

The Bethlehem Declaration:

Challenging the moral liceity of the abortion-tainted experimental injections for COVID-19 and calling for universal opposition to ‘vaccine mandates’

'For by His incarnation the Son of God has united Himself in some fashion with every man' (GS 22).

Whereas the Second Vatican Council rightly summarized the horror of abortion classifying it as an “abominable crime” which also encompasses a “supreme dishonour to the Creator” (GS 51 § 3; 27);

Whereas St. John Paul II taught all must oppose such deliberate “murder” of the most vulnerable with “maximum of determination” (EV, 58; CL, 38);

Whereas, the sanctity of pre-born babies, created in the image and likeness of God (Gen 1:27), is gravely violated by their utilitarian exploitation and commodification; thereby furthering the descent of the human race into “a civilization of ‘things’ and not of ‘persons’, a civilization in which persons are used in the same way as things are used” (St. John Paul II, [GS](#), 13);

Whereas all of the experimental COVID-19 gene-based vaccines currently available in the Western world, are [abortion-tainted](#) having been tested or developed through the abuse of stolen fetal cells from the bodies of [murdered](#) pre-born children;

Whereas last December (2020) the Congregation of the Doctrine of the Faith (CDF) released a [Note on the morality of using some anti-Covid-19 vaccines](#) (Note) the subject of which was limited to “the moral aspects of the use of the vaccines against Covid-19 that have been developed from cell lines derived from tissues obtained from two fetuses that were not spontaneously aborted,” while specifically stating as well that the congregation did “not intend to judge the safety and efficacy of these vaccines, although ethically relevant and necessary”;

Whereas the Note affirms there remains a “moral duty to avoid such passive material cooperation” in the crime of abortion by use of said injections; yet explains this duty is “not obligatory” in the presence of a “grave danger” that can be evaded by the “vaccine,” and when an “ethically irreproachable Covid-19” alternative health intervention is not available;

Whereas absent the presence of at least these criteria it remains morally illicit to receive said injections;

Whereas despite the Note stating the current “pandemic spread of the SARS-CoV-2 virus that causes Covid-19” constitutes the necessary “grave danger” to justify the use of abortion-tainted vaccines, such a judgment is “contingent and conjectural” relying on scientific data which continually develops over time ([DVer, 24](#)), while also being outside the proper competence of bishops, as their authority is defined as pertaining to the realms of faith and morals (LG 25);

Whereas [hundreds](#) of medical professionals with due competence have come to the opposite conclusion classifying use of these experimental COVID-19 injections as “[unnecessary, ineffective and unsafe](#),” while over [59,000](#) medical scientists and practitioners have [affirmed](#) that due to the relatively mild danger of COVID-19 to the vast majority of the population, “those who are at minimal risk” should be permitted “to live their lives normally [and] build up [herd] immunity to the virus” apart from any vaccines; and several thousand others have [called](#) exposing the population to an inadequately tested vaccine to counteract such a mild virus “irresponsible;”

Whereas “[i]n the vast majority of people (~99.8% globally), SARS-CoV-2 is non-lethal. It is typically a mild to moderately severe illness. Therefore, *the overwhelming majority of people are not at risk from COVID-19 and do not require vaccination*” ([source](#));

Whereas COVID-19 has an average age of death which is [higher](#) than that of the general population demonstrating its mild nature, including an overall survival rate of [99.74%](#);

Whereas reported [survival rates](#) for those under eighteen years of age are 99.998%, for those between eighteen and fifty years, 99.95%, from fifty to sixty-five, 99.4%, and for those over sixty-five years, 94%, equating to [those under 70](#), having a better chance of dying from influenza than COVID-19 which [presents](#) an overall threat comparable to the medium influenza pandemics of 1936 and 1957;

Whereas even these figures [constitute significantly inflated death statistics caused](#) by [heavily flawed counting methods](#) used and promoted by [conflicted-interest](#) federal government [health agencies](#);

Whereas [hundreds](#) of medical professionals [affirm](#), “approximately 99% of people are already protected against COVID-19 by memory-type antibody responses,” and “most people will now have immunity due to exposure to SARS-CoV-2,” thus this population will not “benefit at all from being vaccinated;”

Whereas the government officials who have been charged with vetting the COVID-19 gene-based vaccine injections have been heavily [compromised](#) with multiple conflicts of interest through their deep connections to the pharmaceutical industry even actually profiting from the products that they have vetted, even while the research is funded and influenced by these drug corporations who are producing the products in question;

Whereas these same conflicted-interest government officials, along with the [media](#), [suppressed](#) the voices of [thousands](#) of [doctors](#) and scientists from around the world who attested to the [availability](#) of safe, [very effective](#), inexpensive and ethically produced [treatments](#) for COVID-19, including “[miraculous](#)” [ivermectin](#), [hydroxychloroquine \(HCQ\)](#), quercetin, [vitamins D](#), and C with zinc, etc., all of which have a [phenomenal track record](#) whenever these [protocols](#) are administered, such as in [Mexico City](#);

Whereas all of the currently available COVID-19 “vaccine” injections are [really gene-based](#) medical treatments, “qualitatively [different](#) than standard vaccines,” calling into question the *Note’s* applicability to these drugs;

Whereas *Dignitas Personae* distinguishes such drugs from vaccines specifying, “[g]iven that gene therapy can involve significant risks for the patient, the ethical principle must be observed according to which, in order to proceed to a therapeutic intervention, it is necessary to establish beforehand that the person being treated will not be exposed to risks to his health or physical integrity which are excessive or disproportionate to the gravity of the pathology for which a cure is sought. The informed consent of the patient or his legitimate representative is also required” ([26](#));

Whereas since there has been no long-term [animal testing](#) to determine the long-range harmful side effects of the new experimental gene-based COVID-19 products, nor have standard safety committees [been put in place](#) to assess the data—causing many [experts](#) to insist the vaccination program “should be halted immediately”—it is [impossible to assert](#) that the benefits of these injections are proportionate to the harmful side effects as is morally required to be known *before* such experimental gene therapies can be morally acceptable;

Whereas by means of comparison, American casualties in the Iraq and Afghanistan wars [equate](#) to 7,074, yet in the U.S. alone [credible death reports](#) due to these injections currently number 20,244 (through December 10, 2021) and are steadily increasing on a passive government reporting system which has historically “under-reported adverse events by about two orders-of-magnitude” meaning actual deaths could be in “the hundreds of thousands for the USA” ([source](#));¹

Whereas reports of these vaccine deaths, presently *48 times higher* in 2021 than 2020, continue to be [suppressed](#) by the media along with the [accounts](#) of over 106,000 hospitalizations and almost 33,700 individuals being permanently disabled; and in consideration of a peer-reviewed [study \(note\)](#) revealing a “five times” greater chance of death from the vaccines than from COVID-19 “in the most vulnerable 65+ demographic,” including an increased risk vs. benefits ratio with younger age groups, at least hundreds of doctors insist these experimental gene-based injections are “[dangerous](#)” and “[not safer](#)” than COVID-19 itself;

Whereas the onus is upon the scientists, government health officials and moralists who promote the acceptance of these injections to prove that the unprecedentedly multitudinous reported adverse events related to these injections are *not* caused by these shots *before* others are subjected to them - which certainly [has not been done](#);

Whereas these gene-based vaccines have been shown to be ineffective—[far less effective](#) than [natural immunity](#) of [recovered](#) patients—suffering high-levels of “breakthrough cases” of the “fully vaccinated” as compared to the “unvaccinated” ([74%](#)), including hospitalizations ([60%](#)), with significantly higher risks to the recovered who accept the shots ([56%](#)), along with showing a curious correlation between implementation of “vaccine” campaigns across the globe and sharp [increases](#) in COVID-19 deaths; and, lastly, revealing [strong indications](#) that the “vaccinated” are just as likely to [carry](#) and [transmit](#) the virus as the unvaccinated, vitiating the broadly advanced motive for the healthy to be injected out of “love of neighbor” in order to “protect others”;

Whereas facing the unjust implementation and advancement of [freedom-killing](#) “vaccine passports”—which “[protect nobody](#)” from the virus—in Europe, Israel, Australia, and [Canada](#), along with initiatives at the [city](#), [state](#) and [federal](#) level in the United States, sparking vast [global protests](#), a legitimate act of “love of neighbor” can rightly be exercised by what many agree is the “only way” to protect the freedom of western democracies: [massive non-compliance](#) with “vaccine” mandates and passports;

Whereas the Church has also [taught](#) that the [use](#) of any such abortion-tainted injections may be chosen only on a “temporary basis,” as habitual material cooperation through multiple shots may, among other dangers, erode the subject’s “sense of right and wrong” engendering “an occasion of grave sin;” and yet the use of at least the two mRNA experimental gene-transfer COVID injections are designed to require “[boosters](#)” on an [ongoing](#) basis involving a routine and physical concatenation with the crime of abortion;

¹ See Harvard Pilgrim Health Study, “Electronic Support for Public Health—Vaccine Adverse Event Reporting System (ESP:VAERS),” 2010, affirming “fewer than 1% of vaccine adverse events are reported,” <https://digital.ahrq.gov/sites/default/files/docs/publication/r18hs017045-lazarus-final-report-2011.pdf>.

Whereas taking abortion-tainted products encourages the abortion industry and the pro-abortion pharmaceutical and biomedical research industry to continue abusing cell lines stolen from murdered babies (and even developing new abortion-derived cell lines) despite any and all verbal protests of pro-lifers speaking out in opposition to these atrocities;

Whereas such a counter-witness has the potential of causing scandal to the secular world, it also serves to undermine a higher duty of “love of neighbor” by encouraging the gravely immoral acts of abortionists, researchers, marketers and administrators involved in these evils, further *endangering their immortal souls*;

Whereas it must be emphasized that our brothers and sisters who have received these injections with insufficient knowledge or freedom, being victims of propaganda or the [violence](#) of [criminal](#) mandates, cannot be said to have incurred guilt to their consciences on account of this act;

We the undersigned, in observation of Church teaching, hereby affirm that even presuming an individual is fully opposed to these gene-based vaccines being tainted with the horrendous crime of abortion, that due to the presence of any of the three following conditions as supported above, it remains objectively morally illicit for a person to accept these shots:

1. the manifest lack of a “grave danger” posed by COVID-19,
2. the positive [availability](#) of safe and [effective](#) “ethically irreproachable Covid-19” health interventions, and
3. the absence of adequate testing data which is morally necessary for even attempting to calculate a risk / benefit analysis for such experimental gene-based injections, especially when these shots have been shown to be exceptionally ineffective and dangerous, particularly to the most vulnerable.

We further confirm that as a matter of logic at least one such prohibitive condition will apply to virtually all, if not every, individual.

In circumstances which constitute criminally imposed duress or coercion, mandating reception of such dangerous, ineffective and under-tested experimental injections, in [violation](#) of the [Nuremburg Code](#) and international law, those victimized by these acts of violence are encouraged to make the most [prudent decision](#) possible in service to their own [health](#), [freedom](#) and the [common good](#).

It also naturally follows that it remains morally illicit to facilitate, promote or mandate the mass reception of these dangerous, under-tested, under-monitored, abortion-tainted COVID-19 injections.

We therefore respectfully appeal to the Holy Father, the CDF, all Cardinals, Bishops, Priests, lay faithful, and all people of good will to vehemently oppose the reception of these morally tainted, dangerous, and ineffective products, along with the gravely unjust mandates for their reception being imposed upon millions of students and workers across the Christian West.

Initial Signatories

December 15, 2021

+ Bishop Marian Eleganti, Auxiliary Bishop Emeritus of Chur, Switzerland

+ Rene Henry Gracida, Bishop emeritus of Corpus Christi, Texas

+ Athanasius Schneider, Auxiliary bishop of the archdiocese of Saint Mary in Astana

+ Carlo Maria Viganò, Archbishop, Apostolic Nuncio

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Bethlehem Declaration announcement [article](#) and [LifePetition](#).