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Founding Letter of the world Youth Parliament

1. The World Youth Parliament holds that the way human beings are defined endows them with the measure of their being and act. From a given definition of human beings derives the foundation of their rights and duties, of their religious, social, and political relations, and, ultimately, of their greatness or poverty as personal and social beings. For example, if we define human beings as “rational animals,” their being is reason and their act is rationality. All the dimensions of human beings as personal beings and social beings obtain, in this way, their foundation in rationality without one ever being able to know what this property that is supposed to define humans consist in; God, human beings, society ... would become a product of something lacking in meaning, having as their exponent “rationality is rationality,” reducing the Parliament to a form of applied rationalism; under no circumstances to a spiritual transcendence that differentiates human beings from the rest of nature. This “not knowing in what it consists” gives support to a : to determine artificially through convention the pseudo-meaning of a concept or a pseudo-solution to a given problem. The same occurs with other definitions—symbolic, economical, political, linguistic,... animal—that, in virtue of a reductionistic sophism, that consists in absolutizing one of these properties, entail a strong ideological charge that strips the human being of that essence without which his properties lack meaning.

2. The young person who has not yet been paralyzed as a result of educational, cultural, social prejudices should start from a well-formed conception of the regal personality with which he is invested from the very moment of his conception. This investiture is, in turn, the personal and social state of being that empowers the person to defend and increasingly promote the highest values within a responsible dynamic conquest that, developing throughout life, reaches its fullness beyond death. For this reason the human person does not die: only his body dies. This meaning of death as “a beyond in fullness” stirs up in persons the authentic attitude that should sustain them in the face of their vital project: their gaze fixed toward their destiny. The form of always gazing forward with the intention of walking to the summit of this destiny makes possible that one’s sincere desire in achieving it may be fulfilled by Someone who can never deceive us. Believe me, dear youth, with death is fulfilled the sign of humanization or dehumanization: humanization is the fullness and the fullness is the everlasting heavenly life; dehumanization is emptiness and in this emptiness there is the most abject deception. The degradation by man himself of the royal lineage of his personality brings, as a consequence, the burden of a humanity that has lost its own direction. This is the situation from which, in general, the human being and the society constituted by him suffers. Your mission is to restore, by following the course of the World Parliament, united in your intention, in your desires, in your work..., the highest values that have been wrenched away from the human being by the same human being.

3. Hence, what is a human being? My definition is precise: the human being is a mystical being. If mystical, then his reason, his will, and his freedom are three faculties open to highest transcendence. This transcendental openness—which has God as its absolute imperative in virtue of God being “exigently the absolute definition of the human being,” and human being as its mystical imperative in virtue of the human being being “a mystical god inhabited by the absolute God”—rejects an immanentist solipsism or psychologism to which, ideologically, the human being, naively and tendentially, has been

subjected. This subjective individualism or intra-subjective communalism entirely negates the transcendental openness of the human spirit reducing it to pseudodefinitions that center the study of man in peripheral structures far from what is his true essence: the constitutive presence of the divine action in a created human spirit through which it is elevated to a mystical deity.

4. If I refer to the Christian model, Jesus Christ, confirming Scriptures, reveals that the human being is a god (Jn 10:34); that is, mystical god of the absolute God. Any religion that does not imprint human beings with their deitatic character would have falsified itself; hence, it would convert itself into a structure alienated from the religious act of the human being. On the other hand, transcendental humanism, destroys the indifference or negation of God by the human being; and with this destruction, the alienating aberration of a systematic materialism. Matter and spirit have their proper status: matter objectifies³, spirit liberates. If man were all matter, paraphrasing Hobbes, "man would be only a thing to man": To what can a man aspire if he is a thing to himself and to others? Turning to your own experience ask, "Who among you, unless you have lost your dignity, wants to be treated as a thing or as an object? All attempt to dignify man from this objectifying or materializing conception gives rise, as testified by history itself, to the most diverse and disparate actions where all types of behavior are unduly justified. I substitute the Hobbesian slogan by a sentential imperative: – man is a mystical god to man.

5. Systematic atheism, signified by the disintegration of communist imperialism, has left a historic proof of its uselessness; even more, of the degradation of a society that rebels against the suffocating structures of its most radical values and ideals. That which goes against the fundamental rights of human beings can never achieve historical success. No less serious are the different successive forms of materialistic atheism that ideologically are surmounted by the exhaustion of its evermore complicated arguments. Skepticism regarding God entails skepticism regarding human life where egoism and indignity unleash aggressive processes that are, in its turn, historically corroborated by warfare on a national and international level. Religions are not excluded from this aggression when they question the lofty dignity of the human being degrading themselves into structures of power where created interests are fostered, in the name of God, leading to the violation of human rights through injustice, oppression, and, in the end, disbelief.

6. The human person, in virtue of its transcendental openness, is not, on the other hand, a "being in itself," nor a "being for itself," rather, he is a "being for God." If a "being for God," then, also, a being for his neighbor in whom God dwells. Therefore, the indwelling presence of the absolute subject makes man a personal being and a social being: personal being because God is his origin and destiny; social being because the fraternity of all human beings is without meaning if it lacks, as its referent, a common Father from whom all human beings receive a filiation incomparably greater than natural or legal filiation; that is, a supernatural filiation. My adorable young persons, you are true children of God and, as such, what is proper of your character should manifest itself: to defend by all means at your disposal what you truly are. Your personal condition is, according to the Christian model, constitutively and immediately defined by the divine persons in such a way that this fact leads to the loftiest grandeur of a human history in which the divine spirit unites itself with a human spirit forming one same spirit.

7. In this way, you constitute a mystical society. The word "mystical," far from all esotericism or illusory sublimation, means an indwelling act, presupposing your freedom, of God in your spirit. This mystical society gives the World Youth Parliament its specific

goal: the elevation of political activity to a science of the spirit. If Machiavelli disassociates politics from ethics justifying every type of means for achieving an end, my mystical conception unites politics and ethics defined by its supreme value: love. The law and the commandments are summed up in love (Mt 22:40). The lack of ethics results in political corruption, in various forms of aggression, in the employment of illicit means to obtain an end, in injustice, in crime, and, at the end, in war.

8. The parliamentary condition of the distinct societies or groups of young people who wish, within their own rich diversity, to unite to the Parliament, should have, more than a formal or conventional legality, a transcendental legality. In what does this transcendental legality consist? The answer is, at the same time, the answer to a different question: In whose name can the World Youth Parliament convene? I respond paraphrasing a text from Christ: “when you perform the work of the parliament regarding human rights in my name, I am in your midst to carry out, together with you, your most elevated proposals in such a way that without me you can do nothing” (cf. Mt 18:20; Jn 15:5). In this way, Christ is the paramount defender of human rights for a simple reason: His humanity, united to his divinity, is, in virtue of being a perfect man, consubstantial with our humanity; that is, Christ elevates our humanity uniting it to his divine person making us participants in a new deitatic humanism in which the Father, concelebrated by the Son and the Holy Spirit, is the origin and the end of all our aspirations.

9. The human being flees from himself because—without any motive, although with false and naïve justification—he does not want to face this greatness of love into which he has been fashioned: Only the pseudo-love of oneself, prescinding from God and neighbor, can invent false greatnesses of which, in the end, only their ruins remain. In this way, the greatness of God is insignificant to the interest of the world but the supposed greatness of the interests of the world is misery for God. Are, for instance, generosity, service, honor, honesty, abnegation, peace, mercy..., the interests of the world? These mystical qualities are called by the world the transmutation of values with the belief that they make man weak. Nonetheless, Christ proposes to us, in the face of a false Nietzschean superman driven by the will to power, a conception of an authentic superman consisting of the liberating will to love.

10. Christianity, therefore, offers us a model, a luminous foundation of the person and of society. The concept of “God” is not a concept enclosed within itself but to the contrary. God is an absolute community of three persons, Father, Son, and Holy Spirit that, constituting themselves among themselves, affirm with the same force their absolute unity and their real distinction. This unity is that to which Christ himself calls us mystically when he prays to the Father: “that they may be one as You and I are one” (Jn 17:22). Christ confirms with his life and works this redemptive model. His most important act: to die so as to redeem a humanity which God has loved to the extreme (cf. Jn 3:16; Jn 4:9). This is also your redeeming mission which you should share with Christ: to be able to give your life, if need it, for God and for neighbor. Herein lies the greatest testimony of love: “No one [says Christ] has greater love than to give his life for his friends” (Jn 15:13); if for his friends, then for his Heavenly Father and for all human beings who, without knowing them, should be, in principle, his brother, friend, companion...

11. To reach this end, the World Youth Parliament has as its specific mission incrementing the personal commitment of each young person, keeping in mind his or her origin and destiny, united to the commitment of other young people of all creeds, races, and countries with the defense of the most noble ideals: peace, life, unity, love... In this

sense, it proposes the model of unity which is contained in the parliamentary message of Christ himself to humanity: for men to constitute themselves as a mystical unity as He and the Father constitute themselves as the absolute unity.

12. The specifically supernatural Christian message, to which the World Youth Parliament constituted by various youth organizations, commits itself, consists, ultimately, in seating Christ, not only in this Parliament, but also in all other parliaments or nacional or international public assemblies by means of the confession of faith through the formula given by he himself: "whoever acknowledge me before men, I will also acknowledge him before my Father in heaven" (Mt 10:32). This is the mission of young persons by which, acquiring living mystical faith, they invincibly transmit its authentic projective greatness to a world thirsting for a transcendence that gives the highest attainment to a history that, written by the human being, is invested, far from a reductive stream of events, with what constitutes his enduring essence.

New York, 8 of September, 1991