

with the starvation order.

July 20—U.S. Supreme Court Justice Byron White refuses to stay starvation ruling.

July 21—Supreme Court Justice Antonin Scalia refers emergency request for a stay to full court, which then rejects it without comment or recorded dissent.

July 23—Federal District Court judges refuses to intervene in **Jobes** case.

July 24—Three-judge panel of U.S. 3rd Circuit Court of Appeals unanimously refuses to stay **Jobes**'s starvation.

July 27—N.Y. State Superior Court Justice J.A. Sandifer orders medical treatment for an incompetent patient with AIDS, who signed a living will to stop treatment to save his live once he became incompetent. Justice Sandifer points out that the secondary brain infection **Tom Wirth** suffered from was curable, while the AIDS virus was not, so treatment was in order.

Aug. 8—**Nancy Ellen Jobes** dies of starvation and dehydration.

Aug. 11—New York Gov. Mario Cuomo signs into law the nation's first "Do Not Resuscitate" law. The law is a partial living will, since patients, convinced by hospital social workers and physicians that they would not want to be resuscitated, sign a statement to that effect. The law allows hospitals and physicians to ignore patients suffering respiratory or cardiac arrest, with no risk of criminal liability. Physicians can authorize DNR orders without the patient's permission, if they think the patient would suffer severe injury from just discussing it! If a patient is too sick or may actually die from the shock of the physician's request to let him die, then a relative or friend can, acting in the patient's "best interest," sign the order.

Aug. 14—Maine district attorney fights first starvation decision there. Androscoggin County Superior Court Judge Thomas E. Delahanty II rules that **Joseph Gardner**, a 25-year-old semi-conscious brain-damaged accident victim, has the "right" to be starved to death as his mother wishes. But Auburn D.A. Janet T. Mills, who will appeal the starvation decision to the state's Supreme Court, calls it murder. Maine law forbids the removal of food or water from patients, even with living wills.

Sept. 3—Pennsylvania establishes precedent, following New Jersey, in murder of ALS patient. Common Pleas Court Judge Samuel M. Leher allows removal of life-support and feeding tubes from a conscious but paralyzed patient with amyotrophic lateral sclerosis. The woman, known as "Jane Doe," petitioned the court on July 20 for removal of life-support systems, and died in a south Philadelphia hospital shortly after the order was handed down. The State Attorney General's Office called the decision "unprecedented" for Pennsylvania, which does not have a living will law.

Arkansas passed a living will law in 1987, bringing to 39 the number of states with such laws, plus the District of Columbia.

AIDS, euthanasia, and the World Council of Churches

by an EIR Investigative Team

From Oct. 22-23, the National Council of Churches of Canada, the National Council of Churches of the U.S.A., and the World Council of Churches will be co-sponsoring a conference in Toronto, Canada, on the theme, "The Theological and Ethical Dimensions of AIDS." According to a source at the WCC's "Church and Society" division in Geneva, Switzerland, which oversees all WCC work on AIDS, one prominent theme of the event will be new approaches to the practice of euthanasia for AIDS victims.

This is to be the first in a series of such events during the coming weeks and months, building up to an "international consultation on AIDS" in June 1988, to be sponsored by the World Council of Churches, on the same "theological/ethical" theme.

"Church and Society" AIDS task force director Dr. David Gosling, a member of the Church of England who is closely linked to a gnostic faction within that Church's hierarchy, is a strong supporter of the hospice/"die-with-dignity" approach to AIDS. According to one report, one motivation for Dr. Gosling's ghoulish attitude is that several people are dying or have already died of AIDS at WCC headquarters in Geneva.

Gosling's unit, together with the WCC's Christian Medical Commission and its Education Division, had been requested by the World Health Organization, in 1985, to carry out a project on religious organizations' attitudes and approaches toward AIDS. The WCC established a close collaborative relationship with the Russian Orthodox Church on AIDS work, particularly focused on Zaire. Gosling believes that, as the AIDS epidemic goes out of control through Africa, only certain church institutions and organizations will have effective networks on the continent, to be able to deal with the problem. The churches will take over from the governments.

Gosling's support for the euthanasia approach to AIDS, is consistent with his enthusiasm for leading figures in the malthusian/population-control lobby. Privately, Gosling had circulated a proposal earlier this year for Thai "condom king" Mechai Viravaidya, who carries out mass vasectomies on Thai men and who has invented children's games with condoms as toys, to make condoms more popular as a "preven-

tive" measure against the AIDS virus. The same Mechai has been praised by Britain's malthusian Prince Philip, president of the World Wildlife Fund International, for having devised innovative "colored" condoms for Third World populations, which can be an incentive to reducing birth rates in India, Pakistan, and other nations with non-white populations.

From the inception of the WCC AIDS task force, Gosling says he has oriented its work to stopping "a repeat of what these LaRouche people have been doing on AIDS in California," a reference to the November 1986 Proposition 64 initiative, which would have mandated public health measures to slow the spread of the epidemic.

'Give them morphine'

The Dutch Council of Churches is playing a central behind-the-scenes role in building a lobby for euthanasia within Holland's church structures. One important figure in this, is Dutch Council of Churches Central Committee member Marja Wanderveen-Schenkfeld. She asserts that the most important trend in Holland, is that the legal battle for or against euthanasia, has reached the point that euthanasia is becoming a "habit," or "established fact," in the Netherlands. The more doctors do it, and get away with it, she asserts, the more euthanasia becomes accepted, whether or not the Parliament or government officially approves.

"The opinion nowadays," she said in a recent discussion, "is that the Parliament may say nothing, but as long as doctors and judges go on as they are doing, a habit is developing. Euthanasia, in that sense, is becoming an established fact. . . . When a doctor has a conviction that his patient is really willing to die, and is at the end of illness, and when he has consulted another doctor, he will not be judged for committing euthanasia. . . . Nobody wants anymore the lengthening of suffering. We are much more free than other countries in giving them morphine."

As to the "habit," she pointed out: "There have been two or three judgments of judges, who have made the rules of euthanasia less strict. . . . Officially, euthanasia is to be punished, but now if the doctor meets the three conditions—that the doctor is convinced the patient *wants* to die, that he is acting to end suffering, and that he has consulted another doctor—he will not be prosecuted."

She added that the "cost-benefit" argument to defend euthanasia, i.e., that euthanasia saves money otherwise spent on patient/hospital care, "is not being used publicly, but it may be in the background."

One Dutch Protestant Church working with the WCC, the Reformed Church in the Netherlands, the second-largest Calvinist church in the Netherlands, with 800,000 members, has been preparing a report favorable to euthanasia. A top official of the Reformed Church in the Netherlands asserts, "We are taking a positive stand, although not in all respects. We must look at all cases differently."

While Mrs. Wanderveen-Schenkfeld looks beyond par-

liamentary battles, the parliamentary battles are significant. The key parliamentarian fighting for legalized euthanasia is one Jakob Kohnstamm, of the liberal-gnostic Dems-66 political party. He is an individual from a noteworthy family: His father, Max Kohnstamm, was the first president of the European branch of David Rockefeller's Trilateral Commission (1973-75).

Origins of the WCC approach

It is by no means surprising, that the WCC would be taking a leading role in organizing churches and religious groupings in favor of euthanasia. Since its founding in the late 1930s, the WCC has been a key instrument for destroying the values of Western civilization.

Its founder, the Dutch theologian W.A. Visser't Hooft, was a proponent of the religious-philosophical writings of Fyodor Dostoevsky, who claimed that Dostoevskian orthodoxy is more "spiritual" than Western Christianity. Visser't Hooft confessed, in a 1960s speech, that the key inspirational theologian-philosopher, in motivating the WCC, was Nikolai Berdyaev. Berdyaev's writings pushed the idea of the sanctity of "Russian blood and soil," and of Russia becoming the site of the "third and final Roman empire."

The respective American and British influentials involved in the WCC's founding, John Foster Dulles and Lord Lothian, were central figures in the East-West "Trust" of the post-Bolshevik Revolution period. Similarly, the German Protestant (Evangelical Church) figures who contributed to the creation of the WCC, Martin Niemoller and Carl Friedrich von Weizsäcker, were among those who manufactured the myth of "German collective guilt." This myth has caused the spreading of gnosticism and cultural pessimism in the post-war Federal Republic of Germany. Von Weizsäcker's father, Ernst von Weizsäcker, was state-secretary under Adolf Hitler's foreign minister.

One of the notable individuals in the first days of the WCC, especially in the "foreign ministry" of the WCC, the Commission of the Churches on International Affairs, was Arnold Toynbee, an enthusiastic promoter of euthanasia. In 1976, Toynbee, in a debate with Japanese Buddhist philosopher Ikeda, said: "My Hellenistic education has prevailed over my Christian education. Consequently, I feel that suicide and euthanasia are fundamental and indispensable human rights. I feel that a human being's human dignity is violated by other people when he is kept alive by them against his will. In accordance with principles in which these other people believe but in which the person primarily concerned perhaps does not believe. I also hold that a human being is violating his own dignity if he fails to commit suicide in certain circumstances."

With characteristic sophistry, Toynbee defended euthanasia from a "pre-Christian" Greco-Roman standpoint, favorably citing examples of some of his own friends who had committed suicide.