



## SANITAS CORPORUM SUPREMA LEX

### Considerations on the Promotion of the Vaccine by the Holy See

A few days ago, an interview was broadcast on *Canale5* in which Jorge Mario Bergoglio appeared in the unusual role of *sponsor* of the pharmaceutical companies. We had already seen him in the role of politician, of trade unionist, of promoter of uncontrolled immigration, of supporter of welcoming illegal immigrants, and of philanthropist. In all of these metamorphoses what has always emerged, alongside his capacity to totally remove himself from his institutional role, is the polyhedric character of the Argentine, who, we now discover, is also the *promoter* of pharmaceutical companies, a convinced *supporter* of vaccines and a zealous *cheerleader* of those who for a year now have been using Covid as a means to control the masses and to impose the *Great Reset* desired by the World Economic Forum.

The fact that the vaccine does not give any guarantee of efficacy but rather can induce serious side effects; the fact that in some cases it has been produced starting from cells taken from aborted fetuses, and therefore is absolutely irreconcilable with Catholic morality; the fact that treatment with hyper-immune plasma or with alternative protocols are being boycotted despite the evidence of their efficacy — all of this means little to the new “expert” who, on the basis of absolutely zero medical competency, is now recommending the vaccine to the faithful while using his sovereign authority to require the citizens of the Vatican to submit to questionable treatment in the name of an unspecified “ethical duty.” The bleak Paul VI Audience Hall has been emblematically chosen as the temple in which to celebrate this new sanitary rite, officiated by ministers of the Covid religion in order to assure, certainly not the salvation of souls, but rather the illusory promise of health for the body.

It is disconcerting that, after unscrupulously demolishing no small number of Catholic truths in the name of dialogue with heretics and idolaters, the one *dogma* which Bergoglio is not ready to renounce is that of obligatory vaccination — mind you, a *dogma* which he himself unilaterally defined without any synodal process! — a *dogma* before which one would expect there to be at least a minimum of prudence, if not dictated by moral coherence, then at least by utilitarian scruple. Because sooner or later, when the effects of the vaccine on the population are seen, when they begin to count the deaths it has caused and how many people have been maimed for life by a drug that is still in the process of experimentation, someone will be able to ask those who were convinced supporters of the vaccine to render an account.

At that point it will only be natural to draw up a list of those who in virtue of the authority with which they are recognized have convinced their unsuspecting subjects to present themselves for inoculation by the so-called vaccine: self-proclaimed experts, virologists and immunologists with a conflict of interest, mosquito scientists in the pay of Big Pharma, veterinarians with scientific ambitions, government-funded journalists and opinion-shapers, and movie stars and popular singers in disgrace — to which list Bergoglio must now be added as an exceptional supporter, along with the Prelates in his entourage. And if today the lack of specific competency does not seem to be a sufficient argument to lead them to at least maintain a prudent silence, at that point their protests of “I didn’t know...;” “I never imagined...;” “It wasn’t my field of knowledge...;” will be judged only to be a factor that aggravates their offense, as it should be. *Stultum est dicere putabam* [It is foolish to say, “I thought.”].

Of course, in the Bergoglian church *de facto* concubinage can be legitimized with *Amoris Lætitia*, to the point that *Avvenire* speaks today of “LGBT parenting” with the ease of a gender propaganda pamphlet; an idolatrous rite worshipping Mother Earth can be celebrated in Saint Peter’s winking at Malthusian environmentalism; the matter for the Sacrament of Holy Orders can be modified, conferring ministries on women; the death penalty can be declared immoral while casually keeping quiet about abortion; Communion can be administered to public sinners while denying it to those who wish to receive it on the tongue in order not to commit sacrilege; and access to the classroom can be denied for Catholic school students who are not vaccinated, as has already happened in Ireland. And yet these blatant adulterations of Catholic doctrine — in perfect ideological continuity with the conciliar revolution — are accompanied by the firm and unshakeable profession of faith in a “science” that borders on esotericism and superstition. On the other hand, when you stop believing in God, you can believe anything.

Thus, if for Bergoglio belonging to the one Church of Christ through Baptism is ultimately

superfluous for the eternal salvation of a soul, the initiatory rite of the vaccine is proclaimed *ex cathedra* to be indispensable for the physical health of the individual, and as such it is presented as undelayable and necessary. If it is possible to set aside revealed truth in the name of ecumenism and inter-religious dialogue, it is likewise not licit to question the *dogmas* of Covid, the revelation made by the media about the pandemic, and the salvific sacrament of the vaccine. And if with *Fratelli Tutti* universal brotherhood can be promoted apart from faith in the One God Living and True, no contact is permitted with so-called “deniers” — a new category of sinners *to be avoided* — who must be punished as heretics by the health inquisition and media excommunication so as to be made a warning to the flock. “If anyone comes to you and does not bring this teaching, do not receive him in your house and do not greet him,” Saint John warns (2 Jn 10). Bergoglio must have misunderstood, and so he greets and embraces abortionists and criminals, but he does not contaminate himself with “*anti-vaxxers*.”

It does not escape us that this scientistic dogmatism — which would horrify the most ardent supporters of the primacy of science over religion — is propagated by those who are not scientists, from “influencers” to Bergoglio, from athletes to Biden, from “experts” to politicians: all eager to put out their arms in front of the television cameras, only to discover from the videos that in many cases the syringe needle is still covered by the cap, or that the inoculating liquid is clear when the vaccinating serum should actually be opaque. These are obviously objections that the high priests of Covid reject with disdain: the *mysterium* is part of the ritualization of the sacred action, just as the *sacramentum* accomplishes what it signifies; administering the vaccine with a retractable needle or without pushing the plunger of the syringe serves to *dramatize* the message that is to be transmitted to the masses of believers. And the victims of the rite, those who for the good of all offer themselves with docility to the mirage of an immunity that not even Pfizer, Moderna, or Astra Zeneca dares to guarantee, represents the *sacrificium*, which is also part of the new health religion. On closer inspection, the innocent babies aborted in the third month of pregnancy to produce vaccines really do seem to form a sort of human sacrifice with which to propitiate the infernal powers, in a terrifying parody that only the wicked can pretend not to see.

In the grotesque ceremonial delirium, there is not even lacking the Note of the Sacred Congregation for Divine Worship, which with a total disregard for the absurd even promulgates in limping Latin instructions on how to impose the Sacred Ashes (it is not surprising that Latin too has gone to fry): “*Deinde sacerdos abstergit manus ac personam ad protegendas nares et os induit* [Then the priest washes his hands and puts on the mask to protect his nose and mouth].” The purification of the hands with detergent and the use of a mask are scientifically useless but symbolically necessary for the transmission of the *faith*

expressed by the rite. And precisely in this we understand how true and valid is the ancient adage of Propser of Aquitaine “*Lex orandi, lex credendi*,” according to which the way in which one prays reflects what one believes.

Someone will object, in a pious attempt to avoid the total collapse of the Papacy carried out by Bergoglio, that the opinions expressed by him are and remain precisely *opinions*, and that therefore there is no obligation for the Catholic to submit to a vaccine which his conscience and natural morality demonstrate to be immoral. But the new “papal magisterium” has been made explicit right on *Canale5*, just as it was on the plane that the LGBT dogma “Who am I to judge?” was defined, and just as it was in a footnote of *Amoris Lætitia* that the indissolubility of marriage was denied in the name of pastoral practice. Politicians put out tweets on social media, self-styled experts pontificate in television studios, and prelates preach in interviews: do not be surprised if one day Bergoglio appears in a publicity spot to endorse electric scooters.

Catholics, illuminated by the *sensus fidei* that instinctively suggests to them what clashes with Faith and Morals, have already understood that the role of healthcare supply salesman is only one of the many parts played by the polyhedric Bergoglio. The only role that he stubbornly insists on not wanting to fill — because of his blatant incapacity, his innate impatience, or even through his deliberate choice right from the beginning — is the role of Vicar of Christ. Which, if nothing else, reveals the points of reference of the Argentine, the ideology which inspires him, the goals he sets for himself, and the means he intends to use in order to achieve them.

+ Carlo Maria Viganò, Archbishop

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*S. Hilarii Episcopi,  
Confessoris Ecclesiæ Doctoris*