Editor's Note: The following is the English translation of a Q&A session conducted in French with Archbishop Carlo Maria Viganò on Aug. 14, 2022 at the Summer University — CIVITAS in France. The Q&A session followed Archbishop Viganò's address on the same date. Those who wish to listen to the Q&A session in French may do so below (38:17 and following).

Dear friends,

I am very happy to have been given the opportunity to participate in this edition of your Summer University. It is a great honor for me to be able to offer my warmest greetings to the militants of Civitas, starting with your President, Mr. Alain Escada, the Secretary General, Mr. Léon-Pierre Durin, your dear Chaplain, Father Joseph, as well as the Capuchins of the Resistance.

By fighting for the re-establishment of the Social Reign of Our Lord Jesus Christ and by fighting against the Masonic oligarchy and against the Davos sect, Civitas finds itself — like David against Goliath — at the heart of the fight of the anti-globalist Alliance that I have called for with all my heart.

I can only rejoice to know that Civitas has now been established in Switzerland, Belgium, Italy, Canada and Spain, following the example of France, and I believe it is highly desirable that the same initiative be extended everywhere. It is time for Catholics from all over the world to unite to form a common front against globalist tyranny.

The house built on the Rock is the Catholic Church and Christian civilization. It is also France, baptized in Reims by St. Remi, built in the alliance of the Throne and the Altar on the day of the coronation of Clovis, King of the Franks.

There can be no remedy for the evils of our time except in the Social Reign of Our Lord Jesus Christ, in a society reconciled with God, honoring Him, and publicly confessing the Catholic Faith received from the Apostles and faithfully transmitted by the Holy Church down the centuries.

This is the true counter-revolution.

Dear friends, keep in your hearts and minds the example of the Martyrs to preserve Christianity and promote the Social Reign of Our Lord Jesus Christ. These martyrs who have fertilized the future of the Church, society and peoples with their blood! There can be no just and prosperous society where Christ the King does not reign, He who is the Prince of

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Peace. For the Peace of Christ can only exist in the Kingdom of Christ: *Pax Christi in Regno Christi.*

As Mr. Durin has informed me, I know you want to ask me some questions.

Question: *Excellency, Vatican II took place more than 60 years ago, the destruction of the liturgy 50 years ago, Assisi almost 50 years ago; after 60 years of religious and political disaster where everything was destroyed, where faithful Catholics are despised, even unjustly condemned, you are becoming, at 80 years old, a staunch anti-conciliar. Why are you only acting now?*

Answer: I have already had the opportunity to testify in my past interventions what my journey of progressive awareness of the crisis afflicting the Catholic Church and the deep causes of the present apostasy has been. As I said then, my involvement in the diplomatic service of the Holy See (first as a young secretary in the Pontifical Representations in Iraq and Kuwait, then in London; in the Secretariat of State; and then as Head of Mission in Strasbourg at the Council of Europe; then as Apostolic Nuncio in Nigeria ; and again at the Secretariat of State as Delegate for the Pontifical Representations, then as Secretary General of the Governorate and finally as Apostolic Nuncio to the United States), my commitment — as I said — to the service of the Holy See, which I tried to carry out with dedication, devoting all my time and strength to it, completely absorbed me, making it practically impossible to reflect in depth on the events that were taking place in the Church.

However, this did not prevent me from harboring strong inner perplexities and even criticisms of the "novelties" introduced after the Council. I am thinking in particular of the serious liturgical abuses, the crisis in religious life, the Pantheon of Assisi, the deplorable requests for forgiveness for the Crusades, for example, during the Jubilee Year 2000. I am also thinking of what I perceived as a young student at the Gregorian University in Rome. I perceived that all of this stemmed from the new principles laid down by the Council.

But it was only much later, in the face of the grave scandals of the then-Cardinal McCarrick and his entire homosexual network, and the even more serious scandals of Bergoglio, that the intrinsic link between doctrinal and moral corruption became clear to me, as well as the deep causes of the crisis that has been raging in the Church for decades, generated by the conciliar revolution.

And I could not remain silent.

The catastrophe was foreseeable from the beginning. But as I have explained, we had been trained — in our formation for the priestly ministry and even more so for diplomatic service

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— to consider it unthinkable that the Pope and the entire Catholic Hierarchy could abuse their authority by exercising it for a purpose contrary to that which Our Lord intended for His Church. We had been taught not to question the authority of Superiors. And this was exploited by those who, precisely by exploiting our obedience and our love for the Church of Christ, slowly, step by step, led us to accept new doctrines, alien to those that Holy Church had always taught, especially with regard to ecumenism and religious freedom.

Moreover, just as in the Church the *deep church* has spread by degrees towards the dissolution of the ecclesial body, so in the civil sphere the *deep state* has developed in what I would call a similar way, through a progressive infiltration reaching the tyrannical forms of the New World Order, the *World Economic Forum* and the *Agenda 2030*.

In this case too one might ask: Why didn't the citizens rebel against the subversion of the state by seditious people who took power in order to destroy the institutions they should have served for the common good?

Many would answer: We could not imagine their perverse design, their plan to make us slaves to an iniquitous system. We could not believe that when they spoke of democracy or popular sovereignty, they wanted to gradually subject us to a totalitarian power that was radically anti-Christian.

I consider that the fact of not having understood *yesterday* the nature of the revolutionary process in progress could be excusable; on the other hand, not understanding *today* is irresponsible and makes us accomplices of a world *coup d'état* in temporal things and of apostasy in the ecclesial sphere.

Let us therefore thank those who, long before us, with their prophetic voice sounded the alarm about the threat to both civil society and the Catholic Church.

Question: *Thank you, Monsignor. I ask you a second question: What do you think of Archbishop Lefebvre and his struggle, particularly in his most controversial act, the Episcopal Consecrations of 1988?*

Answer: I can only look at Archbishop Lefebvre with admiration and much gratitude for his fidelity and courage. A courage and a fidelity that are unfailing in the face of so much adversity, hostility, and even relentlessness on the part of a Hierarchy won over to the ideas of modernity and infiltrated by the Masonic supporters of a project of capillary destruction, without precedent, the devastating scope of which we realize today in its extreme consequences.

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Archbishop Lefebvre must be seen as a holy man, not as a schismatic! As a fervent missionary and confessor of the Faith, a zealous defender of Tradition, the Priesthood and the Catholic Mass. He exposed himself to severe sanctions, up to and including excommunication, because he felt that it was more right to obey God than men, to guard and transmit Tradition rather than embrace modernist doctrines.

His life is marked by piety, a spirit of sacrifice, a sense of duty, a righteousness of conscience and a great inner consistency. His is a life given to God and the Church, devoted to the service of souls, to evangelization, to the teaching and preaching of sound doctrine, to the celebration of the Holy Sacrifice and to the formation of young men called to the priesthood.

A life that is entirely a witness to the solidity of the Faith handed down to us by the Apostles, the Pontiffs, the Councils and the Holy Doctors of the Faith, and for which the Martyrs shed their blood.

Some consider the 1988 Consecrations as “a step too far”. Others recognize a vital necessity for the safeguarding of the Mass of all time.

Archbishop Lefebvre grasped the urgency of the times in which we live and the drama of a situation that has worsened and taken on new accents of gravity in recent years, making more evident the state of exception in which we find ourselves.

Some speak of disobedience; we speak of fidelity!

Archbishop Marcel Lefebvre continued to teach and do what the Holy Church has always done and taught. He opposed liberalism, the destruction of the Mass and of the whole liturgical edifice of the Church, the ruin of the priesthood, of religious life and of Christian morals.

I repeat: some speak of disobedience; we speak of fidelity!

Question: *Thank you, Monsignor. I will ask you one last question before giving you the floor for a final word. Your Excellency, could you explain to us in a few words the project of the Anti-Globalist Federation that you mentioned, and how one can participate in it concretely?*

Answer: The Anti-Globalist Alliance is a call that I launched last November [see here], aware of the very serious and unprecedented threat that weighs on all of humanity at this time in history. Aware also of the urgency of building a front of resistance everywhere to counter the planetary *coup d’état* orchestrated by a very powerful elite with a view to

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establishing an inhuman and antichristian New World Order.

I have never pretended to be the leader of a movement or to take over its organization. Like a sower, I have cast the seed to the four winds, so that it may be wisely gathered and may bear fruit. I cannot measure the state of its germination.

The current situation, both at the level of the different nations and on the international scene, is very fluid, dark and difficult to decipher. We only know that we must prepare ourselves inwardly for the events that await us and implore God's intervention from Heaven.

Only one thing is certain: it is impossible to resolve the civil and ecclesial crisis in which we are sinking with human means. Man must first of all kneel before his God and King, Our Lord Jesus Christ. Nations and peoples must recognize His Lordship, and the Church must be the first to restore to the King the Crown that usurpers have taken from Him. Let us put Christ back into the center of our hearts and into the center of everything, He who is the Alpha and the Omega. Let us seek first the Kingdom and its righteousness, and all the rest will be given to us in addition.

Mr. Durin: *Thank you, Excellency. It is a pity that you did not see the people in the hall, and their joy at having heard a real bishop speak to them, telling them again the eternal truths of the Church. Thank you again on behalf of the Capuchins, the Dominicans of Avrillé who are here, and Father Morgan who is here with us. Thank you for everything, Monsignor. I will give you the floor one last time and thank you very personally for everything you have done for us.*

Archbishop Vigano: Dear Mr. Durin, I too regret very much not having the possibility of seeing you and above all of being with you on this happy occasion in which you are gathered, to give thanks, to pray together to the Virgin Mary on this eve of the Feast of her Assumption, She who is the principal Patroness of France. Let us therefore renew our act of Hope and turn our gaze towards Heavenly things. Supported by the maternal protection and intercession of the Virgin Mary, the Woman clothed in the Sun who crushes the head of the infernal Dragon under her feet, we can persevere in the battles of this world, with greater strength and courage, but also with humility and trust. And I gladly bless you all: *Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.*

Archbishop Viganò's address, which preceded this Q&A session, is available here.

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