

FROM THE DEFENSE OF LIFE TO THE CULTURAL PLATFORM

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Over the centuries, Western civilisation has evidently been built over the unconditional respect for the human person. Since the respect for human beings has become vulnerable as a consequence of the democratic votes which have denied the wisdom of the seniors (in particular, the wisdom of Hippocrates), it is being progressively deconstructed. It is as if a strange correlation between the poor opinion that we hold of ourselves and the vision of our unknown future existed.

The centuries which preceded us set its pillars on the happy hypothesis that the man would have been created out of love, in the image and likeness of God. An incredible hypothesis that people believed and saved human beings from the exhausting mission of having to define themselves and which forced them (for God's sake, not by choice) to hold all their fellowmen in high esteem. Nothing was perfect, but everything was in order and had a purpose. The evil existed and it was not in the outside. People knew that it could pierce their hearts, but they relied on the idea that they had to fight it from the inside, without venting hypocritically on the evil organization of society and the sexual relations of our grandparents.

Since human beings have decided to become their own creator, abandoning the divine nobility, the definition of their own condition has posed a threat to creation. Since the invention of the tyranny of happiness in Europe, an earthly contemporary paradise that looks like an old-fashioned amusement park, has brought hell on earth. Bearing in mind that human beings constitute the adjustment variable of a civilization ready to flee, in which men are not men as well as politics is not politics anymore or as Rome is not the same, One of Us has tried to take seriously the institutions of the European Union.

One of Us has resorted to the European citizen initiative in order to call for restrictions on the power to limit its ambitions concerning the life and death of human beings at their earliest stage. One of Us had the right to do it and wait for a response. It was a sort of a bottle thrown into the sea.

Although it has been rejected by the EU, this appeal constitutes a double victory. It has confirmed at the same time the unknown importance of the threat to our history and the real possibility of resistance.

The One of Us Federation is unrolling Ariadne's thread. It was initially concerned about the foetus subjected to abortion and the embryo subjected to scientific experimentation. However, One of Us poses a total and systematic global threat now. The outrage about abortion and experimentation on embryos does not lie on the torment of sensitive souls, but rather on an oncological distress regarding the legitimacy of human beings nowadays. Human beings still take preeminence over the rest of species. It is necessary to put the brakes on the trending marketable product: the human body, a renewable energy which should have no price.

The phase of deconstruction of humanism has been completed. Once more in history, the reconstruction of the new human beings is in full swing. The Western world has accepted that it has no origin due to the systematic abortion of defenseless children, neither an end, as euthanasia terminates an unlimited life with no regards to sexual differentiation. Human beings have fallen prey to the permanent revolution of progress, a toy that satisfies the market demands and a victim of the dictatorship of law.

Since human beings are nothing and have no value, human institutions have no reason to be in charge of an endangered species and the rights have no reason to be at the service of justice. The States only aim at favouring and arbitrating the hatching of the greatest possible individual human freedoms capable of responding the offering of the unlimited biotechnology market. What is called the rule of law has nothing to do with justice. The man is doomed to disaster. The womb of women is the new El Dorado and the market of techno-science make profits out of constant genocides.

We will aim at negotiating the basis of the new start of humanity, which carries the banner for transhumanism and post-truth. This is the real issue of today's meeting and I do not want to anticipate any conclusions, but to highlight a point. Dialogue with the world and modernity (from which we have abused so far) seems to have reached its limits. It is the same as when we accepted the mythical model of political violence worthy of a

dialogue of Thucydides. If the “specific distinction of politics is the discrimination of both the friend and the enemy,” then the complacency votes regarding ontological issues to which we have given up (in order not to split up) have blurred the lines.

A scabrous relationship in which our adversaries are the ones who keep watch and we are the ones to lower ours has been built. We have won freedom under the protection of our adversaries. We have taken an oath of fidelity over the cultural plan of the adversaries who define our perimeter of evolution and even request us to move forward with some of their projects. It is as if we were on probation, our backs are up against the wall on the spiritual, political, and demographic plane. Thus, our bet is opposing to this planned destruction of reality.

For all that, it is urgent and indispensable to use gestures and words. Firstly, gestures in order to manifest concrete achievements. For instance, that is what the Jérôme Lejeune Foundation aims at when it comes to its medical and scientific plan, taking into account disabled people who are often sacrificed by those who want to create “better” men. Secondly, it is necessary to accompany this gestures with accurate words. Although this is the most difficult step, these words alone are capable of reconcile our contemporaries with a realistic philosophy. Furthermore, it alone is able to save us from nihilism, to save our lives. The time has come for the noble and ambitious work of intellectuals.

Jean -Marie Le Méné

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