

LEGA NAZIONALE CONTRO LA PREDAZIONE DI ORGANI E LA MORTE A CUORE BATTENTE

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A WICKED PACT BETWEEN SCIENCE, GOVERNMENT AND CHURCH CONCERNING THE FALSE DECLARATION OF BRAIN DEATH AND ORGAN DONATION Bargaining with Euthanasia

Lucetta Scaraffia, the author of the article “**The signs of Death** - Forty years on from the Harvard report” which was printed in the ‘L'Osservatore Romano’ on 2/9/2008” was clearly exploited by the Vatican for two purposes.

One immediate purpose: to make a show of force to politicians so that they would fight against the sentence of the judges of the Appeal Court in Milan to stop force feeding Eluana who has been in a vegetative coma for 16 years. As if to say: *do ut des - I conceded “brain death” on persons on a ventilator on the condition that euthanasia is not made legal...If the pact is broken I will take the transplant business apart.* The Church has demonstrated that a simple article, which highlights the growing scientific/philosophic/juridical opposition to “brain death”, can shake the explant/transplant world; further more recent documents can be found in “Finis Vitae - Is brain death still life?” (Rubettino) and “Brain death and organ transplants” (Morcelliana) and others.

The usual intellectuals started crowing straightaway - “the taboo has been broken” - as if the Church and the Popes had colluded without their knowledge and could now admit to having been mistaken for forty years: accomplices of the criminal executions carried out in the “elimination wards” with beating heart explants. Following this, on the same day the Vatican spokesman Father Lombardi put the widespread frenzy into perspective by making it clear that the reflections expressed in the article which appeared in the Vatican newspaper are to be attributed to the author of the text and could not be considered to be the position of the Church’s Magisterium.

Le Monde attacked the L'Osservatore Romano for having printed the article which it understands to be a crack in the unity of the institutions maintaining that “it is up to science to describe the processes (*of death*) and it is up to the law to make rules whilst the theologian should limit himself or herself to ‘the meaning of death’” and “If each of the three disciplines keeps to its position the principle of brain death cannot be questioned”.

This is absolutely true: since the Harvard Report in 1968, the three institutional powers have remained in their positions in an unprecedented alliance which has allowed scientific untruth, juridical absurdity and theological trickery to force a definition of death all over the world which is practical for transplants on the orders of economic autocrats.

This wicked pact has never been broken. The opposition has been involved in legal and judicial battles, articles and books in many nations for 40 years without having the slightest effect on the criminal and mafia-like organization of explants/transplants, on the laws or the addresses of the Church.

Role playing, the Church delegated technical-science to define death and technical-science delegated the Church to indoctrinate organ donation as an act of charity; both of which are functional to the power centres which are in and above the government.

This takes us straight to the second and main reason that the Church printed Scaraffia’s article:

to draw the attention of the world to the theme of “brain death” **in view of the International Congress on 6th - 8th November 2008, in the Vatican, which is entitled “A gift for life - Considerations on organ donation”** which answers the opponents by confirming “brain death” and uphold donation. This meeting was promoted by the Pontifical Academy for Life, by the International Federation of Catholic Medical Associations and by the Italian National Transplant Centre, it was financed by the pharmaceutical firm Novartis and by FITOT (Foundation for the Increase of Organ and Tissue Transplants). It was announced in June in the U.S.A. but the news was silenced in Italy due to concerns about reactions.

The congressional declarations of Pope Benedict XVI (Ratzinger) were principally built around 5 directives: **1)** an invitation to increase the research for a “brain death” which has the consensus of the entire scientific community and which gives certainty to all (!) (in other words the concept of “brain death” cannot be touched); **2)** an appeal to the principle of “precaution” if there is no certainty (but in the meantime proceed anyway!); **3)** pressure to donate an organ as a charitable gesture or a token of love “looking beyond death so that life always conquers all” (whose life?); **4) a recommendation that** organ harvesting should only be allowed in the presence of “**real death**”. **What is “real death”?** Traditional cardiac death or brain death? Or something else? It may be sudden 2/3 minute cardiac arrest with failure to assist? (new formula to increase organ explants and tissue removal). He cannot tell us that he still doesn’t understand after 40 years that the organs are harvested from a living person who has lost consciousness and who he falsely insists on referring to as a corpse; **5)** in the suspicious and confused discussions about the generosity of the gift either from a comatose patient or healthy person, an unrelenting invitation to the gratuitousness against the immoral buying and selling. Maybe it would be moral to convince the “half-starved” in the third world to freely donate their organs to the rich? Would it not be more effective and moral to stop explants and transplants?

Ratzinger’s declarations follow those of Wojtyla at the International Transplant Congress on 29th August 2000 which should be remembered: *“The death of the person.... is an event which no scientific technique or empirical method can identify directly. Yet human experience shows that once death occurs certain biological signs inevitably follow, which medicine has learnt to recognize with increasing precision. In this sense, the “criteria” for ascertaining death (with a beating heart - ed) used by medicine today should not be understood as the technical-scientific determination of the exact moment of a person’s death, but as a scientifically secure means of identifying the biological signs that a person has indeed died.”* **That’s absurd!** Why look for the signs of death on patients on ventilators (arbitrarily) instead of looking for signs of life as the preparatory clinic teaches?

Opening and closing debates to deceive the public that the Church is on the side of “*unconditional respect of every single human being*” has been the Church’s speciality at least since 5th August 1968 when the big scam of “brain death” was concocted in order to carry out transplants without going to prison by 13 bandits, one of whom was a **theologian**. Therefore it is not true that the Church only implicitly accepted “brain death” allowing organ transplants, as they would like us to believe. The Church has actively colluded from the start with “pervasive information” (see www.antipredazione.org - Church section). It is enough to know that the Bambino Gesù Pediatric Hospital in Rome, where explants/transplants are carried out on newborn babies, is owned by the Church.

If the catholic theologians approve the declaration of “brain death” on comatose patients on ventilators, caused by trauma or disease, peremptorily sentenced by physicians in just 6 hours, they are obliged to accept the verdict of physicians about the brain of permanent vegetative coma patients. Whether they like it or not according to article 3 of the Italian Constitution: *“All citizens have the same social dignity and are equal in the face of the law (also in the face of death - ed), without distinction....of personal or social conditions”*.

“The horror of death pushes us towards a life of horrors”.



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