

Policy

La République en Marche targeted by a complaint for “sectarian abuses”

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Picture



Me Virginie de Araujo-Recchia, lawyer at the Paris Bar.

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Last Saturday, April 2, Ms. Virginie de Araujo-Recchia filed a complaint against the association La République en Marche on behalf of associations The plaintiffs accuse Emmanuel Macron's political party of "*sectarian abuses*", involving facts of "*fraudulent abuse of the state of ignorance and the situation of weakness*", as well as "*complicity in poisoning and genocide*". To advance this, the associations and the lawyer are essentially relying on the last two years of crisis management, in particular on repressive measures, information control and "*collective hypnosis*".

Almost ironically, this complaint comes only a few days after Me de Araujo-Recchia was released from police custody, on March 24. She had been arrested by the DGSI as part of an investigation linked to Rémy Daillet, and was finally released without "*anything being blamed on her*". During her [interrogation](#) - the content of which she confided to us a few days later -

questions such as "What is the term conspiracy?", "What is the new world order?" or "What do you think of Freemasonry?" made it clear that it was she who was being blamed for a form of deviation.

Note that in January 2022, she already filed a complaint, with her colleague Jean-Pierre Joseph, [against the parliamentarians who voted for the law of August 5](#) (renewal of the health pass and compulsory vaccination).

Two months and one arrest later, she returned to the charge with this complaint against La République en Marche (see PDF at the bottom of the article). The associations and Me Virginie de Araujo-Recchia share in a press release the thinking that led them to this result:

The associations are once again joining forces in a complaint against the LaREM association for sectarian abuse involving acts of fraudulent abuse of the state of ignorance and the situation of weakness, complicity in poisoning and attempted poisoning, complicity in genocide.

Indeed, the five-year mandate granted to LaREM was punctuated by protests and massive demonstrations. From yellow vest demonstrations to weekly demonstrations in recent months, demanding an end to "Covid-19" propaganda, the restoration of public order and the removal of measures detrimental to public freedoms and fundamental rights proposed by LaREM leaders and adopted by the LaREM majority in the National Assembly.

Over the past two years, none of the appeals for reason from world experts, jurists and victims have been able to change the deadly ideology of the members of LaREM. On the contrary, instructions have been given so that mainstream platforms and media censor and suppress the biggest health scandal of all time.

The French people who questioned themselves and who dared to question the dogmas and ideology of the members of LaREM saw themselves incriminated, discriminated against, were the subject of hateful remarks, were censored, lost their jobs, their salaries, their family ties, their social ties, in total disregard for the higher principle of respect for human dignity.

Thus, those who do not adhere to the narrative are "impure" and ostracized from society.

Signs of recognition from fans: the health pass, the QR code, the vaccination pass, the telephone application dedicated to tracing Covid-19 (Certificate of vaccination Identification), the RT-PCR test replacing the medical diagnosis, the triple or quadruple dose of injection of experimental genetic substance certainly without danger, we are assured despite the absence of studies demonstrating it, the talisman mask in all circumstances, in short a whole panoply made available

by the hyper-class transhumanist, eugenicist, favorable to social control.

However, all these tools supposed to purify or protect are of the order of belief and have absolutely no scientific basis.

Then, we witnessed an unprecedented advertising campaign on the part of LaREM members for pharmaceutical products, for which we have no perspective and which prove to present extremely serious risks in terms of public health, it is literally a question of a call for collective suicide.

Every day since January 2020, we have witnessed the establishment of fear, terror and guilt within the population, now traumatized and under collective hypnosis.

Certain extracts from the work entitled “ *The forbidden debate - Language, COVID and totalitarianism* ”, by Ariane BILHERAN and Vincent PAVAN, published on March 24, 2022, included in the context of this complaint, fully demonstrate this:

“ The methods used are sectarian methods: terror, sequestration, exclusion, mistreatment, conflict of loyalty (forcing individuals to make impossible choices), hypnotic suggestion, censorship, persecution. (...)

The sacrificial logic is constantly invoked, whether to demand it or deny it: “sacrifice the spring holidays for a radiant summer”, “let us sacrifice young people on the altar of Covid-19”, “the WHO calls not to sacrifice health on the altar of economic recovery”, “the Prefect calls for the month of March to be sacrificed”, “April sacrificed, May liberated? », “save Christmas but sacrifice New Year’s Eve? », “the world of culture fears being sacrificed”, “respect barrier gestures without sacrificing your hands”. Is it not the spirit of sacrifice that is also evoked by those in power regarding the Foreign Legion: “Nothing is obtained if nothing is sacrificed”? Why are we constantly demanding consent from the people to make sacrifices?

The guide of the good citizen is clarified: it is the one who must sacrifice himself. Clearly, the individual only exists in this discourse to be sacrificed: he must demonstrate “good behavior in the face of the virus”, obedience is demanded of him – “get tested at the first symptoms”. Acceptance of all these constraints is considered good citizenship, while blind faith in the president's word is required. We must start from the principle that what those in power say is TRUE. We must start from the principle that we must trust him, “isolate ourselves at the first symptom”. Then, the message is clear: the punishment for being positive (without necessarily being sick) is social exclusion – leaving the group. So insecurity, imbalance and irresponsibility take precedence in this discourse, where the axis of good is presented as the doxa of power. We understand that protection means repression! Protection comes through repression emanating from

decrees. The individual is once again absorbed in fusion with the leader: “we have all consented”; opposition and plural opinion no longer exist, everyone is supposed to have “consented”.

We can actually understand the stigmatization of religious events by a sort of competitive effect to the new world religion of the pandemic, “covidism”, with its rituals.

A sect requires adherence to a religious type of faith. We do not ask the individual to analyze, but to believe blindly. Persecution and censorship, as well as intimidation, fell on those who wanted to analyze, not believe.

A sect or cult always promises the return of a lost paradise. It's the same thing with the totalitarian system. A sect offers fetish objects, here the Holy Grail was the injection, supposed to free us from evil.

The totalitarian drift is of a sectarian and prophetic nature. “The scientificity of totalitarian propaganda is characterized by its almost exclusive emphasis on scientific prophecy, as opposed to the more traditional reference to the past,” said Hannah Arendt.

The collective delusional certainty, of the paranoid type, was based on erroneous first principles, then a construction of orchestrated discourse on faith, without acceptance of the slightest doubt. This faith was organized, from the beginning, on three sophisms, unrevealed but present in the ideological background of speeches and political decisions, and which we will expose as follows:

1° The epidemic justifies a dictatorship.

2° Only a vaccine can stop the epidemic.

3° A vaccine is the only means that will save humanity from the great danger that threatens it. (...)

Citizens gradually acquire the habit of having to be authorized for their slightest actions, harmful conditioning if there is one, coupled with their infantilization: they are judged irresponsible, underestimated or insulted by those in power, which shows a cynical political class particularly cut off from reality.

It is now not about science, and even less about medicine, but about a discourse with religious overtones, with its litanies, and its deadly daily counting, reducing the complexity of reality to a single reading prism. The construction of a new language, with its new words and expressions, totally disconnected from the reality of experience, is more a matter of sectarian and religious belief – therefore of faith in the mass said by the media and politics – than science. »

Consequently, by spreading chaos, LaREM disturbs public order and only justice

is now able to put an end to its sectarian excesses.

In France, in fact, it is not the sect itself which leads to legal proceedings, but rather sectarian excesses falling within the notion of public order.

In French administrative law, public order is the ideal social state characterized by “*good order, security, health and public tranquility*”, public morality and the dignity of the human person.

French criminal law grants everyone the right to hold the religious, philosophical or moral convictions of their choice, however, it does not admit that, in their expression, they come into conflict with the requirements of public order.

The imperatives of public morality and health in particular are not abstract concepts that one might believe are solely focused on meeting the needs of society.

Their primary function is of a human nature: their purpose is to ensure respect for the individual's rights to life, to the protection of their physical integrity and health, to psychological balance, to the full development of his physical and intellectual abilities. In short, to the dignity of the person. Serious attacks can be caused to these values through actions or attitudes dictated by exaggerated beliefs or convictions.

If imperative neutrality invites in a secular and democratic State not to stigmatize the extravagance of certain religious, philosophical or moral practices, it cannot lead to tolerating their excesses. Also, when public order appears threatened, criminal law immediately translates its hostility through the implementation of multiple incriminations, generally falling under “common” criminal law (Law No. 2001-504 of June 12, 2001 tending to strengthen prevention and the repression of sectarian movements violating human rights and fundamental freedoms, known as the About-Picard law).

A set of clues makes it possible to characterize the existence of a risk of sectarian drift:

- mental destabilization,
- the exorbitant nature of the financial demands,
- the break with the original environment,
- the existence of attacks to physical integrity,
- the recruitment of children,
- anti-social discourse,
- disturbances to public order
- the importance of legal disputes,
- the possible diversion of traditional economic circuits,
- attempts at infiltration public authorities.

It is a perversion of freedom of thought, opinion or religion which undermines fundamental rights, the security or integrity of people, public order, laws or regulations.

It is characterized by the implementation, by an organized group or by an isolated individual, whatever its nature or activity, of pressures or techniques aimed at creating, maintaining or exploiting a state in a person. of psychological or physical subjection, depriving them of part of their free will, with harmful consequences for this person, those around them or for society.

It matters little whether such abuse is committed by a sectarian movement, a new religious movement, a religion of the Book or by a health charlatan. Once a certain number of criteria are met, the first of which is subjection, the repressive action of the State is intended to be implemented (Miviludes website).

The action of the judge, guardian of freedoms, goes in the direction of protection against any physical or psychological subjection.

The complainant associations therefore believe that it is now up to the judge to look into the actions of the LaREM association and assess their consequences on public order.