *clinical trials* are being carried out, without these being framed by new rules to take this very particular dimension into account.

What was to be put in place in Europe for the anti-covid-19 vaccination should have been inspired by what was enacted in one of the texts presenting the reality of placing vaccines on the American market according to the **“emergency use authorization (EUA)”** protocol.

Let's review what was recommended in the United States for those who had to be vaccinated against covid-19:

“[...] They have the option to accept or refuse the vaccine, and of any available alternatives to the product. [...].”

This basis that America has established is that of the *Helsinki Declaration*.

Europe being also subject to it, it had to comply with it and implement this rule.

It seems inconceivable to Mr. MARGUERITE that the bases for managing vaccines against the coronavirus are established on those established for *clinical trials* and that the protection of participants, who in such a framework normally have the right to refuse or accept to participate, is not also taken into account and worse that reprisals of all kinds are carried out.

Incredible!

Thus, nothing that was done, during the pandemic, in the context of the anti-covid-19 vaccination was in accordance with the European criteria for “*clinical trials*” established in the *Helsinki Declaration*, in particular that relating to “**informed consent**”.

Thus, this **clinical trial in large scale** set up by the European Union with a view to testing anti-covid-19 vaccines on all Europeans, while not taking into account their rights of retraction, their rights to act with an an enlightened conscience and this without prejudice, rejects this fundamental aspect of the *Helsinki Declaration*.

In the absence of rules specifically governing these **clinical trials in large scale**, it is those laid down by the *Helsinki Declaration*, for so-called traditional *clinical trials* that must apply.

The worst thing about this affair is that if France had put in place what the *Helsinki Declaration* recommends, it would have been in line with its own legislation, because this supranational text specifies that medical research on human beings is subject to the legal and regulatory standards that are applicable in the countries concerned.

In order to fully understand this reality, let us reread this excerpt from the [*Déclaration d'Helsinki de L'AMM – Principes éthiques applicables à la recherche médicale impliquant des êtres humains. Adoptée par la 18e Assemblée générale de l'AMM, Helsinki, Finlande, Juin 1964 et amendée par les: 29e Assemblée générale de l'AMM, Tokyo, Japon, Octobre 1975, (...) 59e Assemblée générale de l'AMM, Séoul, République de Corée, Octobre 2008, 64e Assemblée générale de l'AMM, Fortaleza, Brésil, Octobre 2013 (translated into English from the original text)*], qui établit ce qui suit :

“[...] Research Ethics Committees: *The research protocol must be submitted for consideration, comment, guidance and approval to the concerned research ethics committee before the study begins. [...]*

It must take into consideration the laws and regulations of the country or countries in which the research is to be performed as well as applicable international norms and standards but these must not be allowed to reduce or eliminate any of the protections for research subjects set forth in this Declaration. [...]”

So before medical research begins, it is necessary to take into account, among other things, **“ the laws and regulations of the country or countries in which the research is to be performed”**.

Now that this basis is established, to get to the heart of the matter, let's now see what the French laws and regulations are that relate to medical research.

Here is the first one [*Article L1121-1, Code de la santé publique Français (translated into English from the original text)*]:

“Research organized and carried out on human beings with a view to developing biological or medical knowledge is authorized under the conditions provided for in this book and is designated hereinafter by the terms “research involving the human person”.

There are three categories of research involving the human person:

1° Interventional research which includes an intervention on the person not justified by their usual care;

2° Interventional research involving only minimal risks and constraints, the list of which is set by order of the Minister responsible for health, after consultation with the Director General of the National Agency for the Safety of Medicines and Health Products;

3° Non-interventional research that does not involve any risk or constraint in which all the acts are performed and the products used in the usual way. [...]”

Complétons avec ceci [*Article L1122-1-1, Code de la santé publique Français (translated into English from the original text)*]:

“No research mentioned in 1° of Article L. 1121-1 may be carried out on a person without their free and informed consent, obtained in writing, after they have been provided with the information provided for in Article L. 1122. -1.

When it is impossible for the person concerned to express their consent in writing, this consent may be attested by the trusted person provided for in Article L. 1111-6, by a member of the family or, failing that, by one of the relatives of the person concerned, provided that this person of confidence, this member or this relative is independent of the investigator and the sponsor.

No research mentioned in 2° of Article L. 1121-1 may be carried out on a person without their free, informed and express consent. No research mentioned in 3° of the same article L. 1121-1 may be carried out on a person when he has objected to it. [...]”

Let's also take into account this other additional text [*Article L1111-6, Code de la santé publique Français (translated into English from the original text)*]:

“Any adult can appoint a trusted person who can be a relative, close friend or attending physician and who will be consulted in the event that they themselves are unable to express their wishes and receive the information necessary for this end.

It gives an account of the person's will. His testimony prevails over any other testimony. This designation is made in writing and co-signed by the designated person. It is reviewable and revocable at any time. [...]”

And let's finish this last text [*Article L1122-1, Code de la santé publique Français (translated into English from the original text)*]:

“Prior to carrying out research involving the human person, information is delivered to the person who takes part in it by the investigator or by a doctor who represents him.

When the investigator is a qualified person, this information is provided by him or by another qualified person who represents him. The information relates in particular to:

1° The objective, methodology and duration of the research;

2° The expected benefits and, in the case of the research mentioned in 1° or 2° of Article L. 1121-1, the foreseeable constraints and risks, including in the event of the research being stopped before completion;

3° In the case of research mentioned in 1° or 2° of Article L. 1121-1, any medical alternatives;

4° In the case of research mentioned in 1° or 2° of Article L. 1121-1, the procedures for medical care planned at the end of the research, if such care is necessary, in the event of premature termination of the research, and in the event of exclusion from the research; [...]

6° bis For research for commercial purposes, the methods of payment of compensation in addition to the payment of additional costs related to the research, where applicable, under the conditions provided for in Article L. 1121-16-1;

The person whose participation is sought or, where applicable, the persons, bodies or authorities responsible for assisting or representing him or her or for authorizing the research are informed of his or her right to refuse to participate in the research or to withdraw consent or, where applicable, authorization at any time, without incurring any liability or prejudice as a result. [...]"

Let us emphasize that these legal texts are those that must prevail in matters of medical research in France.

Thus, if the French State establishes laws that contravene these bases, the latter are **“outlawed”** because they are contrary to the French constitution to which they are subject.

Before developing further what we have just read, it is important to note that we have already seen that the marketing of vaccines against covid-19 was, during the entire period when the vaccinal laws against covid-19 were active, in the **clinical trial in large scale** phase, therefore **“large-scale medical research”**, and of a **“conditional”** character.

In doing so, the vaccines against covid-19 that were marketed in France during the pandemic were therefore directly subject to the rules presented in these texts.

Let's go back to these texts.

As you can see, no medical research can be carried out on a person against their will.

Interventional research that involves even a minimal risk for a person and especially those that go beyond the usual framework of care cannot be imposed on a person.

The covid-19 vaccines fall within this framework, because we have seen that these drugs were still in the experimental stage during all the sanitary restrictions due to the coronavirus, because they were implemented in *12 to 18 months* instead of the usual **10 years**, with a **“conditional”** authorization.

To continue, it is important to note that other legal points presented in these texts are clearly abandoned in France in the context of the administration of the anti-covid-19 vaccine.

The first of these is that before a person can receive a drug that is in the research phase, as were the vaccines against covid-19 during the pandemic, they must be given well-targeted information.

Thus, the duration of the research and its terms must be clearly established and presented to those who agree to be vaccinated.

Similarly, clear and precise information must be provided to inform about the foreseeable benefits and risks, before taking this molecule in the research phase.

Another important point to note in these texts referred to above is that of finances.

The groups of laboratories that manufacture vaccines are not philanthropists, who work for free for the good of humanity.

Thus, as they offer a drug that is still at the research stage, therefore experimental, in return all those who use their vaccine in this context should be compensated, because they serve as guinea pigs, which allow these companies to perfect their molecule and to be able, by the same token, to enrich themselves.

Finally, these texts teach us that we have the right to refuse any treatment in the **“research phase”** and this without any prejudice from this fact being able to affect us.

Which implies that France did not have the right to impose vaccination against covid-19, while it is still at the research stage.

This reality is more clearly presented in the framework that the European Union has set for the implementation of vaccines or the marketing of drugs that are still in the **“clinical trial”** phase.

What we have just considered shows us that the European directives, based on the criteria of the **Helsinki Declaration** concerning the right of each European citizen to informed consent and retraction in the context of participation in medical research, also called a *clinical trial*, are not inconsistent with what French legislation has established, quite the contrary.

Indeed, when we first read the *Helsinki Declaration*, then we start reading the texts of the French public health code that we have mentioned, we have a feeling of déjà vu.

It is quite simply because these are the bases established by the *Helsinki Declaration* and that the European Union has taken up in its protocols intended to manage *clinical trials*, that we find in these French legislative bases. This clearly shows us that France, being subject to Europe and both, to the *“Helsinki Declaration”*, it cannot at will transgress these bases.

The above leaves no room for doubt, the anti-covid-19 vaccines, which were used during the sanitary crisis, are still in the *clinical trial* phase and therefore their use falls under the scope of the *Helsinki Declaration*.

What is therefore incumbent is that the right to an enlightened consciousness, an essential element in this declaration, had to be taken into consideration and that no constraint had to be exercised to force vaccination against covid-19.

By extension, for the **“clinical trial”, on a large scale**, certainly, but still within the framework of the *clinical trial*, the population (*mass candidates*) had to voluntarily agree to participate or not.

Thus, the articles of the vaccinal laws against covid-19 instituted in the *sanitary and vaccinal pass* and which decreed compulsory vaccination, for all or part of the population, contravened the *Helsinki Declaration* and not therefore no legal legislative basis and thereby contravene the [(French) *Articles 4 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*], qui établit ce qui suit :

“Art. 4. Freedom consists in being able to do all that does not harm others:

Thus, the exercise of the natural rights of each man has no bounds (limits) other than those which assure the other Members of the Society the enjoyment of these same rights. These bounds (limits) can only be determined by law”.

What we experienced in France during the covid-19 pandemic, with the vaccinal requirement that was out of line and scandalous when we see that people were punished by laws that were themselves, from the moment they were applied, null and void.

How then can we impose all these oppressions on the unvaccinated with laws that themselves have a flaw?

Thus, it is clear that in France, or elsewhere, in this **clinical trial in large scale** framework, human beings have replaced primates and laboratory mice because they are injected with molecules that are not yet at the final stage of their design and that are not tested enough to know their negative consequences.

Under such conditions, those who agree to be vaccinated against covid-19 use their free will and accept in their soul and conscience the risks incurred, which is what happens to human guinea pigs before a drug is put on the market.

There, it is their freedom, one of the foundations of the French Republic.

It is also in the name of this freedom, and of the laws governing the Republic, that the French State cannot, but under no circumstances, force human beings to be injected with an experimental substance against their will.

In doing so, as the articles of the laws or decrees which, through the *sanitary and vaccinal pass*, have enacted the compulsory vaccination against covid-19 do not have a legal basis determined by an already active law, allowing the compulsory vaccination of all or part of the citizens to be instituted, they must be declared contrary to the French constitution and be repealed.

6.1 The reality of the legislative activation of the already programmed obsolescence of the vaccine laws against covid-19

We will now demonstrate to you another unconstitutional nature of the sustainability of the covid-19 vaccine laws that have oppressed the French for months. We have just seen that these laws are without legislative basis, because they contravene the *Helsinki Declaration* to which the marketing of the vaccines attached to them is subordinate.

Which means that the covid-19 vaccine laws being based on these injections against the coronavirus they are therefore illegal and therefore contravene the French constitution.

In this part, we will highlight other realities, which demonstrate the nonsense and the unconstitutionality of the covid-19 vaccine laws.

To begin, let us look at the reasons on which France relied to institute the *vaccinal pass* and consider in parallel the evolution of science which renders this motivation obsolete.

Our first step will be to recall the decision of the Constitutional Council based on certain articles of the French Constitution to declare unconstitutional part of the law intended to implement the *vaccinal pass*. To do this, read this [*Loi Française renforçant les outils de gestion de la crise sanitaire et modifiant le code de la santé publique. Décision n° 2022-835 DC du 21 janvier 2022 – Communiqué de presse (translated into English from the original text)*]:

“Seized of the law strengthening the tools for managing the health crisis, the Constitutional Council admits the conformity with with the Constitution of the provisions subordinating the access to certain places to the presentation of a “vaccinal pass” by imposing that it is put an end to it as soon as it will not be necessary any more and censures the one allowing to subordinate the access to a political meeting to the presentation of a “sanitary pass”.

In its decision no. 2022-835 DC of January 21, 2022, the Constitutional Council ruled on the law strengthening health crisis management tools and amending the public health code, which had been referred to it by two appeals from more than sixty deputies and more than sixty senators respectively. [...]

For the examination of these provisions, the Constitutional Council recalls that, under the terms of the eleventh paragraph of the Preamble to the Constitution of 1946, the Nation “guarantees to all... the protection of health”. This results in an objective of constitutional value of health protection. It is up to the legislator to ensure the reconciliation between this objective of constitutional value and respect for the constitutionally guaranteed rights and freedoms.

Among these rights and freedoms are the freedom to come and go, a component of the personal freedom protected by Articles 2 and 4 of the Declaration of the Rights of Man and of the Citizen of 1789, the right to respect for private life guaranteed by this article 2, as well as the right of collective expression of ideas and opinions resulting from article 11 of this declaration. [...]”

Before developing what is presented here, it is important, for greater clarity, that we also have available the legislative texts which are cited to support this judgment. Here is one of them [(French) *Article 11 du Préambule de la Constitution de 1946 (translated into English from the original text)*]: “It guarantees to all, especially to the child, mother and old workers, the protection of health, *material security, rest and leisure.*”

Let's complete our study with the following [(French) *Articles 2, 4 et 11 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]: “Art. 2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, safety, and resistance to oppression. [...]”

Art. 4. Freedom consists in being able to do all that does not harm others: Thus, the exercise of the natural rights of each man has no bounds (limits) other than those which assure the other Members of the Society the enjoyment of these same rights. These bounds (limits) can only be determined by law.

“Art. 11. The free communication of thoughts and opinions is one of the most precious human rights: Every citizen can therefore speak, write, print freely, except to answer for the abuse of this freedom in the cases determined by law.”

Now, with this framework in place, let's continue the argument. The first point that is important to highlight is the importance of the French constitution here, because it is the axis for determining the rights inherent to each French person. We also note that the implementation and compliance with certain articles of the constitution can be in conflict. As we have already seen, this is what happened in the version that was proposed for the *vaccinal pass*.

Why? On one side of the scale was [(French) *Article 11 du Préambule de la Constitution de 1946*], which guarantees every French person health protection. On the other hand, [(French) *Articles 2, 4 et 11 de la déclaration des droits de l'Homme et du Citoyen de 1789*], guarantee that every citizen must be able to freely express their thoughts and opinions, orally, in writing, etc.

On the other hand, this freedom must not contravene the laws in force and is limited to not doing anything that could harm others.

We also note that the limits that are set to individual freedom are only possible if they are defined in a law.

Let us now return to the *vaccinal pass* to understand why we wanted to explain these concepts. These legislative forces set in motion gave rise to **“a clash of the titans”**.

It was necessary to both preserve the health of the French in the face of this pandemic and at the same time not to touch their freedom, which, in this specific context, had not had any limitation provided for by law. With these clarifications provided, let us now take note of the position of the French Constitutional Council on the *vaccinal pass*.

With these clarifications in mind, let us now consider the position of the French Constitutional Council regarding the *vaccinal pass* [*Loi renforçant les outils de gestion de la crise sanitaire et modifiant le code de la santé publique. Décision n° 2022-835 DC du 21 janvier 2022 – Communiqué de presse (translated into English from the original text)*]:

“[...] In this respect, the Constitutional Council notes in particular that the legislator considered that, in the light of the scientific knowledge available to him and which is corroborated in particular by the opinions of the committee of scientists of 24 December 2021 and 13 January 2022, vaccinated persons present much lower risks of transmission of the covid-19 virus and of development of a serious form of the disease than non-vaccinated persons.

[...] In addition, the contested measures can only be taken in the interest of public health and for the sole purpose of combating the epidemic of covid-19 and if the health situation justifies it with regard to the viral circulation or its consequences on the health system, *assessed by taking into account health indicators such as the rate of vaccination, the rate of positivity of the screening tests, the rate of incidence or the rate of saturation of the reanimation beds.*

They must be strictly proportionate to the health risks involved and appropriate to the circumstances of time and place. They shall be terminated without delay when they are no longer necessary. [...]"

We see here that the *vaccinal pass* has as its sole purpose to fight against the covid-19 epidemic and must have as its epicenter to contribute to **"the interest of public health"**.

The objective is to reduce **"the incidence rate or the saturation rate of intensive care beds"** caused by this pandemic.

The *vaccinal pass* was authorized by the Constitutional Council (French), considering the **"opinion of the committee of scientists of December 24, 2021 and January 13, 2022"**, which indicated that covid-19 had a greater impact on the unvaccinated than the vaccinated and could develop **"a severe form of the disease"** in them.

In addition, the *vaccinal pass* was supposed to no longer be valid when the epidemic wave was judged to be less virulent. It is important to note that it is this sanitary context raising fears of a significant risk for the unvaccinated of contracting the severe form of covid-19, with all that this implied, in particular the saturation of intensive care beds, which seems to have been the driving force leading the Constitutional Council (French) to validate the *vaccinal pass*.

These are the same arguments that were presented by the French government of Mr. Emmanuel MACRON's first five-year term to justify the implementation of the *vaccinal pass*.

Let's discover this reality by reading the following [*Service Communication. Hôtel de Matignon, le 17 décembre 2021, déclaration de M. Jean CASTEX, Premier ministre. Mesures de lutte contre la COVID-19 (translated into English from the original text)*]:

“[...] To deal with the Delta virus as with the Omicron variant, our best weapon, our only weapon, in reality, is vaccination, and the vaccination with 3 doses now. [...]

Because it is not acceptable that the refusal of a few million French people to be vaccinated puts the life of an entire country at risk and affects the daily lives of the vast majority of French people who have played the game since the start of this crisis, we have decided with the President of the Republic that a bill will be submitted to Parliament at the beginning of January, in particular to transform the “sanitary pass” into a “vaccinal” pass [...]”

In this statement, the French Prime Minister Mr. Jean CASTEX presents vaccination as the **“best weapon”, the “only weapon”** against covid-19 and its variants, which is why the bill on the *vaccinal pass* was born and then adopted. Thus, this *vaccinal pass* existed because the only alternative to fight the coronavirus would have been the vaccine. Therefore, if another drug were to appear, this *vaccinal pass* would no longer have any reason to exist!

The following allows us to say that since the beginning of February 2022, there was no longer a single alternative, vaccination against covid-19, since there was now another medicinal possibility to combat this virus with the appearance of a new drug, which is an additional possibility to combat covid-19.

The information concerning this new drug is mentioned in the text [*Covid-19: accès précoce accordé au Paxlovid® en traitement curatif.*

Taken from: https://www.has-sante.fr/jcms/p_3311074/fr/covid-19-acces-precoce-accorde-au-paxlovid-en-traitement-curatif (translated into English from the original text)] which establishes the following:

“[...] In the context of very high circulation of SARS-CoV-2, the High Authority for Health (HAS) and the National Agency for the Safety of Medicines and Health Products (ANSM) remain mobilized to allow patients the earliest possible access to innovative treatments for Covid-19. [...]

In addition to vaccination, the most effective lever to avoid severe forms, drug treatments are now validated to provide a complementary solution to the most vulnerable people.

Following the opinion of the ANSM, the HAS authorizes early access to the Paxlovid® treatment (nirmatrelvir/ritonavir) from the Pfizer laboratory for adults with Covid-19 not requiring oxygen therapy and at high risk of progression to a grave form of the disease.

At the same time, HAS is publishing Rapid Responses to support the arrival of this treatment in community medicine from the end of January.

[...] Three treatments consisting of monoclonal antibodies are already covered in a derogatory way in France: Ronapreve®, Evusheld® and Xevudy®.

Today, the HAS gives the green light to the use of Paxlovid®. This antiviral is indicated for adults infected with SARS-CoV-2 who do not require oxygen supplementation and who are at high risk of progression of their infection to a severe form of the disease. [...]

HAS recalls that Paxlovid® is not intended to be used as a substitute for vaccination against SARS-CoV-2.

HAS validates the use of Paxlovid® in the curative treatment of Covid-19. Paxlovid®, nirmatrelvir/ritonavir, is the first anti-SARS-CoV-2 antiviral to obtain early access authorization.

[...] It is recommended to administer it as soon as possible after the positive diagnosis for Covid-19 and at most within five days of the onset of symptoms.

This treatment targets the enzyme necessary for viral replication, the 3C-like protease, and by inhibiting its action, it blocks the replication of SARS-CoV-2 in the body. [...]

The data available to assess the efficacy of this treatment demonstrated a reduction in the risk of progression to a severe form of Covid-19 (hospitalization or death) of approximately 85.2% (EPIC-HR study) after its administration.

The HAS also emphasizes that the presentation of Paxlovid® in the form of tablets *facilitates its accessibility in town*. [...]

The Paxlovid® is the first Covid-19 treatment that will be available in the city and can be prescribed by general practitioners. [...]

If the patients have no contraindications, the HAS recommends prescribing Paxlovid® for adult patients at risk of a severe form of Covid-19, that is to say:

– whatever their age and status vaccine, adult patients who are severely immunocompromised or who present with a pathology at very high risk of a serious form (in particular cancers undergoing treatment, polypathologies, trisomy 21 or certain rare diseases;

– The patients over the age of 65 with risk factors for developing serious forms (*diabetes, obesity, chronic renal failure, heart failure, arterial hypertension, respiratory failure, etc.*), in particular when these people are not or are not fully vaccinated. [...]”.

Here we discover this new drug, **“Paxlovid®, nirmatrelvir/ritonavir”**, which is an additional possibility to fight covid-19, **marketed in the form of tablets.**

This drug, the positive and negative effects of which were not yet fully known when it was marketed, was placed on the market with early access authorization. But there is nothing really new since it is exactly the same pattern that existed then for vaccines against covid-19. In addition, this new drug is dispensed by our general practitioner, the most able to know our medical history.

Now that this basis is established, one of the points that we would like to emphasize is that the High Authority of Health (HAS) and the National Agency for the Safety of Medicines and Health Products (ANSM) present **“Paxlovid”** as not being intended to replace vaccination against covid-19, but to complement it.

Let's review what is said on this subject:

“[...] In addition to vaccination, the most effective lever to avoid severe forms, drug treatments are now validated [...] HAS recalls that Paxlovid® is not intended to be used as a substitute for vaccination against SARS-CoV-2. [...]”.

At first glance, when reading these lines, what appears to us is that *“Paxlovid”* cannot be used as a substitute for vaccination, because it is a complement to it.

The feeling that one can have when reading this text is that if we use this new drug alone, it is not active enough to fight against covid-19, in doing so it must be combined with a vaccine to give effective results.

This reading is due to the term “*In addition to vaccination*” which is used here. Although this reality seems to be the one that this text presents, nevertheless it is not!

To understand it we must return to what is specified by rereading the following:

“If the patients have no contraindications [...] whatever their age and status vaccine [...] The patients over the age of 65 with risk factors for developing serious forms [...] in particular when these people are not or are not fully vaccinated [...]”.

Here we discover that “*Paxlovid*” is also, according to certain criteria, intended for people who are not vaccinated.

In addition, in the text from which this extract is taken, it is specified that those who received this molecule, therefore among others the unvaccinated, had approximately **85.2%** chance of not being **hospitalized or dying** following an infection by covid-19.

Thus, if we take in particular the case of the unvaccinated, those who were infected with covid-19 were cured thanks to “*Paxlovid*” and this, without the vaccine against covid-19 having to act, because it did not exist in their body.

In doing so, this new drug is not a complement – in the sense of acting in addition to or with – to the vaccination against covid-19, because it has the capacity to act alone against the virus.

In view of what is presented about this new drug, we can therefore say that “*Paxlovid*” is an alternative to vaccination against covid-19, because it is capable, for a certain type of patient, of fighting the coronavirus alone.

It should be noted, and this is clearly displayed, that this new drug is not intended to replace the vaccine. Nevertheless, it is a choice that is offered, either to be vaccinated, or, if one is in the right medical “*canvas*”, to take “*Paxlovid*”.

It is important to note another point, that this drug is intended for those who are already weakened by certain comorbidities, therefore those who, in general, are most at risk of developing a serious form of the disease with hospitalization or even death.

These are, among others:

“[...] Adult patients who are severely immunocompromised or who present with a pathology at very high risk of a serious form (in particular cancers undergoing treatment, polypathologies, trisomy 21 or certain rare diseases;

The patients over the age of 65 *with risk factors for developing serious forms (diabetes, obesity, chronic renal failure, heart failure, arterial hypertension, respiratory failure, etc.), in particular when these people are not or are not fully vaccinated. [...]*”.

Here we find this population called at risk and reported since the beginning of the pandemic. According to the bases presented by the Constitutional Council and which allowed it to act on the implementation of the *vaccinal pass*, it is this population which, once contaminated, very often finds itself in respiratory distress with the need for hospitalization.

We can therefore conclude that in the majority, these people constituted the observed hospital overpopulation.

Let's continue the development. We learn that a person who already has one of the targeted pathologies, whether vaccinated against covid-19 or not, has, from the administration of this medication, approximately 85.2% less risk of having **“a severe form of Covid-19”, which prevents their “hospitalization or death”.**

Indeed, even if this medication is presented as a complement to the vaccination against covid-19, it seems to have the capacity to act against the coronavirus autonomously, without being combined with a vaccine. Therefore, for the people at risk mentioned above, this medicine is a new possibility of receiving treatment, from the start of contamination, without having to resort to vaccination.

To continue, let us note that the “Paxlovid” is also marketed in America. Let's see what the situation is in the United States [*US Food & Drug Administration. Coronavirus (COVID-19) Update: FDA Authorizes First Oral Antiviral for Treatment of COVID-19.*

Taken from the website: <https://www.fda.gov/news-events/press-announcements/coronavirus-covid-19-update-fda-authorizes-first-oral-antiviral-treatment-covid-19>]:

“Today, the U.S. Food and Drug Administration issued an emergency use authorization (EUA) for Pfizer’s Paxlovid (nirmatrelvir tablets and ritonavir tablets, co-packaged for oral use) for the treatment of mild-to-moderate coronavirus disease (COVID-19) in adults and pediatric patients (12 years of age and older weighing at least 40 kilograms or about 88 pounds) *with positive results of direct SARS-CoV-2 testing, and who are at high risk for progression to severe COVID-19, including hospitalization or death.*

Paxlovid is available by prescription only and should be initiated as soon as possible after diagnosis of COVID-19 and within five days of symptom onset.

“Today’s authorization introduces the first treatment for COVID-19 that is in the form of a pill that is taken orally—a major step forward in the fight against this global pandemic,” said Patrizia Cavazzoni, M.D., director of the FDA’s Center for Drug Evaluation and Research.

“This authorization provides a new tool to combat COVID-19 at a crucial time in the pandemic as new variants emerge and promises to make antiviral treatment more accessible to patients who are at high risk for progression to severe COVID-19.” [...]

The FDA has approved one vaccine and authorized others to prevent COVID-19 and serious clinical outcomes associated with a COVID-19 infection, including hospitalization and death. [...]

Paxlovid consists of nirmatrelvir, which inhibits a SARS-CoV-2 protein to stop the virus from replicating, and ritonavir, which slows down nirmatrelvir’s breakdown to help it remain in the body for a longer period at higher concentrations.

[...] The primary data supporting this EUA for Paxlovid are from EPIC-HR, a randomized, double-blind, placebo-controlled clinical trial studying Paxlovid for the treatment of non-hospitalized symptomatic adults with a laboratory confirmed diagnosis of SARS-CoV-2 infection.

Patients were adults 18 years of age and older with a prespecified risk factor for progression to severe disease or were 60 years and older regardless of prespecified chronic medical conditions.

All patients had not received a COVID-19 vaccine and had not been previously infected with COVID-19.

The main outcome measured in the trial was the proportion of people who were hospitalized due to COVID-19 or died due to any cause during 28 days of follow-up.

Paxlovid significantly reduced the proportion of people with COVID-19 related hospitalization or death from any cause by 88% compared to placebo among patients treated within five days of symptom onset and who did not receive COVID-19 therapeutic monoclonal antibody treatment. [...]"

Let's do a comparative study of the positive results collected during the trials of **"Paxlovid"**, drug against covid-19, on the one hand by America and on the other hand, by Europe. For the United States, the reported positivity rate is 88%.

Thus, these clinical trials have shown that this drug has reduced by 88% **"the proportion of people hospitalized or died"**. For Europe, as we have seen, this figure is 85.2%.

Thus, these two giants that are America and Europe each decree, on their own, that this drug is more than 80% reliable, this is a convincing result.

According to what is said, in America too, *"Paxlovid"* is administered as a curative treatment, as soon as symptoms related to covid-19 appear.

With the conclusions displayed on its effectiveness, we can also say of this drug that it is a powerful weapon to fight the pandemic.

Thus, from the marketing of *"Paxlovid"* combined with vaccination, a response to the pandemic was found in Europe and the United States.

To continue, let us reconsider the reasons presented by the Constitutional Council to establish the legitimacy of the *vaccinal pass* and let us show what should make it obsolete. Here is our analysis: *What are these reasons?:*

– *The saturation of hospital intensive care beds by a majority of unvaccinated people who, according to studies, are most likely to develop serious forms of covid-19.*

– *The existence of the vaccine, as the only possibility of protecting against this virus and avoiding hospital overcrowding. Let us recall, however, that this vaccinal pass being conditional on this critical situation, well specified in the law, it had to disappear as soon as these conditions were no longer met.*

Indeed, outside of this context, it will no longer be possible to oppose [(French) *Article 11 du Préambule de la Constitution de 1946*] which gives every French person the right to claim protection of their health, to [(French) *Articles 2, 4 et 11 de la déclaration des droits de l'Homme et du Citoyen de 1789*] which present the right of every French person to enjoy their freedom, their leisure time and to be able to freely present their ideas in public.

In doing so, if vaccination against covid-19 is no longer the **“only weapon”** against the corona virus, the balance between these two poles of the French Constitution would no longer be observed, and by extension the vaccination obligation established in the *vaccinal and sanitary pass* would contravene the constitution and should therefore be repealed.

Thus, with the arrival of *“Paxlovid”* the reason for the *vaccinal pass* and the obligation to vaccinate against covid-19 mainly related to the reasons presented above, as the latter were no longer valid, they have therefore become obsolete and unconstitutional.

Yes, because the freedom of expression and communication of the French cannot be hindered **“à la carte (at choice)”**, to meet particular objectives in a **“fashioned”** framework.

This reality is evident to us in the bases that the members of the Constitutional Council (french) established to allow the *vaccinal pass* to see the light of day.

They had to play tightrope walker by walking on a tightrope, because on each side was a dangerous precipice that could have been fatal to them.

On one side were the rights of the French to be protected and cared for and on the other were their rights to freedom and above all, the right to be able to share their convictions with others.

This balance when it is broken and on one side of the scale there is a constitutional article that weighs more than the other, there is a conflict, and the result is that the law that generates this is declared unconstitutional. Isn't this what we have seen in the context of political meetings?

Thus, when vaccines against covid-19 were the only recourse, they could be considered a vital necessity and in doing so, to fight the pandemic, it could seem **neither disproportionate nor inappropriate** to maintain the *sanitary* and *vaccinal pass*.

Being the only bulwark against the pandemic, vaccines against covid-19 could have, until then, had every reason to exist, but since the date of marketing of “*Paxlovid*”, therefore at the **end of January 2022**, when it was marketed and administered under the conditions indicated above, and knowing that it makes it possible to counter mass hospitalization or the death of infected people, from this period the obligation to vaccinate against covid-19 became unsuitable, and was no longer absolutely necessary.

Thus, we could say that the measures which had led the Constitutional Council (French) to set up the *vaccinal pass* no longer had any reason to exist since the **beginning of February 2022**, since, with this new alternative, “*Paxlovid*”, the influxes into hospitals and mass deaths were decreasing.

In addition, we know that being vaccinated does not immunize against covid-19. Let us now return to this new drug.

Here is how we translate the comparison between the covid-19 vaccine and him:

A vaccine, whether against covid-19 or not, must be injected before the virus attacks the body. It is taken upstream so that our body can create antibodies.

In the event of contamination, these antibodies will fight the virus. However, if the body is not strong enough, the virus will take over without the body being able to have any other help that can support it.

In the context of “Paxlovid” it intervenes when the virus is already active in the body and the “fight” is continuous in order to defeat it.

The objective of the “vaccinal pass” being to prevent the saturation of intensive care beds and to protect the unvaccinated against serious forms of covid-19, with the arrival of this drug, “Paxlovid” in France, we are no longer in the same configuration.

The figures collected from the trials carried out show, let us recall, “85.2% of those contracting covid-19, as being preserved thanks to this new drug from severe forms of the disease, which prevents hospitalization and deaths.”

Based on what we have just seen, we understand that despite this new alternative, which is “Paxlovid” which was marketed in France from the end of January 2022, the French government has endeavored (*he wanted at all costs*) to continue the vaccinal obligation against covid-19.

In mainland France, this obligation remained until **March 14, 2022** and until **April 9, 2022**, in the Antilles, particularly in Martinique, which prevented Mr. MARGUERITE for several weeks from working by holding seminars, while the reasons which led the Constitutional Council to accept, for a time, that the *vaccinal pass* be in force, no longer had any reason to exist.

Thus, highlighting the existence of this drug is of interest, that of demonstrating that the bases on which the *vaccinal pass* was based could no longer, since the marketing of “Paxlovid”, i.e. towards the end of January 2022, be invoked to legitimize this law, as well as the obligation to vaccinate against covid-19 that it carries.

In doing so, with this new drug, the French government could no longer argue, since the beginning of *February 2022*, that only vaccination against covid-19 could protect against serious forms of the corona virus.

From then on, it was no longer justified to present the *vaccinal pass* as the only weapon against covid-19 and its variants.

Thus, from the beginning of *February 2022*, with the marketing of “Paxlovid”, the laws establishing the *sanitary* and *vaccinal pass* should have been repealed, but they were still valid for several weeks.

With all this in mind, as the laws that carry the *vaccinal pass*, as well as the *sanitary pass* continued to have legitimacy and to be applied, during several weeks, despite everything, to be imposed by force on the French and this, with all the consequences that they engender, they have in particular generated total discrimination against the unvaccinated, therefore against Mr. MARGUERITE, because of the possibility of opting for a solution other than the vaccine.

This possibility of choosing in one's soul and conscience the medication that one will receive, is moreover enacted in French legislation.

For this purpose, I invite you to reread this text, already presented [(French) Article L1122-1, *Code de la santé publique Français* (translated into English from the original text)]:

“Prior to carrying out research involving the human person, information is delivered to the person who takes part in it by the investigator or by a doctor who represents him. [...]

3° In the case of research mentioned in 1° or 2° of Article L. 1121-1, any medical alternatives [...]”

Let's take a look at what these two parts cover [(French) Article L1121-1, *Code de la santé publique Français* (translated into English from the original text)]: **“There are three categories of research involving the human person:**

1° Interventional research which includes an intervention on the person not justified by their usual care;

2° Interventional research involving only minimal risks and constraints, the list of which is set by order of the Minister responsible for health, after consultation with the Director General of the National Agency for the Safety of Medicines and Health Products [...]”

Let's not lose sight of the fact that during this entire period when the coronavirus vaccinal requirement was in force, the covid-19 vaccines were still in the *clinical trial* phase, i.e. medical research.

Thus, as soon as French people are involved in this type of approach, they must be offered the medical alternatives that are available to them.

As you can see, French law presents the choice of drug protocols as a right that the French have, and so with the arrival on the market of **“Paxlovid®, nirmatrelvir/ritonavir”**, the French government could no longer allow the vaccinal requirement to continue, for whatever reason.

Since **Liberty** is one of the three foundations (*mottos*) of the French Republic, every French person must be able to choose in their soul and conscience the medication they wish to take for their health, especially when it is part of the proposals offered to them.

In this regard, the vaccination obligation against covid-19 was for weeks **“going against the grain”** in France, because with the *Paxlovid*, another alternative has already existed since the end of *January 2022*, but the compulsory vaccination established in the *vaccinal and sanitary pass* has continued, meaning that once again, French legislation has contravened the law.

All this allows us to draw the following conclusion:

If the “vaccinal pass” was validated by the Constitutional Council (French) to meet certain requirements, as soon as these conditions are no longer the same, it becomes obsolete and must be abolished.

Based on this, the articles of law relating to the *vaccinal* and *sanitary pass*, which imposed vaccination on all or part of French citizens when there was an alternative in the form of the drug **“Paxlovid”** should have been repealed as soon as it was put on the market.

These instruments, which are the *vaccinal* and *sanitary pass*, were established for a time and therefore, they no longer had any reason to exist in France.

Thus, the vaccinal laws against covid-19 must not be suspended, as is currently the case in France, but they must be definitively repealed!

Based on everything we have just seen, we therefore understand that the vaccinal obligation which was extended for the period from the end of **January 2022 until March 14, 2022** in metropolitan France and until **April 9, 2022**, in the Antilles, while *Paxlovid* was already on the market, contravened the following texts:

- *[(French) Article 11 du Préambule de la Constitution (Française) de 1946],*
- *[(French) Articles 2, 4 et 11 de la Déclaration des Droits de l'Homme et du Citoyen de 1789].*

What Mr. MARGUERITE presents in these lines should, he thinks, challenge the members of the Constitutional Council (French), because let us remember, it is they who established in the text seen in the introduction to this part the limit that had to be given for the sustainability of the vaccinal laws against covid-19.

Today, you, the members of the Constitutional Council, as guardians of the constitution, where are you in this matter?

When you give a limit to the vaccinal laws against covid-19, established on the basis of the French constitution, once this limit, in the sustainability of this legislation is reached, can the Head of State and his government, at their discretion, disregard all rules and base themselves on a legislative measure that has become unconstitutional?

Mr. MARGUERITE seriously questions the precedent that this has created?

From now on, are a President of the Republic and his government above the constitution (French), therefore above the Constitutional Council (French)?

If this is the case, what is the point of having guardians of the constitution?

Mr. MARGUERITE wonders about all this!

Certainly you, the wise, will be able to answer Mr. MARGUERITE on his questions, because he is only a simple citizen, who seeks to defend himself, in doing so, certainly, that his pain prevents him from being objective and lucid, perhaps you have answers that have not appeared to him at all?

6.2 Reality of the unconstitutional nature of the vaccinal laws against covid-19, which contravene the right of Mr. MARGUERITE, as a Frenchman, not to be vaccinated against covid-19 because of his faith:

One of the areas that has not been taken into consideration in France, with a view to allowing those concerned not to have to be vaccinated against covid-19, is that of beliefs or faith.

It is very likely that our words will be considered as nonsense, nevertheless, those who are criticized and called **“conscientious objectors”** to the vaccination against covid-19, have a European legislative framework, which normally protects them. And now, let's take note of this text [*Extract of: Commission des affaires européennes du Sénat. Actualités Européennes. N°67, 21 juillet 2021. Obligation vaccinale et pass sanitaire: position de l'Union Européenne et du Conseil de l'Europe (translated into English from the original text)*]:

“For its part, the Parliamentary Assembly of the Council of Europe adopted Resolution 2361 (2021)³ on January 27, 2021, on the report of Ms. Jennifer de Temmerman, a French deputy, which calls for not making vaccination against SARS-CoV-2 compulsory, either directly or by disproportionately restricting the rights and freedoms of unvaccinated persons.

The Assembly relies on Article 8 of the European Convention on Human Rights concerning the right to respect for private life and on Article 9 concerning freedom of thought, conscience and religion. *If it recognizes that none of these rights are absolute and that limitations can be applied to protect public health, it recalls that these restrictions must be necessary and proportionate. In addition, it considers counterproductive to want to impose vaccination”.*

Before coming to the reality of faith, in the context of the refusal to be vaccinated against covid-19, let us take the time to highlight other vital realities, because this text is rich in lessons.

Indeed, it is said that to protect public health, limitations can **“crop”** the rights of individuals, however they **“must be necessary and proportionate”**. Had we reached this point of no return in France?

Where was, during the pandemic, the need to force the unvaccinated to opt for vaccination against covid-19 when the vaccinated are not immune to this virus?

Furthermore, is it not disproportionate that doctors, nurses, healthcare workers, firefighters, etc., essential links in the fight against the pandemic, were, during the sanitary crisis, forced into unemployment and deprived of income? Which is counterproductive, as the text we have just read underlines!

This reality of the essential role of caregivers in the fight against this pandemic is very well presented, in the following text, by the Prime Minister, Mr. Jean Castex [*Service Communication, Hôtel de Matignon, le 17 décembre 2021. Déclaration de M. Jean CASTEX, Premier ministre. Mesures de lutte contre la COVID-19 (translated into English from the original text)*]: **“For almost 2 years, our caregivers have been fighting foot by foot against the virus, against these successive waves and this feeling of an endless fight.**

They are our heroes, and we owe them a lot. First, we owe them our gratitude for their commitment during the holidays, as they will continue to be tirelessly on deck.”

Here the Prime Minister highlights the titanic fight that caregivers have waged against this unprecedented Coronavirus pandemic. In the words of the President of the Republic, the fight against this terrible scourge has been likened to **“a war”**. In light of these positions, we can only be doubtful and ask ourselves the following questions:

Is it normal in times of war to leave our elite soldiers, who are seasoned and trained in combat, in the barracks?

Or is it customary to leave our best players on the bench when the opponent is of herculean strength?

After all the praise and greetings for our caregivers, how can we understand that they were prevented from working for months if they did not comply with the mandatory vaccination against covid-19 resulting from laws that are illegal, unfounded and therefore unconstitutional. Now that this point has been highlighted, let's get to our theme. To do this, let's take a look at **“Article 9 of the Convention on Human Rights relating to freedom of thought, conscience and religion”** cited in this text referred to above.

This is one of the dimensions highlighted by the European Union to justify that the vaccinal against COVID obligation is not extended to everyone. However, it is clear that this reality is not enacted in French legislation since none of the vaccinal laws against covid-19, whether translated by the *sanitary pass* or the *vaccinal pass* have been enacted in this sense. To fully understand what should have been put in place, we invite you to meet a good student in this area, America.

This informs us [*Extract of: Billing code: 4510-26-P, department of Labor Department, Occupational Safety and Health Administration; 29 CFR Parts 1910, 1915, 1917, 1918, 1926, and 1928 (Docket No. OSHA-2021-0007) RIN 1218-AD42, COVID-19 Vaccination and Testing; Emergency Temporary Standard. Agency: Occupational Safety and Health Administration (OSHA), Department of Labor*]:

“[...] In addition, if the vaccination, and/or testing for COVID-19, and/or wearing a face covering conflicts with a sincerely held religious belief, practice or observance, a worker may be entitled to a reasonable accommodation.

Such accommodations exist independently of the Occupational Safety and Health Act and, therefore, OSHA does not administer or enforce these laws. Examples of relevant federal laws under which an accommodation can be requested include the Americans with Disabilities Act (ADA) and Title VII of the Civil Rights Act of 1964.

For more information, the note refers to a resource produced by the Equal Employment Opportunity Commission (EEOC), which is responsible for enforcing federal laws that prohibit employment-related discrimination based on a person's race, color, religion, sex (including pregnancy, gender identity, and sexual orientation), national origin, age (40 or older), disability, or genetic information. [...]”.

Let's complete with this other text [*Supreme Court of the United States Nos. 21A244 and 21A247 National Federation of Independent Business, ET AL., applicants 21A244 v. Department of Labor, Occupational Safety and Health Administration, ET AL. OHIO, ET AL., applicants 21A247 v. Department of Labor, Occupational Safety and Health Administration, ET AL. On applications for stays (January 13, 2022) PER CURLAM*]:

“On September 9, 2021, President Biden announced “a new plan to require more Americans to be vaccinated.” [...] The Standard thus encourages vaccination, but permits employers to adopt a masking-or-testing policy instead. [...] Further, the Standard does not apply in a variety of settings. [...] It makes exceptions based on religious objections or medical necessity”.

The first text is an excerpt from the first draft of the bill to force American companies that employ more than one hundred employees to refuse to accept people who have not been vaccinated against covid-19. The second text presents the law that was validated.

It is clear that from the beginning, the religious aspect or the practice of faith was already taken into consideration.

The only caveat that was put forward to be eligible for non-vaccination against covid-19 was that you had to have a **“sincere religious observance”**. So you couldn’t advocate being an atheist and suddenly declare yourself religious.

Thus, in America, the problem of not wanting to be vaccinated against covid-19 because of our faith or religion does not arise, because their constitution has been adapted so that American citizens cannot be worried about their faith by legislative texts that would oppress them in a discriminatory way.

On the other hand, in Europe, especially in France, **“the country of human rights”**, no such clear provision has been established, with regard to compulsory vaccination against covid-19.

Certainly, as we will see, rights exist on religious freedom at the level of European legislation, unfortunately, they have not been taken into account by certain countries such as France, within the framework of the compulsory vaccination against covid-19.

To continue, we will tell you that we are aware that it may be difficult for some to understand that because of their religious beliefs, some French people, including Mr. MARGUERITE, refuse vaccination against covid-19.

Their behavior is accused of magico-religious. However, we will see it, French and European legislators have recognized the legality of religious freedom and the absence of discrimination that should be attached to this principle.

It is therefore the strictest right of those who have this position and they do not have to justify themselves.

To try to enlighten you, we will now present to you the realities linked to Mr. MARGUERITE's faith and which prohibit him from being vaccinated against covid-19.

To begin, we invite you to read the following text [*1 Corinthians 3 verses 16-17, 21st Century King James Version Bible (KJ21)*]:

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy. For the temple of God is holy, and ye are that temple”.

Let's complete our study with this other text [*1 Corinthians 6 verses 17, 19-20, Amplified Bible (AMP)*]: ***“But the one who is united and joined to the Lord is one spirit with Him. [...]***

Do you not know that your body is a temple of the Holy Spirit who is within you, whom you have [received as a gift] from God, and that you are not your own [property]?

You were bought with a price [you were actually purchased with the precious blood of Jesus and made His own]. So then, honor and glorify God with your body”.

These texts present Mr. MARGUERITE's convictions regarding his body as a Christian and which explain why he does not wish to be vaccinated against covid-19.

For him, his body is the temple of the Spirit of God and he is responsible before the Lord for what he does with it.

Thus, it is up to Mr. MARGUERITE to refuse to absorb any molecule that could harm him, if he does not have full knowledge of the risks involved, especially since during the period of compulsory vaccination against covid-19 in France, the vaccines were still in the experimental phase, let's not forget.

Now that these bases are laid, let's discover the following reality that is attached to the anti-covid-19 vaccine, by reading the text [*Institut Pasteur. Post: Covid-19: Un vaccin à ADN. Tiré du site de: <https://www.pasteur.fr/fr> (translated into English from the original text)*] which establishes the following:

“Among the vaccines against SARS-CoV-2 (responsible for the Covid-19) developed at the Institut Pasteur, the DNA vaccine is undoubtedly the most innovative in its approach because no vaccine based on this technology has yet been marketed* (for humans).

The principle: Inject a fragment of DNA into human cells. These cells recognize this DNA fragment, and transcribe it into a fragment of RNA capable of inducing the manufacture of the SPIKE protein of the SARS-COV-2 virus.

This surface protein of the virus, which forms spicules all around its envelope, is the virus input key in the cell.

With this DNA vaccine, our cells become transiently from the factories that produce the SPIKE protein.

This protein will then be recognized by the immune system, which will, for example, manufacture antibodies to neutralize and thus prevent infection when it comes up.

This vaccine approach has made it possible to obtain promising results during experiments on animal models. [...]”

First of all, we would like to highlight the seriousness of the text that we have just presented to you, because it comes from the Pasteur Institute website, so the source is reliable!

In this text, we learn that one of the types of vaccines marketed against covid-19 is largely a new experimental technique, which has the capacity to impact our DNA.

The Pasteur Institute calls it a “**DNA vaccine**”. This type of vaccine is called **RNA**. Once this vaccine is injected, it takes “**the commands**” transforms the cells of those vaccinated against covid-19 into factories that produce the molecules that the vaccine orders, the Spike protein.

It is important to note that before this pandemic, this type of vaccine was only experimental, it had never been tested on humans but only on animals.

Thus, the negative repercussions of this type of process are not yet fully known. So, what are the interactions between the RNA vaccine and DNA? Many questions remain, for the moment unanswered since the effects, at this experimental stage, are mostly unknown.

In addition, we cannot fail to be challenged by the scientific approach of some doctors, and not the least, who call for caution by emphasizing that this protein production can be dangerous because it can lodge in all the organs of the body.

Faced with the unknown, it is the most absolute right of Mr. MARGUERITE to refuse to be vaccinated, in the current state.

It is true that there are other types of vaccines (*with viral vector*) that are developed according to a so-called classic vaccine technology against covid-19, and one of them is **Janssen** also called **Johnson & Johnson**.

We are talking about it because a mishap happened to one of Mr. MARGUERITE's friends, concerning this vaccine.

Based on the information she received, she consciously chose to get vaccinated with the Janssen vaccine because she was wary of RNA technology.

In addition, the single-dose injection of this vaccine was not something she disliked.

So, she thought that once vaccinated, she would be free of all the fuss surrounding vaccination against covid-19.

So she got her *sanitary pass*. But then she was surprised to find out the following [*Article 2-2, du Décret n° 2021-699 du 1er juin 2021 prescrivant les mesures générales nécessaires à la gestion de la sortie de crise sanitaire (translated into English from the original text)*]:

“[...] With regard to the “Covid-19 vaccine Janssen” vaccine, 28 days after administration of a dose.

For the purposes of section 47-1, persons who have received the vaccine referred to in this paragraph must, in order for their vaccination schedule to continue to be recognized as complete as of December 15, 2021, have received an additional dose of a messenger ribonucleic acid (RNA) vaccine [...].”

First of all, we must not lose sight of the fact that the marketing protocol for the Janssen vaccine against covid-19 was, at the time of publication of this French legislative text, established so that it could be injected in a single dose.

While we can understand that while being in the experimental phase of vaccines against covid-19, the statements can evolve with the feedback of the data collected and that the single dose is no longer considered effective, we understand less well this injunction that is made by France for a booster based on **messenger RNA**.

This, especially since in other countries, this Janssen vaccine could be used as a booster. It is true that this vaccine was withdrawn from the American market for a time, for investigation because of the cases of thrombosis noted.

But, can't we say the same of AztraZneca (another viral vector vaccine)?

Fortunately, the booster dose was subsequently possible with Janssen, in fact, only in theory since this same friend of Mr. MARGUERITE that we mentioned was recalled twice by the vaccination center to postpone the appointments set for his call-back.

The reason given was that priority was given to first-time vaccinees and she was told that if she wanted to take her booster that she could also use Pfizer.

In the meantime, she preferred to cancel her appointment altogether. Thus, the first injection is given with Janssen, as an incentive to get vaccinated. And then?

Mr. MARGUERITE still wanted to tell this story, because there are things that are beyond his understanding!

To continue, we will tell you that we have already seen that Europe has granted **conditional marketing authorization** for vaccines against covid-19, whether they are based on messenger ribonucleic acid (RNA) or "*classic*".

We also know that all these vaccines were still in the research phase during the period of compulsory vaccination against covid-19 in France.

Thus, the reality that remains is that the vaccine against covid-19, although it is said to strengthen the immune defenses, will, in one way or another, impact our body and the repercussions cannot yet be fully appreciated today.

So, over time, if we stick to the ten years of experimentation normally devoted to the vaccine, what will happen?

With all this in mind, we will tell you that Mr. MARGUERITE's conviction is that we take a drug in order to cure, and for the moment, if these reasonable doubts persist, why put pressure on vaccination against covid-19 when nothing has been proven with certainty?

Mr. MARGUERITE should have, in this case, during the pandemic, had the choice of whether or not to opt for vaccination against covid-19, of course by applying barrier gestures to protect others as well as himself.

It is important to understand that Mr. MARGUERITE's faith, imposed on him, in this precise context, to act as he did. Indeed, if he had chosen to act according to pressure, to the detriment of his convictions, he would sin before God, because the Holy Scriptures display it in the text of [Romans 14 verse 23], that everything that is not the fruit of a conviction is sin.

Thus, in the state of things during the pandemic due to covid-19, he did not have the conviction that he had to be vaccinated, in doing so, doing it anyway just to be able to work would go against his convictions and he would sin.

To continue, we will tell you that the two previous biblical texts reported in this part, present a reality that has a very strong psychological significance for believers, because we are told that the Lord will destroy those who destroy his temple, which is our body.

So, when a law is passed to force the French to be vaccinated against their will, moreover with a product, still in the experimental phase, under penalty of losing his job, it is Mr. MARGUERITE's faith that is flouted.

His basis of faith, not allowing him, during the pandemic, to be vaccinated against covid-19, with experimental vaccines, in doing so, no State could force him to do otherwise, in accordance with the legislative texts, European and French that we are going to present to you and which recognize the right of each European and French citizen not to suffer any discrimination with regard to their religious belief.

The first text is as follows [*Article 2, loi n° 2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations*(translated into English from the original text)]:

“1° Any direct or indirect discrimination based on actual or supposed membership or non-membership of an ethnic group or race shall be prohibited in matters of social protection, health, social benefits, education, access to goods.

[...] 2° Any direct or indirect discrimination based on sex, actual or supposed membership or non-membership of an ethnic group or race, religion or belief, disability, age, sexual orientation or identity or place of residence is prohibited with regard to membership and involvement in a trade union or professional organisation, including the benefits provided by such organisation, access to employment, employment, vocational training and work, including freelance employment or self-employment, as well as working conditions and professional promotion.

This principle shall not preclude differences of treatment based on the grounds referred to in the preceding paragraph where they meet an essential and determining occupational requirement and provided that the objective is legitimate and the requirement is proportionate”.

Let's end with this [*Article 9 de la Convention européenne des droits de l'homme Liberté de pensée, de conscience et de religion, articles 1-2* (translated into English from the original text)]:

“1. Everyone has the right to freedom of thought, conscience and religion;

This right includes freedom to change one's religion or belief and freedom, either alone or in community with others and in public or private, to manifest one's religion or belief, in worship, teaching, practices and observance.

2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others”.

Let us also take into account this text which establishes the following [*Protocole numéro 12 à la Convention européenne de sauvegarde des droits de l'homme et des libertés fondamentales, articles 1 et 2 "Interdiction générale de la discrimination (translated into English from the original text)]:* **"1 The enjoyment of any right set forth by law shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.**

2 No one shall be discriminated against by any public authority on any ground such as those mentioned in paragraph 1".

Consider also this other text [*(French) Article 11 Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)]:* **"No one should be disturbed for his opinions, even religious ones, provided that their manifestation does not disturb the public order established by the Law."**

The fundamental bases of religious freedom are laid down through these various texts and are clear. Will we discuss here the law and the spirit of the law or the unprecedented nature of this particularly deadly pandemic that requires special treatment to protect public health?

Of course not! To do otherwise would be to contravene both the French constitution and European laws, while France is subject to them. Thus, we understand that the right not to be disturbed for one's religious opinions is a right conferred by the French constitution on all French citizens, as well as European laws on all Europeans.

In doing so, all laws, all decrees, which do not take this foundation into account and which create obligations that contravene the religious beliefs of the French or Europeans establish discrimination that goes against the French constitution as well as the bases enacted by the European Union.

Therefore, together with their unconstitutional nature, which contravene the *Helsinki Declaration*, and the fact that the drug "*Paxlovid*" now exists, we understand that what we have just seen is yet another argument in favor of a necessary repeal of the vaccinallaws against covid-19.

7 Bases presenting the liability of the French State for the damages I have suffered

Let us now turn to the French state's responsibility for the situation of exclusion and extreme poverty I now find myself in due to the impact on my life of laws that are nevertheless unconstitutional and therefore contravene European law.

To begin, it is important to understand more about France's subordination to European law. To do this, see the end of the chapter entitled *“Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19”*.

Now that this point has been established, and that we have discovered, in this chapter I have just cited, the foundations laid down by European law and to which France is subject, let us discover the liability of the French State for the damage I have suffered under the yoke of the vaccinal laws against covid-19.

This reality, which I have just presented, is evident in the letters I sent to the President of the Republic in which I asked for his assistance. The same is true of the feedback from various ministers and government agencies following my discussions with the Head of State.

To be clear about what I have just presented, it is important not to lose sight of the fact that what I experienced under the yoke of the vaccinal laws against covid-19 is directly linked to the completely irrelevant behavior of the aforementioned official.

See chapter entitled **“New evidence on the responsibility of the civil servant Mr. Vincent GUILGAULT, as head of the FIP accounting department other categories, in the alleged external illegality”**.

These facts cannot go unmentioned, because the French state or one of its representatives cannot commit acts that prevent justice from being done.

In this context, when the integrity of France is undermined by a state representative, to understand who must act, we must first consider the [(French) *Article 5 de la Constitution du 4 octobre 1958 (translated into English from the original text)*] which establishes the following:

“The President of the Republic ensures compliance with the Constitution. He ensures, through his arbitration, the regular functioning of public authorities as well as the continuity of the State. He is the guarantor of national independence, territorial integrity and respect for treaties.”

The President of the Republic is the guardian or guarantor of respect for the French Constitution and treaties, and therefore of France's full adherence to European law. It is he who, through his arbitration, ensures the proper functioning of public authorities.

Thus, when a situation or acts committed within the Republic contravene the Constitution or European law, he must intervene.

It was with this in mind that I decided to send emails to the President of the Republic to outline the violations of my rights by this oft-mentioned official, in connection with the vaccinal laws against covid-19.

The discrimination I presented to the Head of State took place against the backdrop of the unspeakable actions of this official who, under the cover of the vaccinal laws against covid-19, initiated the blockade that opposed me to the Lamentin tax office, preventing me from receiving the solidarity fund, even though I was entitled to it.

I also presented to the President of the Republic the reality of the extremely precarious state in which I found myself due to the non-payment of the solidarity fund, to the point where I could no longer meet my most basic needs and pay child support to my children.

This reality is corroborated by the following excerpt from the email I sent to the President of the French Republic on **March 22, 2021**:

“Good morning, I allow myself to return to your services, following my letter of 03/01/2021 in which I requested your help.

Indeed, I highlighted the fact that the COVID aid for companies in difficulty was no longer paid for my two companies, both of which are publishing houses whose head office is located in Martinique (Le Lamentin).

I received a response from your chief of staff on March 5, 2021, who informed me that my request had been registered and was following its course. I know that administrative delays are very long and that I am not the only one to be in difficulty, given the context, nevertheless, my situation is more than precarious.

I now live on less than the bare minimum, because the non-payment of this aid for weakened businesses, as well as the restrictions that have been put in place for culture, mean that to date, I only have the activity bonus, of €203.05, that the CAF pays me. So, this month I have not been able to meet my expenses, and above all I have not been able to pay child support to my two children. [...]” *[translated into English from the original text]*.

In this email, as in my other letter, which I quote here, I present my extremely precarious situation to the President of the Republic. This reality is also evident in this other email that I sent to the President of the Republic on **June 7, 2022**:

“Good morning Mr. President, my name is Kenny Ronald MARGUERITE, I have already come to you to tell you about the extremely precarious situation in which I found myself.

I am this company manager that a tax officer of Lamentin (Martinique) has robbed by refusing me the subsidy allocated to companies impacted by the health crisis due to COVID, while I was entitled to it.

This arbitrary decision has completely impacted my life, reducing me to receiving a social minimum lower than that of a homeless person.

In doing so, I lived or rather survived thanks to the assistance of my relatives and with the complementary RSA amounting to 201, 16 €/month, revalorized to 286, 54 €/month (I am not eligible for the RSA “base” because of my status as a company manager).

More than a year ago, your chief of staff, Mr. Brice BLONDEL, gave me a feedback which made me hope that a favorable follow-up would be given to my request, unfortunately, it was not. If I allow myself to come back to you, it is because my situation has become unlivable, I can no longer continue like this, especially since the subsidy is owed to me.

In my previous letters, I announced that I would not remain silent if justice was not done to me.

To this end, I undertook to rewrite my book in which I recount this descent into hell, I entitled it "Fight of a business leader that the vaccinal laws have despoiled and led to bankruptcy.(Elements to defend his cause, as well as that of all unvaccinated)."

In this election period, when everyone is on the lookout for significant events, I sincerely believe that the content of this work can be of weight and I intend to make it available free of charge, to politicians and to as many people as possible, from June 8, 2022, 6 p.m., Martinique time.

My book can be downloaded by clicking on the link below: [...]For now and until 08/06/22, to access it, enter the code: [...].

As already presented, I would like to point out that I wrote this book because I could not accept such injustice without reacting and that my life was turned upside down without the people who could solve my problem having intervened.

But before its release, it seems to me wise to collect your position as Head of State, especially since the period lends itself to it. However, given the deadline for the legislative elections, time being limited, I cannot delay its availability after the date previously mentioned.

I am therefore at your disposal for any comments or new facts that would allow me to delay its release.

Finally, I leave you a strong image which is presented as follows:

"Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one who is coming against him with twenty thousand?

Or else [if he feels he is not powerful enough], while the other [king] is still a far distance away, he sends an envoy and asks for terms of peace". [Luke 14 verses 31-32, Amplified Bible (AMP)].

I leave this advice to your meditation. May the Lord give you the wisdom you need in this matter.

*Yours sincerely, Mr. Kenny Ronald MARGUERITE".
[translated into English from the original text].*

In response to my two emails, through his Chief of Staff, Mr. Brice BLONDEL, the Head of State sent me two letters, assuring me that the Prefect of Martinique and Ms. Olivia GREGOIRE, Minister Delegate to the Minister of the Economy and Finance, would contact me to find solutions to the problems I had raised in my messages, which presented the discrimination I was experiencing.

It is true that, in accordance with what the Head of State had told me, I was indeed contacted by the Prefect of Martinique and by Ms. Olivia GREGOIRE, Minister Delegate to the Minister of the Economy and Finance. However, the Prefect, in his letter of *April 28, 2021*, informed me that the Commissioner for Business Life and Productive Development would contact me.

This was never followed up. The same goes for Ms. Olivia GREGOIRE, Minister Delegate to the Minister of the Economy and Finance, who, in the letter sent to me by her Chief of Staff on *September 26, 2022*, assured me that the aid that could be provided to me would be diligently reviewed.

It further stated that, to this end, I would be contacted by Mr. Jérôme FOURNEL, Director General of Public Finances, to review my application. The latter was to keep me directly informed of any possible follow-up actions.

Mr. Jérôme FOURNEL never contacted me. See chapter entitled **“New evidence on the responsibility of the civil servant Mr. Jérôme FOURNEL, as Director General of Public Finances, in the alleged external illegality”**.

What we have just seen unequivocally establishes the responsibility of the French State in the discrimination, the state of exclusion and the great poverty in which I find myself today.

To understand the reality of the State's responsibility in the situation I faced and which led me to bring this matter to court, it should not be forgotten that in this email of *June 7, 2022*, I highlight the extremely precarious situation in which I find myself, having as my income the RSA supplementary amount of **€201.16/month**, revalued to **€286.54/month**.

It is important to note that when I specify in this email sent to the President of the Republic **“I am not eligible for the RSA “base” because of my status as a company manager”**, this reality referred to the solidarity fund that I was supposed to receive.

Indeed, I was not eligible for the RSA base because of the payments already made to the solidarity fund, which was then, on average, **€1,500**. However, when this subsidy was not paid to me, I found myself with resources below the minimum social benefits.

In my email of *June 7, 2022*, I also presented the grounds for the unconstitutionality of the vaccinal laws against covid-19, which are justified by the fact that these laws contravene the supranational foundations of the **Declaration of Helsinki**, which is binding on European states.

My book, made available to the President of the Republic, outlined these realities, as did the brief I submitted on *January 2, 2023*, via the citizen's online appeal in my case no. 2200745.

It should be recalled that the defendants in my case no. 2200745 (*recognized on December 22, 2022, by the Administrative Court of Martinique*) include, among others, the General Secretariat of the Government and the Ministry of the Economy and Finance... (French).

Therefore, the French State could not ignore the unconstitutional nature of the vaccinal laws against covid-19, nor the great precariousness, therefore the state of poverty in which I found myself and still find myself.

Thus, to understand the responsibility of the French state in the face of what I experienced under the yoke of the vaccinal laws against covid-19, we must not lose sight of this essential element: *the unconstitutional nature of these laws*.

This reality, as well as the situation of exclusion and great precariousness in which I found myself and still find myself, was and still is fully known to the President of the Republic (French), and therefore, by extension, the General Secretariat of the Government and the Ministry of the Economy, Finance, etc., as we have seen, but they allowed the situation to perpetuate.

From the foregoing, it follows that the French state is liable in this case against me because, being aware of the unconstitutional nature of the vaccinal laws against covid-19, they contravene the Declaration of Helsinki, a legislative text with supranational value, and therefore binding on European states, which are obliged to implement it in their legislation.

Thus, the Head of State and his government should not have ignored this obligation and should have taken the necessary measures to ensure these laws were repealed.

Indeed, the COVID-19 vaccination laws, although suspended, still retain legitimacy because they have not been repealed, which should have been implemented by the French state, in accordance with the provisions of European law.

We will now examine the French state's responsibility for the difficulties I still face in my professional reintegration, which keeps me in a precarious situation.

Because of the COVID-19 vaccination laws and their impact on my post-coronavirus future, since I cannot afford to pay a deposit and rent for a new home, I have since joined the ranks of the homeless.

I am currently staying with a friend free of charge and I am being monitored by the SIAO (SAMU SOCIAL “**le 115**”) of MARTINIQUE, in order to submit a CHRS housing application (*this acronym describes the accommodation and social reintegration centers that provide reception, housing, support and social integration for individuals and families experiencing serious difficulties in order to help them in a process of accessing or returning to autonomy*).

Furthermore, being now unable to provide for my most basic needs, I was able, on *August 19, 2024*, to join the inclusion jobs program intended to reintegrate those who are excluded.

This is a real decline. I present these realities to you in the chapter entitled “*The works of iniquity of Marianne's “defenders” who became the executioners of her children*”.

Let us now look at what social inclusion or exclusion is, by reading an extract from the text [*Ministère du Travail de la Santé et des solidarités. Définitions et mesures du CNLE. Taken from the website: <https://solidarites.gouv.fr/definitions-et-mesures-du-cnle> (translated into English from the original text)*]:

“[...] Social inclusion: The concept of social inclusion was used by the German sociologist Niklas Luhmann (1927-1998) to characterize the relationships between individuals and social systems. Social inclusion is considered the opposite of social exclusion.

It concerns the economic, social, cultural and political sectors of society*. [...] Social exclusion [...] We simply speak of social withdrawal which designates an essentially economic poverty, in the process of disappearing due to economic growth and social protection institutions. [...]

The concept of social exclusion goes beyond that of poverty since it corresponds to the non-realization of basic social rights guaranteed by law. [...] Definitions of poverty: Approaches to the concept of relative poverty: [...] Poverty is the state, the condition of a person who lacks resources, material means to lead a decent life (Trésor de la langue française). [...]

Precariousness is the absence of one or more of the securities allowing individuals and families to assume their basic responsibilities and enjoy their fundamental rights.

[...] Definitions of monetary poverty: [...] The poverty threshold is determined in relation to the distribution of living standards of the entire population. Thus, the European poverty threshold is now set below 60% of the median income. [...]"

For greater consistency in what I want to develop, it is important to complete what we have just seen with the text [*Observatoire des inégalités. À quels niveaux se situent les seuils de pauvreté en France? Publié le 17 juillet 2024. Taken from: <https://inegalites.fr/A-quels-niveaux-se-situent-les-seuils-de-pauvrete-en-France> (translated into English from the original text)]:*

"[...] A person living alone is considered poor in France when their monthly income is less than 811, 1,014 or 1,216 euros (2022 data according to INSEE), depending on whether we use the poverty threshold set at 40%, 50% or 60% of the median standard of living. The median standard of living refers to the amount for which half of the people receive less and the other half more."

In order to fully understand the discrimination and loss of opportunity that the French state has caused me because of the vaccinal laws against covid-19, we must consider this excerpt from the text [*Observatoire des inégalités. Salaires: combien gagnent vraiment les Français? Taken from: <https://inegalites.fr/Salaires-combien-gagnent-vraiment-les-Francais> (translated into English from the original text)]:*

“[...] In France, the average monthly salary is 1,800 euros according to INSEE [1], all employees combined except interns, agricultural workers and cleaning ladies employed by individuals.

***This average hides differences (deviations). Women earn 1,600 euros on average, men 2,000 euros. Workers, 1,300 euros, senior executives, 3,500 euros. This is what everyone really earns. [...]*”**

These texts we've just reviewed present my realities before the health crisis and those I now face, because of the vaccinal laws against covid-19. Before this terrible pandemic, my average monthly income was **€3,500**, the same as a manager's, well above the average monthly salary of **€1,800**.

Now, with my monthly income being less than **€811**, the basis for determining poverty, my situation is extremely precarious, and I live in exclusion. We will see, in the rest of this chapter, that my income from **February to April 2025** was in total **240 euros**.

This reality is corroborated by the fact that I was able to join the inclusive employment program designed to reintegrate those experiencing social exclusion, and that I had to apply for assistance from the **SAMU SOCIAL (115) in MARTINIQUE**.

This inclusive employment program, along with the CHRS housing program, which I was able to enroll in, demonstrates that I am experiencing social exclusion and live in economic poverty.

Thus, because of the discrimination I suffered under the yoke of the vaccinal laws against covid-19, the repercussions of which continue to linger, **I went from being a business owner whose average monthly income, before the coronavirus health crisis, was around €3,500 to being homeless and excluded from society.**

Now that these foundations are laid, to understand the French state's responsibility for what I experienced and am still experiencing, let's look at the French government's obligations regarding social inclusion by reading this other excerpt from the text *[Ministère du Travail de la Santé et des solidarités. Définitions et mesures du CNLE. Taken from the website: <https://solidarites.gouv.fr/definitions-et-mesures-du-cnle> (translated into English from the original text)]*:

“[...] Active inclusion: Inclusion concerns both Europe and each Member State.

The European Commission gives a definition of active inclusion**: Active inclusion is about enabling every citizen, including the most disadvantaged, to participate fully in society, and in particular to exercise a job.

In concrete terms, to achieve this objective, it is necessary to:

- Adequate income support as well as support in finding employment, for example by linking benefits to inactive and active people, and helping people obtain the benefits to which they are entitled;
- *Labor markets open to all by facilitating entry into these markets, tackling in-work poverty and avoiding the vicious circle of poverty, as well as factors discouraging work;*
- Access to quality services that help citizens to participate actively in society, and notably to return to the job market. For the commission, “Active inclusion aims to address different problems: poverty, social exclusion, the poverty of those who work, *segmentation of labour markets, long-term unemployment, inequalities between men and women*”. [...]

Is an excluded person still a citizen?: Legally, a French citizen enjoys civil and political rights and fulfills (acquits himself) obligations towards society. *The citizen therefore has a special quality that allows him to take part in public life.* The citizen has different types of rights: Civil rights and essential freedoms:

Right to marry, to be an owner; right to security, to equality before the law, before justice and in access to public employment; freedom of thought, opinion and expression, of religion, of movement, of assembly (of meeting), of association or of demonstration;

[...] Social rights: right to work, right to strike, right to education, to Social Security. The [loi n° 98-657 du 29 juillet 1998 d'orientation relative à la lutte contre les exclusions], in its article 1, “aims to guarantee effective access for all to fundamental rights throughout the territory in the areas of employment, housing, health protection, justice, education, training and culture, protection of the family and childhood”.

National solidarity: [...] State intervention in economic and social life appears necessary in order to combat poverty and inequalities and to ensure national cohesion. This awareness is enshrined in the preamble to the French Constitution of 1946 (taken up by that of 1958), which guarantees the right to work, health protection, access to education, material security [...]."

This text presents the obligations incumbent on the French state regarding inclusion. We first discover that inclusion is not a matter that concerns only the European Union, as each of its member states must: **"enabling every citizen, including the most disadvantaged, to participate fully in society, and in particular to exercise a job."**

To achieve this objective in practice, each European state must ensure that each of its citizens has adequate income support and help them obtain the benefits to which they are entitled. We have also seen that for the European Commission, **"Active inclusion aims to address different problems: poverty, social exclusion, the poverty of those who work, segmentation of labour markets, long-term unemployment, inequalities between men and women". [...].**

We have also seen that a person who is in a state of exclusion, including financial exclusion, always remains a citizen and has rights which include:

"Civil rights and essential freedoms: right to security, equality before the law, before justice [...] Social rights: right to work..."

French legislation has also established that the [(French) *loi n° 98-657 du 29 juillet 1998 d'orientation relative à la lutte contre les exclusions*], in its article 1, **"aims to guarantee effective access for all to fundamental rights throughout the territory in the areas of employment, housing, health protection, justice, education, training and culture, protection of the family and childhood"**.

To conclude with this text, we also discovered that the State was required to fight against poverty and inequalities and to ensure national cohesion, these realities being **"in the preamble to the French Constitution of 1946 (taken up by that of 1958), which guarantees the right to work, health protection, access to education, material security [...]."**

Based on what we have just presented, we can affirm that I was discriminated against because I was not able to fully enjoy the obligations which are those that **the State is required to ensure for every citizen, including the most disadvantaged, to participate fully in society and in particular to exercise employment, or to be able to enjoy access to education, training and material security without discrimination.**

To tell you about it, I would say that after my mother's death, having lost the professional premises that she had made available to me, I registered with Pôle emploi (*the French employment agency*).

In order to find employment, I applied for a new hairdressing diploma course, which was scheduled to take place from *January 8, 2024, to June 18, 2024*, at Greta (*a French vocational training center*) in the Paris region.

I was accepted, and Pôle Emploi agreed to cover the cost of this training, as well as the cost of the plane ticket, and a stipend.

Since this training took place over two days per week, I aimed to collaborate with associations in the Île-de-France region.

I would use the other days when I wasn't in training to collaborate with these associations to conduct hair assessments, hold seminars, and hold workshops on the topic of hair management for Black and mixed-race women.

Unfortunately, the training was cancelled by GRETA due to insufficient participants. Let us now turn to the State's responsibility in what I have just presented.

This diploma training being a big plus for my professional future, *six months later*, I approached another school which was really going to present this training.

Having already been eligible for Pôle Emploi to cover this training a few months earlier, I contacted France Travail (*which replaced Pôle Emploi*) to reapply for coverage.

However, to my surprise, this training was no longer covered by this training was no longer covered by this organization which became France Travail which reviewed its conditions to validate the coverage of training. This reality is evident in the words of Fabrice GERONIMO, the director of France Travail in Lamentin (MARTINIQUE), who publicly stated the following about me:

“In the case you presented to me, there are several things. I could not go into detail and give you the most detailed answer possible. But what I want to tell you is that France Travail... the CTM remains at the side of these job seekers, but we prioritize, in light of these budgetary constraints, training actions that allow a significant return to employment.”
(translated into English from the original text).

You can watch this interview with the director of France Travail du Lamentin (MARTINIQUE) which is in French, in the report, broadcast on the Martinique la 1re television news, on *August 3, 2024* (see the second subject presented on the news) using the following link:

https://la1ere.francetvinfo.fr/martinique/programme-video/la1ere_martinique_journal-martinique/diffusion/6327959-edition-du-samedi-03-aout-2024.html

Let's return to the words of Fabrice GERONIMO, which we have just discovered, because he demonstrates a most surprising paradox.

He states, regarding the rejection of my training application, that:

“[...] we prioritize, in light of these budgetary constraints, training actions that allow a significant return to employment”.

It is important not to lose sight of the fact that this training that I requested from France travail and which was rejected had already been approved by Pôle Emploi, which demonstrates that it was **“actions that allow a significant return to employment”**, otherwise it would not have been accepted in the first place.

By refusing to cover this training which had received the approval of Pôle Emploi, France Travail thus penalized me and contravened my rights **to participate fully in society and in particular to hold a job, or to be able to enjoy access to education, training and material security without discrimination.**

This fact is also true in reality, as it should be noted that since these collaborations with associations in the Île-de-France region were one of the only options left for me to resume my professional activities, I attempted to put in place the various procedures that would allow me to travel to mainland France and settle there temporarily.

To do this, I applied for mobility assistance for my plane ticket from the ADOM [(French) *The Overseas Agency for Mobility*], which was granted, and I also contacted social housing providers in the Île-de-France region. Unfortunately, my application was not approved, given the very low 2023 turnover for my companies.

To overcome these difficulties, with financial assistance from two of my relatives, I was able to come to mainland France. I arrived on *February 20, 2025*, by the grace of God.

I was able to hold a first seminar in Le Mans (*municipality of France*), which brought me *340 euros in entry (income)*.

I also have other seminars lined up, but I've put everything on hold to finish this book and translate it into English so that my story can be heard. The big problem that arose was the lack of support from France Travail. Having had to come on my own, rent, transportation, and food are my responsibility, and therefore that of my two relatives. These conditions are therefore very difficult.

Other factors that implicate the responsibility of the French state have hindered my reintegration. As we've already seen, the Sunday laws are obstacles that have also kept me in a precarious situation for years, even though they are unconstitutional. I have provided you with evidence that these laws are unconstitutional and violate European law.

This reality is due to the fact that Sunday laws are of a religious nature, because they have been carried (*established*) for centuries by the Catholic Church, and that they have created discrimination against French people who observe the Sabbath or the Shabbat, preventing them from having the same chances of succeeding in their professional lives as the rest of the citizens.

Based on what we have just seen, it is clear that since Sunday laws are at odds with both the French constitution, which recognizes no religious basis, and European legislation, they should never have been enacted and, above all, imposed on all French people and this, under duress. Unfortunately, it is clear that in my case, this is not what happened with the Sunday laws, because they discriminated against me.

As already stated, it all began because I had suffered all these losses with my businesses due to the restrictions imposed by the vaccinal laws against covid-19. No longer able to carry out my activities in my businesses, reduced to technical unemployment due to lack of finances, I began looking for work.

However, because of Sunday laws, I was hindered. I therefore requested, by registered letter with acknowledgment of receipt, addressed to the DEETS of Martinique on *August 12, 2022*, an exemption request that would allow me, as a Sabbath observer, to work as an employee for an employer every Sunday, especially since some companies were in favor of it. Then, to defend my case, I sent a reminder to the DEETS of Martinique, received on *January 24, 2023* and I also made a hierarchical appeal to the General Directorate of Labor (DGT) on *January 26, 2023*.

These two letters remained unanswered, and nothing has been done, either by DEETS or by the DGT, to implement the mandatory process established by the European Union, so that its member states and their administrations can remove from their legislation any text or law that contravenes European law.

Following my letters which provide evidence of the unconstitutional nature of the Sunday laws which contravene European law, these two administrations should have **“instructed [their] departments not to apply”** these laws and ensured that they were repealed. This is what European law has established and which you will find in the chapter entitled *“Historical and legislative reality of the unconstitutional character of the Sunday laws”*.

Thus, considering my letters to the DEETS and the DGT, the French State should not have waited for the judges, the Council of State, and the Constitutional Council to rule on the unconstitutionality of the Sunday laws and their repeal. Indeed, European legislation requires it to repeal any text that contravenes European law.

In doing so, since the Sunday laws are unconstitutional, and since the French State has allowed their continued existence in its legislation, it is therefore responsible for the discrimination I have suffered and still experience as a result of their application.

Thus, as is the case with the vaccinal laws against covid-19, with the Sunday laws, which are both unconstitutional, France is therefore required to act to implement the process necessary for their repeal.

Having failed to react, these administrations, the Directorate for the Economy, Employment, Labor, and Solidarity (DEETS) and the Directorate General for Labor (DGT), have held France liable for the unconstitutional nature of the Sunday laws, which contravene European law.

7.1 **Open letter to elected officials: Can the Territorial Collectivity of Martinique arbitrarily deprive part of the population of the (French) minimum integration income (RSA) for months?**

With this open letter, I am addressing you, our elected officials, to bring to your attention a practice that is taking place within the Territorial Collectivity of Martinique (CTM) and which is linked to the excessive processing time for applications relating to.

This leads to further weakening a population that is already vulnerable. I feel compelled to report this, finding myself, through a combination of circumstances, eligible for this assistance.

I know that this subject is delicate and that the legitimacy of those who receive the RSA is often contested.

However, finding myself in this situation, despite myself, and having discovered these failings, I can only denounce them.

This document, which you have in hand, aims to denounce the iniquitous actions, under the guise of austerity, of Mr. Serge LETCHIMY, head of the CTM.

In this sensitive area of social action, this behavior should not be tolerated, as it leads those in a state of exclusion to live without any income for months on end, in complete violation of French and European laws and with complete impunity.

Before getting to the specific reasons that prompted me to take up my pen to denounce this situation, which I consider deplorable—for me today, but also for all those who have been living with it for much longer but who dare not speak out about it—allow me to explain my situation.

To begin, let me introduce myself. Kenny Ronald Marguerite, I was a hairdressing consultant, hair expert, seminarian, and book author for years, and I was living in Martinique.

Then came the health crisis due to COVID-19, which took me from being a business owner earning an average income of
€3,500 per month before the pandemic to being “without resources”.

My status as an unvaccinated person against COVID-19 forced me into forced technical unemployment during the health crisis.

Coming out of those difficult years of the pandemic, during which I was unable to work, I found myself in a very precarious situation.

I have recounted these realities and the various adventures (*difficulties*) that followed, among other things, in this book.

Now let's get to the heart of the matter. Let's start by clarifying the scale for eligibility for the RSA, particularly for a self-employed worker, as in my case, as a self-employed craftsman.

Then we will look at the reasons for this disaster.

To do so, let's present this text [*Mes Allocs.fr. Quelles conditions de ressources pour percevoir le RSA en 2025? Les plafonds de ressources à ne pas dépasser pour être éligible au RSA Article rédigé par Jonathan le 8 avril 202 –13 minutes de lecture. Tiré du site internet: <https://www.mes-allocs.fr/guides/rsa/rsa-conditions/> (translated into English from the original text)*]:

“Income ceiling not to be exceeded if you are single: In 2025, a single person without children can receive a flat-rate amount of €646.52 per month.

To be eligible, their income must not exceed this amount. *This ceiling varies depending on the composition of the household and the number of dependents.”*

Now that this basis is established, let us look at the methods of granting RSA to artisans and self-employed people, considering of [*Décret n° 2017-811 du 5 mai 2017 relatif aux modalités de calcul du revenu de solidarité active et de la prime d'activité pour les travailleurs non salariés (translated into English from the original text)*]:

“[...] Subject: methods for calculating the RSA and the activity bonus for self-employed workers. [...]

Notice: the decree modifies the rules for calculating the active solidarity income (RSA) and the activity bonus for self-employed workers in order to better take into account their real situation.

Self-employed workers will thus have, under certain conditions, the option of requesting the calculation of their right to RSA and the activity bonus based on their quarterly turnover, by way of derogation from the common law rule which provides for a calculation based on the last available net taxable annual income.

Article 1, b) [...]: “For self-employed workers who so request, the calculation provided for in Article R. 262-7 takes into account the total revenue for the quarter preceding the examination or revision of the right, applying to it the flat-rate reduction rate provided for in the second paragraph of Article 64 bis of the General Tax Code provided that the total revenue for the last twelve months does not exceed the amount set out in I of Article 69 of the General Tax Code and subject to the agreement of the President of the Departmental Council.

“This request may be made at any time and is valid for the quarters of the current calendar year *for which the total quarterly revenue declared does not exceed a quarter of the amount set out in the same article.* It is tacitly renewed unless otherwise requested by the beneficiary.”

Now that these elements have been exposed, let us come to their synthesis. For a business owner to receive the RSA, their monthly income must not exceed **€646.52** or, at the annual level, 12 times this amount, or **€7,758.24**. Furthermore, generally, it is the net taxable amount of quarterly or annual turnover that is taken into account as income to determine whether an entrepreneur is eligible for the RSA or not. We are also told that generally, it is the last available net taxable annual income that is taken into account for this calculation.

This, in reality, represents year N-2, so that to calculate the RSA for 2025, it is the income from **2023** that is claimed, since the **2024** tax notices have not yet been issued during the first quarter (2024). These established bases demonstrate my eligibility for the RSA for the past two years:

- For the **year 2022**, my annual income, and therefore my net turnover, was **€1,231.65**. This represents an average monthly income of **€102.63**.
- For the **year 2023**, my net turnover, and therefore my annual income, was **€908.67**. This represents an average monthly income of **€75.72**.

What I have just presented shows us that with a monthly income of **€102.63** for the **year 2022** and **€75.72** for the **year 2023**, I am far from the ceiling of **€646.52** per month that must not be exceeded to be eligible for RSA.

We also saw in these texts that when you are already receiving RSA benefits, you don't need to reapply the following year, as it is automatically renewed. Thus, being already receiving RSA in 2023, the request was made automatically by the CAF (*Family Allowance Fund*) in 2024 and 2025. So, the CAF already has my income, at the time when this calculation of my eligibility is done by tacit renewal.

Therefore, it is difficult to understand all the time it took to inform me of my eligibility, resulting in several months without any income. Yet every year I relive the myth of Sisyphus, the same torment of repeatedly enduring, despite myself, an absurd and endless situation.

This situation is reflected in the following. Let's start by taking into account this letter from the CAF, presenting my first request for RSA, post covid-19, and which dates from the year 2023 [*CAF de MARTINIQUE. Vos Prestations Caf. Revenu de solidarité active – avis de paiement. Dossier suivi par: DUMONT VIRGINIE. Numéro de demande: 01118491972. courrier du 28/07/2023 (translated into English from the original text)*]:

“The President of the Executive Council of Martinique has granted you the active solidarity income (RSA) following your request of 02/21/2023. Based on the information in our possession, we will pay you this aid from May 2023. For the month of MAY 2023, this allowance is €478.42.

Here, we have two important dates to remember:

*The date of my RSA application, which is **February 21, 2023**, and **July 28, 2023**, which is the date of this letter notifying me of the acceptance of my application.*

The processing of this application therefore lasted more than *five months*. During this period, I found myself without income. Let's put this down to the fact that my application was new and therefore required a little time to be processed.

However, for the following year, when the application was naturally made by tacit renewal, things changed little, as it took an almost identical amount of time to process. To understand this, we need to remember the date of **February 20, 2024**, which is the date of the automatic renewal of my RSA application, which was first approved, as we saw, on **February 21, 2023**.

The following text shows the date on which I received my first RSA payment [*CAF de MARTINIQUE. Vos prestations Caf. Attestation de paiement N° WAT ATTPAI F 160420251652 490003 AL; GDA4 MAT 1046161 V – IDX B 1041101 V 972 (translated into English from the original text)*]: “[...] **Benefit amount for July 2024:**

- **Active Solidarity Income. Reminder for the period from May 1, 2024 to June 30, 2024: €614.04,**
- *Active Solidarity Income: €307.02,*
- **Active Solidarity Income. Reminder for the period from February 1, 2024 to April 30, 2024: €1,266.45 [...]”.**

Now that we've laid out the basics, let's expand. **For 2023**, my application for the Active Solidarity Income (RSA) was being processed from **February 21, 2023, to July 28, 2023, or more than five months. For 2024**, when the application was automatically renewed, it was being processed on **February 20, 2024**, and the first payment was made in **July 2024**. Payments are generally made on the **5th of each month, or more than 4 months.**

In 2025, the automatic renewal of my application, initiated on **February 20, 2025**, is still under review as of this day, **September 12, 2025. This represents more than eight months of processing time.** In addition, on **July 3, 2025**, I received a letter dated **June 27, 2025**, from the Territorial Collectivity of Martinique (CTM), bearing the reference RV/CB/GL/GT, which contains the following content:

“Subject: Your RSA application – Request for documents. Hello, I have the honor to acknowledge receipt of your file relating to a request for RSA transmitted by the services of the Family Allowance Fund (CAF).

I invite you to send me, as soon as possible, in order to continue the processing, the missing documents relating to your request (list in appendix). Thank you in advance for your response. Honor and respect to you. For the President and by delegation the Deputy Director General, Social Cohesion. Ms. Viviane WHITTINGTON. (translated into English from the original text)”

And for the aforementioned appendix, here is its content:

“Documents to be sent to the Integration Department (EX D.E.S.S.I) located at 6-12 rue Esnest DEPROGES, 97200 Fort-de-France:

- *KBIS*,
 - **Total amount of services: sales 2023, 2024,**
 - **Certified financial statement (turnover) 2023, 2024.**
- (translated into English from the original text)”**

For my part, here are the elements in my possession. In the following letter from the Family Allowance Fund of Martinique, its Deputy Director, in response to a complaint that I sent to this administration, in connection with the letter from the CTM referred to above, tells me the following:

“Sir, we are following up on your request regarding the calculation of your rights to the Active Solidarity Income (RSA) and the Activity Bonus as a self-employed worker. We would like to point out that, for self-employed workers, the Territorial Collectivity of Martinique (CTM) is responsible for assessing the resources taken into account in the calculation of the RSA.

As such, all the supporting documents you sent to us were sent to the CTM on January 24, 2025. To date, we have not yet received any response from them. However, given the difficulties you are experiencing, we have requested the services of the CTM to ensure that your file is processed as a priority. [...] (translated into English from the original text)”

I'll tell you that what's happening here, with my life, would be worthy of being recounted in the Greek tragedies of Antiquity!

The Martinique Family Allowance Fund forwarded my RSA application to the Territorial Collectivity of Martinique on **January 24, 2025**, and as of the date of this letter from the CAF, **August 21, 2025**, **nearly seven months, give or take three days, my application is still lost in the twists and turns of this administration.**

Thus, in this letter from the CTM dated **June 27, 2025**, where this short sentence **“[...] I have the honor to acknowledge receipt of your file relating to a request for RSA transmitted by the services of the Family Allowance Fund (CAF) [...]”** suggests that my file has just been transmitted to them, this is not the case.

On June 27, 2025, it had been **five months and two days** since my application was submitted to the Territorial Collectivity of Martinique, and it appears that it only began processing on that date. We therefore understand that the problem lies not with the CAF services, but with those of the CTM.

As a reminder, the processing of my RSA application by the CTM and the payment of the allocated amounts took **a total of around five months in 2023 and 2024**. It is important not to lose sight of the fact that this is not an initial request for RSA but rather the analysis of a tacit renewal which began on **January 24, 2025**, when the CAF of Martinique sent my file to the CTM; **it is therefore more than 5 months later** that my file began to be processed and that documents which were already in their possession were requested from me.

This is what this letter from the CAF of Martinique attests and which specifies that the supporting documents that I sent to them were sent to the CTM on **January 24, 2025: incredible!**

So to this day, **September 12, 2025**, my RSA file is still not settled, more than **7 months later: *this is inconceivable to me.***

Let's not forget that the RSA is the mandatory minimum subsistence level for those in extreme poverty. The CTM's laxity in processing my application has led me to live on less than **€400 in total for the months of February to September 2025, a completely paltry resource**. Let us remember that in Martinique, for the year **2025**, the monthly minimum subsistence level that the State must provide to a person is **€608.91, or €4,262.37 for 7 months**. To find out more, I invite you to consult the following link:

- [[Service-public.fr. Outre-mer : le revenu de solidarité est revalorisé: https://www.service-public.fr/particuliers/actualites/A15530](https://www.service-public.fr/Outre-mer/le-revenu-de-solidarite-est-revalorise)].

To continue, let's now discover the role played by Mr. Serge LETCHIMY in this situation, which has left me without the bare necessities to live for months.

To this end, let's read the following [*Cour des comptes. Chambres régionales & territoriales des comptes. Le revenu de solidarité active (RSA)–Cahier territorial: collectivité de Martinique. Tiré du site internet: <https://www.ccomptes.fr/sites/default/files/2022-01/20220113-RSA-CT-Martinique.pdf> (translated into English from the original text)*]:

“Led [...] since 2016 by the territorial community of Martinique (CTM) as part of its competence in terms of insertion *The CTM is currently struggling to account for this policy, due to the inadequacy of monitoring tools, the segmentation of actions and the lack of traceability of the systems from which RSA beneficiaries benefit.*

[...] Thus, it retains management of the orientation of RSA beneficiaries even if it relies on the CAF for the instruction and liquidation of rights [...] However, despite the significant number of agents employed, the low number of integration advisors is a sign that these players have not given themselves the means to achieve their ambitions.

Thus, 21% of RSA beneficiaries with payable rights receive no guidance. Of these, more than 51% have been registered for more than two years. [...] This weakness is largely due to the CTM's inability to engage social workers in developing the contractualization process with beneficiaries, both within its own Social Action Directorate (Das) and its external partners.

[...] *This low rate of contracting, aggravated by a particular leniency in terms of sanctions for non-compliance with commitments, compromises the achievement of the initial objectives of reintegration of RSA beneficiaries. Thus, for a whole portion of beneficiaries, the system moves away from the logic of insertion and is reduced to subsistence support. Finally, it appears that the CTM is poorly informed about the systems implemented by its partners, which significantly reduces the possibilities for synergy and coherence in the actions undertaken. [...]*”

First and foremost, it's important to note that this text is not “fake news”, as it comes from ‘*the Court of Auditors of the Regional and Territorial Chamber of Auditors ‘French’.*

Before expanding on this text, it's worth reviewing what we've already seen by reading the following: “[...] **The President of the Executive Council of Martinique has granted you the active solidarity income (RSA).[...]**”.

The authority to grant or deny RSA benefits is vested in the President of the Martinique Executive Council of the Territorial Collectivity of Martinique (CTM).

Since **2021, Mr. Serge Letchimy** has held this position. Now that these points have been established, let's return to our text.

To this end, I would like to tell you that upon learning of this, I felt a great sadness for all of us who are in precarious situations and, in Martinique, receive the RSA.

For my part, I find myself in this situation, much to my dismay; I have spoken about it extensively. My feeling is that a loaded weapon has been placed in the hands of little children who can barely walk and who, as a result, will inevitably harm their neighbors.

We discovered that the CTM, as part of its integration mandate, has been given responsibility by the State to manage the RSA, and it is assisted in this task by the Martinique Family Allowance Fund (CAF).

Unfortunately, the CTM accepted this responsibility without being equipped to carry out this task effectively, as it has a **“low number of integration advisors”**. Which is a sign that this administration has not given itself the means to match its ambitions.

The CTM has therefore **“bitten off more than it can chew”**, and those who pay the price are those who file an RSA application, as well as those who are beneficiaries.

Due to a lack of qualified staff, applications are delayed, and the reintegration that accompanies the RSA is nonexistent.

Furthermore, as the State which has given the responsibility of managing the RSA to the CTM does not take action (*punish*) in the face of the failure of this administration, the latter has a free hand. As a result, **Mr. Serge LETCHIMY**, feeling untouchable, has done nothing to improve the processing of applications.

As a result, its teams continue to take between four and seven months, or even longer, to review such sensitive cases, exacerbating the precariousness of RSA recipients, such as myself. What we have just outlined directly contravenes the French Constitution and cannot continue in a secular Republic like France, whose motto is:

Liberty, Equality, Fraternity.

To better understand this point, let's read the *[(French) Articles 10 et 11 du Préambule de la Constitution de 1946]*:

“The Nation ensures the individual and the family the conditions necessary for their development. It guarantees to all, in particular to the child, the mother and the elderly workers, [...] material security [...]”.

The French Constitution establishes that the French nation, and therefore the French state, must guarantee all its citizens a minimum level of material security. We have seen that as of **August 4, 2025**, the mandatory monthly minimum subsistence level in Martinique is set at **€608.91**. In doing so, when, for more **than seven months**, I find myself without income or with resources well below this threshold, this contravenes the French Constitution.

It is inconceivable to me that the Territorial Collectivity of Martinique (CTM), charged by the State with the management of the RSA, can take four **to seven months or even more to process an RSA application**, leaving me, during all this time, in total destitution.

All that we have just seen demonstrates that, through Mr. Serge LETCHIMY, President of the Executive Council of Martinique, the French State is acting towards me in a discriminatory manner and, by the same token, is violating *[(French) Article 11 du Préambule de la Constitution de 1946]*.

In the chapter **“Historical and legislative reality of the unconstitutional character of the Sunday laws”**, I argue that whenever a text or provision in force in the legislation of a European state contravenes the rights of its citizens and, consequently, European Union law, the nation concerned must instruct its services not to apply it.

Since the CTM is unable to effectively manage the files of RSA applicants, in order to ensure their effective integration and minimum material security, as provided for by the French Constitution, this administration has therefore failed to fulfill the mission entrusted to it.

This responsibility should therefore be removed from it.

Everything I have just presented to you demonstrates that, on multiple points, my rights have been violated by this administration, which makes the French state responsible for the discrimination I have suffered. For all these acts, the French government has broken the law of European law, making it legally reprehensible.

We have now reached the end of this open letter, strengthened by everything that has just been presented; you, the deputies and senators, cannot, in my opinion, remain silent. You must act!

It is time to restore dignity to your fellow citizens, whom life has mistreated and whom Mr. Serge Letchimy and the CTM are abusing with complete impunity.

7.2 Epilogue of the open letter to elected officials: Can the Territorial Collectivity of Martinique arbitrarily deprive part of the population of the (French) minimum integration income (RSA) for months?

To begin with, I will tell you that my situation having become more and more precarious, with the Territorial Collectivity of Martinique having been delaying my RSA application for almost six months, **so on June 5, 2025, I contacted the CDAP service – Hauts-de-Seine Departmental Council – the department where I have recently been living.**

The goal was to receive assistance to cover my basic needs. This was put in place through service vouchers (coupons) which allowed me to do my shopping. Yes, I had reached that point, no longer able to cover my most basic needs!

The representative from the Hauts-de-Seine Departmental Council, in addition to the providential assistance she provided me, also gave me invaluable advice: to immediately initiate an application for RSA (*minimum integration income*) with the CAF (*Family Allowance Fund*) in the same department.

For comparison, to give you an idea of the unjustified processing time at the CTM, it's worth comparing it with the time taken to process this new RSA application.

I submitted my RSA application on **June 5, 2025**, and it was accepted by the Hauts-de-Seine Departmental Council on **September 10, 2025**. Thus, it was processed in **three months and five days**.

Martinique, the request for tacit renewal of my RSA that this administration received from the CAF of Martinique on **December 16, 2024**, has finally been processed, and the RSA was granted to me on **September 17, 2025**.

Thus, nothing explains such a distortion in the processing of these files in these two departments:

Three months and five days for Hauts-de-Seine, compared to nine months for Martinique.

*This represents a **time three times** longer for the processing of my RSA file by the Territorial Collectivity of Martinique.*

One could certainly mention a lack of staff, but the imbalance is still enormous.

It's true that the processing of my RSA application is certainly unconventional, given my position as a business owner, which, I understand, requires a more in-depth study of my rights; but the same is true for the Hauts-de-Seine Departmental Council.

And yet, the procedure for processing RSA applications is the same in both departments.

Managed by the Departmental Council for Hauts-de-Seine and the Territorial Collectivity for Martinique, the CAF is responsible for implementing payments for both departments.

Another fact that strikes me and must be noted is the difference between the amounts allocated under the RSA by the Territorial Collectivity of Martinique and the Hauts-de-Seine Departmental Council. For the Territorial Collectivity of Martinique:

- February 2025: **€336.09,**
- March 2025: **€336.09,**
- April 2025: **€336.09,**
- May 2025: **€559.42.**

For the Hauts-de-Seine Departmental Council:

- June 2025: **€614.71,**
- July 2025: **€614.71,**
- August 2025: **€599.66,**
- September 2025: **€599.66.**

Remember that the amount of RSA is calculated on the basis of income from year N-2 and that of the previous quarter.

For the period in question, from January to September 2025, I had a total income of less than €400 (see open letter). In doing so, the amount of my RSA seems fairly easy to calculate and should be almost identical.

So how can I understand the **€336.09** allocated to me by the CTM for the months of **February, March, and April 2025**, and then the **€559.42** for the month of **May**?

Why is there such a difference between the amounts allocated to me for certain months, already by this same administration, and then compared to those from the Hauts-de-Seine Departmental Council (**€614.71 for the months of June and July 2025** and **€599.66** for the months of **August and September 2025**)?

For the latter administration, there is certainly a difference in the amounts of RSA paid, but it is smaller.

Why are the amounts allocated to me for RSA by the Territorial Collectivity of Martinique and by the Hauts-de-Seine Departmental Council not the same, or substantially the same, when the calculation basis and recorded income are identical?

I know that the amount of RSA paid in mainland France is slightly higher than that paid in Martinique! But how can we explain such a discrepancy between the **€336.09** allocated to me by the Territorial Collectivity of Martinique and the **€614.71** set by the Hauts-de-Seine Departmental Council for calculating the amount of RSA?

In this case, the Hauts-de-Seine Departmental Council is paying me almost double what the Territorial Collectivity of Martinique allocated me. These are the various questions I am asking myself today after finding myself in this extremely precarious situation, trying to assert my rights, faced with the inertia of the Territorial Collectivity of Martinique.

*Thus, after having made me stew for **nine months** in my own suffering, the Territorial Collectivity of Martinique wakes up like a princess who was in a deep sleep, disconnected from reality for a long period, and the end result is that it chooses to relieve me (to despoil me) of more than **€600** of RSA for the quarter from February to April 2025.*

What is the reason? To you, the elected officials reading this, do you think what I'm experiencing is normal in a secular republic, founded on human and citizen rights?

Has Martinique become Sherwood Forest and Mr. Serge LETCHIMY donned the garb of the Sheriff of Nottingham?

More seriously, let us remember that the Hauts-de-Seine department and that of Martinique are part of the same nation, France, one of whose principles, with constitutional value, is **equality** [(French) *Article 1^{er} de la Déclaration des Droits de l'Homme et du Citoyen de 1789*].

So why is this discrimination perpetuated in Martinique, here for the RSA, but in many other areas as well? Nearly three times as long to support certain French citizens who are in difficulty.

Finally, I will tell you that what is distressing in this affair is this double face, displayed by Mr. Serge LETCHIMY, ‘*president of the executive council of Martinique*’ because, with this crisis of the high cost of living, a subject highly debated in many instances, it is indeed this gentleman who chaired a round table so, it seems, that the difficult situation of the Martinicans would change.

What a paradox!

*And I, a Martinican, can remain in utter destitution for **nine months** without anything being put in place. It took a department in mainland France to deign to support me by granting me RSA within a reasonable timeframe.*

Given what I'm experiencing, I have many questions:

*Ares [(French) *Articles 10 et 11 du Préambule de la Constitution de 1946*], which establish our nation's obligation to ensure material security, and therefore the minimum subsistence level, not applicable to Martinique?*

Have we already become, without my knowledge, an independent territory no longer subject to French law?

This could then explain why the person with the most authority at the local level, Mr. Serge Letchimy, ‘President of the Executive Council of Martinique’, can flout the French Constitution with complete impunity.

Would he be untouchable?

8 The reality of the possibilities of financial compensation envisaged for the damages generated by unconstitutional laws

To begin, I would like to tell you that, as a French citizen, I cannot be discriminated against by laws that prevent me from working because of my religious beliefs. Yet this was the case, as I suffered discrimination against my faith and my finances.

The first was due to Sunday laws, which, while inherently religious and therefore unconstitutional because they have no place in the secular Republic that is France, nevertheless prevent me from working on Sundays as an employee for an employer who wishes to hire me.

In the sections **“Historical and legislative reality of the unconstitutional character of the Sunday laws”** and **“Reality of the unconstitutional nature of the Bailly report, an essential support governing the French Sunday laws”**, I demonstrate the unconstitutional nature of Sunday laws.

The second was the vaccinal laws against covid-19, which prevented me from practicing my profession without being vaccinated, even though they are institutional, as they contravene the **“Declaration of Helsinki”**, to which European and French law are subject.

I explain these realities in the sections entitled **“Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19”** and **“The reality of the legislative activation of the already programmed obsolescence of the vaccine laws against covid-19”**.

Furthermore, it should be noted that in this book, I provide you with evidence attesting to the losses I suffered because of the COVID-19 vaccination laws, but also because of the Sunday laws, even though they contravene the French Constitution. Now let's explore, from a legal perspective, the remedies available to those like me who have suffered losses due to unconstitutional laws, so that justice may be served and damages may be paid by the French state.

To begin with, I would say that for a long time, there was no legislative mechanism allowing those affected by a law deemed unconstitutional, which was ultimately repealed, to receive compensation for the damages suffered. Things have recently changed.

The text [*Par une décision rendue aujourd'hui, le Conseil d'État juge qu'une personne peut obtenir réparation des préjudices qu'elle a subis du fait de l'application d'une loi déclarée contraire à la Constitution par le Conseil constitutionnel. Extract taken from the website: <https://www.conseil-etat.fr> (translated into English from the original text)*] establishes the following:

“Since 2007, the Council of State has ruled that it is possible to hold the State liable to obtain compensation for damages suffered as a result of the application of a law contrary to international – and in particular European – commitments of France. On the other hand, it had never, until now, decided the question with regard to a law contrary to the Constitution.

Since the constitutional reform of 2008, in fact, a law that has already entered into force can be repealed by the Constitutional Council if it deems that it violates the Constitution. This is the procedure of the “priority question of constitutionality” (QPC). When a law is thus “repealed”, it no longer has any effect from the day of its repeal, determined by the Constitutional Council.

In its most solemn judgment formation, the Litigation Assembly, the Council of State now admits that the responsibility of the State can in principle be engaged because of a law declared contrary to the Constitution. It thus judges that if people have suffered damage (financial loss, prejudice of all kinds, etc.) directly as a result of the application of this law before its repeal, they will be able to obtain compensation by seizing the administrative judge.

State liability is in principle open, subject to several conditions. The Council of State specifies the conditions necessary for such a request for compensation to be successful:

It is possible within the limits set by the decision of the Constitutional Council, which derives from the Constitution the power to specify the effects in time of the declaration of unconstitutionality of a law and can therefore always decide to close or restrict the way to any claim for compensation;

The damages suffered must be directly caused by the application of the unconstitutional law;

The request must be made within four years following the date on which the damages suffered can be known in their entirety, without the decision of the Constitutional Council reopening this period (quadrennial prescription rule which can be opposed to the plaintiff by the administration).

In the case submitted to it and which concerned legislative provisions relating to employee participation in company results declared unconstitutional by the Constitutional Council in 2013, the Council of State considers that there is no direct causal link between the unconstitutionality of these provisions and the damage suffered by the plaintiffs, in this case two companies and an employee. He therefore rejects their claim for compensation”.

It appears that prior to this *2008 reform*, no compensation was available to those who considered themselves harmed by an unconstitutional law, which, once recognized as such, was repealed. The *2008 reform* changed things.

It was established that as soon as the Constitutional Council repeals a law that **“disregards the Constitution”**, a **“priority question of constitutionality”** procedure is established. In this context, **“the Council of State now recognizes that the State may, in principle, be held liable for a law declared unconstitutional”**.

Although the State's liability can now be incurred in principle, several conditions are nevertheless set for compensation for damages caused by any law declared unconstitutional and which has been repealed. It appears that it is the Constitutional Council that has the full power to decide whether compensation is possible and to what extent. This reality is presented as follows:

“The Council of State specifies the conditions necessary for such a request for compensation to be successful:

It is possible within the limits set by the decision of the Constitutional Council, which derives from the Constitution the power to specify the effects in time of the declaration of unconstitutionality of a law and can therefore always decide to close or restrict the way to any claim for compensation”.

Furthermore, the period that may be covered by this compensation cannot exceed the last *4 years* preceding the repeal of said law, this reality is presented as follows:

“(quadrennial prescription rule which can be opposed to the plaintiff by the administration)”.

These two points, although established within a QPC, cannot be the basis of my case regarding the compensation I should be awarded following the harm I suffered under the unconstitutional COVID-19 vaccination laws and Sunday laws.

To understand my argument, we must consider the reality of the type of law being addressed in this case. To do so, let's reread this excerpt from the text and then expand on it:

“Since 2007, the Council of State has ruled that it is possible to hold the State liable to obtain compensation for damages suffered as a result of the application of a law contrary to international – and in particular European – commitments of France.

On the other hand, it had never, until now, decided the question with regard to a law contrary to the Constitution.

Since the constitutional reform of 2008, in fact, a law that has already entered into force can be repealed by the Constitutional Council if it deems that it violates the Constitution.”

Here, a distinction is made between two types of laws: the first group presents those that are *“contrary to international – and in particular European – commitments of France”*; the second highlights those that violate the Constitution (French).

What particularly catches my attention in what has just been recalled is what has been put in place since **2007**, and which is thus notified:

“It is possible to hold the State liable to obtain compensation for damages suffered as a result of the application of a law contrary to international – and in particular European – commitments of France.”

We find ourselves in exactly this context with the French laws against COVID-19.

And because of their oppressive nature, due to the fact that the right of withdrawal available to the French was not established in their protocols, to offer them the choice to refuse to become guinea pigs for an experimental medical product in the *clinical trial* phase, they contravene the *Declaration of Helsinki*.

And, by extension, the European law subject to it. The same is true for Sunday laws, which contravene European law, as we have already seen. These two laws, which I have just presented, both contravene the right granted by European legislation to its citizens, which include the French, not to be discriminated against based on their faith, their finances, or their access to employment.

The following texts reflect this:

- [*Article 2, loi n° 2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations*],
- [*Article 9 de la Convention européenne des droits de l'homme Liberté de pensée, de conscience et de religion, articles 1 et 2*],
- [*Protocole numéro 12 à la Convention européenne de sauvegarde des droits de l'homme et des libertés fondamentales, articles 1 et 2 (Interdiction générale de la discrimination)*].

The same applies to French legislation, in the following texts:

- [(French) *Articles 5 et 11, du Préambule de la Constitution de 1946*],
- [(French) *Article L1132-1, Code du travail*].

For these two laws, the *vaccinal laws against covid-19* and the *Sunday laws*, which contravene European law, European Union legislation takes over.

Since France is not sovereign at the legislative level, as it is subject to the primacy of European law, it cannot under any circumstances contravene a European standard.

In the context of compensation to be paid to those who have suffered discrimination and losses due to the *vaccinal laws against covid-19* and/or the *Sunday laws*, we must examine what European legislation recommends in such cases.

Let us now discover what European texts say, which will allow us to better understand what should be done in terms of compensation for victims, once these laws are declared unconstitutional.

To do this, I invite you to read the following texts from the Council of State (French), which are taken from *[Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. Taken from the website: "https://www.conseil-etat.fr"]*.

Let's start with the text *[(French) 2-2 Un dialogue des Juges [4] a permis de concilier l'office du juge administratif Juge national et comme juge de droit commun du droit de l'Union Européenne. 2-2-1 le conseil Constitutionnel, le Conseil d'État et la CJUE ont jugé que le contrôle prioritaire de la constitutionnalité des lois était compatible avec le droit de l'Union (translated into English from the original text)]*:

"The Council of State was led to rule on the question of the articulation of the mechanism of the priority question of constitutionality (QPC hereinafter), established by the constitutional reform of July 23, 2008, and the European legal order. Under the provisions of Article 61-1 of the Constitution, this procedure allows any person who is a party to a trial or proceeding to argue that a legislative provision infringes the rights and freedoms guaranteed by the Constitution (French).

If the question meets certain conditions, it is up to the Constitutional Council, referred to it by the Council of State and the Court of Cassation, to rule and, if necessary, repeal the legislative provision concerned. By its *Rujovic decision* (CE, 14 mai 2010, n° 312 305) the Council of State applied the interpretation given by the Constitutional Council in its decision of 12 May 2010 *Law on online games* (n° 2010-605 DC) in order to articulate the QPC procedure with EU law.

It follows that the provisions relating to the QPC do not prevent the administrative judge, the ordinary judge of the application of EU law, from ensuring its effectiveness, either in the absence of a priority question of constitutionality, or at the end of the procedure for examining such a question, or at any time during this procedure, when urgency so requires, to immediately put an end to any possible effect of the law contrary to Union law.

[...] By a judgment of 22 June 2010, the CJEU ruled that, as thus conceived, the QPC did not contravene any rule of Union law (CJUE, 22 juin 2010, *Melki et Abdeli*, aff.C-188/10 et C-189/10).

By adapting its case law to consider a mechanism for the priority control of the constitutionality of laws as compatible with Union law, provided that the national judge remains able to ensure the effectiveness of this law at all times and by referring to the case law, in particular, of the Constitutional Council and the French Council of State, the Luxembourg Court has found a solution which makes it possible to reconcile the primacy and effectiveness of European law in the Union order and that of constitutional law in the internal order.”

Let's continue with the text [1) *Le juge administratif assure pleinement l'intégration du droit de l'Union européenne dans l'ordre juridique national. 1-1 La reconnaissance des spécificités du droit de l'union par le juge administratif: Effet direct et primauté du droit de l'union Européenne (translated into English from the original text)*]:

“For the ECJ, the primacy of European law over national laws is absolute: All European acts with binding force benefit from it, whether they come from primary law or secondary law, and all national acts are subject to it, whatever their nature (ECJ, 17 December 1970, *Internationale Handelsgesellschaft*, C/ 11-70), therefore including constitutional ones. [...]”

The Council of State has gradually extended the benefit of the regime of Article 55 of the Constitution to all legal acts of the European Union, which it has agreed to give precedence over laws [...]” *The regulations* (CE, 24 septembre 1990, *Boisdet*, n° 58 657) and the guidelines (CE, Ass. 28 février 1992, *S.A. Rothmans International France et S.A. Philip Morris France*, n° 56 776). [...]”

Let's also consider the text [1-2 *L'autonomie institutionnelle et procédurale: un mécanisme de subsidiarité juridictionnelle inhérente aux techniques d'application du droit de l'union (translated into English from the original text)*]:

“Furthermore, the guarantee of rights arising from Union law must benefit all individuals under the same conditions.

The principle of effectiveness implies that if a right is recognized for individuals by European Union law, Member States have the responsibility to ensure its effective protection, which most often implies the existence of a legal remedy.

In other words, this principle aims to prevent a procedural provision of a State from making the application of European Union law impossible or excessively difficult.

[...] The ECJ also clarified that if national law did not include a procedure for implementing European Union law, it should be created (CJCE, 19 juin 1990, *Factortame*, aff. C-213/89)”.

Let's finish with the text [*Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. 1-3 La reconnaissance des spécificités du droit de l'union Européenne emporte des conséquences importantes pour l'administration Française (translated into English from the original text)*]:

“[...] Finally, the Council of State has established the State's liability for court decisions contrary to European Union law: it is incurred in the event of a manifest violation of a provision of Union law intended to confer rights on individuals (CE, 18 juin 2008, *Gestas*, n° 295 831). [...]”

In these texts, we learn, among other things, that the QPC (*priority question of constitutionality*), which was established on *July 23, 2008*, under the provisions of [*Article 61-1 de la Constitution Français*], under the supervision of the European legal order, is intended to be used by all those who bring a case in which they wish to have recognized that a legislative provision infringes the rights and freedoms guaranteed by the Constitution (French).

The establishment of a QPC is primarily intended to align the procedure with European Union law.

The main purpose of the QPC is to stop the application of any French legislative text that contravenes Union law.

Furthermore, the European Court of Justice has ensured that the basis of the QPC does not contravene any rule of Union law, the objective being to have, through this means, a priority control over French legislation, in order to verify its compatibility with Union law.

The ultimate goal is therefore to ensure that no French text contravenes European standards and thereby to ensure the primacy and effectiveness of European law over French constitutional law.

This text also states that **“the primacy of European law over national laws is absolute”**, including constitutional rights.

This implies that the French Constitutional Council is subject to European legislation and cannot establish standards that would contravene European law.

This reality is based, among other things, on *[(French) Article 55 de la Constitution du 4 octobre 1958 (translated into English from the original text)]* which establishes the following: **“Treaties or agreements duly ratified or approved have, upon their publication, an authority superior to that of laws, subject, for each agreement or treaty, to its application by the other party”**.

The French government has agreed that all its legislation will be subject to the precepts of the European Union.

As a result, there is a possibility of filling the legal vacuum that would exist following the filing of a QPC (*priority question of constitutionality*), where no French text would automatically guarantee compensation for victims of a law deemed unconstitutional.

This is the obligation imposed by the European Union on its Member States to allow all litigants to benefit, in the context of their cases, from the provisions of European law that protect or are favorable to them.

The objective is to ensure that the legislation of a European nation cannot make the application of European Union law excessively difficult or impossible, allowing citizens to defend themselves. Here, we turn to concrete matters, regarding laws and decrees instituted by European Union Member States that contravene European law.

From now on, it is possible, in the event of an infringement of our rights and freedoms guaranteed by the European Constitution, to go further than the usual trial against an institution by setting up a QPC procedure governed by the *[(French) Article 61-1 de la Constitution]*.

This procedure allows, after verifying the merits of the QPC request, for the Constitutional Council (French), referred to by the Council of State, to repeal the provisions of the challenged law.

This procedure is carried out in accordance with European law.

Thus, thanks to the QPC, when urgently required, administrative judges, the Council of State, and the Constitutional Council have the authority to immediately terminate any potential effect of the law that is contrary to EU law.

Furthermore, as soon as an administrative judge realizes that European legislation is undermined, in a case, by texts that contravene European provisions, they must refer a preliminary question to the Court of Justice in Luxembourg. The European Court of Justice has ensured with the QPC that no rule of EU law would be undermined by the laws of the Member States.

This is how Europe has ensured that it maintains full control over the laws of its member states, ensuring that none of their legislative or regulatory texts have the effect of nullifying a European provision, particularly in cases between a State and an individual.

As a result, this QPC procedure, governed by [(French) *Article 61-1 de la Constitution*] of 23 July 2008, referred to above, is a practical implementation of European supremacy over French legislation.

The European Union has not only established that any legislative text of its Member States that contravenes European provisions must be annulled, but it has laid the foundations for this to be effective.

In light of the above, it appears that Europe's predominance over the legislation of its Member States is not a myth, but a reality.

We can appreciate its relevance in the case that concerns me today.

Indeed, I have already demonstrated the unconstitutional nature of the vaccinal laws against covid-19, which require Europeans, particularly the French, to be vaccinated or risk being unable to work, without receiving compensation equivalent to their usual income in return. What is my argument based on?

I have already explained it, but it seems relevant to return to it at this stage, because it appears to me to be the prerequisite established by the European Union to regulate the marketing of a drug or substance, still in the **experimental phase**, i.e., in the **clinical trial phase**, intended for human health.

This is why substances still at the experimental stage can only be administered to a human being with their informed consent, on the condition that they have been fully informed beforehand of all the risks inherent in this act.

We have seen this.

It naturally follows that, in this specific case, anyone who refuses to be administered such a substance, during a clinical trial phase, should not suffer any harm.

And yet! This is far from the case, considering what happened in France.

Let us now turn to Sunday laws. The plethora of texts prohibiting discrimination against citizens, particularly by an administration, on the grounds of their faith, among other things, or depriving them of equal opportunities for professional reintegration, which we have already considered, demonstrate that these laws contravene European law.

My case perfectly illustrates everything we have just seen, and throughout this book, we have developed these aspects by providing supporting evidence.

These texts, which we have seen above, also attest that when a European nation rejects the texts of European law used by an individual to defend themselves, and which grant them rights, it incurs the liability of that state due to the court decision that has been ratified and which is contrary to it (*to the citizen*).

Now that these foundations are laid, let's look at the possibilities for compensation for victims that have been established at the European and international levels. To do this, let's focus on the text [*Guide on Article 7 of the European Convention on Human Rights. I. Introduction*]:

“Article 7 of the Convention – No punishment without law “1. No one shall be held guilty of any criminal offence on account of any act or omission which did not constitute a criminal offence under national or international law at the time when it was committed.

Nor shall a heavier penalty be imposed than the one that was applicable at the time the criminal [...]

1. The guarantee enshrined in Article 7, which is an essential element of the rule of law, occupies a prominent place in the Convention system of protection, as is underlined by the fact that no derogation from it is permissible under Article 15 in time of war or other public emergency.

It should be construed and applied, as follows from its object and purpose, in such a way as to provide effective safeguards against arbitrary prosecution, conviction and punishment [...]"

What is presented here is simple to understand! No punishment without law.

Thus, in the context of the vaccinal laws against covid-19, as well as the Sunday laws, the legislation that supports them is null and void, because France is under the dominance of the European Union, which does not allow discrimination against any of its citizens.

For the vaccinal laws against covid-19, this is even more true, because European legislation is subject to the *Declaration of Helsinki*, as we have already seen many times, regarding *clinical trials*.

In this context, all Europeans have the right to refuse to be vaccinated, and thus the decrees requiring COVID-19 vaccination are arbitrary and unfounded, as they lack a law to support them, and are outside the law.

I present this reality to you in the section entitled **“Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19”**.

In doing so, once the vaccinal laws against covid-19 are repealed, the possibility of compensation that exists is directly linked to the above but also to the text [*Déclaration d'Helsinki de L'AMM – Principes éthiques applicables à la recherche médicale impliquant des êtres humains. Adoptée par la 18e Assemblée générale de l'AMM, Helsinki, Finlande, Juin 1964 et amendée par les: 29e Assemblée générale de l'AMM, Tokyo, Japon, Octobre 1975, (...) 59e Assemblée générale de l'AMM, Séoul, République de Corée, Octobre 2008, 64e Assemblée générale de l'AMM, Fortaleza, Brésil, Octobre 2013 (translated into English from the original text)*]:

“[...] Exigences scientifiques et protocoles de recherche: [...] The protocol should contain a statement of the ethical considerations involved and should indicate how the principles in this Declaration have been addressed.

The protocol should include information regarding *funding, sponsors, institutional affiliations, potential conflicts of interest, incentives for subjects and information regarding provisions for treating and/or compensating subjects who are harmed as a consequence of participation in the research study. Research Ethics Committees:*

The research protocol must be submitted for consideration, comment, guidance and approval to the concerned research ethics committee before the study begins. [...]”.

It is clear that anyone who, by participating in medical research, was a guinea pig testing a drug and suffered harm as a result of participating in this *clinical trial*, must be compensated.

It is true that generally, this reality is simple, as anyone who serves as a guinea pig must give their informed consent in order to participate in the experiment. Furthermore, no pressure, either from those experimenting with this new molecule or from the State, should influence their choice, and if the decision is made to withdraw before starting the experiment, no harm should occur.

However, in the case of the COVID-19 vaccination, as we have seen, this was not the case; we are in a different context.

This involved French people participating in a *large-scale clinical trial* without prior informed consent, resulting in the results of COVID-19 infections for both vaccinated and unvaccinated people being counted.

Those refusing to be vaccinated were subject to legal action and, among other things, were unable, as was my case, to carry out their professional activities.

The fact that a person who refused to be vaccinated against COVID-19 found themselves without an income due to coronavirus vaccination laws reflects a violation of the Declaration of Helsinki.

This raises the responsibility of the French state towards those who suffered discrimination against their rights as enshrined in European and international law.

It should be noted that this *large-scale clinical trial* falls outside the legal framework established by the *Declaration of Helsinki* and is therefore without legal basis.

Based on the above, we understand that any harm suffered while participating in medical research entails compensation.

In doing so, by inference, as without law, there is no possibility of coercion, all those who were subject to mandatory vaccination and who were forced into unemployment if they were not vaccinated against COVID-19, and all those who were forced to participate in this *large-scale clinical trial* and who suffered harm and losses must be compensated.

Indeed, the law that compelled them itself contravened the French Constitution and European law, and above all, the Declaration of Helsinki, which prevails over both.

It is important not to lose sight of the fact that, before marketing COVID-19 vaccines, those who put them on the market were required to include in their protocol the possibility of compensation for those who suffered harm as a result of their participation in the research.

It is important not to forget that Europe, and by extension France, are subject to the *Declaration of Helsinki*.

Therefore, in the case of vaccinal laws against covid-19, victims will have to be compensated as soon as they are repealed.

Let's now turn to Sunday laws to understand the importance of the compensation that must be provided to victims, according to the above.

To do this, let's begin with this question:

Can a baseless and unconstitutional law continue to dispossess all or part of French citizens, and then be repealed without compensation being paid to those cruelly affected by its effects? Such a reality is, in my opinion, inconceivable in France, the country of human rights and freedoms!

To understand the absurdity of Sunday laws, we must draw a parallel with another sinister period in our history, when Shabbat-observants, so Jews, suffered abominations because of their faith under the bloody wrath of Hitler and the Nazis.

To do this, allow me to ask you a few questions that seem relevant to me and will demonstrate the absurdity of the continued existence of Sunday laws in this century:

For those of you who know the abomination of Nazism and the martyrdom suffered by the Jews under Hitler, do you think that the Nazis were right to deprive and kill the Jews?

The question itself grieves me, and I know that your answer is like mine: No!

We recognise that justice was done when the Nazis had to pay for their crimes by being arrested, tried and convicted and that the property looted from the Jews was returned to its owners.

What about the property that the Catholic Church took from the Jews? Would the plundering of the Jewish people be more justifiable because it is carried out by men of the Church?

Example: *Take a painting by a great master, such as a Picasso or a Gauguin, which has belonged to a Jewish family for ages and which, because of despotic laws, was taken away from them to adorn the walls of their tyrant's home!*

Is it not plundered booty, even though this dominator is called His Holiness the Pope?

When I look back and take the time to compare what others like the Nazis had done to the Jews and what the Catholic Church did to them, I don't see any difference.

*Yet the Catholic Church has never been judged for these acts and it has never had to return property that had been plundered. Would the value of things change legally in France or in Europe depending upon whether or not a murderer and a thief were wearing the so-called “**robe of the holiness**”?*

Thus, the laxity of the European authorities in the face of the spoliation and genocide by the Catholic Church of the Jews and Sabbath observers is incomprehensible to me.

When we think about this and we ask ourselves, we ask ourselves if the Catholic Church is above French and European laws?

I leave this reflection to you, because being a simple man of the people these things are certainly beyond me! Furthermore, I would like to draw your attention to the following:

Do you think that in this century, the laws of totalitarian and despotic regimes founded at the cost of countless martyrs are still justified in our civilised societies? Of course not!

And yet, the laws prohibiting Sunday working have not been called into question in France.

At most, they have been “dusted off”, but they are still as active as ever.

Through these laws, the rights of the Jewish people and of those who observe the Sabbath continue to be violated.

It is thanks to the arguments developed in Mr BAILLY'S report that all this was possible.

This framework has become the new standard that reinforces the regulations for the compulsory Sunday rest in France.

In his report, which has become the backbone of the laws prohibiting Sunday working in France, Mr BAILLY underlines the historical importance of Sunday through the collective consciousness of the French.

Although in his argument he obscures the bloody foundations on which these laws were instituted they nevertheless existed.

I am therefore astounded that Mr. BAILLY'S report was approved by the French government through Mr. Jean-Marc AYRAULT when he was Prime Minister.

It is important, when considering laws prohibiting Sunday work, to never forget that a law born out of a bloody dictatorship cannot continue to oppress **so-called “free”** men and women with impunity.

In this century of Enlightenment, in this century of the religious freedom, in this century of recession and austerity... do you think it's normal for the French people to still be bound hand and foot by Roman laws?

When things are already so difficult with the euro evaporating like ether, what other Roman laws will we have to endure?

While in France we live in a state of rights where the State is supposed to be emancipated from the yoke of the Catholic Church where it was for centuries, the French State, by endorsing the report of Mr. Jean-Paul Mr. BAILLY, calls for a return to those dark times when, by force, the Catholic Church instituted Sunday rest.

As we have seen, Sunday rest has found its permanence because of the spoliation, genocide and the lowering of Jews and Sabbath-keepers.

*Basic human decency would require that such decrees should not still be in force in a State, such as France, where human rights are advocated and where its President of the Republic has positioned himself as a **“protector of secularism and defender of anti-Semitism”**.*

Yet the Sunday laws instituted by the Roman Catholic Church continue to have legitimacy, even though they were born out of atrocities.

I am living proof of what has just been presented, and my story in the chapter entitled **“Brief career synopsis, philosophy of life and discriminatory oppression”** attests to this.

Thus, we understand that first, Sunday laws must be repealed or adapted so that Shabbat or Sabbath-keepers can have the right to work as employees every Sunday, if they choose, in a company that would agree to hire them.

Then, secondly, they must also be compensated for all the suffering and losses they have suffered, for as long as they have endured.

In return for all the suffering that Sabbath and Shabbat observers have endured for centuries under the rule of Sunday laws, if these laws are repealed by the Constitutional Council, it is, as you will understand, perfectly normal that those who were oppressed by them be compensated, and this for the number of years they suffered harm.

To continue, I would say that the following texts present us with realities that, in my opinion, should be taken into account when compensating the victims of Sunday laws.

Let us begin by reading the [*Articles 3, 16 et 19, de la Loi sur le statut des Juifs du régime de Vichy (translated into English from the original text)*]:

“In the occupied regions of France, the German Reich exercises all the rights of the occupying power.

The French government undertakes to facilitate by all means the regulations relating to the exercise of these rights and their enforcement with the assistance of the French Administration.”

[...] “The French government will proceed with the repatriation of the population in the occupied territories, in agreement with the competent German services” [...]

“All German prisoners of war and civilian prisoners, including prisoners on remand and convicts who have been arrested and sentenced for acts committed in favour of the German Reich, must be handed over without delay to the German troops” [...]

“The French government is bound to deliver on demand all German nationals designated by the government of the Reich and who are in France, as well as in French possessions, colonies, territories under protectorate and under mandate”.

Let us complete with this other text [*Les Restitutions, Paris, La Documentation française, Notes et études documentaires, n°1108, 13 avril 1949 (translated into English from the original text)*]:

“A problem remains posed by the unclaimed Jewish inheritances. In the Seine department alone, there are approximately 3,000 of them.

They correspond to as many families deported and entirely exterminated. A text is currently being prepared concerning the devolution of these assets”.

Here we discover what happened during the Second World War, or with the complicity of the Vichy regime, the German Reich, with Hitler at its head, deported, robbed and exterminated Jews without mercy. These facts are proven and historical.

Nevertheless, laws were instituted in order to compensate the Jews who suffered the monstrous tyranny of the Nazis.

Thus, the property of the Jews who were robbed by the Nazis and their collaborators must be returned to their owners or beneficiaries and this “regardless of the applicable statute of limitations”.

It is important to note that these assets are among others funds from “blocking of bank accounts, the looting of housing, the spoliation of property left by internees in the camps, insurance contracts or even copyrights-composers.”

The following texts attest to this. Let's start with the [*Extract from: La Mission d'étude sur la spoliation des Juifs de France connue également sous le nom de Mission MATTEOLI, du patronyme de son président, a été instituée par arrêté du Premier ministre le 25 mars 1997 (translated into English from the original text)*]:

“[...] In a letter sent on February 5, 1997 to Jean Mattéoli, then President of the Economic and Social Council, Mr. Alain Juppé, Prime Minister, defined the outlines of this mission:

“[...] In order to fully enlighten the public authorities and our fellow citizens on this painful aspect of our history, I would like to entrust you with the mission of studying the conditions under which property, real estate and furniture, belonging to the Jews of France were confiscated or, in general, acquired by fraud, violence or fraud, both by the occupier and by the Vichy authorities, between 1940 and 1944.

In particular, I would like you to try to assess the extent of the spoliation that may have been carried out in this way and that you indicate to which categories of persons, individuals or legal entities, these have benefited.

You will also specify the fate that has been reserved for these goods since the end of the war until today.

[...]" The Mattéoli Mission has notably worked on economic "Aryanization", the blocking of bank accounts, the looting of housing, the spoliation of property left by internees in the camps, insurance contracts or even copyrights- composers.

This work is accompanied by precise statistical data which testifies to the extent and nature of the spoliations suffered:

- 80,000 bank accounts and 6,000 safe deposit boxes blocked;
- 50,000 "Aryanized" companies;
- 40,000 apartments emptied of their contents;
- 100,000 works of art and millions of books stolen.

They also specify the effects of the restitution and reparation procedures implemented after 1945.

The conclusions of the research led to a series of recommendations whose objective is to consolidate the work of memory on this period.

On November 17, 1998, President Mattéoli proposed to the Prime Minister to "create a body responsible for examining individual claims made by victims of anti-Semitic legislation established during the Occupation or by their heirs.

It would ensure follow-up on the processing of requests and would be responsible for providing responses that could take the form of redress."

Let us complete with the following [*Éditorial de Jean Tibéri, maire de Paris, paru dans le magazine d'information de la Ville de Paris, Paris Le Journal, n°69, 15 novembre 1996 (translated into English from the original text)*]:

"It is one of the most painful pages of Parisian history that the Paris Council of October 28 had to address, after the revelations on the origin of certain property of the City's private domain.

[...] Faced with this dark period when Paris, occupied, was no longer the capital of our country, when the French State was no longer even the Republic, we have, collectively, a duty to remember.

It would be immoral for the City to proceed today with the sale of property that would have been acquired as a result of spoliation.

I am delighted that the Council of Paris was unanimous on this point."

To continue, I would say that Mr. Jean Tiberi's statement, stating that as French people, faced with the dispossession of the Jews during the Second World War, **"we have, collectively, a duty to remember"**, is weighty in meaning.

Thus, this duty to remember the atrocities committed against the Jews during the Second World War, decades later, seems perfectly relevant. What about what they, like Sabbath-keeping Christians, endured for centuries and continue to endure?

We have already seen that the suffering that Jews and Sabbath-keeping Christians have endured for centuries is an act originally committed by the Catholic Church and which continues to be perpetuated through Sunday laws.

This "duty of remembrance" requires that in all cases of discrimination, inequity, ignominy, and dispossession, in the face of an unconstitutional law, compensation be full, without applying this reference to the "four-year limitation rule that can be invoked against the plaintiff by the administration".

It would be necessary that, when laws that led to the enslavement and abasement of victims are repealed, rules such as those presented in the following text be enacted to preserve them [*Journal officiel de la République française, 29 octobre 1946, pp. 9191-9198 (translated into English from the original text)*]:

"Certain damage, material and direct, caused to immovable or movable property by acts of war in all French departments and overseas territories, it stipulates, gives rise to the right to full reparation."

Let us complete the picture with the following [*Extrait de: La Mission d'étude sur la spoliation des Juifs de France connue également sous le nom de Mission MATTEOLI, du patronyme de son président, a été instituée par arrêté du Premier ministre le 25 mars 1997 (translated into English from the original text)*]:

“Recommendation No. 8 of the Mattéoli Commission's General Report lays down the general principle with regard to individual restitutions:

“When a property whose existence in 1940 is established has been the subject of spoliation and has not been returned or compensated, compensation is right regardless of the limitation periods in force.”

On this day, I solemnly demand that all Sabbath-observant Jews and Christians be compensated for all the years of harassment they have suffered under the yoke of Sunday laws.

These laws have discriminated against us and prevented us from having the same opportunities for success as those who observe Sunday as a day of rest.

We must therefore be compensated based on the income we would have earned if these laws had not hindered us.

In return for all the suffering that Sabbath and Shabbat-observants have endured for centuries under the yoke of Sunday laws, if these laws are repealed by the Constitutional Council (French), it is, as you will understand, perfectly normal that those who, like me, have been oppressed by them be compensated for the number of years they have suffered harm.

To do otherwise would be unacceptable! This would cause Sabbath and Shabbat observers to suffer a double loss when Sunday laws, which have been declared unconstitutional, are repealed.

The first comes directly from what these laws established, and the second is manifested by the fact that the losses suffered will not be compensated.

Let's take my case as an example:

Let's assume that the Sunday laws are ultimately repealed, but the Constitutional Council fails to order that those who were their victims be compensated.

The result would be that these Sunday laws — which have caused me so much harm by keeping me in precarious situations for 27 years — would be repealed without the French state offering me the compensation I legitimately expect.

Do you think such a thing is acceptable in the land of human rights?

If these laws are repealed, it should be accompanied by provisions regarding compensation for those who suffered discrimination as a result of Sunday laws, which, as we have seen, were instituted at the cost of blood and the dispossession of the property of Sabbath-observant Jews and Christians.

This is all the more relevant given that, prior to **2008**, French laws could not be repealed at the simple request of a citizen, and did not offer the possibility of compensation to those who were significantly impacted by their application.

Today, provisions exist that allow for the denunciation of laws that violate the rights of Europeans.

Continuing, and in accordance with the above, I present to you what, in my opinion, should be taken into account for the compensation of victims of Sunday laws and the vaccinal laws against covid-19.

The text [*Council of Europe. Department for the Execution of Judgments of the European Court of Human Rights.*

Article 41 of the European Convention on Human Rights. Taken from the website: <https://www.coe.int/fr/web/execution/article-41>] establishes the following:

“Just satisfaction: If the Court finds that there has been a violation of the Convention or the Protocols thereto, and if the internal law of the High Contracting Party concerned allows only partial reparation to be made, the Court shall, if necessary, afford just satisfaction to the injured party.

[...] When the Court finds against a State and observes that the applicant has sustained damage, it awarded the applicant just satisfaction, that is to say a sum of money by way of compensation for that damage.

The damage is distinguished in the following way:

Damage in general: Compensation for damage can be awarded in so far as the damage is the result of a violation found.

No award can be made for damage caused by events or situations that have not been found to constitute a violation of the Convention, or for damage related to complaints declared inadmissible at an earlier stage of the proceedings.

The purpose of the Court's award in respect of damage is to compensate the applicant for the actual harmful consequences of a violation. *It is not intended to punish the Contracting Party responsible. The Court has therefore, until now, considered it inappropriate to accept claims for damages with labels such as "punitive", "aggravated" or "exemplary".*

Pecuniary damage: The principle with regard to pecuniary damage is that the applicant should be placed, as far as possible, in the position in which he or she would have been had the violation found not taken place, in other words, *restitutio in integrum*. This can involve compensation for both loss actually suffered (*damnum emergens*) and loss, or diminished gain, to be expected in the future (*lucrum cessans*). [...]

Normally, the Court's award will reflect the full calculated amount of the damage. However, if the actual damage cannot be precisely calculated, the Court will make an estimate based on the facts at its disposal.

Non-pecuniary damage: The Court's award in respect of non-pecuniary damage is intended to provide financial compensation for non-material harm, for example mental or physical suffering. It is in the nature of non-pecuniary damage that it does not lend itself to precise calculation.

If the existence of such damage is established, and if the Court considers that a monetary award is necessary, it will make an assessment on an equitable basis, having regard to the standards which emerge from its case-law.

Costs and expenses: The Court can order the reimbursement to the applicant of costs and expenses which he or she has incurred – first at the domestic level, and subsequently in the proceedings before the Court itself – in trying to prevent the violation from occurring, or in trying to obtain redress therefor.

Such costs and expenses will typically include the cost of legal assistance, court registration fees and suchlike.

They may also include travel and subsistence expenses, in particular if these have been incurred by attendance at a hearing of the Court. [...]”

Let's complete with the text [*Droit européen des droits de l'homme/Convention EDH et présomption de préjudice. Article par Katarzyna Blay-Grabarczyk. Appartient au dossier: “Existe-t-il un préjudice inhérent à la violation des droits et libertés fondamentaux?” RDLF 2013, chron N°02. Extract taken from the website: <http://www.revuedlf.com/cedh/convention-edh-et-presomption-de-prejudice-article/> (translated into English from the original text)] which establishes the following:*

“In order to encrypt the material damage, the ECHR Court relies precisely on the evidence provided by the parties.

The applicant and the respondent State must respectively provide information in support of their respective claims.

The need to provide proof of the material damage suffered appears particularly clearly when the information provided to the European judge does not prove to be sufficient. [...]

The Court therefore regularly rejects, as in the case of liability litigation, claims for compensation submitted by applicants if they have not shown that the material damage suffered was the direct consequence of the violation found.

In such cases, the European judge merely notes, without giving specific reasons, that the direct causal link between the violation found and the loss of profit or material damage has not been established.

On the other hand, there are cases in which the Court has relaxed its requirement of a causal link between the proven breach and the alleged damage by introducing the notion of “loss of chance”.

In this case, its approach then comes a little closer to the possibility of damage inherent in the violation of a treaty provision. This concept, mainly used in the field of Article 1 of Protocol No. 1 [...]

Allows the Court “to grant the applicant, in certain cases, appropriate compensation for loss of real opportunities” [...].

Mainly used as a subcategory of material damage (by making it possible to circumvent the qualification of damage and by remedying the uncertain causal link between the generating event and the cause), the notion of “loss of opportunity” can also appear as the justification for award of compensation for non-pecuniary damage.

It is in the field of moral prejudice that the presumption of prejudice, due to the violation of a conventional provision, can under certain conditions, be retained. [...]

The existence of the presumption of harm in the event of non-pecuniary damage The possible presumption of harm would, on the other hand, manifest itself in a different way in the field of non-pecuniary damage.

According to this hypothesis, an infringement of one of the conventional freedoms would de facto lead to the existence of a moral prejudice giving rise to a right to compensation.

Theoretically, under the logic of Article 41 of the Convention, it is up to the applicant to provide proof of the moral damages suffered.

Thus, following this line, the ECHR Court sometimes rejects a claim for compensation insofar as the applicant fails to demonstrate the existence of the non-material damage claimed [...].”.

We will now decipher what these texts present to us, in order to see to what extent we can apply what is presented here regarding the possibility of compensation reserved for victims.

It is stated here that people who suffer harm based on a violation of the European Convention on Human Rights or its protocols by a State have the right to compensation.

This compensation, resulting from recognized material or moral damage, will also take into account the reimbursement of the costs the victim had to pay to defend themselves.

We have also seen that in the case of a manifest violation of the rights set forth in the European Convention on Human Rights, evidence of material harm must be provided and it must be demonstrated that the harm suffered was **“the direct consequence of the violation found”**.

Aside from this, we discover, among other things, that moral damages, like material damages, can give rise to compensation.

We also understand that this type of damage is easier to prove. Indeed, whenever there is an attack on one of the freedoms conferred by the European Convention on Human Rights, there is in principle moral damage involved.

However, even if it is easier to demonstrate, here again, it is necessary to be able to prove and explain moral damages, which represent the physical or mental suffering that the alleged wrongful act caused to the victim.

Here, the matter is relatively simple, in the context of those who were forced into unemployment by the COVID-19 vaccination laws and/or Sunday laws and who consequently had no income.

It is sufficient to present the impact generated in the lives of these people by the work bans imposed by these unconstitutional laws.

Example: *Regarding the moral damages related to the vaccinal laws against covid-19, I would tell you that nothing can quantify four years of life suspended, hoping for change, unable to provide for my children and my own needs.*

And why? Because of laws, unconstitutional ones at that, that deprived me of my income.

Furthermore, I find myself with two businesses that would have been prosperous with the expected finances but are on life support because of the losses generated by these iniquitous laws.

My feeling is that those who enact certain unfair laws have not taken the time to consider the potential repercussions they will, like turmoil, generate in the lives of those who will be affected.

A law is normally supposed to be established for the good of citizens and for the balance of life in society, and not to contravene the Constitution, European law, or those of individuals.

Aside from the material damages that are taken into account, the European Court of Human Rights, on the basis of the European Convention on Human Rights, also addresses the **“loss of opportunity”** that the violation of an individual's rights has generated.

In my case, I believe I have amply demonstrated, throughout this book, the reality of the material and moral damages and the loss of opportunity that I have suffered because of the Sunday and the vaccinal laws against covid-19.

There is no need to dwell on this. However, what can we learn from all this and how can we apply it to our context?

In these texts we have just considered, we discover that, as is the case in any court of law, the applicant who presents their claim must provide evidence to support their case.

I have presented this evidence to you throughout this book.

Furthermore, we have seen that whenever there has been a violation of the Convention or its protocols, the injured party must be awarded just satisfaction, if applicable.

This represents any sums that the State has agreed to pay to the applicant, and therefore to the person who has been a victim of the governmental system.

*In practice, the damages that the State must pay to the victim are called **“just satisfaction”**, which represents a sum of money intended to compensate for the harm suffered.*

To do this, I would say that in order to quantify the reality of the damages to be paid to the victim, it must be taken into consideration that he must be **“placed, as far as possible, in the position in which he or she would have been had the violation found not taken place, in other words, restitutio in integrum.**

This can involve compensation for both loss actually suffered (damnum emergens) and loss, or diminished gain, to be expected in the future (lucrum cessans).

[...] Normally, the Court's award will reflect the full calculated amount of the damage”.

9 The reality of the “mirror to larks” of the “vaccinal pass” instituted by the French government under cover of covid-19

7o begin this chapter, I would like to say that we have already highlighted many realities related to the mandatory COVID-19 vaccination, but these were largely legislative in nature, and therefore had legal implications. We will now change our approach and, to do so, we will take into account the unfair human interactions and the most saddening events, in my opinion, that occurred under the guise of implementing the vaccinal laws against covid-19.

The objective of this chapter is to make you fully aware that during the pandemic, our rights as citizens were not the priority of Mr. MACRON, his government, and the presidential party's policies, despite what they may have wanted to display.

During this health crisis that shook the earth with fear, we in France had become, for them, **like a flock of Panurge's sheep or good little soldiers whom they guided as they saw fit**, according to an unacknowledged but unfortunately well-known plan.

We will decipher the iniquitous acts that certain “politicians”, Mr. Emmanuel MACRON, at the top of the list, have committed, under the cover of a pandemic, and by which they have acted in a discriminatory manner against French citizens.

To get to the heart of the matter, I invite you to reread the text [*Loi renforçant les outils de gestion de la crise sanitaire et modifiant le code de la santé publique. Décision n° 2022-835 DC du 21 janvier 2022 – Communiqué de presse (translated into English from the original text)*]:

“In its decision no. 2022-835 DC of January 21, 2022, the Constitutional Council ruled on the law strengthening health crisis management tools and amending the public health code, which had been referred to it by two appeals from more than sixty deputies and more than sixty senators respectively.

The applicant deputies also challenged the provisions of Article 1 of the law referred, allowing access to a political meeting to be subject to the presentation of a “sanitary pass”.

[...] By this yardstick, the Constitutional Council considers that, by adopting the contested provisions, the legislator intended to make access to meetings that present an increased risk of spreading the epidemic due to the occasional meeting of a large number of people likely to come from distant places, subject to the presentation of a “sanitary pass”.

It thus pursued the constitutional objective of health protection.

The Constitutional Council notes that, however, unlike the provisions which specify the conditions under which the Prime Minister may make access to certain places subject to the presentation of health documents, the contested provisions did not require the enactment of such measures by the organizer of the political meeting neither on the condition that they are taken in the interest of public health and for the sole purpose of combating the covid-19 epidemic, nor on the condition that the health situation justifies them with regard to viral circulation or its consequences on the health system, or even that these measures are strictly proportionate to the health risks incurred and appropriate to the circumstances of time and place.

He deduced that, under these conditions, the contested provisions do not achieve a balanced reconciliation between the aforementioned constitutional requirements.

It declares them contrary to the Constitution. [...]

The first point I wish to highlight here is that this decision by the Constitutional Council, which allows me to debate today, exists because of the referral by these French deputies and senators who spoke out against this repressive law that was the basis for the *vaccinal pass*.

Following the intervention of these parliamentarians, this part of the vaccinal laws against covid-19, aimed at allowing an exception to be made for access to political meetings with a sanitary pass, was dismissed and even declared contrary to the French Constitution.

For the record, on the date these legislative bases were enacted, January 21, 2022, we had **348 senators** and **577 deputies** in France, or **925 elected representatives “of the people”**. Therefore, it was a tiny fraction of our representatives who took action at that time.

The presidential majority, for its part, has continued to hammer home the *“iniquitous nail (unfair nail)”* of coronavirus vaccination laws, which has led a section of the population to become pariahs of society. These are, of course, those who haven't been vaccinated against COVID-19, but also those who have been vaccinated and who haven't had a so-called complete vaccination schedule and who have joined the ranks of this first category.

In France, they no longer had the **“right of citizenship”** or the right to share with those who were up-to-date with their vaccination. Let's first discover the showcase presented by the French government to its citizens and the world regarding the **“fierce” fight** it waged against this pandemic. Then, in a second part, I'll show you the much less glorious behind-the-scenes story.

Let's dive in and discover the tip of the COVID-19 vaccination iceberg, the one that was presented to everyone.

To present these realities to you, I invite you to read this part of the speech given by *Mr. Jean Castex on December 17, 2021* [*Service Communication, Hôtel de Matignon, le 17 décembre 2021. Déclaration de M. Jean CASTEX, Premier ministre. Mesures de lutte contre la COVID-19 (translated into English from the original text)*]:

“Nevertheless, a new wave of contaminations is coming at a time when we are already at a very high level and, as I said, our hospitals are already under great pressure and will remain so in the weeks to come. To better prepare and protect ourselves, we must therefore take new measures.

[...] This of course requires strict respect for the barrier gestures that the French know by heart:

Wearing a mask, avoiding hugs, regularly airing closed places because the more you air out, the more you drive out the virus.

This requires a simple recommendation that our Scientific Council will recall in an opinion published tomorrow:

Rather than a specific number – 6, 8 or 10 – let's rely on a principle of common sense: The fewer of us there are, the less risk we take. Whether at home, in a restaurant, party hall or bar:

Let's avoid big parties, big gatherings or big dinners which we have seen in recent days in Norway and Denmark how much they can create uncontrollable clusters of viral spread. [...]

With regard to large gatherings and outdoor events, in particular the evening of December 31, the prefects will prohibit wild gatherings, the consumption of alcohol on the public highway and will invite the municipalities to give up the organization of large gatherings on the public road, in particular fireworks or concerts, particularly when they result in high concentrations and do not allow either distancing or respect for barrier gestures.

In this spirit, because everyone is aware that the month of January is the month devoted to good wishes, I appeal to everyone's responsibility to find other methods than large gatherings and to avoid in any case the moments of conviviality which are traditionally attached to it.

These measures complement the closure of nightclubs and the ban on dance evenings in bars and restaurants:

They are harsh and I understand the frustration of having to limit ourselves in these festive moments, but they are essential and we owe them to our caregivers. [...]

But what our caregivers expect from us is that we be careful and above all, above all, that we get vaccinated, because even today nearly 6 million people are still not vaccinated. [...]

More than 17 million French people are already fully protected and 25 million will be by the end of the year. [...]

While we have given time, a lot of time, to these French people who had hesitations and doubts, in January we will strengthen the incentive to vaccinate.

Because it is not acceptable that the refusal of a few million French people to be vaccinated puts the life of an entire country at risk and affects the daily lives of the vast majority of French people who have played the game since the start of this crisis, *we have decided with the President of the Republic that a bill will be submitted to Parliament at the beginning of January, in particular to transform the sanitary pass into a “vaccinal” pass [...]*

From now on, only vaccination will be valid in the pass. At the beginning of next week, I will hold preliminary consultations on this project, as well as on any other useful measure to extend vaccination to the maximum.

We take responsibility to put the burden on the unvaccinated, *because critical care and resuscitation units are filled for the most part with unvaccinated people.*

[...] My dear fellow citizens, ladies and gentlemen, I share with you a situation that we would have liked to have been different.

I share with you that it can create weariness. *But I also share with you that vaccination allows us to arm ourselves against this new threat, provided that we are together as vigilant as possible in the coming weeks. [...]*

Here, we discover, through the French Prime Minister, that the government, led by the Head of State, had **“made plans”** to protect us, the citizens. To this end, like loving parents, they watched over our health by urging us to be vigilant, particularly by practicing social distancing.

At first glance, this advice is entirely relevant. Moreover, the crux of these measures intended to protect us was the following: **we must implement “a principle of common sense: the fewer of us there are, the less risk we take”.**

To ensure that no one would break these rules during this festive period, the Prime Minister had decreed that **“With regard to large gatherings and outdoor events, in particular the evening of December 31, the prefects will prohibit wild gatherings”.**

In addition, it was recommended to **“municipalities to give up the organization of large gatherings on the public road, in particular fireworks or concerts, particularly when they result in high concentrations and do not allow either distancing or respect for barrier gestures”.**

The objective of all this being **“to avoid in any case the moments of conviviality which are traditionally attached to it”.**

Finally, nightclubs were closed, and dance parties in bars and restaurants were banned because all these venues generated large gatherings and did not allow for social distancing.

The only objective, **“obviously”**, that motivated the implementation of such a draconian plan, taking away people's freedom, was **“of course”** our safety. How could it be otherwise?

In his speech at the time, the Prime Minister even showed great empathy, sympathizing with us about the situation and sharing our weariness.

Continuing in the same vein, he announced that he would, on behalf of the government and under the guise of the Head of State, crack down by implementing restrictive measures for those who had not been vaccinated against COVID-19.

They were portrayed as irresponsible, representing a danger to the population, and particularly as the source of the restrictions that persisted at the time, unfortunately restricting **“those who had played the game”**, so the vaccinated. The central theme of all these measures was the overcrowding in hospitals.

It was under the guise of supporting our healthcare workers that all these restrictions on the freedom of the French were supposedly put in place and that the vaccinal pass was instituted.

I've just given you the background, the tip of the iceberg. Here, we have the impression of living in a world where politicians (French) have the well-being of the people as their primary objective and, having donned their shining armor and mounted their superb steed, seek to protect us at all costs.

With all this in mind, I'd say that if I hadn't read this text — yes, the one I use as a basis, the one that sets out and establishes the Constitutional Council's reasons — my eyes would not have been opened.

From then on, I would have thought that we should deviate from the rule and reverse the roles to award the Legion of Honor to the President of the Republic, his Prime Minister, and each member of his government.

Yes, because what is presented here is most moving, and their actions seem most heroic. But there you go, I know!

Yes, I see, by the grace of God, beyond the veil, and I will now present to you the fruit of this new vision of things, based on real and tangible facts.

Let us now look at the base of the iceberg (*submerged part*), what I consider the hidden side, as well as the true reality on which, in my opinion, the speech of French Prime Minister Jean Castex and the vaccinal laws against covid-19 were based. To begin, let us return to this decision of the Constitutional Council.

We discovered that, if during the electoral campaign for the 2022 *presidential election*, no pass was required, neither *sanitary* nor *vaccinal* to access political meetings, it is because the law did not specify that they were obligatory for this type of gathering.

This small detail, these two little words **“political meeting”**, not being part of the list like *bars, restaurants, cinemas, leisure facilities*, at the time the proposed law on vaccination against covid-19 was amputated of this paragraph recognized as being unconstitutional.

Here, I could have said that this was a great convenience for the politicians who were able to campaign with great fanfare for the presidential elections, but I'll refrain from doing so; let's stick to my train of thought.

One might think that the desire to make access to political meetings subject to the presentation of a *sanitary pass* meant that the government was committed to ensuring that participants were not contaminated and that the sole objective was the health of the French people. But then, if that were truly the case, I would like someone to explain certain points that struck me in this text, which has been repeatedly cited.

To begin with, it is important not to lose sight of the fact that the members of the Constitutional Council noted that the process of requiring a *sanitary pass* to access political meetings was a good thing.

Here is precisely what it says on this subject: *This process pursued “the constitutional objective of health protection”*. Let us also note this: **“[...] access to meetings that present an increased risk of spreading the epidemic due to the occasional meeting of a large number of people likely to come from distant places [...]”**.

Based on these elements, we easily understand that the context of the political meeting is conducive to mass contamination.

The reasons given by the government for making the *sanitary pass* mandatory at the entrance to political meetings were constitutional, as they were intended to protect us from this terrible pandemic.

The only concern was the small grain of sand that came to jam the machine, which was that:

“[...] The Constitutional Council notes that, however, unlike the provisions which specify the conditions under which the Prime Minister may make access to certain places subject to the presentation of health documents, the contested provisions did not require the enactment of such measures by the organizer of the political meeting [...].”

It is because, as we have already seen and reviewed, the words **“political meeting”** were omitted from this list that this article of this bill was rejected. Until then, let's give the benefit of the doubt and say that this appears to be simply an oversight by the legislators, which led to this exception in the law.

Anyone can make an omission, right? In this respect, we cannot in any way accuse Mr. Jean Castex or his government, or even Mr. MACRON, of not having as their primary ambition, within the framework of the vaccinal laws against covid-19, the well-being and health of the French people. This would be a trial of intent.

However, the fact that they have not since corrected this situation changes the situation. Let me explain:

The Constitutional Council (French) recognized the constitutional validity of requiring a “sanitary pass” to access a political meeting, as it helps protect the health of the French people.

The only point missing was that the term “political meeting” was not included in the list of places where this “pass” was recognized at the legislative level.

Here, “the bread fell already cooked into the beak.”

It didn't seem complicated to me; all that was needed was to pass a law that would complement the existing one by decreeing that **“political meetings would also be subject to the health pass”**.

With the overwhelming majority that the French government then held in the National Assembly, and the fact that the Constitutional Council had already recognized the merits of this approach, this amendment to the law would certainly have passed without any problems, yes, **“like a letter through the post”**.

Hmm... from the date of the Constitutional Council's decision, namely January 21, 2022, until March 14, 2022, the date of the suspension of the "vaccine pass" in mainland France, did you hear such an announcement?

Did the sound or the tinkling of such a bill reach your ears?

I'm asking you this because I haven't heard anything like that.

All of this could seem like a simple oversight, or a secondary concern for the French government during Mr. MACRON's first five-year term, but it wasn't, because as we have seen, the hustle and bustle was supposed to have been put in place to supposedly protect the French from COVID-19.

However, it is clear that the primary objective that the Head of State and the members of his government had set to justify the implementation of the *vaccine pass* has, according to what we have just seen, been set aside.

To understand this, let's read this other excerpt from Prime Minister Jean Castex's speech [*Service Communication, Hôtel de Matignon, le 17 décembre 2021. Déclaration de M. Jean CASTEX, Premier ministre. Mesures de lutte contre la COVID-19 (translated into English from the original text)*]:

"[...] Our hospitals are already under great pressure and will remain so in the weeks to come. To better prepare and protect ourselves, we must therefore take new measures.

[...] We take responsibility to put the burden on the unvaccinated, because critical care and resuscitation units are filled for the most part with unvaccinated people. [...]

You have understood it: Even if we are still facing a part of the unknown on the effects of this Omicron variant, the duty of the Government is to anticipate and prepare the country for this new threat.

My dear fellow citizens, ladies and gentlemen, I share with you a situation that we would have liked to have been different. I share with you that it can create weariness."

Here, there is no possible ambiguity about what is being stated:

Taking anticipatory measures to counter the effects of the Omicron variant, the intended goal being to “limit its impact”, always with this primary objective, of course, that of protecting populations and avoiding increasing pressure on hospitals.

Let us now return to the short closing sentence of the Prime Minister at the time, Mr. Jean Castex:

“My dear fellow citizens, ladies and gentlemen, I share with you a situation that we would have liked to have been different”.

Yes, certainly, the Prime Minister says he shares our suffering.

However, where is the diligence in the face of the urgency of this pandemic, when an amendment to a law is not proposed even though it would allow us to maintain this previously so clearly stated concern for protection; especially since political meetings, let us remember, attract thousands of people.

Well, well, well! Now, in light of what I have just presented, we can clearly see the inertia of this French government, which could very well have amended the law to make access to political meetings conditional on the presentation of a *sanitary* or *vaccinal pass*.

If this had been done, one might then assume that their primary motivation was truly the well-being and protection of the French people. Indeed, since these places (*political rallies*) carry significant risks of contamination, Mr. MACRON's government should have ensured that this situation could be addressed at the legislative level.

So, when it suited them, Mr. Emmanuel MACRON, his ministers, and the elected officials in the majority, **“turned a blind eye”** to places that were likely to become **“hotbeds of viruses”**, and suddenly, the health of the French people seemed to take a back seat.

At the same time, in other areas of our daily lives, they oppressed us with these **freedom-killing “pass”**.

Furthermore, the leaders of the French people then took it upon themselves to **“We take responsibility to put the burden on the unvaccinated”**.

So here, in their actions, we have the reality of double standards, and not the least! Spot the mistake!

As soon as we can step back from a situation, we immediately see things from a different perspective.

In this specific context, as I said, the Constitutional Council's decision opened my eyes, and the questions poured in.

Yes, because if the “pass” were primarily intended to protect us, wasn't it more worrying that a large number of French people were able to gather in this way for political rallies?

Was it only in the context of our family gatherings, fraternal gatherings, or for our leisure activities that the constraints of the “*liberticidal pass*” were useful and the virus active?

It is true that this is a matter of politics, and we are not naive; in this case, there is clearly an interest in acting!

In the context of political meetings, the safety and health of the French people, so highly emphasized in other areas of our lives, suddenly took a back seat at the time, since, for those behind the laws, such a gathering no longer seemed to pose any risk at all.

Of course, the freedom of the French must not be hindered, as they can come out in large numbers to support their candidates without being constrained by an oppressive “*pass*”.

Thus, during the French presidential elections, politicians were able to hold large rallies, among other things, with the aim of winning supporters to their cause and “*raking in*” votes. To better illustrate this reality, let's look at the figures announced for the political rallies that attracted the most participants; they speak for themselves:

- **4,000 participants for one candidate,**
- **8,000 participants for one candidate.**

These figures are staggering, especially when you consider that no “*pass*” was required to access political meetings, while, conversely, other gatherings were prohibited in leisure venues, without a *vaccinal pass* or *sanitary pass* until *March 14, 2022*, for mainland France and *April 9, 2022*, for the overseas departments.

In this case, how can you expect the grand speeches justifying the drastic measures taken by the government to be credible?

It is certain that this window opened by the Constitutional Council gave pride of place to all candidates, even those who initially wanted the *sanitary pass* to access political meetings.

However, what about the “**pro-vaccine**” crowd, those who campaigned for the *vaccinal pass*? If their primary objective was to protect the French people, how could they accept exposing their supporters by allowing them to gather in such large numbers?

Let us return again to the position of the presidential majority, to do this let us play the naive. We have seen that it could have proposed an amendment to the law to include political meetings in the list of places and activities subject to the pass. It did not do so.

With this background, I will now present to you a political deception worthy of the great detective novels, whose epicenter is the corridors of power, and whose “**turkey of the stuffing**” is, in their view, the French.

First of all, let's set the scene for this dramatic fresco by reading the text [*La Martinique face au COVID-19: mesures, attestations, recommandations. Taken from: <https://www.martinique.gouv.fr> (translated into English from the original text)*]:

“[...] As of April 09, the rules of reception of the public evolve in the ERP (this French acronym qualifies the establishments receiving the public):

- *Wearing a mask will be strongly recommended in all enclosed places and places where people are concentrated, and no longer compulsory. However, it will remain mandatory in public transport, in health establishments and for contact cases.*

- **The sanitary pass will be suspended. It will no longer be required in ERP (restaurants, sports halls, cinemas, etc.) except for health establishments and medico-social establishments (excluding emergencies).**

- **Concerning places of worship: Suppression of the gauge.**

- *The mask is no longer mandatory but remains highly recommended. Regarding commercial activities:*

- **Abolition of the 8m² gauge per person in stores.**

- **Removal of mandatory seating for restaurants and entertainment. [...]**

First of all, it's important to emphasize that this text comes from a reliable source: *The Prefecture of Martinique*.

Until April 9, 2022, those living in Martinique, but also in Guadeloupe and French Guiana, among others, could not access restaurants, gyms, cinemas, etc., without a “sanitary pass”.

Gauges still remained in place for access to places of worship and stores. Now let's return to mainland France.

Here's what happened several days earlier [*Présidentielle 2022. Emmanuel MACRON organisera un grand meeting le 2 avril. Taken from the website: <https://www.ouest-france.fr> (translated into English from the original text)*]: **“Emmanuel MACRON’s campaign team announced this Wednesday March 16, 2022 that the President of the Republic would indeed organize a meeting on April 2. But the place where it would be held had not yet been revealed”.**

Let's complete with this [*Présidentielle: ce qu’il faut retenir du premier (et unique) grand meeting de MACRON. Taken from the website: <https://www.leparisien.fr> (translated into English from the original text)*]:

“The candidate president held his big campaign rally this Saturday in front of more than 30,000 activists.

As the gap with Marine Le Pen narrows in the polls, he again detailed several of his proposals, targeted his far-right opponents and called for “general mobilization.”

Before getting to what is presented here, I would like to present to you the reality I was experiencing while Mr. MACRON was holding a rally in front of **30,000 people**:

In just over two years of the pandemic, due to French decrees which, as we have seen, are illegal and therefore unconstitutional, I was unable to hold a seminar.

So on April 2, 2022, the date of this “huge” political meeting held by Mr. MACRON, for my part, because of the “sanitary pass” which was still in effect and remained so until April 9, 2022, in the Antilles, I was still unable to hold a seminar.

Yet my seminars generally bring together a maximum of 350 people. Because of this reality, I went from being a business owner to a status lower than that of a homeless person.

To support myself, I had to go to my town hall, head down, to ask for food aid. This place where I had already held a seminar a few years ago.

So, while in a single day I could have kept my head above water, unfortunately the “sanitary pass” continued to oppress us in the Antilles, meanwhile MONSIEUR MACRON held a meeting in front of 30,000 people!

Now that this foundation has been established, let us return to Mr. Emmanuel MACRON. While the oppressive *sanitary pass* was still keeping me in poverty, MISTER, was holding a political rally in anticipation of re-election.

Can you please remind me how many people attended Mr. Emmanuel MACRON's rally?

300, 3,000, 10,000, 20,000, um... no, let's go up a little more, 30,000! Yes, 30,000 people! It takes my breath away.

I feel like I'm in a film where on one side we see the overlord feasting lavishly, while his subject is wasting away from hunger.

To highlight the absurdity of what we've just seen, I'll present it to you, in the form of satire:

First of all, let's recall the oppressive nature of the vaccinal laws against covid-19 enshrined in the “sanitary and vaccinal pass”.

For a time, all French people over the age of 16 were barred from “bars and restaurants, leisure activities (cinemas, museums, theaters, sports arenas, gyms and performance halls, etc.), trade fairs and exhibitions, large shopping centers by decision of the prefects, and interregional transportation (planes, trains, buses)”.

Nevertheless, it seems that not everything was negative!

“YES”, because the French government of Mr. MACRON's first five-year term and its parliamentary majority, which instituted the “vaccinal pass”, being “grand seigneurs” and not wanting us ordinary citizens to be cut off from social life, sought at all costs to grace us!

In their great “self-denial” and in order for us to have the most fulfilling social life, they wanted to make access to political meetings conditional on presentation of the least restrictive pass, the “sanitary pass”, but they didn't get their way. The great bargain (what a great opportunity)!

They offered us something even better: to maintain the framework established by the Constitutional Council, and where “the ugly and oppressive pass” was no longer required.

We could therefore come as a family and in large groups, to loudly chant the name of the candidate of our choice.

MACRON... MACRON... MACRON...

Emmanuel, we love you... Wow, we were finally free to gather, with family and friends...

*I am deeply moved. I feel so supported and loved, yes, our government as well as the majority of elected officials had thought of us so that we could take crowd baths during political meetings, as part of the presidential election, and this in complete freedom, without these libertine “passes” coming to hinder us! **How generous of them!***

Who could give me a tissue? The emotion overwhelming me is so strong that I'm weeping with joy. What can I say but: Yay... because in this context, the oppressive “sanitary pass” or its smaller, but nonetheless more virulent, brother, the “vaccinal pass” has been defeated here.

Set off the fireworks, it's a day of celebration and joy...!

How “altruistic” our politicians are, thinking of us, the people.

Yes, because it seems that it was more dangerous to go to the movies, or to a restaurant, than to a political rally attended by more than 30,000 people. Indeed, it was apparently more dangerous to gather in a bar or small restaurant, which typically attracts 30 people, or even fewer, than in a political meeting, which can attract thousands of people. As we have seen, one political meeting brought together 8,000 participants, and that of candidate MACRON, 30,000.

It seems that Covid-19 likes restaurants, bars and cinemas more than political meetings.

Thus, like a heat-seeking warhead armed to hit only a well-defined target, the coronavirus is apparently only meant to target those in leisure areas to “hit” them and avoid those at political rallies.

High-tech! WARNING: French people, my fellow citizens, be vigilant... the virus targets you depending on where you go... so stop going to restaurants, bars, or movies... because you are in mortal danger, because the coronavirus primarily targets these places... However, go and listen to our politicians without moderation!

This brief interlude of relaxation, in my opinion, is reminiscent of a grand charade.

Now, with this interlude over, let's return to our subject.

If the objective of the French government during Mr. MACRON's first five-year term and his parliamentary majority was, with this *vaccinal pass*, to protect the population, do you think they would have stuck to this refusal by the Constitutional Council and allowed the French to be exposed to this deadly virus by attending political meetings with such large crowds?

We can see that the truth lies elsewhere!

Thus, if it were possible for a large number of people, thousands, to gather at a political meeting without having the *sanitary pass* or *vaccinatl pass* as a key, it was equally conceivable that the French could access leisure venues or their workplaces with the same fairness.

Throughout this book, I have already demonstrated to you, by referring to the appropriate texts, that the obligation to vaccinate against Covid-19 was contrary to the French Constitution and should be declared null and void.

However, as we have seen, although suspended, it continued to constrain the medical and similar sectors, where unvaccinated workers could not carry out their activities without being vaccinated, until this law of *May 13, 2023*.

In light of what I've observed, it seems that everyone is trying to
“defend their bread” *or even their political ambition.*

So, if these politicians can assert “their privileges” to defend
“their bread”, *to the detriment of the people, we, the citizens,*
must also defend ours.

Based on everything we have just seen, it seems important to me to consider the [(French) *Article 12 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]: **“The guarantee of the rights of Man and of the Citizen requires a public force: This force is therefore instituted for the advantage of all, and not for the particular utility of those to whom it is confided”.**

What is presented here and which constitutes one of the bases of our Constitution (French) is clear, and presents those who have authority over France as not having to work for their own interests to the detriment of the needs of their fellow citizens.

Is this what we observed during the months when France was
under the deadly yoke of the coronavirus?

Thus, while the French government had decreed that without a *vaccinal pass*, no one in mainland France could work in certain sectors or engage in recreation due to the pandemic, and had implemented restrictions, it could not, at the same time, fail to regularize a legislative **“oversight”** that meant that, despite the *vaccinal pass* requirement, there were no longer any restrictions on participating in political meetings.

The fact that the Constitutional Council rejected the article of law that made entry to political meetings subject to presentation of the *sanitary pass* is one thing, but the government's failure to act diligently to remedy this “oversight” is another.

Isn't it also unconstitutional to have allowed this omission, this **“double standard”**, to persist for months?

Furthermore, let us not forget that in its decision, the Constitutional Council (French) recognized that this article of the law was consistent with **“the constitutionally valid objective of protecting health”**.

In doing so, such a legal vacuum could not remain, otherwise it would contravene the obligation to protect the health of the French people, which the Constitution confers on them and which the government is obligated to provide.

Furthermore, the rejection of this paragraph of the vaccinal law, which we are examining, means that elected officials have been favored to the detriment of the needs of the people, and particularly their right to be protected, which is emphasized with the vaccinal laws against covid-19 for all other areas of our daily lives.

This article of the law, aimed at authorizing access to political meetings only upon presentation of the *sanitary pass*, created an imbalance between the right of the French to be protected in terms of their health and the right to enjoy their freedom and leisure.

This is precisely what the Constitutional Council has noted. As we have seen, when a law fails to strike a balance between the various articles of the Constitution (French), it is unconstitutional and must therefore be withdrawn forthwith.

To continue, I would like to tell you that I have understood that the position of the French government, faced with this liberticidal law that is the *vaccinal pass*, was not the one it displayed. It's saddening and revolting at the same time.

Indeed, behind the veil of the pandemic, a power struggle has been waged between them and their people, the goal being to force as many people as possible to submit to the rule of Macronism.

This reality is clearly reflected in the statements of the President of the Republic, Mr. Emmanuel MACRON, and several of his ministers. To begin this section, I invite you to read these remarks, which have certainly not escaped your notice.

Here is what Mr. MACRON told journalists [*France 24. Post: Emmanuel MACRON se dit déterminé “à emmerder les non-vaccinés jusqu'au bout”*. Tiré de: <https://www.france24.com/fr/france> (translated into English from the original text)]:

“Emmanuel MACRON assured, in an interview with the newspaper *Le Parisien*, that he intends to “completely piss off the unvaccinated”. “Almost all of the people, more than 90%, have adhered” to the vaccination and “it is a very small minority who are refractory”, he added”.

The first point I would like to highlight is the context in which this exchange took place. This was not a private conversation that was recorded without his knowledge, but rather a public statement, so the words were carefully chosen. To fully understand the scope of Mr. MACRON's statements, let's take a concrete example:

Imagine yourself in the courtyard of a kindergarten and there a little rascal chooses to “piss off”... oops Sorry... such a term is far too vulgar for young ears, so we will say importunate his little comrades, and in addition he proclaims it loud and clear and is proud of it. What do you think will happen when the headmistress finds out? Will she laugh about it with him?

I do not believe that! Because we live in a society where there are rules and the first one is to respect your little friends, and by extension your neighbor. I find it shocking that this elementary rule that has been inculcated in us and that we inculcate in our children, from their youngest age, is ignored by Mr. MACRON, the President of the Republic.

I know, I'm being naive! Thus, while fathers and mothers could not feed their children or meet their financial obligations, because the current government has outrageously deprived them of their rights, Mr. MACRON “has fun with them” as would a brat who takes pleasure in tearing off the wings of flies, just to see them struggle.

Since when, in a civilized society and moreover a Republic, can we make plans to “*piss off*”, therefore harm our neighbor, and proclaim it loud and clear, without there being a backlash to such acts?

In any case, I will not keep quiet! Mr. MACRON has “*posted*” his message for all the French people who are not vaccinated, so for me.

This file is therefore the answer that is sent to him in return, from one of those he takes pleasure in “*piss off*”! He did not stop at these intolerable remarks, let's see what happens next [Post: “*Un irresponsable n'est plus un citoyen*”: *cette autre phrase de MACRON sur les non-vaccinés qui choque*. Taken from the website: <https://www.francetvinfo.fr> (translated into English from the original text)]:

“[...] In his interview with the readers of *Le Parisien*, published on Tuesday January 4, the President of the Republic not only assumed his “*desire*” “*to piss off the French*”. He also felt that unvaccinated people were “*irresponsible*”. “*When my freedom comes to threaten that of others, I become an irresponsible*.

An irresponsible is no longer a citizen”, did he declare”.

To speak to you about what is presented here, I would say to you that the fact of saying on a media that he wishes “*to piss off the French*” is already a serious fact, but in the world of the abject, the waves which follow can be devastating, Mr. MACRON, demonstrates it to us here. In order to take the scope of these remarks, we must first of all, keep in mind what are the rights and duties of French citizens.

It is an attack that is brought to the notion of the citizen, as the latter appears in the French Constitution which advocates these values of *freedom, equality and fraternity*.

To see the term **citizen** thus “*overused*”, moreover, by the highest figure in the State, is extremely shocking.

If we, the unvaccinated against Covid-19, are no longer citizens, who are we, subhumans, without rights?

To discover the meaning of this pillar that founds the Republic, we will review several articles of the French Constitution. Before “**unpacking**” these articles, I would like to say that there is no more beautiful hymn to citizenship than this [*Déclaration des droits de l'Homme et du Citoyen de 1789*], because it was born thanks to the valiant defenders of the Republic of the past, at the cost of their blood.

The first objective of these great conquerors was that no powerful iniquitous person would come to outrage or scorn the rights of French citizens. Today, we can see that the reality is often quite different and that these beautiful and noble principles sometimes remain theoretical.

The link is quite found to return to the declarations of Mr. MACRON, let us see the continuation of his remarks:

“When my freedom comes to threaten that of others, I become an irresponsible. An irresponsible is no longer a citizen.”

After the first shock, let's analyze this sentence with regard to the following articles to see if it finds its translation [(French) *Articles 4 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]:

“Art. 4. Freedom consists in being able to do all that does not harm others:

Thus, the exercise of the natural rights of each man has no bounds (limits) other than those which assure the other Members of the Society the enjoyment of these same rights.

These bounds (limits) can only be determined by law”.

We discover here that one of the duties of the citizen is to always act in such a way that his freedom cannot harm others.

This first text seems to be in line with the declaration of the President of the Republic, but is it really the case? Should we use this article of the French Constitution to call on all unvaccinated French people to accept vaccination in order to protect others?

Does acting otherwise really make **“vaccination recalcitrants” “irresponsible”**, who are no longer worthy of having the status of **“French citizens”**, as advocated by Mr. Emmanuel MACRON.

To answer this question, it is useful to go back to the reality of vaccination. We now know that being vaccinated does not make us immune to covid-19 and that we can infect others.

Admittedly, it is said that the vaccine protects against serious forms and reduces the viral load, this would be scientifically proven, but here again, this statement is not unanimous among doctors.

Thus, we are not in a context where the vaccine can protect us with certainty as well as those we approach, so if we are not vaccinated against covid-19, we do not contravene this paragraph of the law.

In addition, it is also declared in the French Constitution the following [(French) *Articles 5 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]:

“The Law has the right to defend only those actions that are harmful to society. Everything that is not defended by the Law cannot be prevented, and no one can be forced to do what it does not order”.

The vaccines against the coronavirus, let us recall it, were not and are still not **“obligatory”**, as are the infantile vaccines in France. Thus, those who refuse to be vaccinated, do not contravene any law.

Moreover, it is anticonstitutional to try to force a citizen to an action that the law does not order.

Before continuing, it is in my opinion important to note that when Mr. CASTEX, French Prime Minister publicly declares **“[...] We take responsibility to put the burden on the unvaccinated [...]”**, the government contravenes this [(French) *Articles 5 de la Déclaration des Droits de l'Homme et du Citoyen de 1789*].

Yes, because without a law to support it, no one can claim to force a French citizen to act against his will. Thus, the members of the French government of the first quinquennat of Mr. MACRON, having contravened the law, become punishable by it.

To continue in this way, let us discover the following article which is flouted when we consider the declaration of Mr. MACRON [(French) *Article 6 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]:

“The Law is the expression of the general will. All Citizens have the right to contribute personally, or through their Representatives, to its formation. It must be the same for all, whether it protects or punishes.

All Citizens, being equal in his eyes, are equally admissible to all dignities, places and public employments, according to their capacity, and without any other distinction than that of their virtues and their talents”.

The *French Constitution* has established that no one can be discriminated against in a job, yet this is what is happening with the vaccination obligation for certain professions. *And yet!*

We have demonstrated, with texts to support it, that this vaccinal law against covid-19 which, although suspended, continues to be active, because it has not been repealed, has no reason to exist, because it contravenes the *Declaration of Helsinki*.

Indeed, this vaccination obligation is established for vaccines in the research phase without the possibility of giving informed consent, which is essential, being offered to the French.

Moreover, we have also seen that since the vaccine is no longer the only alternative to the pandemic, the framework that the *French Constitutional Council* has set for the vaccination obligation is *caducous*.

Let us continue to list the reasons which demonstrate that it is on the contrary the French State which is in a position of illegality since on many points, it transgresses the established laws.

We have also seen that the unvaccinated, as well as the vaccinated, could be carriers of the covid-19 virus and infect the others.

Given all this, since the coronavirus vaccine does not confer immunity to the virus, no one should, during this global pandemic, be forced against their will to be vaccinated, and no one should be legally liable if they refused to do so.

Given this argument, which we have developed throughout this book, we easily understand that forcing the French to be vaccinated against COVID-19 in order to keep their jobs is simply **“against the law”**. By acting in this way, the French state has contravened the laws of its Constitution.

In the same vein as what we have just seen, it is important to read the following [(French) *Articles 7 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]: **“No man can be accused, arrested or detained except in the cases determined by the law, and according to the forms it has prescribed.**

Those who solicit, expedite, execute or cause to be executed arbitrary orders must be punished;

But any citizen called or seized by virtue of the Law must obey at once: he makes himself guilty by resistance”.

As we see here, no one can be wrongly accused.

Thus when the President of the French Republic, Mr. MACRON, declares, speaking of French people who do not want to be vaccinated **“When my freedom comes to threaten that of others, I become an irresponsible. An irresponsible is no longer a citizen”** he is making defamatory remarks there, because I have proven to you legislative texts in support, that it was not so.

By his words, he contravenes the law and for that he is punishable by it, at least when he can no longer invoke his immunity as President of the Republic.

Let's discover another important point by reading this [(French) *Article 16 de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]:

“Any society in which the guarantee of rights is not assured, nor the separation of powers determined, has no constitution”.

Thus, the government has flouted the rights of French citizens by their remarks which are, as we have seen, defamatory and contrary to the provisions of this Constitution that they are called to defend.

In this regard, I wonder if the term used by Mr. MACRON to designate the unvaccinated against covid-19 does not rather apply to his own camp?

Let's review once again these incriminating remarks:

“When my freedom comes to threaten that of others, I become an irresponsible. An irresponsible is no longer a citizen.”

If I look at these criteria that Mr. MACRON has used to qualify those who refuse to be vaccinated against covid-19, and that the vaccine laws, which themselves contravene higher standards, have been lowering for months, I realize that he and his government fit into the box of the **“irresponsible”** who threaten the freedom of others and would therefore no longer be, in his own words, **“citizens”**.

Furthermore, I would say that in light of what follows, the declaration of Mr. Emmanuel MACRON, seems to me almost comical, considering what the French constitution presents as a danger to the French [(French) *Introduction ou préambule de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)*]:

“The Representatives of the French People, constituted as a National Assembly, considering that ignorance, forgetfulness or contempt for human rights are the only causes of public misfortunes and the corruption of Governments, have resolved to expose, in a solemn Declaration, the natural, inalienable and sacred rights of Man, so that this Declaration, constantly present to all Members of the social body, constantly reminds them of their rights and their duties;

So that the acts of the legislative power, and those of the executive power, which can be compared at every moment with the purpose of any political institution, are more respected; So that the reclamations of the citizens, henceforth founded on simple and indisputable principles, always turn to the maintenance of the Constitution and to the happiness of all. Consequently, the National Assembly recognizes and declares, in the presence and under the auspices of the Supreme Being, the following rights of Man and of the Citizen”.

Yes indeed! What is presented here is far from what Mr. MACRON said. Yes, it is when Mr. MACRON and the members of his government act according to works of intolerance, put aside and despise the rights of their fellow citizens that they bring misfortune on our country. This definition is very different from theirs.

Let us review what is said: **“ignorance, forgetfulness or contempt for human rights are the only causes of public misfortunes and the corruption of Governments”** and that it is with a view to remedying this that it was enshrined in the French Constitution.

One of these primary objectives is to constantly remind *“Members of the social body... their rights and their duties”*, the ultimate goal being the happiness of all, through acts carried out in compliance with the maintenance of the Constitution.

These realities are absent in the statements of the President of the Republic and of several of his ministers.

On the contrary, they contravene, as we have seen, several articles of the French Constitution.

To continue to develop this theme which is not yet exhausted, on the discriminatory words pronounced by Mr. MACRON, I would say to you that often we speak without taking the range of what we say.

The thing is serious for the average citizen, but it has an “*apocalyptic*” scope for a president, moreover, the one of the French Republic. To deepen what we have just seen, I am now going to establish some realities by a reasoning by the absurd, which you will see, is not so much.

I remind you that he affirms that the non-vaccinated threaten the freedom of the others, therefore of the vaccinated ones and by doing so they, sorry, we are, according to Mr. MACRON, irresponsible, and as such we are not citizens.

To begin this reflection, we must return to certain bases which are part of the foundations of the French constitution:

The first is that any act we do even if it finds its basis in one article of the French constitution, but contravenes another of these articles is anticonstitutional.

Furthermore, the [(French) Articles 4 et 11 de la déclaration des droits de l'Homme et du Citoyen de 1789], established that every Frenchman must be able to enjoy his freedom, especially to share his ideas in any legal form.

Nevertheless, in these same articles that I have just quoted, it has also been established that the liberty which is that of each French citizen has for limit not to do what can harm the others and which contravenes the law.

Thus our words must not contravene the law.

It appears therefore that we can present our ideas in the republic without constraint, nevertheless our words cannot be defamatory towards our neighbor, because from then on we contravene the law and are punishable for that.

It is important to understand that no one in the republic can defame his neighbor without consequences. Here is what the French legislation has established in this matter [*Diffamation – Direction de l'information légale et administrative (Premier ministre), Ministère chargé de la justice. Taken from the website: <https://www.service-public.fr> (translated into English from the original text)*]:

“Defamation is the allegation or imputation of a fact that undermines the honor or consideration of a person.

It does not matter whether the fact in question is true or false, but it must be precise enough to be the subject, without difficulty, of verification and contradictory debate. It must be possible to answer yes or no to the question:

“Did so and so commit the fact”? [...] *There is defamation even if the allegation is made in a disguised or doubtful form, or if it is insinuated. For example, if the author uses the conditional.*

Defamation is also characterized if the allegation targets a person who is not expressly named, but identifiable (if his function is given, for example). If the accusation is not a verifiable fact, the allegation is an insult.

Public defamation: Public defamation is defamation that can be heard or read by an audience other than the perpetrator, his victim and a limited circle of individuals connected to them.

It is the case of remarks pronounced in the street, published in a newspaper or on an Internet site. Comments made on a social network can also be considered public defamation.

Depending on the locking chosen by the account holder, the comments made may be accessible to any Internet user or to a more or less restricted circle of friends. If the remarks made are broadcast on an account accessible to all, it is public defamation. [...]

Public defamation is punishable by a fine of €12,000. [...]

*Well, well, well, to you who did not make (French) the choice of vaccination and that Mr. MACRON prevented in particular, by the *vaccinal pass* to work, be in the joy because, I have a good news for you, it offers to us all, therefore to the not vaccinated, €12 000!*

Yes, because it is the amount of the fine for public defamation and we saw that he held against us, publicly defamatory remarks.

More seriously, we are discovering here the basics of defamation and especially public defamation and we see that the words of the French Head of State fit well with all this.

We have already seen that these statements portray the unvaccinated against covid-19 as people who, by their freedom, threaten others, making them irresponsible and disqualifying them as citizens.

These remarks are defamatory, because the law allows those who wish to do so to choose not to be vaccinated – they have the possibility of asserting their right to informed consent to refuse an experimental vaccine –. We have also seen that vaccinated or not, we can be carriers of the virus and therefore transmit it to others.

Here again, Mr. MACRON's words are discriminatory and also contravene the freedom conferred by the French Constitution to every citizen, allowing him to make his life choices, as long as he carries them out within the framework laid down by the law.

How can we accept these insulting words of the president, MACRON, against the non-vaccinated against covid-19, judged irresponsible, unworthy of being French citizens. What is the fault they are accused of? Not to subscribe to a vaccination obligation which is supported by a law, itself infringing because it flouts the principles of the French Constitution and the supranational regulations.

Let's see now, in the following article, the requirements imposed to him by the French Constitution as Head of State [*Article 5 de la Constitution de la Ve République relatifs au président de la République, son mode d'élection, ses prérogatives. Titre II: Le Président de la République "à jour de la révision constitutionnelle du 23 juillet 2008" (translated into English from the original text)*]:

“The President of the Republic ensures respect for the Constitution.

He ensures, through his arbitration, the regular functioning of the public powers as well as the continuity of the State. He is the guarantor of national independence, territorial integrity and respect for treaties”.

As you can see, the privileges that are those of the Head of State also go with his responsibilities.

The Head of State is the guardian of the *French Constitution*, which requires him to have, at all times, a posture that can in no way contravene his office and this responsibility, and in no case can flout even a paragraph or one line of the constitution.

We are not at all in this context with the comments he made. Would we be in a state of lawlessness, where the first magistrate of the Republic can do as he pleases, coerce the people through anticonstitutional means?

This behavior “*transpires*” in this “[...] **We take responsibility to put the burden on the unvaccinated [...]**” claim.

These remarks which flout the constitution are serious enough, in my opinion. Here, in such a context, has he not failed in his duties? In this case, here is what is provided for by the Constitution [(French) *Article 68 de la Constitution du 4 octobre 1958. Version en vigueur depuis le 24 février 2007 (translated into English from the original text)*]:

“The President of the Republic can only be dismissed in the event of a breach of his duties manifestly incompatible with the exercise of his mandate”.

Let's keep in mind that the President of the Republic is the one who “*ensures respect for the Constitution*”. In doing so, he cannot be both a shepherd and a ravening wolf, he cannot ensure its proper application and at the same time flout the rights that the French constitution confers on citizens.

Here we are, we are done with “*this reasoning by the absurd*”, a bit long, I concede, but up to the enormity of the remarks made by the French head of state.

Everyone can learn from it, if they see fit. For my part, my objective was to demonstrate that as President of the Republic, Mr. MACRON does not have all the rights, he cannot allow himself certain freedoms by stigmatizing and discriminating against part of his people, because his charge forbids it.

The health context has, it is true, been difficult and trying, and measures had to be taken; certainly, but in accordance with the Constitution (French) and without assuming rights that are completely incompatible with the exercise of the office of President of the Republic.

To present this reality to you, it seemed appropriate to tell you about one of the most important judgments of this century, the one which took place in *Nuremberg* and which gave rise to a code which bears the name of this town.

To do this, read this [Text taken from document: Pour citer: Amiel P., “Code de Nuremberg”: *texte original en anglais, traductions et adaptations en français*”, in *Des cobayes et des hommes: Expérimentation sur l'être humain et justice*, Paris, Belles Lettres, 2011, appendice électronique: <http://descobayesetdeshommes.fr/Docs/NurembergTrad> (translated into English from the original text)]:

“The “Nuremberg Code” is an extract from the criminal judgment rendered on August 19-20, 1947 by the American Military Tribunal (acting within the framework of international provisions) in the “trial of the doctors”.

It is about the list of the ten criteria used by the Tribunal to assess the licit or illicit nature of the human experiments accused of the twenty-three defendants, most of whom are doctors.

This list quickly circulated independently under the name “Nuremberg Code/code de Nuremberg”; It has been read in political and medical circles as a corpus of deontological precepts and moral maxims binding on experimenters. [...]”

Let's complete our study with this other text [*Pour citer: Amiel P., “Code de Nuremberg”: texte original en anglais, traductions et adaptations en français*”, in *Des cobayes et des hommes: expérimentation sur l'être humain et justice*, Paris, Belles Lettres, 2011, appendice électronique:[http://descobayesetdeshommes.fr/Docs/NurembergTrad. \(...\)](http://descobayesetdeshommes.fr/Docs/NurembergTrad. (...))]:

“[...] The protagonists of the practice of human experimentation justify their views on the basis that such experiments yield results for the good of society that are unprocurable by other methods or means of study. [...]

They were non-German nationals, including Jews and “asocial persons”, both prisoners of war and civilians, who had been imprisoned and forced to submit to these tortures and barbarities without so much as a semblance of trial.

In every single instance appearing in the record, subjects were used who did not consent to the experiments; Indeed, as to some of the experiments, it is not even contended by the defendants that the subjects occupied the status of volunteers. In no case was the experimental subject at liberty of his own free choice to withdraw from any experiment.

In many cases experiments were performed by unqualified persons; were conducted at random for no adequate scientific reason, and under revolting physical conditions. [...]

Manifestly human experiments under such conditions are contrary to “the principles of the law of nations as they result from the usages established among civilized peoples, from the laws of humanity, and from the dictates of public conscience. [...]”

Here, I have only taken up two of the ten criteria of the *Nuremberg Code*, not that the others are not important, but because they are the ones that particularly concern us for our study.

In addition, some are already taken up and elaborated on in the more up-to-date *Declaration of Helsinki*, which I believe is better able to defend the rights of the unvaccinated.

This is why it is the central axis of my argument. Now that this point is clear, before getting to the heart of the matter, I prefer to anticipate any outcry, any protests that might arise against this parallel drawn between the Nuremberg Code and COVID-19 vaccines.

I would like to point out that I am not comparing the two situations, which are in no way identical. To emphasize this, I note this context, which is one of those presented in the Nuremberg Code:

“In many cases experiments were performed by unqualified persons; were conducted at random for no adequate scientific reason, and under revolting physical conditions.”

It is certain that we are not in such a scenario today, however, I want to alert and above all highlight certain points that have challenged me. One of the safeguards against such acts is the obligation to require the informed consent of any person taking part in medical research (*a vaccine in the experimental stage is part of it*).

In the “*Nuremberg Code*”, there is mention of any person who is placed in an oppressive situation (**the loss of his job, for example, with regard to our study**) which obliges him to participate in clinical research (**experimental vaccine against covid-19**), where he cannot exercise:

“[...] Free power of choice, without the intervention of any element of force, fraud, deceit, duress, over-reaching, or other ulterior form of constraint or coercion [...]”.

This seems to fit perfectly with the vaccination obligation against covid-19. Apart from this, we also discover in the *Nuremberg Code* that these doctors and other Nazi accomplices were convinced that their research was working for the good of humanity.

This comes out very distinctly from their defense argument.

They argue that their experiments were intended to produce **“[...] results for the good of “society” that are unprocurable by other methods or means of study. [...]”**. (*Large-scale clinical trials against covid-19 are part of it*).

Does what we have just read remind you of anything? Yes, the vaccination obligation against covid-19! To lesser degrees, certainly, but nevertheless, we find some similarities.

It is by considering the benefit/risk ratio of vaccines against covid-19 that the French State and other nations have instituted the vaccination obligation. These vaccines, being supposed to produce a positive effect in the context of this pandemic, and this, for the good of the greatest number.

Although at the base such a motivation seems relevant, let's not forget that these products are still in the *clinical trial* phase, and that it is in order to protect human beings so that they do not become, in spite of themselves, guinea pigs that the *Nuremberg Code* and then the *Declaration of Helsinki* were instituted.

It is unthinkable that we can relive today, a trial such as that of Nuremberg, however we must be vigilant not to find ourselves on *“a slippery slope”* which would open *“the skylight”*.

The mandatory vaccination against Covid-19, with all the flaws it contains and all the inconsistencies it generates, appeared to some socio-professionals as the exercise of pure constraint by the powers that be, whose watchword was:

“Obey! The consequences, we will see later”.

There cannot be overall adherence in such a context. Are we really in a Republic? One could, for a moment, think that we have returned to that time when no one could stand up to the feudal power that once prevailed!

This reality is really obvious when, arguing the figure of French people vaccinated against covid-19, therefore the majority, the French government announces that it has chosen **“[...] We take responsibility to put the burden on the unvaccinated [...]”**.

Are you aware of what is presented here and the scope of such remarks?

Let's meet those who are stigmatized, those qualified as irresponsible who deserve to lose their status as citizens! *For what serious fault?*

That of having chosen in their soul and conscience not to be vaccinated, moreover, with a vaccine at the experimental stage.

We could imagine the scene of the small Gallic village of a famous "comic strip", where the inhabitants fight for their right, in all legitimacy. However, they are hunted because they are considered a danger to the rest of the population.

In reality, who is this minority, in Hexagonal France, majority in other regions, notably those of Overseas?

Extremists, anars who aim to fight against the Republic by burning cars and degrading the property of others? Do we classify them in the category of thugs and anti-socials?

Is it a small dark cell that acted like terrorists in order to hit the "good" French people who have been vaccinated and who have obeyed the mother country?

*Which would make them dangers for the Republic! Moreover, how many are these "diehards", **100, 1000, 10000?***

*Hmm... wait, let's not look any further, in one of the texts we have already seen earlier, Mr. Jean CASTEX, on December 17, 2021, gave us the answer. It is about **6 million French people** who, at this given moment, have chosen in their soul and conscience not to be vaccinated.*

*Among them were my parents, who were **76 and 79 years old**, and were then well-integrated people in society, kind and helpful grandparents, examples of integrity, subject to the rules of society. Nevertheless, for having chosen to walk according to their conscience, by not opting for vaccination, these 6 million French people have been discriminated against and presented as being a scourge to society.*

It is true that often, some major media who were armed with the “elite” of the “right-thinking”, tended to portray the non-vaccinated, who are in the majority in the West Indies/Guyana (Guadeloupe, Martinique, Guyana), as foolish people, who endangered the lives of others.

For the record or for information, on February 02, 2022, we were less than 50% of the inhabitants of each of these three French overseas departments not to be vaccinated.

Nevertheless, I want to assure you, you “right-thinking” people who think so, that this is not the case!

So that you can better understand our reality, I am going to tell you a little about us. The situation of insurrection in the overseas departments, linked in particular to the refusal of the vaccination obligation for certain trades, was, at the *end of 2021*, widely relayed by the national media.

Stores have been looted, cars burned, roadblocks erected to block traffic. Small thugs had set up a militia and extorted motorists in roundabouts, etc. Seen from this angle, things are dramatic and anarchic.

Nevertheless, it is important to look beyond appearances, because these facts were acts of individuals who did not seek to defend their rights, but to violate those of others.

Let's put aside these isolated cases that have sown the seeds of discord and let's now consider the demands of those who in the West Indies have militated and still militate legally for their right.

Thus, the first root of the problem came from the vaccination obligation that the French government had instituted and which remained, until recently, as we have seen, for certain professions, those of the medical sector, doctors, nurses, etc.

Here are people who, having chosen professions in the service of others, by vocation, very often found themselves “*from one day to the next*” forbidden to work as would be the worst criminals.

What they were criticized for was not being vaccinated.

It is true that given the extent of the damage and the number of deaths that Covid-19 has already caused, one might think that not getting vaccinated against this virus is an antisocial act and that those who act in this way are selfish, some even called us **“navel-listers”**.

Before getting lost in judgments, I remind you that here in the West Indies, as in mainland France, among the unvaccinated, there are doctors, nurses, firemen, or those like me who work in the world of events, entertainment or in the leisure industry, in restaurants, bars, etc.

As you can see, at no time are these petty criminals, disreputable people who have no respect for society. There was even a time, at the start of the pandemic, some of these unvaccinated against covid-19 people were applauded every night as *“Heroes”*.

Indeed, it is important not to lose sight of the fact that it is these same people, especially caregivers, who are so reviled for choosing not to be vaccinated, who have saved many lives when they did not even have the necessary protective equipment.

Let's see what the French Prime Minister, Mr. CASTEX, said about it [*Service Communication, Hôtel de Matignon, le 17 décembre 2021. Déclaration de M. Jean CASTEX, Premier ministre. Mesures de lutte contre la COVID-19 (translated into English from the original text)*]:

“For almost 2 years, our caregivers have been fighting foot by foot against the virus, against these successive waves and this feeling of an endless fight. They are our heroes, and we owe them a lot.

First, we owe them our gratitude for their commitment during the holidays, as they will continue to be tirelessly on deck.”

The French Prime Minister has stigmatized those who haven't been vaccinated against COVID-19, **choosing to place the burden on us**, which also includes a segment of society called our healthcare workers.

Here, he can't help but congratulate them for the excellent work they are doing. Yet, we have been able to measure the considerable impact of mandatory COVID-19 vaccination on those who had not subscribed to it:

Forced leave, suspension, and therefore forced unemployment without pay, as well as reconversion which were not assured. Incredible!

A whole life turned upside down, with all the consequences that this entails. I am therefore surprised by the type of recognition and reward that France offers to **“these great fighters and heroes to whom we owe so much”!**

In Roman times, the conqueror who returned victorious from wars was crowned with laurels. Before him—he was on a chariot followed by the spoils and his prisoners—a procession formed in the streets, led by criers who proclaimed his glory and extolled his virtues and heroic victories.

Conversely, in this generation in France, it seems the trend is quite different. Indeed, it is famine and unemployment that the government is offering as a reward to our valiant healthcare workers.

It is therefore this laurel wreath, for service rendered, that rewards those who **“went to war”** to defend us against the coronavirus, risking their lives. All this because the French government's objective was to put pressure on the unvaccinated, regardless of their suffering.

And yet, I repeat, and even hammer it home, the COVID-19 vaccines are experimental products which, as such, cannot be imposed on an individual against their will. **Alas!**

It's precisely because of these coronavirus vaccines, which are currently in the research phase, that our healthcare workers, etc., were unable to work for months. Now that the COVID-19 vaccinal requirement has been lifted, or rather, suspended, many of them have been able to return to their jobs, but at what cost?

I would now like to come back to the so-called *“connoisseurs”* who came on TV sets to discriminate against the unvaccinated and make us look stupid or insane. I am now going to present to you some of the reasons why many of us are reluctant about vaccination.

The vaccines against covid-19 are, is it still necessary to point out, at the experimental stage.

In doing so, even if they have health benefits because, according to the figures given, they prevent the development of serious forms in those who are contaminated, there are still gray areas relating to the negative repercussions of these products in the medium and long term.

This is easily understood, since these are experimental products that have not yet revealed all the effects they generate.

How many drugs marketed for decades had to be withdrawn from the market because of serious life-threatening adverse effects?

Can you imagine the long struggle that the victims of these medications and/or their families had to go through, for those who unfortunately succumbed, in order to get justice for them? Of course, you will tell me that you do not understand since it was not reserved only for the Antilles, mainland France having been just as impacted.

This is true, but in addition to these medication scandals, there are others, very specific this time. Indeed, in terms of health, we have already had to pay a heavy price, in which we are still mired.

This reality of a product harmful to health, authorized for decades by France, we know it well in the French West Indies because it had the effect of poisoning its population, particularly that of *Guadeloupe* and *Martinique*, you will have Understood, it's chlordecone.

This pesticide which was still authorized by exemption in these regions, whereas it was prohibited in France Hexagonale, as well as everywhere else, spread in the water tables, contaminating the drinking water. The result is that many cancers, particularly of the breast and prostate, have developed among these populations.

Today, only prostate cancer has been recognized as a disease resulting from prolonged exposure to chlordecone with compensation provided only for men who have worked in the banana fields.

Thus, many metropolitan French people do not understand the reluctance of West Indians to be vaccinated, but they have not been poisoned, with impunity, for decades by their *mother country*.

To date, no mention has been made of the management that would be put in place in the event of serious effects that would be scientifically recognized, following the vaccination against covid-19.

We rather hear "*It is not scientifically proven*", even when patients describe symptoms that appeared following vaccination. For example, in the event of cancer developing following vaccination, what would be the compensation, etc.? This question may seem mercantile, but how many people today find themselves completely destitute following chlordecone poisoning, without hope of treatment.

How, when we have not yet come out of this chlordecone scandal, because of these derogations from France, responsible for our poisoning, can we still trust an oppressive and discriminatory government, which stigmatizes the unvaccinated against covid-19?

Some will probably say that it is irrelevant and that we are “*mixing genres*” but can we dissociate these two contexts when the purpose is the same, the possible impacts on our health, not yet measured?

This, especially since the management of the health crisis, by Mr. Emmanuel MACRON, is presented in the following text as having been built on lies [*Stratégie en matière de port de masques de protection 15^e législature. Question d'actualité au gouvernement n° 1256G de M. Stéphane Ravier (Bouches-du-Rhône–NI). publiée dans le JO Sénat du 09/04/2020. Taken from the website: <http://www.senat.fr> (translated into English from the original text)*]:

“Mr. Stéphane Ravier. Mr. Chairman, my question is for the Prime Minister. Life goes on. There is no reason, other than for vulnerable populations, to change our outing habits”. This sentence is a month old, almost to the day.

It is from the President of the Republic, Emmanuel MACRON, about the Covid-19 crisis.

In one sentence, here is summed up all the unpreparedness and incompetence of the State, but it is not a surprise. Since then, our compatriots have discovered and suffered the litany of your lies, because you lied, and you knew!

You knew, since January 11, when Agnès Buzyn warned the President of the Republic and your entire government.

You knew, and you chose to lie. You lied, and French people died. On February 18, the Minister of Health, Olivier Véran, declared that France was ready.

On February 26, Jérôme Salomon, Director General of Health, stated that there was no shortage of masks. On March 20, it was Laurent Nunez who refused to acknowledge the lack of masks.

But then, why did Jérôme Salomon say, in private, four days earlier: “Stocks of masks are limited and we are looking for them everywhere”. *Why, on April 5, did Christophe Castaner call on the French to give their masks to hospitals?*

On March 13, Mr. Prime Minister, you yourself stated that wearing a mask was useless.

The reality is that you lied about the masks to buy time, knowing full well that the strategic stocks had disappeared years ago and that France no longer had any.

Consequence: Today, the prefect of the Grand Est region is requisitioning the 6 million masks intended for the health care personnel of the Bouches-du-Rhône and you are requisitioning the 4 million masks ordered by the Bourgogne-Franche-Comté region.

This is turning into anarchy. You have even succeeded in shattering national unity. Unable to foresee, you are unable to protect the population. If French people are in intensive care, whether the sinister police prefect of Paris likes it or not, it is because your government did not know, could not or would not protect them! You are responsible for all these tragedies.

And perhaps you will be found guilty of this tomorrow. Here is my question: do you think, Mr. Prime Minister, that your successive lies fall under the jurisdiction of the Court of Justice of the Republic? [...]"

First of all, it is important to note that these remarks are not “*fakes news*” which would circulate like free neutrons but on the contrary serious reflections and interrogations resulting from the site of the French Senate. We rediscover or discover here the other side of the management of the health crisis.

Probably caught off guard by this unprecedented sanitary crisis, the French government preferred to disguise the truth. We saw that Mr. MACRON allowed himself to stigmatize the non-vaccinated by presenting them as “**irresponsible**” threatening the freedom of others and becoming unworthy of being “**French citizens**”.

For his part as a “**responsible**” man, while the pandemic raged, he called on the French to continue to live normally.

How then, considering all that the media have broadcasted or that this text recounts, can we feel safe, when our top leaders working in the highest spheres of the State have made announcements with heavy consequences without really mastering their subject.

Is it not legitimate to feel unsafe and to refuse to be injected with a new substance, whose contra-indications are not yet fully known?

European law allows us to choose, in our soul and conscience, whether or not to be vaccinated against Covid-19.

We therefore have the intelligence to exercise this right which is ours, just as it is yours, to you our detractors, whether you choose to be vaccinated.

I also noted in the Prime Minister's much-publicized speech the small but powerful phrase *"Only the pronouncement is authentic"*.

Thus, what he declared, he recorded it, "he persists and he signs".

What is claimed here is the deliberate choice of the *French government of the first five years of Mr. MACRON*, to compel the greatest number of French people to be vaccinated by using to do this the *"martinet of iniquity"* that was the *vaccinal pass* or even the *sanitary pass*, to hit all those who would rebel.

We won't review all the members of the French government during Mr. MACRON's first five-year term as President of the French Republic, but I cannot end this chapter without mentioning the then Minister of Solidarity and Health, Mr. Olivier VÉRAN.

I would particularly like to highlight his condescending attitude during a session at the National Assembly debating the *vaccinal pass*. Watching my television, I was both admiring and stunned.

I admire the fight led by some of our MPs, in this case those from the opposition, who sought to make the cries of the French people heard. Mr. VÉRAN was asked some very relevant questions to clarify the situation: *I admired the questions asked by our MPs.*

These included questions about the relevance of vaccinating children against COVID-19 and the potential risks that could be dangerous for this young population. This is especially true given the negative repercussions are not yet under control, with statistics on severe cases leading to deaths, etc.

These are entirely legitimate questions, and ones that many parents are asking. I told you I was also stunned.

Yes, *this state of astonishment stems from the fact that this minister, faced with all these questions, remained stoic and did not deign to answer any of them. The image that came to me that day, watching Mr. Olivier VÉRAN, was that of a feline entering a chicken coop, where it knows it will encounter no resistance, because no one has the power to defeat it.*

What followed reinforced this reality, as all the amendments from opposition MPs were rejected.

Yet, they were intended to nuance this COVID-19 vaccine bill by addressing the legitimate concerns of the French people regarding coronavirus vaccination.

Faced with this disconcerting attitude from the Minister of Health, one can only draw one conclusion:

That of a blatant disregard for proposals that do not come from his own side.

The obvious objective is to subjugate, oops Sorry, to “piss off” all those who do not bend to the “MACRONian” discipline.

So, at the time when these unspeakable words were pronounced by Mr. MACRON, **“completely piss off the unvaccinated”**, the millions of French people who at the time were not vaccinated against covid-19, and we have already seen that they were not therefore thugs, were apparently, for him and his majority, nothing other than sub-humans.

Let's not forget that, according to them, we are “irresponsible” and as such, we deserve to be stripped of our status of “citizens”.

Here, within the framework of the pandemic of covid-19, the constraint was exercised by the means of the *vaccinal pass*, but this will to constrain, we can transpose it in other fields.

This is a reality I experience as a Sabbath-keeper, as we have seen, who sees his rights violated by Catholic Sunday laws, established in French law. And yet, France is supposed to be a republic not subject to religious laws.

I have experienced this firsthand and have often encountered this contradiction. How can we understand the allegiance paid to the Pope by various presidents when there is a separation between Church and State?

My painful experience gave rise to the chapters entitled **“Historical and legislative reality of the unconstitutional character of the Sunday laws”**, **“Reality of the unconstitutional nature of the Bailly report, an essential support governing the French Sunday laws”** and **“The bloodthirsty legislative legacy”**, etc.

I wrote these chapters as an outlet in which I describe this French Republic, “*so-called*” secular but whose laws on weekly rest are of religious origin, stigmatizing and **“stripping”** minorities who do not revere Catholic dogma but who observe the Sabbath or the Shabbat.

As we have seen, the iniquitous Sunday decrees of the Catholic Church, which were instituted at the cost of the spoliation, torture and death on the infamous stake of a myriad of Jewish and Protestant Christian martyrs, continue to have their longevity among the French people.

To ensure that this yoke no longer exists and that these laws are repealed or amended in favor of Sabbath and Shabbat observers, let us stand together by peacefully taking to the streets.

The goal is the repeal of Sunday laws, as well as the vaccinal laws against covid-19.

Let us no longer allow the self-proclaimed overlord MACRON and his ilk, under the dominance of the papacy, to continue trampling on the rights of French citizens.

I appeal to the French people, to you, the descendants of the proud sans-culottes, and to you, the French overseas, descendants of the proud and impetuous maroon negroes (*Black Slaves Who Rebelled and Fought Against Slavery*) who rose up against the domination of the powerful who, at their pleasure, oppressed those weaker than themselves without anyone protesting.

French people, you have been played with, you have been robbed with complete impunity of your freedom, your health, your life, etc.! What will you do on this day (today)?

Here is a small stone (this book), like that of David, intended to overthrow these giants and their support who oppress us.

10 Reality of the mutation of the French Republic towards the feudal state of Macronism

To get to the heart of the matter, I would say that, for me, the foundations of a lawless state begin when a nation's leaders have neither respect for their citizens, nor for their laws and/or their country's judicial institutions.

This is what is happening, in my opinion, in France during this double period of Mr. Emmanuel MACRON's governance.

I draw my feelings from what I am currently experiencing with this legal process, which has been put in place and already explained, and which is intended to ensure that justice is done to me because of the abuse I have suffered under the yoke of the vaccinal laws against covid-19 and the Sunday laws.

To be more explicit, we must come to the fact that I present in the chapter entitled *“The works of iniquity of Marianne's “defenders” who became the executioners of her children”* and the following ones, which set the scene for what I experienced and allow a better understanding of the facts, in the context of my case before the Administrative Court of Martinique.

At this point, I will give you a quick recap of the essential framework of my case so that you have it in mind:

My case began before this court on December 22, 2022, and the first request that the administrative judges handling my case sent to the defendants was dated February 15, 2023, and the recipient was the DGFIP of Martinique. A reminder was then sent to this administration on March 14, 2023.

This was followed by a formal notice from the clerk sent on May 10, 2023, to all of the aforementioned defendants.

As a reminder, the defendants included the General Secretariat of the Government and the Ministry of Economy, Finance, and Industrial Sovereignty.

Having not received a response from the plaintiffs by October 9, 2023, the Martinique Administrative Court notified them, as well as me, of the closing date for the investigation into my case, set for November 9, 2023 (12 p.m.).

The administrative judges in Martinique in charge of my case waited so long that they had to send me a letter on January 8, 2024, registered under the number “1133518508_vxdosdem.rtf.pdf” asking me if I was maintaining the request that I had filed.

From February 15, 2023, to November 9, 2023 (12 p.m.), government officials dragged out my case by failing to comply with the administrative judges' injunctions, a period of nearly nine months.

Thus, until my case was ruled on, there was no response from the defendants, including the French government, to the requests the administrative judges made to them, resulting in my case being put on hold for months.

To inject a little poetry into this situation, which is completely devoid of it, I would say that, thanks to Mr. MACRON's government, which was completely absent, my case ended up in the abyss of justice, floating in the limbo of nothingness.

Now that the scene is set, let's take a closer look at the situation. What I'm experiencing is completely mind-blowing!

A judge requests information from civil servants, in this case those working at the Martinique Regional Directorate of Public Finance, and they fail to comply, three times.

What is the analysis of this situation?

Would these officials be free to disregard the laws and representatives of the French justice system, even after a reminder and then a formal notice, while individuals must comply with court orders?

What does this lack of response imply? What did these people have to lose or gain by providing the information requested by the administrative judge?

That's my question!

The answer I was able to provide was that the information provided by the Martinique Regional Directorate of Public Finances would concern, among other things, the exchanges I had, via my secure email, with the Lamentin tax office, where my contact was always Mr. Vincent GUILGAULT, head of the FIP accounting department, etc.

These exchanges, which I attached to the chapter entitled *‘New evidence on the responsibility of the civil servant Mr. Vincent GUILGAULT, as head of the FIP accounting department other categories, in the alleged external illegality’* in this book, could only support my statements and allow the administrative judges of Martinique to sanction this dishonest tax official, who, like **“an iniquitous Sioux, scalped me without anesthesia”**.

By not providing the administrative judge with evidence of the abuses committed against me, Martinique's DGFIP is, in a way, covering up for this civil servant. If my evidence was not admissible, why not respond?

In this case, the judges would certainly have ruled so that Martinique's DGFIP could pay me the amounts owed under the solidarity fund allocated to businesses during the COVID-19 health crisis.

However, due to a lack of evidence, Martinique's administrative judges were unable to judge and punish Mr. Vincent GUILGAULT, who robbed me of my dignity by his careless handling of my case.

The result is that he took me from being a business leader with a respectable income to a destitute person who, to support himself, had to rely on the social services provided by his local council.

Why obstruct justice when you have nothing to hide?

For these acts, all those who obstructed or showed laxity in my case, whom I denounce in this book, should be sanctioned.

I feel completely out of breath just writing these lines because I feel like I'm locked up like Mandela, in a lawless third-world prison, where state officials have more power than the justice system in our country!

These people allow themselves the luxury of not obeying the orders given to them by sworn magistrates.

Do you realize that if a gendarme or police officer gives you an order and you don't comply immediately, they have the right to restrain you by any means at their disposal, and to do so, they can threaten your life or physical integrity?

Let's now take another, more concrete example, one directly related to the administrative court:

When an administrative judge asks us to provide documents and we fail to do so on time, this is recorded and will count against us in our judgment.

But in this case, those at the Martinique DGFIP, whose job it is to respond, do not comply with the administrative judges' requests, or even their injunctions, but ultimately they are not bothered at all.

However, the one who is impacted is me, since my case was put on hold by the administrative court of Martinique during these events for several months.

Here we have a concrete example of the butterfly effect, where the unjust actions of some people have direct repercussions in the lives of others.

Now that this first topic is over, I would like to introduce you to the second, most thorny issue, which has greatly hindered me.

I will discuss certain realities related to the handling of my case file at first instance by the Administrative Court of Martinique.

I will also bring to your attention certain facts related to the handling of my case by the administrative judges in charge of it. To be more explicit, let's get to the heart of the matter.

The fact that the administrative judges did not rule sooner, even though the defendants did not respond to their request, leaves me perplexed.

To clarify my thoughts, let's read the following texts, which specify the procedure to follow in the absence of a response to a judge's request.

Let's start with the [(French) Article R143 du Code des tribunaux administratifs et des cours administratives d'appel (translated into English from the original text)]:

“Communications to the State of requests and various procedural acts are made to the authority competent to represent the State before the court.”

Let's complete with the [(French) Article R150 du Code des tribunaux administratifs et des cours administratives d'appel (translated into English from the original text)]:

“When one of the parties or the administration called upon to produce observations has not observed the time limit given to it in execution of Articles R. 142 and R. 147 of this Code, the president of the judgment formation sends it a formal notice.

In the event of force majeure, a new and last deadline may be granted. If the formal notice remains ineffective or if the final deadline is not met, the court will rule.”

Let's continue with the [(French) Article R151 du Code des tribunaux administratifs et des cours administratives d'appel (translated into English from the original text)]:

“When it concerns a State administration, the formal notice is addressed to the competent authority representing the State;

In other cases, it is addressed to the party or their representative, if one has been appointed. [...]”

Let's finish with the [(French) *Article R153 du Code des tribunaux administratifs et des cours administratives d'appel* (translated into English from the original text)]:

“If, despite a formal notice, the defending party has not produced any memorandum, it is deemed to have acquiesced in the facts set out in the request.”

Well, well, well... I confess that I am not a lawyer and, moreover, given the context, it is legitimate for me to be bitter about the actions of the administrative judges of Martinique, who acted in a discriminatory manner towards me.

I demonstrated this in the digital version of this book, in the chapter entitled *“Presentation of the reality of my rights discriminated against by the administrative court of Martinique in the context of my cas”*.

On the other hand, you who are reading this and who can step back, what do you think of what we have just read?

What do the texts we have seen previously tell us? Procedural documents addressed to the State, which are brought before the court, are addressed to the competent authority to represent it.

In my case, this is the DGFIP of Martinique. This is why the administrative judges wrote to this administration in the first place.

These texts also show that when, in the context of a case, an administration is called upon to submit observations and has not complied with the deadline, the presiding judge of the trial panel sends it a procedural document.

This is what was done on *March 14, 2023*, when the administrative judges in charge of my case once again referred the matter to the DGFIP of Martinique, but they did not comply.

According to the procedure set out in the aforementioned texts, since this formal notice remained ineffective, the administrative judges of Martinique should have ruled.

As the defendant did not submit any brief, the judges should have filed a referral stating that the defendants were deemed to have acquiesced in the facts set out in my application.

Unfortunately, it is clear that this is not what happened because, despite the silence of the defendants, the administrative judges of Martinique sent them a reminder, and after receiving no response, they left my file on hold, even though they had the authority to rule.

If the government didn't see fit to respond within the legal timeframe, it seems obvious to me that this was a sign that it would no longer do so; it was therefore up to these judges to rule with the information in their possession.

Well, no! My case stalled at the time, leaving me anxious and destitute. In this case, as in the case of the Martinique DEETS's failure to respond to my letter of complaint, the administration often deliberately withholds information or fails to consider the consequences of its actions, which harm citizens.

This is inconceivable and unacceptable! It is time for things to change and for administrative justice to be delivered without being hindered by officials seeking to cover up their mistakes, or by lax judges.

Another important fact, in what I experienced, is attached to the sentence which was issued on *May 7, 2024* by the administrative judges of Martinique, and whose decision was as follows:

“[...] DECIDES: Article 1: There is no need to transmit to the Council of State the priority question of constitutionality raised by Mr. MARGUERITE.

Article 2: Mr. MARGUERITE's application is dismissed. [...]”
(translated into English from the original text).

What I want to highlight here are the conditions of the rejection of my QPC request (*priority question of constitutionality*) which occurs on *May 7, 2024* and this while my QPC was filed on *January 13, 2023* and was registered under the number:

« *1121578578_Memoire_pour_demarche_base_sur_Article_61_1_de_la_constitution_13_01_23.pdf* ».

Between the filing of the QPC and the judgment, there were therefore more than *15 months*. During this time, I received no feedback from the administrative judges regarding this filing of the QPC, informing me whether it had been accepted or rejected.

This fact intrigues me, because here is what is established on the matter in the [LOI organique n° 2009-1523 du 10 décembre 2009 relative à l'application de l'article 61-1 de la Constitution (translated into English from the original text)]:

“Art. 23-2. – The jurisdiction shall rule without delay by a reasoned decision on the transmission of the priority question of constitutionality to the Council of State or to the Court of Cassation.

[...] “3° *The question is not devoid of serious character.*

“In any event, the jurisdiction must, when presented with arguments challenging the conformity of a legislative provision, on the one hand, with the rights and freedoms guaranteed by the Constitution and, on the other hand, with France's international commitments, rule as a priority on whether to refer the question of constitutionality to the Council of State or the Court of Cassation”.

“The decision to forward the question shall be addressed to the Council of State or the Court of Cassation within eight days of its pronouncement, together with the parties' briefs or submissions. It is not subject to any appeal”.

Here again, I need your help to make sure I'm not misinterpreting this text. *What does it tell us?*

The judge has 15 months to decide whether to send a QPC to the Council of State? Hmm... that's not what I understood.

It says he must rule without delay, meaning he must make the decision fairly quickly whether or not to send the QPC to the Council of State.

In my opinion, even if in the justice system, and in other administrations, there may be delays in processing cases, the term “without delay” does not apply to 15 months.

My feeling is that, by their actions, the administrative judges who judged my case acted in such a way as to disarm me, by preventing me from filing my QPC which, at the time, had the objective of repealing the vaccination laws against covid-19.

How, after everything I've experienced and presented in this book, can I still trust our judicial system (French)?

Now that these points have been made, let's continue to discover this very special mounted piece (*wedding cake*) that has been put in place for me. We've just looked at the lower levels; now let's discover the more dominant ones.

That due to a system of “*cronyism*” between Mr. Vincent GUILGAULT and the people who have authority at the DGFIP of Martinique, the documents requested by the administrative judge are not provided, is understandable, even if it is not legal, we will put this down to solidarity, between colleagues.

On the other hand, the fact that the General Secretariat of the Government, as well as the Ministry of Economy, Finance..., so ultimately the President of the Republic, Mr. MACRON, who was formally notified by the administrative judge, has not complied, and this, as we have seen, during months, is, for me, worrying.

This symbolizes to me that we are no longer in a secular republic in France, but in a feudal state, where the overlord and his right-hand men, his vassals, are above the laws and justice of the country.

So we've moved into the fourth dimension and are now living in Sherwood Forest, France, where Prince John has taken on the guise of President MACRON, his ministers, as well as those who work at the head of public finances, have become the perfidious court of this king, and Mr. Vincent GUILGAULT is now the Sheriff of Nottingham.

Unbelievable to me! I never thought it would happen like this in France, especially at this level.

I know, I've admitted my naivety.

This merry cohort has robbed, and continues to rob, all or part of the French people of their rights and property.

Let's not forget that one of my cases is aimed at having the vaccinal laws against covid-19 declared unconstitutional by the Constitutional Council and ensuring that French citizens who have suffered harm under these laws can be compensated.

It is the same for those whom the Sunday laws have martyred since the dawn of time. How long will such actions continue to be practiced, with complete impunity, in the "so-called" country of human rights?

How long will those established to serve and preserve the dignity and integrity of all citizens continue to trample on our rights?

To continue, I would say that when I consider my situation in light of my case pending before the administrative court, it is the very real, literal embodiment of the duel that now pits the clay pot, me, against the iron pot, the French state.

Faced with these opposing forces, one might be tempted to think that the defeat of the clay pot, the weaker one, is inevitable.

Nevertheless, if external assistance allows it to be coated in a highly resistant material, such as tungsten, its victory can be certain. Literally, this is about your support, to you who read me, regardless of the country where you are.

I therefore need your help to ensure justice for me, for all victims of the vaccinal laws against covid-19, and for those affected by the Sunday laws.

The combined forces have unimaginable power.

This brings us to the end of these initial themes. Let's move on to a new one, and to do so, I'll tell you that Mr. Emmanuel MACRON has been informed of my situation.

We'll see.

Furthermore, he had every right to demand that a response be provided to the administrative judge by the Martinique DGFIP, the General Secretariat of the Government, and the Ministry of the Economy and Finance, so that the official in question could be sanctioned and justice done to me.

Unfortunately, he did nothing about it; it is not a state matter worthy of interest.

With this in mind, as far as the literal reality of the vaccination laws and their impact on all or part of the French citizens is concerned, let us look at what Mr. Emmanuel MACRON advocates and what he has practiced and still practices, a contrario.

To illustrate this state of affairs, I will take as an example the steps I took to make my voice heard after my rights had been violated by this tax official.

You will thus see the gulf that exists between the words and the actions of Mr. Emmanuel MACRON.

Let's get to the heart of the matter. I did not remain in inertia while Mr. GUILGAULT, was “**skinning**” me alive, – I have already mentioned the light behavior of this agent in charge of the treatment of my file – because I have, among other things, sent an e-mail to Mr. MACRON, President of the Republic.

Following my emails, I received replies from various ministers and the Prefect of Martinique.

You will find more details in the chapters entitled “**Bases presenting the responsibility incumbent on the French State in the management of the discipline of civil servants who are at fault**” and “**New evidence on the responsibility of the civil servant Mr. Jérôme FOURNEL, as Director General of Public Finances, in the alleged external illegality**”.

What struck me most about this affair is the vast gap between the words of the President of the Republic, Mr. Emmanuel MACRON, and his actions.

To understand this, let's read this excerpt from the letter sent to me by his chief of staff, *Mr. Brice BLONDEL*, on *March 5, 2021*:

“**[...] Sensitive to the concerns you express and attentive to your personal situation, the Head of State has entrusted me with the task of assuring you that it has been taken note of.**”

Mr. Emmanuel MACRON is fully aware of the difficulties faced by his fellow citizens as well as the economic, social and psychological consequences caused by this unprecedented health crisis we have to face. [...]"

In this book I demonstrate, with legal and legislative texts to support it, that this tax agent, whom I have quoted many times, has exceeded his prerogatives as a civil servant.

I appeal to the highest authority of the nation, the Head of State, who informs me that he is **"Sensitive to the concerns that I have expressed to him and that he is attentive to my personal situation"**, yet these words are not followed by concrete actions.

Do you realize that I asked for help to **Mr. MACRON, President of the French Republic** more than two years ago and until today, apart from the return acknowledging receipt of my letter and transmitting it to the appropriate authorities, no follow-up has been given, leaving me to **"macerate in my suffering juice"**.

How can one, as President of the Republic, guarantor of the smooth running of the nation and defender of citizens and the Constitution (French), assure someone — who is in great difficulty, in utter destitution, due to the violation of their constitutional rights — of assistance, and in return, let them fall? *Yes, I know, I'm still naive!*

The facts therefore show me that **"sovereign MACRON"**, having seated himself on his throne, **"is no longer sensitive to (my) concerns and is no longer attentive to (my) personal situation, even though he is well aware of the difficulties I am facing due to the economic, social, and psychological consequences of this unprecedented health crisis we have had to face"**.

Now that we have seen these facts, let us consider the tip of the Macronism iceberg, the one which is responsible for putting the greatest number to sleep, by suggesting that Mr. MACRON is concerned about the common people.

To do this, let's consider the president's speech delivered just after his reelection [*Déclaration d'Emmanuel MACRON du 25.04.22. Extract taken from: <https://avecvous.fr/publications/declaration-emmanuel-MACRON> (translated into English from the original text)*]:

“I know that you have spared no effort, given so much energy, shared so many convictions. It is by striking at the heart that the truth comes. Thank you. I know what I owe you. THANKS !

[...] My dear compatriots, my dear friends. Today you have chosen a humanist project, ambitious for the independence of our country, for our Europe, a republican project in its values, a social and ecological project, a project based on work and creation, a project to liberate our academic, cultural and entrepreneurial forces.

I want to carry this project with force in the years to come, by also being the repository of the divisions that have been expressed, and of the differences, and by ensuring respect for everyone every day, and continuing to work for a more just society [...]

We will also need, my friends, to be benevolent and respectful, because our country is steeped in so many doubts, so many divisions. So we will have to be strong.

But no one will be left by the wayside. It will be up to us together to work for this unity by which alone we will be able to live happier in France and meet the challenges that await us, the years to come will certainly not be peaceful. But they will be historic! And, together, we will have to write them for our generations.

My dear compatriots, it is with ambition and benevolence for our country, for all of us, that I want to be able to tackle the next five years by your side. This new era will not be the continuity of the quinquennium which is ending.

But the collective invention of a new method for five better years, in the service of our country and our youth.

Each of us will have a responsibility in this. Each of us will have to commit to it. For each of us counts more than himself.

This is what makes the French people this singular force that I love so deeply, so intensely, and that I am so proud to serve again. Long live the Republic! And long live France!”

We have just discovered part of the speech that Mr. Emmanuel MACRON gave under the Eiffel Tower on *April 25, 2022*, following the announcement of his second victory in the presidential elections.

Upon hearing the president's words, I was filled with such a strong surge of love and solidarity, that I hugged, for lack of a better word, my pillow, to the point where it exploded filling my room with feathers.

This emotion lasted several days, because these words touched my soul... yes... I know more than ever, that this man is endowed with the glibness of a fox, and that all of us, the French people who listen to him, are his crow and our cheese that he seeks to ravish is our freedom.

No doubt that the supporters of **“Macronism”** will claim that their leader has **“sworn to his great gods”**, that a change has taken place in him and that the new five-year term will be different from the first.

In return, to those, I would say that I sympathize with the spirit of blindness that can distill our president acting on some.

In all things, it is important to never forget that in life, what determines who we are is not only our words, but above all our actions.

To compare what our freshly re-elected president claims here, with what he practices in reality, I would like to come back now to the last e-mail I sent him and that he received on *April 14, 2022*, that is to say *11 days* before his re-election and before his sermon, *Oops...* *Sorry...* before his big speech, of which we have just read an extract.

You will find an extract of this email in the chapter entitled **“Bases presenting the liability of the French State for the damages I have suffered”**.

In this email, I invited Mr. MACRON and his team to download my book. Thanks to the unique access code set up for this purpose, I was able to see that they had visited my website. In this email, one of the points raised was the “illegal” nature of the vaccinal laws against covid-19, supported by the legal and legislative texts that supported my argument.

This did not catch Mr. MACRON's attention.

Furthermore, through this email that I sent him on *June 7, 2024*, Mr. MACRON and his government learned of my testimony detailing the unspeakable behavior of this official in the processing of my applications for the solidarity fund.

However, in return, nothing concrete has been done to ensure that justice is done to me, which tends to demonstrate that the words of a small business owner who has lost everything because of these Covid-19 vaccination laws and the incompetence of this civil servant do not move them.

Thus, I did receive acknowledgments of receipt from various Ministers and the Prefect of Martinique for the emails sent to the President of the Republic, but no concrete action followed.

Unfortunately, I was naive enough to believe that these responses were not simple acknowledgments of receipt but that they actually took my situation into account.

However, it was indeed a play of light and shadow.

What is this reality? When we stand under the sun, our shadow generally becomes visible, except in rare cases, notably at noon, when the shadow disappears.

Why this image? You'll understand, it can be applied to what I experienced. Thus, my previously mentioned email, addressed on *June 7, 2022*, to the President of the Republic, was forwarded as announced, to the appropriate person, with a response from each recipient, giving me hope for a favorable outcome.

In doing so, there is a shadow proving that a reality does indeed exist. However, more than three years later, there has been no return, so no more shadow, no tangible reality.

This is therefore a clear, total disregard for the situation I brought to their attention by Mr. MACRON and his government.

Thus, after the inglorious behavior of the President of the Republic and the members of his government during his first five-year term regarding the reality of the vaccinal laws against covid-19, which, let us recall, contravene the French Constitution, we see that in this second presidential term, inertia is still the order of the day in this area.

“So, nothing new under the sun”.

In doing so, when I hear – in his speech, following the announcement of his victory in the presidential elections – Mr. MACRON say **“But no one will be left by the wayside”**, I still wonder what exactly he is talking about, because he remained insensitive to my situation of great precariousness resulting from very specific facts that I denounced, with supporting documents.

How then should we interpret these words **“benevolent and respectful”** uttered by the candidate MACRON, who has just been re-elected?

It is also worth noting that our newly re-elected president says he loves us, the citizens, **“deeply”** and **“intensely”**, and claims to be **“proud to serve us again”** and presents himself as a man of light, since he declares that **“it is by striking at the heart that the truth comes”**.

Yet, while he presents the world with the image of a person who cherishes the truth, his actions demonstrate quite the opposite.

We now know that Mr. MACRON, President of the Republic, and his government are fully aware of the unconstitutional nature of the vaccinal laws against covid-19, and of the fact that our healthcare workers have been deprived of work and income in a blatantly unequal manner.

The same applies to me; the President of the Republic and the members of his government who are concerned were aware of my situation.

Unfortunately, it is clear that Mr. Emmanuel MACRON and his supporters have no regard for the “common people” and our suffering.

Now that this point is acknowledged, we must address a most saddening phenomenon, in my opinion, that has arisen.

It is the fact that healthcare workers who have not been vaccinated against COVID-19, ostracized from society for many months, now that they can return to their jobs, are being attacked by the mass of *“right-thinking”* people, who have been vaccinated. One might say, all that for that?

These divisions have only one cause: a mandatory COVID-19 vaccination that should never have been imposed, as it is covered by a law that is itself unconstitutional.

So whose fault is it? Healthcare workers who, in all conscience, chose not to get vaccinated for which they had no guarantees, and, given the principles contained in the *Declaration of Helsinki*, they were within their rights? Or to a government that has instituted a law that flouts supranational regulations?

When I step back, I am astounded by the reality of what is happening right now in France.

Could we be back in Sherwood Forest, where Prince John plays the good guy while Robin Hood and his merry men pretend to be the bad guys?

With these COVID-19 vaccination laws introduced without a supporting legal basis and which have caused enormous constraints, sometimes with irreversible effects for some, how can we be targeting the wrong people today?

How can we stigmatize the healthcare workers who were so applauded yesterday? Are you conscious about what is happening?

The illegal nature of the COVID-19 vaccination laws has been amply demonstrated and supported by legal and regulatory texts in my case filed with the administrative court and transmitted, among others, to the current government.

This reality is therefore not unknown to them, and yet!

Those behind this law suspending the COVID-19 vaccination requirement for healthcare workers, with the President of the Republic at the forefront, are now seen as having shown leniency towards healthcare workers.

This is a smokescreen!

Let's not forget that this is only a suspension of the COVID-19 vaccination requirement, not a repeal.

There's too much to say, the proven unconstitutionality of the COVID-19 vaccination laws, ignored and brushed aside, and compensation for those affected by these laws, of course, nonexistent!

If we were to simply focus on this law suspending mandatory COVID-19 vaccination for healthcare workers and similar workers, without considering its true scope, everything seems normal and perfectly justified, given that these are employees returning to their jobs.

However, upon closer examination, upon lifting the veil, things are not so simple and conceal a profound ignominy.

It is the power in place that created this situation by wanting to force free men and women, French citizens, to submit to laws that contravene the French Republic and supranational regulations.

This reality is revolting to me, because those who have chosen to be vaccinated against Covid-19 have come to demonize unvaccinated caregivers, and continue to blame them, protesting against their reinstatement.

You who stigmatize unvaccinated caregivers and want to see them remain in precarious conditions, without work, are repeating the sad mistakes of the past by supporting the **“strongest” side**. And why?

Quite simply because we, those unvaccinated against COVID-19, have made different life choices than you.

The situation is serious; it is inconceivable that two camps, “the vaccinated” and the “unvaccinated”, should oppose each other against COVID-19.

Let everyone make the choice they deem best, but do not let yourselves be swept away by this fierce hatred fueled by laws that themselves contravene supranational laws.

Throughout these lines, I have cited the legal texts that allowed me to develop my argument.

It is time for this situation to change! Now that you have read the contents of this book, you must act, regardless of where you live or who you are.

This fight for the rights of those unvaccinated against COVID-19 and of Sabbath and Shabbat observers is not, I remind you, solely that of the French people.

10.1 The titanic fight between the clay pot and the iron pot, David and Goliath version

To begin this section, I would say that few French people are aware of what is currently happening in France, this legal tug-of-war between Mr. MACRON and me, which I present in these lines, and yet, I firmly believe that it is a page of history being written.

And this, as was once the case with the titanic duel between David and Goliath. When considering this biblical story, the feeling is often that this small stone gave David victory.

However, my view is quite different, because for me, what made him victorious is contained in what he says a little earlier and which we find in [1 *Samuel 17 verses 45-56, King James Bible*]:

“Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; And he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.

And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron.

And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem;

But he put his armour in his tent. And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth?

And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling is."

The small stone here is nothing in itself; it is the power of the Holy Spirit that directed it to the right place, which was where Goliath had no protection, at the level of his helmet, between his two eyes.

This is how the frail young David was able, under the influence of the Spirit of God, to overthrow this giant, the most seasoned war dog that everyone feared. Power, true power, Almighty Power, belongs to the Lord, the Eternal God, and to Him alone.

Note that here, the one who brought down the giant Goliath, whom everyone feared, is at this given moment, an illustrious unknown and a frail young man, who did not have the corpulence to wear the king's armor [1 Samuel 17 verse 1-44].

The Lord used David, who at that time was nothing in the eyes of men, to establish his omnipotence, to him, the Eternal, the God of eternity. And that is what He is doing with me in this generation, me who is nothing, just a homeless person whom Mr. MACRON and his ilk created and who rose up against them in the mighty name of Jesus Christ.

In this biblical story, what struck me most was David's attitude when he was about to confront Goliath; He ran to meet him, certain of the victory the Lord would grant him.

I am in this same state of mind as I write this book; I am eager to do battle with my adversaries, however powerful they may be.

I run toward them, driven by my FAITH in Jesus Christ.

The Lord does not change, there is not even a shadow of variation in Him; What He has done in the past, He will do again. It was He who, through His servants Moses and Aaron, brought the ten plagues upon Egypt because of the pride of the Pharaoh of the time.

It was also the Lord who warned the king of Babylon to stop his abominations, through a dream that the prophet Daniel deciphered for him. However, having not repented, he went mad, during the time God had decreed.

Throughout the centuries, the powerful of this world have always believed they were the masters of their future and their secular power, but this is not the case!

In this century, as was the case with Daniel, Moses, Aaron, and David, the Lord grants me to stand up for justice and truth, and the present-day monarch I face is the President of Republic, Mr. MACRON.

He is just as proud and despotic as the Pharaoh whom Moses and Aaron faced, or as the king of Babylon in the time of the prophet Daniel, and he does not fear the Lord as Goliath did.

I **“screamed”** at Mr. MACRON, asking him, in the email I sent him on June 7, 2022, to act according to justice and truth. I presented him with the reality of the biblical text [Luke 14 verses 31-32], but for his part, believing himself to be *“all-powerful”*, he had nothing but contempt for me and left me to stew in **“my suffering juice”**.

You will find this email in the chapter entitled **“Bases Presenting the Liability of the French State for the Harms I Suffered”**.

Unfortunately for him, the Spirit of God showed me in a dream that the power that Mr. MACRON possesses is only relative in the face of the plan that the Lord has foreseen, because as President of the Republic, he will bend and grant me what I ask, which is none other than justice.

I saw that Mr. MACRON's splendor was like that of a titanic buffalo and a majestic leopard, which seemed, in the eyes of all, invulnerable, but that, like David, I would defeat him using the juridical weapon.

I also saw in a dream that these two laws incriminated in this book will be shattered, in the mighty name of Jesus Christ.

Like the leopard I saw in a dream, which seemed invulnerable, is, in these troubled times, Mr. MACRON.

What gives me strength today is my ability to interpret, and thus understand, the dreams and visions bestowed upon me by the Spirit of God.

Thanks to this gift, I have a head start! I share some of this knowledge with you in my book entitled “Inquisitiô (tome II) Support du séminaire sur le thème: VIVRE MIEUX SES RÊVES ET SES VISIONS. Version avec images en couleur [Living Your Dreams and Visions Better (Volume 3, with Color Images)]”.

To continue, I would say that I believe it's important to remember that Mr. MACRON has nothing left to lose. He cannot seek another quinquennium, and he is also exempt from having to answer, after his term, for the decisions and actions taken in the exercise of his duties; unless it is proven that he has exceeded his rights.

In doing so, he has no regard for the **“common people”**; only the wealthy and the powerful are the object of his affection.

He pampers them, cajoles them, the goal being undoubtedly to prepare a golden parachute for himself, by ensuring he has the right contacts, for a dream life after his presidential term.

In response, I would say that my goal is to neutralize and weaken Mr. MACRON and his government through legislative texts and to highlight to all French people the reality we have experienced under the yoke of the vaccinal laws against covid-19, which are nevertheless unconstitutional.

What opens the door to possibilities in this matter is [(French) *Article 68 de la Constitution du 4 octobre 1958 (translated into English from the original text)*] which establishes the following:

“The President of the Republic can only be dismissed in the event of a breach of his duties manifestly incompatible with the exercise of his mandate. The impeachment is pronounced by Parliament constituted as a High Court. [...]”

Furthermore, as a complement, this text of the [*Conseil constitutionnel. Le Président est-il responsable? La responsabilité du fait des actes accomplis dans l'exercice du mandat présidentiel.*]

Tiré du site: <https://www.conseil-constitutionnel.fr/la-constitution/le-president-est-il-responsable> (translated into English from the original text)] which establishes the following:

“The first paragraph of Article 67 of the Constitution establishes the principle of the irresponsibility of the President of the Republic for acts carried out in the exercise of his functions.

Two exceptions are however provided for by the same paragraph: - the condemnation of the Head of State by the International Criminal Court (art. 53-2 of the Constitution) in the event of crimes of genocide, crimes against humanity and war crimes or aggression;

Here, the foundations for the responsibility of Mr. MACRON, President of the French Republic, are laid.

This reality stems from the fact that, through his government, he enacted, in the context of the pandemic, COVID-19 vaccination laws, while not allowing the French to exercise their right of withdrawal based on an informed conscience. This contravenes the *Declaration of Helsinki* and is therefore unconstitutional.

To learn more about this topic, please refer to the chapter entitled **“Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19”**.

A situation of cause and effect, this mandatory COVID-19 vaccination has resulted in the death of several vaccinated people, the deterioration of the health of many others, and the bankruptcy of many of those who refused to be vaccinated and who found themselves on forced layoffs, as was my case.

What I have just presented establishes, in my opinion, the aggression that Mr. MACRON has displayed against the French people, which I would describe as **“socioeconomic violence”**.

Thus, the vaccinal laws against covid-19 that established mandatory vaccination, under forced technical unemployment for businesses and restrictions on individual freedoms for all French people, having no legal or active legislative basis, are null and void.

By establishing these unconstitutional laws, Mr. MACRON and his government have coerced the French people, without any valid law permitting it, which contravenes the following legal texts:

- *[Guide sur l'article 7 de la Convention européenne des droits de l'homme. I. Introduction],*
- *[(French) Article 5 de la Déclaration des Droits de l'Homme et du Citoyen de 1789].*

To continue, I would say that my objective, above all, based on the legislative texts, is to highlight for all French people the reality that has been ours, under the yoke of the vaccinal laws against covid-19, which are nevertheless unconstitutional, I repeat.

I bring you today what seems to me to be the solution to prevail against these citadels. *“The powerful weapon”*, without false modesty, that I propose to achieve this blazing victory is my case, which I presented before the Bordeaux Court of Appeal.

Its epicenter is the vaccinal laws against covid-19 and the Sunday laws, for which I filed a QPC intended to enable the Constitutional Council, under cover of the Council of State, to repeal them.

What opens up the field of possibilities in this area, as we have seen, is the *[(French) Article 61-1 de la Constitution du 4 octobre 1958 (translated into English from the original text)]* :

“When, during proceedings pending before a court, it is claimed that a legislative provision infringes the rights and freedoms guaranteed by the Constitution, the Constitutional Council may be seized of this question on referral from the Council of State or the Court of Cassation, which shall give a ruling within a specified period. [...]”.

This move to repeal the vaccinal laws against covid-19 will give us two options for compensation:

- 1. *The first, through a peaceful mobilization of as many French people as possible, the goal of which would be to force Mr. MACRON to repeal these unconstitutional laws, which are cited in this book, along with compensation for those who have suffered losses or deprivations.*

In this context, I am hopeful that Mr. MACRON may find it wiser to put in place the mechanism to repeal these two incriminated laws and ensure that compensation can be paid to those who suffered under their yoke.

To do this, he could call on his government to use [(French) Article 49-3 de la Constitution] to uphold the people's rights.

This would be a first. Indeed, history has shown that he has resorted to it to impose laws that are unpopular in the eyes of the majority of French people or to nip in the bud those that do not go his way. What will happen to these laws that are being incriminated here?

*It should be added that this article of law, commonly referred to as **Article 49-3**, seems to resemble the beast of Gévaudan that Mr. MACRON and Co. have been piloting, masterfully, it must be admitted. But hey... it's true that "that was before", as the popular saying goes.*

Today, "the tide has turned", and this beast has turned against his government, his Prime Minister, Mr. Barnier, and him.

- 2. *The second solution would be for Mr. MACRON, his government, and their supporters to choose to resist the grievances presented here.*

Therefore, within the framework of my QPC, the objective, with the support and mobilization of all, is for the Constitutional Council to succeed in repealing these offending laws and for damages to be paid to the victims of said laws.

The ultimate goal would be that once the vaccinal laws against covid-19 are repealed, the necessary procedures would be put in place, including a call from as many people as possible for Parliament to constitute itself as a High Court, with a view to removing Mr. MACRON from office as President of the Republic.

Now that these foundations are established, it's important to note that regarding COVID-19 vaccination laws, the target audience is broad, as it applies to all French citizens.

However, for Sunday laws, those primarily affected are Sabbath and Shabbat observers, but also all business owners, who cannot, without an exemption, allow their employees, who so wish, to work more than five Sundays per year.

In this area, two fields could open up:

- 1. *Once the Sunday laws are repealed, may compensation be paid to those who, like me, have suffered losses because of them.*
- 2. *Once these laws are repealed, may an opportunity for growth open up to French companies, which could now, on a voluntary basis, allow their employees to work every Sunday, particularly those whose day of worship is Saturday.*

To continue, I'm going to present a feeling, yes, an image of my thoughts that may not be accurate, but it also may be.

I've already told you many times that I filed a QPC requesting that the French Constitutional Council repeal the vaccinal laws against covid-19, as well as the Sunday laws.

For months, I've been dreaming of this, so much so that this moment has become for me like those reunion scenes in romantic films, where two lovers separated by life meet again and run towards each other in slow motion for a loving embrace.

Until now, I cherished this moment when the Constitutional Council would overturn these incriminating laws and when, finally, I could enjoy my life, justice having been served.

Unfortunately, my dream has turned into a nightmare, as my beloved is in danger of being kidnapped by one of the dragon's minions. Okay, okay, okay, I know, I know, I know, you don't follow me, so I'll stop my lyrical flights.

To be more explicit, let's read this text [LES ECHOS. Décryptage: Avec Richard Ferrand, Emmanuel MACRON veut un fidèle à la tête du Conseil constitutionnel Par GREGOIRE Poussielgue.

Taken from: <https://www.lesechos.fr/politique-societe/emmanuel-MACRON-president/avec-richard-ferrand-emmanuel-MACRON-vent-un-fidele-a-la-tete-du-conseil-constitutionnel-2147612> (translated into English from the original text)]:

“The former president of the National Assembly is expected to be proposed this Monday as the next president of the Constitutional Council by Emmanuel MACRON.

This nomination, which must be validated by parliamentarians, is far from unanimous. Robert Badinter in 1986, Roland Dumas in 1995, Jean-Louis Debré in 2007, and Laurent Fabius in 2016...

Appointments to the presidency of the Constitutional Council have (almost) always had a political dimension.

Robert Badinter and Roland Dumas were close friends of François Mitterrand, and Jean-Louis Debré was a loyal supporter of Jacques Chirac.

It is an unwritten but very real rule that Emmanuel MACRON is preparing to follow in turn by choosing Richard Ferrand, a companion from the very beginning, to succeed Laurent Fabius, whose term as President of the Constitutional Council expires on March 7”.

Let's add [Vie publique. Au coeur du débat public. Nomination de Richard Ferrand à la présidence du Conseil constitutionnel.

Tiré du site internet: <https://www.vie-publique.fr/en-bref/297447-nomination-de-richard-ferrand-la-presidence-du-conseil-constitutionnel> (translated into English from the original text)]:

“[...] Richard Ferrand is appointed President of the Constitutional Council:

On February 19, 2025, the Law Committees of the National Assembly and the Senate approved, by one vote, the appointment of Richard Ferrand as President of the Constitutional Council. [...]”

Here, we are presented with the appointment of **Mr. Richard FERRAN** to head the Constitutional Council (French), who is none other than a close friend of the President of the Republic, **Mr. Emmanuel MACRON**.

Politicians, the media, and public opinion were outraged by this appointment, due to the extremely personal ties between Mr. FERRAN and Mr. MACRON, but the latter, as usual, did *“as he pleased”* and used his power as President of the Republic to position his friend for this most prestigious position.

If I were to listen to the gossips, I would say that Mr. MACRON is covering his back by having placed one of his supporters at the head of France's highest institution.

This could exonerate him from having to face his responsibilities in the face of these deaths, these people who are sick, and those who, like me, have lost their jobs because of the unconstitutional COVID-19 vaccination laws.

However, I will refrain, not being privy to the *“gods' secrets”*, nor a little mouse who could have witnessed the exchanges within the MACRONist shack.

We therefore understand that friendship, being a solid lever, will certainly be used by Mr. MACRON, so that Mr. Richard FERRAN can reject any legal weapon forged against him, and especially my QPC, which could harm him and his supporters.

Now you understand why my dream has turned into a nightmare!

Nevertheless, like David, I advance toward my powerful adversaries, with something insignificant in their eyes and in the eyes of those who do not know the Lord: *a small stone, this book*.

Victory will not come to me from the power of human beings or their wisdom, but from the Holy Spirit, in Jesus Christ.

Now let us turn to the things that must be put in place so that change finally comes about, by the grace of God.

To do this, I would like to tell you that, as you may have noticed, my fight against Sunday laws concerns all Sabbath-observant Christians as well as all Jews.

Unfortunately, for the moment, this ogre that is these Sunday laws that oppress us is nothing more than a news item for most French people, which they discover between the cheese and dessert and forget about once they leave the table.

I therefore need the help of you, Sabbath-observant Christians, especially members of the Seventh-day Adventist Church, as well as the Jewish people. This book is a powerful sword that the Lord has given me to bring to you, so that we may be victorious over the Sunday laws that have oppressed us for centuries.

We must win over as many people as possible to our cause. To do this, we must give them a personal reason to fight.

With COVID-19 vaccination laws having raged in various parts of the world, this fight goes beyond the territorial limits of France.

We must therefore call on all those internationally who have suffered losses due to coronavirus vaccine laws. We must draw everyone's attention to the possibility of compensation that could be paid once the vaccinal laws against covid-19 are repealed.

It is important for you to understand that by leading the fight on the ground of French legislation and winning, thanks to you, the other Nations, we will create an international legal precedent, which will allow us to break, Nation after Nation, the “*dams*” of the vaccination laws against covid-19 and the Sunday laws.

In doing so, this fight I am leading in France is a precursor to what you will subsequently be able to implement within your respective nations.

This is how the greatest number of people will be able to mobilize, since they feel concerned, and force Mr. MACRON to give in on the points listed.

This book, which addresses both twin causes, will, by publicizing the unconstitutional nature of the COVID-19 vaccination laws, also make the absurdity of the Sunday laws known.

The result will be that we, the Sabbath and Shabbat observers, will be able to prevail on these Sunday laws. Thus, we will no longer be under this highly oppressive yoke, and finally, compensation will be paid to us for these harsh years of servitude.

The most important thing in this fight will be that, from now on, thanks to our quest, as many people as possible will know that there is a holy Sabbath (Shabbat) that God has set aside and that the Catholic Church has falsified.

This book is therefore addressed to all those, regardless of their origins, who are subjected to the constraints of COVID-19 vaccination laws or who have seen their rights violated by Sunday laws.

From now on, in unity and brotherhood, we must, as one, unite our voices, regardless of our vaccination status or our religion, to make ourselves heard so that justice may be done.

That the *vaccinal pass* not only be suspended, but repealed; the same applies to Sunday laws; this is the purpose of this book.

However, we must not forget all those who have been wronged, who have been forced to lose their jobs or have had to be suspended. All those affected must be compensated.

On this day, I need all of you, wherever you are located on the face of the earth, to lead this crusade on four fronts:

- 1. *For now, I have a law firm assigned to me, but the appeal file and the QPC that I have prepared are each 120 pages long, so this case will almost certainly be too time-consuming to defend in this context.*
Therefore, for my case to be brought to a conclusion, I would need the assistance of lawyers specialized in administrative matters who can mobilize to achieve the repeal of these offending laws, because I do not have the finances to retain a lawyer to initiate this procedure.
- 2. *My second goal is for all of France to hear my story and read my book in digital format, available for free download.*
The goal is that, like a hurricane, we can make my cause, which is also yours, heard.

Practically speaking, like a blazing, red-hot ember that should ignite a bag of coal, those who find my approach and my fight relevant must inspire others to emulate it.

This book, in its digital version, must be distributed to as many people as possible. Like autumn leaves carried far away by the wind, share it by all means: email, Facebook, WhatsApp, Instagram, TikTok, etc.

- 3. *My third need is to obtain the logistical means to travel across France and hold rallies where I will present my fight and, therefore, my book. The goal is always to mobilize as many people as possible. To those who have influence, I also need your help so that the national and international media can receive me, so that my fight is known to all.*

The desired goal is for as many people as possible to hear my story and read this book, in digital format, as a free download, so that, like a tsunami, we can succeed in breaking the despotic and monarchical reign of the “self-proclaimed all-powerful sovereign”, Mr. Emmanuel MACRON.

- 4. *I also need financial support for the correction of the English version of this work that I am translating and which will be available for free download on my website.*

Since this book is 576 pages long, the cost of corrections in the English version is quite high.

I therefore need a sponsor to fund it, which would ensure it is properly translated and proofread into English.

In addition, I also need financial support in order to publish this book in paper format and offer it in English and French.

*Since some people are more comfortable with paper books than digital ones, in order to promote my work, I have already, with the financial support of two of my relatives, published **300 copies (French)** for free distribution.*

I therefore also need funding so that this book, in both its English and French versions, can be distributed to as many people as possible, in paper format, free of charge.

I now address you who recognize yourselves as children of God, regardless of your religious denomination; the essential thing is that you have the desire to worship the Lord.

Aside from the points I have just presented, I need your support, especially your prayers, so that I can lead, like David before Goliath, this work of deliverance for the oppressed.

Finally, I would say that in order to be victorious, I need as many people as possible to mobilize—because my fight concerns us all—so that justice may be done for the deprivations of liberty and the losses we have suffered.

Let us rise up, with one voice, across the face of the earth like a powerful tsunami, according to the established rules, for gatherings in our countries and, very importantly, without violence, because we are not thugs but patriots, so that the Sunday and vaccination laws against COVID-19 are swept away and destroyed like straws in a powerful hurricane!

I therefore call on all those who love justice and freedom and who have become aware of the iniquitous nature of the vaccinal laws against covid-19 and Sunday laws, which are leading men and women into precarious situations, to join me.

I would like to reiterate that I am not fighting against the COVID-19 vaccination, or for all French people to be able to work on Sundays, but against the laws that force the unvaccinated to get vaccinated or die of hunger while suffering the unthinkable, as well as against Sunday laws that force Sabbath and Shabbat observers, like me, to go from being active to being almost homeless!

May we all, in collegiate unity, join my request to these individual efforts, intended to fill “the bag of our grievances” and thereby give it weight against the French state, which now works on its nation like Prince John, supported by the Sheriff of Nottingham and his henchmen.

Unity is strength, thank you for your attention to my request.

11 The works of iniquity of Marianne's "defenders" who became the executioners of her children

To begin this section, I'd say that, often behind our television sets, we passionately experience a film, which is initially fictional, and emerge from it exhilarated when the main actor finally defeats his enemies. Even more so when the plot presents a quiet man, taking care of his family, and thugs come and ruin their lives.

Ever since watching this type of fiction, we who are European, and especially French, are convinced that what we have just seen could not possibly happen in our country.

Yes, I was among these naive dreamers and I once thought so, wrapped in the certainty that Marianne, our motherland, would never allow powerful iniquitous people to mistreat her children with impunity.

But that was before, because reality surpasses fiction, as we have seen, those in charge of responsibilities at the state (French) level, who, in the face of public opinion, speak out against all forms of degradation, dispossession, and mistreatment of the inhabitants of other, so-called underdeveloped, nations, have nevertheless failed to react to this relatively sensitive situation.

The bottom line is that these men, responsible for the precarious situation in which I find myself, through lack of competence or laxity, find themselves protected, since the law establishes that, as a civil servant, only their peers or superiors have the power to judge them.

But in my case, the latter, in my opinion, are just as reprehensible as the former. These people therefore, with complete impunity, mistreated me (*manhandled*), not with sticks, but with a computer, and made me go from being a business owner with a decent income to being homeless...

In the following chapters, you will find the legal files I filed with the Court of Appeal so that justice is done to me.

11.1 Reminder of facts and procedure

The applicant, Mr. Kenny Ronald MARGUERITE, is a business manager and the details he provides below are intended to make the connection between the discrimination he suffered under the yoke of unconstitutional laws established in the secular Republic that is France and his disastrous financial and professional situation for years.

It all began when Mr. Ronald MARGUERITE felt, in 2014, the need to put on paper his knowledge and the advice on hair problems that he gave to his clients. Faced with the enthusiasm generated and the feedback he received from those who had read it, he decided to market his writings by creating a company based on the world of publishing and seminars. This company is called Édition Dieu t'aime sas (EDT SAS) and began operations on *November 12, 2014*.

When he created his company, in order to prevent it from being weakened from the start of its activity due to a lack of working capital, Mr. MARGUERITE requested assistance from the Territorial Collectivity of Martinique. This assistance was to enable him, in particular, to publish his book *“Comment bien entretenir et soigner les cheveux des femmes noires (How to properly maintain and care for black women's hair)”*.

This request was rejected because at the end of this book he briefly presents several of his spiritual books. An underlying problem remained, his company, Editions Dieu t'aime sas (EDT SAS) was not viable. He therefore had to carry out a thorough reorganization.

From the experience of these first companies which collapsed due to lack of working capital, and for which he had to file for bankruptcy, Mr. MARGUERITE knew that the latter would not be profitable in the long term, but he chose to keep it while he cleared his debts, especially the tax ones, then his objective was to file for bankruptcy.

In order to be able to earn a salary that he could not claim with his company and not wanting to find himself surviving by receiving the RSA (*Allowance constituting both a minimum income for people without employment and an income supplement in the event of a return to work*), he set up a second company in *July 2019*, but he chose to continue the activities of les Édition Dieu t'aime sas (EDT SAS) in parallel.

The new company, set up in his own name, began its activity on *July 24, 2019* with the trade name, *Perle Noire*, the name used for its activities is *Édition GALAAD*.

This company was set up in the legal form of an EIRL and began its activity on *July 24, 2019*. For the **year 2018**, the company *les Édition Dieu t'aime sas (EDT SAS)* generated a gross turnover of **45,029 euros**, but once the expenses were removed, there remained an annual profit of **25,132 euros**, or **2,094.33 euros** at the monthly level.

This sum was reinvested, largely in book publishing. Although for the year **2019** this company was in deficit by **4,147 euros**, it recorded a turnover of **56,684 euros**, or a monthly average of **4,723.66 euros**.

For the year 2020, Mr. MARGUERITE was able to continue his activity from *January 1, 2020* to *February 28, 2020*, then the pandemic put everything on hold, and he recorded a profit of **1,499 euros** or **749.50 euros** at the monthly level.

Then, because of the bans put in place by the vaccinal laws against covid-19 which forced him to technical unemployment during the pandemic, the repercussion is that this company had no income for the **years 2021 to 2024**. From the start of its activity until *December 31, 2019*, the company MARGUERITE Kenny (*Édition GALAAD*), generated for Mr. MARGUERITE an overall personal income for this period of **17,770 euros**, which represents an average monthly income of **3,554 euros**.

Then for the first months of the year (*January and February*) **2020**, the personal income recorded was **9,293 euros** or **4,646.50** per month. Mr. MARGUERITE mainly focused the activity of this second company on his work as a hairdresser consultant and seminarian around the themes of his books, especially those dealing with the hair problems of black and mixed-race women.

The same causes producing the same effects, he did not repeat the same mistakes as for his previous companies with the lack of working capital. The assistance requested by Mr. MARGUERITE from the territorial community of Martinique (CTM) this time received a favorable response and **1,500 euros** were granted to him.

Since this grant was intended for working capital, to invest in equipment that would allow him to optimize the performance of his companies, he had to obtain other financing.

He then requested a loan for the development investments planned for his businesses. The various steps taken with banks and credit institutions having been unsuccessful, it was ADIE (*Association for the Right to Economic Initiative*) that responded favorably to his request on *July 19, 2019* and granted him a loan of **7,592.01 euros** in **2019**, with a repayment schedule over **24 months** of **315.00 euros**.

In particular, he was able to invest in the acquisition of a device for analyzing hair and scalp.

In *2019*, he also invested in obtaining a certification, highlighting his experience as a hairdresser consultant, as no diploma certifies this branch of the profession "*hairdresser consultant in hair problems*".

Mr. MARGUERITE also followed training that he had to pay for out of his own pocket, in *October 2019*, to enable him to be more efficient as a hairdressing consultant. In addition, during this same period to optimize his income, he decided to start reselling hair products by placing an order for **2,898 euros**, these products were also to enable him to set up hair workshops and also sell them during paid seminars and hair advice/assessments.

From the creation of his company in *July 2019* to *March 15, 2020*, the date of the implementation of the first curfew due to the pandemic generated by covid-19, he carried out his activity in the two departments, Guadeloupe/Martinique and in mainland France. To make himself known, he set up advertising in the media.

Mr. MARGUERITE's forecasts for optimizing his resources during the **years 2019 and 2020** were reliable, holding seminars, setting up hair workshops, hair assessments with the newly invested device. To do this, he went to Guadeloupe. His goal was to go there regularly and stay there for a month on each trip.

He was already working with a hairdresser whose salon is quite spacious and well located (*right in the center of Pointe à Pitre*).

The various seminars that Mr. MARGUERITE had held in Guadeloupe had opened up a client portfolio of around **400 peoples** between **2017 and 2019**. With the owner of the hair salon who is a friend and brother in Christ of Mr. MARGUERITE, they set up paid seminars, advice to customers through hair assessments and sales of products following the different types of problems detected.

This concept allowed Mr. MARGUERITE to breathe new life into his companies by diversifying the entries.

The arrangement made with the owner was a percentage on the turnover generated by Mr. MARGUERITE. To develop and publicize their concept, an advertising campaign was launched on the airwaves to present the hair assessments.

In addition, being in Guadeloupe, he had set up partnerships with dietetic houses, which made appointments for their clients and they made a room available to him. Once the services were provided, he paid them a percentage of the turnover made within their walls.

Thus, as is generally the case, Mr. MARGUERITE sees a client again, for follow-up every 3 months. This new concept and its established partnerships were promising for his new company.

In addition, the large number of seminars held in Guadeloupe and Martinique and its appearances on various media constituted its showcase. Thus, with his past disappointments and the experience acquired "*by taking blows*", as a business leader, Mr. MARGUERITE had finally arrived at the door of "**Eldorado**", and a bright professional future was on the horizon for his two companies.

With the pandemic due to covid-19, all his beautiful hopes were dashed by the restrictions imposed by the vaccinal laws which prevented him from continuing on his beautiful flight.

This is how, in an attempt to curb the pandemic, the successive known measures were taken through laws and decrees.

Thus, the pandemic occurred with these restrictions, because in an attempt to curb it, successive measures were taken by the government, among others, the obligation of vaccinal for certain professionals, such as those who, like Mr. MARGUERITE, hold seminars.

As soon as the *sanitary pass* was introduced, gatherings were only possible under certain conditions, his activity linked to the organization of seminars suffered the full force of these restrictions.

Indeed, it was impossible for him to organize them in the context of the health crisis, given the heavy logistics to be put in place, the constraints that had to be faced with regard to vaccinal status and the total lack of guarantee as to the actual realization of these seminars.

For months, only "*solid*" structures could still "*try the adventure*", because that was one.

In addition, Mr. MARGUERITE could not take the risk of being criminally prosecuted in the event of a breach of the rules relating to “*pass*”. Similarly, he would not have been able to bear the costs that would remain his responsibility in the event of the cancellation of a seminar.

Thus, with the appearance of the coronavirus, all his projects went up in smoke, including a seminar that had already been scheduled in Martinique with the CGOSH for *May 21, 2020* and which could not ultimately be held, although it was postponed three times due to the ban on such gatherings during the pandemic.

This was also the case for a seminar that Mr. MARGUERITE was to hold with the city of Lamentin on *May 19, 2021*.

These two seminars represented **1,200 euros** of entry, but because of the vaccinal restrictions they were canceled and with them this “*providential windfall*” that would have allowed Mr. MARGUERITE to hold for a while.

Apart from the net loss corresponding to the cost of the seminar (*600 euros*), it is also his books on the hair problems presented above, which he was not able to offer for sale, i.e. around **500 to 1,600 euros** per month, to which must also be added the new clientele who were not able to train. Indeed, generally after each of his seminars, Mr. MARGUERITE records an increase in his clientele for hair assessments whose average cost is **90 euros**.

It should be noted that he also organizes paid seminars on the theme of his other books, for example on the one entitled **“Inquisitiô (tome II) Support du séminaire sur le thème: VIVRE MIEUX SES RÊVES ET SES VISIONS. Version avec images en couleur (Inquisitiô “volume II” Support for the seminar on the theme: LIVING YOUR DREAMS AND VISIONS BETTER. Version with color images”**.

To do this, he generally rents a room to organize a paid seminar, around the theme of this book, as well as its completed version.

These books were, before the pandemic, sold during seminars reserved for them, but also during seminars on hair.

Unfortunately, because of the pandemic and the restrictions due to the vaccination laws against covid-19, the stocks of these two books could not be sold.

These books, due to their packaging, as well as the vast majority of Mr. MARGUERITE's works, could not be kept intact, moldy, they are therefore unsaleable today. This reality is presented in a report, broadcast on the Martinique la 1re television news, on *August 3, 2024* (see the second subject presented on the news).

You can watch this Martinique la 1re newscast using the following link: https://la1ere.francetvinfo.fr/martinique/programme-video/la1ere_martinique_journal-martinique/diffusion/6327959-edition-du-samedi-03-aout-2024.html

To continue, we will tell you that bookstores were, as previously stated, one of the sources of regular income, although insufficient, for his businesses. With covid-19, things became even more difficult, because bookstores were part of the non-essential businesses impacted by this pandemic for a time, so no income for Mr. MARGUERITE, at this level. This area of activity of his businesses was therefore undermined by the book distribution company, SOCOLIVRE.

For many years and until the end of *December 2020*, Mr. MARGUERITE deposited his books in consignment with this company and when they were sold, this company kept the percentage coming back to it, namely **40%**.

This is how, after having restocked the bookstore shelves in *January 2020*, covid appeared in *March 2020*, leading, as we know, to the closure of non-essential businesses including bookstores for a certain period of time.

Wanting to support them, Mr. MARGUERITE did not make the half-yearly reminders, especially since he was receiving the solidarity fund for his companies at that time, so he could hold on. It was only in *February 2021*, when he was no longer receiving subsidies for his companies and his financial situation was starting to become critical, that Mr. MARGUERITE decided to call SOCOLIVRE.

There, he was “*shocked*” to learn that this company had been put into receivership and that all his books on consignment had been sold.

When he appealed to the liquidator, the latter informed him that he was intervening too late, because the deadline for creditors to make themselves known had been set for *January 26, 2021*, so he suffered a net loss with a loss **amounting to 4,100 euros**.

Apart from everything we have just seen, to cope with the loss of earnings due to the technical unemployment he was suffering because of the restrictions imposed by the vaccinal laws against covid-19, initially, Mr. MARGUERITE was able to receive the subsidy set up for his two companies.

Unfortunately, the (French) General Directorate of Public Finances (DGFIP) notified him on his secure mailbox that his companies were no longer eligible for this subsidy due to their tax debts which remained unpaid and the tax returns for which Mr. MARGUERITE was late. The regularization of these two situations allowed him to receive only part of the solidarity fund for his sole proprietorship, but not for Édition Dieu t'aime (EDT) SAS.

This is why he continued these requests to benefit from this solidarity fund, despite the various rejections that were notified to him each time by the DGFIP of Martinique, from *November 2020* to *February 2022* for his company les Édition Dieu t'aime (EDT) SAS.

Concerning his company MARGUERITE Kenny (Édition GALAAD) for January and *February 2021* there was no payment of this subsidy and for *March 2021* to *February 2022*, Mr. MARGUERITE received part of the solidarity fund, but for some months the amount was less and for others, there was no payment.

It is important to note that the non-payment of the solidarity fund for Mr. MARGUERITE's two companies is the result of incomplete processing of his files and the lack of follow-up of the documents by the agent in charge of the instruction, Mr. Vincent GUILGAULT, head of the FIP accounting department—other categories—of the Lamentin tax services (Martinique). It is important to note that from the start of the first lockdown, when he could no longer carry out his professional activities, he was finally able to set up a colossal project aimed at opening his businesses internationally.

To do this, Mr. MARGUERITE has undertaken to translate his books into English himself, and he used a large part of the payments from the solidarity fund to pay a professional proofreader to give his works in English a sustainability. He undertook **22 translations** for a total amount of **£7,235.12 = 8,452.03 euros**. The dates of the invoices, which were largely issued during the pandemic, and the address of the proofreader, who is in England, support this reality.

Mr. MARGUERITE's plan was simple: he translated his books in order to export the concept of these seminars linked to his works to English-speaking countries, which would allow his businesses to take off again. He held this conviction from past experiences, lived in the field during the last five years, which preceded this terrible pandemic, and which had honed him.

Mr. MARGUERITE has largely achieved this translation goal, and even exceeded it, because in less than two years, by the grace of God, he has translated five books including four from the **“Inquisitiô”** series, each containing *576 pages*.

However, due to lack of finances, only one book from the **“Inquisitiô”** series, as well as his work entitled *“The act of baptism and Christian growth (The reality of the latter rain that is to fall on God’s people)”* of *276 pages* which were completely translated by the professional proofreader.

Due to their diverse themes, each of his books are open to a specific type of Christian audience, meaning that during the seminars he plans to hold on each theme, he knows he can bring together a large audience. Which is both a possibility of financial income through the sale of seminar tickets, but also from the sale of his books.

It should be noted that in order to keep his head above water and to support his businesses, on *November 14, 2022*, he took out a new loan from ADIE (*association d’aide à l’initiative économique*), in addition to the one already in progress.

These loans were grouped together. In doing so, he must continue to repay all of these loans until *December 10, 2026*. Unfortunately, even if Mr. MARGUERITE was productive, this civil servant, Mr. Vincent GUILGAULT, *“broke his wings, preventing him from taking flight”*, according to the schedule he had established and which was intended to prepare for the end of this crisis due to the pandemic.

To understand this, we must take into account the time needed for the correction by a professional and the reworking of the books he translated. Which means that during these two approximate years of pandemic, without the **“work”** of Mr. GUILGAULT depriving Mr. MARGUERITE of this aid for which he was eligible, today, all his books would have already been corrected by the English-speaking corrector.

All this implies for him a loss of opportunity because *“lost time cannot be made up for!”*

In doing so, the publication of his books and the international opening of his companies are therefore compromised, because given his alarming financial situation, he will soon have to close his doors (*file for bankruptcy of these companies*), if nothing changes.

Thus, the pandemic led to the inactivity of Mr. MARGUERITE's businesses, which were primarily focused on conducting seminars and selling his books, and then, like the eddies caused by a stone thrown on the surface of a lake and which extend to infinity, are the disastrous repercussions on Mr. MARGUERITE's businesses of Mr. Vincent GUILGAULT's lack of professionalism in handling his files.

Then, like the eddies caused by a stone thrown onto the surface of a lake and which extend to infinity, are the disastrous repercussions of Mr. Vincent GUILGAULT's lack of professionalism in handling the files of Mr. MARGUERITE's companies.

He was therefore suffering *“double punishment”*, on the one hand, not being vaccinated against covid-19, Mr. MARGUERITE could not carry out his professional activity in any of his companies and on the other hand, the mismanagement of his files by the agent previously referred to infringed his rights by not allowing him to receive, in full legitimacy, the solidarity fund to which he was entitled for his two companies.

Worse, because Mr. Vincent GUILGAULT had established his ineligibility for the solidarity fund for his company MARGUERITE Kenny (Édition GALAAD), the DRFIP of Martinique sent him a collection order No. 103000 007 906 075 485125 2021 0001167, invoice number: ADCE-21-2600066301, dated *October 21, 2021*, requesting reimbursement of the funds that were **“allegedly”** unduly paid to him.

It was in order to defend his case that he filed a claim on *July 5, 2022* with the DRFIP of Martinique to contest the veracity of the aforementioned collection title. In return, by letter dated *August 26, 2022*, the DRFIP informed him that his complaint had been favorably received and that the collection title would be canceled.

However, the compensation is not yet complete.

Indeed, if he was eligible for these aforementioned solidarity funds, for the entire *year 2020*, as evidenced by the cancellation of the collection title, he was also eligible for the entire period during which this subsidy was allocated, according to the same calculation basis, since his professional situation remained the same.

These funds that were not paid to him are therefore owed to him, for his two companies, the demonstration will be made, throughout this brief.

However, faced with the inertia of the administration and seeing that nothing was being done to repair the damage suffered, despite his numerous claims, in desperation Mr. MARGUERITE sent several emails to the (French) President of the Republic.

In these lines, he informed him of the difficulties he was encountering in obtaining aid under the business solidarity fund for his two companies, which was having a considerable impact on him and was leading to the disastrous situation in which he found himself.

Following Mr. MARGUERITE's emails, the president, through his chief of staff, replied that he had taken note of it, that he had been attentive to his approach and that he assured him of all the attention given to the concerns he had expressed to him regarding his situation linked to the health crisis and for which he had requested the Business Solidarity Fund.

It was Ms. Olivia GREGOIRE, Minister Delegate to the Minister of Economy, Finance and Industrial and Digital Sovereignty, who had been requested in this context and who was to ensure the implementation of the directives of the Head of State.

On *September 26, 2022*, Mr. MARGUERITE was informed that it was Mr. Jérôme FOURNEL, Director General of Public Finances, who had the authority to implement the President's directives and that it was his department that would be responsible for the diligent examination of his file in order to provide answers.

At the end of the examination of his file, according to the terms of the letter, Mr. MARGUERITE was to be informed of the follow-up that could be reserved for his request.

Unfortunately, the days turned into weeks, then into months and into a year and he had no response from Mr. Jérôme FOURNEL, Director General of Public Finances.

While awaiting a response from the Director General of Public Finances, he sent a hierarchical appeal – by registered letter with acknowledgment of receipt dated *23 August 2022* – to the Director of the DRFIP of Martinique, claiming the subsidy due under the solidarity fund and which had not been paid to him for his company MARGUERITE Kenny (Édition GALAAD).

He also implemented the same approach for his company Édition Dieu t'aime (EDT) SAS. To do this, he sent a registered letter with acknowledgment of receipt to the Director of the DRFIP of Martinique, received on *22 January 2024*, claiming the subsidy due under the solidarity fund and which had not been paid to him.

In these two letters, Mr. MARGUERITE also stated his eligibility for the *“solidarity fund for companies particularly affected by the consequences of the covid-19 epidemic”*, from *December 2021*.

These new rules established that only companies that had an activity (*at least 15% of turnover/reference month*) and that were forced to close are eligible for this subsidy.

With these new calculation rules, Mr. MARGUERITE was not able to claim this subsidy, although he would normally have been entitled to it. This fact is a violation of his rights.

In these two letters that he sent to the director of the DRFIP, he also presented the discriminatory treatment that the civil servant Mr. Vincent GUILGAULT had reserved for his complaints, and he requested that this civil servant be sanctioned for this.

The legal deadlines for responding to his two letters (*two months*) having expired and the director of the DRFIP not having responded to him, the sanction incurred by Mr. Vincent GUILGAULT became impossible because only a disciplinary council of his *“peers”* has this authority. In addition, after three years, from the moment the DRFIP was informed of the facts by Mr. MARGUERITE's letters, he is legally **“untouchable”**.

The director of the DRFIP of Martinique, by his lack of response following the two hierarchical appeals that Mr. MARGUERITE presented to him, which hinder the establishment of these disciplinary councils, meaning that the offending official will not be worried and therefore will not be able to answer for his actions, is also liable to a disciplinary sanction. We will see.

Thus, due to the various lockdowns and the fact that Mr. MARGUERITE was not vaccinated from *March 16, 2019* to *April 9, 2022*, because of the vaccination laws he was unable to resume his activities and during this period, he had to remain on technical unemployment.

In return, he was unable to benefit from the full aid allocated by the government to companies impacted by the sanitary crisis generated by covid-19 for his two companies. To continue, it is important to consider the elements that demonstrate the unconstitutional nature of the vaccinal laws against covid-19.

Evidence is provided in this regard in the section entitled **“Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19”** where the past and still current consequences of these laws are presented because the repercussions are still present.

Thus, Mr. MARGUERITE was, on the one hand, forced by the vaccinal laws against covid-19 not to work and on the other hand, the compensation presented to him in the form of this subsidy was not paid to him for several months.

It should be noted that the sanitary situation and the measures taken led Mr. MARGUERITE to find himself for months receiving less than **300 euros** of activity bonus to live, more precisely **201.16 euros monthly** for the **year 2021**, then from **February 2022**, this sum increased to **286.54 euros**. He reached such an extreme that he had to request food aid from the CCAS of his municipality.

This violation of Mr. MARGUERITE's rights by the French State, due to the establishment of the vaccinal laws against covid-19 is at the origin of the disastrous financial situation in which he finds himself, no resources for the **year 2021**. In addition, for the year **2022** these resources were **947 euros** and for the **year 2023, 908.67 euros**.

In the meantime, the loss of his mother on **June 23, 2023** further weakened his situation. Indeed, during her lifetime, she had made an apartment located on the ground floor of the family home available to him, it served as both his home and premises for his two companies, which did not continue after her death.

Mr. MARGUERITE therefore finds himself without commercial premises and unable to rent new ones and acquire equipment in order to continue writing and managing his businesses efficiently.

This is why he had to submit a request for assistance to the CCAS of Vauclin, the new municipality where he now lives, for the purchase of a computer.

In addition, he also requested social assistance in his area to have basic household equipment. In the meantime, in order to “*get his head above water*”, he registered with the employment center in order to apply for job offers as a hairdresser, or for any offers that would allow him to have a job.

The aim was to get his business back on track financially. Unfortunately, he has experienced discrimination, which is based among other things on Sunday laws, which, while being unconstitutional, have hindered and prevented him from reintegrating.

We present these realities to you in the section entitled **“Bases presenting the liability of the French State for the damages I have suffered”**.

Thus, the repercussions of what we have just seen are that Mr. MARGUERITE received for the month of **April 2024**, as his sole source of income, **31.57 euros** in activity bonus and **35 euros** in product sales, i.e. **66.57 euros**, to which are added housing benefits for an amount of **265 euros**, i.e. a total of **331.57 euros**, in other words a pittance, less than the social minimums.

In doing so, since the end of the bans linked to this pandemic, Mr. MARGUERITE has not been able to return to his pre-covid-19 income level and he can no longer provide for his needs.

Apart from this, the most dramatic impact on Mr. MARGUERITE's life of these restrictions caused by the covid-19 vaccinal laws is that for many months, he has not been able to pay child support to his children, which is psychologically a real torture for him. He already denounced this reality in the letter he sent to the president on *March 22, 2021*.

Returning to companies, since *February 26, 2021*, Mr. MARGUERITE has not been able to honor the schedule for the business property tax for his company les Édition Dieu t'aime (EDT) SAS that he had requested from the Martinique Business Tax Service which, on *June 21, 2022* and *April 2, 2024*, had notified him of administrative seizures intended to cover the amount of his company's tax debt which amounts to *13,080.23 euros*.

On the side of his company MARGUERITE Kenny (Édition GALAAD), not having been able to resume its activities and, considering that for years, Mr. MARGUERITE has only received the minimum to live on, he has not been able to pay his social security contributions. As a result, he therefore received from this organization, through a bailiff, on **March 13, 2024**, notification of a constraint to seize his personal assets, for an amount of **5,794.91 euros**.

Thus, not having the means to settle these sums, his company les Édition Dieu t'aime (EDT) SAS and himself, find themselves in a situation of seizure, collateral damage, directly linked to the administrative failure of the General Directorate of Public Finances of Martinique (DGFIP) relating to the non-payment of the solidarity fund.

In addition, it should be noted that another element likely to weaken Mr. MARGUERITE's already precarious situation is that on *June 30, 2024*, his landlord asked him to return the apartment he was renting to him by *September 30, 2024* at the latest.

In doing so, not having the means to pay a deposit and rent for a new home, he therefore joined the ranks of the homeless.

Mr. MARGUERITE is currently staying with a friend free of charge and is being monitored by the SIAO (**SAMU SOCIAL “le 115”**) of MARTINIQUE, in order to submit an application for CHRS housing (*this acronym describes the accommodation and social reintegration centers that provide reception, housing, support and social integration for individuals and families experiencing serious difficulties in order to help them in a process of accessing or returning to autonomy*).

This reality of the citizen who is no longer able to provide for his needs is indeed that of Mr. MARGUERITE, corroborated by his recent registration (*August 19, 24*) in the inclusion jobs program intended to reintegrate those who are excluded, with the PASS IAE.

Unfortunately, in inclusion, it was unable to find any offers in Martinique that would allow him to return to work, regardless of the sector, the only ones remaining possible were those of maintenance or space agents, which he cannot apply for, given his history of allergies. His PASS IAE is therefore *“valid but suspended”*.

Thus, Mr. MARGUERITE, willingly or unwillingly, remains unemployed and has thus gone from the status of business manager whose average monthly income was around **3,500 euros**, before the health crisis due to covid-19 to the status of homeless person and excluded from society.

Everything we have just seen attests that what Mr. MARGUERITE experienced under the yoke of the covid-19 vaccinal laws and the repercussions of which are still being felt in his daily life, is a prejudice of the type of bad luck that the French State has caused him.

Everything we have just seen attests that what Mr. MARGUERITE experienced under the yoke of the vaccinal laws against covid-19 and the repercussions of which are still being felt in his daily life, is harm of the type of loss of opportunity that the French State has caused him.

It is in order to assert his rights relating to what has just been presented above that Mr. MARGUERITE filed a request with the administrative court of Schoelcher (Martinique) on *December 22, 2022*.

To do this, he sent this body a brief which was registered under No. **“1120921939_Requete.pdf”**.

Having requested damages for the losses suffered, pursuant to *[(French)article R. 431-2 du code de justice administrative]*, on *December 22, 2022*, the administrative court of Martinique notified him by letter No. “1120961878_accreq.rtf” that in this case, he could not present his case (*his affair*) alone, he had to call on a lawyer.

In response, on *January 2, 2023*, he sent a new brief to the Administrative Court of Martinique, registered under No. “1121150183_Nouveau_memoire_Kenny_Ronald_MARGUERITE_1ois_vaccinales_01_01_23.pdf” thus canceling and replacing the first defense brief.

On *January 12, 2023*, by letter registered under No. “1121502946_regreq.rtf.pdf”, the administrative court of Martinique asked him to produce the “*contested act*”.

On the same day, he completed his file by sending it the documents that were registered under No.: “1121512775_Actes_attaques_1.pdf” et N° “1121512776_Actes_attaques_2.pdf”.

On *February 15, 2023*, the Martinique Administrative Court sent a letter to the Martinique Regional Directorate of Public Finances and a reminder on *March 14, 2023*.

This was followed by a formal notice from the clerk sent on *May 10, 2023* to all of the aforementioned defendants. Then, nothing, no news, it was nothingness.

Until the judgment, therefore on *April 25, 2024* and since *February 15, 2023*, there was no reaction from the defendants, resulting in Mr. MARGUERITE's case being put on hold for this long period, which contributed to increasing his difficulties.

To continue on this theme, the progress of this case, on *October 9, 2023*, a notification was sent to the defendants as well as to Mr. MARGUERITE, announcing the closing date of the investigation relating to this case, set for *November 9, 2023 (12 p.m.)*.

In addition, both parties were asked to provide any additional requests that would be useful to this case.

No one is above the law. Thus, if the judge had not ruled for the closure of this case, what would have happened?

The defendants' conduct contravened the referrals to the administrative court and undermined Mr. MARGUERITE's rights for many months by dragging out the investigation of his case.

To return to the progress of this case on *October 9, 2023*, the administrative court of Martinique notified the defendants and Mr. MARGUERITE of the closing date of the investigation relating to his case, set for *November 9, 2023 (12 p.m.)*.

On *January 8, 2024*, the administrative court of Martinique sent Mr. MARGUERITE a letter asking him if he was maintaining the request registered under No. "1133518508_vxdosdem.rtf.pdf".

The same day, he provided a response by sending the brief registered under No. « 1133529055_Requete_Kenny_Ronald_MARGUERITE_lois_vaccinales_08_01_24. Pdf ».

In addition, a supplementary request "QPC" was registered under No. "1133559323_Memoire_pour_demarche_base_sur_Article_61_1_de_la_constitution_09_01_24.pdf".

On *January 10, 2024*, the administrative court of Martinique asked Mr. MARGUERITE to provide this court with a summary memorandum, which he did on *January 12, 2024* and which was registered under No.:

“1133714030_MEMOIRE_RECAPITULATIF_Kenny_Ronald_MARGUERITE_lois_vaccinales_12_01_24_1.pdf”.

On *March 14, 2024*, the Martinique Administrative Court notified Mr. MARGUERITE, through its clerk, of the following: **“[...] Sir, you benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros, taking into account the cancellation of the enforceable title issued by the DRFIP on October 21, 2021”.**

On *March 15, 2024*, the administrative judges of Martinique, in charge of his case, chose to place the General Secretariat of the Government and the Ministry of Economy, Finance and Industrial and Digital Sovereignty-DAJ, as observers instead of their roles as defendants, while the State's responsibility is engaged in Mr. MARGUERITE's case, which we demonstrate.

Let us now return to the letter that the administrative court of Martinique sent to Mr. MARGUERITE on *March 14, 2024*. In these lines, it is clearly stated that he has **“benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros”.**

This false and unfounded statement is discriminatory against him. Indeed, although he received the solidarity fund from *March to December 2020*, no subsidy was paid to him for the months of *January and February 2021*. Mr. MARGUERITE contested these false allegations on *April 11, 2024*.

In this letter of complaint, he asked the administrative judges in charge of his case to allow him to register a new defense brief, intended to shed light on what they wrongly attributed to him.

Unfortunately, the judges in charge of his case discriminated against him, not only by not allowing him to register a new brief in order to defend himself efficiently, but also by deciding to judge his case anyway, on erroneous bases that they themselves had established by refusing any new element that would allow the error to be noted.

And to top it all off, instead of doing justice to Mr. MARGUERITE, based on reliable data, these magistrates chose to legally strike him, the victim, while sparing those who wronged him, because these administrative judges of Martinique established that he should pay a fine. Here is the content of what they established:

“Meaning of the conclusions: Rejection on the merits: Rejection of the request and fine for abusive appeal”.

It is important to note that although case No. 2200745 was judged on *April 25, 2024*, on *April 28, 2024* on his citizen tele-recourse account, at that time, the displayed note was: **“under deliberation”**. It is with this reality relating to the progress of his case, that in order to make his voice heard so that the judgment established by these judges, on erroneous evidence, is annulled that Mr. MARGUERITE filed an urgent appeal with the interim relief judge of the Council of State before the decision of these magistrates was ratified.

This, for the establishment of an interim suspension, in accordance with the provisions of [(French) *Article L. 521-1 du Code de la justice administrative*]. His application was registered under number 493865. On *May 6, 2024*, the interim relief judge of the Council of State dismissed Mr. MARGUERITE's application by his [(French) *Ordonnance du 6 mai 2024, affaire N° 493865*].

Then on *May 7, 2024*, the notification of judgment of Mr. MARGUERITE's case was sent to him by the Administrative Court of Martinique, and the decision was as follows: **“[...] D E C I D E S : Article 1: There is no need to transmit to the Council of State the priority question of constitutionality raised by Mr. MARGUERITE. Article 2: Mr. MARGUERITE's application is dismissed. [...]”**

This judgment based on the erroneous facts, already denounced, is a grievance to Mr. MARGUERITE, because it produces unfavorable effects with regard to his rights. He then filed an appeal in cassation with the Council of State on *June 16, 2024*, in the context of his case No. 2200745, registered under No. 495171, via the citizen's tele-appeal.

However, he was notified by the Council of State on *June 18, 2024*, that he absolutely had to be represented by a lawyer so that his appeal in cassation could be maintained.

On *June 18, 2024*, Mr. MARGUERITE made a request for legal aid to the secretariat of the legal aid office, litigation section, which was registered under No. 2401729, but which was refused and notified by registered letter with acknowledgment of receipt dated *July 16, 2024*.

On *July 10, 2024*, Mr. MARGUERITE not having been eligible for legal aid, and not having the means to pay for the services of a lawyer, to represent him in his case, he withdrew his appeal in cassation. Shortly before the case he filed with the Council of State, Mr. MARGUERITE had already made a request for legal aid to the secretariat of the legal aid office of the Fort-de-France judicial court on *May 13, 2024*, (number C-33063-2024-010845).

This court informed him, by letter dated *July 16, 2024*, that this jurisdiction was not competent to examine his application and that it was transferring his file to the Bordeaux judicial court.

By letter dated *August 2023*, the Bordeaux judicial court informed Mr. MARGUERITE that his application did not fall within its remit, but within those of the administrative jurisdiction of the Bordeaux Court of Appeal, and that the number of his application for legal aid was therefore registered under the new number, 2024/2442.

Mr. MARGUERITE's application for legal aid was accepted by the legal aid office of the Bordeaux Administrative Court of Appeal, which also appointed him a court-appointed lawyer.

Mr. MARGUERITE then filed an appeal for abuse of power with the BORDEAUX Administrative Court of Appeal on *27 November 2024*, which was registered under No. 2402804 and aimed at demonstrating that the judgment issued for his case No. 2200745, the hearing of which was held on *25 April 2024*, was not carried out in complete fairness, in breach of [*Article 47 de la Charte des droits fondamentaux de l'Union européenne – Droit à un recours effectif et à accéder à un tribunal impartial*].

The objective of Mr. MARGUERITE's approach is to ask the administrative court of appeal of BORDEAUX to annul this judgment established for his case no. 2200745, the hearing of which was held on *April 25, 2024*, as well as to take into account the new elements that the administrative court prevented him from producing to defend himself effectively against the various discriminations he suffered.

These new elements presented the discriminations, against the backdrop of covid-19, suffered by Mr. MARGUERITE and were part of the new brief, which he proposed to the administrative court of Martinique, to produce on *March 18, 2024*, intended to assert his rights and which the administrative judges rejected.

These facts are notified in the section entitled **“Presentation of the reality of my rights discriminated against by the administrative court of Martinique in the context of my case”**.

Which, among other things, motivated this appeal of his case.

As the facts that Mr. MARGUERITE incriminates, in this appeal of his case which was registered under No. 2402804 by the Télé-recours citoyens at the central registry of the administrative court of appeal of BORDEAUX on *November 27, 2024*, present the unconstitutional nature of the vaccinal laws against covid-19, the Sunday (*dominical*) laws, the laws which carry the solidarity fund, as well as those which allow a civil servant to harm an individual with impunity, without being sanctioned, they fall within the framework of the priority questions of constitutionality, in parallel with his file No. 2402804 he seized the administrative court of appeal of BORDEAUX, so that a QPC is set up.

It is in this state that the case which is the subject of the present application presents itself.

DISCUSSION

1) By this statement of defence, the applicant intends to demonstrate that this application for priority questions of constitutionality on the basis of *[(French) Article 61-1 of the Constitution of 4 October 1958]*, which he has filed, is well-founded, in that it tends to prove that all or part of the legislative texts on which the vaccinal laws against covid-19 and the Sunday (*dominical*) laws are based, are devoid of any foundation in law or in fact and suffer from external illegality in the sense that they have infringed the fundamental rights conferred on the applicant by the French Constitution and are unfounded at the legislative level;

In view of the foregoing, all or part of the decrees or the covid-19 vaccination laws or the Sunday laws as a whole that have been introduced in France contravene the constitution, and in so doing these laws or decrees or their parts, still in force, are unconstitutional and must be repealed;

2) By this statement of defence, the applicant also intends to demonstrate that this application for priority questions of constitutionality on the basis of [(French) Article 61-1 of the Constitution of 4 October 1958], which he has filed, is well-founded, in that it tends to prove that all or part of the legislative texts which are based on the bases allowing the secure tax server to calculate the amount of the solidarity fund for business leaders, by calculations deemed random and discriminatory and which have harmed the applicant, which contravenes European standards which take precedence over French legislation;

In doing so, they therefore become null and void in this case, because they suffer from external illegality in the sense that they have infringed the fundamental rights conferred on the applicant by the French Constitution and are unfounded at the legislative level;

3) By this statement of defence, the applicant also intends to demonstrate that this application for priority questions of constitutionality on the basis of [(French) Article 61-1 of the Constitution of 4 October 1958], which he has filed, is well-founded, in that it tends to prove that all or part of the legislative texts relating to disciplinary sanctions to be taken for a civil servant are deficient and leave room for discrimination;

Indeed, when the administrative hierarchical bodies that must appoint the disciplinary college intended for a civil servant who is at fault do not act, the civil servant in question can harm an individual with complete impunity, without being sanctioned and the administrative courts cannot uphold the victims, because only the disciplinary council of his “peers” has the competence to do so.

Thus, the legislative texts established in this context contravene European law.

12 New evidence on the responsibility of the civil servant Mr. Vincent GUILGAULT, as head of the FIP accounting department other categories, in the alleged external illegality:

In this part we will present you with new evidence which demonstrates that the civil servant Mr. Vincent GUILGAULT deliberately infringed the right conferred by the European Union and French legislation on Mr. MARGUERITE.

In the context of case no. 2200745 which was handled at first instance by the administrative court of Martinique, Mr. MARGUERITE presented the abuses he suffered from the civil servant Mr. Vincent GUILGAULT, against his company Kenny MARGUERITE (ÉDITION GALAAD).

We will provide you with proof that the acts, which are incriminated here, are not isolated or trivial facts, because the civil servant Mr. Vincent GUILGAULT also harmed Mr. MARGUERITE's second company, the company les Édition Dieu t'aime sas (EDT SAS).

In addition, in the context of the case of No. 2200745 which was handled at first instance by the Administrative Court of Martinique, Mr. MARGUERITE presented in the context of the contradictory debate, by means of briefs the content of emails that he had exchanged with the public finances through his secure mailbox within the tax service of Lamentin (Martinique), but had not been able to demonstrate, with legislative evidence in support, the merits of these documents provided.

It is important to recall that in the context of case No. 2200745 which was handled at first instance by the Administrative Court of Martinique, that neither the tax service of Lamentin (Martinique), nor the DRFIP of Martinique, complied with the requests for additional documents from the administrative judges in charge of this case.

In doing so, it was, in our opinion, difficult for the administrative judge of Martinique to have a clear vision of the discriminatory nature of the processing of these requests that the civil servant Mr. Vincent GUILGAULT had against Mr. MARGUERITE, this contravening the obligations of civil servants to which he is subject.

These new facts and new documents deserve, in our opinion, to be taken into account by the administrative court of appeal of BORDEAUX in the context of this appeal that Mr. Kenny Ronald MARGUERITE requests for his case no. 2200745, because they demonstrate that the processing of Mr. MARGUERITE's files by Mr. Vincent GUILGAULT was far from complying with the applicable regulations in this matter.

The facts highlighted and criticized could almost suggest that it was a **“personal vendetta”** orchestrated against Mr. MARGUERITE.

Let us begin this presentation by taking into account the behavior of the civil servant Mr. Vincent GUILGAULT, based on his own interpretation of the texts, with regard to the company Kenny MARGUERITE (EDITION GALAAD).

It all begins when in his [*Response email that SIP LAMENTIN sent to Mr. MARGUERITE on 01/02/2021, for his request for solidarity fund No. 1096133305 of 25/01/2021 (translated into English from the original text)*], Mr. Vincent GUILGAULT established the following:

“Good morning, this notification is issued by the Directorate General of Public Finances under the solidarity fund for companies co-financed by the State and the Regions.

The payment of your aid application cannot be completed. The information in the application does not match that in the possession of the administration.

A new application can be filed with the administration, taking care not to make a mistake on the reference turnover.

You have a period of fifteen days from receipt of this message to submit your observations to the DGFIP department managing your file. Kind regards.

Mr. Vincent GUILGAULT HEAD OF ACCOUNTING DEPARTMENT FIP OTHER CATEGORIES.”

This official informed Mr. MARGUERITE that the payment of the solidarity fund had not been successful for his company, because the information he had provided, in this case the turnover of his company did not correspond to that held by the tax authorities.

Mr. Vincent GUILGAULT also notified him that he could repeat his request, however, taking care not to make a mistake on the reference turnover that he would declare.

Mr. MARGUERITE sent him the response email [*Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1096781962. of 02/02/2021 (translated into English from the original text)*] which establishes the following:

“Good morning, my request for help for companies weakened by covid, was rejected because the income that I declared is not known to you, or that the amount that I declare is not the right one.

I come to provide you with additional information. My income for the year 2019 was 17,770 euros for five months of activity. The company was registered on 02/08/2019. Thus by dividing my income by five, so August, September, October, November and December which gives me:

17,770 divided by five equals 3,554 euros. This figure is the one I declared for my income and you have in the machine, so I don't understand! In addition if I take into account my activity month by month, the month of December was the biggest month in which there was 4488 euros of turnover, the first two months of activity having been lower. Normally my income was 4,488 euros in December 2019 and it is this figure that you should take into account.

But I made the request successively with the 4488 euros, you rejected it, then “against bad fortune, good heart”, I have just made the declaration again with the 3554 which you also rejected. I am enclosing my Kbis which presents the start of my company's activity, and I would like to provide you with the customer invoices for the month of December 2019 who demonstrate the 4488 euros of income from my company for that month.

Being at your disposal, to bring you the billers and in order to have an appointment in order to regularize this matter.

In everything the Lord be with you and with your family. Kenny Ronald MARGUERITE. Attachments: KBIS-GALAAD-25-09-20.pdf”.

Mr. MARGUERITE presented here to Mr. GUILGAULT, the problem he encountered in completing the application for the solidarity fund, due to the fact that his company was registered on *August 2, 2019* and in doing so for the **year 2019** he only had five months of tax activities, the turnover being **17,770 euros** for this period, which represents **3,554** average monthly.

In addition, he explained to Mr. Vincent GUILGAULT that the secure tax server did not take into account the monthly base established, i.e. **3,554 euros**, from the turnover over this **5-month period**. His application was systematically rejected.

It is for this reason that Mr. MARGUERITE declared the amount of his turnover for that month, therefore *December 2020* and which was **4,488 euros**, but his application was rejected. For greater clarity, he offered to send Mr. Vincent GUILGAULT the invoices (*customers*) attesting to the truth of his statements and he offered to be at the disposal of this official for an appointment to regularize the situation.

It is also important to note that Mr. MARGUERITE also sent a duplicate of the email he sent to Mr. Vincent GUILGAULT to Ms. Frédérique COLIN, administrator of public finances [*Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1096782405 of 02/02/2021*].

Thus, we have the proof that the public finances of Martinique were aware of the problem of the **5 months** of life of the company Kenny MARGUERITE (ÉDITION GALAAD) and of the request which was systematically rejected by the secure server of the Martinique taxes since the calculation of the subsidy was carried out on the turnover of this company over twelve months.

Moreover, we see that since *February 2, 2021*, Mr. Vincent GUILGAULT was aware of this information, especially since Mr. MARGUERITE sent him the Kbis of his company attesting to this reality. It is true that being a human being, this public finance official could have forgotten that he had already processed Mr. MARGUERITE's request.

On the other hand, he could not have been unaware of this reality during the months that followed, since Mr. MARGUERITE sent him, among other things, the following additional emails:

- *[Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1097245504. of 02/09/2021],*
- *[Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1100095336 of 03/17/2021].*

What is presented here demonstrates that on three occasions, on **February 2, 2021, February 9, 2021** and **March 17, 2021**, as we have just seen, Mr. Vincent GUILGAULT, head of the FIP accounting department for other categories, received from Mr. MARGUERITE the KBIS of his company Kenny MARGUERITE (EDITION GALAAD) which presents the reality of the **3,554 euros** per month of turnover of this company for the **year 2019**.

In addition, Mr. MARGUERITE explained each time to this official that the turnover for the **year 2019**, the basis for calculating these requests from the solidarity fund, was **3,554 euros** per month which resulted from the annual turnover of **17,770.50 euros** calculated over **5 and not over 12 months**.

Thus, the reality of these **3,554 euros**, Mr. Vincent GUILGAULT, had proof of it three times, in addition, Ms. Frederique COLIN, administrator of public finances, was also informed of it, by email of *February 2, 2021*, we have already reported it.

It is important to note that according to the statements of this official, the department responsible for managing the solidarity fund was also informed, since this is what Mr. Vincent GUILGAULT displays in the *[Response email that SIP LAMENTIN sent to Mr. MARGUERITE on February 2, 2021 (translated into English from the original text)]* which establishes the following:

“Good morning, I am sending your message to the service responsible for managing the solidarity fund, for further action. Cordially. Mr. Vincent GUILGAULT HEAD Head of the accounting department – FIP other categories”.

In addition, Mr. Vincent GUILGAULT brought to Mr. MARGUERITE's attention a new element, that of an unpaid amount of 1,509 euros that he owed under the CFE for the years 2016 to 2020.

This information was communicated by the [*Response email to his request No. 1097245504. that the SIP LAMENTIN sent to Mr. MARGUERITE on 02/09/2021 (translated into English from the original text)*] which establishes the following:

“Good morning, given these explanations, you can renew your request, but you should also update the CFE 2016 to 2020 for 1,509 euros. Cordially”. Mr. Vincent GUILGAULT Head of the accounting department – FIP other categories”.

This is the first time that this reason has appeared and that it was reported as an obstacle to Mr. MARGUERITE's collection of the solidarity fund. A priori, according to what he was notified of, as soon as this unpaid amount was regularized, he could repeat his request.

This is how, in order to regularize this debt, he set up a payment schedule, as evidenced by the following emails:

- [*Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1097335668 of 02/10/2021*],
- [*Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1097523078 of 02/12/2021*].

Following this, Mr. MARGUERITE received the response [*Response email for Mr. MARGUERITE's request No. 1097523078 that SIP LAMENTIN sent to him on 02/12/2021 (translated into English from the original text)*] which establishes the following:

“Good morning, I have taken note of these payments. Kind regards. Mr. Vincent GUILGAULT HEAD OF ACCOUNTING DEPARTMENT FIP OTHER CATEGORIES.”

We discover here by his email dated *February 9, 2021* that having taken note of the document that Mr. MARGUERITE sent him, therefore the KBIS of his company Kenny MARGUERITE (EDITION GALAAD), Mr. Vincent GUILGAULT, recognizes his eligibility for the solidarity fund, then in his email of *February 12, 2021*, he recorded the payment of Mr. MARGUERITE with regard to the schedule that he granted him in order to regularize his unpaid debts, already explained.

It should be noted that through the returns of documents that Mr. MARGUERITE sent to the tax service of Lamentin (Martinique), he proved his eligibility for the solidarity fund for his company, because here are the bases which support this subsidy and which are notified in *[Decree No. 2020-371 of March 30, 2020 relating to the solidarity fund for companies particularly affected by the economic, financial and social consequences of the spread of the covid-19 epidemic and the measures taken to limit this spread (translated into English from the original text)]*, which establishes the following:

“The financial aid provided for in Article 3 takes the form of subsidies awarded by decision of the Minister of Action and Public Accounts to the companies mentioned in Article 1 of this decree that meet the following conditions: [...].

- or, for companies created after March 1, 2019, in relation to the average monthly turnover over the period between the date of creation of the company and February 29, 2020; [...] The amount of their turnover recorded during the last closed financial year is less than one million euros. For companies that have not yet closed a financial year, the average monthly turnover over the period between the date of creation of the company and February 29, 2020 must be less than 83,333 euros.”

The company ÉDITION GALAAD having generated for the **year 2019** a total turnover of **17,770 euros** which represents a monthly average of **3,554 euros** is therefore eligible for this subsidy, because this annual amount is less than **83,333 euros** monthly and is below one **million euros** for the *year 2019*. Thus, Mr. MARGUERITE's company therefore meets the eligibility criteria for this subsidy.

In addition, having regularized his tax debt, by setting up a payment schedule, he should therefore have received this subsidy.

Considering that despite everything, the secure Martinique tax server blocks and rejects the solidarity fund requests that Mr. MARGUERITE had subscribed to since it is a programming, the hand of man, in this case, that of Mr. Vincent GUILGAULT, having received the proof of his eligibility, could have made the difference by reestablishing reality in order to avoid the systematic rejections of regularization requests.

However, this is what happened in the following emails. The *[Response email that SIP LAMENTIN sent to Mr. MARGUERITE on 02/12/2021 (translated into English from the original text)]* establishes the following:

“Good morning, a priori, your company is not or no longer eligible for this assistance from the solidarity fund. Cordially.

Mr. Vincent GUILGAULT, Head of the accounting department – FIP other categories”

The *[Email that SIP LAMENTIN sent to Mr. MARGUERITE on 08/16/2021 to request information on his application for solidarity fund No. 1111149663 of 08/16/2021 (translated into English from the original text)]* states the following:

“Good morning, please prove the monthly turnover for the reference period that you mention, i.e. €3,554. [...]”

The *[Email that SIP LAMENTIN sent to Mr. MARGUERITE on 10/15/2021 to request information on his application for solidarity fund No. 1115589227 of 10/15/2021 (translated into English from the original text)]* states the following:

“Good morning, can you prove the monthly turnover for the reference period that you mention, i.e. €3,554? [...]”

The *[Mail that SIP LAMENTIN sent to Mr. MARGUERITE on 03/02/2022 in order to ask him for information on his request for solidarity fund No. 1123245815 of 03/02/2022 (translated into English from the original text)]* establishes the following:

“[...] Furthermore, please prove the monthly turnover for the reference period that you mention, i.e. €3,554. [...]”

It is important to note that these rejections of Mr. MARGUERITE's solidarity fund applications by Mr. Vincent GUILGAULT, extended over many months, almost a year, here we see that the first email is dated *February 12, 2021* and the last *February 3, 2022*.

Based on the content of the last three emails that we have just seen, dated *August 16, 2021, October 15, 2021 and February 3, 2022*, one might think that this person in charge of Mr. MARGUERITE's file, Mr. Vincent GUILGAULT, deliberately chose to treat him in a way that suited him, unrelated to the texts that he is supposed to apply since the reasons for the rejections were no longer coherent.

Indeed, the reasons given were this sum of *3,554 euros*, which he asked Mr. MARGUERITE to justify while we saw that the tax services of Lamentin (Martinique) as well as himself had received on numerous occasions the documents attesting to his eligibility for this subsidy and that worse, he had acknowledged having received them.

To continue, we will tell you that although hurt by the fact that this official who is unknown to him seemed to act deliberately to take away this only possibility of subsistence, which remained to him due to his unvaccinated status, preventing him from exercising his professional activity, Mr. MARGUERITE nevertheless persevered.

To do this, he sent to the Lamentin tax service the *[Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1115604512 of 10/15/2021 (translated into English from the original text)]* which establishes the following:

“Good morning, following my request for aid to companies weakened by covid No. 1115589227, I received in return this request for additional information. “Can you prove the monthly turnover for the reference period that you mention, i.e. €3,554?”

Kind regards”. In return, I will send you the requested supporting documents.

1 Kbis showing the registration date of my company as well as my tax return which shows the amount of my income for this company and for the reference period, which is 2019; as well as my 2019 tax notice.

It is important to note that for this reference period which is the year 2019 the company was registered on 02/08/21, so the income of my company must not be divided by twelve months, but by the number of months that runs from the registration of this company, namely 5 months, August 2019, September 2019, October 2019, November 2019 and December 2019.

Thus 17,770 euros divided by 5 months of activity therefore represents a monthly income for this company which is 3,554 euros for the year 2019. *Best regards, Kenny MARGUERITE.*

Attachments:

- *Avis_d_impot_2020_sur_les_revenus_2019.pdf*
- *KBIS.pdf*
- *Declaration_en_ligne_des_revenus_2019_le_20_04_2020_a_22_08_.pdf.”*

Here is the feedback that Mr. MARGUERITE received, the *[Response email that SIP LAMENTIN sent to Mr. MARGUERITE on 10/18/2021 (translated into English from the original text)]* states the following: **“Good morning, given these elements, can you renew your request for assistance? Best regards. Mr. Vincent GUILGAULT HEAD OF ACCOUNTING DEPARTMENT FIP OTHER CATEGORIES.”**

Following this, Mr. MARGUERITE resubmitted his request for the solidarity fund, which was accepted.

However, there were still the months of January and *February 2021*, which had still not been regularized under the solidarity fund. In doing so, on *November 22, 2021*, almost **8 months later**, since his first request, Mr. MARGUERITE therefore undertook to make a follow-up (*a relaunching*) which had remained, a few months ago, unanswered.

To do this, he sent to the Lamentin (MARTINIQUE) tax authorities the *[Mail from Mr. MARGUERITE to SIP LAMENTIN, No. 1118337527. Dated 11/22/2021 (translated into English from the original text)]* which establishes the following:

“Hello, I am getting back to you with a view to being informed please. While I am entitled, for my company, to aid for companies weakened by covid-19, several months have not been paid to me - this is approximately the entire first half of 2021.

I have filed complaints that have remained unanswered because I have not received any feedback.

The proof of my eligibility for this subsidy is that I received it before and after the period that I have just presented to you. Is this normal? *I am attaching one of these complaints. I would like to understand what is happening please. I thank you in advance. May God be with you.* Mr. Kenny Ronald MARGUERITE.

My request No. 1100095464. To: SIP LAMENTIN Hello, my requests for aid No. 1099951013, No. 1099687813, No. 1099687498, No. 1098173791 for companies weakened by covid, were rejected because they do not meet the conditions set out in decree 2020-371 of March 30, as amended. I am contesting this decision because my company meets these standards.

I am in compliance with my tax obligations, and my company, although it had a deficit balance sheet, had revenues in 2019. Its turnover for the year 2019 was 56,684 euros, which represents 4,723.66 at the monthly level. The subsidy for companies weakened by covid is paid on the basis of monthly turnover and not that of the annual balance sheet.

Proof of this is on your site in the section reserved for the subsidy, here is what is presented: During the period from November 1, 2020 to November 30, 2020, my company suffered a loss of turnover.

Monthly turnover for the reference period: Monthly turnover for the period between.... Based on these elements, my company is therefore eligible for this subsidy.

As Mr. MARGUERITE had chosen the wrong company, in this same exchange, he sent this second email [*Additional email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1118337527. Dated 11/22/2021 (translated into English from the original text)*] which establishes the following:

“Good morning again, I made the wrong company for this request, I apologize, I am sending you the correct information for my request and which concerns my company:

SIRET: 422825885 00060. Company name: MARGUERITE KENNY Address of the establishment: CALIFORNIE24, IMP PY 97232 LE LAMENTIN. Region: MARTINIQUE.

My request N° 1100095336. A: SIP LAMENTIN. Good morning, my aid requests N° 1099688204 and N° 1099951295 for companies weakened by the covid, were rejected because the income that I declared is not known to your services, or that the amount that I declare n is not the right one. I am here to provide you with further information.

My income for the year 2019 was 17,770 euros for five months of activity. The company was registered on 02/08/2019.

So by dividing my income by five, so August, September, October, November and December which gives me 17,770 divided by five is equal to 3,554 euros. This figure is the one I declared for my income and that you have in machine.

Thank you for regularized please. I attach you my Kbis which presents the beginning of my business activity. In everything may the Lord guide you. Kenny Ronald MARGUERITE.”

In return, Mr. Vincent GUILGAULT¹ sent Mr. MARGUERITE for his two requests the *[Response email to Mr. MARGUERITE from SIE LAMENTIN on 11/22/2021 (translated into English from the original text)]* which establishes the following: **“Good morning, I took note of it. Cordially. Mr. Vincent GUILGAULT Head of the accounting department – FIP other categories.”**

Please note that Mr. MARGUERITE made this last request on *November 22, 2021* and Mr. Vincent GUILGAULT responded to him the same day. However, years later, no follow-up has been given.

This means that from Mr. MARGUERITE's first complaint in *[Mr. MARGUERITE's email to SIP LAMENTIN, for his request No. 1100095336 of 03/17/2021]* to this day, this matter has been pending for more than three years and he has not received any response.

Let's continue with the *[Email that Mr. MARGUERITE received from the Director General of Public Finances (translated into English from the original text)]* which establishes the following:

“General Directorate of Public Finance. To contact us: email address to contacted:

Fondsdesolidarite1030@dgfip.finances.gouv.fr.

Paris, 06/11/2021, subject: Recovery of sums unduly received under solidarity funds. Madam, Sir, in accordance with article 3-1 of ordinance n° 2020-371 of March 30, 2020, a control of aid paid under the solidarity fund was carried out against MARGUERITE KENNY, RONALD (422825885).

By email of April 26, 2021, you were invited to provide supporting evidence for your turnover for 2019 and 2020. The control leads to an undue. A collection voucher for the total amount of 19,468 euros will therefore be issued against you.

[...] Please believe, Madam, Sir, in the expression of my highest consideration. The Director General of Public Finances”.

Mr. MARGUERITE does not understand the content of this email, especially since it is specified that on *April 26, 2021*, he was asked to justify his turnover for the years **2019** and **2020**, which he did.

To regularize this situation, on *June 27, 2021* at 3:53 p.m., Mr. MARGUERITE sent a response email to the Director General of Public Finances and then waited, knowing that the administration has its own management time.

Nevertheless, on *August 10, 2021* at 9:43 a.m., seeing nothing coming and not wanting to **“give up”**, Mr. MARGUERITE sent a complaint reminder email but once again, he received no response.

However, at the time, he attributed this to the probable understaffing due to covid-19 and the administrative slowness that had increased. Mr. MARGUERITE was therefore not overly concerned, especially since the documents requested from him were already available to the tax authorities.

In addition, he had all the traces of the numerous exchanges he had had with Mr. Vincent GUILGAULT and he knew that he had provided all the proof of his eligibility for this subsidy.

However, he was very surprised to receive the postal letter [*Titre de perception, DRFIP MARTINIQUE, Finances Publique, numéro de facture: ADCE212600066301, date d'émission: 21/10/2021. Numéro d'état de récapitulatif: 34269 (translated into English from the original text)*] which states the following: **“Your situation: Amount paid: 19468,00 €. Deadline for payment: 15/12/2021.**

Purpose of the credence: Overpayment of aid paid in application of decree n° 2020-371 of March 30, 2020 as amended, within the framework of the solidarity fund created by ordinance n° 2020-317 of March 25, following the request of the company MARGUERITE KENNY RONALD, (422825885) for your establishments for the period from March 2020 to February 2021.

Reason of the repetition of the undue: Non-respect of the conditions of eligibility relating to the turnover – cf letter of 11.06.21, warned by decree above. [...]”.

The question that Mr. MARGUERITE is asking himself is how his email could not reach the Tax Department, he is not going to play on paranoia and think that it only happened to him but in this case, if the problem of non-receipt can arise in this type of exchange with users, why does the tax department only keep contacts by email, specifying clearly that this is the only mode of communication.

Nevertheless, for the moment Mr. MARGUERITE is giving the benefit of the doubt to the Director General of Public Finances. On the other hand, as far as Mr. Vincent GUILGAULT is concerned, there can be no doubt! So, how can we interpret what is happening?

It takes a lot of effort, with all these repeated errors in the processing of Mr. MARGUERITE's file, not to think that Mr. Vincent GUILGAULT deliberately sought to harm him because, on the one hand, he does not process his claims, more than a year without a response, for some and on the other hand, not having done his job, as he should, Mr. MARGUERITE finds himself being penalized with the *[Titre de perception, DRFIP MARTINIQUE, Finances Publique, numéro de factu re: ADCE212600066301, date d'émission: 21/10/2021. Numéro d'état de récapitulatif: 34269]*.

Thus, as we have just seen, one of the most flagrant proofs that demonstrates that Mr. Vincent GUILGAULT, has contravened his prerogatives as a civil servant, is this collection title, that Mr. MARGUERITE received from the DRFIP MARTINIQUE, asking him to reimburse **€19,468.00**.

It is the height of irony, this civil servant treats Mr. MARGUERITE's file lightly, does not transmit the supporting documents to do him justice and as a bonus, it is he who is wronged but in addition, he is being asked for a sum allegedly paid in error.

As we have seen, the turnover of Mr. MARGUERITE's company makes him eligible for this subsidy and he has repeatedly provided evidence demonstrating this to Mr. Vincent GUILGAULT, who was throughout these requests from the solidarity fund his “*imposed*” contact.

Mr. MARGUERITE provided him with elements allowing him to clearly establish that his company Kenny Ronald MARGUERITE (EDITION GALAAD) met the criteria to be eligible for this subsidy.

Thus, it was **5 times** that Mr. MARGUERITE had to send the documents and explanations demonstrating to Mr. Vincent GUILGAULT, his eligibility and this, by the following emails and which we have already considered:

- *[Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1096781962. Of 02/02/2021],*
- *[Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1097245504. Of 09/02/2021],*
- *[Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1100095336 of 03/17/2021],*
- *[Email from Mr. MARGUERITE to SIP LAMENTIN, for his application No. 1115604512 of 10/15/2021],*
- *[Additional email from Mr. MARGUERITE to SIP LAMENTIN, for his application No. 1118337527. Of 11/22/2021].*

In addition, we have also seen that the monthly turnover of **3,554 euros** of Mr. MARGUERITE's company inducing its eligibility for the solidarity fund, Ms. Frédérique COLIN as well as the department responsible for managing the solidarity fund were also aware of it, review the *[Email from Mr. MARGUERITE to SIP LAMENTIN, for its application No. 1096782405 of 02/02/2021].*

However, Mr Vincent GUILGAULT was, throughout the procedure, Mr MARGUERITE's contact and it was his poor analysis or quite simply his lack of analysis which was the cause of the systematic rejection of his complaints.

Based on all this, we understand that this collection order received on **October 21, 2021**, ordering him to reimburse **€19,468.00** under the solidarity fund on the grounds of **“non-compliance with the eligibility conditions relating to turnover”**, is one of the most flagrant proofs that Mr. Vincent GUILGAULT failed in his duty and contravened his prerogatives, as a civil servant, because if he had handled Mr. MARGUERITE's file efficiently, none of what we have just seen would have happened.

Neither these untimely rejections of the solidarity fund, nor this collection order claiming from Mr. MARGUERITE a subsidy allegedly paid in error.

So when Mr. Vincent GUILGAULT again rejects the requests for the solidarity fund, this demonstrates that his behavior is discriminatory towards Mr. MARGUERITE and he puts unjustified pressure on him because, we repeat, both his department and himself in particular, as Mr. MARGUERITE's privileged contact, were aware of what we have just presented to you.

In addition, while he had an obligation to respond to requests for information from the public, he freed himself from this obligation, remaining silent for several months and not responding to the following email from Mr. MARGUERITE [*Email from Mr. MARGUERITE to SIP LAMENTIN, for his request No. 1100095336 of 03/17/2021*] and particularly damaging, he did not transmit to the appropriate person the supporting documents that he had received from Mr. MARGUERITE and which would have allowed the situation to be resolved, all of this constitutes professional misconduct.

To continue, it is important to note that Mr. Vincent GUILGAULT is not a novice agent who could make certain errors through inexperience but, he is, according to the function mentioned during the various exchanges with Mr. MARGUERITE, the head of the FIP accounting department other categories, which not only gives him power, but also makes his responsibility in this matter much greater.

Thus, by virtue of his position as head of the FIP accounting department for other categories, Mr. Vincent GUILGAULT could not ignore the realities presented in [(French) *Décret n° 2020-371 du 30 mars 2020 relatif au fonds de solidarité à destination des entreprises particulièrement touchées par les conséquences économiques, financières et sociales de la propagation de l'épidémie de covid-19 et des mesures prises pour limiter cette propagation*], nor the eligibility of Mr. MARGUERITE for this solidarity fund, since the income he declared for **2019**, as well as the supporting documents provided, attested to this.

To continue, we will tell you that the similar behavior of Mr. Vincent GUILGAULT, with regard to the other company of Mr. MARGUERITE, Édition Dieu t'aime sas (EDT SAS) bearing the Siret number: 80810019200018 – NAF Code: 5811 Z.

For this company, Mr. MARGUERITE initially received the solidarity fund for several months, then there was a stoppage of the payment motivated by his tax debts relating to the CFE. He requested a payment schedule from the tax authorities which was accepted by Mr. Vincent GUILGAULT.

Here are the exchanges that Mr. MARGUERITE had, on this subject with this official.

The [Email from Mr. MARGUERITE to SIP LAMENTIN No. 1097462024. of 02/11/2021 (translated into English from the original text)] establishes the following:

“To the attention of Mr. Vincent GUILGAULT Head of accounting department FIP other categories.

Hello again Mr. GUILGAULT, Thank you for your response. The total amount therefore amounts, if I have calculated correctly, to 5852.23 euros.

I would like to repay, please, in twelve installments, i.e. monthly payments of 487.68 euros.

Does this proposal suit you? Kind regards, Kenny Ronald MARGUERITE.”

Mr. MARGUERITE received in return the *[Administration's response of 02/11/2021 to Mr. MARGUERITE's email to SIP LAMENTIN (translated into English from the original text)]* which states the following:

“Good morning, your payment schedule proposal is accepted.

Kind regards. Mr. Vincent GUILGAULT Head of accounting department FIP other categories.”

Given this response from Mr. GUILGAULT, Mr. MARGUERITE began making payments to settle his tax debt for his two companies.

From the first payment on *February 12, 2021*, he sent Mr. Vincent GUILGAULT the *[Email from Mr. MARGUERITE to SIP LAMENTIN No. 1097523078, dated February 12, 2021]* so that he would be informed of the effectiveness of his approach under the two payment schedules that he had set up for his two companies.

As this tax debt seemed to be the obstacle to his eligibility, Mr. MARGUERITE had wrongly thought that the schedule that he had set up to settle it would have automatically allowed him to benefit from the solidarity fund for his companies, but this was not the case.

He then filed a complaint to find out whether or not he was eligible for the solidarity fund for his company les Édition Dieu t'aime sas (EDT SAS) by *[Email from Mr. MARGUERITE to SIP LAMENTIN No. 1098159474, dated 02/23/2021]*.

The response he received is as follows *[Response from the administration dated 02/26/2021 to Mr. MARGUERITE's email, No. 1098159474, sent to SIP LAMENTIN (translated into English from the original text)]* which establishes the following:

“Good morning, A priori, your company is not eligible for assistance from the solidarity fund. Furthermore, we cannot verify the reality of the loss of turnover. Kind regards.

Mr. Vincent GUILGAULT Head of accounting department FIP other categories.”

In this email, Mr. Vincent GUILGAULT notifies Mr. MARGUERITE that a priori, his company was not eligible for the solidarity fund because he could not verify the reality of the loss of turnover of his company Édition Dieu t'aime sas (EDT SAS).

In return, in order to provide him with the information, Mr. MARGUERITE sent him the email [*Email from Mr. MARGUERITE to SIP LAMENTIN. No. 1098657115. of 02/26/2021 (translated into English from the original text)*] which establishes the following:

"To the attention of Mr. Vincent GUILGAULT Head of accounting department FIP other categories."

Hello Mr. GUILGAULT. Thank you for your feedback, you notify me that a priori, my company is not eligible for this aid for companies weakened by covid, and that you cannot quantify these losses, I put at your disposal the account statements of my company for the year 2019 which present the financial monitoring of the company.

And although the company did not make a profit in 2019, it had an activity and income.

And unless I am mistaken, the subsidy for weakened companies is not awarded on the basis of profits but on income. If I am mistaken on the basis of the allocation of the aid and that it is on the profit that it is awarded, please notify me. Thanking you in advance! May the Lord guide you in everything! Kenny MARGUERITE."

In return, on March 1, 2021, Mr. Vincent GUILGAULT responded to Mr. MARGUERITE by the following email [*Response from the administration dated March 1, 2021 to Mr. MARGUERITE's email to SIP LAMENTIN No. 1098657115. Dated February 26, 2021 (translated into English from the original text)*] which states the following:

"Hello, I am forwarding your new message to the department responsible for managing the solidarity fund, for follow-up. Kind regards. Mr. Vincent GUILGAULT Head of accounting department FIP other categories."

This email seemed promising, however, having received no response that could explain the non-payment of this subsidy for his company, Mr. MARGUERITE sent a new complaint to the tax service on *March 17, 2021*, through his [*Email from Mr. MARGUERITE to SIP LAMENTIN. No. 1100095464. 03/17/2021 (translated into English from the original text)*] which states the following:

“Good morning, my requests for aid No. 1099951013, No. 1099687813, No. 1099687498, No. 1098173791 for companies weakened by covid, have been rejected, the reason is that it does not meet the conditions set out in decree 2020-371 of March 30, as amended.

I am contesting this decision, because my company meets these standards.

I am in compliance with my tax obligations, and my company, although it had a deficit balance sheet, had revenues in 2019. Its turnover for the year 2019 was 56,684 euros, which represents 4,723.66 at the monthly level.

The subsidy for companies weakened by covid is paid on the basis of monthly turnover and not that of the annual balance sheet.

As proof, on your site in the section reserved for the subsidy, this is what is presented:

“During the period from November 1, 2020 to November 30, 2020, my company suffered a loss of turnover.

Monthly turnover for the reference period: Monthly turnover for the period between....” With these elements, my company is therefore eligible for this subsidy. May God guide you in everything. Kenny Ronald MARGUERITE.”

Mr. MARGUERITE did not receive a response from the tax service to this last complaint that he sent to them. He nevertheless persevered and sent another complaint by [*Email from Mr. MARGUERITE to SIP LAMENTIN. No. 1100095464. 03/17/2021*], to this administration.

As we have seen, it was Mr. Vincent GUILGAULT who was his referent for the processing of his files relating to the solidarity funds and this, for his two companies.

It is therefore he who did not respond to this last request, which nevertheless provided significant elements demonstrating the eligibility of his companies for this subsidy.

If necessary, we remind you that according to “**(French) Decree No. 2020-371 of March 30, 2020 relating to the solidarity fund [...]**”, the criterion taken into account for the eligibility of a company for the solidarity fund was not the profit that the latter had generated for the **year 2019**, but rather the turnover.

Therefore, although Mr. MARGUERITE's company, les Édition Dieu t'aime (EDT) SAS had a deficit of **4,147 euros in 2019**, its annual turnover for that year was **56,684 euros**, or a monthly average of **4,723.66 euros**, this company is therefore eligible for the solidarity fund.

Thus, if Mr. Vincent GUILGAULT had taken into account the complaint [*Email from Mr. MARGUERITE to SIP LAMENTIN. No. 1100095464. 03/17/2021*] that Mr. MARGUERITE had sent to the Lamentin tax service, since the date of this email which is *March 17, 2021*, this situation would not have continued and would have been resolved a long time ago. But, this was not the case and the inertia of Mr. Vincent GUILGAULT contravened the prerogatives that are his as a civil servant.

The facts that are here attributed to Mr. Vincent GUILGAULT are relatively serious, because he handled Mr. MARGUERITE's complaints relating to the rejections of the solidarity fund applications that he sent to him, for these two companies, with levity and lack of professional conscience and he is largely responsible for the catastrophic situation in which he found himself and still finds himself, today, having to live on minimum social benefits and no longer able to provide for his needs or those of his children when he could claim this subsidy.

Everything we have just seen shows us, without a shadow of a doubt, that Mr. GUILGAULT acted in a discriminatory manner towards Mr. MARGUERITE and contravened his prerogatives as a civil servant, representing the French State and which are notified in the following texts:

- [*(French) Articles L121-1, L121-2, L. 121-6, L121-9, L. 121-7, L121-8 du Code général de la fonction publique*],

- *[(French) Article 27 de la Loi n°83-634 du 13 juillet 1983],*
- *[(French) Loi n° 78-753 du 17 juillet 1978 portant diverses mesures d'amélioration des relations entre l'administration et le public],*
- *[(French) Loi n°79-587 du 11 juillet 1979 relative à la motivation des actes administratifs et à l'amélioration des relations entre l'administration et le public],*
- *[(French) Loi n° 78-17 du 6 janvier 1978 relative à l'informatique, aux fichiers et aux libertés],*
- *[(French) LOI n° 2016-483 du 20 avril 2016 relative à la déontologie et aux droits et obligations des fonctionnaires (1)],*
- *[(French) Ordonnance n° 2021-1574 du 24 novembre 2021 portant partie législative du code général de la fonction publique].*

From the above, it emerges that Mr. Vincent GUILGAULT has given rise to negative preconceptions in Mr. MARGUERITE with regard to public service, and therefore the State.

Thus, Mr. Vincent GUILGAULT as head of the FIP accounting department other categories, having discredited the civil service, he must be sanctioned, according to the rules provided for this purpose and intended to frame the errors of civil servants, who contravene the duty which is theirs and which is entrusted to them, under the following texts:

- *[(French) Article L530-1 du Code général de la fonction publique],*
- *[(French) Article 66 de la loi no 84-16 du 11 janvier 1984],*
- *[(French) Loi no 83-634 du 13-07-1983 portant droits et obligations des fonctionnaires],*
- *[(French)Loi no 84-16 du 11-01-1984 portant dispositions statutaires relatives à la fonction publique de l'Etat],*
- *[(French) Décret no 84-961 du 25-10-1984 relatif à la procédure disciplinaire concernant les fonctionnaires de l'État].*

Furthermore, due to the dominant position conferred on him by his position as head of the FIP accounting department for other categories and because Mr. Vincent GUILGAULT appears to have deliberately harmed Mr. MARGUERITE.

Furthermore, his behaviour was similar for both of Mr MARGUERITE's companies, he should not benefit from a mitigating situation, but on the contrary, aggravating circumstances should be held against him and this in accordance with the following texts from the *[Fonctionnaires–Régime disciplinaire–Sanction. Jurisprudence en matière de fonction publique, tiré du site : <https://curia.europa.eu/>]*:

- “1. *Circonstance atténuante–Absence de récidive de l'acte ou de comportement fautif–Exclusion [Arrêt du 17 juillet 2012, BG/ Médiateur (F-54/11) (cf. Point 127)] et [Arrêt du 22 mai 2014, BG / Médiateur (T-406/12 P) (cf. Point 75)]*”,
- “3. *Fonctionnaires–Régime disciplinaire–Sanction–Pouvoir d'appréciation de l'autorité investie du pouvoir de nomination– Prise en compte des circonstances aggravantes ou atténuantes (Arrêt du 19 novembre 2014, EH/Commission (F-42/14) (cf. Points 115, 118, 124, 125)]*”,
- “4. *Fonctionnaires–Régime disciplinaire–Sanction–Respect du principe de proportionnalité–Gravité du manquement–Critères d'appréciation (Arrêt du 21 octobre 2015, AQ/Commission (F-57/14) (cf. Point 118)]*”,
- “8. *Circonstances aggravantes–Comportement d'un fonctionnaire exposant l'intégrité, la réputation ou les intérêts de l'institution à un risque d'atteinte–Inclusion [Arrêt du 10 juin 2016, HI/Commission (F- 133/15) (cf. Point 204)] et [Ordonnance du 19 juillet 2017, HI/Commission (T-464/16 P) (cf. Points 52-54)]*”.

For all of the above facts with which he is accused and which had a considerable negative impact on Mr. MARGUERITE's life, Mr. Vincent GUIGAULT as head of the FIP accounting department must be sanctioned, in accordance with the following:

- *[(French) Article 15 de la Constitution du 4 octobre 1958],*
- *[(French) Articles L530-1 du Code général de la fonction publique].*

12.1 New evidence on the responsibility of the civil servant Mr. Rodolph SAUVONNET, as Regional Director of Public Finances of Martinique, in the alleged external illegality:

The responsibility of the civil servant Mr. Rodolph SAUVONNET, as Regional Director of Public Finances of Martinique had not been presented, in the context of the case of Mr. MARGUERITE n° 2200745 which was dealt with at first instance by the administrative court of Martinique, while his involvement is proven, with supporting evidence.

We bring you here the elements demonstrating it.

Mr. MARGUERITE's misadventures began with the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, on *August 23, 2022*, the date on which this civil servant received from him a hierarchical appeal established on the basis of *[(French) Article L410-1 of the Code of Relations between the Public and the Administration]*, which he sent to him by registered letter with acknowledgment of receipt, claiming the sums owed to him under the solidarity fund and which had not been paid to him for his company MARGUERITE Kenny (Édition GALAAD).

Mr. MARGUERITE also implemented the same approach for his company Édition Dieu t'aime (EDT) SAS.

To do this, he also sent a hierarchical appeal set up on the basis of *[(French) Article L410-1 du Code des relations entre le public et l'administration]*, sent by registered letter with acknowledgment of receipt to the director of the DRFIP of Martinique, received on *January 22, 2024*, claiming the subsidies due under the solidarity fund and which had not been paid to him.

In these two hierarchical appeals, he also stated his eligibility for the “*solidarity fund for companies particularly affected by the consequences of the covid-19 epidemic*”, from *December 2021*.

Indeed, from this period, the reference framework was modified, carried by new decrees.

These new rules established that only companies that had an activity (*at least 15% of turnover/reference month*) or those that were forced to close are eligible for this subsidy.

With these new calculation rules, Mr. MARGUERITE was not able to claim this subsidy, even though he was entitled to it.

This fact is a violation of his rights and we provide you with the evidence in the section entitled **“New evidence on the alleged internal illegality of the decrees relating to the solidarity fund”**.

In these two letters that Mr. MARGUERITE sent to the director of the DRFIP, he also presented the discriminatory treatment that the civil servant Mr. Vincent GUILGAULT had reserved for his complaints, for his two companies in the context of the payments of the solidarity fund that had not been paid to him and he requested that he be sanctioned for this.

The legal deadlines for responses to Mr. MARGUERITE's two letters (*two months*) established by [(French) *Article L411-7 du Code des relations entre le public et l'administration*] having expired and the director of the DRFIP not having responded to him, the sanction incurred by Mr. Vincent GUILGAULT became impossible because only a disciplinary council of his “peers” has this authority.

This is what was instituted by [(French) *Article L532-1 du Code général de la fonction publique*] which establishes the following:

“The disciplinary power belongs to the authority invested with the power of appointment or to the territorial authority which exercises it under the conditions provided for in sections 2 and 3.”

Furthermore, French legislation provides in [(French) *Article L532-2 du Code général de la fonction publique*], that after three years, from the moment when the DRFIP was informed of the facts by Mr. MARGUERITE's letters, that Mr. Vincent GUILGAULT is legally **“untouchable”**.

The seriousness of the facts that are here reproached to the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, comes from the content of these hierarchical appeals, because in these letters Mr. MARGUERITE, provided evidence of the professional misconduct committed by Mr. Vincent GUILGAULT, by having had in the management of the two files of his companies, a discriminatory treatment and totally inconsistent with his obligations, as well as the supporting documents of his eligibility for the solidarity funds.

Due to the inertia of the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, months later Mr. MARGUERITE's situation is still the same because justice has not been done to him, and in doing so, he finds himself in greater precariousness day by day.

In addition, the director of the DRFIP of Martinique, by his lack of response following the two hierarchical appeals that Mr. MARGUERITE presented to him, which hinder the establishment of these disciplinary councils, meaning that the offending official, Mr. Vincent GUILGAULT will not be worried and therefore will not be able to answer for his actions, is also liable to a disciplinary sanction.

By not responding to Mr. MARGUERITE's two hierarchical appeals within two months, the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, has contravened the obligations incumbent upon him and which are specified in the following texts:

- *[(French) Articles L121-1, L121-2, L121-8, L121-9 du Code général de la fonction publique],*
- *[(French) Article 27 de la Loi n°83-634 du 13 juillet 1983],*
- *[(French) Article du Code général de la fonction publique].*

All of this contravenes the responsibilities of his office.

In addition, the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, has failed, on three occasions, to respond to the injunctions sent to him by the administrative court.

Indeed, the administrative court of Martinique in the context of Mr. MARGUERITE's case No. 2200745 contacted the regional directorate of public finances of Martinique on **February 15, 2023**. Then, a reminder sent on **March 14, 2023** had no effect.

This was followed by a formal notice from the clerk sent on **May 10, 2023** to all of the aforementioned defendants. Then, nothing, no news, we will tell you, that it was nothingness.

Until the judgment, therefore on **April 25, 2024** and since **February 15, 2023**, there was no reaction from the defendants, resulting in Mr. MARGUERITE's case being put on hold for this long period, which contributed to increasing his difficulties.

This reality is even greater for those who hold an important position because responsibility goes hand in hand with rank and notoriety. This reality is presented in the case law on civil service in the [(French) *Jurisprudence en matière de fonction publique tiré du site: <https://curia.europa.eu>*] which establishes the following:

“The public official, whatever his rank in the hierarchy, is responsible for the performance of the tasks assigned to him.

He is not relieved of any of the responsibilities incumbent upon him by the personal responsibility of his subordinates.”

This reality is even greater for those who hold an important position because responsibility goes hand in hand with rank and reputation.

This reality is presented in the case law on civil service in the [*Jurisprudence en matière de fonction publique tiré du site: <https://curia.europa.eu>*] which establishes the following:

“3. Officials – Disciplinary regime – Penalty – Discretion of the appointing authority – Consideration of aggravating or mitigating circumstances:

[...] An official commits gross negligence when he makes an error which, although not reflecting a deliberate intention to enrich himself to the detriment of the Union budget, remains difficult to excuse, especially in the light of the functions and responsibilities of the person concerned, his high grade and his length of service in the service of the institution. [...] [Judgment of 19 November 2014, EH v Commission (F-42/14) (see paragraphs 115, 118, 124, 125)]”.

Thus, the higher the rank of the official, the more significant the aggravating circumstances are with regard to his failings.

The failings of the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET are therefore the most reprehensible due to his high position.

Because of him, the situation of Mr. MARGUERITE has deteriorated more and more while the Regional Director of Public Finances of Martinique, favored and protected to his detriment, Mr. Vincent GUILGAULT.

By these acts he obstructed justice because, Mr. Rodolph SAUVONNET denied rendering justice after having been required to do so. In this area the [(French) *Code Pénal. Partie législative (Articles 111-1 à 727-3) Section 2: Des entraves à l'exercice de la justice (Articles 434-7-1 à 434-23-1.) Article 434-7-1*] establishes the following:

“The act, by a magistrate, any other person sitting in a judicial formation or any administrative authority, of denying to render justice after having been required to do so and of persisting in his denial after a warning or injunction from his superiors is punishable by a fine of 7,500 euros and a ban on exercising public functions for a period of five to twenty years.”

Here, we discover that a public service agent cannot **“deny to render justice”** after having received the order, those who contravene this reality obstruct the proper conduct of justice and commit an obstruction of the exercise of justice.

Thus, by his inaction, when the situation required them to intervene, the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, denied rendering justice to Mr. MARGUERITE, and by the same token, obstructed justice, especially by not responding three times to the injections of the Administrative Court of Martinique.

In doing so, when the Regional Director of Public Finances of Martinique, by his free will, decides not to transmit the documents requested by the administrative judge, he commits an arbitrary act, and as a result he uses his position to cover up the reprehensible acts of his collaborator, the civil servant Mr. Vincent GUILGAULT.

This fact constitutes an aggravating circumstance.

This reality is presented in case law in matters of civil service in the [(French) *Jurisprudence en matière de fonction publique tiré du site: <https://curia.europa.eu>*] which establishes the following:

“8. Civil servants–Disciplinary regime–Sanction–Aggravating circumstances–Behavior of a civil servant exposing the integrity, reputation or interests of the institution to a risk of harm–Inclusion:

The independence of civil servants vis-à-vis third parties, which Articles 11 and 11a of the Staff Regulations in particular seek to preserve, must not only be assessed from a subjective point of view, since it also requires avoiding, particularly in the management of public funds, any behavior likely to objectively affect the image of the institutions and undermine the confidence that they must inspire in the public.

Thus, under Article 10(b) of Annex IX to the Staff Regulations, the institution may take into account as an aggravating circumstance the risk to which the official's conduct exposed the integrity, reputation or interests of the institution, *without being required to demonstrate whether and how many persons outside the institution were aware of the conduct in question of the official concerned. [...]*"

We remind you that Mr. MARGUERITE's case is directly linked to public funds, since it is the non-payment of the solidarity fund that is in question here.

Thus, that Mr. Vincent GUILGAULT, acts in a discriminatory manner to prevent Mr. MARGUERITE from benefiting from this subsidy to which he is legitimately entitled, we have provided ample evidence of this, and that the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, does not implement the appropriate procedure so that this civil servant is sanctioned, the latter has behaved in a way that has exposed the integrity, reputation and interests of public finances.

Repercussion of cause and effect, Mr. Rodolph SAUVONNET has put in place aggravating circumstances and must therefore be sanctioned more harshly.

Furthermore, having received evidence of what Mr. MARGUERITE was claiming and which incriminated Mr. Vincent GUILGAULT, the fact of not responding within the time limits to his hierarchical request and not having set up a disciplinary council for this civil servant, the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, flouted Mr. MARGUERITE's right to have any harm he suffered presented before an impartial court.

Which is a violation of the following texts:

- *[Charte des droits fondamentaux de l'Union européenne, Article 47 – Droit à un recours effectif et à accéder à un tribunal impartial]*,
- *[Articles 6, 13, 17 de la Convention Européenne des Droits de l'Homme]*.

By these unspeakable acts against Mr. MARGUERITE, Mr. Rodolph SAUVONNET, also contravened the following legislative texts:

- *[(French) Articles 4, 7 et 12 de la Déclaration des droits de l'homme et du citoyen du 26 août 1789]*.

In doing so, he harmed Mr. MARGUERITE by not allowing him to seek justice for the acts perpetrated against him by Mr. Vincent GUILGAULT, thus this official has still not been able to answer for his actions towards him.

With these bases, the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, was required to ensure that his behavior could not harm the reputation of his administration and he had to act with complete impartiality in the processing of Mr. MARGUERITE's hierarchical appeals of *August 23, 2022* for the company MARGUERITE Kenny (Édition GALAAD) and the one he received on *January 22, 2024* for the company Édition Dieu t'aime (EDT) SAS, without seeking, by any means whatsoever, to advantage the incriminated agent, Mr. Vincent GUILGAULT, to the detriment of Mr. MARGUERITE.

The same applies to the letters that the DRFIP of Martinique received from the administrative court of Martinique in the context of the case of Mr. MARGUERITE n° 2200745 on February 15, 2023, March 14, 2023 and May 10, 2023, it was the responsibility of Mr. Rodolph SAUVONNET, as Regional Director of Public Finances of Martinique, to respond to them, here again, it is his inertia that is at fault.

In these situations that have just been presented, by virtue of his position as Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, had to ensure that he immediately put an end to and prevent the conflict of interest situation in which he found himself, in the context of Mr. MARGUERITE's hierarchical appeals of *August 23, 2022* for the company MARGUERITE Kenny (Edition GALAAD) and the one he received on *January 22, 2024*, for the company Édition Dieu t'aime (EDT) SAS, as well as for the requests addressed to him by the Administrative Court of Martinique in the context of Mr. MARGUERITE's case No. 2200745 on *February 15, 2023, March 14, 2023 and May 10, 2023*.

By not responding to Mr. MARGUERITE's letter within the required two months, the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, created a situation of interference between the public interest and a private interest, namely the grievances of Mr. MARGUERITE.

By this he voluntarily influenced the independent and impartial exercise which is the objective of his functions as a civil servant.

By his attitude and his lack of response, this civil servant forced Mr. MARGUERITE to take legal action to be defended.

The result is that his behavior has undermined the users' consideration for the public service.

Everything we have just seen shows us, without a shadow of a doubt, that Mr. Rodolph SAUVONNET acted in a discriminatory manner towards Mr. MARGUERITE and contravened his prerogatives as a civil servant, representing the French State.

In doing so, due to its dominant position, it must be sanctioned.

To find out the applicable texts, refer to what is already stipulated at the end of the chapter entitled *“New evidence on the responsibility of the civil servant Mr. Vincent GUILGAULT, as head of the FIP accounting department other categories, in the alleged external illegality”*.

12.2 New evidence on the responsibility of the civil servant Mr. Jérôme FOURNEL, as Director General of Public Finances, in the alleged external illegality:

Now concerning the Director General of Public Finances, Mr. Jérôme FOURNEL, he is at the origin of the perpetuation of the extremely precarious situation in which Mr. MARGUERITE finds himself as well as of this case which had to be brought to court.

The responsibility of the civil servant Mr. Jérôme FOURNEL, as Director General of Public Finances had not been presented, in the context of the case of Mr. MARGUERITE No. 2200745 which was dealt with at first instance by the Administrative Court of Martinique, while his involvement is, while his involvement is proven, with supporting evidence.

We provide you here with the elements demonstrating this.

To understand this, we must look at the first steps that Mr. MARGUERITE took to put an end to this discriminatory treatment orchestrated by Mr. Vincent GUILGAULT who, despite the various supporting documents produced on numerous occasions attesting to the eligibility of his two companies for solidarity funds, persisted in systematically rejecting his requests, without any apparent reason.

It was on this basis that Mr. MARGUERITE decided to send an email to the President of the Republic on **June 7, 2022**, to present to him the violations of his rights by this oft-mentioned official, in connection with the vaccinal laws against covid-19.

In return for the email that Mr. MARGUERITE sent him, here is the response he received from the Chief of Staff of the President of the Republic, Mr. Brice BLONDEL on **July 8, 2022**: *“Sir, the President of the Republic has received the e-mail you sent him.*

Attentive to your approach, the Head of State has entrusted me with the task of thanking you and assuring you of all the attention reserved for the concerns you have expressed to him regarding your personal situation and the difficulties your publishing house is experiencing as a result of the health crisis for which you had requested the allocation of the Business Solidarity Fund.

This is why I did not fail to relay your letter to Mrs Olivia GREGOIRE, Minister Delegate to the Minister for the Economy, Finance and Industrial and Digital Sovereignty, in charge of small and medium-sized enterprises, trade, crafts and tourism and of prefect of the Martinique region, prefect of Martinique, asking them to carry out a diligent examination of the aid that could be provided to you. *You will be kept directly informed, by their care, of the follow-up likely to be reserved for your intervention. Please accept, Sir, the expression of my best wishes. Brice BLONDEL*". (Translated into English from the original text).

Then, Mr. MARGUERITE received the following letter from the chief of staff of Ms. Olivia GREGOIRE, Minister Delegate for Small and Medium Enterprises, Trade, Crafts and Tourism: *"Paris, 26 SEP 2022. Sir, you were kind enough to draw the attention of the Mister President of the Republic, who forwarded your letter to Ms. Olivia GREGOIRE, Minister Delegate for Small and Medium Enterprises, Trade, Crafts and Tourism, to the difficulties encountered by your publishing house in obtaining aid under the business solidarity fund.*

The Minister has taken note of your correspondence and has asked Mr. Jérôme FOURNEL, Director General of Public Finances, to provide an update on this matter. You will be kept directly informed of the follow-up that may be reserved for it. Please accept, Sir, the assurance of my distinguished consideration. Chris CHENEBAULT." (Translated into English from the original text).

To continue, we will tell you that by taking the time to analyze the content of these two ministerial letters, which Mr. MARGUERITE received, we easily understand what the President has acted on and what had to be put in place concerning him.

He states that he has taken due note of the electronic correspondence that Mr. MARGUERITE sent to him, assuring him of the full attention he was paying to his approach and that he was reserving for the concerns he had shared with him regarding his personal situation and the difficulties his publishing house was encountering following the health crisis for which he had requested the allocation of the Business Solidarity Fund.

To take into account the reality of the difficulties that Mr. MARGUERITE presented in his email to the President of *June 7, 2022* and that he repeats in his letter, we invite you to reread an extract: **“I am the business owner who was spolied by a tax officer from Lamentin (Martinique) by refusing me the subsidy allocated to businesses impacted by the health crisis due to COVID, when I was entitled to it.**

This arbitrary decision completely impacted my life, reducing me to receiving social benefits lower than those of a homeless person.

In doing so, I lived or rather survived thanks to the assistance of my loved ones and with the supplementary RSA of €201.16/month, revalued to €286.54/month [...].” (Translated into English from the original text).

To understand the content of these two letters that Mr. MARGUERITE received, we must not lose sight of the fact that the central problems that he presented to the President of the Republic on *June 7, 2022*, in his email and which were the source of his extremely precarious situation resulted from the approximate and erroneous processing of his file by a tax agent from Lamentin (Martinique), Mr. Vincent GUILGAULT.

The latter, by granting himself the right to establish his own management rules, by not diligently processing Mr. MARGUERITE's file, by not transmitting the documents provided which demonstrated his eligibility for the solidarity fund allocated to companies impacted by the health crisis due to COVID, was at the origin of his difficulties which grew every day, more.

Thus when the President of the Republic declares in this letter that he transmitted to Mr. MARGUERITE the following **“Attentive to your approach, the Head of State has entrusted me with the task of thanking you and assuring you of all the attention reserved for the concerns you have expressed to him regarding your personal situation and the difficulties your publishing house is experiencing as a result of the health crisis for which you had requested the allocation of the Business Solidarity Fund”,** he was responding here to his request for help against this civil servant who was despoiling him.

To do this, he asked the people in charge of this competence at the civil service level to study Mr. MARGUERITE's file in order to provide him with the solution that would suit his problem, therefore to review from another angle the disastrous treatment carried out by this civil servant, Mr. Vincent GUILGAULT.

It was, through Mrs. Olivia GREGOIRE, Minister Delegate for Small and Medium Enterprises, Trade, Crafts and Tourism, that the President mandated the person with the most authority over this tax official Mr. Vincent GUILGAULT, namely Mr. Jérôme FOURNEL, Director General of Public Finances, so that all light could be shed on what Mr. MARGUERITE denounced, in the email he had sent him.

We therefore understand that when the President asks that Ms. Olivia GREGOIRE, Minister Delegate to the Minister of Economy, Finance and Industrial and Digital Sovereignty, be able to conduct a diligent review of the aid that could be provided to Mr. MARGUERITE, this also implied ensuring that all the obstacles were taken into account, including those who had created them, so that his rights were no longer violated and that they were restored.

Thus, if Mr. Jérôme FOURNEL, when he was the Director General of Public Finances, had complied with the hierarchical order that came to him directly from the President of the Republic, he would have had to set up a diligent investigation in order to know the ins and outs of Mr. MARGUERITE's affair and as a result he would have taken note of his letter sent on *August 11, 2022* to the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET.

In doing so, he could have noted that both Mr. Vincent GUILGAULT and Mr. Rodolph SAUVONNET had contravened their prerogatives as civil servants, by having treated Mr. MARGUERITE's file lightly, by concealing or not transmitting essential elements, thus flouting his rights.

In doing so, this letter from the President to Ms. Olivia GREGOIRE, Minister Delegate to the Minister of the Economy, Finance and Industrial and Digital Sovereignty, representing a hierarchical directive, had to be executed by any minister, senior civil servant or civil service agent.

Thus, when the President of the Republic, through Mrs. Olivia GREGOIRE, Minister Delegate for Small and Medium Enterprises, Trade, Crafts and Tourism, gives a directive to follow to Mr. Jérôme FOURNEL, as part of his role as Director General of Public Finances, the latter cannot under any circumstances fail to implement it, except in cases of force majeure beyond his control.

This reality is directly linked to the fact that as a civil servant, Mr. Jérôme FOURNEL is subject to the obligation to comply with and implement a hierarchical order that he receives.

To discover this reality, we invite you to read [(French) *Article L121-10 du Code général de la fonction publique (Translated into English from the original text)*] which establishes the following: **“The public official must comply with the instructions of his hierarchical superior, except in the case where the order given is manifestly illegal and likely to seriously compromise a public interest.”**

Furthermore, having failed to comply with the instructions of his superiors, which would have allowed, through a diligent analysis of Mr. MARGUERITE's file as requested, to identify the various pitfalls which had been reported very early on and to put an end to the perverse effects of this treatment **“inflicted”** by this official, Mr. Vincent GUILGAULT.

Thus, through his indolence, Mr. Jérôme FOURNEL, at the time when he was the Director General of Public Finances, denied rendering justice to Mr. MARGUERITE by, at the same time, obstructing justice.

Thus contravening the [*Code Pénal. Partie législative (Articles 111-1 à 727-3) Section 2: Des entraves à l'exercice de la justice (Articles 434-7-1 à 434-23-1) Article 434-7-1 (Translated into English from the original text)*] which establishes the following:

“The act, by a magistrate, any other person sitting in a judicial formation or any administrative authority, of denying to render justice after having been required to do so and of persisting in his denial after a warning or injunction from his superiors is punishable by a fine of 7,500 euros and a ban on exercising public functions for a period of five to twenty years.”

To continue, let us now discover the discriminatory works of Jérôme FOURNEL, from the time when he was the general director of public finances towards Mr. MARGUERITE's company, Édition Dieu t'aIme (EDT) SAS, they are not direct, but nevertheless real because the acts that Mr. MARGUERITE describes as laxity of this civil servant, have considerably impacted him.

In order to explain to you what we have just introduced, it is appropriate to come to the email that Mr. MARGUERITE sent to the President of the Republic before that of *June 7, 2022* which we have already mentioned.

For a better understanding of what we want to bring here, we invite you to read an extract from this email sent by Mr. MARGUERITE to the Head of State on **March 1, 2021**:

“Good morning, Mr. President of the Republic, my name is Kenny Ronald MARGUERITE, I live in Martinique. [...] Mr. President, I humbly come to you today to ask for your help for my two companies, which are in difficulty.

1) Company: ÉDITION DIEU T'AIME Siren: 808100192 Nic: 00018. Sector: Book publishers.

2) Company: KENNY MARGUERITE Siren: 422825885 Nic: 00060. Sector: Book publishers. Now that I have introduced myself, here is my problem: I have been able to receive the covid aid for my companies since the beginning of the crisis, but my companies were not up to date with their tax procedures and their tax debts, so the aid was canceled.

I have regularized the various shortcomings that were mine, and I apologized to the tax service for the inconvenience I caused them.

Unfortunately, my feeling is that one of the tax officials is blocking me and preventing me from having this assistance.” (Translated into English from the original text).

Before developing the content of this email that we have just presented to you, we believe it is important that we take note of the feedback that Mr. MARGUERITE received following this email.

Let's start with this letter, dated **March 5, 2021**, that Mr. MARGUERITE received from the Chief of Staff of the President of the Republic, Mr. Brice BLONDEL:

“Sir, The President of the Republic has received the mail that you wished to send him.

Sensitive to the concerns you express and attentive to your personal situation, the Head of State has entrusted me with the task of assuring you that it has been taken note of.

Mr. Emmanuel MACRON is fully aware of the difficulties faced by his fellow citizens as well as the economic, social and psychological consequences caused by this unprecedented health crisis we have to face.

At his request, I did not fail to relay your request to the Minister Delegate to the Minister of the Economy, Finance and the relaunch, responsible for small and medium-sized enterprises, as well as to the Prefect of the Martinique region, Prefect of Martinique, so that the means likely to help you could be sought. [...]” (Translated into English from the original text).

Following this, Mr. MARGUERITE received this letter dated **April 28, 2012** from the prefecture of Martinique:

“Sir, by letter of March 5, 2021, the President of the Republic communicated to me your correspondence in which you share the difficulties that your companies would encounter as a result of the health crisis.

You are asking for help. I will send your file to the Commissioner for Enterprise Life and Productive Development for an appropriate examination. You will be directly informed of the follow-up given to it.

In addition, if you wish, you can contact the social services of the Martinique local authority (0596 55 37 57, for possible financial assistance. [...]” (Translated into English from the original text).

The most important thing in what we have just seen is the feedback that Mr. MARGUERITE received from the prefect of Martinique, following the first email he sent to the President of the Republic.

Let us reread this extract, which highlights the points that we would like to highlight:

“Sir, by letter of March 5, 2021, the President of the Republic communicated to me your correspondence in which you share the difficulties that your companies would encounter as a result of the health crisis.

You are asking for help.”

This extract clearly establishes that in his email, Mr. MARGUERITE sent a request to the Head of State in which he presented the difficulties encountered by his two companies.

Which demonstrates that the President of the Republic and his Chief of Staff, Mr. Brice BLONDEL, who gave Mr. MARGUERITE two feedbacks on his situation on *March 5, 2021* and *July 8, 2022*, had clearly noted that his difficulties concerned these two companies.

In doing so, by asking, through the Minister Delegate, Ms. Olivia GREGOIRE, Mr. Jérôme FOURNEL, Director General of Public Finances, to take stock of Mr. MARGUERITE's file and to keep him directly informed of the follow-up that could be reserved for him, this included his two companies.

If Mr. Jérôme FOURNEL had complied with the directives issued by the President of the Republic, he would have taken stock and, by returning to Mr. MARGUERITE, he would have been able to complete his need for information, which would mean that he would inevitably understand that his request was legitimate and that the reasons given were well-founded.

Thus, Mr. Jérôme FOURNEL, when he was Director General of Public Finances, harmed Mr. MARGUERITE doubly by his lack of reaction because, as a result, his two companies sank into chaos and are slowly sliding towards the limbo of non-existence.

If he had reacted to the directives given to him, all this energy that Mr. MARGUERITE is deploying to set up this legal case would never have happened.

By not implementing the presidential directives he received and which were intended to respond to the hierarchical appeals addressed by Mr. MARGUERITE to the President of the Republic, Mr. Jérôme FOURNEL, at the time when he was Director General of Public Finances, contributed to keeping him in the dark about the actions that could be implemented in order to change his situation.

As a result, the direct consequence of his behavior was the worsening of Mr. MARGUERITE's situation and his distrust of State institutions.

The above-mentioned actions of Mr. Jérôme FOURNEL, when he was Director General of Public Finances, demonstrate to us, without a shadow of a doubt, that he acted in a discriminatory manner towards Mr. MARGUERITE and contravened his prerogatives as a civil servant, representing the French State.

From the above, it emerges that Mr. Jérôme FOURNEL has given rise to negative a priori in Mr. MARGUERITE with regard to the public service, and therefore the State.

Thus, Mr. Jérôme FOURNEL, as Director General of Public Finances, having discredited the civil service, must be sanctioned, according to the rules provided for this purpose and intended to regulate the errors of civil servants, who contravene the duty which is theirs and which is entrusted to them.

By his actions towards Mr. MARGUERITE and towards his two companies, Mr. Jérôme FOURNEL, contravened the prerogatives that are his as a civil servant because, he flouted the texts that we have just seen and by his dominant position, at the time of the facts as Director General of Public Finances, he could not be unaware of what was incumbent on him.

Not sanctioning Mr. Jérôme FOURNEL, for his inertia, at the time when he was Director General of Public Finances, would create a precedent that would lead other senior State officials to do the same which would be the beginning of the decline of the Fifth Republic.

The honors and prestige of the rank of senior civil servants go hand in hand with their obligations, especially that of obeying a hierarchical order, particularly when it comes from the Head of State.

In doing so, due to its dominant position, it must be sanctioned.

To find out the applicable texts, also refer to what is already stipulated at the end of the chapter entitled *“New evidence on the responsibility of the civil servant Mr. Vincent GUILGAULT, as head of the FIP accounting department other categories, in the alleged external illegality”*.

12.3 Bases presenting the responsibility incumbent on the French State in the management of the discipline of civil servants who are at fault

Let's now turn to another area where unconstitutional or incomplete laws have come to flout, in all **“legality”**, the rights of the French people, and for which the French state is also held responsible.

To explain this, I would say that we live in France, within a secular Republic, whose established rules allow civil servants not to be personally prosecuted when they commit professional misconduct, except in cases of personal misconduct separate from the performance of their duties.

Under these conditions, the civil servant's liability can be incurred by the citizen who has been wronged. See the *[(French) Article L134-2 du Code général de la fonction publique]*.

This is what should normally be done, but we are far, far from it. To clarify things, I will present you with a concrete demonstration of what the legislation says and what happened in reality, which seems to illustrate what is called **“the spirit of the law to the detriment of the law itself”**.

To support my point, I invite you to read the *[(French) Article 4 et 5 de la Déclaration des Droits de l'Homme et du Citoyen de 1789]*.

Here we discover that our freedom ends when our actions harm our neighbor. The limits of our freedom are determined by the law, which is established to prohibit harmful actions that some commit against others.

Finally, if a law has not decreed a prohibition, citizens are not required to comply with it.

In administrative matters, the following texts have established that civil servants have certain obligations:

- *[(French) Articles L121-8, L121-9, L530-1 du Code général de la fonction publique]*,
- *[(French) Article 27 de la Loi n°83-634 du 13 juillet 1983]*.

Civil servants are responsible for carrying out the tasks assigned to them, even if they have delegated this task to a subordinate.

Among these duties, they are required to respond to citizens' requests for information.

If a civil servant violates any of these basic principles, they are at fault and must be punished.

We find ourselves here in the context where Mr. Vincent GUILGAULT's misconduct is recorded, as far as I am concerned, and which is described in the section entitled **“New evidence on the responsibility of the civil servant Mr. Vincent GUILGAULT, as head of the FIP accounting department other categories, in the alleged external illegality”**.

In the event that a civil servant violates his obligations and flouts the rights of a citizen, firstly, the individual (*the complainant*) must make an appeal which may be, among other things, hierarchical, according to the bases of the [*Article L410-1 du Code des relations entre le public et l'administration*].

Once this recourse has been put in place, everything is in the hands of the hierarchical superiors of the offending civil servant, who must normally put in place the procedures of the [*Article L532-1 du Code général de la fonction publique (translated into English from the original text)*], which established that:

“The disciplinary power belongs to the authority invested with the power of appointment or to the territorial authority which exercises it under the conditions provided for in sections 2 and 3.”

Let's also consider the text [*Sanctions disciplinaires dans la fonction publique. Extrait de la partie: Procédure disciplinaire. Taken from the website: Le site officiel de l'administration Française: <https://www.service-public.fr> (translated into English from the original text)*]:

“[...] The disciplinary board is notified by a report from the administration. This report indicates the facts alleged against the civil servant and the circumstances in which they occurred.

The civil servant is summoned by the chairman of the disciplinary board at least 15 days before the meeting date, by registered letter with acknowledgement of receipt.

[...] The disciplinary board deliberates in the absence of the civil servant being prosecuted, his or her defender(s) and the witnesses.

It makes its decision by a majority of the members present. It thus makes one of the following decisions:

- **Favorable opinion on the sanction proposed by the administration,**
- **Unfavorable opinion on the sanction proposed and proposal of another sanction,**
- **Proposal not to impose a sanction.**

The disciplinary board may also not make any proposal if the majority of the members present have not reached an agreement. In all cases, the opinion of the disciplinary board is justified and communicated to the civil servant and the administration. [...]

The administration is not obliged to follow the opinion issued by the disciplinary board and may impose a more severe sanction. In any case, his decision must be justified.”

As we have already seen, it is the offending official's superior who must sanction them by bringing them before a disciplinary council.

Here we have just discovered what the law has established and what seems fair. Now let's explore the dark side of this legislation and discover the anti-type of the law leading to justice, called the spirit of the law.

To do this, let's read the text [PDF présenté comme étant établi par: SNAPS UNSA. La procédure disciplinaire de la fonction publique. Tiré du lien internet: http://www.snapseducation.fr/wp-content/uploads/2015/03/la_procedu_06102_006_1838.pdf (translated into English from the original text)]:

“1 The disciplinary investigation. The initiation of proceedings: I It is up to the hierarchical authority (the one invested with the power of appointment).

But in the event of deficiency, it may be up to the Ombudsman of the Republic to initiate “disciplinary proceedings or, where appropriate, submit a complaint with the repressive court” (“French” loi du 3 janvier 1973 instituant un Médiateur).

Since disciplinary action is imprescriptible, proceedings may be initiated at any time, according to the principle of the opportunity of proceedings: It is up to the hierarchical authority to assess whether or not prosecute, and it may refrain even when there is no doubt as to the disciplinary offence.”

To understand the reality of what this text presents, we must consider it in the light of what I experienced, what the administrative court decided in the first judgment of my case by considering this *[Extract from: Audience du 25 avril 2024 et de sa décision du 7 mai 2024 de mon affaire N° 2200745 mise en place au niveau du tribunal administratif de la Martinique (translated into English from the original text)]*: which establishes the following:

“On admissibility: 6. Firstly, the decision by which an administrative authority imposes, in the exercise of its disciplinary power, a sanction on an agent under its orders has the sole purpose of drawing, with a view to the proper functioning of the service, the consequences that the behavior of this agent entails on his situation vis-à-vis the administration.

Therefore, a third party has no interest in referring to the judge of abuse of power the decision by which the administrative authority implements, or refuses to implement, disciplinary action against an agent. It follows that the conclusions of Mr. MARGUERITE, seeking the annulment of the decision of the Regional Director of Public Finances of Martinique not to initiate disciplinary proceedings against the agent of the service who was his contact, are inadmissible and must be dismissed.”

To understand the nonsense of what we have just seen, we must return to the consequences of the administration's refusal to sanction this civil servant who violated my rights in a discriminatory manner.

I have presented my journey to you and how, like a salmon swimming against the current of lakes and waterfalls, I fought tirelessly to have a future and not remain in a state of welfare. Without having the entrepreneurial culture, willingly or unwillingly, I took the plunge and became a business owner, in order to feed both my children and myself.

I made many mistakes over the years, and I paid the price by seeing my businesses fail. Nevertheless, like the phoenix, I rose from the ashes of my businesses and finally arrived at the El Dorado I had so long hoped for.

The reward being that despite the adversities, at the cost of my sweat and perseverance, I was able to receive income of 3,554 euros for the last five months of 2019 and 4,646.50 per month for January and February 2020.

Then this terrible pandemic arrived, and the French government set up a solidarity fund to support impacted businesses.

With this grant, I wasn't content to sit back and relax, but I undertook to reinvest a large portion of it to correct my books (my writings), with an eye toward the end of the crisis and the future. But then, like a fox entering a henhouse, this civil servant, Mr. Vincent GUILGAULT, came and destroyed all my future plans, reducing my businesses, for which I had fought so hard, to nothingness, making me go from a business owner with a bright future to a life of welfare.

*Now I am forced to live on what people are willing to give me, meaning that for months I have not been able to pay child support to my children. In return, if we stick to this text, presented as being written by the SNAPS UNSA union (French), Mr Vincent GUILGAULT's hierarchical superior has the leisure to decide not to bring this civil servant at the origin of this “**great disaster**” before a disciplinary council.*

This implies that this civil servant will not be held accountable, even though he acted unfairly, processed my applications according to his own whim, failing to provide the necessary supporting documents, and depriving me of the subsidies to which I was entitled, and this without a legal law or a hierarchical order authorizing it.

This also led me to move from being a business owner to a lower status than a homeless person, since they are entitled to the bare minimum to live, which was not the case for me for many months.

And in return, Mr. Vincent GUILGAULT will not have to answer for any of his actions.

Furthermore, the same will apply to this line manager who did not initiate the required procedure so that this official could answer for his misconduct against me before a disciplinary board.

Thus, it appears that, as things stand, several of the officials were aware of the serious and damaging failings of their colleague, Mr. Vincent GUILGAULT, and they did nothing, allowing him to prevent any possible sanction.

Thus, Mr. Rodolph Sauvonnet, who, as Director of the DRFIP, did not respond within two months to the requests for hierarchical appeals that I filed against Mr. Vincent GUILGAULT, thus allowing the latter to escape, until now, the sanctions he deserves for this discriminatory treatment of me, or who did not respond to the requests of the administrative judges, may not be sanctioned for these actions.

The actions of Mr. SAUVONNET, against me, as director of the DRFIP are recorded in the part entitled **“New evidence on the responsibility of the civil servant Mr. Rodolph SAUVONNET, as Regional Director of Public Finances of Martinique, in the alleged external illegality”**.

The same applies to Mr. Jérôme FOURNEL, as director general of Public Finances (French), where he did not comply with the directives emanating from the President of the Republic, through his hierarchical superior, which would probably have made it possible to put in place steps intended to get me out of this spiral of suffering into which the vaccinal laws against covid-19 have plunged me, because of the poor orchestration of Mr. Vincent GUILGAULT.

So here we are, moving from fiction to reality, where France could be likened to Sherwood Forest, where the Prince John, the Sheriff of Nottingham, and his henchmen plunder and mistreat the people with complete impunity. As you can see, there are loopholes in administrative legislation (French) that allow civil servants to escape accountability for the abuses they commit against French citizens.

The primary reason for this is that those who should punish civil servants are none other than their **“peers”**. This reality is evident in the [(French) *Article L532-1 du Code général de la fonction publique*].

Furthermore, French law provides in [(French) *Article L532-2 du Code général de la fonction publique*], that after three years after the administration has become aware of the misconduct of one of its civil servants, if the latter has not been sanctioned, he can no longer be, thus becoming untouchable.

To continue, I would say that the spirit of the law, in what we have just seen, is not very attractive and is discriminatory for citizens like me, who find myself confronted with civil servants whose actions violate both the French constitution and European law.

It is important to understand that, as a French citizen, it is up to me to assert my rights when I believe they have been violated.

To do this, it is my strictest right to request that the public official responsible for this state of affairs be able to answer for his actions before an independent and impartial tribunal, previously established by law so that my case can be heard fairly.

By not allowing me to hold Mr. Vincent GUILGAULT to account, through a disciplinary council, the Regional Director of Public Finances of Martinique, Mr. Rodolph SAUVONNET, contravened the *[(French) Articles 7 de la Déclaration des droits de l'homme et du citoyen du 26 août 1789]*.

Given the context we have described extensively, we understand that France can no longer continue to limit the sanctions to be applied to civil servants who fail in their duty to the whim of their superiors, without the latter being held accountable when they do not bring the incriminated officer before a disciplinary board, ignoring the citizens' appeals.

As a gap remains in this area, it would be wise to implement a new system that would require superiors to present before a disciplinary board any civil servant whose misconduct has been reported by an individual, as soon as it has been proven.

To this end, the text *[Article 40 du Code de procédure pénale (translated into English from the original text)]* which establishes the following, which could serve as a basis: *“The public prosecutor receives complaints and denunciations and assesses the follow-up to be given to them in accordance with the provisions of Article 40-1.*

Any constituted authority, any public officer or civil servant who, in the exercise of his functions, acquires knowledge of a crime or an offence is required to give notice of it the public prosecutor without delay and to transmit to this magistrate all information, reports and acts relating thereto.”

Here we see that a civil servant who, while performing his duties, acquires knowledge of a crime or an offence must inform the public prosecutor without delay and send him what supports his statements.

From the elements seen previously, we understand that this is mainly a situation where a civil servant sees an individual committing an act that the law condemns.

On the other hand, as wolves in the same pack do not eat each other, when it is a crime committed by one of their colleagues, civil servants have the freedom to “refrain even when there is no doubt as to the disciplinary fault” from presenting the alleged offender before the authorities who have the power to sanction him. This is the famous “double standards on the scales of justice”. It is time for things to change.

We saw in the section entitled “*Historical and legislative reality of the unconstitutional character of the Sunday laws*” that when the legislation of a European State is insufficient and implies that the legal acts that are carried out contravene European law, laws must be enacted to remedy this.

It would therefore be necessary to legislate on the basis of [(French) *Article 40 du Code de procédure pénale*] for misconduct by civil servants in the performance of their duties.

And thus, any civil servant who becomes aware of professional misconduct by one of their colleagues, which has led to adverse consequences for a citizen, may refer the matter to the appropriate authority so that a disciplinary council can be established.

It would also be necessary to reform or supplement [(French) *Articles L530-1, L532-1, L532-2 du Code général de la fonction publique*], [(French) *Article L410-1 du Code des relations entre le public et l'administration*].

A new bill would also be needed to supplement those I have just presented and establish that civil servants must be held accountable for their misconduct.

This new legislation must stipulate that when disciplinary proceedings are obstructed or not implemented, administrative judges have the authority to judge the official in question.

Since French laws are deficient or incomplete in this area, legislation should be passed to supplement or repeal the aforementioned texts so that the foundations of the French Constitution and European law, as reflected in the following texts, become the administrative norm in France from now on:

- *[(French) Article 15 de la Déclaration des Droits de l'Homme et du Citoyen de 1789],*
- *[Charte des droits fondamentaux de l'Union européenne, Article 47 - Droit à un recours effectif et à accéder à un tribunal impartial],*
- *[Articles 6, 13, 17 de la Convention Européenne des Droits de l'Homme],*
- *[(French) Article 15 de la Constitution du 4 octobre 1958].*

Based on everything we have seen so far, two possibilities of judgment would present themselves to the officials who have flouted my rights:

The first solution would be that, within the framework of [(French) Article 61-1 de la Constitution du 4 octobre 1958] that invested with its authority, the Constitutional Council could, in the case where a citizen is faced with a situation that pits him against a civil servant who has flouted his rights, and that a French law contravening supranational laws, preventing any judgment, allow that it is the administrative judges who have the power to judge the accused.

- *The second solution would be that the Constitutional Council could rule, that within the aforementioned framework, the administrative judges, receive the authority to set up a referral that decrees the holding of a disciplinary board, according to the bases already established in [(French) Articles L530-1 à L533-6, Code général de la fonction publique], for the civil servant who is accused by an individual.*

13 Presentation of the loss of opportunity and loss of earnings that the covid-19 vaccination laws generated against Mr. MARGUERITE:

In the context of case no. 2200745 which was handled at first instance by the administrative court of Martinique, Mr. MARGUERITE presented the discrimination he suffered under the yoke of the vaccinal laws against covid-19, however he did not request damages, which is not the case in the context of this appeal.

Since there cannot be damages paid without the damages suffered being demonstrated, we provide you here, as well as in the following section, with evidence of the losses that Mr. MARGUERITE suffered in a discriminatory manner because of the covid-19 vaccination laws.

To begin with, we will tell you that as already presented at the beginning of this brief, following the advice of an accountant, Mr. MARGUERITE put in place plans intended to allow his businesses to become prosperous.

Thanks to this, his companies began to take off, unfortunately the vaccinal laws against covid-19 put in place by the government in order to contain the Corona virus pandemic forced him into technical unemployment.

Based on the foundations we have just established, we now present to you the collateral damage he suffered because of the vaccinal laws against covid-19, which hindered him as an unvaccinated person and prevented him from working:

- He invested **€7,008.40** in a hair analysis device that was supposed to allow him **to optimize his turnover, multiplying it by three.**

However, since he was unable to work because of the vaccinal laws against covid-19, he had no income, so he was unable to optimize his investment, as estimated.

Despite everything, in return, he continues until **December 10, 2026** to pay the loan repayments, amounting to **€295.51**, which he took out with ADIE, among others, to pay for this purchase.

This reimbursement is becoming increasingly difficult for him, given his current paltry resources that we have repeatedly highlighted.

- These losses also concern the order of hair products against hair loss that he made for an amount of **€2,898.00** and which constitute a net loss because due to the restrictions of the vaccinal laws against covid-19, he was unable to sell them, in doing so they expired, so he had to throw them away.
- Another effect of this crisis is also the investment of **€1,732.01 + 680 = €2,412.01** made for training and certification purposes, as a hairdresser who advises on hair problems. Because of the vaccinal laws against covid-19, he was unable to have a return on his investment.
- Let's also talk about this other wasted investment corresponding to the translation costs of his books into English, the invoices for which total **£7,235.12 = €8,452.03**, intended to open Mr. MARGUERITE's businesses internationally, corrected files that could not give rise to the editions, due to lack of finances, resulting from the vaccinal laws against covid-19 and the non-payment of several months of solidarity funds.
- We must also add the **€3,841.60** already invested before the crisis for the publication of his book entitled **“Inquisitiô (volume II)...”** and which, today, is sleeping in a cupboard, completely unsaleable because moldy and yellowed.

- As collateral damage from the health crisis and the constraints of closing bookstores, we must mention the net losses recorded due to the bankruptcy that followed for the company Socolivre, which, upon being liquidated, did not pay Mr. MARGUERITE the debt of **€4,100**.
- In order to be autonomous during the seminars he holds with small structures that do not have the appropriate equipment, he invested in the acquisition of a video projector and a screen for projecting images, a portable sound system and two microphones, as well as their installation equipment.
This represents an average investment of **369 + 273.94 + 459.80 = €1,102.74** that he was unable to optimize because of the vaccinal laws against covid-19.

Mr. MARGUERITE therefore committed an average financing of **€29,814.78**, without being able to fully benefit from a return on investment. The repercussion, in the long term, is that because of the vaccinal laws against covid-19, he finds himself in great precariousness, unable to resume his activities, even if the health crisis is over.

Quite simply, because he no longer has the means to invest in the price of flyers, leaflets, banners, tickets and other consumables, intended to promote his seminars within the associations with which he would be required to work in partnership or to rent a room to hold his seminars outside those carried out in partnership.

Upstream investments would allow him to continue his activity and set up new seminars.

It is the seminars that allow him to have a new clientele for the sale of his books and the hair assessments that generate the sale of hair products, so, without finance none of this is possible.

Among the other damages that have been caused to Mr. MARGUERITE due to the application of these vaccinal laws against covid-19, there is also the banking and credit ban resulting from the prevention of exercising his professional activity.

This state of affairs would certainly not have happened, considering the relatively decent income he had started to receive before the pandemic.

The direct impact of this banking and credit ban at the end of the health crisis was the impossibility for Mr. MARGUERITE to apply for a loan from a bank or a credit institution.

This state of affairs paralyzes him because he is unable to bounce back to reinvest in his companies.

Thus, because of the restrictions that the vaccinal laws against covid-19, which are nevertheless unconstitutional, have brought about by removing from Mr. MARGUERITE for a certain time, any possibility of exercising his professional activity, the terrible observation is there, this loss of income generated which continues making him, we repeat, go from a monthly income of **€4,646.50 for January and February 2020 to €331.57, euros for April 2024**, to which are added housing benefits for an amount of €265.

Knowing that his rent alone is €400, he therefore does not even have the minimum vital to live, without the help of his fiancée, he does not know how he could have done or else, he would join the ranks of the homeless, a completely surreal situation for him. In a word, these covid-19 vaccination laws have led to his bankruptcy.

The result of this discriminatory treatment is his *“fall (lowering)”*, going from the status of a business manager earning an average of **€3,500, or even €4,646.50**, in the months preceding the health crisis, to the stage of someone *“without a fixed income”*, surviving thanks to the help of the CCAS of his municipality, his social worker and his relatives and, at the time of writing this file, he has an income that is far from the minimum subsistence level, **to say the least**.

This disastrous situation is one of the direct repercussions of this ban put in place by the vaccinal laws against covid-19 and which prevented Mr. MARGUERITE as an unvaccinated person from working by leading seminars.

His companies have been particularly impacted and he now finds himself unable to reschedule seminars, the backbone of his business.

Indeed, he does not have the means to support the costs inherent in their organization, nor to buy hair products for resale.

In doing so, he most certainly risks the bankruptcy of his companies, and this in spite of himself, because the social and tax charges continue to run.

14 New evidence on the alleged internal illegality of the decrees relating to the solidarity fund

In this section we will present new evidence that demonstrates Mr. MARGUERITE's eligibility for the solidarity fund, for his two companies and the discrimination and their non-payment, or their partial payment made in an arbitrary and discriminatory manner.

In the context of case no. 2200745 which was handled at first instance by the Administrative Court of Martinique, Mr. MARGUERITE presented figures, which neither he nor the Administrative Court of Martinique had been able to support or quantify with supporting evidence.

What we have just seen is supported by the request that the Administrative Court of Martinique notified to Mr. MARGUERITE, on *March 14, 2024* through its clerk, and from which we invite you to read an extract again:

“[...] Sir, you benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros, taking into account the cancellation of the enforceable title issued by the DRFIP on October 21, 2021”. The court would like to know:

1/ for which months you are requesting in your application the benefit of this solidarity fund;

2/ whether you submitted requests for financial aid to the DRFIP at the time, for each of the months concerned;

3/ whether you are able to include in the case file the refusal decisions that the DRFIP may have made to you at the time of these requests.

Please accept, Sir, the assurance of my distinguished consideration. The Chief Clerk, or by delegation the Clerk, ». (translated into English from the original text).

This text shows us that as of *March 14, 2024*, less than two months before the judgment of Mr. MARGUERITE's case no. 2200745, which took place on *April 25, 2024*, the reality of the sums owed to him under the solidarity fund was still not yet known to the administrative judges of Martinique in charge of his case.

Furthermore, in the section **“Presentation of the reality of my rights discriminated against by the administrative court of Martinique in the context of my case”**, we saw that the administrative judges of Martinique in charge of Mr. MARGUERITE's case discriminated against him by stating that he had **“benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros”**.

This statement, is false and unfounded. Indeed, although he received the solidarity fund for the months of *March to December 2020*, no subsidy was paid to him for the months of *January and February 2021*.

*To defend himself and demonstrate, among other things, the error and defamation of which he was the victim, on **March 18, 2024**, Mr. MARGUERITE sent a request to the administrative judges of Martinique in charge of his case.*

*Unfortunately, this request by Mr. MARGUERITE intended to defend him and provide new elements, among other things the amount of what is owed to him under the solidarity fund, was rejected on **April 4, 2024**.*

Thus, as it is Mr. MARGUERITE's strictest right to defend himself by providing irrefutable evidence demonstrating, among other things, the reality of the sums owed to him under the solidarity fund for his two companies, we present to the administrative court of appeal of BORDEAUX this part intended to shed light on this case.

To get to the heart of the matter, we will present the bases that demonstrate the discriminations that the laws established for the management of the solidarity fund have created towards Mr. MARGUERITE.

To begin, it is important to know that both of Mr. MARGUERITE's companies are eligible for the solidarity fund.

To find out, let's first take note of the [*Décret n° 2020-371 du 30 mars 2020 relatif au fonds de solidarité à destination des entreprises particulièrement touchées par les conséquences économiques, financières et sociales de la propagation de l'épidémie de covid-19 et des mesures prises pour limiter cette propagation (translated into English from the original text)*] which establishes the following:

“The financial aid provided for in Article 3 takes the form of subsidies awarded by decision of the Minister of Action and Public Accounts to the companies mentioned in Article 1 of this decree which meet the following conditions: [...].

- or, for companies created after March 1, 2019, compared to the average monthly turnover over the period between the date of creation of the company and February 29, 2020; [...]

8° The amount of their turnover recorded during the last closed financial year is less than one million euros.

For companies that have not yet closed a financial year, the average monthly turnover over the period between the date of creation of the company and February 29, 2020 must be less than 83,333 euros.”

This decree is the reference text for the implementation of the solidarity fund.

Thanks to what has been presented previously, we understand that the company M. MARGUERITE registered in his own name, Kenny Ronald MARGUERITE (ÉDITION GALAAD) is therefore eligible for this subsidy, because from the start of its activity, therefore *July 24, 2019 until December 31, 2019* it generated a total turnover of **17,770 euros**, therefore an average monthly turnover of **€3,554**.

This company having had a turnover for the year 2019, representing a monthly average of €3,554, therefore well below €83,333 monthly and below one million euros for the year, it therefore meets the eligibility criteria and this subsidy is therefore due to Mr. MARGUERITE for his company.

Let us now come to Mr. MARGUERITE's company, Éditions Dieu t'aime SAS, and its eligibility for the solidarity fund, because the basis for calculating this subsidy is the turnover of the companies and not the profit they generated for that year.

Thus, although for the year 2019 this company had a net operating loss of €4,147, nevertheless its annual turnover was €56,684, or a monthly average of €4,723.66.

This company having had a turnover for the year 2019, representing a monthly average of €4,723.66, therefore well below €83,333 monthly and below one million euros for the year, it therefore meets the eligibility criteria for this subsidy for the year 2020, so the solidarity fund is therefore due to Mr. MARGUERITE for this company for this period.

The payments that Mr. MARGUERITE received under the solidarity fund for these two companies demonstrate that they are eligible for this subsidy.

Nevertheless, although Mr. MARGUERITE's companies are eligible for this solidarity fund, it is the lack of competence or the carelessness of this Martinique tax official in processing his files that deprived him of this resource to which he should have been entitled.

We support our remarks in the section entitled **“New evidence on the responsibility of the civil servant Mr. Vincent GUILGAULT, as head of the FIP accounting department other categories, in the alleged external illegality”**.

To continue, it is important to note that two distinct periods marked the health crisis in our opinion with regard to the payment of the solidarity fund:

- *The first option is the standard established for the payment of the solidarity fund, during the months when companies were in lockdown or under a total or almost total shutdown of their activities according to what was instituted by the vaccinal laws against covid-19.*

During this period, the amounts of the solidarity fund that companies received were optimal.

- *The second option covered the other months, during the health crisis, when there was the possibility for certain companies to partially or completely resume their activity subject to constraints, such as the obligation to vaccinate against covid-19 for those who worked in these structures.*

In doing so, the amount of the solidarity fund was revised downwards for these companies.

The scene set, let us now come to the reality of what Mr. MARGUERITE experienced, to do this, it is important not to lose sight of the fact that the primary reason for his businesses was mainly the publishing of his books and the holding of seminars around their various themes.

In doing so, during the entire sanitary crisis linked to covid-19 and this from **March 16, 2020 to April 9, 2022**, the date of suspension of the *sanitary pass* in the Antilles, Mr. MARGUERITE was subject to the vaccinal laws against covid-19 and forced by them, as someone not vaccinated against covid-19 to technical unemployment, this for his two companies.

As part of his activities, he was therefore forced to close completely during the entire health crisis.

Here is one of the discriminations against Mr. MARGUERITE put in place by the French government because, due to the characteristics of his companies, already explained many times, he was forced into total technical unemployment, by the vaccinal laws against covid-19, throughout the duration of the pandemic and on the other hand, he has, for certain months during this period, received minimized payments under the solidarity fund.

For his company Édition Dieu t'aime (EDT) SAS these payments from the solidarity fund, received at a minimum, were **€770 or €1,500**.

For his company Kenny Ronald MARGUERITE (ÉDITION GALAAD) these payments from the solidarity fund, received at a minimum, were **€296, €710, €977 or €1,500**.

It should be noted that for some months, these payments from the solidarity fund were non-existent.

For the company Édition Dieu t'aime (EDT) SAS, this was the case from **November 2020 to February 2022**.

For the company Kenny Ronald MARGUERITE (ÉDITION GALAAD) this reality is clear, for the months of *January, February and October 2021* as well as for the months of *January and February 2022*.

How can this variable geometry regulation be explained? How can criteria that are a priori well-defined and well-framed evolve as certain files are processed?

To fully appreciate this profound inequality of treatment, let us take as an example the month of *July 2021*, for which the solidarity fund was not paid at all to Mr. MARGUERITE for his company Édition Dieu t'aime (EDT) SAS and concerning his company Kenny Ronald MARGUERITE (ÉDITION GALAAD), the amount allocated was **€296**.

Thus, for the month of *July 2021*, below, what Mr. MARGUERITE received in total as income:

296 euros (under the solidarity fund) + 201.16 € (activity bonus – *The activity bonus is an income supplement paid to encourage professional activity, subject to resource conditions, to active people aged 18 and over, whether they are employees, self-employed workers or civil servants)* or a total of **496.16 € of income**.

We remind you that this constituted Mr. MARGUERITE's only resources since he had no professional income for this *year 2021*, because he was forced not to exercise his activity, due to his status as unvaccinated against covid-19, in view of the restrictions put in place by the vaccinal laws against covid-19.

It is important to emphasize that the French State must ensure that all French people have a minimum living wage, **the active solidarity income (RSA), which in 2021 was €565.34** for a single person, which was the case for Mr. MARGUERITE. This figure is taken from [*Le revenu de solidarité active (RSA) – Drees. PDF. Extract taken from the website: <https://drees.solidarites-sante.gouv.fr>. 2021-09*].

Thus, we understand that Mr. MARGUERITE experienced discrimination, as because of the vaccinal laws against covid-19, his basic income fell dramatically from an average of **€3,554 per month for the year 2019 and €4,646.50 per month for January and February 2020**, just before the start of the first lockdown due to the sanitary crisis and to end up reaching this modest resource of **€496.16 for the month of July 2021**, which is below the legal minimum that the French State must provide for his survival, as we have seen.

Still in the same vein as what we have just seen, it should be noted that a difference relating to the method of calculating the solidarity fund had appeared for the months of *January and February 2022* established by [(French) Décret n° 2022-348 du 12 mars 2022 relatif à l'adaptation au titre des mois de janvier et février 2022 du fonds de solidarité à destination des entreprises particulièrement touchées par les conséquences de l'épidémie de covid-19...], which further accentuated Mr. MARGUERITE's state of extreme precariousness.

Thus, to ratify the request on the tax interface, it was necessary to have recorded for these two months mentioned above, a minimum monthly turnover which represented **15%** of the monthly turnover of **2019**. In doing so, for the months of *January 2022* and *February 2022*, Mr. MARGUERITE's two companies did not receive any payment from this solidarity fund.

Thus, the demonstration that we have made of the eligibility of Mr. MARGUERITE's two companies for the previous years is valid for these two months. However, due to the new criteria for allocating the solidarity fund, he was unable to claim it for *January and February 2022*. Below, his income for these months:

For the month of January 2022, he received €201.16 relating to the payment of the activity bonus.

For the month of February, his income was €286.54 for the activity bonus.

Faced with this new blow and this new discrimination, what more can be said, except that the income received for **January and February 2022** was even lower than that which Mr. MARGUERITE already deplored for the month of *July 2021*, even further from the RSA, i.e. almost half.

As we have just demonstrated in the specific case of Mr. MARGUERITE, the minimum payments received for the solidarity fund bring into conflict certain parts of the French Constitution, namely his right to the protection of his health and his right to material security presented in [(French) Article 11 du Préambule de la Constitution de 1946 (translated into English from the original text)]:

“It guarantees to all, especially children, mothers and elderly workers, protection of health, material security, rest and leisure.”

Concerning Mr. MARGUERITE, it is therefore a very great discrimination and an enormous disparity that the vaccinal laws against covid-19 have instituted, leaving him for several months in a devastating precariousness, with much less than the bare minimum to live! It is important to specify that discrimination is prohibited, the supranational texts referred to below display it:

- [(French) Article 2, loi n° 2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations],
- [Article 9 de la Convention européenne des droits de l'homme Liberté de pensée, de conscience et de religion, articles 1 et 2],
- [Protocole numéro 12 à la Convention européenne de sauvegarde des droits de l'homme et des libertés fondamentales, articles 1 et 2...],
- [Commission des affaires européennes du Sénat. Actualités Européennes. N°67, 21 juillet 2021. Obligation vaccinale et pass sanitaire: position de l'Union Européenne et du Conseil de l'Europe].

From the above, it follows that the laws establishing the solidarity fund and establishing the terms of the sums to be received by business leaders contravene both the French constitution and European law.

It is also important to note that these new provisions which prevented Mr. MARGUERITE from receiving this subsidy or which led him to receive it at a minimum, also contravene the right conferred on him by [(French) Article 11 Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)] which establishes the following:

“No one shall be disturbed for their opinions, even religious ones, provided that their manifestation does not disturb the public order established by law.”

If Mr. MARGUERITE was unable to work for months, it is because of his unvaccinated status against covid-19, particularly in connection with his religious beliefs. We present this reality to you in the section **“Reality of the unconstitutional nature of the vaccinal laws against covid-19, which contravene the right of Mr. MARGUERITE, as a Frenchman, not to be vaccinated against covid-19 because of his faith”**.

Thus, Mr. MARGUERITE cannot be penalized in any way because of his faith because religious freedom is a right that has also been enshrined in the texts of European law seen previously.

These texts are rich in lessons. Indeed, it is certainly mentioned that in order to protect public health, limitations can **“crop”** the rights of individuals, but they **“must be necessary and proportionate”**. Furthermore, let us stop at [*Article 9 de la Convention des droits de l'Homme relatif à la liberté de pensée, de conscience et de religion*].

This is one of the dimensions highlighted by the European Union to justify that the vaccinal obligation against covid-19 should not be extended to everyone.

The fundamental bases of religious freedom are laid down here and are clear.

In light of all of the above, we understand that **“Décret n° 2020-371 du 30 mars 2020 relatif au fonds de solidarité...”** as well as **“Décret n° 2021-79 du 28 janvier 2021 relatif au fonds de solidarité...”** and **“Décret n° 2022-348 du 12 mars 2022 relatif à l'adaptation au titre des mois de janvier et février 2022 du fonds de solidarité...”** which establish the minimum payment of the solidarity fund, for Mr. MARGUERITE's companies, are based on a manifest error of judgment based on the one hand on the fact that they created an impossibility of reconciling the right of the French to have protection for their health, with that of having assurance of their material security, in accordance with the [*(French) Article 11 du Préambule de la Constitution de 1946*].

And on the other hand, a disagreement between the part of [(French) *Article 11 du Préambule de la Constitution de 1946*], which ensures the French the right to benefit from protection for their health, and [(French) *Article 10 déclaration des Droits de l'Homme et du Citoyen de 1789*] which states the fact of not being disturbed for their opinions, among others, religious.

These incriminated decrees establishing the new criteria for the payment of the solidarity fund cannot usefully prosper because it creates a non-reconciliation between fundamental rights established in the French constitution.

Such means, in this case these disputed decrees, contravening the French constitution and European law, can only be rejected, in the processing of Mr. MARGUERITE's case within the framework of the “*solidarity fund for companies particularly affected by the consequences of the covid-19 epidemic*”.

In light of what we have just seen, we understand that the disputed decrees, not taking into account the constitutional rights of Mr. MARGUERITE which are cited, are not adapted to manage all the ins and outs for which they were issued and in fact contravene the French constitution and European law.

Before continuing, it should be noted that the entire argument relating to what we are now going to present is based on the following texts:

- [*Conseil d'État. Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. 2-2 Un dialogue des Juges [4] a permis de concilier l'office du juge administratif Juge national et comme juge de droit commun du droit de l'Union Européenne. 2-2-1 le conseil Constitutionnel, le Conseil d'État et la CJUE ont jugé que le contrôle prioritaire de la constitutionnalité des lois était compatible avec le droit de l'Union. Tiré du site internet: <https://www.conseil-etat.fr>],*

- *[Conseil d'État. Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. 1) Le juge administratif assure pleinement l'intégration du droit de l'Union européenne dans l'ordre juridique national. 1-1 La reconnaissance des spécificités du droit de l'union par le juge administratif: Effet direct et primauté du droit de l'union Européenne. Tiré du site internet: <https://www.conseil-etat.fr>],*
- *[Guide sur l'article 7 de la Convention européenne des droits de l'homme. I. Introduction],*
- *[(French) Article 5 de la Déclaration des droits de l'homme et du citoyen de 1789],*
- *[Conseil d'État. Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. 1-2 L'autonomie institutionnelle et procédurale: un mécanisme de subsidiarité juridictionnelle inhérente aux techniques d'application du droit de l'union. Tiré du site internet: <https://www.conseil-etat.fr>],*
- *[Conseil d'État. Dossier thématique du 10 mars 2022. Le juge administratif et le droit de l'Union européenne. 1-3 La reconnaissance des spécificités du droit de l'union Européenne emporte des conséquences importantes pour l'administration Française. Tiré du site internet: <https://www.conseil-etat.fr>].*

Thus, as a legislative text cannot contravene the French constitution and European law, the contested decrees have established discriminations which make parts of the French Constitution in opposition, they cannot therefore in any case be retained for the calculation of the solidarity fund to be paid to Mr. MARGUERITE.

Furthermore, we recall the primacy of European texts over those of the Member States.

In doing so, as the disputed decrees, as we have seen, contravene European law, thus, in a court of justice, in the presence of such texts, the magistrates must set them aside.

To understand the scope of what we have just presented, we must not lose sight of the fact that the vaccinal laws against covid-19, which were instituted in France, contravene the supranational bases established in the Helsinki Declaration, to which Europe is subject.

To discover this reality, I invite you to read the part entitled **“Realities of the unconstitutional nature of laws establishing compulsory vaccination against Covid-19”**.

The above allows us to affirm that the vaccinal laws against covid-19 are null and void and cannot in any case find sustainability, neither in France nor before a European administrative court.

Thus, the moral and financial consequences that Mr. MARGUERITE suffered in the context of the payment of the *“solidarity fund for companies particularly affected by the consequences of the covid-19 epidemic”* based primarily on the restrictions put in place by covid-19 vaccinal laws that contravene European law and which prevented him from working, engage the responsibility of France, which is required to put an end to any inequality resulting from a misapplication or interpretation of the legislation established in this context.

In doing so, these arguments based on errors of law and which established that the payment of the solidarity fund for Mr. MARGUERITE's companies should be reduced for certain periods, during the sanitary crisis, can only be rejected.

Thus, Mr. MARGUERITE having been forced into technical unemployment from the beginning to the end of the sanitary crisis, namely from **March 16, 2020 to April 9, 2022**, the date of suspension of the *sanitary pass* in the Antilles, and France having established, through the secure dedicated tax server, the amounts that had to be paid to each company in total prohibition of work because of the vaccinal laws against covid-19, we request that these bases be retained in order to calculate the amount remaining due to Mr. MARGUERITE under the solidarity fund for his two companies.

*For the months of **October and November 2020**, the dedicated server of the tax service set the amount of the solidarity fund at **€3,395** per month which had to be paid to Mr. MARGUERITE for his company Kenny Ronald MARGUERITE (EDITION GALAAD).*

*It should be noted that the dedicated tax server set the amount of **€3,590** per month for the months of **January to March 2021**, i.e. over **3 months**, for the company Kenny Ronald MARGUERITE (ÉDITION GALAAD).*

*This reality shows that this amount of **€3,590** per month is the new standard established for the months of **April 2021 to February 2022**.*

*For the company les Édition Dieu t'aime (EDT) SAS, under the solidarity fund for the month of **October 2020**, Mr. MARGUERITE received **€3,554.00**.*

*Apart from this, it should be noted that the dedicated tax server set the amount of **€3,778** per month for the months of **December 2020 to April 2021**, i.e. over **5 months**, for the company les Édition Dieu t'aime (EDT) SAS.*

*This reality demonstrates that this amount of **€3,778** per month is the new standard established for the months of **May 2021 to February 2022**.*

Thus, these are the amounts that must be taken into account for the calculation of the entire period during which the solidarity fund was in effect; taking a lower amount would be applying discriminatory treatment to Mr. MARGUERITE, given the argument developed in this section.

15 **Presentation of the reality of my rights discriminated against by the administrative court of Martinique in the context of my case**

7his part explains the reasons that led Mr. MARGUERITE to refer an appeal to the administrative court of appeal of BORDEAUX for abuse of power. To begin, let's rediscover the incriminated text.

On *March 14, 2024*, the administrative court of Martinique notified him, through its clerk, of the following:

“[...] Sir, you benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros, taking into account the cancellation of the enforceable title issued by the DRFIP on October 21, 2021”.

The court would like to know:

1/ for which months you are requesting in your application the benefit of this solidarity fund;

2/ whether you submitted requests for financial aid to the DRFIP at the time, for each of the months concerned;

3/ whether you are able to include in the case file the refusal decisions that the DRFIP may have made to you at the time of these requests.

Please accept, Sir, the assurance of my distinguished consideration. The Chief Clerk, or by delegation the Clerk, ». (translated into English from the original text).

It is clearly stated that Mr. MARGUERITE **“benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros”.**

This false and unfounded statement is discriminatory against him.

Indeed, although he received the solidarity fund for the months of **March to December 2020**, no subsidy was paid to him for the months of **January and February 2021**.

The notifications of rejection of the solidarity fund for the months of *January and February 2021* that were sent to Mr. MARGUERITE by the General Directorate of Public Finances, on his secure tax mailbox provide proof of this reality.

The email [*Réponse de l'administration pour ma demande (KENNY MARGUERITE) N° 1099688204 du 12/03/2021 du fonds de solidarité à destination des entreprises cofinancées par l'État et les Régions. De: Direction Générale des Finances Publiques du 12/03/2021*], states the following:

“Hello, this message concerns the application that you submitted under the solidarity fund for businesses.

After analysis, it seems that the monthly reference turnover for 2019 that you entered in your application is not entirely consistent with the data in the administration's possession as part of your tax returns.

We are therefore unable to validate the calculation of your aid and, consequently, to put it into payment immediately.

To speed up this payment, we suggest that you get back in touch with our services quickly:

- either by submitting a new online application that will mention a 2019 reference turnover amount consistent with that appearing in your 2019 tax returns; [...] (translated into English from the original text).

The same feedback that Mr. MARGUERITE had from the administration for the month of **January 2021**, he also received for that of February of the same year, by means of the email received in his secure mailbox from the Lamentin taxes and which is recorded under the following references:

[*Réponse de l'administration pour ma demande (KENNY MARGUERITE) N°1099951295 du 16/03/2021 du fonds de solidarité à destination des entreprises cofinancées par l'État et les Régions. De: Direction Générale des Finances Publiques du 16/03/2021*].

These two exchanges with the DGFIP (*The General Directorate of Public Finances "French"*) relating to his non-eligibility for the solidarity fund for the months of **January and February 2021**, demonstrate that he did not receive a payment under this subsidy for these two months, even though he made the request on multiple occasions and also sent several reminders.

If necessary, these account statements showing, among other things, the period from **January 2021 to May 2022**, constitute additional supporting documents and attest that Mr. MARGUERITE did not receive payment of this subsidy for the two months mentioned above. As additional supporting documents, so that you have as much tangible proof as possible, we are attaching the solidarity fund application receipts for the months when this subsidy was paid to him in **2021**; they bear a number that is mentioned on each bank statement.

Thus, based on the evidence provided in various forms, the subsidies for the months of *January 2021* and *February 2021* remain due to Mr. MARGUERITE.

Thus, when, through its clerk, the administrative court of Martinique notifies in its case no. 2200745 in the context of an adversarial debate that Mr. MARGUERITE received the solidarity fund for January and February 2021, this is an inaccurate fact that is detrimental to him.

What has just been presented is a breach of ethics practiced by the administrative judges of Martinique in charge of Mr. MARGUERITE's case. To understand this, it is important not to lose sight of the fact that when a case is presented before the administrative court, the contentious procedure is first called inquisitorial.

In doing so, the administrative judge is called upon to play an active role in the search for the truth.

Which implies that, before taking into account the assertions of the DRFIP, based on the enforceable title **No. 103000 007 906 075 485125 2021 0001167, invoice number: ADCE-21-2600066301**, issued by this administration where erroneous information is reported, that of the payment of **19,468 euros** for the benefit of Mr. MARGUERITE for the solidarity fund, for the period from **March 2020 to February 2021**, the administrative judges of Martinique in charge of his case should have asked Mr. MARGUERITE to provide proof of the payments or non-payments of these sums.

This is what was done in part because, considering the information provided on the enforceable title No. 103000 007 906 075 485125 2021 0001167, the administrative court of Martinique in its letter of *March 14, 2024*, asks Mr. MARGUERITE to prove by documents the veracity of his good right in his request for payment of this subsidy but only from **March 2021**.

The administrative judges cannot harm Mr. MARGUERITE of a share of the solidarity funds to which he is entitled by basing themselves on a document in the file that they consider to be irrefutable proof when this is not the case.

By therefore asserting that Mr. MARGUERITE “**benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros**” by virtue of a document considered as irrefutable proof, without requesting that supporting documents for these various payments be provided, the administrative court of Martinique established, without proof, in an adversarial debate, defamatory discrimination against him, in his case no. 2200745.

The most dramatic thing in this story is that Mr. MARGUERITE has the source document, **dated June 11, 2021 No. 4370-023087-0050 eco'pli 67 STRASBOURG PIC 15.06.21 CI1500**, which is the first document that the general management of public finances sent to him and in which he is asked to reimburse the sums that he had allegedly unduly received under the solidarity fund.

- *On this document, there is a table in three parts:*
- *the first contains the month column,*
- *the second, which is attached to it, that of the amounts of aid obtained (therefore the solidarity fund),*
- *the third, that of the (alleged) undue payments that he received.*

This document attests, unequivocally, that the sums received, for which reimbursement was requested, extend from **May 2020 to December 2020**.

Thus, if the administrative judges in charge of Mr. MARGUERITE's case had had the right documents, through their search for evidence, they could not have made this gross error.

Here, the fact that the magistrates of the Martinique administrative court were not in their inquisitorial roles is called into question.

Worse, when the administrative court uses as its sole evidence an enforceable title canceling the sums that were wrongly claimed from Mr. MARGUERITE, it is a clear sign that the DRFIP may be mistaken.

So how can we base ourselves on this document, without pushing the investigations further by looking for proof of the payments or not of this subsidy?

This case, which, in essence, concerns discrimination in the handling of Mr. MARGUERITE's case, is also doubled by defamation against him by the administrative court of Martinique, in adversarial debate.

In doing so, according to the terms of the letter from the administrative court of Martinique dated *March 14, 2024*, it is no longer possible for Mr. MARGUERITE to claim the sums that were not paid to him under the solidarity fund, for the months of *January and February 2021* when they are owed to him.

When this jurisdiction, ex officio and without supporting evidence, removes from Mr. MARGUERITE the right to receive the payment for the solidarity fund for the months of *January and February 2021*, this contravenes the impartiality that the courts must have with regard to the right conferred on him by [*Articles 6 de la convention européenne des droits de l'Homme*].

It is therefore in order to defend himself and to demonstrate, among other things, the error and defamation of which he was the victim, that on **March 18, 2024**, he sent a request to the administrative judges of Martinique in charge of his case.

This request by Mr. MARGUERITE intended to defend him was rejected for the following reasons and which were ratified in a letter that the administrative court of Martinique notified to him on *April 4, 2024* through the reporting magistrate, Mr. Sébastien DE PALMAERT: **“COMMUNICATION OF PUBLIC ORDER MEANS: Sir, Under the terms of Article R. 611-7 of the Code of Administrative Justice:**

When the decision appears likely to be based on a means raised ex officio, the president of the trial formation (...) informs the parties before the trial session and sets the time limit within which they may, without being hindered by the possible closure of the investigation, present their observations on the means communicated.

In application of these provisions, I have the honor to inform you that the court is likely, in the case cited in reference, to raise ex officio the following means:

- inadmissibility, for lack of interest in acting by the applicant, of the conclusions seeking the annulment of the decision not to initiate disciplinary proceedings against a DRFIP agent;

- inadmissibility due to the lateness of the new conclusions formulated in the applicant's brief filed on March 18, 2024, this brief having also been produced after the close of the investigation.

You may submit your observations until the date of the hearing set for April 25, 2024. Please accept, Sir, the assurance of my distinguished consideration..

*The reporting magistrate, Sébastien DE PALMAERT.”
(translated into English from the original text).*

Thus, it appears that the brief submitted by Mr. MARGUERITE on *March 18, 2024* to the administrative court of Martinique was inadmissible, due to the lateness of the new conclusions he provided, moreover produced after the closing date set for the investigation of his case.

What is presented here seems clear, if we do not observe it through the magnifying glass of the legislative texts.

Mr. MARGUERITE's brief was not valid for the two reasons mentioned above, in doing so, the administrative judges put in place a **“means of public order”** which already decided that he would be dismissed, before the date of the hearing.

Upon receiving this new **“hammer blow”**, Mr. MARGUERITE sought the means which would allow his case to be reopened and that he could produce a new brief which would be compliant by respecting the procedure.

It is this letter below from *March 14, 2024*, cited many times and which established: “[...] **Sir, you benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros, taking into account the cancellation of the enforceable title issued by the DRFIP on October 21, 2021**”, which seemed to him to be the best angle of attack.

It is important to note that Mr. MARGUERITE was convinced, given the errors contained in the document on which the judges relied to issue their judgment, that his request to reopen his case, motivated by the provision of evidence to refute these false allegations, would be accepted.

This certainty was further reinforced by the provisions of [*Articles 6 de la convention européenne des droits de l'Homme*], which give him the right to defend himself and to appear before an independent and impartial tribunal, so that his case is heard in all fairness.

However, as already mentioned, this possibility offered to him by European law was not accepted and Mr. MARGUERITE's request was rejected.

By abuse of power, the administrative judges persisted in retaining erroneous elements to judge his case, instead of the reliable supporting documents that he wished to produce so that the judgment would be taken in all fairness.

From then on, he had no other alternative than to raise the formal defect of this document that the court sent him on *March 14, 2024*, which seems to him to be perfectly relevant, in this case.

To continue, it is important to understand that the administrative court created in Mr. MARGUERITE's case no. 2200745 a legal paradox, bringing into conflict his right to have a fair trial held by an impartial court and, on the other hand, the closure of his case on *November 9, 2023*, which means that he can no longer file a defense brief, even if the inaccuracy of certain reported facts is proven.

We can better understand this reality in light of the case law of [(French) *Conseil d'État, 7/5 SSR, du 12 juillet 2002, 236125, publié au recueil Lebon (translated into English from the original text)*] which established the following:

“Considering that the note in deliberation that Mr and Mrs X... produced on 24 November 2000, after the public hearing but before the reading of the decision, was indeed examined by the Council of State even if the latter did not refer to it in its decision;

That although this note discussed at length the question of the amount of the damage suffered by the applicants, requested a new expert appraisal, the reassessment of compensation and the capitalisation of interest, it did not mention any factual or legal circumstance making it necessary to reopen the investigation;

That, consequently, by not deciding, upon receipt of this note in deliberation, to reopen the investigation, the Council of State did not disregard any rule relating to the holding of hearings and the delivery of the decision;”

Let us complete with this other jurisprudence of the [*Conseil d'État, 6ème-1ère SSR, 30/03/2015, 369431. N° 369431. ECLI:FR:XX:2015:369431.20150330. Mentionné dans les tables du recueil Lebon (translated into English from the original text)*] which established the following:

“2. Considering, on the one hand, that, before the administrative courts and in the interests of good justice, the judge always has the power to reopen the investigation, which he is leading, when he is seized of a production subsequent to the closure of the latter;

That it is up to him, in all cases, to take note of this production before making its decision and aiming for it;

That, if he decides to take it into account, he reopens the investigation and submits to the adversarial debate the elements contained in this production which he must, in addition, analyze;

That, in the particular case where this production contains the statement of a factual circumstance or an element of law which the party invoking it was not in a position to state before the closure of the investigation and which is likely to exert an influence on the judgment of the case, the judge must then take it into account, on pain of irregularity of his decision [...]”

Thus, the statement by the Martinique administrative court claiming that Mr. MARGUERITE also received the solidarity fund for the months of *January* and *February 2021*, when this statement is erroneous, demonstrates that the judges in charge of his case ruled without evidence.

They therefore set up a circumstance of facts which he was not able to report before the close of the investigation.

This circumstance of a new fact is important, especially since for the request of **March 18, 2024**, by Mr. MARGUERITE, the administrative judges of Martinique, by their letter of *April 4, 2024*, established the following:

“COMMUNICATION OF PUBLIC ORDER MEANS: [...] - inadmissibility due to the lateness of the new conclusions formulated in the applicant's brief filed on March 18, 2024, *this brief having also been produced after the close of the investigation.*”(translated into English from the original text).

Thus, the fact that the administrative court of Martinique established that Mr. MARGUERITE's request of **March 18, 2024**, was a **“means of public order”**, as well as his brief sent on **April 11, 2024**, transmitted by this court to the defendants on the same day, and registered under the reference **“COMMUNICATION IN RESPONSE TO ONE OR MORE PUBLIC ORDER MEANS”**, which implies that his case could no longer be handled on the same basis as before.

To do otherwise would be discriminatory against Mr. MARGUERITE and would contravene European law, to which France is subject.

To be clear on what a **“means of public order”** is, let's see how it is defined by Mr. Bernard Stirn, President of the Litigation Section of the Council of State (French), in his writing [*L'ordre public: regards croisés du Conseil d'État et de la Cour de cassation. Par Bernard Stirn, Président de la section du contentieux du Conseil d'État. Discours du 6 mars 2017. Table ronde 2 – L'émergence d'un ordre public européen. . Tiré du site : <https://www.conseil-etat.fr>*] or it stipulates the following:

“[...] From a procedural point of view, the public policy argument is, as President Odent explains, “a argument relating to a question of such importance that the judge would himself disregard the rule of law that he is responsible for enforcing if the court decision rendered did not take it into account”.

Its scope is undoubtedly greater than in judicial proceedings.

[...] In a broader sense, public policy covers the essential values of social consensus and the legal system.

[...] Public policy is present in EU law and the Court of Justice applies it.

The European Court of Human Rights refers to it, in particular when it questions measures that affect the privacy of the person and those that aim to guarantee the rules of communal life.” (translated into English from the original text).

First of all, in order to establish the seriousness of this text, it is appropriate not to lose sight of the fact that it is written by the person who, at the time of writing, was the President of the Litigation Section of the Council of State.

We are therefore in a most solemn and serious text.

This text teaches us that as soon as it is established that there is a *“means of public policy”*, it is **“a argument relating to a question of such importance that the judge would himself disregard the rule of law that he is responsible for enforcing if the court decision rendered did not take it into account”.**

For a better understanding, we must add this extract from the text *[Conseil d'État, 6ème – 1ère SSR, 30/03/2015, 369431. N° 369431. ECLI:FR:XX:2015:369431.20150330. Mentionné dans les tables du recueil Lebon]*, that we have seen previously and which notifies the following:

“[...] That, in the particular case where this production contains the statement of a factual circumstance or an element of law which the party invoking it was not in a position to state before the closure of the investigation and which is likely to exert an influence on the judgment of the case, the judge must then take it into account, on pain of irregularity of his decision [...]” (translated into English from the original text).

So, when on the one hand the administrative judges of Martinique act on false foundations that “[...] **Sir, you benefited from the solidarity fund (decree no. 2020-371 of March 30, 2020) between March 2020 and February 2021 in the amount of 19,468 euros, taking into account the cancellation of the enforceable title issued by the DRFIP on October 21, 2021**”, on the other hand, they were required to allow Mr. MARGUERITE to defend himself, because we repeat, his request of **March 18, 2024** was intended for him to be able to defend himself within the framework of the **“public order means”** that these magistrates have acted on, in doing so they should have responded positively to his request because what they have instituted is:

“A argument relating to a question of such importance that the judge would himself disregard the rule of law that he is responsible for enforcing if the court decision rendered did not take it into account”.

Thus, by the decision of the administrative judges of Martinique to judge Mr. MARGUERITE's case without allowing him to defend himself against the false allegations that they themselves instituted in the context of the adversarial debate by means of a **“means of public order”**, they established a discrimination against him which falls within the framework of the **“penalty of irregularity of their decision”** of the judgment made.

Thus, by their decision to judge Mr. MARGUERITE's case without allowing him to defend himself, the administrative judges of Martinique in charge of his case made themselves incapable of having him appear before an independent and impartial tribunal, so that his case is heard fairly, according to the bases of [*Articles 6 de la convention européenne des droits de l'Homme*], which gives him the right to do so.

By their actions which we have reported, the judgment which was established in a discriminatory manner by the administrative judges of Martinique in the context of Mr. MARGUERITE's case falls under the scope of the [*Article 114 du Code de procédure civile (translated into English from the original text)*]: **“No procedural act may be declared null and void for a defect in form if nullity is not expressly provided for by law, except in the case of non-compliance with a substantial formality or a formality of public policy.**

Nullity may only be declared subject to the burden on the opponent who invokes it to prove the grievance caused by the irregularity, even when it is a substantial formality or a formality of public policy.”

We are exactly in this specific case in what we present in this part.

It thus appears that the administrative judges of Martinique by establishing, within the framework of the adversarial debate, a **“means of public order”** but, by refusing at the same time to reopen Mr. MARGUERITE's case, while it is they who established false and unverifiable elements, expose themselves to all the procedural acts resulting from it, particularly the judgment of this case no. 2200745, being null and void for procedural defect because there was a failure to observe substantial formalities and public order.

The members of the administrative court of appeal of BORDEAUX will be able to only recognize that the procedural act put in place on **March 14, 2024** by the administrative judges of Martinique establishing that **Mr. MARGUERITE received the sum of 19,468 euros under the solidarity fund for March 2020 to February 2021** is a plea based on an error of law, because he did not receive this subsidy for the months of **January and February 2021**.

In doing so, by establishing on **April 4, 2024** **“a plea of public order”**, the magistrates in charge of Mr. MARGUERITE's case were required to allow him to defend himself.

On the contrary, here is an extract from what was established by the administrative court of Martinique on **April 25, 2024** and which was the subject of a notification dated **May 7, 2024** worded as follows:

“7. Secondly, Mr MARGUERITE submitted new submissions in his brief registered on 18 March 2024, now arguing that the amounts of financial aid he received in 2021 were insufficient, requesting that he be paid the sum of EUR 33,093 as a result.

These new submissions, submitted more than two months after the application was registered, and moreover after the investigation closed on 9 November 2023, are inadmissible. Consequently, they must be dismissed.

[...] D E C I D E S:

- **Article 1: There is no need to transmit to the Council of State the priority question of constitutionality raised by Mr. MARGUERITE.**
- **Article 2: Mr. MARGUERITE's application is dismissed. [...]” (translated into English from the original text).**

First of all, it is important to note that this judgment ignores any evidence that Mr. MARGUERITE presented in his letter of **April 11, 2024** that could shed light on the decision of the administrative judges of Martinique who judged his case.

This therefore constitutes a serious infringement of his rights and he is therefore wronged.

On the contrary, his letter of March **18, 2024** which was supposed to allow him to defend himself by proving the inaccuracy of this statement, that of the payment to his benefit of **19,468** euros relating to the solidarity fund, for the period from **March 2020 to February 2021**, information produced by the administrative court, without carrying out a verification, was the element used against him by the administrative judges of Martinique.

To continue, let us now refer to elements that explain that, by their approach of not allowing Mr. MARGUERITE to defend himself, the administrative judges of Martinique in charge of his case acted towards him in a discriminatory manner and demonstrated an excess of power.

To do this, let us discover this text from the [(French) *Cour de cassation, criminelle, Chambre criminelle, 7 septembre 2021, 21-80.642, texte publié au bulletin*], which established the following:

“[...] Having regard to Articles 171 and 802 of the Code of Criminal Procedure:

11. It follows from the said articles that failure to observe substantial formalities or those prescribed under penalty of nullity must result in the nullity of the procedure, when this has resulted in an infringement of the interests of the party concerned.

12. The following general principles follow.

13. Except in cases of nullity of public policy, which affect the proper administration of justice, the investigating chamber, seized of a request for nullity, must successively first determine whether the applicant has an interest in requesting the annulment of the act, then whether he has the capacity to request it and, finally, whether the alleged irregularity has caused him a grievance.

14. The applicant has an interest in acting if he has an interest in obtaining the annulment of the act.

15. To determine whether the applicant has the right to bring an action for nullity, the investigating chamber must determine whether the substantial formalities or prescribed required under penalty of nullity, of which the lack of knowledge is alleged, is intended to preserve a right or interest specific to the applicant.

16. The existence of a grievance is established when the irregularity itself has caused harm to the applicant, which cannot result solely from his being implicated by the act criticized. [...]

21. However, it follows from Article 6 of the European Convention on Human Rights, as interpreted by the European Court of Human Rights (ECHR, judgment of 10 March 2009, *Bykov v. Russia*, no. 4378/02), and preliminary of the code of criminal procedure that any applicant must be given the opportunity to challenge the authenticity of the elements of evidence and to oppose its use. [...]” (translated into English from the original text).

It is clear here that the fact of non-compliance with the substantial or prescribed formalities results in the nullity of the procedure, when in the end this creates an infringement of the interests of the party concerned.

In the case concerning Mr. MARGUERITE, this means that the administrative judges of Martinique have established as a basis for his case the document in which the DRFIP establishes on *October 21, 2021*, the cancellation of the enforceable title issued against him and specifies that he received the solidarity fund between *March 2020 and February 2021* in the amount of *19,468 euros*, when this is not the case.

Indeed, for the months of *January* and *February 2021*, no subsidy was paid to him.

Mr. MARGUERITE having asked these magistrates for the right to defend himself and the fact that they refused, in light of the aforementioned text, made the procedure null and void.

And this is all the more so since by their decisions they have harmed his interests, because, the administrative court having arrested him arbitrarily and without supporting evidence, has had a negative influence on the meaning of the judgment issued for his case no.: 2200745. Let's continue.

In the text [*Cour de cassation, criminelle, Chambre criminelle, 7 septembre 2021, 21-80.642, texte publié au bulletin*], which was taken in support, it appears that one of the points which establishes that Mr. MARGUERITE's request tending to demonstrate the nullity of the judgment of his case no.: 2200745 is admissible because, it has been proven, that he had more than an interest in requesting the annulment of the act, therefore of the judgment, since the irregularity established by the administrative judges in charge of his case, leads him to be harmed by the payment of two months of the solidarity fund, i.e. *January and February 2021*.

Thus, Mr. MARGUERITE could submit a new brief, so that his case is judged fairly, in doing so he has the capacity to act.

The text seen above also presents his right to question the authenticity of the evidence and to oppose its use, according to what is conferred on him by [*Article 6 of the European Convention on Human Rights*], as interpreted in the text [*ECHR, judgment of 10 March 2009, Bykov v. Russia, no. 4378/02*].

Thus, he was within his strictest rights when he asked the administrative judges in charge of his case to allow him to defend himself by providing irrefutable evidence to dismantle the false allegation that they had recorded in the adversarial debate for his case.

Furthermore, instead of doing him justice, the magistrates in charge of his case noted that all the supporting documents produced in his letter of **March 18, 2024**, as well as the entire argument supporting his statements did not deserve their attention.

What should we think of such a judgment...?

It is incomprehensible! For Mr. MARGUERITE, this way of proceeding cannot find its sustainability at the level of the justice of our Nation, which has as its emblem, the inalienable rights of men and citizens.

What happened reflects the fact that the administrative judges of Martinique did not investigate and judge case No. 2200745 of Mr. MARGUERITE, in the configuration of an independent and impartial tribunal, so that his case is heard fairly, according to the right conferred on him by [*Article 6 de la convention européenne des droits de l'Homme*].

Here, we find ourselves once again in a legal paradox, because on the one hand, the administrative judges establish, within the framework of the adversarial debate, a **“means of public order”** but, they refuse to reopen case No. 2200745 of Mr. MARGUERITE, while it is they who established false and unverifiable elements, thus all the procedural acts that these magistrates instituted in this framework are null for procedural defect because, there was the non-observance of a substantial formality of public order.

But on the other hand, they judged this case on April 25, 2024, which is a discriminatory judgment against Mr. MARGUERITE and which contravenes the rights conferred on him by the [*Article 47 de la Charte des droits fondamentaux de l'Union européenne – Droit à un recours effectif et à accéder à un tribunal impartial (translated into English from the original text)*], which established the following:

“Everyone whose rights and freedoms guaranteed by Union law are violated shall have the right to an effective remedy before a tribunal in compliance with the conditions laid down in this Article.

Everyone shall be entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal previously established by law. [...]”.

Thus, in the context of the discriminatory judgment that the administrative judges established for case no. 2200745, they contravened European law because it was the provisions of [*Article 6 de la convention européenne des droits de l'Homme*] that Mr. MARGUERITE invoked so that these magistrates could allow him to defend himself against the false allegations against him.

In doing so, they were required to take his request into account because European law obliges them, but the administrative judges in charge of Mr. MARGUERITE's case freed themselves from this obligation.

To understand this, we must not lose sight of the fact that the legislation of the Member States of Europe, including France, is subject to the legislation of the European Union and the law resulting from the European institutions must therefore be integrated into the legal systems of these Member States, which are obliged to respect it.

This primacy of European law over the law of its Member States is absolute. The following texts provide us with information on this subject:

- *[Arrêt Costa contre Enel du 15 juillet 1964],*
- *[CJCE, 17 décembre 1970, Internationale Handelsgesellschaft, C/ 11-70].*

It is important to remember that the French administrative judge is a judge of common law of European Union law, and must fulfill his role as **“judge of common law of application of Union law”**.

To do this, he must ensure above all that no French legal text contravenes European Union law, and ensure that the principle of primacy of European legislation over that of its Member States is preserved.

In addition, the administrative judge is called upon to dismiss and annul any legal text established within the Member States, which contravenes European standards. These following texts inform us:

- *[CE, Section, 22 décembre 1989, Ministre du budget c/ Cercle militaire mixte de la caserne Mortier, n° 86 113],*
- *[JRCE, 30 décembre 2002, Ministre de l'aménagement du territoire et de l'environnement c/ Carminati, n° 204 430],*
- *[CE, 7 juillet 2006, Société Poweo, n° 289 012 ; CE, 27 juin 2008, Société d'exploitation des sources Roxane, n° 276 848],*
- *[CE, Ass, 30 octobre 2009, n° 298 348],*
- *[CE, Ass., 30 octobre 2009, Mme Perreux, n° 298 348],*
- *[CE, Ass., 23 décembre 2011, M. Kandyrine de Brito Paiva, n° 303 678].*

The role of French administrative judges as common law judges applying European law requires them to ensure compliance with European law by administrations and other state entities, to the detriment of specific obligations established internally or within French legislation.

Thus, the liability of the State that contravenes these rules is engaged “regardless of the state body whose action or omission was the cause”. In the presence of a legislative text that contravenes European law, the Member State must “instruct [its] services not to apply it”.

The same applies to any legislative text that disregards France's international commitments. These following texts provide us with information on this subject:

- [CE Ass., 3 février 1989, *Compagnie Alitalia*, n° 74 052],
- [Arrêt *Francovich* du 19 novembre 1991 (CJCE, aff. C-6/90),
- [CJCE, 5 mars 1996, aff. C-46/93 et C-48/93],
- [CJCE, 30 septembre 2003, aff. C-224/01],
- [Arrêts *Société Arizona Tobacco products* et *SA Philip Morris France* précités],
- [CE Ass., 8 février 2007, *Gardedieu*, n° 279 522 (2)],
- [CE Ass., 14 janvier 1938, *Société La Fleurette*, n° 51 704],
- [CE, 18 juin 2008, *Gestas*, n° 295 831],
- [CE, 13 juillet 1962, *Sieur Kevers Pascalis*, n° 45 891 et CE Ass., 27 novembre 1964, *Dame Veuve Renard*, n° 59 068],
- [CE, 24 février 1999, *Association de patients de la médecine d'orientation anthroposophique*, n° 195 354],
- [CE, 30 juillet 2003, *Association “L'Avenir de la langue française”*, n° 245 076],
- [CE, 16 juillet 2008, *M. Masson*, n° 300 458],

European legislation, which takes precedence over that of France, gives European citizens the possibility of directly invoking European standards before national courts.

Thus, in disputes between individuals and administrations, the European Union gives them the right to defend themselves by taking European law as a basis, against an administrative act in which the French State has not taken the necessary transposition measures within the time limits.

In addition, the administration at the origin of these rules that contravene both European law and those of an individual must cease to apply them and the State that had put in place this text must cancel it, therefore repeal it.

Similarly, the court handling the case must refrain from applying a procedural rule of domestic law to the detriment of a rule of European law.

Furthermore, if no text of national legislation allows the implementation of a procedure of European law, one must be created. The following texts provide us with information on this subject:

- *[Arrêt Van Gend en Loos du 5 février 1963],*
- *[Article 288 du TFUE],*
- *[Arrêt Politi de la CJCE du 14 décembre 1971],*
- *[Arrêt du 4 décembre 1974, Van Duyn],*
- *[CE, 18 juin 2008, Gestas, n° 295 831],*
- *[CJCE, 10 juillet 1997, aff. C-261/95],*
- *[Arrêt Simmenthal],*
- *[CJCE, 19 juin 1990, Factortame, aff. C-213/89].*

From the above, we understand that when, while it is the administrative judges in charge of his case, who have established a procedural act tainted with irregularity, and that in return, Mr. MARGUERITE claims European law, in order to defend himself, these magistrates could not in any case refuse his request.

And this is because they are above all **“common law judges applying Union law”**, who have the obligation to implement requests from citizens in order to respect European law.

In addition, in the context where the national law is not adapted to European law, the administrative judges must first and foremost take European law into account.

Thus when these magistrates implement within the framework of a **“means of public order”** which is, let us recall **“A argument relating to a question of such importance that the judge would himself disregard the rule of law that he is responsible for enforcing if the court decision rendered did not take it into account”** and that in return they deprive Mr. MARGUERITE of the right conferred on him by European law to defend himself, in this case, these magistrates contravene their prerogatives as **“common law judges applying Union law”**.

Thus, they have rendered themselves incapable of rendering a judgment, as an independent and impartial tribunal, which would have allowed Mr. MARGUERITE's case to be heard fairly.

In doing so, all the acts that the administrative magistrates in charge of Mr. MARGUERITE's case have taken since they failed to take into account his request of *April 11, 2024* based on this text of the aforementioned European law and intended for him to be able to defend himself, therefore including the judgment of his case no. 2200745, which occurred on *April 25, 2024*, are null and void.

Based on all that has just been presented, the members of the administrative court of appeal of BORDEAUX will only be able to annul this judgment that the administrative judges of Martinique established in this case in a discriminatory manner against Mr. MARGUERITE, because they did not have the legitimacy of an independent and impartial tribunal when they ruled, which would have allowed his case to be heard fairly, according to the [*Articles 6 de la convention européenne des droits de l'Homme*].

This discriminatory judgment that the administrative judges of Martinique have established must be annulled and once it has been overturned, it will be up to the members of the administrative court of appeal of BORDEAUX to put in place the new bases which will allow Mr. MARGUERITE's case to be handled by an independent and impartial tribunal, so that his case is heard fairly, in accordance with.

16 Reality of the vigilance that the the sentinels of the Lord must have in the face of the offers of the devil

7o begin this section, I'd like to say that we often forget, as children of God, who our enemy is, the devil, and how he acts.

The finality is that we end up losing our firmness which leads us to make a pact, without our knowledge, with the devil.

The word of God teaches us that what has been is what will be, so that there is nothing new under the sun [*Ecclesiastes 1 verse 9*].

Armed with these bases, we understand that as Satan once worked, it is as he continues to do. In order to find out one of these shenanigans and by whom he sets it up, I invite you to read this [*Luke 4 verses 5-8, Amplified Bible (AMP)*]:

“Then he led Jesus up [to a high mountain] and displayed before Him all the kingdoms of the inhabited earth [and their magnificence] in the twinkling of an eye.

And the devil said to Him, “I will give You all this realm and its glory [its power, its renown]; *Because it has been handed over to me, and I give it to whomever I wish.*

Therefore if You worship before me, it will all be Yours.” Jesus replied to him, “It is written and forever remains written, ‘You shall worship the Lord your God and serve only Him.’”

Let's complete with this other text [*John 8 verse 13, 42, 44, King James Bible*]: **“The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. [...]**

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; Neither came I of myself, but he sent me. [...] **Ye are of your father the devil, and the lusts of your father ye will do.**

He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it”.

Let's finish with this last text [*Mark 14 verses 10-11, King James Bible*]: **“And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.**

And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him”.

In the first text we discover how the devil tried, in vain, to pervert Jesus in him offers a barter of the simplest: *If Jesus agreed to worship the devil, in return the devil would make him ruler of the nations! Which means power, worldly honor, fame and unlimited finances.*

At another level, with the Pharisees, we discover that by their disobedience to the word of God, these men had become servants of the devil who sought to glorify him.

To do this, they have, among other things, fomented iniquitous plans to lose Christ, and to do this, as was the case with Satan vis-à-vis Jesus, what he uses to achieve their ends, it's money. The venal Judas, saw nothing but fire, and came to sell his master, for a few coins.

For me, the most striking thing about the Pharisees was that they were not aware that they were serving the devil, and thought they were revering the Lord, but at the same time transgressing his word [*John 8 verses 12-47*], [*Mark 7 verses 5-13*].

In this century it will be the same, for all those who transgress the word of God, they become servants of the devil, whom the latter will use in order to tempt and cause to fall from their firmness the consecrated servant of the Lord who works for Jesus-Christ.

Now that the decor is set, I will show you the literal realization of what I have just presented to you.

To do this, I am now going to tell you about a misadventure that I experienced and that marked me and where I found myself in a situation where I could have discredited myself, and no longer be credible with regard to the knowledge that I carry in this book.

It all begins at a most critical time for God's work and for me, when my finances were like the widow's two little coins [*Luke 21 verses 1-4*].

At this point, an unexpected patron offered to help me financially.

To present this reality to you, I would say that, certain blows received not always the appearance of things which could harm us, this reality of the insects which come to gather pollen from the flowers of a carnivorous plant learns it, but too late for their detriment, because end up in the latter's stomach.

This image that I have just presented to you is, in my opinion, very appropriate, to introduce what follows.

To begin with, I would say that the following anecdote demonstrates, in my opinion, how careful we have to be in life, especially when we are servants of God and we are suffering.

Thus, when I found myself in great difficulty and that I no longer had the means to finance the correction in English of my books, I received the following email from an organization that I did not know, which who offered to help financially the servants of God working for the Lord. Here is the content of the email I received [*Forwarded message from: loic sapin, (...). Date: Sunday, June 21, 2020 at 11:06 a.m. Subject: AID PROJECT TO CHURCHES IN DISTRESS. To: (...) (translated into English from the original text)*]:

“We are pleased to announce that AED (Aid to Churches in Need) offers its support to all Christian churches and messengers in the world, through material and financial donations. You need to finance your church, you need musical instruments and others to animate your services, we are completely available to help you in order to revive the faith of the faithful.

Thank you kindly contact us if you find yourself in our logic. GOD BLESS YOU. TEL: [...] Amicably, Loic Sapin in charge of communication and spokesperson for AED-FRANCE. Loic Sapin”.

First of all it is important to note that this organization is called **AED** in France and in English-speaking countries its acronym is **ACN**. The following site presents its American cell: <https://www.churchinneed.org>.

I will confess to you that this offer seemed to me to be the answer to the prayers that I had addressed to the Lord so that he could allow me to obtain the finances in order to continue to correct the books both in French and in English.

Nevertheless, always cautious, here is my return [*Forwarded message from: (...). Date: Sunday, June 21, 2020 at 12:43 PM. Subject: Re: Subject: AID PROJECT TO CHURCHES IN DISTRESS. To: loic sapin, (...) (translated into English from the original text)*]:

“Hello Mr. SAPIN. Thank you for your email. I am a Christian and an author of books the majority of which are intended to proclaim the glory of the King of kings and the Lord of lords. To discover my work, I invite you to go to my website: www.MARGUERITEkenny.com.

I publish in self-publishing, and I have reached the stage where the work that the Lord has given me to carry for the salvation of souls is lying fallow due to lack of financial means to move forward. I prayed that the Lord would open doors that would allow me to continue this work.

Maybe you are that answer. In all, if it is this path that the Lord opens so that his work, which he entrusts to me, can be perpetuated, may all glory return to him.

And if I'm not eligible, let all the glory go to the Lord too, because it will be the sign that he will open another door. May all the grace and blessing of the Lord be with you and with your family and your collaborator. Maranatha, Mr. Kenny Ronald MARGUERITE”.

In response, here is the return of this association [*Forwarded message from AED Organization, (...). Dated: Wed. June 24, 2020 at 05:19. Subject: PEACE BE WITH YOU. To: (...) (translated into English from the original text)*]:

“We acknowledge receipt of your request which we have taken into account. After concertation, we come back to you in order to elucidate you through our mode of operation and procedures. Indeed, many requests such as yours have reached us.

The objective is to help churches in distress through material and financial offerings and donations. However, some ill-intentioned people have abused our support [...] In order to avoid these inconveniences, which discourage our suppliers and shareholders, we have decided to change our procedures.

Thereby, we ask you to fill in the attached form so that we can move forward in this file. Hoping for your return. *Amicably, the AED*".

Reading this return, I found very wise what these people put in place, because they are giving money for God's work, but not in any way. With their feedback, I downloaded the information sheet to read it. Here is the content of this famous sheet:

"ADE. REQUEST FORM [PHOTO] INFORMATION: Surname and first name, country and city, age, profession (if you have one besides your religious vocation): Name of the church or parish, Status in the church, matrimonial situation, telephone, do you have children (priests are not concerned).

In the lines to follow, you can try to briefly describe your experiences to us and specify your needy needs..... *[translated into English from the original text]*.

This sheet is very detailed as you can see, it is even asked to put one of my photos and I should also have notified my marriage situation and the number of children I had.

By reading it I realized that what was presented here did not suit my situation, and not seeking to have money at all costs and that to the detriment of justice and truth I therefore sent this email back *[Forwarded message from: (...). When: Wed, June 24, 2020 at 11:52. Subject: Re: PEACE BE WITH YOU. To: AED Organization, (...)* *(translated into English from the original text)]*:

"Hello, thank you for your feedback, and I understand that you should be careful, because malicious people exist everywhere.

For my part, I contacted you because you specified in your request email that you support to: "offers its support to all Christian churches and messengers in the world".

By discovering your form, I realize that it is intended for churches, which means that, I am therefore not eligible.

Pour ma part, je vous ai contacté car vous avez précisé dans votre mail de demande que vous soutenez les porteurs pour :

I am not a church but a Christian message. But in everything, everything works together for the good of those who love God.

As it is not in view that you can bring me a help that the Lord sends you to me, it is therefore so that I can bring you something. I send you my last spiritual book, which will certainly strengthen you, in Jesus Christ.

In everything, may the Lord turn his face towards you and your collaborators and your families and may they bless you.

Ps: I would like to know how you got my email address, because it was you who came to me, when I know neither you nor your organization?

Maranatha, Mr. Kenny Ronald MARGUERITE”.

With this mail I also sent my book entitled **“Inquisitiô III (the message of the three angels)”** which denounces the iniquitous work that the Catholic Church practiced and still practices among others against the Jews and the Christian observing the Sabbath.

This religion has killed, plundered and martyred Sabbath keepers with impunity throughout the centuries and still continues to do so through Catholic decrees that have been instituted within nations, as is the case for France.

This book that I have just presented to you has been transformed into this work that you have in your hands.

Going back to my exchange with the AED, in response, here is what I received [*Forwarded message from: AED Organization, (...). 2020 at 2:45 a.m. Subject: Re: PEACE BE WITH YOU. To: (...) (translated into English from the original text)*]: **“Dear elected of God, your suggestion is normal.**

More clearly, this part of the AED registration form is reserved for churches as well as individuals. All you have to do is specify your status.

Our secretariat has always shown convincing collaboration with our beneficiaries. If we have contacted you, it is because of your frequent interactions and activities on social networks. Sincerely the AED”.

When I read this, I first said to myself Wouar! Here are people who fully appreciate my work, because this title of **elect of God**. which is attributed to me here is for me most laudatory.

Nevertheless, having kept a cool head I wondered about the means by which this person could have known of my existence, it is specified that it was through my interactions and frequent activities on social networks that they knew who I was.

It is true that by doing a search for *Kenny Ronald MARGUERITE* on the web, you will not come back empty-handed. But most of what is posted and which concerns me has a direct link with my job as a hairdresser advises.

These basics cannot brush me off as an elect of God.

The other information I posted largely presents my writings denouncing the iniquitous works of the Catholic religion, etc.

So I thought, either this association is founded on the evangelical or Seventh-day Adventist faith, or they are Catholics who reject the iniquities of their religion and want to give me the means to denounce all this. From then on I wanted to know who was behind the AED (ACN) organization.

And here is what I discovered [*Gouvernance. Taken from the website: <https://aed-france.org> (translated into English from the original text)*]:

“Aid to the Church in Need (AED) is an international pontifical foundation supporting Christians where they suffer from discrimination, persecution or material hardship. A non-profit organization, the AED lives only on donations”.

Let's complete with this other text [*L'AED à l'international. Le siège international. Taken from the website: <https://aed-france.org> (translated into English from the original text)*]: **“AED internationally: [...] Since 2011, the Work has been a Pontifical Foundation.**

President of the Superior Council: Cardinal Mauro Piacenza. Executive Chairman: Thomas Heine-Geldern. Ecclesiastical Assistant: Father Martin Barta”.

Thus the AED is a Catholic organization which is headed by the pope and from the moment I publish on the web my last book which highlights the abominations that this religion has practised and still practises, this association comes to me, without my knowing it, and proposes to help me financially. Wow, that's huge!

And the thing is not a hoax, because it has the means and works really to help the religious world. Here is what we can read about the finances that this organization has [*Les bureaux de l'AED dans le monde, 23 pays donateurs. Taken from the website: <https://aed-france.org> (translated into English from the original text)*]:

“The budget available to the Work (€106.3 million in 2019) comes exclusively from donations collected by the 23 donor countries. Among them, France is the country that makes the biggest contribution, thanks to the support of its benefactors.”

So we have people here who really could have helped me and who were, I sincerely believe, willing to do so.

Nevertheless, a reality remains and it has the form of the credibility of the one who carries a message. To speak to you about this reality, I would like to present to you my feelings in this matter, nevertheless it is only a feeling, you who read me may be able to help me in order to bring me your lights, because I don't want to come across as paranoid.

This association is above all pontifical, therefore under the direct authority of the pope. Its *President of its Superior Council* is a Cardinal, *Mr. Mauro Piacenza*, so this organization would not do anything that could contravene the *Pope* or *Catholicism*.

But here it is, without me knowing these people, they know me and so well that they come to me to offer me money to allow me to continue to work, and all this while they say they know my work, which is however intended to denounce the abominations of the popes and the Catholic Church.

And these people love what I do so much that they call me “elect of God”.

All I had to do was act like the crow in Jean de La Fontaine's fable by letting proud joy fill my heart while not being prudent, and the result would have been that I would have lost this that I had, here in the story my credibility.

The moral of all this is that we must be wary of strangers who, without knowing us, come to flatter us, we must always aspire to what is humble and simple.

Yes, any flatterer lives at the expense of the one who listens to him and with the beautiful words also goes the ruse and the objective being to strip the prideful who received this beautiful serenade.

At my level, the cheese that was targeted is my credibility. Let's take a concrete example:

What would you think of a person, say a United States senator, who fights against drug traffickers and you learn that somehow it was drug lords who financed his campaign for to become a senator? Would it be believable to you? Of course not!

Likewise, when we take into account the content of this book that you have in your hands, which demonstrates through historical, legal and biblical texts the abominations that the popes have fomented and committed, at the head of the Catholic Church, how can I accept money coming from a Catholic work, therefore from the Papacy.

For there to be no ambiguity, I have never said that the organization AED has acted in an iniquitous way, on the contrary, they do an exceptional job.

Nevertheless, as I raised the spiritual sword against the Catholic Church because of the abominations which it committed, without this religion ever being sanctioned, I therefore cannot accept this money.

Especially since to have this money it would have been necessary to fill in and sign a document, which makes me recognize and which could have been used against me, showing that I was a beautiful hypocrite who pearls against the papacy, which nevertheless is the hand which feeds me.

Having understood what I was exposing myself to, here is the return I made to the AED [*Forwarded message from: (...), date: Sat, Jun 27, 2020 at 2:11 PM. Subject: Re: PEACE BE WITH YOU. To: AED Organization, (...) (translated into English from the original text)*]:

“Hello, I can come back to you, after having prayed and done research on your organization, because a servant of God cannot commit himself, even in the help that is brought to him, without discernment.

I praise you for this work of excellence that the Lord gives you to carry out, may the Lord bless all those who work by your side and particularly all your donors.

But a biblical reality is the basis of my ministry: two men (human beings) cannot walk (work) together if they are not attuned (in harmony in their faith).

The basis of your faith being based on the Roman pontiff, I cannot as a Protestant, who knows the origin of the funds of papal Rome, accept help from such a basis.

I thank you again a thousand times for having thought of me, but I am sorry to refuse your offer. *In everything, may the Lord guide you and open new horizons for you. Maranatha. Fennec.k servant of the Lord*".

In this generation, I would tell you that as Christians we must be very careful about the actions we take, because they can be harmful to us. That the pope's minions might want to buy me off shows me that what I write has a reach that will allow mankind to see the true face of the papacy.

Otherwise, why would my worst adversary want to subtly bribe me.

Noticed that at no time did my interlocutor working for this entity introduce me to who they really were. Also, I have not heard back to my last email. On the strength of all this, in this affair I preferred to remain in poverty than to sell my soul to the papacy.

It is important to never let a difficult situation let us wander and cause us to eat from the devil's racks, because there will always be a price to pay for such acts, especially for a servant of God.

Thus, my feeling is that the old practices of the papacy, which consisted of infiltrating the ranks of its adversaries to better defeat them, still seem to be up to date.

To discover this reality, I invite you to read my book, to be published, entitled "*Inquisitiô (The three angels' message) volume I, What has advenu of the holiness of the Word of God ?*)" in chapter "*The fruits bloody legacy of the 'holy' treacherous knight*".

Thus, "*drive out the natural anb it comes back at a gallop*".

17 Of suffering and ink

7o begin this part, I would say that generally in life, following the experiences that I live, especially the negative ones, I sit down and I reflect and in a spirit of prayer, I try to understand what happened to me and the reasons for what I lived or suffered.

With these established bases, in the case of Mr. Vincent GUILGAULT, this unfair civil servant, I sought avenues of reflection to explain his behavior towards me. Have other people, like me, experienced these trials and tribulations under his yoke?

Could it be my faith base that poses a problem for him, because the very names of my companies show that I am a Christian, because the first one is called Éditions Dieu t'aime sas (EDT SAS) and the second one has the commercial name Éditions Galaad.

So, is this gentleman anti-Christian? Or is he a fanatical follower of the Catholic Church and has he read my books that denounce the transgressions committed by this religion?

To discover these realities, I invite you to read my books entitled **“Inquisitiô (The three angels' message), tome II. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part”** and **“Inquisitiô (The three angels' message), tome III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”**.

To continue, I'd like to tell you that to this day, I'm fighting like a lion to have my case heard. As already mentioned, I wrote to the President of the Republic to ask for his help.

Then, when I realized that Mr. MACRON and his government wouldn't provide me with any concrete assistance, unwilling to give up and with a view to diversifying potential avenues of support, I undertook to make my situation known to elected officials.

To do so, I wrote an open letter that I sent on *August 10, 2021* to all French senators and deputies, on their messaging systems available on the websites of the Senate and the National Assembly.

Unfortunately, nobody heard me, nobody intervened, not even an acknowledgement of receipt. Perhaps I was ingenuous in hoping for a return? I also sent an e-mail to the president of the territorial collectivity of Martinique at this same date (*10/08/21*), on this side, idem, no return.

Since no one at the state level or other political bodies wanted to listen to me, as a result, on this day, *September 10, 2025*, I find myself in a more critical situation than a homeless person.

Has Mr. GUILGAULT's plan finally been achieved? Do you realize that I asked for help to the representatives of the people, our deputies and senators, more than two years ago and no follow-up was given, leaving me **“to macerate in my juice of suffering”**.

That the high spheres of the State do not deign to hear my cry, it is one thing, but that the representatives of the people, the elected ones having to represent us do the same, that devastates me.

What analysis can I draw from what is happening to me? How can I understand that no one has moved, even if it is only by trying to inquire about my situation in order to know if what I am reporting is the reality, especially since I have brought proof of what I am saying?!

There is nothing *“abnormal”* about all this! An entrepreneur can be prevented from working by the State, certainly because of the covid-19, thus hindered in spite of himself and be broken, robbed by a civil servant, without anyone feeling concerned.

It is true that we know how slow the administration is, but when I find myself with less than the minimum necessary to live, doesn't my case deserve at least a verification of my statements?

To continue, I would say that the crowning achievement of this case is that this official, whose name I have mentioned so many times, caused a business owner who had two businesses that were beginning to thrive to be in a financial situation worse than that of the homeless.

Here's an image that comes to mind:

I find myself like a man who has been shipwrecked on a deserted island with only a box of cans for sustenance.

On this island, there is no way to open these tins which are not equipped with an easy opening. One can hit them with stones, but this only deforms them and does not open them because these cans are made of reinforced steel.

So, while there is a small fresh water spot nearby, a cargo of canned goods that would have allowed him to live for months, it is weakened, and about to die the most excruciating death, of hunger, on a cargo of canned goods.

This image represents well what I experienced during this sanitary crisis, because on the one hand I have two companies, but I could not work there for months, because I am not vaccinated and the vaccination laws against covid-19 forbade me, even though they themselves contravene the constitution.

On the other hand, this aid that could have helped me to keep my head above water was no longer paid to me, because of the approximate treatment of my file by this tax official.

I have been suffering a lot for months! but today I realize that the ways of heaven are impenetrable and that the Lord guides us along the most incomprehensible paths so that we can work in his name.

When I took the pen to write this book, my first objective was simply to make my voice heard so that the blatant injustice of which I am a victim, under the yoke of Mr. GUILGAULT, would stop. To do this, as already stated, I took several steps.

Among other things, I had high hopes of being heard by the President of the Republic, a Member of Parliament, a Senator, the Prefect of Martinique, a local elected official, etc., finally, someone...

But now, more than three years later, none of them have made a move. Yes, I still haven't "*digested*" the non-return of the senators, the Members of Parliament, or the President of the CTM, Mr. Serge Letchimy, even though I am in this dire precarious situation.

I am aware that I am not the only one in this situation, but even a response to show that my fate does not leave people in complete indifference would have made all the difference.

Do you realize the situation? Did France need a new poor person?

Did it need a new person on welfare, living on minimum income? Where is France going, if from now on the iniquitous, the powerful, can oppress the common people with complete impunity?!

Thus, having found myself alone with my pain, without anyone to help me, I had to do what the Lord gave me to do best, to dissect the texts to get the substance of them.

It is with a pen of suffering that I do it.

The bottom line is that the primary reason I undertook to write—to denounce the abuses perpetrated against me by Mr. Vincent GUILGAULT—has become secondary and an insignificant part of the work presented in this book.

Today, I glorify God for guiding me on this path.

The Spirit of God, having allowed me to search for texts to present my rights and defend myself, along the way, through much “*studying*”, allowed me to stumble upon a goldmine of information that took me far beyond my initial approach.

Thus, today, I am given the opportunity to defend the cause of those who have not been vaccinated against COVID-19 and who have been bullied and stigmatized. Why?

While the various texts I report in this book clearly show that there is a transgression of the law in what is being implemented, not only by France but also by many other countries.

Then, in a second phase, the Spirit of God inspired me to fight for my rights, as well as those of all Sabbath or Shabbat keepers who have been oppressed by Sunday laws for centuries.

What nobler struggle could there be than to shed light on what women, men, and children have experienced and unjustly lost their lives under the wrath of the black widow that is the Catholic Church, simply because they chose to remain faithful to the Lord and rejected the dogma of this religion.

Thus, my story, initially recounting the suffering endured under the yoke of this unjust tax official, gave birth to this book, composed of three sections (*especially the full digital version*).

Thus, in these pages, all my struggles have found a common outlet for expression.

Please note that on *July 17 and 18, 2025*, I sent to all French deputies and senators an open letter based on the chapter entitled **“Open letter to elected officials: Can the territorial community of Martinique arbitrarily deprive part of the population of the RSA for months?”**.

Its purpose is to denounce the iniquitous actions, under the guise of austerity, of Mr. Serge LETCHIMI, head of the Territorial Authority of Martinique (CTM), in a particularly sensitive area: social action, more specifically the RSA (*Active solidarity income*).

The handling of these cases leads to the arbitrarily depriving a segment of the already vulnerable population. I have not yet received any feedback, as the communication is recent.

Nevertheless, I hope that our elected officials of this generation will be more receptive to the cry of the common people than those I have had to contact in the past.

To continue, I would like to share a secret with you:

I'm not a lawyer, and until recently, just before I began writing this book, I had no grasp of the topics covered in this book, and the texts I cite in these lines were mostly unknown to me.

Amazing, you might ask, why haven't lawyers conducted the analyses presented here, especially regarding the vaccinal laws against covid-19?

How can a neophyte have the presumption to present such a file?

In response, I would say that it was the Spirit of God who guided me to these texts, and I want to glorify the Lord for this spiritual sword that he gives me to offer you.

And this is especially true for those who are suffering as a result of these discriminatory laws, which, regarding vaccination laws—who prevented them from carrying out their activities because they were not vaccinated against COVID—, or, in the context of Sunday laws, which force them to take Sundays off, despite themselves.

I know that for many of you, presenting the Almighty Power of God and highlighting the magnificence of His works may seem pure madness. And yet!

Only time will tell if the issues I am carrying out and which are presented in this book will be favorable to me.

If I win my case, especially in the matter of the vaccinal laws against covid-19, it will be clear that the Lord is indeed on my side and that I have not lost my mind;

His All Power will thus be recognized. For where jurists, lawyers, deputies, senators, etc., have failed to defeat the vaccinal laws against covid-19, I, who have no legal training, under the aegis of God, have been able to.

So, lend your ear (listen carefully), for the future will tell us what will happen!

Given what I'm going through, some might have capitulated—wouldn't have laid themselves bare by revealing such difficult and personal elements—but writing helps me externalize the unthinkable, especially since I don't condone violence as a means of dialogue, and taking up my pen is a peaceful way to make myself heard.

Proof of this is that, although unjustly oppressed and cornered, I don't resort to violence but to writing to make myself heard, and I thank the Lord for what he has done of me.

One of the realities that is mine today is that I will not give up, by the grace of God, until justice is done to me, and I will continue to cry out with all my soul against the abominations that I have suffered.

In the Mighty name of Jesus Christ, he the King of kings and the Lord of lords, all those who are at the origin of my downfall “will not have my skin”, I will fight to the end like a lion.

So, while obstacles present themselves like the Red Sea before me, and problems and difficulties follow me like the furious Egyptians, I am certainly destitute (without money), but I continue to move forward by faith, despite life's storms, because I know I serve a great God.

I have faith that He will act, one way or another!

In doing so, one thing is certain: although I am weakened by this extremely difficult and damaging situation (you now know the details of the matter), these people will not destroy me because, as I have indicated, the Lord gives me the ability to express my experiences and feelings through my pen; it is my outlet.

To continue, I would like to tell you that there are titanic battles being fought that, at first sight, seem to be lost by the weakest party.

Yet! In the Bible, a similar case is presented in the struggle between the frail young shepherd David and the giant warrior Goliath [1 Samuel 17 verses 12-58].

We are, in my opinion, in the same situation with the sections of this book intended to present the iniquitous works of the Catholic Church. We have already discovered many pernicious works of Catholic prelates throughout the centuries.

Particularly the one they continue to practice by ensuring that the leaders of nations can, through Sunday laws, trample on the rights of Sabbath and Shabbat observers, preventing them from **“earning a decent living”**.

Certainly many of you cannot believe that they were able, while claiming to be in the service of God, to act with such iniquity against his people and do things that dishonor them (The Lord).

Considering the financial and intellectual power of the Catholic Church, I certainly cannot face it and be victorious just with my poor human resources.

I am not helpless, however, for my faith in the Lord sustains me; He is my strong tower. I am assured that He will always make the truth prevail.

This is why, in his name, throughout all these long years, I have continued to work to bring the truth to light.

Although without financial resources, my goal, is to restore honor to my God and Savior, whom the practices of the Catholic Church, denounced in these lines, dishonor.

You will therefore easily understand, upon reading my testimony and after having learned of the fallacious nature of some of these doctrines, why I had to, in the name of the Lord, react by *“crying out against them”*.

It is time, in order to give more purchasing power to the French, to allow those who wish to do so to work on Sundays in order to earn an honest living.

For things to change, you must take a stand by publicly declaring that you reject Sunday laws.

You must mobilize to appeal to the pope in place, to recognize the nothingness on which Sunday is based.

You must also call upon the French State to repeal this **“martinet of iniquity”** that is these laws prohibiting working on Sundays in France, and which continue to maintain the supremacy of papal power over European nations.

To you who, in this book, have learned the truth about the foundations of the laws imposing Sunday as a holiday, do you now realize the aberration that these laws represent?

Stand up to defend justice and truth. I appeal to all those who recognize that the Sabbath or Shabbat is the day God set apart, and that it is this holy day established to represent Him as the creator of all things, and who confess that God sanctified the Sabbath (Shabbat), consecrated it, and set it apart.

It is time for the sheep of Almighty God, El Shaddai, to become the lions their master calls them to be. So that, in unity and on the basis permitted by law, they may peacefully take to the streets. It is necessary that, as one, the voices of the Jewish people, as well as those of all Sabbath-observant Christians, unite to make themselves heard.

It is time for these obsolete laws to be repealed, which hinder the individual freedom of French Sabbath and Shabbat-observants who wish to work on Sunday.

To continue, I would like to tell you that, as already mentioned, this book was written in French and English, so my incredible story will be known beyond borders. I am not asking for revenge; I am letting God act in his own time.

My goal is to achieve justice for me, as well as for all those who have suffered and are still suffering the repercussions of the vaccinal laws against covid-19 and the Sunday laws, which are nevertheless unconstitutional and therefore have no right to exist in France.

We have come, in France, to see the rights of citizens trampled underfoot by those who have sworn an oath to protect them, who hold power in their hands, who use it and abuse it, martyring those who are subject to them in the process.

Nevertheless, the despotism of the iniquitously powerful only temporarily on they who are weaker than them!

For, through the pen and without violence, every oppressed person is destined to become the worst nightmare of those who demean them.

Indeed, ink and paper are far more powerful than we give them credit for, for the knowledge that every citizen can acquire gives us the ability to change our future as individuals and as a nation.

In the history of mankind, many dominators who thought they were unshakeable have been overthrown by those they oppressed.

We have the example of the proud sans-culottes of the French Revolution, or in the West Indies, the proud and impetuous maroon negroes who rose up against the despotism of the iniquitous powerful who, at their whim, bullied weaker people than themselves without anyone raising an eyebrow.

They thus broke the yoke of their dominators and became free men and women.

By my feather (*pen*), I bring you this powerful weapon, what is this book, so that certain chains of servitude which still remain in France and which are erected by those to whom the citizens have given power, can be broken.

To present to you what I have experienced, I will give you a strong image that symbolizes what the Sunday (*dominical*) and vaccinal laws against covid-19 have made me endure, for years and are still making me endure:

To do this, I would tell you that my story, if I could not prove that it really existed, thanks to the evidence that I provide, could easily pass for a B-series soap opera in bad taste.

And yet! It is indeed my life and the unconstitutional laws, Sunday (dominical) laws and vaccinal laws against covid-19, have come to undermine all my efforts, for my social integration. In hindsight, my feeling is to have been on a greased pole (In French "mât de cocagne").

At the top is success, social integration, professional and personal fulfillment.

Unfortunately, this mast is greased with the most viscous liquids, which are the legislative texts, unconstitutional, which carry both the vaccinal laws against covid-19 and the Sunday (dominical) laws.

Starting from nothing, I fought to reach the top of the mast, by willpower and by the grace of God, and I was able to touch the rewards so much expected, but lo and behold, the perfidious grease of these insidious laws made me slip and I find myself again at the foot of the mast.

From then on, my condition is much worse than before because I have been soiled by this pernicious grease that are these unconstitutional laws, which have stained my clothing.

This is exactly the image that comes to mind when I think of everything that has happened and which makes me dizzy. Incredible!

I ask that justice be done, because until now, neither the President of the Republic, nor the ministers concerned, nor the elected officials, nor the high authorities established on public finances have seen fit to put in place what I am asking for and which is none other than to live in dignity and no longer be kept in precariousness by laws and administrations, which have exceeded their rights and prerogatives.

I come to you, through this book, so that we do not regress and that my story is not this exception, which demonstrates that the blood of those who established our Nation, France, has not flowed in vain.

My goal is that those who have suffered under the iniquitous yoke of the Sunday (*dominical*) and vaccinal laws against covid-19, can be compensated.

Thus, in view of what has been presented in this book, I ask that justice be done to me, as well as to all those who like me, have suffered, under the rule of the vaccinal laws against covid-19, which themselves are unfounded, because they contravene the *Helsinki Declaration* and by extension European law.

The same goes for those who have suffered and are still suffering because of the Sunday (*dominical*) laws, which are nevertheless unconstitutional, because they are of a religious nature.

I ask that we can be compensated for the losses and abuses suffered, but at what price!

Unfortunately, this compensation will never be able to provide an answer and compensate for the pain of the families of those who, under the pain, have killed themselves because of the loss of their jobs.

Thus, it is not only the covid-19 virus that kills, but also unfair and unfounded laws established in complete illegality that have led or are still leading some to the grave prematurely.

For my part, I am alive, but the tears shed for our constitution (French) have so far been in vain.

It is important for me that you understand that these situations that I have been confronted with, I did not want them because, before coming to defend my case before the courts, I believed in the integrity of the Secular Republic that is France and for which courageous men and women shed their blood and gave their lives, as early as **1789**, during the French Revolution.

This, just like for the maroon negroes (*Black Slaves Who Rebelled and Fought Against Slavery*), in search of freedom, who rose up against the colonists.

Just before I could experience the unthinkable, I had faith in our secular republic that is France and in the fact that our constitution assured us, as citizens, that no powerful iniquitous person would come to mistreat a French citizen.

Yes, my naivety was very great, I admit it!

Unfortunately, considering my history, what was decreed at the beginning of the constitution (*French*), the **liberty, the legality, the fraternity** seems to me, today, to be nothing more than a myth, a utopia.

Indeed, what I suffered while the highest French authorities were aware of it and that nothing concrete has been put in place, is in my opinion, unworthy of a country such as France.

How can a strong nation, a Republic where human rights are the banner, allow a citizen who starts from nothing, and who does not want to remain a burden for his Nation, fights like a Lion in order to ensure a better future for his children and himself and who, having reached a status that makes him a Frenchman with an average income of **3500 euros**, to be forced to receive as an income, for several months, **less than the minimum subsistence**, because of laws that flout Marianne, therefore our Nation (*France*) and to be lowered by those who, coming from the people, have sworn to serve the citizens.

To you, who are reading me, can you imagine what I am going through? Often the best way to understand a person who is suffering because of a stone in their shoes is to wear them for a while.

Can you, even for a moment, put on my clogs ?

I am just a simple Frenchman, I do not have a prestigious name or wealthy parent, I was only naive enough to believe in the values of the Republic (*French*), in this inestimable heritage that is our constitution that was bequeathed to us, at the cost of the blood, of men and women of great value!

I want you to know that despite the vicissitudes that have largely been my lot, in recent years, I continue to believe in, freedom, legality, fraternity and justice.

To continue, I'd like to tell you that we've come a long way so far!

Throughout these lines, I firmly believe I've equipped you to assert your rights and those of all those who are or have been suffering under the unjust rule of the vaccinal laws against covid-19 and Sunday rest laws.

With this argument, the fruit of my reflection, I would like to appeal to you, whether you are French or a resident of another part of the world:

1. *Now that you've read this book, do you think I'm paranoid?*
2. *Do my words seem like quibbles (nonsense) to you?*
3. *Do you think that in this century, in this country that is France, which prides itself on being the country of human rights, that what I have experienced has a reason for being?*
4. *Can a state official, unfairly and without any reason, martyrize a business leader by forcing him to close his doors and reducing him to a state of begging, without anyone protesting...?*
5. *Can a government, which is supposed to serve the people, in a country with a reputation for human rights, with impunity enact discriminatory and baseless laws and decrees aimed at oppressing all or part of its people, without anyone protesting?*
6. *Where have gone the law, justice, fraternity and chivalrous qualities that make human beings honourable?*
7. *If you were in my shoes, what would you do? Or if you were in the shoes of those caregivers who find themselves without resources because they have chosen in their hearts and minds not to be vaccinated against Covid-19, or of those Sabbath or Shabbat observers who are subjected to the iron yoke of Catholic Sunday laws, what would you wish?*

To you who are reading this, please remember that my current pain, and that of those unvaccinated against COVID-19 who have been forced into unemployment, or that of Sabbath or Shabbat-observants who are hindered by these unjust Sunday laws, could well be yours, or that of a loved one.

Well, what you would have wished for yourself, do for us!

May your cries rise from the far reaches of the universe to denounce these abominations we are subjected to as those unvaccinated against COVID-19, or as Sabbath or Shabbat observers, or even what I experienced under the yoke of Mr. Vincent GUILGAULT, without any intervention from government representatives.

I await your help! Don't wait for death to strike us down before coming with flowers, weeping on our graves, and setting us up as martyrs of the system.

Now is the time we need you.

Today is the day you must act; not only to bring justice to me, but more importantly, to deliver all those who have lost their jobs because of the vaccinal laws against covid-19, or the Shabbat or Sabbath-keepers who are dispossessed by Sunday laws.

It is up to us, by God's grace, to change things.

In this book, my primary goal is the repeal of Sunday laws and the vaccinal laws against covid-19, but I cannot pursue this work alone, because a single person is isolated and struggles to be heard. I need your support. For now, I am waging this struggle in destitution.

If I fight this battle alone, without you, the message contained in this book will remain a dead letter. Alone, I have little leverage against the French state and the Vatican.

God's Word teaches us in [Ecclesiastes 9 verses 15-16] that the wisdom (*knowledge*) that the destitute could bring to the powerful will be despised. If I fight this battle alone without you who are the lovers of righteousness and truth, the message contained in this book will remain a dead letter.

To bring about change, I invite all French people, especially Sabbath-observant Christians and Jews, to join me.

To support your efforts, I invite you to arm yourself with this book, because the various texts drawn from Catholic dogma and writings will equip you in your (individual and collective) approach pope who is in office.

The same applies to the legislative texts demonstrating the absurdity of the vaccinal laws against covid-19.

They must be confronted at the French government and Mr. MACRON so that justice may be done.

One of the most beautiful images I have of the unity that leads to victory is presented in the text of [*Ecclesiastes 4 verses 9-12, King James Bible*]:

Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: But woe to him that is alone when he falleth; for he hath not another to help him up.

Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken”.

This text in its essence presents for me union as making (bringing) the force.

The victory of the Allies, despite their diverse faiths and convictions, during the Second World War demonstrates to us the value of unity against tyranny. **You must act now.**

I believe that this book, the fruit of extensive historical and legal research, provides the foundations that would allow us to repeal or modify in our favor these laws that have oppressed us for too long.

As children of God, we are his watchmen and cannot remain silent when the unthinkable continues.

Let us act as Paul did in [*Acts 20 verses 26-27, King James Bible*]:

“Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God”.

To you who have read these lines and who are challenged by my struggle, do not remain inactive while sincere souls are mistreated by the papacy, through Sunday laws, which lead them, as was my case, to great precariousness.

The same is true of the French state through the vaccinal laws against covid-19. It is our responsibility to defend those whom the powerful of this world oppress. This is what the Holy Book declares in *[Proverbs 24 verses 11-12, The Voice Bible (VOICE)]*:

“Rescue everyone you can of those being taken away and killed, and hold on to those innocent souls staggering toward their own slaughter. If you excuse yourself, saying, “Look, we didn’t know anything about this,” doesn’t God, who knows what you are really thinking, understand your motives?

Isn’t your Protector aware of why you aren’t protecting the innocent? Will He not repay you in kind?”

We must not be like Cain, thinking that God does not see our works or know our hearts, for we are our brothers' keeper.

Therefore, the good we know we ought to do and do not do makes us reprehensible before the Lord. The text of *[James 4 verse 17, GOD’S WORD Translation Bible (GW)]* tells us about this: **“Whoever knows what is right but doesn’t do it is sinning”.**

The *[Psalms 44 verses 21-22, Bible Louis Segond (translated into English from the original text)]* also informs us: **“If we had forgotten the name of our God [...] would not God know, he who knows the secrets of the heart?”**

Let us finish with this *[Psalm 58 verse 2, Bible Louis Segond (translated into English from the original text)]*:

“So is it by remaining silent that you do justice?” Is this how you judge righteously, son of man?”

I have done more than my part, because this book, as you may have realized, is the fruit of a long and hard work.

I offer it to you in digital versions in English and French so that you can help me make a difference. The same will be true, if it is God's will, for the paper versions, if you respond positively to the appeal I address to you at the end of this chapter.

The goal is that all those who feel concerned can read it and take action. I do this in accordance with what the Spirit of God has inspired me. For your part, please share this book in its French and English versions—paper or digital—with as many people as possible.

For the digital version, make wide use of the means at your disposal: **email, Facebook, WhatsApp, Instagram, TikTok, etc.**

I make them available to you on my website, the contact information for which is provided at the end of this chapter.

To continue, I'd say I've been working on this book, in both English and French, for an average of **8 to 12 hours a day** since **October 2021**, and I'm currently finalizing it today, **September 20, 2025**. The goal is to release it as soon as possible. I've invested everything I own to make these books available for free.

In return, I have included a request for financial support from those who will read my work. Thus, even if I am currently in need, due to a situation beyond my control, I am confident that I will receive help.

Thanks to it, and this is already my joy, I will be able to share my thoughts and convictions which will not be forgotten.

My work will therefore not be in vain because I am sure it will enrich those who read my books. So that you can understand my philosophy and my faith, I am going to present you with an allegory:

Imagine that you have an orange tree that gives you abundant oranges that are as sweet as honey, which you intend to sell.

However, situated where you are, no one knows that you have any for sale. As a result, your oranges rot on the tree while you are in need. To change this situation, you make plans to sell them and to do so you present them at a fair so that as many people as possible can taste them.

Knowing that they are as sweet as you want them to be, you know that those who come and taste them will be conquered and that you will be able to live off your harvest.

This image I use to present my book may seem presumptuous to you. Nevertheless, for me, my work is of the same ilk as these oranges, for it is the fruit of extensive research and hard work.

Given its content, I have every hope that it will provide you with knowledge that will strengthen you. I still have much to tell you through my books, which are in the process of being published. I invite you, through their lines, to make new journeys.

Before continuing, I would like to make it clear that I did not study literature, I am above all a passionate author not a writer.

I address various themes in my books, which are dear to my heart and which highlight my deep convictions.

This love of writing came to me one day when I had to reflect on the fleeting duration of our life on Earth.

Many people have worked, enjoy the fruits of their labour during their lifetime, but often after their death there is nothing left of what they were, of their thoughts, or of their convictions. They go down into the grave and **“wither away like the ether”**.

I have no knowledge of what my forefathers were like. What their convictions were or what they did during their lives. All of this remains a mystery to me. Especially since, as a West Indian, I come from a people who experienced the chains and alienation of slavery.

On the other hand, when I read books written by great authors like Tertullian, Martin Luther, or Ellen G. White, etc.—the great reformers often wrote centuries ago—I learn to know them, and their writings strengthen me. My need to write and my passion for words have stemmed from these reflections!

My ambition in this life is neither wealth nor fame. My abiding goal is to bring my knowledge to this generation and to leave a literary legacy to future generations.

My deepest desire is to write down my knowledge and convictions in order to share them with those who will enjoy them and who, I hope, will emerge from my books enlightened.

If this book has been of any use to you, I invite you to read and distribute my other works as widely as possible, which will likely provide you with knowledge that will also be beneficial to you.

Several of these books are, or will soon be, by the grace of God, available for free download on my website.

Unfortunately, **“money being the sinews of war”**, all my funds having been invested in the production of this book, I no longer have the means to self-publish my other works.

Due to lack of funds, I have not been able to produce my other five books, which are already in progress. Much remains to be done to bring the truth to light for as many people as possible, but due to a lack of funds, the work is lying fallow.

Nevertheless, I am assured that, by the grace of God, this book will find its audience and that you, who will be led to read it, will not remain insensitive to this call for help that I address to you.

I therefore appeal to your generosity.

I appeal to those who are working in this century, like the seven thousand who remained faithful to the Lord in the time of Elijah, regardless of your religion or beliefs.

I know that you will not close your hearts to this call for help, for you walk by love, as the Lord asks us to in [Matthew 5 verse 42], [1 John 3 verses 10-24], [Deuteronomy 15 verses 7-11].

If this book or one of the ones I am offering you for free has touched you, make a gesture, help me continue to strengthen and help as many people as possible.

Furthermore, as mentioned in the previous chapter, I need funds to correct this English version of this book, the translation of which I am currently finalizing.

I also need financial support to be able to publish in large quantities the two paper versions of this work, English and French, so that it can be offered free of charge to as many people as possible.

Finally, in accordance with [1 Corinthians 9 verses 1-14], those who carry out the Lord's work must be supported in order to live. Therefore, in this context as well, I need your financial support.

You also have the option of making a donation on the « **Faire un don avec Paypal** » (*which means in english "Make a donation with Paypal"*) tab on my website:

<https://kenny-ronald-marguerite.com>

NB: *tab located on the screen, on the left for computers and at the bottom for the mobile phones.*