

ÉDITIONS GALAAD

Inquisitiô

(The three angels' message), volume 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

(Revised and supplemented version – reissue)

Booklet 3: Discriminatory and archaic legislative framework

1st collector's edition: *Love of Heaven
for the salvation of the Christian people*

IMPORTANT:

This book is not for sale, but free upon request.

Kenny Ronald MARGUERITE

Table of contents

° 1 – Presentation of the booklets.....	6
– 1.1. Contents of the booklets:.....	11
° Legacy of blood and infamy	13
° 2 – Discriminatory and archaic legislative framework.....	14
° 3 – A light for the future.....	73
° 4 – Presentation of the 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”	90

**Thanks to my friend
Mrs. Nicole MARIE-LOUISE**

Before telling you about her, I would like to invite you to pause for a moment, to consider a concept that is directly related to the text of [*Romans 13 verse 7*].

This text invites us, among other things, to give praise where it is due. Based on this text, I am going to tell you about my friend Nicole, and to do this, I would like to tell you that she has collaborated on all of my books, including this one, giving shape to my words and magnifying my ideas without altering them.

It is she who gives meaning to my ideas and manages to faithfully transcribe my thoughts by making them come alive.

However, she worked, and still works, knowing that these books will be offered free of charge in a digital format. So the precious help she gives me is not based on self-interest, but rather only out of love of God, and her passion for writing and her desire to support me.

In return for all of this time that she has graciously granted, I ask you to keep her and her family in your prayers and to grant them your blessing, in the mighty name of Jesus Christ our Lord and Master.

**A tribute to my mother,
Mrs Jenny Christina MARGUERITE,
born PIERRE in Castries SAINTE LUCIE**

To you who gave me life. To you who covered me with your unconditional love at all times. Today, you are no longer here, my beloved little mother, the Lord has called you back to himself.

I want to dedicate this book, and the other two volumes in this series, to your memory. I still have the image of you as a determined woman, a “*lioness*”, but you were also full of gentleness and self-sacrifice was your second nature. You were a born artist, transforming the smallest things into works admired by all.

Always cheerful, you brought joy and good humour to everyone you met. Full of kindness, you were always ready to help in times of sadness and discouragement.

If I had to list all your qualities, I'd need pages. To sum it all up, I would compare you to a radiant star in this world. I believe that, in Jesus Christ, you will be an Edenic and eternal star. Your many works of mercy are in accordance with [James 2 verses 12-13], the guarantee of your eternal life in Jesus Christ.

May we all draw inspiration from my mum's life, so that we don't have to be ashamed when our last hour comes, and when we have to appear before our Creator! I have faith that when Jesus returns, my little darling mummy will wake up sealed by the Holy Spirit. My great hope is eternal life with Christ.

*May the Lord bless you, my tender little mother, and repay you a hundredfold for all the good you have sown on earth, by giving you a place of honour in his kingdom to come, for all eternity.
My dear little mother, I love you and will love you eternally in Jesus Christ.*

ÉDITIONS GALAAD



*Culture is the lever allowing
men to aspire to excellence.*

Do not neglect it.

(Of Feather and actions)

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1 Presentation of the booklets

To introduce this book I would tell you that in these lines you will discover one of the most powerful and bloodthirsty entities that the earth has carried, and still carries.

This iniquitous being has, with complete impunity, caused rivers of blood to flow, for centuries, from a myriad of martyrs, for the following reason, that of rejecting his dogma to observe only the word of God.

By these laws this abominable being was able to martyr, kill, despoil, all the offenders, especially the Jews and a very specific part of the Christian people. We will find out!

He was the first to set up concentration camps intended to park the Jews like cattle.

He not only robbed them of their property but also of their dignity by forcing them to dress in a certain way that discriminated against them.

He also forbade the Jew to have noble careers, condemning them to the sale of old rags...

In retribution, the “*sentence*” that the nations inflicted on him for these unspeakable, bloody and iniquitous acts was to offer him a worship worthy of a “*god*”. Heads of state revere him and submit to him. Certainly you will be flabbergasted!

In addition, although it is supposed to no longer have political power, you will discover how these medieval decrees continue to be the basis of the laws of certain countries.

By these laws, this religious entity continues, in this century, among others, in a country like France which is a republic supposed to have emancipated itself from religious laws, to martyrize those who do not have the same doctrinal basis, therefore faith, that she.

Come discover this reality and much more.

To continue I would tell you that the impact that our parents, guardians and other spiritual teachers can have on us can be a powerful engine for idolatry.

These people, whom we trust, are often the basis for the establishment of anti-biblical doctrines, which they have taught us and which we end up practicing as “*gospel word*” when in fact, it is not so.

This reality is the one experienced in this century by a very large number of Christians who practice religious rites which seem to come from the Lord, but who have no biblical foundation.

Then, we will therefore decipher the iniquitous doctrines, instituted since the infancy of modern Christianity and which, under the guise of faith, are intended not to glorify God, but the enemy of our souls.

We shall thus become acquainted with those pagan doctrines which have infiltrated Christianity and which have become the doctrinal foundation of the majority of Christians.

Some of these are so deeply rooted in the habits and customs of God's people that they have come to be regarded as divine teachings.

This is true for objects of worship, practiced either on a daily basis or in places of worship, but it is also true for prayers that we address to people who, although having been great virtues, are now deceased.

We will also meet some of the most eminent titles held by certain religious men and we will see that the very bases on which these consecrations are established are pagan, therefore do not come from the Lord. It is the same for all these objects of worship and these great figures towards whom go the prayers of millions of Christians.

The origin of these things goes back to the pagan Roman worship which has been handed down through the centuries to Christianity.

The saddest thing in history is that many Christians continue to practice these doctrines, totally unaware that the prophetic texts present them as coming from Satan.

On discovering it, some of you will be, I believe, in great astonishment, especially those who had hitherto practiced these doctrines in good conscience, thinking of serving the Lord.

To practice such things makes us idolaters before the Lord, and their end will be that we will be rejected by him, which makes us automatically eligible for the most scouring bath in the lake of fire and brimstone. Let us therefore be careful in the doctrines we profess.

In doing so, come and discover, Bible in hand, if your cults and your spiritual doctrines are of divine essence or come from the rites of a pagan peuplade (*populace*).

Light will be brought to bear on these and other points. On this day, through this book punctuated with biblical verses, the Lord offers you the opportunity to sift through your doctrinal beliefs to see if they are all anchored in Christ.

In these lines we will, among other things, consider the subject of the miracles that many say they perform in the name of the Lord and that in this century or through the ages.

Nevertheless, are these manifestations, which are most extraordinary, really carried out under the aegis of the Spirit of God?

In this book we are going to dissect them, Bible in hand, and you will see that they are tricks used by the devil, and that they look like real miracles, but once exposed to the light of the Holy Scriptures, they cannot stand and are like snow that melts in the sun.

We will bring all this to light. Otherwise, this book is also intended to introduce you to a biblical woman of inestimable value, surpassing that of Abraham, Moses or Elijah, and who is worthy of all praise, for she was a faithful servant of the Lord.

Unfortunately, centuries after her death, her name and her memory are sullied by anti-biblical doctrines that have been set up around her. We will shed light on this.

Other subjects such as the *reality of purgatory, the underworld, the state of the soul of human beings after their death are dealt* with in this book. With the support of biblical texts we will discover what is said about the souls of the deceased. Do they have the capacity to return to visit the living in an *ectoplasmic form*?

We will continue our study with another divisive subject, concerning the lake of fire and brimstone, also known as the fire of hell or the fire of Gehenna.

The question at the centre of the debate is this:

Will those who have violated God's Word be cast into it when they die or whilst alive and, above all, are they destined to be tormented for eternity or will they be destroyed?

In this book among other things, we will discover doctrines without biblical foundation that this entity instituted over the centuries and which were intended to desecrate dreams and visions.

For example, we will see that men had come to the point of praying that God would preserve them from having dreams while they sleep.

Like all collective fears, over time the anti-dream propaganda has turned into superstitions that many observe without understanding the reason for their existence.

In this century, generally speaking, this has meant Mr. and Mrs. Average believes that most dreams do not come from God.

When it comes to dreams and visions, it is no longer acceptable from now on that we blindly accept the adulterated teachings of medieval men.

The problem is that we have forgotten how to interpret them and even worse, we have come to despise the dreams and visions we have.

This state of affairs is not due to a deliberate choice on our part, but comes from our profound conditioning and that of our ancestors over centuries. We will discover this reality and you will certainly now see your dreams and your visions with new eyes, those of faith.

We will also discover what degree of consecration to the Lord one must have in order to receive dreams and visions from him, and we will also see the negative consequences of an excessive religious consecration but which does not have Jesus Christ as its center.

I also bring you my testimony about a help that was offered to me and that comes from the funds of the papacy.

Would you believe it! If I had not been vigilant, I could have been considered an ingrate who "bites the hand of the one who feeds it". Another trick of the enemy of our souls!

I would like to point out that it is actually an extract from a larger digital book, which has 572 pages, entitled "*Inquisitiô (The three angels' message), volume 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 (Revised and supplemented version – reissue)*".

If, when referring to a chapter, you want more details, you can find them in the complete version of the book. Finally, I would like to point out that this integral version has been split into *16 booklets*, including this one. The purpose of these booklets is to provide you with a better reading experience and a more manageable and transportable format.

They will also make it easier for you to choose the theme that suits you. However, both the booklets and the full version of the book are all made available to you in a digital format.

I invite you to download them from my site: <https://kenny-ronald-marguerite.com>.

You can share it with your loved ones or talk about it with those around you.

GOOD TO KNOW:

Only 30 % of the English in the full version of the book has been corrected by a professional, so there are bound to be some mistakes in it, for which I apologise in advance.

I did not want to delay sending it out as quickly as possible to those for whom it is intended and that is why I decided to publish the English version without it being fully corrected.

Nevertheless I would like to congratulate and thank Mr. Howard Eeles for the quality of his work which means that English-speaking readers can now fully understand and appreciate the contents of the already corrected parts of this book.

I salute his enthusiasm, the excellence of his work and his professionalism and I know that he has succeeded in his task.

I therefore hope that you too will appreciate the great value of his work already done. God bless him!

**M. Howard J. Eeles,
The Marlow Language Centre Limited, Oxford Road,
Marlow, Buckinghamshire, SL7 2NN, Royaume-Uni.**

1.1 Contents of the booklets:

° Booklet 1: The bloodthirsty legislative legacy.....	18
° Booklet 2: Sunday as a day of rest for the glory of “ <i>the Eternal God</i> ” or of the “ <i>sun god</i> ”	36
– 2.1. <i>The muzzleing of the faithful witness in order to establish the infamy of the mystery of iniquity.....</i>	55
– 2.2. <i>The Trojan horse of the Sunday rest instituted by the all powerful dominator of nations.....</i>	61
– 2.3. <i>The origins of the Sunday rest which were established by the holy felon knight.....</i>	67
– 2.4. <i>The vague dominical inheritance bequeathed to Christianity</i>	73
° Booklet 3: Discriminatory and archaic legislative framework.....	82
° Booklet 4: Brief career synopsis, philosophy of life and discriminatory oppression.....	141
° Booklet 5: Examples of pagan rites from Roman times that the little horn has used for his benefit'.....	160
– 5.1. <i>Origin and reason behind the deification of objects.....</i>	175
– 5.2. <i>Origin and reason for the veneration of the “light”</i>	182
– 5.3. <i>The origins of the name of the supreme ruler of iniquity...189</i>	
– 5.4. <i>The fragrant smell of blessing smoke has become the foul-smelling stench of a curse.....</i>	193
– 5.5. <i>Perfidious pagan heritage ratified and magnified by the dominator of nations.....</i>	196
° Booklet 6: Origin, reason and purpose of the worship of the immortality of the soul.....	212

- 6.1. *The biblical reality of the state of non-being in which the dead are and the various anti-biblical doctrines that have been instituted in this matter.....* 213
- **Booklet 7:** Nonsense, pagan origin and harmful consequences of the doctrine of purgatory.....277
- **Booklet 8:** Difference in the Bible between hell and hell of fire, and the human doctrines that have transvestite these notions.....324
- **Booklet 9:** An icon deified in spite of herself.....356
 - 9.1. *The iniquitous deeds of the “goddess” makers.....* 371
 - 9.2. *The myth of the mediator of the afterlife.....* 384
 - 9.3. *The attack and the falsification of the divine bridge.....* 397
 - 9.4. *The manifestation of miracles and lying wonders performed by the son of perdition.....* 408
- **Booklet 10:** How did Christianity come to wear the coat of arms of paganism in matters of dreams and visions to the detriment of the Word of God?.....426
- **Booklet 11:** Beginning of the falsification of the biblical knowledge of dreams and visions.....440
 - 11.1. *Rationale for the desacralization of dreams and visions. 446*
- **Booklet 12:** The work of desacralization of dreams and visions fomented by the “*holy*” knight felon.....457
- **Booklet 13:** What degree of holiness does it take in order to receive dreams and/or visions from the Lord?.....488
- **Booklet 14:** The unexpected pupils of the “*holy*” felon knight.....524
- **Booklet 15:** State decree against dreams and visions.....548
- **Booklet 16:** Reality of the vigilance that the the sentinels of the Lord must have in the face of the offers of the devil.....562

Legacy of blood and infamy

“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”.

[Quote from Kenny R. MARGUERITE].

2 Discriminatory and archaic legislative framework

To begin this chapter, I would like to say that we have come a long way since the first pages of this book and, among other things, we have been able to discover the iniquitous deeds practised by the Catholic Church, in the past and even now, making it assume the guise of various entities.

One of the most titanic is in my opinion the beast with seven heads and ten horns that I present to you in *volume III* of this book in the chapter entitled in the chapter "*The indivisible unity of the deeds of the ten-horned and seven-headed leopard and the little horn*".

One of the prophetic symbols that accompanies this bloodthirsty and abominable being is its deadly wound, which was to heal, leading all those to live without the Lord in order to glorify it.

As we have already seen, among other things, this fact is demonstrated by the allegiance paid to the Papacy by the world's leaders, including the presidents of various nations.

As a corollary, in this chapter we shall see the influence of the Catholic Church on political power.

Although it is supposed to be separate from politics, it is not.

In fact, it influences many legislative choices. It is important to remember that in the chapter entitled "*The bloodthirsty legislative legacy*", the past historical actions of the Papacy that spearheaded those bloodthirsty troops who killed, despoiled and discriminated against the Sabbath-keepers are presented.

In this century, all that is supposed to be over, for the Pope no longer has the power to impose himself on the legislative frameworks of the nations of the world.

However, when we see how laws in this century hinder the freedom of French citizens, preventing companies from working on Sundays, we have the impression that the reign of ancient Papal Rome has returned.

To understand this mystery, we will follow the evolution of the laws prohibiting working on Sundays in France, by making historical stops, which will allow us to better understand their reasons for being.

To trade, I would tell you that the Sunday laws are so well anchored in French laws and in the routine of the French, that our legislators and the French people in its great majority ended up forgetting that these laws were above all, resulting from the cru of the Catholic Church.

I am going to demonstrate this reality to you. To begin, let's discover the central text, which decrees that the weekly rest of the French must be on Sunday. To do this let's read 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. [...]. [Excerpt from: « Loi du 13 juillet 1906 établissant le repos hebdomadaire en faveur des employés et ouvriers » (translated into English from the original text)].

It should be noted that on reading this law, in the absence of the knowledge that we have already studied since the beginning of this book, 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 realize the religious connotation associated with Sunday, it is necessary to refer to this extract from *Mr. Bailly's report* which served as a basis for the French State to establish the Sunday reform:

“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”.

[Excerpt from: 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)].

To take full advantage of what is presented here, we must look at it through this other legal 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 Dominical 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...”
[Excerpt from: *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)].

These two texts that we have just discovered show us the reality of Sunday rest that has been instituted in France since 1906.

If we focus on the second one, we realize that *Mr. Bailly's report* is a reference in this matter, in the sense that it is quoted, in this dispute brought before the Constitutional Council, in the same way as the articles of the Labour Code dealing with weekly rest.

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

Apart from all that I have just presented, what interests us is contained, in this extract, from the second text that we have just seen:

“[...] The principle of Dominical 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. [...]”

In this legal text, mention is made of *Mr. Bailly's report* as well as the intrinsic link between the law of 1906 which establishes that the weekly rest of the French people was established on Sundays, and this reality is called “*Dominical rest*”.

This conception of *Mr. Bailly's report* is now taken up by senior French officials.

This is what *Monsieur Ayrault* (during the period when he was *Prime Minister of France*) said at his press conference on the 2nd of December, 2013, following the report on the issue of exceptions in shops to the Sunday rest that *Mr. Jean-Paul Bailly*, gave 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: *“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”.

[Extract from: « Article L3132-25-4 du Code du travail Français » (translated into English from the original text)].

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”.

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:

"Christians should not Judaize by resting on the Sabbath, but should work on this day, rather honouring the Lord's Day (Sunday) by resting". [*Excerpt from: « Canon 29 du concile de Laodicée – date approximative an 363 » (translated into English from the original text)*].

We can also add this: **"We observe Sunday instead of Saturday because the Catholic Church, at the Council of Laodicea [363], transferred its sanctification from Saturday to Sunday"**.

[*Excerpt from: « The Convert's Catechism of Catholic Doctrine, 3^e édition, p. 50 » (translated into English from the original text)*].

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.

As you can see, Sunday as a dominical rest day has nothing to do with the republic but is a day that is reserved for the Lord.

It can therefore be said that when legislators use the term **"dominical"** in French laws and decrees that allegiance is made to the dogma of papal Rome which instituted this day.

What could be more normal for a religious legislative base that has infiltrated the Republic?

This reality alone means that the laws which have established that the compulsory weekly rest of the French must be done on this day are unfounded, and contravene the principle of a secular Republic.

In doing so, the Sunday laws, decreeing that the weekly day of rest for French women must be Sunday, being of religious essence and as such must not be included in the constitution or in any legislative text whatsoever.

Now this point recorded let's get to the heart of the matter. To do this, I would say to you that to fully appreciate the religious and therefore unconstitutional nature of *Mr. Bailly's* report, it suffices to note the quality of some of those who contributed to its implementation.

The following tells us: **“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. [...].”**

[*Excerpt from: 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)*].

Let us complete with this other excerpt from this same text which clearly shows the active participation of the contributors to *Mr. Jean-Paul Bailly's* report: **“Everyone was able to express themselves and be listened to. Many people had prepared these meetings very meticulously and left us written contributions”.**

[*Excerpt from: 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)*].

I would say to you, that it is for me surprising that “*representatives of the Catholic Church*” are present at this hearing carried out to establish a law of the French Republic which is, let us recall it, laic.

In order to better understand my astonishment, let us review the principle of secularism explained below: “**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 [...]”. [*Droits et libertés. Qu'est-ce que la laïcité ? Extract taken from the website: <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> (translated into English from the original text)*].

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!*

Of course not! On the contrary, they gave him material to support his thesis, which became the legislative basis of the Sunday laws.

This reality emerges from the terms that *Mr. Jean-Paul Bailly* uses in his report and which takes up the Catholic thought.

To understand it, I invite you to reread this famous report, which you will find in the introduction of this part, and then to compare it with the following text which is of the Catholic persuasion:

“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.*”

[Excerpt 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)].

Let's read this as a supplementary 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”.**

[Excerpt from: « Cf. GS67, §3. Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana » (translated into English from the original text)].

This other text informs us: **“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”. *[Excerpt from: « Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana » (translated into English from the original text)].*

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?

In order to understand this mystery we are going to follow the evolution of these laws by making historical stops along the way with a view to arriving at the new laws forbidding Sunday working in France.

To begin with, I would like to tell you that Catholic omnipotence was first breached around the time of the rise of Protestantism.

It was at the cost of countless martyrs that the Protestants obtained legal texts which decreed, among other things, that:

"Everyone professes his religion with equal freedom, and obtains the same protection for his worship". [*Article 5, of the Constitutional Charter of 1814, of the Public Law of the French (translated into English from the original text)*].

Protestantism had just won a great victory here.

Although they had to accept against their will that Protestants could now safely practise their worship, nevertheless the Catholic prelates were sure to obtain substantial compensation from the state.

Indeed, the law granted to the Catholic Church and to it alone the status of the State's religion. This is the content of one of these laws: **"However, the Catholic, Apostolic and Roman religion is the religion of the State...**

The ministers of the Catholic, Apostolic and Roman religion, and those of other Christian faiths, alone receive salaries from the royal treasury". [*Article 6-7, of the Constitutional Charter of 1814, of French public law (translated into English from the original text)*].

This charter ensured that the Catholic Church was able to maintain dominance over Protestants and the State for centuries.

The repercussion was that after centuries under this dictatorial framework and tired of this domination, the French people no longer came to trust the papal system and sought to emancipate themselves from its rules.

It was at the end of the French Revolution and a little after the birth of the Republic that, on the strength of the victories won, the Republicans decreed laws in order to ensure that the power of the state, which until then had always enshrined the pivotal role of Catholic laws, no longer alienated the people's rights.

This gives us information: **"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 [...]”

[Assemblée National. La séparation des Églises et de l'État. Quelques repères chronologiques. Les jalons historiques, partie 1879-84.

Taken from the site: <https://www.assemblee-nationale.fr/histoire/eglise-etat/chronologie.asp> (translated into English from the original text)].

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. We have already seen the historical texts which demonstrate this. The French Constitution having been established by the first republicans, we understand, although the Sunday laws have no *raison d'être* as French legislative texts.

At that time, the French people, no longer recognizing themselves in Catholic values, they were banned from the laws of the Republic, the latter being considered as principles to lull people's minds and serving to prevent the people from thinking for themselves.

This is how certain laws called for insurrection in the event that the rights of the people were violated. Here is an example:

“When the government violates the people’s rights, insurrection is, for the people and for every part of the people, the most sacred of rights, and the most indispensable of duties.”

[Article 35 Of the Universal Declaration of Human Rights, 1793 (translated into English from the original text)].

Unfortunately, a cause and effect reaction, the fact of having rejected the Sunday rest, unfortunately 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:

“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”.

[Extract from: « *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)].

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: **“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 [...].”

[Extract from: « Le Concordat de 1801 du premier consul, Bonaparte » (translated into English from the original text)].

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 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. This reality that we have just seen persists.

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:

“[...] 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 [...]".

[Droits et libertés. Qu'est-ce que la laïcité ? Extract taken from the website: <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> (translated into English from the original text)].

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.

What is paradoxical is that of all the Catholic decrees that had been repealed, at the time of the French Revolution and with the establishment of the Republic, the one that has regained its place in the Republic is the one in whose name Jews and Sabbath observers were robbed of their property, tortured and killed at the infamous stake.

See the chapter entitled "*The bloodthirsty legislative legacy*".

Furthermore this Catholic doctrine, which imposes Sunday as the day of rest, continues with impunity to martyr Sabbath observers and Jews. For more information read the chapter entitled "*Brief career synopsis, philosophy of life and discriminatory oppression*".

Let us return now to the Sunday rest, as we have seen laws taking away all legislative power to the Catholic Church were voted, what made that they could not be observed any more among the people, only the civil servants were from then on subjected to this rule.

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:

- **“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 [...]"**

[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)].

To continue, I would say to you that changing the law alternately, instituting it in the Republic according to the circumstances, is like playing with fire in a fireworks room, it will always end up exploding in your face.

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.

To understand this consider the following:

“[...] You now know all the provisions of the law, and the solid principle on which it is based. Among the innovations it contains, the one which excludes from the Superior Council the ministers of the different religions is the most serious; [...]

In regard to him, your commission has no more malevolent thoughts than it has against any other clergy. [...]

On the contrary, if it had been possible for us to make an exception, it should have been made in favor of the Catholic clergy, because of their organization, so regular and so powerful, and above all because they represent the beliefs of the vast majority of our fellow citizens.

But however sincere our esteem for him may be, this is not a reason for attributing to him a function which does not belong to him, and for deserting the principles which alone can guide us surely in this matter.”

[Journal officiel du 7 février 1880 (n° 4), Extrait du rapport présenté par Jules Barthélemy Saint-Hilaire (translated into English from the original text)].

In this text one has the impression that the measures taken, intended to remove within the French government, all Catholic influence were done reluctantly, as if forced.

Nevertheless, from then on, republican laws decreed the separation of the works of the State from those of the Catholic Church, resulting in the dismissal of ministers of Catholic worship who worked for the State. To do this what is invoked is **“all the provisions of the law, and the solid principle on which it is based”**.

Here we understand that the **“solid principle”** which rests on **“all the provisions of the law”**, also refers to this repeal of the obligation of dominical rest for the people, but which remained for the civil servants and which was decreed in 1814.

This exception, which remains for civil servants should never have been enacted, thus what was established in 1814 is what should have remained, because it seems unthinkable that a religious law could continue to have a durability in France which is a Republic.

The finality, of what we have just seen is that a law which remains active, even if it is contested, is an open door which makes it possible to legislate.

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.

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”.

This sentence will have to be repealed, because it finds its source in Catholic writings and therefore cannot continue to find continuity in the secular Republic that is France.

Thus by continuing to perpetuate these laws concerning Sunday, the French government makes all French people Catholic proselytes.

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 law says: **“[...] 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”. [*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)].*

Let us complete with this other text: **“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”.**

[Article premier de la Constitution (Française) du 4 octobre 1958 (translated into English from the original text)].

Here we find two of the fundamental texts, which presents the reality of France as a Secular Republic, which is to dissociate completely with religions, having no link of subordination with it, while leaving each citizen the choice of to be able to live one's faith in complete freedom without being discriminated against for this.

Of these two texts, 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.

On the strength of this, any law or decree, which contravenes our constitution, cannot subsist 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.

It should be noted that even if the majority of French people are attached to their Sunday as a day of rest, and even if this day is a blessing for many, this does not make a religious law legislatively acceptable, and therefore unconstitutional.

In doing so, any law which would be promulgated in our legislation and which would contravene our constitution, should be repealed, and this even if it aimed at the well-being of the greatest number of French citizens.

We experienced this reality with the vaccination laws, which saw a paragraph amputated which was nevertheless of importance, because intended to preserve the health and the life of the greatest number of French people.

To find out what it is, I invite you to read the following:

“[...] 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. [...]** [*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)*].

We discover here that during the implementation of the “*vaccinalpass*”, legislative forces set in motion gave birth to “*a clash of the titans*”.

Here two laws are in opposition, and although both seem to be important for the future of the French, nevertheless, “*at the end of the confrontation*”, the one which was unconstitutional was ousted.

In this legislative text, the Constitutional Council decreed that French citizens could attend political meetings without being vaccinated, since no “*sanitary or vaccinal pass*” could be required in this context, regardless of the number of people attending, and even if this was during a period when the pandemic was raging.

Why such a thing?

It is simply because of a “*little oversight*” of the French government, more precisely of the Prime Minister! He failed to include political meetings in the list of places where the “*sanitary pass*” or “*vaccinal pass*” were compulsory.

In doing so, as without law no restriction is possible, the immediate repercussion is that as long as the law on the “*vaccinal pass*” remained active, political meetings not being expressly mentioned in the vaccination law, they were always managed by “*Articles 2 and 11 of the Declaration of 1789*”, these presenting the right of all French people to be free to present their opinions, and to be able to meet freely within a political association.

Thus, the first law which established the obligation to vaccinal against *covid 19*, having not specified that access to political meetings should be subject to either a “*sanitary pass*” or a “*vaccinal pass*”, this type of event cannot be subject to vaccinal laws.

Here we discover that it is legislation that prevails to the detriment of health. The absence of a legal legislative basis prevails over an article of law which was nevertheless intended to limit the spread of the pandemic. Thus, on the one hand, the Constitutional Council clearly recognizes the dangerousness of such gatherings and “*the objective of constitutional value of health protection*” aimed, 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; to do so would therefore be unconstitutional, as it contravenes “*Articles 2 and 11 of the Declaration of 1789*”.

It is important to note that the Constitutional Council recognized that the paragraph of the “*vaccinal pass*” which tended to allow entry into political meetings to be subject to a “*sanitary pass*”, was in accordance with what the Constitution established, because fulfilled the bases of the “*constitutional value objective of protecting health*”.

Nevertheless, although the Constitutional Council recognized that the **“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””** and that the “**sanitary pass**” pursued **“the objective of constitutional value of health protection”**, this paragraph of the law was recognized as **“contrary to the Constitution”**.

The bottom line is that since this part of the bill was not backed by valid law, it was declared unconstitutional.

In doing so, as without law, there is no possible restriction, so even if the pandemic is raging, no one can hinder the freedoms that the French constitution confers on the French.

Thus, pandemic or not, if the laws requiring vaccination are not supported by a valid legislative basis, they are null and void, as contravening the Constitution.

One cannot “*listen to one’s heart*” and act without the endorsement of a legal legal basis. We can even say that, even if the planned action meets public health requirements, it cannot be validated outside the legislative framework.

With this example, we understand that as noble and beneficial as the dominical laws are for all or part of the French, being carried by a religious legislative base which contravenes the constitution, they must be repealed.

We understand by this very fact that this argument of *Mr. Bailly*, presenting the benefits of the dominical laws for the greatest number, cannot justify their durability.

We have already come a long way in this theme, we will now discover how laws prohibiting working on Sundays can have an arbitrary and pernicious side, because in a discriminatory way the rights of French people who observe the Sabbath and Shabbat are violated.

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

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

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

By doing so, the French State acts in a discriminatory way and violates the laws which prohibit such things and which I will present to you. Here is the first: **“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”. [Extract from: « 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)].

Let's complete with this other 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”. [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)].

Let's finish with this: **“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.”** [*Article 11 Déclaration des Droits de l'Homme et du Citoyen (Français) de 1789 (translated into English from the original text)*].

These texts teach us that French legislation grants everyone the freedom to publicly manifest their convictions, without being disturbed.

It is important to note that the second text we saw above states that restrictions on religious freedom that may prevent the public practice of faith are established in order to :

Preserving public safety, the protection of public order, health or morals, or the protection of the rights and freedoms of others.

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

Moreover, if Sunday were one of those restrictions, no authorisation would be granted, but many derogations are established in this regard, so that those who work on that day may be paid twice as much as on a normal day. This law establishes this:

“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. [...].” [Extract from: « Loi (Française) 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 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. To continue, I would say that the dominical laws and their exemption allowing certain sectors to work on Sunday created discriminations.

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:

“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 [...]”

[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).

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:

“[...] 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)”.

[Extract from: 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 is how DIY stores have joined the “*privileged*” who can work on Sundays. It is important to understand what contributed to change things, and to do this we must take into account the text of the law that the French State used to establish this decree to end the crisis.

To do this, let's discover the content of the text that is used in this decree, by reading this extract :

“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. » [Article L3132-12 du Code du travail (translated into English from the original text)].

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.

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

As a hairdresser, I have to do clients' hair on Sundays for their weddings, communions, etc. 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!

The objective is not to ensure that all businesses are open on Sundays but simply that those who wish to can carry out their activities without being prevented from doing so by laws which are themselves in contradiction with other laws.

To continue, I would tell you that when it comes to Sunday Laws, in less than a decade, a lot has changed. 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, under the presidency of *Mr. Sarkozy*, 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** to pass this law, one of the points of contention of which was the possibility of allowing the French to work more Sundays.

In this context, new derogations have been granted, allowing certain professionals to work on Sundays. Nevertheless, 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. All citizens in a republic must have the same chances of success. There are two solutions for this:

The first is the [Law of December 9, 1905 concerning the separation of Church and State (French)], 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 the 13th of July, 1906 having religious roots conflicts with that of the 9th of December, 1905. 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 law of the 13th of July 1906 that should be repealed or amended.

Apart from that, at the very least, for there to be fairness, and for French citizens who observe the Sabbath not to be discriminated against and their chances of success not to be less than the rest of the French, a new amendment must be enacted.

The objective is to establish equity. In order to do this, it would also be necessary for companies that employ a Sabbath-observer and allow him not to work on Saturdays because of his faith, to be able to work every Sunday in return.

It is time for France to stop these discriminations that these laws have established vis-à-vis the French who observe Saturday as a day of rest. Here is what the French constitution has established regarding the right of every Frenchman to work without being discriminated against:

*“[...] 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.** [...]”* [Préambule de la Constitution de 1946 (translated into English from the original text)].

As you can see, no one can be harmed professionally because of his beliefs. Which means that as this prohibition to work on Sunday, which the Sunday laws instituted, created, as we have already seen, a discrimination, towards those who observe the Shabbat and the Sabbath, these laws therefore contravene the constitution French and not any reason to be in the Republic.

It is therefore time that we were given the same chances of success. Here two simple choices present themselves to the legislators:

On the one hand they have the choice to repeal all the Sunday laws, thus the legislative rules which manage France as a Republic will be rid of these religious laws and therefore only the rules of secularism will remain!

Otherwise, the choice to keep the dominical laws, can also be made, but it will be necessary to ensure that no discrimination will be brought, on the observers of the Sabbath, the adults but also the children! To do this, new amendments will have to be enacted in this sense.

What I have just said introduces this other reality that Sabbathkeepers experience.

To find out, I would say to you that we have already seen how the provisions of the dominical laws discriminate against adults who observe the Sabbath, especially at the level of their work, now we will discover the effects of these laws on the lives of their children.

To get to the heart of the matter, 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: **“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. [...]"

[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. Taken from the French Senate website: <https://www.senat.fr> (translated into English from the original text)].

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 French national collective bargaining agreement for the hairdressing industry 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).

[Extract from: “Article 10 (French) of the National Collective Agreement for Hairdressing and Related Professions of July 10, 2006. Extended by Order of April 3, 2007 JORF of April 17, 2007” (translated into English from the original text)].

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, with my 35 years of professional experience as a mixed hairdresser, I would say to you that Saturday being the leading day in this sector of activity, where the remuneration of the hairdressers is often doubled, in order to respect the obligation to close the two consecutive weekly days, one of which is Sunday, the hairdressing salons will generally close on Monday.

As a result, young Sabbath or Shabbat observers cannot be present in the company on Saturday, their hiring becomes problematic for the employer.

The objective being to train apprentices in order to optimize their sales figures and not being able to make their employees work on Sundays, the managers of the hairdressing salons will more easily hire as an apprentice a young person who agrees to work on Saturdays, than one who, by conviction, refuses.

For this business manager, to do otherwise would be a very important loss of earnings.

We can see that these Sunday laws with the prohibition of working on Sundays do not only impact professional hairdressers who, like me, observe the Sabbath or the Shabbat, but also hinder young people who have the same faith base 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 of the Labor Code*], 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! 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: **“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”.

[*Extract from: « 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)*].

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 followers.

Consequently, the social equality dear to France is trampled underfoot by its government which, through these Sunday laws, does not respect the inalienable right of each individual to be able to practice his faith without being the object of discrimination.

Thus, these laws prohibiting Sunday work trample on the faith of those who, like me, observe the Sabbath.

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

To continue, I would say to you that it is good to remember that dominical laws are based on religious foundations, and as the France has no longer been under the yoke of religion since 1905, all French companies should therefore be eligible for the right to work on Sunday.

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:

“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 [...] [Conditions de travail – Directives sur le temps de travail de la Commission européenne (translated into English from the original text)].

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!

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 of the “*European Convention for the Protection of Human Rights and Fundamental Freedoms*” which prohibits all discrimination.

As you can see, there is no need to look for solutions since they already exist. To continue, I would tell you that this discrimination that French laws have established against those who observe the Sabbath is due to the fact that we are part of a minority.

And it is because the vast majority of French Christians observe Sunday as a day of rest that the discrimination we suffer continues.

Imagine that in this century, that in France, the dominant religion is, instead of the Catholic Church, a Protestant religious denomination which observes the Sabbath and that, strong in its position, it demands the right that its supporters can work on Sundays.

Certainly the top French leaders would have, under the weight of the popular masses, would have already instituted an exemption allowing them to work on Sundays, as was the case for the DIY stores.

But since those who observe the Sabbath are currently a minority, the country's top decision-makers do not take into account our rights and do not have the same opportunities for a full professional life and income. which if related.

It is time to repeal or readjust these obsolete laws which hinder the individual freedom of French people who want to work on Sundays.

It is time, in order to give more purchasing power to the French, to allow those who want to work on Sundays, in order to honestly earn *"their bread"* ! In this period of crisis and recession due to this *covid 19* pandemic, is it not time for the French government to really question the validity of these dominical laws?

Can the French State continue with impunity to lead to the bankruptcy of French companies, as is the case with my companies, which wish to work on Sundays? It is important that no ambiguity can remain with regard to my motivations. My objective in writing this book was not to ensure that all French people were obliged to work on Sundays, or that on this day all administrations were open.

The objective is to allow those who so wish and who carry out an activity not benefiting from an exemption to work on Sundays to be able to do so without risking penalties set by a law which itself contravenes fundamental principles and is therefore illegal. With a change in the law, we could see a resumption of growth.

To continue, I would say to you that the dominical laws, by the discriminations which they created, vis-à-vis the observers of the Sabbath, and which we discovered throughout this part, contravene another article of the French constitution, than those already presented. I'm going to present it to you.

To do this, let us read 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". [*Article 1er de la Constitution Française du 4 octobre 1958 (translated into English from the original text)*].

The term that interests us here is the word **"secular"**.

It can be given many definitions, but the one that interests me is the following, which I invite you to read: **"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".

[*Extract from: 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)*].

Above all, it is important to note that this text, I did not pull it out of my hat, or under my mattress, like an old rag, which I wish to reuse, but it comes from a French government site.

Now that point made, let's continue. To you who read me, have you really taken in what is said here? To refresh your memory, let's re-read this excerpt: **“[...] no one can be forced to respect dogmas or religious prescriptions. [...]”**.

This text alone demonstrates the nonsense of the dominical laws! We are very far from such a reality in France, because we have seen it, historical text in support, that the laws obliging French citizens not to work on Sundays are doubly religious:

The first reason is that the first version of these laws was instituted by the Romans in order to venerate the “sun-god” which makes his first laws a religious prescription.

The second reality attached to these laws is that the very term dominical, which was instituted to qualify them, as we have seen, designates what “belongs to the Lord” and it is Catholic dogma that instituted it.

In doing so, the dominical laws, which force all or part of the French people not to work on Sundays, make it impossible for France to be a secular republic, because in such a place **“[...] no one can be forced to respect dogmas or religious prescriptions. [...]”**, because **“Secularism guarantees freedom of conscience”**.

Where is my freedom of conscience when as an observer of the Sabbath, of the laws which the ancient Roman people instituted and which have been brought up to date, by the Catholic Church, at the cost of the blood of a myriad of Martyrs, themselves of Sabbath or of Shabbat keepers, continue to keep me, for 25 years in abasement and dearth?

France cannot therefore on this day claim to be a Republic because by the iniquitous acts that we have discovered that it practices it rejects the first basis of a secular Nation!

What I say seems harsh and disproportionate, but in order to take the bearing of my words and their reality, let's come to what should qualify France as a *“secular Republic”*.

To do this, let's reread this excerpt from this text that we have just discovered: “[...] **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 French government site presents here is simple:

The reality of “secularism” is materialized by the fact that the (French) State does not recognize in all that is within its jurisdiction, therefore also at the level of its legislation, any text, laws, decrees, dogma, knowledge etc. which is directly or indirectly of a religious nature.

It is on paper separate from any religious organization, so no religious influence can remain in the **“La République Laïque”** that is France on paper!

On the strength of this basis, the State **“imposes the equality of all before the law without distinction of religion or belief”**.

All of this is difficult to reconcile with all that we have just seen, which are based on the dominical laws. Let's now review these same basics but in reverse:

Any Nation, which retains in its legislation, in the management of its administration, its public service, its territorial communities, laws or provisions resulting from the dogma or beliefs of a religion, is not a “Lay Republic”!

Any country that discriminates against part of its people and forces them to observe religious prescriptions and/or laws cannot bear the name of “Secular Republic”.

Let's continue our study by taking into account this other extract from our basic text:

« [...] 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.

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.

Here we note that one cannot speak of secularism, when the dominical laws are the basis of the management of the organs of the state, of the public service, of which the schools are a part.

Even more important there can be no secularism when the dominical laws are above all the basis of rest for civil servants, it is this reality which has allowed, as we have already seen, that these laws, which had been abolished for the rest of the people can be reborn from their ashes like the phoenix.

There can be no Secular Republic as long as the civil servants who are in charge of educating our children are still subject to Sunday laws, and as long as children who observe the Sabbath are discriminated against and see their chances of success being less important than those offered to their little friends who have Sunday as their day of rest and faith.

In this excerpt we also discovered the uniqueness of secularism, which is not an opinion or a conviction, but is what founds these things, and allows everyone to be able to freely express these opinions, without being hindered.

Nevertheless, this secular freedom which is ours must not contravene the rules instituted in the Republic! In all that we have just read, here is what for me should make us think: **“Any society in which the guarantee of rights is not assured, nor the separation of powers determined, has no constitution.”**

[Article 16 (Français) de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)].

If we stop at what is presented here and highlight it with everything we have seen so far with regard to dominical laws, where the French constitution is undermined, and the fundamental rights of all or part citizens are discriminated against, we understand that we are like having no constitution, in France.

If that were the case, these iniquitous laws would never have been able to see the light of day or continue to endure, in a country, which is a Secular Republic.

It is important to understand that one cannot be both one thing and at the same time its opposite. One cannot at the same time practice religious precepts and boast of being a Secular Republic”, which discriminates against all or part of these citizens, by obliging them to practice Catholic dogma.

We cannot continue to sully the memory of the revolutionaries, who at the cost of their lives, bequeathed to us the Secular Republic that is France, by teaming up, longer with the laws and decrees, bloody than the Church Catholic instituted.

It is time that France can emancipate itself from these religious laws which are, as we have seen, without foundation and which gangrene it and that it can become what it should always have been, a Secular Republic, cradle of the rights of man, and where no discrimination is perpetuated, by those in charge of protecting us!

On this day the question is no longer whether or not to repeal the dominical laws? The real question is:

What is our foundation, in France as a people? What are our values? If the answer to these questions is the Constitution and the rules of the Republic and of the secularism, well the only decision that must be put in place is the repeal of these discriminatory legislative texts which are the dominical laws!

We must not be inconsiderate:

Either we choose not to reform these iniquitous laws, which are incriminated in this file, and from then on, we must accept that we contravene our constitution which brings a reaction such as a fusion, which makes that we act the destruction of the Republic to tend towards other things.

The finality can only be a feudal system where the leaders of the people do not care about their compatriot's opinion, and constrain them in discriminatory ways.

Or, we choose to be in reality 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 remain.

To continue, I would tell you that my goal is that the following can now prevail in France:

“[...] 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.”

[Préambule de la Déclaration des Droits de l'Homme et du Citoyen (Français) de 1789 (translated into English from the original text)].

The objective of every French citizen should be to make sure that nothing contravenes our constitution, and doing so is presented here as contributing to our happiness as a people.

I therefore call on you, each of you at your level to move things forward so that our nation, which is in agony, under the yoke of the pocket of fetid pus that are the iniquitous laws which gangrene it, can be healed, and that we become again this beautiful and great nation, which the revolutionaries instituted during the French Revolution.

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. This tells us:

“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”.

[En images, les visites des présidents français au Vatican. Taken from: <https://www.vaticannews.va/fr.html> (translated into English from the original text)].

Let's complete with this other most apt 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”.

[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. Taken from the site: <https://www.lemonde.fr> (translated into English from the original text)].

Before developing elements of what we have just seen, I would like to challenge you on some realities. To do this, I'm going to ask you the following questions:

What do you think of the young people in France who have chosen to perpetuate the Nazi dogma and who, in the name of their ideology, have tagged swastikas on Jewish graves?

Faith is a right in this country, so do you think what they are doing, even if it doesn't make sense to you and to me, because personally I find it appalling, has a reason to be within of a democratic society.

Nevertheless it is their basis of faith, in doing so they continue to worship Hitler and perpetrate these ideas, and honor him by displaying this ancient symbol of his ideology which is the swastika of the Nazis...

Many will judge them and find their ideology revolting, and among them the politicians who have occupied the post of president of the French Republic, nevertheless they do not do better, if not even worse, because they pay reverence to an ideology that has foundations much more bloody than all that Hitler and the Nazis were able to perpetrate, and it is the dogma of Papal Rome that it is about.

To understand what I am saying, we must not lose sight of the fact that we have seen that those who have worn, through the ages, the robe of the papacy has been one of the worst *serial killers* in human history.

Let us now consider the title of "*the first and only honorary canon (chanoine) of the Arch-Basilica of the Lateran*".

To do this I would tell you that by accepting this title French Presidents acknowledge accepting this bloody heritage of the works that the Catholic Church has perpetrated, among others against the Christian martyrs who observed the Sabbath, and through the same door, as the we make the monarchs of the past allegiance to the Pope and to Catholic dogma.

Which is nonsense in a republic, like France, which is supposed to be secular, therefore not subject to any religion.

This reality is presented in this text by the *Observatory of secularism*, and the *deputy of rebellious France Alexis Corbière*.

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.

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.

Thus, just as the swastika (*the nasi cross*), the iniquitous symbol of the Nazis, is a symbol of the blood of the Jewish martyrs that were shed, so is the title of “*first and only honorary canon of the Lateran Archbishopric*” as well as the dominical laws which are, as we have seen, symbols of the suffering of Sabbath and Shabbat keeper, which were led to martyrdom by the Catholic Church.

Nevertheless, it continues to be enthroned within the Secular Republic that is France.

All of this clearly demonstrates the power that the Pope has over the French State which is, it seems, only a republic on paper, if this were not the case, these things, above all the dominical laws, would not continue to have a durability.

To continue, I would say to you that we also discovered in these texts seen before that the visit of the French presidents to the pope fits even, 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. In my opinion, it is therefore difficult for them to repeal these archaic laws. We have a good example of this situation when we consider the French politician, whom I quoted a few lines above, who has since become President of the Republic.

This man is *Mr. Emmanuel Macron* who helped to amend, in part, the Sunday laws. By doing so, under European pressure, he had given a great kick to the Catholic ant-hill.

However at that time he had not yet shown his true face, it was only when he became President of the Republic that he was able to remove the mask and show the total submission he wears to the papacy. For the signified he not only made sure to return, like his predecessors, the protocol visit to the pope in office, but he went much further.

In the second text we saw above, we discovered that he was one of the most zealous to serve the papacy, to do this his objective is to "*repair*" the "*damaged link between the Church and the State*". Are you aware of the implications of what the current President of the French Republic, *Mr. Emmanuel Macron*, is saying here?

Yes! No! Well... to understand it we have to wonder about what has been "*damage (the right word would be "broken")*" between Church and State. Well it is none other than the French Revolution, then there "*French law of December 9, 1905 concerning the separation of Church and State*", which decreed, as we have seen, the separation between these two entities.

Thus, in order to restore the damaged link between the Catholic Church and the French State, it would be necessary to reform the French constitution and move from a republic to a kingdom governed by a monarch, in this case the king MACRON.

On the strength of this allegiance that the President of the French Republic bears to the Pope, you understand that the Sunday laws were not in danger of being abrogated under his five-year term!

Historical and current facts therefore demonstrate to us that papal supremacy still prevails and that its domination over the rulers of nations is real and timeless. 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.

In order to understand this, I will present you with an excerpt from a speech by Pope Francis: **“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?” [*Excerpt from: « 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)*].

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. Thus, it is because of the reverence these European leaders have for the pope that these laws endure. The durability of the Sunday trading laws is a much bigger enigma to me than *Area 51* or *the Yeti*, because both are unfounded urban legends, whereas the bloody nature of the Sunday trading laws is a proven historical fact.

We have seen her. Thus, the laxity of the European authorities in the face of the plundering and genocide of the Jews and the Sabbath observers by the Catholic Church is incomprehensible to me.

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"?

When I think and ask myself about this, I wonder 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. 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.

Nevertheless, I would say to you that on the strength of everything we have just studied, we understand that *Mr. Bailly's report*, which has become the backbone of the dominical laws, highlights the intrinsic link that exists between the laws establishing the obligation of dominical rest on Sunday and the spiritual reality of this rest.

In doing so, as we have seen, the basis of the French laws prohibiting work on Sundays are not writings of the Republic, but find their root and reason to be in the laws and decrees of the ancient Catholic Church. 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*”.

We are, as we have seen, in a religious legislative base which remains in the French Republic which nevertheless presents itself as a secular state. 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.

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. Through these laws, the rights of the Jewish people and of those who observe the Sabbath continue to be violated.

In spite of the plundering, genocide and the degradation of the Jews and Sabbath keepers, the dominical rest has become a permanent feature of French life. To rediscover the atrocities that the Catholic Church has, through the centuries, inflicted on Sabbath and Shabbat keepers, refer to the chapter titled “*The bloodthirsty legislative legacy*”.

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.

In accordance with the above, there is a delicate point that I would like to highlight by way of example, without endorsing the facts:

When an artist makes anti-Semitic remarks, the highest leaders of the French state are outraged!

When the quenelle becomes a sign of contempt for the Jewish people, the State is outraged!

But shouldn't it also rise up when laws stemming from anti-Semitic Catholic decrees continue to plunder and martyr the Jewish people as well as the Sabbath observers?

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.

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.

In doing so, 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. In my opinion statements such as the one concerning the foundations of the Sunday Laws are the natural consequence of this state of affairs.

An excerpt is given below: **"In the collective consciousness and history of France, Sunday plays a special role. [...]**

For everyone, Sunday is a historical, cultural and identity reference point that constitutes a landmark in the week. It is therefore not a day like any other. [...]" [*Excerpt from: 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)*].

Let us recall that in its unabridged form this text was the foundation of the new laws forbidding Sunday working in France.

Because of the Papacy's stranglehold on European states, no President of the Republic, who wishes to have political sustainability, will take the decision to really reform or to repeal the dominical trading laws, unless he is constrained and forced to do so.

In order to hope for change, the pope must recognise, in the name of tolerance and love, that those who observe the Sabbath 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 (*and who rejected Sunday as a day of rest*) was a grave error and total lack of tolerance.

To discover this fact, I invite you to go to the chapter entitled "*The bloodthirsty legislative legacy*". 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 the pope's duty to recognise the errors of the Catholic Church. And that is what Pope John Paul II did, in this text: "*This symposium was a response to the desire I expressed [...]*

It is only fair that [...] The Church takes on the sin of its children with greater awareness, remembering all of the circumstances in which, in the course of its history, they have distanced themselves from the spirit of Christ and his Gospel, presenting to the world, not the witness of a life inspired by the values of faith, but the spectacle of ways of thinking and acting which were true forms of counter-witness and scandal".

In public opinion, the image of the Inquisition is almost symbolic of this counter-witness and scandal. [...]

The sons of the Church cannot fail to return in a spirit of repentance to "the consent given, especially in certain centuries, to methods of intolerance and even violence in the service of truth". [...]

On the 12th of March, 2000 [...] forgiveness was asked for the errors committed in the service of truth through the use of non-evangelical methods. [...]

The prayer that I addressed to God at that time contains the reasons for a request for forgiveness which is valid both for the dramas linked to the Inquisition and for the wounds of memory which are a consequence of it.

"Lord, God of all men, at certain times in history, Christians have sometimes indulged in methods of intolerance and have not observed the great commandment of love".

[Extract from: « *Prière universelle de l'Église pour la confession des fautes et la demande de pardon, cf. ORLF numéro 11 du 14 mars 2000 (...) Du Vatican, le 15 juin 2004. Ioannes Paulus A II* » (translated into English from the original text)].

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 order to ensure that the dominical laws are repealed, I appeal today to Pope Francis, who presented himself as a visionary and reformer on the 27th of July 2013 in Rio de Janeiro, on the sidelines of World Youth Day.

— You who insist on the need to take into account the pain of men, you must act!

We have lifted the veil on the purpose of the sufferings that the Catholic Church has inflicted, without reason and with impunity, on the Jewish people and on Sabbath observers.

You cannot remain silent while this infamy continues.

A consecrated man of your stature, Pope Francis, presented as placing truth above all else, cannot continue to remain silent while the reminiscences of the decrees that looted and killed a myriad of those who observed the Sabbath continue in this century to martyr their descendants.

Pope Francis, show the world that you are no less worthy than Pope John Paul II, who humbly acknowledged in repentance that the abominations committed by the inquisitors are to be condemned.

By doing so, the pope will open the door so that the leaders of the European nations can, without being at fault, repeal these laws forbidding working on Sundays. 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 observers must be among those allowed to work on Sundays, so that they are no longer discriminated against.

Now that these points have been noted, it is imperative for things to change to raise awareness in our wonderful French Republic.

To this end, I invite all French people, especially Christians and Jews, to join me in this grievance that I have just presented to Pope Francis.

I also invite you to read the plans I propose in my book entitled “*Infamy of the State*”, which presents a framework that can change everything.

Finally, I say to you as an observer of the Sabbath, that I demand the right to no longer be discriminated against.

I ask all of you in France, especially you *ministers, MPs, senators, unions, etc.*, to do the same. And I ask all of you who are reading me in English-speaking countries as well.

— *Why does a law allowing Sabbath 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 observer or observers who want to work on Sundays?*

— *Don't we have the right to work whilst upholding our convictions?*

— *Are we sub-human?*

— *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 keepers?*

I should like to make it clear, if need be, that the aim is not for all French people to work on Sundays, but that a law exists stipulating that Sabbath observers are among those who are allowed to work on Sundays, so that they are not discriminated against.

It is important to note that working on Sunday and resting on Saturday is part of the Sabbath 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 observers, is the day established for worship, family, fraternity, fulfilment, physical and psychological rest, etc.

It is a day of rest for all of us.

3 A light for the future

7o begin with, 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.

The end result was not the victory of the powerful, but of faith.

To understand this image that I have just taken it is important to take into account certain realities:

In my books in the “Inquisitió” series I shed light on the antibiblical doctrines practiced by the Seventh-day Adventist and Catholic churches, etc.

In my book entitled “Infamy of the State (Reality of unconstitutional acts practiced by the French State in violation of its constitution)” it is against powerful nations of the earth that I raise me.

The objective being that justice and truth can prevail, so that those who have not been vaccinated against covid 19 as well as Sabbath and Shabbat observants, who have been and still are discriminated against in France, because of vaccinal laws and Sundays, can win their case.

Thus, in view of the financial and intellectual power of those against whom I am speaking out, I certainly cannot, from a human point of view, face such entities alone.

It is for this reason that it is in the mighty name of Jesus Christ of Nazareth that, throughout these long fourteen years, I have continued to work so that the truth may come to light.

I have the assurance that my Saviour is alive and will soon make the nobility of my struggles appear not to be quibbles emanating from a “*deranged*” mind, but realities worthy of consideration.

My conviction is that the Lord is asking us in this generation to set the captives free according to His call manifested in the text that follows: **“The Spirit of the Lord God is upon me, Because the Lord has anointed and commissioned me To bring good news to the humble and afflicted;**

He has sent me to bind up [the wounds of] the brokenhearted, To proclaim release [from confinement and condemnation] to the [physical and spiritual] captives And freedom to prisoners, To proclaim the favorable year of the Lord, And the day of vengeance and retribution of our God, To comfort all who mourn,” [Isaiah 61 verses 1-3, *Amplified Bible (AMP)*].

That is why, in spite of the fact that until now I have been alone in turning the millstone for the Lord, I have faith that through these lines, the “*spiritual*” captives will hear His voice and will take a stand, which will allow them to have a future!

However, I have faith that this work will be accomplished through the power of the Lord, not by any power that comes from my being, but by God’s Spirit, according to what we can read in the following text: *“Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith Jehovah of hosts.*

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain [...] [Zechariah 4 verse 6-7, *American Standard Version Bible (ASV)*].

Moreover, I have the deep conviction that the Lord will use my books for His glory. They are the fruits of a long study of historical, legal and biblical research and will lay the foundations that will enable things to change on all incriminated points.

On the strength of all of this, it is time for God's people to make their voice heard unanimously like a lion.

The objective is that the realities found in this book, in the other volumes of this “*Inquisitiô*” series, can cover the surface of the Earth, as the waters cover the bottom of the seas.

These books are available, free of charge in digital format, in English and French, on my website which you will find at the end of this chapter. It should be noted that the “*Inquisitiô*” series has *5 books*, in my opinion voluminous because, in digital format, they are each *572 pages*.

For better reading comfort, the Holy Spirit inspired me to transform each of these books into several booklets, including the one you have in your hands.

To continue, I would say to you that it is important to understand that the acts of reform presented in these books will not be able to happen without you.

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.

Therefore, the voices of God's people in all their diversity of faith must be able to unite as one in order to be heard.

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*], which in essence for me portrays union as strength.

This kind of titanic work cannot be done alone, especially since we are not the master but a servant. I am the bearer of this message but its owner is the Eternal God!

This artwork, which I have presented to you in this book, as well as in its other volumes of the “*Inquisitiô*” series, center on the *message of the 3 apocalyptic angels*.

The Lord has chosen this generation so that we, His faithful people, have the great honour of proclaiming this salutary message to the world.

This good news, in Jesus Christ, will determine the future of humanity. It is intended to begin the screening of the people of God, the end being that two very distinct peoples can come out of the ranks.

On one side will be the saints, who keep God's commandments and have the faith of Jesus (they have the Spirit of prophecy). Their choice will lead them to bear the divine seals, formed from God's name and that of Jesus Christ.

Their future will be to inherit God's kingdom. On the other hand, there will be those who either reject these two things or those who have deliberately chosen to reject the Lord.

Their fate will be to receive the mark of the beast and they will end up burning in the lake of fire and brimstone also known as the fire of Gehenna.

So that no one is lost for not having heard the message of grace, in Jesus, which God addresses to mankind, He sent these sentries to proclaim his offer of salvation, which is manifest in the messages of the three angels [Revelation 14 verses 6-13].

As a watchman and bearer of the message of salvation, the Lord will hold us accountable for what we have done with the warnings He intends for our neighbours. This gives us information:

“[you know] how I did not shrink back in fear from telling you anything that was for your benefit, or from teaching you in public meetings, and from house to house, solemnly [and wholeheartedly] testifying to both Jews and Greeks, urging them to turn in repentance to God and [to have] faith in our Lord Jesus Christ [for salvation]. [...]

“And now, listen carefully: I know that none of you, among whom I went about preaching the kingdom, will see me again.

For that reason I testify to you on this [our parting] day that I am innocent of the blood of all people.

For I did not shrink from declaring to you the whole purpose and plan of God". [*Acts 20 verses 20-21, 25-27, Amplified Bible (AMP)*].

In order to understand what it is all about with regard to the blood of his neighbor of which Paul declares to be innocent, we must read the following: **"The word of the Lord came to me. Son of man, speak to your countrymen and say this to them.**

When I bring a sword against a land, and the people of the land appoint one man from their midst as their watchman, and that man sees the sword coming upon the land and blows the ram's horn to warn the people, then if anyone who hears the sound of the ram's horn does not heed the warning, and as a result the sword comes and takes him away, his blood will be on his own head.

He heard the sound of the ram's horn, but he did not take warning, so his own blood is on him. If he had heeded the warning, he would have saved his life.

But if the watchman sees the sword coming but does not blow the ram's horn, and as a result the people are not warned, then if the sword comes and takes one of them away, that man has been taken away because of his own guilt, but I will also hold the watchman responsible for his blood.

But I have appointed you, son of man, to be a watchman for the house of Israel. So whenever you hear a word from my mouth, you are to warn them from me.

When I say to a wicked man, "Wicked man, you shall surely die," if you do not speak to warn the wicked man against his way, that wicked man will die because of his guilt, but I will also hold you responsible for his blood.

But if you do warn the wicked man to turn from his way, and he does not turn from his way, he will die because of his guilt, but you will have saved your life". [*Ezekiel 33 verses 1-9, Evangelical Heritage Version (EHV)*].

As was the case in biblical times, in this century and until the return of Jesus Christ, as it was with the apostle Paul, we the children of God as his sentinels (*watchman.s*) and as such accounts to us will be required by the Lord.

If we do not warn them and they die in their sins, the Lord will make them bear the burden of their iniquities, but he will ask us for their blood again.

So the faithful servant of God must also be wise and must make sure that he does not have the blood on his hands of his neighbour, who he did not warn.

You who have read this book so far, with Bible in hand, in a spirit of prayer and have probed its contents must act.

Initially, so that you are well aware of the totality of the message that the Spirit of God gives me to carry, I invite you to read the booklets which form volumes *II*, *III*, *IV* and *V* of the series entitled “*Inquisitiô*”.

It should be noted that the first volume of this series is being rewritten and is therefore not yet available. Once you have read the contents of these books or their booklets, you can take action.

To do this, having established this base, like autumn leaves blown away by the wind, they must all – books and booklets – be distributed to as many people as possible.

To do this, share them by all means:

Email, Facebook, WhatsApp, Instagram, etc.

We must now consider other realities linked to such a substantial work, both in terms of the study work it required and the volume of works. Indeed, it is not without difficulty that this type of quest is carried out. *The losses I had to suffer attest to this!*

I have presented my financial situation to you in this book entitled “*Inquisitiô (The three angels' message), volume 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*” in the chapter “*Brief career synopsis, philosophy of life and discriminatory oppression*”.

In this titanic struggle that I lead, for truth and justice, my finances have also been impacted.

In this book that I have just presented to you, I tell you how as an observer of the Sabbath and because of my profession as a hairdresser, my funds are at a low ebb because I am hindered by the French laws forbidding me to work on Sundays.

Moreover, because I denounce in one of my books the anti-biblical doctrines that the Seventh Day Adventist Church – which was once my religion – practices, I have suffered the desertion of my hairdressing salon, by the “*bulk*” of my customers who are members of this religion, which has dealt a big blow to my finances.

To learn more about this, I invite you to read my book entitled “*Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy. Historical part*”.

Moreover, the technical unemployment due to this pandemic of *Corona virus*, as well as the iniquitous actions of *Mr. Vincent GUILGAULT* against me – he has, in an arbitrary way and in opposition to the laws, blocked me so that I cannot perceive for my two companies the subsidy allocated to the companies in difficulty because of the pandemic –, has worsened the situation even more, I thus find myself to survive.

You will be able to discover these realities in my book entitled “*Infamy of the State (Reality of unconstitutional acts practiced by the French State in violation of its constitution)*” in the chapter “*Presentation of the facts inherent in the inappropriate treatment of my file by this tax official, Mr. Vincent GUILGAULT*”.

As you can see, hard knocks have followed one another in order to harm this work that the Lord has entrusted to me, the repercussions being that I can no longer invest financially for its advancement because I am in great precariousness.

On this day, I cannot continue to invest for books.

Yes, things are extremely difficult but I have faith in the work that the Lord gives me to carry out. This is why I wanted to continue despite these difficulties and why you will find a good part of the book which could not be corrected, for lack of means.

To continue I would tell you that I find in the work of all these people who have attacked me in one way or another the imprint of the devil, because I know that these people are not my enemies, but they it was the devil who used them to harm me.

This reality stems from the fact that we do not have to fight against flesh and blood, but against the forces of darkness, so that our persecutors are not our enemies, but they are puppets that the devil uses to persecute us.

Here is what we can read about it: **“Put on the armor of God so that you will be able to stand firm against the deceit of the devil.**

For we are not struggling against flesh and blood, but against the principalities, the powers, and the cosmic rulers of this present darkness, and against the spirits of evil in the heavens”. [*Ephesians 6 verses 11-12, New Catholic Bible (NCB)*].

Let's complete with this other text: *“We are sure that God's children do not keep on sinning. God's own Son protects them, and the devil cannot harm them. We are certain that we come from God and that the rest of the world is under the power of the devil”.* [*1 John 5 verses 18-19, Contemporary English Version Bible (CEV)*].

Let's end with this: **“If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me”. [*John 15 verses 18-21, King James Bible*].

When the devil seeks to destroy and/or persecute us, he will often use those who have rejected the Lord and who by their actions have become children of the devil [*John 8 verse 44*].

The devil, knowing that he has little time left, is unleashed and is in a great rage; his imperious objective is to lose as many people as possible. So he will wage war against anyone who brings to men the light of the pure Gospel in Jesus Christ.

Considering the content of this book as well as that of the other volumes of this collection "*Inquisitiô*", I am not surprised of what I live.

With hindsight I would tell you that one of the most drastic attacks that the devil made against me was through *Mr. GUILGAULT*, because thanks to the money from this subsidy, which I was able to collect, I undertook to correct the spiritual books that the Holy Spirit inspired me and that as well in English as in French.

I first started by correcting one of the volumes of the book that you have in hand and that I thought would have appeared as is.

Nevertheless, once this first book was finished and after re-reading, I realized that it contained three very distinct themes that could be developed to each constitute a book.

This is what I did and this first book of *572 pages* which was corrected by the English proofreader *Mr. Howard J. Eeles* became the structure of four books of *572 pages* each. These four books therefore have very specific objectives.

This work was titanic and still is, because by finishing this book that you have in your hands, it will make *8 books* of *572 pages*, *4* in English and their double in French, that I will have finished, by the grace of God.

It remains to finish my book entitled "*Inquisitiô (The three angels' message) volume I, What has advenu of the holiness of the Word of God ?*", always in two versions, in English and in French, which I will start, God willing, as soon as the first volumes are finished.

Of these *8 first books* of *572 pages* each, I have already been able to correct in French about *30%* and *40%* of those in English.

I have already invested a little more than *13500 euros*, so all my savings, until the last cens so that these books can see the day and all this, **while they are offered for free in digital version in French and in English.**

It was a great joy for me to see my ideas materialize in books, especially those that are in English, because although I do not master this language, the Spirit of God gives me the ability to translate my books and I do them corrected by a proportional corrector.

Unfortunately, the devil to use *Mr. GUILGAULT* and inspired him to foment against me iniquitous works, the direct repercussion was that I could not continue the correction of these books.

In order to make parts of this book available to you, I had to borrow money from my friend Nicole.

I know that God will act in his time so that I am no longer his debtor. I am very grateful to the Lord for having put her on my way and also for this trust she placed in me and in this work.

I am very grateful to the Lord for having put them on my path and also for the trust they have placed in me and in this work.

Yes, things are extremely difficult, but I have faith in the work that the Lord has given me to do. That is why I wanted to continue despite these difficulties and you will find a good part of the book that could not be corrected because of lack of means. I apologize for the spelling and conjugation errors that you will surely find.

And I would like in all humility to thank my friend *Nicole*, who, with the little time she had, gave certain parts of the texts in French a certain coherence.

To continue, I would like to tell you that sometimes the stumbling-blocks appear before me like the Red Sea and the problems and difficulties follow me like the raging Egyptians.

I am certainly destitute, but I continue to move forward despite life's storms thanks to my faith and the fact that I know I serve a great God. So I know he will act, one way or another!

The devil is already defeated, the Lord alone is the Almighty and no one can prevent his work from progressing.

Strong in this conviction that is why, despite the difficult situation, I continue to walk by faith, and I put in place the plans that I received from the Spirit of God in dreams.

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.

To come back to this literary work that the Lord has entrusted to me, I would say to you that since I can neither continue to edit these books, nor offer them for digital sale because they are only partially corrected, I have chosen to offer them free on my site, I will present it to you at the end of this chapter.

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 persona that I adopt to present my books may seem presumptuous to you. Nethertheless, for me, my works are like these oranges, since they are the fruit of extensive research and a lot of hard work. Given their content, I am confident that they *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 I hail from the Caribbean, I come from a people who have experienced the chains and alienation of slavery. My need to write and my passion for words have stemmed from these reflections! My deepest wish is to convey my knowledge and convictions in writing in order to share my books with those who will enjoy them and who, I hope, will be inspired by them.

I address various themes in my books, which are dear to my heart and which highlight my deep convictions, the most important of all being the love I have for the Lord and the need, at all times, to give glory to his name.

Although I have already had the great pleasure of publishing several of my books, due to a lack of funds, I have not been able to find the necessary funds to publish five other books, other than the four I have already presented to you, which are just as rich as the one you have in hand, and which are already in progress. There is still a lot to be done for the truth to come to light with as many people as possible.

If this book you have in your hands has strengthened you, I invite you to read and distribute my other works to as many people as possible, because they will certainly bring you knowledge that will certainly also be beneficial to you.

Many of these books are, or will soon be, by the grace of God available for free download on my website.

Unfortunately for me, “money being the sinews of war”, since I have already invested all of my funds in the publishing of these first books that I presented to you before, in doing so, I no longer have the means to continue this work.

What I find most damaging is that apart from the *4 books*, which are already finished in French (*as well as their doubles in English, or 8 books*), and which I offer for free on my site, but which are awaiting be corrected, I still have *5 other works* that I have already put in place the framework but which are awaiting completion.

To continue I would tell you that this book that you have in your hands as well as all those of the series "*Inquisitiô (The three angels' message)*" have presented to you my mode of writing, based on the word of God, and which is reinforced with historical and legislative text, intend to bring to light realities, which until then were hidden.

My other spiritual books, are of the same ilk, I bring to light biblical realities forgotten for centuries, but which are vital for the preparation of the faithful children of the Lord so that they are ready to go to meet our savior when he returns.

The purpose is also that while awaiting the return of the King of kings and the Lord of lords, that his people may be steadfast in Christ Jesus and not wavering, and not follow the dark lights of the fallacious doctrines that distill, like venom mortal, people who work, under cover of faith, for the devil.

To come back to my *4 books* of the series "*Inquisitiô (The three angels' message)*" that I offer on my site, in English and French version, so that you have a better comfort of reading, I need your help, because the correction of each of these books costs approximately *7000 euros* in English and approximately *3500 euros* in French.

These *4 books* once corrected, will always be offered free of charge, in English and in French, in digital version, on my site.

Apart from that, regarding the work of writing that the Lord gives me to carry out for him, it is important to note that it takes me a little over a year to finish a book in its English and French version.

Apart from all this, it is fitting, in my opinion that you understand, that I cannot both write for the Lord and work as a consulting hairdresser, so, being totally devoted to the work of the Lord, I must also be able to live from this work, as the Holy Scriptures declare in the following text:

“Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?”

If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink?

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

Or I only and Barnabas, have not we power to forbear working?

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes?

For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel”. [1 Corinthians 9 verses 1-14, King James Bible].

With all that I have presented to you, you understand that I need your help in order to continue this work.

I have made many arrangements to obtain further financing, but since neither banks nor credit companies provide funding for book publishing it is proving to be a challenge.

With each new request rejected, I was like a man who, lost in the middle of the desert, runs after a mirage presenting him with a “saving” lake, but in vain. The repercussions are that, for lack of funds, the work is fallow.

Nevertheless, I am confident that, by the grace of God, to whom belong the silver and the gold, as well as this work he has entrusted me with, this book will find its audience, and that you, who will be led to read it, will not remain insensitive to my appeal for help.

It is true that many have come to live thinking that their temporal goods belong to them and do not care about the needs of the Lord's work. These I invite them to read the parables that we find in the following texts. Here is the first: **“Then he told them, “Be careful to guard yourselves against every kind of greed, because a person's life doesn't consist of the amount of possessions he has.”**

Then he told them a parable. He said, “The land of a certain rich man produced good crops. So he began to think to himself, ‘What should I do, since I have no place to store my crops?’ Then he said, ‘This is what I'll do. I'll tear down my barns and build bigger ones, and I'll store all my grain and goods in them. Then I'll say to myself, “You've stored up plenty of good things for many years.

Take it easy, eat, drink, and enjoy yourself.” But God told him, ‘You fool! This very night your life will be demanded back from you. Now who will get the things you've accumulated?’ That's how it is with the person who stores up treasures for himself rather than with God.” [Luke 12 verses 15-21, International Standard Version Bible (ISV)].

Let's complete it with this: **“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table:**

Moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.» [*Luke 16 verses 19-25, King James Bible*].

The time is no longer to procrastinate, if this book has touched you, make a gesture, help me to be able to nourish souls, for and by the Lord. I have faith that the Lord has a faithful people, who are presented as the 7,000 who in the days of Elijah did not bend their knees before Baal and remained faithful to him.

I know that you will not turn your backs on this call for help, because you walk out of love as our Saviour asks of us.

Here is what is recommended: **“Give to him that asketh thee, and from him that would borrow of thee turn not thou away”.** [*Matthew 5 verse 42, King James Bible*].

Let's complete it with this: **“But whoever has the world's goods (adequate resources), and sees his brother in need, but has no compassion for him, how does the love of God live in him?**

Little children (believers, dear ones), let us not love [merely in theory] with word or with tongue [giving lip service to compassion], but in action and in truth [in practice and in sincerity, because practical acts of love are more than words].

By this we will know [without any doubt] that we are of the truth, and will assure our heart and quiet our conscience before Him” [*1 John 3 verses 17-19, Amplified Bible (AMP)*].

Let's finish with this: **“If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:**

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, saying, *The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought;*

And he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him:

Because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land”.
[Deuteronomy 15 verses 7-11, King James Bible].

If you have been touched by this book or any of the others that I offer for free on my website, please help me to continue to fortify and help the greatest number of people. I therefore appeal to your generosity. To do this, if your heart tells you, you can help me by sending me your donations by post to:

*Monsieur Kenny Ronald Marguerite,
Impasse py n° 24, Californie, 97232
Le Lamentin (Martinique).*

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*).

4 Presentation of the 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”*

To get to the heart of the matter, I would like to tell you that, in a world that is invisible to us, tragedies are currently taking place whose repercussions for humanity are worse than those recounted by the Greeks. Their consequences being the death of the greatest number of people both literally and spiritually.

As far as physical deaths are concerned I know that you will certainly not disagree with me, because all of humanity has been under the yoke of the *deadly Coronavirus* for many months.

This scourge has wreaked and continues to wreak havoc across the face of the earth, holding all nations hostage and decimating their populations. Faced with this dramatic and unprecedented situation, questions are pouring in:

Where does this disease come from? Is it a virus that originated in nature and which has mutated? Or is it a chemical weapon, created intentionally? And if so, why is this virus in the wild? And if so, how did this virus get into the wild? Has it been inadvertently released, or is it part of a conspiracy by an obscure group to destroy much of humanity?

As I am not a scientist or an investigator for the secret service, I cannot answer you, but, I can tell you who is behind all of the diseases and calamities which strike the world. To discover his identity, I invite you to read the texts of [Job 1] and [Job 2].

In these lines we see how Satan killed Job's children. To do this, he used high winds to simultaneously batter the four corners of the house where they were gathered. The devil also manipulated bloodthirsty tribes to kill Job's servants in order to steal his flocks.

We also discover how the devil controls and uses disease.

He struck Job down with an ulcer that left sores all over his body.

In [Matthew 24] and [Luke 21 verses 10-36], we get a hint of what the final days will be like, there will be wars, diseases, famines, etc. By reading this, we understand that it is the devil who is at the helm.

The purpose of all of these things is to mark the end of the world and to let us know that we live in the century when the devil runs amok, because he knows he has little time left and that's why he is unleashed like a hungry lion

The devil is always at work when there is trouble in the air and he will soon inflict another tragedy on humanity much worse than *Covid 19* and here I am talking about the *mark of the beast!* It will be a spiritual tragedy and will lead to the loss of *millions of people.*

Whoever receives this mark will *end up burning in the lake of fire and brimstone* and whoever does not have it will not be able to “buy” or “sell” and will be killed by an iniquitous entity which is an apocalyptic lamb with two horns.

As we shall see, only the “*saints*” will be spared!

This eminently strange being, although he is the one who bestows the mark of the beast, the latter does not belong to him. He who is, is a beast with seven heads and ten horns, who serves the devil. The mark of the beast is therefore by extension the mark of the demon! It thus appears that two choices will soon be offered to all of humanity:

The first is to receive the mark of the beast which is acquired by revering the devil, rejecting the Lord or his Word.

The second choice is to remain faithful to God and to be sealed by the Holy Spirit to avoid the grip of the demon and his minions.

What we have just seen is the core of the message of the three angels of the apocalypse, the gist of which is the plea to leave Babylon, which practises the works of the lamb-like two-horned beast.

This leads, as we have seen, to receiving the mark of the beast, without which no one can buy or sell. We will also see how over the centuries God's people, the Lord's beautiful and delicate bride, came to copulate with the beast and worse, like a courtesan, she has conceived illegitimate children with her iniquitous lover.

In these lines we will lift the veil on the identity of Babylon the Great (*the sultry horsewoman who rides a scarlet beast*).

We will also decipher the reality hidden behind the mark of the beast which, in the Book of Revelation, seems to come out of nowhere and will afflict vast numbers of people.

For many, it would be an implanted chip, by means of vaccines against *covid 19*. However, is that what the Bible tells us about this?

We will see it! We will also see the literal reality behind the “*sell and buy*” symbols inseparable from the mark of the beast. Is it literal money here? Are they not rather prophetic symbols, presenting a completely different reality, which is in no way monetary?

We will see it! In addition, we will also do a study on how God's seal works (*without which no one will be able to have access to the Kingdom of God*) and will find out about its nature and how it is obtained.

The seal of God and of Christ being directly linked to obedience to the Holy Scriptures, we will first see the place occupied by God's law and especially the Sabbath in the great cosmic conflict between Satan and his fallen angels (*demons*) and God, those holy angels and the Lord's chosen people.

The devil's greatest need is not to be judged and that's why his supreme goal is to seduce God's faithful children, if he possibly can [*Matthew 24 verse 24*].

The devil does this with the primary purpose of making God's people unworthy, because he is the one who will have to judge them ; In order to achieve his ends, he infiltrated his servants among God's people who, while serving him (*the devil*), gave themselves the facade of holiness [*1 Corinthians 6 verses 2-3*], [*2 Corinthians 11 verses 13-15*].

The most powerful, the most virulent and the bloodiest of his servants is presented prophetically as a little horn, which will *martyr, despoil* and *kill*, God's people.

His mission will also be to try to change *times* and the *law* [Daniel 7 verses 23-27].

We will discover how the plans of the devil to take out of the hands of the people of God these two powerful weapons, the law and the times – these times are, as we shall see, in fact those of prophecy – have been fully realized through his powerful servant called the little horn.

The attacks of this iniquitous being are aimed at making God's people unfit to be with Jesus upon his return. In order to understand this, we must first of all know that this people that Christ will seek upon his return is known as the remnant church.

The points that make them recognisable are that they keep the Lord's commandments (*therefore his holy law*) and that they have the testimony of Jesus (*the spirit of prophecy*).

We will discover how keeping or not keeping God's law will decide who are God's people and who belong to the devil. We will also discover how the law and God's grace are complementary and according to the Lord must co-exist among his faithful people.

Once these basics have been established, we will continue our journey to the Holy Land, but we will make another type of stop.

We will stop to study the three most important days and nights in the history of mankind. Without them no one would have been saved! To do this we will go to the foot of the bloody cross of Christ at Golgotha, then to the tomb of the King of kings and we will end our excursion with the resurrection of the Lord of lords.

Through historical and prophetic biblical texts, we will discover the mystery hiding behind the three days and three nights where, like Jonah, Jesus Christ had to remain in the grave.