

Discussion #5

[Pamela Acker](#) | [Dr. Leland Stillman](#) | [Bishop Athanasius Schneider](#)

Topics include the moral aspects of the COVID vaccine, political impact of the virus, and aborted fetal cells used in the COVID vaccines.

John Henry Westen This is John Henry Westen, the co-founder and editor-in-chief of LifeSite News. I want to thank you for joining us and welcome you to this LifeSite conference, Unmasking Covid-19 Vaccines, Mandates and Global Health. We're so glad you could join us. Over the last several weeks and months, we've received comments, questions, emails, calls asking us about what's going on in the world. There's a lot that we've reported on related to Covid-19 crisis, the Great Reset, the New World Order agenda, the Deep State and the Deep Church, as mentioned in various letters, aborted fetal cell lines and their connection to not only the Covid vaccines, but to all vaccines, about masks and their safety and the implications of mandates and lockdowns and much more. And we know that you've been facing these same questions. So we're honored that you've joined us here at LifeSite's conference and in an effort to find answers. Now, in this conference, you're going to find discussions with some of the world's top experts in their fields, all of whom provide a look at what's going on. We encourage you to watch each video and, taken together, it will hopefully give you a whole picture of so many of the confusing things that are going on today and get you answers, real answers. We've grouped the speakers in a way that will give you the information and insight into each piece of the puzzle. Our mission is and always has been truth, and it seems that there are forces set upon hiding the truth of Covid-19. It's our duty to shine a light and allow you, our readers and supporters to determine what to do with that information. We hope you enjoy the conference. Please share it with your friends and family. And we'll start off the conference with Steven Kokx, who's LifeSite's Content Marketing Manager interviewing Dr. Sherri Tenpenny, a widely...who is actually an osteopathic medical doctor who's widely recognized as one of the most knowledgeable and outspoken physicians on the planet on the adverse impact of vaccines. Also, Dr. Eric Nepute. He is a licensed primary care provider and CEO of it of six major wellness centers in Missouri. And Pam Popper, the co-founder of Make Americans Free Again, founder and executive director of Wellness Forum Health and an internationally recognized expert on nutrition, medicine and health. Stephen, over to you.

John Henry Westen Welcome to LifeSite's Unmasking Covid-19, Vaccines, Mandates and Global Health. We are very pleased in this session to bring you Bishop Athanasius Schneider, as well as Dr. Leland Stillman and Pamela Acker. Bishop, tonight, if you wouldn't mind starting us off with a short prayer.

Bishop Schneider [00:02:51] Yes, in a minute. But that is pretty it's pretty to some pretty common sense that North creates insurance has sunk deep into the way they are trying to figure out us to see potential in their nostrils, but not be so the debate. And nobody should they be that those that are speaking to those who do need symbols the was to those that is better than those in the cursed tendency of them, said liberalness in a minute. But is it really that spirit to suck the amental? [42.8s]

John Henry Westen Amen, amen. Thank you and welcome to all of you. Thank you, first of all, for joining us here at this conference. And Dr. Stillman, we wanted to start with you. If you could tell us, first of all, a little bit about your expertize in this area. I know you're known to many LifeSite fans who have who have seen you in great numbers on the LifeSite YouTube channel. But tell us a little bit about yourself and your expertize in this area of vaccines and what's going on with coronavirus right now.

Dr. Stillman So I'm trained as a general internist. I graduated from the University of Virginia School of Medicine, where I studied immunology with Dr. Thomas Plats Mills. And then I went to do my internal medicine training at Maine Medical Center, where I trained for three years in Portland, Maine. And since then, well, actually for approximately four years after that, I was a traveling hospitalist. I traveled all over the country working in different states, different hospitals, basically filling in where there weren't enough physicians. And so I've had a lot and I traveled during the the

pandemic as well. So I you know, I've been in the hospital while this has been going on in multiple facilities. Obviously, I have colleagues all over the country from nurses and physical therapists, speech therapist to other doctors. So I would say I have a pretty fair, good idea of what's going on, on the ground and on the front lines in very different places.

John Henry Westen Absolutely. And let us start there with some of your experiences and what you've seen on the ground and how it pertains right now to the vaccine mandate that's coming on very strenuously. [00:05:13]We've already seen nurses basically fired for being unwilling to accept the vaccine. [6.7s] We also have a nursing student removed from her program for being unwilling to accept the vaccine as well. What have you seen in terms of your practice and the need for vaccine mandates?

Dr. Stillman Well, first things first. Let's go back to history. [00:05:36]We've been living with viruses for all of recorded history. We have a lot of information to draw on. [5.2s] And we ought to ask questions like, well, what should we expect? Why should we expect it? And what are some just very general guidelines for handling these things? First of all, no one's ever done what we've done with these lockdowns and everything. And and secondly, [00:05:55]the only time that I know of in history that we've rushed a vaccine to market and that is, you know, in a matter of months was 1976, the swine flu vaccine, [7.4s] which we believe was complicated or caused a complication known as Guillian-Barre Syndrome, which is a terribly crippling and often fatal illness, and particularly for young people that can be triggered by vaccines. And so that was actually stopped because of that.

John Henry Westen And what year are we talking about here? When was this?

Dr. Stillman That was 1976. [00:06:22]We also know that most viral plagues, pandemics, whatever you want to call them, have a finite duration. [6.9s] They do not last indefinitely. And I find it particularly alarming now that we're hearing things like this will never go away. It will always be with us. And then you get into arguments about, well, what is a virus and what makes this virus like that virus, because you have cross-reactivity of many of these proteins. And really [00:06:46]the genomic sequences of viruses are so small that you have to ask questions like, well, you know, if this coronavirus differs from this other coronavirus by just one base pair, [8.8s] which would be hardly any at all, then are they different viruses? And then is the same virus that we have isolated, for example, in a patient in February of 2021, is it the same virus that struck New York City in April and March of 2020? These are all open questions that I don't see really being answered in the mainstream media or frankly, by my my colleagues that I find unsettling because [00:07:20]for all we know, coronavirus would disappear tomorrow because viral plagues or pandemics tend to last 12 to 24 months. [6.6s] What I've seen in my practice, [00:07:30]many people are concerned about the safety and efficacy of the vaccine. [4.0s] Most of my patients have not had any kind of coronavirus. Those who've had it have had uncomplicated courses. Patients who I've taken care of who were seriously ill were all, frankly, at the end of their lives anyway. And I don't think that there was much of anything that medical science could have done for them, including a vaccine to extend their lifespan by more than weeks or months, at best even being as aggressive as possible. [00:08:03]I've also seen many physicians reticent to speak out or being silenced, obviously, or being persecuted for speaking their minds on what they think about a coronavirus, about the vaccine, et cetera, et cetera. [16.1s] All of which makes me very concerned that really what's going...what's happening, I think and the reason why we're all here and why [00:08:28]your viewers are interested in this is that they are concerned about potential corruption within the system leading to bad therapeutics oran abuse of power by those in a position to enforce those. That, [10.8s] of course, is why I've taken time out of my private practice in order to suddenly become active in public life.

John Henry Westen Absolutely. Absolutely. And if...before we go on to one of our other speakers, let me ask you about the [00:08:54]ethical nature of demanding vaccination [2.6s] from people and the normal course of an exemption for either religious reasons or reasons of the patient being unsure of what to do. How does that normally work and how should it work?

Dr. Stillman It's a great question. And I would go back and talk about the Hippocratic Oath to first do no harm. And medicine is very challenging because many times we're faced with the option to do something invasive, like surgery or intubating patient, putting them on a [indiscernible]. There

are obviously complications there and potentially may hurt the patient more. So we often end up with these very difficult situations. But the basics are, do we know that what we're thinking about doing has a track record of success? Is that based on anecdotal evidence? Is that based on tradition handed down from position to position, based on actual large-scale, randomized, placebo-controlled double-blind crossover trials, which, by the way, only the pharmaceutical industry has the money to fund. Therefore, most of the evidence-based medicine being done in the country is basically just about pharmaceuticals and particularly on-label, patented, currently highly-profitable pharmaceuticals, rather than, say, cheap drugs like ivermectin and hydroxychloroquine, which of course, have been very controversial this year. So we want to know, is there a proven track record? And then we need to know, [00:10:19]is there a proven track record of potential adverse effects? [3.0s] What are those effects? Is it going to give you a slight headache and then disappear? Is it going to kill you outright? And the literature on this... I haven't had a lot of time to dove into it, but the reality with [00:10:33]vaccines is that they are very powerful medications, very powerful effects on the immune system. [7.6s] And so to [00:10:42]say that vaccines are safe and effective is a little bit like saying the cars are safe and effective. [5.1s] And many people will say, well, the number of people who die of vaccines is much lower each year who die of cars. But you don't go out and get a vaccine every day, you do go out, and if you're like most American adults, you get in your car. So we know that there are potential...there are safety hazards to getting a vaccine. The question then becomes, [00:11:05]are the benefits to the patient greater than the risks? [3.5s] And we try to give patients as much data as possible. What I've been frankly astonished by since I last spoke out on vaccines a few months ago, six months ago now, is [00:11:23]the number of people who come to me who say I will never take another vaccine because I had a serious reaction to it. [5.8s] And I know that the public health authorities think that these are a net benefit to society, but I don't agree with them. And based on my experience, I don't ever want to have it. Then you get into, well, what is it ethical to force someone to do to protect society? Personally, I'm perfectly comfortable with the state saying you will not run around naked in society because it's damaging to children. That's true. I mean, not to mention adults, but mostly want to protect, obviously, the innocent. And so we have these rules and laws that societies have always used to protect elements of society where you're not allowed to do certain things. But we've never, at least and I shouldn't say never, because never is a long time and I'm not that much of a historian. But the idea of forcing people to take a therapy that has been available for something like three months, that in its history has an obvious precedent of severe potential reactions without having done any rigorous study, for example, of fertility. Women usually test drugs to see if they have an effect on the unborn, usually test drugs to see if they have an effect on rates of fertility or complications for infertility. All of that is relevant information that people should be asking, because God forbid, there is a complication. You're obviously creating a harm and then who's liable for that harm? And [00:12:53]what's most distressing and suspicious about the current situation with the vaccine industry is that they don't have liability for their products, specifically because they were being sued so much back, I think it was the 80s and the 90s, by plaintiffs' lawyers because of the harms caused by their products. And they finally got a congressional exemption, which is unlike any other industry in the history of the country. [22.1s] And by the way, [00:13:17]they spend twice as much money last year lobbying Congress as did the oil and natural gas industry. [5.4s] So that gives you some idea of the potential for corruption. And so the idea to me of forcing people to take this vaccine when we don't have rigorous safety, particularly if these people are young, healthy, unlikely to have significant morbidity and mortality from Covid is insane, and I don't think it makes any sense and it's hard for me to believe that my colleagues are going on with it, no matter how horrific their own personal experience has been with taking care of patients.

John Henry Westen Excellent. Thank you. Dr. Stillman, if I can go to you, Pamela. Pamela Acker is a researcher who's worked with vaccines and I think well known to many of you at LifeSite because her video went viral, and got our YouTube channel taken down, at least suspended for a couple of weeks. And it's been seen also in hundreds of thousands of times on other platforms. So, Pamela, if you can tell us a little bit about your background, how it pertains to this, and then I'll go into the questions as well for you.

Pamela Acker Sure. So I've actually been interested in vaccines for about 20 years now. When I was back in high school and looking at sort of what I wanted to do going forward, [00:14:32]I was interested in developing edible vaccines [1.7s] because at the time there was some research being done that suggested that perhaps you could genetically engineer plants to just produce

vaccine antigens in their fruits. And this would be a lot easier and safer than hypodermic delivery in certain situations. And of course, nobody likes needles. So it sounds like a great idea. By the time I graduated with my bachelors that research had been tabled. And I went back about 10 years later and got a master's degree. And at that time I actually was working in a lab at Catholic University of America that was looking at using a novel platform for vaccine delivery. They were actually doing something that's kind of...kind of analogous to what a few of the current [indiscernible] vaccines you're doing. They were looking at taking an alternate virus and sort of loading it up with the vaccine antigens, either the DNA contained in the viral capsule or vaccine and proteins displayed on the outside of the capsule and kind of trying to make something that that sort of hit that sweet spot in between the safety first safety of the subunit vaccine and the efficacy of a vaccine. So I worked in that lab for about nine months before I realized that the lab was using aborted fetal cells. And I resigned my position there. So I was able to get some bench experience actually working in developing vaccines. And then recently, because of an ankle injury that just wouldn't heal, I was able to do research and actually write a book called Vaccination: A Catholic Perspective taking into account some of the history of some of the safety issues and just the morality as well of of vaccination as a paradigm, both from the perspective of the aborted fetal cells, which are kind of what motivated my graduate research, but also from the perspective of, is vaccination even a valid immunological paradigm that we should be carrying forward in these mass immunization programs? And all of this was prior to Covid, so it was providential that it kind of came down that way.

John Henry Westen Absolutely. So tell us, if you would, we're going to stay on this train for a little bit as as Dr. Stillman was just talking about, about the ethical nature of not so much vaccination itself, but of encouraging or pushing or forcing even people to take these vaccines. And, you know, how does that play out from your research?

Pamela Acker Forcing someone to take a vaccine is in many ways, I mean, it is pretty much directly in violation of the Universal Declaration on Bioethics and Human Rights, which I'm going to paraphrase loosely, because I don't have the quotation in front of me, but it states that in order to provide a medical intervention for someone, that person has to have free and full informed consent. And that consent can be retracted at any time for any reason. And so basically, you can't...you can't force medical interventions upon anyone. You can't force someone with cancer to have chemotherapy. You can't force someone with strep or...to take an antibiotic. And you can't force someone to take a vaccine. And vaccines are an interesting medical intervention because they they are used prophylactically rather than therapeutically. So you end up with an additional ethical issue, which someone referred to in terms of, you know, are they good for society because you're actually giving somebody a medical intervention in order to prevent them from contracting the disease. And so you end up with the ethical issue of, you know, should I have to take a vaccine in order to protect my neighbor from a disease? Because maybe I'm young and healthy and I'm not so worried about it, but maybe somebody else is susceptible to that disease and maybe there's something I can use to help my neighbor, and I think a lot of the things that we're hearing right now on on a moral perspective from especially from the problems of the church, have to do with that idea of protecting our neighbor. And I I may have opened up like a giant can of worms that I don't know where to go. So if you could give me a question, I'd be great.

John Henry Westen Yes, surely. So with regard to the forcing of vaccines, one of the big questions is and this is going to be a question of mine for Bishop Schneider, of course, but has come...the whole notion of abortion tainted vaccines. What is that? How did we get there and why is that the case with regard to this, making it an additional concern beyond the safety concerns?

Pamela Acker Already we heard about an abortion tainted vaccine, prior to Covid-19, generally meant in a vaccine that was actually created in aborted fetal cell lines. So many of these cell lines originated in research that was done in the 60s and 70s where there was a lot of... There were a lot of researchers that were looking at developing what are called immortalize cell lines. And these cell lines, despite being called immortalize, don't actually live forever. They do have a sort of a shelf life. And one of the reasons that they pursued using aborted fetal cells for for these cell lines was because it was thought that they were going to get...this is going to give the cell lines sort of a longer shelf life. So if you start with an embryo, you have a maximum amount of cell divisions available versus starting with tissue from an adult. These cells have already divided a number of times. They're more likely to [indiscernible] or die earlier. And so the intellectual justification, which

I don't I don't know that this is sufficient to explain sort of the gravity of what happened. But the intellectual justification at the time was that these these cells give us a longer lifespan and therefore it's advantageous to use them. I think that there's more to it than that, because there's...you know, there's some researchers that are on record as having had the choice between aborted fetal tissue and fetal tissue that did not require the death of an individual like umbilical cord blood or placental tissue or other more ethical alternatives. And they chose to use the aborted fetuses instead. And as we talked a little bit in our previous LifeSite interview, part of that is because if you...if you do an elective abortion, you were able to obtain the tissue absolutely fresh because a number of these babies are delivered, either removed through C-section from the body or even actually just delivered in the normal manner. And then they are still alive. All the researchers are extracting the tissue from them. So there were a number of reasons that that this became the the the tissue, the sort of tissue that was pursued for these cell lines. And then the reason that we're dealing with this problem today, I think, is because once this became established in the literature, vaccines are very much a...a you know, these are words almost directly out of my primary investigator's mouth, they're very much a hit or miss sort of endeavor in medicine. You just kind of throw things at the wall and see what sticks. And we don't really have a lot of basic research that goes into saying, okay, this is exactly how you develop a vaccine and vaccines for certain diseases can be very, very difficult to develop. So we were working on HIV for which we still don't have a vaccine. And most people don't realize we've actually been working on coronavirus vaccines since 2004, shortly after the SARS pandemic, and we still don't have a successful coronavirus vaccine. So these things can elude researchers for decades. And there's not a lot of sort of standardization in terms of how how you hunt down what exactly is going to be most effective when you're looking at it at a new pathogen or disease. And so my my primary investigator was very frustrated by this process being a basic scientist himself. And he insisted that we absolutely had to use the HEK-293 cell line because this is what had been used previously in the literature. So we were looking at what other researchers had done and building on what what the protocols that they had established. And since this had been done previously and fetal cell lines, it had to be done in fetal cell lines now. And I think a lot of that that's a pretty common phenomenon when especially when you're under pressure for grant funding, which we were at the time, we were trying to complete the first phase of a grant and sort of move into the second phase. And there's there's a lot of incentive to not reinvent the wheel. So if we've made successful vaccines in the past, you know, and the rubella component of MMR of the MMR was developed in 1971 in an abortion cell line, and that that vaccine required nearly 100 hundred abortions between obtaining the virus from aborted fetal tissue and obtaining the cell line that it was finally cultured. And, you know, that seemed to work well. And so researchers that were developing new vaccines used the same or similar cell lines. And so it's once once you accept the use of one of these things and you establish that this is quote unquote effective and accomplishes the goal that you're looking for in terms of vaccinating people, then there's incentive to keep doing it that way because it worked before. So it will probably work again. Does that make sufficient sense?

John Henry Westen It does. Now we was...since our first show, which we did, we talked about HEK-293 just to define it out. Was HEK standing for human embryonic kidney 293, the 293rd experiment, likely over hundred unborn children killed for that to eventually get to that that cell line that they got to. But one of the things you said that was very controversial that that people wondered about was the notion of the need for fresh samples, basically the like with organ donation. The donor, if you will, has to be alive during the extraction of the...of the organ or the getting to the cell lines of the organs. And again, they're getting, in this case, the HEK to the kidney. Therefore, the children have to be...the unborn children have to be at least three months gestation. This comes from an interview with Dr. Stanley Plotkin, who I think all of you know as the as sort of the godfather of vaccines. But in his testimony, which we featured on a John Henry Westen show as well, it not only did they have to be three months, but also he showed too that there was hundreds of these unborn children involved. So that kind of a question which was questioned after my interview with you, Pamela, has been answered, sort of authoritatively answered. So that question is gone. But one of the questions that still persists is the one about the need for fresh tissue samples, the need to have it basically right away. So these could not come from a miscarriage, could not even from a regular...regular, if you will, abortion. It had to be planned out. They had to be ready to receive this in the same way that organ donors are needing to be planned. They need to have it all arranged so that the people come from organ...for organ extraction, can be there on site and do it within, you know, minutes of the so-called Declaration of

death. But that's a different issue. But with regard to this, a lot of people wondered, wait a minute, who's going to agree to a C-section abortion? Because that's going to mess you up. And so how does that work? And you did explain that some of them are, you know, the early delivery, I think they call them abortion, early induction. I think they call those abortions. But what about this notion of either early induction or of C-section? Why would anyone agree to that for for for an abortion?

Pamela Acker So. A number of these abortions that were done in that way, they they were termed abdominal hysterectomies in the in the medical literature. So in some cases, the women were actually being sterilized in the process as well. So and this goes back to abortion is linked to the eugenics industry. And this is kind of what drove some of this trafficking in aborted baby parts to begin with, is this idea that these individuals who are being sterilized were somehow subhuman or less than human. And so, of course, their babies were also subhuman or less than humane. And of course, since they were pre-developed, they were also, you know, doubly subhuman. So I've actually read in the scientific literature... I was reading a paper just a couple days ago relating to the formation of some of these cell lines. You know, these these surgeries were done. They had to be they had to maintain a sterile environment because you don't want any contamination of the tissue with any kind of foreign agents, any bacteria or viruses or anything like that. And, you know, they were...the babies were and in some cases, the uterus as well removed from the woman. And without even puncturing the amniotic sac was placed directly into the refrigerator or where it was kept for no more than 24 hours. So these babies were literally placed into the fridge alive and then stored between one and twenty four hours until they could be dismembered, basically. And this is right there in the scientific literature. The papers are behind a paywall. So if you...if you go and Google it, unless you have academic research access, which I've been able to obtain working with some professors, it's very difficult to find this kind of information just on the street. But it is there in the literature.

John Henry Westen And we're going to be making those available on the site. But thank you for that. Let me let me go to you, Bishop. I think many, many of the LifeSite fans, anyway, know you very, very well for all sorts of things. But being one of the outspoken defenders of faith and orthodoxy in the world today, and we thank you for that. With regard to vaccines, if you could tell us a little bit about your background there and what what is made you wish to speak on this subject now?

Bishop Schneider Yes, we have to show the reality of this scenario, which we had with the abortion tainted vaccines. And not only is the abortion tainted vaccines, but also with the abortion tainted medicines already. So they have to name the reality as it is. And this is a cruelty, so I would I would put on this reality the title from the Holy Scripture, the voice of the unborn children's blood is crying to God. From the vaccine abortion tainted vaccines, from the abortion tainted medicines. This blood of the unborn children is crying all over the world and we have to awaken. We have to open the eyes. What is this reality? This is one of the most cruel realities. We cannot simply resign to the situation and say all of this is already very much spread. It's some good people say to me some doctors say, oh, we have abortion tainted medicines already a lot since some time already. And people apparently cannot live without abortion tainted medicines. But this fact already is so serious that no one who is really deeply concerned on the defense of life and the moral law can be silent or can be quiet and can resign to this situation. We have to awaken, to say the least. And so this is an accumulation of crimes. This is, to my opinion, unique and without precedence in the history of human being, this abortion tainted medicine, several. And now concretely, our abortion tainted vaccine. It is [indiscernible]. This is a chain of crimes against God because his commandment and against our neighbor, the most weak. This is the unborn child. And so, the first crime is the murdering, the assassination of the unborn child, then extracting the cells. It's a crime. It's horrible. And then the recycling of these body parts and then the commercialization and so on, and then the publication of medicines and the publication of the vaccines. These are all connected. You cannot separate them. They are connected. They cannot simply disappear. When you then take this medicine in your body or this vaccine, you cannot say, oh, all these evils disappeared and I am very far away. This is not true. You are entering this chain and in this case, I think it came hour that all people of goodwill and especially believing Catholics, all pro-life organizations have to stand up and make a fair protest with one voice and say they will never agree. We will never admit these evils. We cannot. Billed as in the Dostoyevsky novel *The Brothers Karamazov*, that is the famous episode of this dialog, and I see it is very timely where

they say, tell me I can I call on you? Answer me. Imagine that you yourself are building the edifice of human destiny with the object of making people happy, but in the end of giving them peace and rest, but for that, you must inevitably and unavoidably the torture of just one tiny creature. That same child who was beating her chest with her little fist. And raise your edifice on the foundation of her unrequested tears. Would you agree to be the architect on such conditions? So the quotation from Dostoyevsky and we see it is clearly...it was very prophetic and we are witnessing this scenario. And so I think we have to be aware and to awaken to open our own eyes and the eyes of our friends. And of the priests of the responsible of the Holy See, who unfortunately do not see the grievousness of this, and so the use of these means, abortion tainted means, in medicine. And and then especially now in the vaccines, will only solidify, strengthen a cruel society where the stronger triumph over the weakest. The stronger. So they use the weakest that are already born person or an adult person can receive a temporal health advantage. So this is a society where the stronger triumphed over the weakest, which will come close to the materialistic theory of Darwin's, of the struggle for existence among animals and humans, where the stronger triumphs over the weak. So we have to protest against this and start a new movement in pharmaceuticals, in medicine which [indiscernible] no connection not the remotest to these crimes and God will help us and God will give us even, I am convinced, more efficacious help to cure sicknesses with other means. He will do this. But when we will continue to use abortion tainted medicines and vaccines, this will never bring us blessing. Never. Nor... Never the temporal blessings and not to attend the blessings of God.

John Henry Westen One of the things now you're known in this area for this recent statement that you made with Cardinal Pujats, with Bishop Strickland, with the other two archbishops from Kazakhstan there as well, which basically lays out for Catholics that we must never take these abortion tainted vaccines, including the Covid vaccines, including even if it's forced on us, we must resist. Nonetheless, even as you spoke of before, under pain of death, many people would have suggested that that's extreme. How would you answer them?

Bishop Schneider How could this be extreme? How can you use for your temporal health benefit? The murdering and all these horrible crimes upon the most weak and the innocent unborn children. The ends can never justify the means. You cannot enter in this chain. You cannot use these and better to Jesus Christ said in the gospel, what will help one to gain the entire world, but to harm your soul, to lose your soul. So, to offend God, it is the most... the most grievous disadvantage for us. This is we have to avoid this even when we die. Because this life is very short. But when we defend that the truth of God and the most weakest, we have to accept the consequences even to go...to have temporary advantages. Even up to prison up to this, because the first Christians had an analogous situation, you know, [indiscernible] asked only, I say only, to put a little grain of incense before a statue of an idol, only a little one. To save their lives, to save their families, to save their children, but they refused any...any act of ambiguity or cooperation against the first commandment of God. And so we have this really impressive and touching examples from the first three centuries where even children, even children, refused to put the incense, and young people, adolescents, fathers of family, mothers of family and they gave...they were murdered. They died as martyrs. And so I think that we are approaching a time. Whether Christianity, the true Christians will approach a kind of time of persecution. It is that the signs are already there. But we have not to be fearful because God is with us and Jesus Christ taught us we have not to think about what you will say. And they will ask you and they will persecute you. The Holy Spirit will give you the strength and the wisdom at that time and that moment. So if we believe in God, if belief is Christ, if Christ is living in us, there's not to be fearful. No, we have to be convinced that we are belonging to the winners. And we have to look on the eternity. You know, what is a Christian, I would say a person of eternity. And because we are looking beyond only this temporal life. We are looking on the eternity. We are looking at God's will, and when we will do this, God will always give us His strength, His consolation even, and His blessings. So we have to unite ourselves. We have to make an alliance. We have to make this all good people, I would say not only Christians, but always good people to stand up against the abortion tainted industry, which already is operating, as Pamela Acker explained to us so closely, these horrible things which are proven. We have to make a new pro-life movement, I would say, because until now, the pro-life movement is, of course, very meritorious, and they did...they raised their voice against abortion, but I think that now came a new a new time, a new phase, a new period of all pro-life movement to protest a clearly, unambiguously against the abortion tainted medicines, against the

use...abuse of the body parts of the unborn. This is a new face and we have to be courageous and...courageous and convinced. And to go with God. He is with us. He will never let us alone.

John Henry Westen Amen. Thank you for that. Dr. Stillman, I wanted to ask you, this is a road that you've decided to go down the road of facing possible ramifications for your actions. What has motivated you to head down that road? Because it does threaten, you know, your... We've already seen medical personnel be removed, nurses fired. Even even medical students are not allowed to continue in their program for refusing the vaccine. But you've also got boards of medicine deciding things about doctors who dare to speak out, who dare to confront these things. What motivated you to to go down this road? And how's it going? Have you have you already experienced backlash?

Dr. Stillman So I've not had any backlash yet. One of the things that is remarkable to me is the degree to which people have been very supportive. I sometimes get positive messages through my website on a daily basis, particularly when I put out a piece of content or somebody else interviews me as you have. I mean, I was driven by people wanting to support what I was saying. And, you know, I also know the medical system very well, having trained in it conventionally. And it's been an awakening of my own as a Christian, going through school, as a Christian, which is very secular. I mean, medicine is totally dominated by secular humanism and a very... Well, the ends justify the means mentality. I actually a Catholic colleague of mine told me to go back and read the actual Hippocratic Oath just last night, and I had no idea that it includes the...a vow that you will not induce abortion and that you obviously, of course, the same first do no harm. And so all of this has been really edited out of medicine over the last several decades of secular feminism has taken it over. And I just consider it my Christian duty to speak my mind and my conscience. And really, if the state is going to deprive us of the right to decide what medical therapies we may or may not take, what rights do we really have left? And they're creating a situation in which our most fundamental values and rights are under siege. And the obvious next move, and this has been published already in major medical journals who are complicit in all of this is to wage a sort of quiet economic warfare on people who choose not to, basically, believe what the medical authorities think they should believe. And that's going to escalate. And who knows? I mean, these are people who are obviously, I mean, what kind of ethics do these people have? They're talking about, obviously, killing the unborn. They're talking about then processing them into medications. They're talking about forcing other people to take those medications when they don't have, in my opinion, the kind of robust evidence that I would want for getting it from myself, my family. Where are these people going to stop? And so Christians have to wake up to the fact that the Christian church has been declining for decades and my whole life has seen declining church attendance. But we need to be prepared for this kind of economic warfare to come against us, as far as...and I'm lucky to be able to do this in my practice because I'm not beholden to some hospital system. My patients come to me and and I work indirectly. It's another story for doctors working in hospitals. And that's why I mean, this is part of why really the American health care system is undergoing this centralization within the corporations. It's why your small country hospitals are no longer independent. They're all owned by some large corporate system. That's all part of the large megacorporations taking over health care so that they should have total and complete control. As far as I can tell, that's all being orchestrated and unjustified, the rollout of socialized medicine, which is what I think they're going to try and do and this administration in the coming years.

John Henry Westen Exactly. If I can ask you, Dr. Stillman, what do you think is the most important takeaway for people right now, just for the general public? What's the most important takeaway in all of this situation of the push of the Covid vaccines?

Dr. Stillman Medicines obviously being politicized. And if the state is willing to censor and frankly destroy physicians who speak their minds, and we no longer really have a guarantee to our First Amendment rights, that means that what your doctor tells you, you don't know it's what they actually believe, what you think or if it's just what they're saying so that they can keep their job. And that's what I think the people who will denounce me and disagree with me and say that I'm a terrible physician, I shouldn't have a license. That's what they don't realize. They're creating this crisis of faith in science and medicine. And I've watched this escalation of rhetoric against conservatives and...but also many just free thinkers, the many people who are now conservatives, who were not conservatives five to ten years ago and are only conservatives now because conservatives have been very consistent in their defense of free speech, whereas many people in

the liberal left have not been. So that'll be my main takeaway. And people need to be prepared to have some level of economic warfare waged against them for their religious beliefs. Being excluded from economic activity. Being excluded from travel. And that's why I think it's important in my counsel to people is that they strengthen their bonds of community locally; that they interact with and do business with people who they can trust, who aren't going to cut them off, who aren't going to exclude them from society based on their political views. The Benedictine option is something that's come to my attention in recent years, and I think more and more people are going to be taking.

John Henry Westen Thank you, Doctor. So, Pamela, if I might if I might ask you. So in terms of where we are going as a society, in terms of the vaccines that are being rolled out, being, in fact, enforced, they're saying, yeah, we're not forcing them, but in order to travel, in order to get out in society, in order to be able to go shopping normally or visit with your friends, normally, you're going to have to do this. What do you see as the biggest takeaway that people need to be, not only focused on, but but really adhering to right now?

Pamela Acker I guess I would sort of echo a little bit what what Bishop Schneider said. I'm coming from a very unique perspective in that, you know, I've I've spent the last couple of years extremely economically disadvantaged, so I had sort of practice run for this because because of my disability. And I can say that it's hard...it's very hard to not be able to go to the grocery store. It's very hard to not be able to sort of engage in the things that you're used to engaging. And it's all of those things are very difficult. But none of those things are insurmountable and when you are choosing that which is true and that which is good, God's going to honor that. And I have seen it over and over and over again in my own life, in in particularly in the last couple of years. And as you defend his truth, he moves mountains for you. And I think that...I think that the biggest takeaway from you is just...we have to have the faith to believe that if we do our part, God will do the rest. If we stand up for the truth, if we don't compromise, then...then, just like Bishop Schneider said, we don't have anything to be afraid of.

John Henry Westen It's a very interesting perspective coming from you, as a scientist, because very often the, well, the popular opinion is that, you know, science and faith don't mix. If if you were really serious about science, well, you wouldn't believe. And that would all be, you know, that's for fairy tales and for people who need a crutch. But true scientists are able to study the facts of the case. And and yet...and yet you're coming at it from a scientific perspective. That's your background. You've done more reading and research into this than probably most people on the planet. And yet you come away from it from a perspective of faith. So beautiful to hear. How how would you respond to people who have that concern, who have that statement? But basically, you know, how can you say this is a scientist, for crying out loud? You're supposed to be well-read and studied, and yet you're promoting something with no evidence.

Pamela Acker Nothing makes sense outside of the context of faith. I would not be here outside of the context of faith. I would... My life would have been over quite literally a long time ago, and it... You know, we get...we get very hung up, and I think one of the things that this pandemic has really brought to light, is we get so hung up on on bodily goods. We get so hung up on this morbid fear that we have of death and this morbid fear that we have of this particular life being over. The attachments that we have to this world. The world is good. God created it good. It's beautiful. There's so much about it to know and understand and discover. But, you know, I could spend my whole life reading all of the possible scientific journals, and that would never...I mean, that would that would never satisfy me as a human being, you know. And we all know sitting here at this table as Catholic faith and reason are in harmony. And so what I know as a scientist, you know, it's in union with what I know as a Catholic and I know that there are better ways to do this. I know that...I know that if you look at the human person as a whole, as created by God, as designed, as purposeful, you discover so much more than if you start looking at it as this random assemblage of parts that I have to...I have to go in and somehow manipulate the immune system so that will work correctly because, you know, it's all here by chance. Anyway, faith has to inform science. And when it doesn't, we get this unhinged situation like Dr. Stillman just described, where you you just end up, you know, having this crazy party line that doesn't...it's not anchored to anything except, you know, the political winds of the moment. And so when you put science in its proper context with theology, is the queen of sciences, then it will...then it will blossom again. Then we will have a true renaissance of scientific study.

John Henry Westen Pamela, if you're able to tell us the answer to this question, a lot of people have the question about, you know, they're told by their friends, by their by people around them. Well, really, you have to take the vaccine. It's an act of charity towards your neighbor. How would you respond?

Pamela Acker You can't really argue that taking the vaccine is actually an act of charity to your neighbor, which I think a lot of folks are trying to do, and say that that somehow justifies the use of aborted tainted vaccines...er...the use of abortion tainted vaccines, because if you know the cause is sufficiently grave, the argument goes, then you're sort of excused from culpability in using these vaccines. So, you know, we need to look at both whether the cause is sufficiently grave, but also whether the means being employed here is is even actually going to be an act of charity of your neighbor. And it simply isn't. You know, if you look at the data that Pfizer and Moderna released when they did their emergency use authorization and the data that was later released, when they published some of the additional details of the study, they only looked at Pfizer in particular, they only looked at 170 individuals that had what they called confirmed Covid cases. So these were people who had symptoms and they had a positive Covid test. Now, they didn't test all of forty thousand people for Covid. They only tested some people for Covid. And this handful of 170, they came up positive. And so it was quite a defined split. It was 162 in the placebo group were positive for Covid and 8 in the testing group were positive or 8 in the vaccine group were positive for Covid and so that's where they get the 95 percent effective figure. But they didn't actually test whether the individuals who...the remaining individuals who received the vaccine or received the placebo actually contracted Covid. They didn't test them to see if they could still transmit the disease. And they didn't...they didn't include in their study 3400 cases, or at least in the reports of their study, 3400 cases of suspected Covid. And when you look at those cases of suspected Covid, there's a closer to even split between the vaccine group and the placebo group. So Dr. Peter Doshi, who's over at the British Medical Journal, he's done the the statistics on that. And he is basically determined that if you take all of those cases into account, the Pfizer vaccine is actually approximately 19 percent effective. So now we're urging this, you know, you can't say that you're urging this on scientific grounds. You can't say that you're urging this on grounds of charity, if it's only 19 percent effective and you have all of the side effects that we're seeing come up, that are problematic. And Dr Stillman mentioned, you know, it hasn't been tested in pregnant women, but it also hasn't been tested in elderly people. And yet elderly people are the first in line to receive the vaccine. There was nobody 70 or above in these studies, as far as I know. Yet we're we're giving it to people and they're in their 70s, in their 80s. And and we're seeing actually a lot of people dying or developing severe reactions to these. And we don't have the safety data to show that that it's good to give it to the elderly. And we don't have any data to show that it interrupts transmission of the disease and it's only potentially somewhere between 19 percent or if you throw out the first week of those suspected Covid cases, because they might possibly be vaccine reactions themselves, maybe 29 percent effective just at preventing the individual who receives the vaccine from developing more severe Covid symptoms than if they had not received the vaccine. That is an extremely modest protective effect. And it doesn't in any way, shape or form justify mandatory vaccine policy. And it doesn't in any way, shape or form justify the argument that this is somehow an act of charity to your neighbor to go out and get vaccinated. And so the pressure that's being applied to people to say you have to do this to protect your elderly neighbor, you have to do this to protect you know, the rest of society it just...it just doesn't make sense, is completely nonsensical on a scientific level.

John Henry Westen Thank you, Pamela. Bishop Schneider, if I might ask you on that same theme. Politics seems to be informing a lot of decision making and and as you alluded to earlier on, also decision making within church. We've seen from the Vatican the signs that people are to take this vaccine. We've seen from even the Pope himself the encouragement for all to take this vaccine, the abortion tainted vaccine with having publicly stated that he himself was taking. As Pope Benedict as well. How do you see an answer to that, because that's really a big consternation for people who are, you know, Catholics, Christians, follow the church, love the Holy Father, pray for him every day. And yet here is this conflicting information. How are we to deal with that? And what what can you tell us about it?

Bishop Schneider They have to have the right understanding of what is the task of some preacher and the Pope and the Magisterium. So in this case, the Vatican documents on the so-called

licitness of the use of abortion tainted vaccines is in no way an infallible decision of the Magisterium. And also what the Pope speaks and his encouragement, it is his personal meaning. And so we have not to accept this as definitive and infallible teaching. And so we have the right, when we have arguments to not agree with this for the sake of the truth and in this case, we also and will not accept this meaning of support, which is not infallible, which is objectively wrong, which we explain now of this time. We will on the contrary, we will help the Magisterium. We will help the people of Greece to return to a more clear and uncompromising teaching and behavior, which our time exactly today demands, expects from the Pope, from the Christians to avoid any shadow of ambiguity. Any shadow of collaboration of these horrible abortion tainted industry and culture of death, so therefore we have to follow our conscience with this calm, this peace, because before our eyes is God and eternity. And also Saint Peter admonished and corrected the first pope officially, publicly in Antioch and we have several examples. Saint Catherine of Siena, Saint Bridget of Sweden, they admonish the popes, even with this sometimes harsh expressions, but always with love and with respectful. So this was in the church possible. We are not...the pope is not a dictator. The Pope is not the owner of the church. The Pope is also a member of the church. Of course, he's our father. [indiscernible] but he's only a vicar of Christ and therefore we can express to him our concerns...our respectful concerns in this sense of helping the church look for the truth.

John Henry Westen Amen. Amen. Can you tell us, Bishop Schneider, what do you think is the most important takeaway, the most important lesson or things that all of those watching this conference should take away from this message right now? What do you think is the most important?

Bishop Schneider Yes, I think the most important is for all of us to fulfill the will of God. To observe His [indiscernible], His commandment and we know His commandment. In this case, we are the fifth commandment not to...not to murder and not to collaborate with the machinery of death. And so on. We have here to...to be witnesses. This is our Christian mission today. To be witnesses. Not to be ashamed of the truth, and Christ is here also in the most weakest, I think. Then we will come to the judgment of God. And he will say to us, why you have not helped me? And I was in this unborn child. Why you have not defended me when I was murdered cruelly? It's a little unborn child. Why you have not defended? What you have done to the most...to the smallest of my brothers you have done to me. But who are the smallest of our brothers and sisters? These are the unborn. Exactly. And so, when we prepared the statement to the five bishops, Mr. Westen mentioned in the beginning, I was praying, especially to the souls of all the murdered, assassinated unborn children whose body parts and cells were used or are still used for experiments, for medicines, for vaccines, because every one of them has a name before God and therefore an immortal soul, a name, and I am convinced they are in the kingdom of God. So I prayed to them and we have to ask them forgiveness of our little brothers and sisters. Forgive us that we are so abusing you, your cells, your body parts. Forgive us. We can pray vicariously. [indiscernible] We are not culpable, but the others who are do this, we can pray in a reparation manner vicariously for the others, instead of them. And I think we have to start also up a movement of reparation of these sins, of concretely of the sins of abortion tainted productions, so they have to make reparation and ask these, our little brothers and sisters, to help us. And to that we have a new culture of life and we are making more people on this earth to defend life and not only in simple against abortion as until today we did, but concretely we have to defend them until these specific...each specific crimes we have to avoid. And so. And this is our message, I think. A Christian is a witness, always. Best not to forget. I think it is the second name of a Christian to be a witness. And the other name, I think it is very timely for us. A Christian is also a courageous person. And all...and a Christian is also always so I suppose, in the midst of tribulations, because we know...we know to Him to whom we have given our trust. This is our Lord and He triumphs over all these darkness.

John Henry Westen Amen. Bishop Schneideer, if you wouldn't mind, I would ask you to impart your [indiscernible] blessing on Dr. Stillman, and on Pamela and upon all those who would participate in this conference that we might be strengthened by our Lord to continue this fight for him to make, as you said, a new culture of life for him.

Bishop Schneider Yes, I would. Thank you, dear Mr. Westen, for this good [indiscernible] and also Pamela Acker and to Dr. Stillman for the participation for this and also for your professional and

Christian witness. And I would like also to greet all who will participate in this program and extend a blessing for all of you all. [01:08:52] Dominos will be schoolmarm at competing to 2R at the main event to attend the sparklies in Philly at the spirit of Sun descend at Super Boss and one that said that. [14.5s] Praise our Lord Jesus Christ.

John Henry Westen Many thanks for that blessing, Bishop Schneider. May be for all of us and all of you who've been watching, a grace to get out there and to take all the incredible information we've learned today and apply it and share it. It will take courage, prayer and sacrifice to do what we need to do. It's been a joy for us, at LifeSite, to work with all of these amazing experts to bring you the very best conference on vaccines. Just before we say goodbye. Let me introduce you to the coordinator of our conference who has worked tirelessly behind the scenes to make this conference a reality. Rebekah Roberts. She is the LifeSite Director of Marketing, and she's going to tell you exactly how to get replay access to the videos and how to make sure you stay connected to LifeSite News for continued updates on news related to Covid, vaccines, masks and much more. And thanks to all of you for joining us today. For LifeSite News, this is John Henry Westen. And may God bless you.