

AWAKENING OF CONSCIENCES

“No vaccines from aborted foetuses!” A heroic appeal to Christians

LIFE AND BIOETHICS

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One hundred years old next 2 November, Dr Wanda Póltawska, friend and confidante of John Paul II, miraculously cured by Padre Pio at the request of the then young priest from Krakow, interned in the Ravensbrück concentration camp, where she was a guinea

pig in medical experiments on surgical mutilation of limbs, is the first signatory of an appeal by as many women as her years; they are pro-life activists, women who are urging Christians around the world and men of good conscience to resist vaccines tainted by abortion.

The Voice of Women in Defense of Unborn Babies and in Opposition to Abortion-tainted Vaccines is the title of the extraordinary call for an awakening of consciences numbed in these long months of pandemic and one-sided vaccination propaganda. Wanda Póltawska, a former professor at the John Paul II Pontifical Institute, at the Lateran University and later a member of the *Pontifical Institute for the Family* and the *Pontifical Academy for Life*, is not prepared to accept in silence this new form of collaboration with the culture of death: “We will not be accomplices of today’s massacre of the Holy Innocents and for this reason we refuse to accept any vaccine that makes use of cells derived from aborted human foetuses”. Alongside her, another well-known name, that of Abby Johnson, former clinical director of a Planned Parenthood clinic, who resigned in 2009 and is now a prominent pro-life activist.

Some 40-50 million abortions a year, 2.5 billion since abortion was legalised and it has become a common health practice: “How could we not keep this fact fixed in our minds as we ponder minutely the morality of vaccines made from cells derived from aborted human foetuses? [...] The manner of their killing surpasses all imagination”: dismembered in their mothers’ wombs, their skulls crushed, or poisoned with a saline solution. And then their body parts left lying in a hospital room ‘with no one to complain or cry’ for them. This is the 20th century version of those children donated alive by the Israelites to be burnt in Gehenna in honour of Moloch.

But for the children 'selected' to be tissue suppliers, the fate is - it seems impossible to imagine - even more tragic. Recalling the fundamental contributions of Debra Vinnedge (see [here](#)), founder of the *Children of God for Life* association, who was the first to alert the Pontifical Academy for Life in 2005 to the problem of cell lines from aborted fetuses in vaccines, the Appeal recalls that abortionists have admitted that the procedure for these abortions is modified in order to preserve intact and usable the parts of the child's body of interest to researchers. This time the sacrifices of the Valley of Hinnom resemble those practised by the Aztecs, who extracted the beating heart from the chest of the victims to offer it to the 'divinity'; the child, extracted alive from the maternal womb, 'suffers excruciating pain when the abortionist very quickly removes its kidney, without any anaesthesia, so that this organ can be delivered fresh the next day to the complicit researcher'.

To those who object that the macabre event is now a thing of the remote past and that the use of vaccines prepared using this technique is only a remote cooperation, the signatories of the appeal argue that "the evil of using cell lines from aborted fetuses does not only include the original murder, but also the continued commercialisation of the child's body, as well as the refusal to bury its desecrated remains". Nor should it be thought that this mode of research has been confined to the past and finally abandoned. We need only think of the most recent cell line (Walvax-2), which is only six years old and was obtained from the lung of a three-month-old baby (see [here](#)). This cell line is also destined to be used in the production of vaccines.

The exploitation of babies killed in their mothers' wombs is by no means limited 'only' to vaccines. Thanks to the careful vigilance of Stacy Trasancos, research chemist for DuPont and head of research at *Children of God for Life*, we know that the use of the bodies of aborted babies in the manufacture of vaccines is only the beginning (see [here](#)). Other lines of research are now under way, with hardly any resistance (see [here](#)): 'humanised mice' with human skin (but also thymus, spleen and liver) taken from babies between 18 and 20 weeks' gestation, to study the behaviour of the immune system when the skin is infected by pathogens ([study](#) published on 2 September 2020). Or another [study](#) (22 July 2020) on the harmful effects of polybrominated diphenyl ethers (PBDEs), for which 249 women were recruited for a second- or third-trimester abortion, who consented to the 'donation' of their blood, the placenta and the liver of the aborted child. Or a [study](#) (17 July 2020) on the development of immunity in newborns, which required 15 fetuses aborted in the second trimester.

When Merck launched its rubella vaccine in the 1970s - which required around a

hundred abortions - the strategy proposed by the Church's pastors of expressing their dissent while at the same time using these vaccines failed: the vaccine is still in use today. "The general acquiescence for abortion-contaminated vaccines, particularly by Christians, has simply contributed to the culture of death", which now considers the use of aborted foetuses for research as normal. "It is time for clergy and laity to courageously confront this horror and defend the right to life of the most vulnerable with the 'utmost determination'. This evil by-product of abortion must end!"

The line taken by the bishops and the Vatican, which has even gone so far as to recommend vaccination as an act of charity towards one's neighbour, is "based on an incomplete assessment of the science of vaccination and immunology"; the petitioners therefore implore the church hierarchy to re-evaluate its position, not least in light of serious uncertainties about the actual efficacy and safety of these vaccines and their experimental nature.

Among the signatories of this heroic cry in defence of life is also Sister Deirdre Byrne, who in 2020 spoke at the Republican National Convention, strongly supported by former President Trump. She too, the nun with three uniforms - in addition to being a nun, she is also a surgeon and a former colonel in the US Army - calls for mobilisation and battle, without dangerous compromises, in the knowledge that "Moloch is never sated".