

The Moral Hazard of Covid-19 Vaccines That Have Been Tested Using Aborted Fetal Tissue

A Comparison to the Moral Dilemma of Using Data Derived from Nazi Experiments on Prisoners of War and on Jews of the Holocaust For the Purposes of Saving Lives

Introduction:

In the minds of some the issue of a Covid-19 vaccine tainted with aborted fetal tissue has been already settled. On the one hand, there are those who recognize the grave immorality of the destruction and death of a child in the womb, while on the other, no amount of argument or appeal to conscience will convince them that abortion is anymore immoral than having one's tonsils removed. This essay is written, therefore, for those who recognize that abortion is morally wrong, but are wondering if it is ethical to receive a vaccine that has been tainted by the use of aborted fetal tissue in the testing of the vaccine's efficacy in producing an immune response. There is, of course, the issue of the use of aborted fetal tissue in the manufacturing of vaccines, but that will not be directly discussed in this essay, but one can readily extend the moral principles discussed here to that topic as well.

The well-meaning individuals to whom this essay is directed may be confused because of the discord between the "still, small voice of conscience" and that which they are hearing from "moral authorities" within the Church who have proclaimed that vaccines test with aborted fetal tissues are morally licit. These authorities tell us that these issues are too "complex" for the layman or laywoman to discern on their own; that they should rely on the judgment of those who are experts in the field of Ethics. We are told the use of a vaccine tainted with aborted fetal tissue may be morally licit when one's "cooperation with evil" is "passive material cooperation" and that the cell lines from which the vaccine was developed or tested upon is "remote."

The fundamental reason for considering the use of these vaccines morally licit is that the kind of cooperation in evil (passive material cooperation) in the procured abortion from which these cell lines originate is, on the part of those making use of the resulting vaccines, remote.¹

There is a need to approach the issue of the abortion-tainted vaccines, especially in a manner that does not obscure the conscience with sophistic ethical arguments. We need to be honest about what is at stake here. Most of us would prefer taking the vaccine not only in the hope of preserving our own health, but also in protecting our families and fellow citizens. We also know that if we do not take the vaccine we risk being ostracized, and possibly having our liberties attenuated by the government for refusing it. Most Christians understand that following Jesus involves taking the "narrow way" and that sometimes this ends up in persecution and even martyrdom. The narrow way of the Cross is never easy, but it helps when we are confident that our Church is rightly handling the word of truth (2Tim 2:15) and that she has our back if or when there is a price for walking in that truth.

Saint Paul exhorted the Thessalonians to:

...test everything; hold fast what is good,²² abstain from every form of evil. (1Thess 5:21-22)

It is unfortunate that I find it necessary at this time to "test everything" that is coming out of the Vatican, and it is in the spirit of attempting to discern the good that I might hold fast to it while "abstaining from every form of evil," including that which might arise from the use of a vaccine tainted with aborted fetal tissue, that I have undertaken the writing of this essay. While I was pondering this very issue I unexpectedly recalled a conversation many years ago with my father. My Dad had been a Master Sargent in the Army-Air force during World War II. He arrived in France shortly after D-Day and as a member of the Intelligence Services he was involved in security for the airfields that were built to accommodate the massive Allied offensive against Nazi Germany. He had many amazing stories to tell, but of his stories regarding his collection of intelligence with respect to the Nazi concentration camps he spoke little. He had been assigned a photographer for his unit, an American-Jewish soldier nicknamed named, "Rosie." My family still has a treasure trove of pictures that Rosie took with my father during the War, but we have none of the pictures that Rosie took of the concentration camps many of which were used as evidence of atrocities in the Nuremberg War Crimes Trial. I don't know how the topic came up, but I asked my father if he knew about the experiments that the Nazi's performed on prisoners and what he thought regarding whether or not it was ethical to use this research if it could be medically beneficial. He sat silently for a minute or two and I could see him looking off in the distance as though he was recalling a distant memory, one he would have preferred left in the abyss of forgottenness. He returned to the present, shook his head and said in an intense whisper, "Never."

It was this memory that initiated my search on this very topic believing that it was this ethical dilemma that might shed some light on the morality of using a abortion-tainted vaccine, even if the abortion appeared to be “remote” from me having taken place decades ago, much like the Nazi research that was done in the early part of the 1940’s. When I found and read Baruch C. Cohen’s article, “Nazi Medical Experimentation: The Ethics Of Using Medical Data From Nazi Experiments,” <https://www.jewishvirtuallibrary.org/the-ethics-of-using-medical-data-from-nazi-experiments#conc>) I knew that I had found what I needed to clarify this moral dilemma and express it in a way that goes beyond the intellect of abstract ethical principles such as in “passive material cooperation” and “remoteness” so that it might appeal to our hearts where our humanity and consciences reside. But, before I begin this discussion I would like to address an issue that might arise in minds of some who might challenge the commensurability of the hideous experiments of the Nazi to that of abortion.

Commensurability can be considered both qualitatively and quantitatively. Let me deal with the latter first, as in doing so we will also address the former. I have no idea how many experiments were performed by the Nazi on prisoners and Jews (and others); thousands I would suppose. As far as the number of abortions performed it would be numbered in the millions, sixty million in the United States since Roe v. Wade. These numbers are meaningless to us for as the ruthless dictator and genocidal maniac, Joseph Stalin, observed, “The death of a single man is a tragedy. The death of a million is a statistic.” Why is this? On the psychological level, I think that a death of a single man is knowable and therefore relatable. I could be that man, or that man could be my father, brother, son, or a friend. I can relate to that life, the loss that I would feel in the death of that man, or in thinking about my own death, of things unfinished and unspoken, and of my loved ones who would suffer my loss. A million deaths is incomprehensible. But there is another level, an ontological one, that delves into the spiritual essence of what it means to be a human person. Many of you I suspect saw the movie, *Schlinder’s List*, there is a scene near the end of the movie, the war is over and Oskar Schlinder is with his Jewish employees whom he saved from the Nazis. Itzhak Stern, Schlinder’s accountant, hands Schlinder a ring. He examines the ring and looks up curiously at his accountant. Itzak Stern explains, “It is Hebrew from the Talmud. It says, “Whoever saves one life, save the world entire.”

In researching this quote I found one explanation to be most helpful and that was from an blog written by Gideon Frieder posted on the United States Holocaust Memorial Museum website (<https://www.ushmm.org/remember/holocaust-reflections-testimonies/echoes-of-memory/to-save-the-world-entire>). I strongly encourage you to take a few minutes and read his blog. Mr. Frieder paraphrases the Talmudic quote as follows:

Why was man created alone? Is it not true that the creator could have created the whole of humanity? But man was created alone to teach you that whoever kills one life kills the world entire, and whoever saves one life saves the world entire.

I read elsewhere that Jewish anthropology understands man as a “microcosm,” that each person holds within himself or herself the whole of humanity. On one level this sounds absurd, but it only appears so because of the limitation of the human mind to comprehend that a human person is both knowable yet at the same time remains a mystery. This twofold aspect of humanity is due to our being created in the *image* and *likeness* of God. It is not my place to expound on the Jewish theology of *image* and *likeness*, but I’ll take the liberty as a Catholic Christian to give an abbreviated account of the Church’s teaching on the subject. Let’s begin with the obvious: God is divine in essence, eternal, omniscient, and omnipotent. Humanity is human in essence, finite, and limited in both knowing and power. So what is this *image* and *likeness* that we share with God? It is personhood. God is not an amorphous spirit or force within the cosmos; God is Person, and as Christians we believe God is three distinct Persons sharing that same essence (divinity) in a perfect unity of Being. The Fathers of the Church attribute this perfect unity as the mutual indwelling of love (*perichoresis*) between the Father, the Son, and the Holy Spirit. The Godhead is the perfect expression of Personhood. This is the promise of personhood that God shared with humanity, and although we are *Fallen* there resides within us this mystery and promise, albeit it nascent and disfigured, in each and every human being whether they be weak or powerful, ignorant or wise, poor or wealthy, young or old, sickly or in good health, and yes, whether they be in the fetal stage of development or a scientist testing a vaccine on aborted fetal tissue; each possess a divine gift and promise to share with humanity and God the indwelling of love that transforms us so that we may be *like* Him. This was, and is the eternal plan of the Father, that we be *like* Him and united in love with Him and one another. In John 17: 20-23, prayed:

“I do not pray for these only, but also for those who believe in me through their word,²¹ that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.²² The glory which thou hast given me I have given to them, that they may be one even as we are one,²³ I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

When we thwart the divine plan, whether it be in a Nazi concentration camp or an abortion clinic, we commit the gravest of sins, first against God and then upon the whole of humanity. This ought to be obvious and it is to the hearts (conscience) of those who have not been deceived by the sophistic moral arguments of those who should know better especially those who are responsible to guide the flock of Christ. It is necessary therefore to look at our current ethical dilemma not through the lens of some theoretical application of moral principles removed from real living people who suffered unspeakably; here we may find voices that can speak for those who were never given the opportunity to speak for themselves or to speak at all.

Excerpts and Commentary on: “Nazi Medical Experimentation: The Ethics Of Using Medical Data From Nazi Experiments,” by Baruch Cohen

Note: I have indented the above article to distinguish it from my own commentary that follows.

This paper addresses the serious ethical problems of using tainted data from experiments on patients who were murdered and tortured by the Nazis in the name of "research." In particular this paper will address: the scientific validity of the experiments; the medical competence of the experimenters; the social utility in using the experimental data; case studies of proposed uses of the Nazi scientific data; the policy consideration involved when scientists use immorally obtained data; the condition and guidelines as to how and when the data is to be used; and the issue from the victims' perspective....

Furthermore, after reviewing the graphic descriptions of how the Nazis conducted the experiments, it became increasingly difficult to remain objective regarding its subsequent use. The difficulty of objectively analyzing the use of Nazi data was further complicated by the use of the amorphous term, "data." "Data" is merely an impersonal recordation of words and numbers. It seems unattached to the tortured or their pain. One cannot fully confront the dilemma of using the results of Nazi experiments without sensitizing one's self to the images of the frozen, the injected, the inseminated, and the sterilized. The issue of whether to use the Nazi data is a smokescreen from the reality of human suffering....

Mr. Cohen identifies the first error made by ethicists who attempt to remain “objective” in assessing “data” derived from human suffering and death. Human persons are not “objects,” but “subjects” with intrinsic value; who possess their own lives. The data, extracted from them unwilling through torture, was stolen from them, and it remains their possession. The starting point of our ethical methodology must be “subjective” whereby we place the victims of these crimes upper most in our considerations as to whether or not it is morally licit to use “data” for some potential good. This holds true for the aborted fetal tissue, HEK-293, upon which at least two Covid-19 vaccines have been tested and no doubt these cells will be used for future vaccines.

Meet “HEK-293”

In 1972 or 1973 a child was conceived in the Netherlands. We do not know anything about the child’s parents only that they decided to abort her. We know the gender of the child because after the abortion cells were taken from her little body and karyotyped, she was a girl. This little girl was at least four to five weeks old when she was aborted; we know this because the cell line (HEK-293) that was developed from her came from embryonic kidney tissue which begins to develop around the fourth to fifth week of conception. She may have been older. Even at 5 weeks she had a very tiny beating heart, and her brain began to develop. She was making her own hormones which even turned off her mother’s menstrual cycle so that she would remain safe in the womb, but that was not to be. At five weeks she was about the size of a raisin. To some this would make her small and insignificant, life unworthy of life, but she was exactly as she should be because her parents had given her a unique set of 46 chromosomes that would direct her growth and development. She was already a completely one-of-a-kind human being and these same chromosomes that made her wonderfully special would oversee her development from baby, to toddler, to child, adolescent, adult and into old age. But this is not all she is because at the moment of her conception God gave her an immortal soul made in His *image* and *likeness*. God had a plan for her life, but her parents believe that they had the authority to destroy what they had created and did not recognize that it is God who is the author of life. What God’s plan was for this child we will never know, but this much we know that His plan was that she would be loved and that she would love in return. As people of faith we believe this little girl is in heaven. I’d like to believe perhaps God found her the perfect foster parents in heaven, and like Thomas Aquinas believed, angels were her teachers. And I suspect, that this child, who in the Kingdom of Heaven, has already been transformed beyond our imagination, prays for her parents and for all of us to respect life in all of its forms and stages of development, and to make the right decisions because some decisions have eternal consequences.

The research “data” that was obtained on the unwilling victims of Nazi atrocities still exists today. As we will see when we continue Baruch Cohen’s article the use of this research is still extremely controversial even some 80 years after these experiments were performed. It is certainly not “remote” in the eyes of those who survived the Holocaust, nor should it ever be no matter what good might be derived from this research data. Yet, medical researcher still request access to the “data” and published articles in medical journals can still be found that cite Nazi research. As Cohen observed, *“Data” is merely an impersonal recordation of words and numbers. It seems unattached to the tortured or their pain.* How did Cohen bridge the gap between this “recordation of words and numbers” to appreciate the human suffering and the degradation of humanity that occurred to produce the “data?” He explains as follows:

Instead of the word "data," I suggest that we replace it with an Auschwitz bar of soap. This horrible bar of soap is the remains of murdered Jews. The image sensitizes and personalizes our dilemma. Imagine the extreme feeling of discomfort, and the mortified look of horror upon discovering that one just showered with the remains of murdered Jews. The ghastly thought of the Nazis melting human beings (and perhaps even one's close relatives) together for a bar of soap precludes any consideration of its use. How could any civilized person divorce the horror from the carnage without numbing one's self to the screams of the tortured and ravaged faces of the Holocaust? Indeed, it is only with this enhanced sensitivity to the suffering that one can accurately deal with the Nazi "data."²

What was the “data” that was derived from this aborted girl? Was it “words and numbers” recorded by a scientist? No, in fact, the jump that Cohen makes above from “words and numbers” to an “Auschwitz bar of soap” is much closer here than the data derived from the Nazi research. The “data” in question is this child’s very cells, cells that are still living long after she died at the hands of an abortionist. In 1973, Dr. Frank Graham at the University of Leiden in the Netherlands obtained and cultured human embryonic kidney cells (HEK) from an aborted girl. His goal was to produce an “immortal” human cell line that could be used in research. To this end he transferred DNA from an adenovirus and incorporated it into the DNA of the aborted fetal cells. It was hoped that the addition of the adenovirus DNA into the fetal cell genome would turn off normal cell *apoptosis* (cell death) allowing for the production of perpetual cell generation. After numerous attempts Graham was successful and HEK-293 was “born.” There are at least five variants of the original cell line and all of them are used extensively in research, the development of pharmaceuticals (as with the Pfizer and the Moderna vaccines), and even the food industry. HEK-293 is far more (or worse) than “impersonal words and numbers,” it is living data; a living “Auschwitz bar of soap.”

If one does not believe in a Transcendent reality then you are left with matter devoid of spirit and truth and you will likely hail the manipulation of the HEK-293 genome not only as a great scientific achievement, but also a moral good. However, as I said earlier this essay wasn’t written for unbelievers, it was written for the believer who, while not opposed to advancement in science, understands that there are moral boundaries founded in the Natural and Revealed Laws that must not be crossed and several have been crossed here. We have already discussed the immorality of abortion and the use of information or material taken from an unwilling victim, but what was done to this child’s body, the manipulation of her genome, is an offense against the Creator.

The Ark and the Temple:

This little girl’s life began, as we all do, from a single fertilized egg containing 46 chromosomes, 23 from her mother and 23 from her father. These chromosomes, residing within the nucleus of the cell, contain her unique DNA which served as the blueprint for her one-of-kind body. As Christians we understand that a human person is an integral whole of body, mind (soul), and spirit; we also believe that God is our providential Creator. The materialist believes that our DNA’s arrangement is the result of the randomized processes of meiosis and fertilization, but we know better. God created us exactly as He wanted us to be and this means right down to the very arrangement of our deoxyribose nucleotides. Each one of us was created to hold the Spirit of God like the Ark of the Covenant or the Temple in Jerusalem.

²⁷ *And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances.* (Ezek: 36:27)

¹⁷ *...even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.* (John 14:17)

In the Old Testament, God gave very explicit directions as to how the Ark and the Temple were to be built, the materials to be used, who could participate in the building of them (Exo 31), how they were to be approached, and who could serve

before the Ark (Exo 25:10-22) or in the Temple (1Chron 28: 11-19) especially within the Holy of Holies. These instructions were explicit because the Jews were building the house where God would dwell and commune with His people. God dealt swiftly with even the smallest of violations of these instructions (Lev 10:1-11; 2Sam 6:1-9). In the New Testament the human person is the Temple in which God's Spirit dwells and God will deal with us just as firmly as He did with the sons of Aaron or Uzzah should we destroy this Temple or violate the instructions He wrote within our DNA.

¹⁶ Do you not know that you are God's temple and that God's Spirit dwells in you? ¹⁷ If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are. (1Cor 3:16-17)

The Hebrews learned two important lessons when God judged those who violated His commandments regarding the Ark and the Temple. The first is in regard to the death of Aaron's sons who offered unholy fire to God in the presence of the Ark. It was certainly a hard lesson for the people of Israel to learn, and unfortunately we seem to have forgotten this lesson. Moses summarized the lesson as follows:

¹⁰ You are to distinguish between the holy and the common, and between the unclean and the clean.... (Lev 10:10)

The problem is that that few these days are able to "distinguish between the holy and the common." Science rarely looks beyond the tenets of Materialism and Utilitarianism as to whether or not to restrain her progress. What is worse than this is that many of our religious leaders have also seem to have lost this ability to separate the "precious from the vile" or to "retain what is good" while refraining from evil. Would that God act more swiftly today as He did in ancient Israel for we might not have forgotten the second lesson which David learned in 2Samual chapter 6 when Uzzah was struck dead for touching the Ark of the Covenant:

⁹ And David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?" (2Sam 6:9)

Our Church is no longer "afraid of the Lord;" its leaders presume too much on God's love and mercy (if they even believe in Him anymore) and they bring into the Temple unholy things including blasphemous idols. Why should we be surprised when they tell us that it is morally licit to accept idols within the temple of our body? Ancient Israel holds for the Church today another lesson, one specifically dealing with the abomination of bringing idols into the Temple. 1Chronicles 28: 11-19 describes God's instructions for building His Temple which would hold the Ark of the Covenant. Physically, the building was truly one of the wonders of the ancient world, but more importantly it was the house of God where the *Shekinah* glory of the Divine presence rested upon the mercy seat of the Ark.

An Abomination of Desolation:

Over time the Jewish leadership no longer feared the Lord, and they began to think He was no longer present among them and could not see what they were doing, and so they brought into the Temple idols of false gods worshipped by neighboring people. God showed the prophet Ezekiel this great abomination.

This is what the Jewish leadership did and it was because of this that the Glory of the Lord left the Temple. Not long after this the Babylonians destroyed the Temple and then took the Jewish people into captivity.

⁵ Then he [the Glory of God] said to me, "Son of man, lift up your eyes now in the direction of the north." So I lifted up my eyes toward the north, and behold, north of the altar gate, in the entrance, was this image of jealousy. ⁶ And he said to me, "Son of man, do you see what they are doing, the great abominations that the house of Israel are committing here, to drive me far from my sanctuary? But you will see still greater abominations." (Ezek 8:5-6)

"To drive me far from my sanctuary." Does the Lord withdrawing His Spirit from the Temple of our body strike fear into your heart? It does me. I thought of David's psalm when I read this:

Cast me not away from thy presence, and take not thy holy Spirit from me. (Psalm 51:11)

To drive the Holy Spirit far from us is the worst judgment that could befall any of us, but it is not the only judgment.

¹⁷ Then he [the Glory of God] said to me, "Have you seen this, O son of man? Is it too slight a thing for the house of Judah to commit the abominations which they commit here, that they should fill the land with violence, and provoke me further to anger? Lo, they put the branch to their nose.

¹⁸ Therefore I will deal in wrath; my eye will not spare, nor will I have pity; and though they cry in my ears with a loud voice, I will not hear them." (Ezek 8:17-18)

Jerusalem and the Temple were destroyed and the House of Judah was taken into captivity by the Babylonians. Could something like this befall us? It could, I pray that it does not, but we need to fear the Lord and to once again be able to distinguish the holy from the common. Can we recognize that taking a vaccine linked by either production from or testing upon fetal tissue is akin to bringing idols into the temples of our bodies: idols to the Self where we worship our life and health above God and our fellow human beings, and idols to Scientism whereby we worship "man the creator" above the "Creator of All?" Baruch Cohen shared a story from the Talmud that is appropriate here.

For Jews, there are times when saving a life is not the ultimate good to be achieved. While it is true that saving a life overrides all other commandments, a Jew is commanded to sacrifice his life rather than transgress the three cardinal sins (idolatry, murder, and sexual immorality). In fact, if one had the opportunity to save a life through the use of idolatry, he would be forbidden to do so.

The Babylonian Talmud relates the incredible story of the late King of Israel, Hezekiah, to instruct us that a life might not be worth preserving, if that person's future plans with that life are repulsive to God. There was a publication in existence titled, "*Sefer Harefuah*" (Heb. "The Book of Cures"). Many famous Rabbis ascribe the authorship to King Solomon. Maimonides states that the book contained remedies based on astrological phenomena and magical incantations, and prescriptions for the preparation of poisons and their antidotes. King Hezekiah hid the Book of Cures because people were cured so quickly and effortlessly that illness failed to promote a feeling of contrition, humility and recognition that God is the true healer of the sick. Furthermore, corrupt people used this information to kill their enemies by poisoning them.

What wouldn't doctors give to have Hezekiah's Book of Cures? King Hezekiah certainly knew of the Book's definite potential to save lives, especially his own. He certainly understood the infinite value of life. Yet, he condemned the Book to oblivion and the Sages of Israel agreed with his decision. Hezekiah concluded that the lives that would have been saved, but for the idolatrous use of the book, were not worth preserving. They were better off dead than living under the destructive influence of idolatry.

Can the Benefits of the Good Outweigh the Evil Done?

Baruch Cohen continues his article by addressing the above guidelines and then proposing a set of conditions where this question might be answered in the affirmative.

Although the data is morally tainted and soaked with the blood of its victims, one cannot escape confronting the dreaded possibility that perhaps the doctors at Dachau actually learned something that today could help save lives or "benefit" society.

Author Kristine Moe suggested that by using the hypothermia experimental data, "good" would be derived from the evil:

"Nor, however, should we let the inhumanity of such experiments blind us to the possibility that some "good" may be salvaged from the ashes."

What kind of "good" could be salvaged from the victims' ashes? What societal benefit, if any, could be so compelling to justify using the Nazi data? Arguably, when the wickedness of the experiment has been very great, then only a colossally important objective can justify its use. Those that wish to use the data have to satisfy the burden of proof, which becomes greater in proportion to the wickedness of the experiment....

Absolute censorship of the Nazi data does not seem proper, especially when the secrets of saving lives

may lie solely in its contents. Society must decide on its use by correctly understanding the exact benefits to be gained. When the value of the Nazi data is of great value to humanity, then the morally appropriate policy would be to utilize the data, while explicitly condemning the atrocities. But the data should not be used just with a single disclaimer. To further justify its use, the scientific validity of the experiment must be clear; there must be no other alternative source from which to gain that information, and the capacity to save lives must be evident.

Once a decision to use the data has been made, experts suggest that it must not be included as ordinary scientific research, just to be cited and placed in a medical journal. I agree with author Robert J. Lifton who suggested that citation of the data must contain a thorough expose¹ of exactly what tortures and atrocities were committed for that experiment. Citations of the Nazi data must be accompanied with the author's condemnation of the data as a lesson in horror and as a moral aberration in medical science. The author who chooses to use the Nazi data must be prepared to expose the Nazi doctors' immoral experiments as medical evil, never to be repeated.

Baruch Cohen proposes three criteria by which he holds the possibility (albeit extremely small) that a claim might be made that it is morally justified to use Nazi research; this is not an either or criteria, all criteria are required to be met. My comments follow each of the criteria.

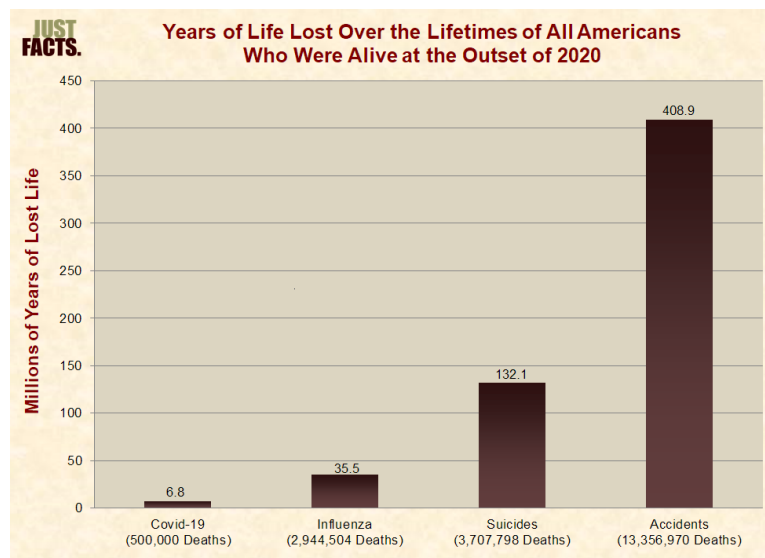
(1) ... when the wickedness of the experiment has been very great, then only a colossally important objective can justify its use. Those that wish to use the data have to satisfy the burden of proof, which becomes greater in proportion to the wickedness of the experiment....

It is difficult to make the claim that the Covid-19 pandemic is so “colossally important” as to justify the use of a abortion tainted vaccine given the survival rate data from the CDC:

99.997% for 0-19 years
99.98% for 20-49 years
99.5% for 50-69 years
94.6% for 70+ years

The following is an excerpt from Essential Facts About Covid-19 (https://www.justfacts.com/news_covid-19_essential_facts):

... but even if 500,000 U.S. residents eventually die from C-19 at an inflated average of 13.5 years of lost life per person, the disease will rob 6.8 million years of life from all Americans who were alive at the outset of 2020. In comparison, the flu will rob them of about 35 million years, suicides will rob them of 132 million years, and accidents will rob them of 409 million years:



Those figures reveal that accidents are about 60 times more lethal to Americans than this nightmare scenario for Covid-19. Likewise, the flu is about five times as lethal, and suicides are about 20 times as lethal. This is a substantially more comprehensive measure of deadliness than the tally of lives lost during a year—or any other random unit of time—because it accounts for the entirety of people’s lives and the total years of life that they lose.

As awful as these lost years of life due to Covid-19 are they still pale in comparison to the other causes for which we do not respond with draconian measures. Keep this in mind when governments and corporations mandate the vaccine while claiming to have the moral high ground. They do not. Let me remind you of what Baruch Cohen wrote earlier,

“For Jews, there are times when saving a life is not the ultimate good to be achieved. While it is true that saving a life overrides all other commandments, a Jew is commanded to sacrifice his life rather than transgress the three cardinal sins (idolatry, murder, and sexual immorality). In fact, if one had the opportunity to save a life through the use of idolatry, he would be forbidden to do so.”

(2) To further justify its use, the scientific validity of the experiment must be clear; there must be no other alternative source from which to gain that information, and the capacity to save lives must be evident.

There are, in fact, alternative vaccines in the pipeline that are not tainted by aborted fetal tissue. If the Catholic Church and other religious groups were to take an uncompromising stance against vaccines which either use aborted fetal tissue or employ fetal tissue in the vaccines’ testing one could be assured that these vaccines would make it to market quickly because there would be a sizeable market for them. Whether we have the support of our Church or religious community or not, we are each held accountable by God for the decisions we make.

In regard to the vaccines’ “capacity to save lives” that is certainly not evident as there has been insufficient research that demonstrates the vaccines efficacy.

(3) Citations of the Nazi data must be accompanied with the author's condemnation of the data as a lesson in horror and as a moral aberration in medical science. The author who chooses to use the Nazi data must be prepared to expose the Nazi doctors' immoral experiments as medical evil, never to be repeated.

It would *almost* be worth the sacrifice of the child whose cells were taken to produce HEK-293 if our country and our world would finally recognize the great evil of abortion and of the manipulation of the human genome. Fortunately, I won’t have to answer that moral dilemma because I don’t foresee that happening, not when we illuminate the Empire State Building celebrating a bill that the Governor of New York signed into a law that is tantamount to the legalization of infanticide.

The use of a vaccine that is tainted by aborted fetal tissue does not pass any of the criteria Baruch Cohen set forth to justify the use of Nazi experiments so that a greater good might be accomplished. Now, I would like to return to the justification for the use of abortion-tainted vaccines promulgated by the Catholic Church through its office of the Congregation for the Doctrine of the Faith:

The fundamental reason for considering the use of these vaccines morally licit is that the kind of cooperation in evil (passive material cooperation) in the procured abortion from which these cell lines originate is, on the part of those making use of the resulting vaccines, remote. The moral duty to avoid such passive material cooperation is not obligatory if there is a grave danger, such as the otherwise uncontainable spread of a serious pathological agent--in this case, the pandemic spread of the SARS-CoV-2 virus that causes Covid-19. It must therefore be considered that, in such a case, all vaccinations recognized as clinically safe and effective can be used in good conscience with the certain knowledge that the use of such vaccines does not constitute formal cooperation with the abortion from which the cells used in production of the vaccines derive. It should be emphasized, however, that the morally licit use of these types of vaccines, in the particular conditions that make it so, does not in itself constitute a legitimation, even indirect, of the practice of abortion, and necessarily assumes the opposition to this practice by those who make use of these vaccines. (see endnote #1)

I believe I have made it abundantly clear that it is impossible to be a *passive* recipient of a vaccine tainted by abortion of a human being. We might hope that “ignorance of the Law” (of God) might get us off the hook, or that God will blame my shepherds instead for having misinformed us, but unfortunately we’ll find no support for that hope in the Holy Scripture:

*“Awake, O sword, against my shepherd,
against the man who stands next to me,”
says the Lord of hosts.
“Strike the shepherd, that the sheep may be scattered;
I will turn my hand against the little ones.
⁸ In the whole land, says the Lord,
two thirds shall be cut off and perish,
and one third shall be left alive.
⁹ And I will put this third into the fire,
and refine them as one refines silver,
and test them as gold is tested.
They will call on my name,
and I will answer them.
I will say, ‘They are my people’;
and they will say, ‘The Lord is my God.’” (Zech 13:7-9)*

In regards to the “remoteness” of the abortion and manipulation of the aborted girl’s body—since when did sin come with an expiration date? Did the sin of Adam expire since it was originally committed millennia ago? Are we not still born with the stain of that Original Sin? Do we not still need to repent and to be baptized to be saved? There is in fact a way that our sins, even the sin of taking a vaccine tainted by abortion, can be made to be “remote” provided we confess our sins and believe that in Christ we have forgiveness.

*¹¹ For as the heavens tower over the earth,
so his mercy towers over those who fear him.
¹² As far as the east is from the west,
so far has he removed our sins from us. (Psalm 103:11-12))*

I would encourage every Catholic and Orthodox who has received this vaccine to go to confession, and every other Christian who does not have available the Sacrament of Confession to seek God’s forgiveness. God can and will remove this sin from us if we earnestly repent.

What Would Our Child Say To Us About Our Moral Dilemma?

I’m going to allow Baruch Cohen to answer our question by asking a similar question regarding the victims of Nazi experimentation: “Would they be consoled to learn that their deaths produced life, or would they be mortified to know that their suffering is being exploited by others?”

It would only be appropriate to comment on the victims of the Nazi experiments. Would the victims have approved of our analysis and conclusions? Would they be consoled to learn that their deaths produced life, or would they be mortified to know that their suffering is being exploited by others?

The question is, unfortunately, an academic one, since the dead no longer have anyone to represent them. Several experts professed to speak on their behalf.

Efraim Zuroff, the Israeli Representative of the Simon Wiesenthal Center in Los Angeles, suggested that if Pozos, Hayward, Bogerts, the EPA and other researchers dedicated their research to the memory of the 6,000,000 Jewish victims of the Nazis, it would serve as a “nice” way of reminding people about the horrible experiments.

Others have suggested that the use of the data would serve as a lesson to the world, that the victims did not die futilely, and that a post mortem use of the data would retroactively give “purpose” to their otherwise meaningless deaths.

Doctor Howard Spiro, of the Department of Internal Medicine at Yale University, insists that no one honors the memory of the dead victims by learning from experiments carried out on them. Instead, we make the Nazis our retroactive partners in the victims' torture and death.

Lord Immanuel Jakobovits, Chief Rabbi of the British Commonwealth of Nations and the pioneer of Jewish Medical Ethics, said that using the Nazi data offers not a shred of meaning to the 6,000,000 deaths. In fact, use of the data would serve to dishonor them even more so.

One would hope that our society need not look to the Nazi data to find "purpose" in the victims' deaths. From the victims' ashes came moving testimonials of faith in God and man: of a Jewish mother being marched to her death, demanding a knife from a Nazi soldier with which to circumcise her newborn infant, that he might die a Jew; a non-believer dying a martyr's death on Yom Kippur for the sake of Jewish honor; Jews singing "*Ani Maamin*" (I believe) as they were being led to the gas chambers. These and many other acts of spiritual heroism remain the definitive legacy of genuine expressions of "*Kiddush Hashem*" (sanctification of God's name). Use of the Nazi data adds nothing to the victims' everlasting memory. Their beautiful legacy remains undimmed and undiminished.

It is unfortunate that our modern secular culture decided decades ago that a child in the womb had no "purpose" or "value" unless the mother decides to bestow one upon her. Purpose and value are possessed by individuals who have been identified as *useful* to society for one reason or another: maybe they are rich, athletic, educated, possess a skill that is needed or appreciated, physically attractive, or perhaps they claim that their purpose and value comes through their self-created identity. All of these "purposes" and "values" by which we judge "life worthy of life" are nothing more than nickels and dimes when compared to the gift we did not earn, that is, the *image* and *likeness* of Him who created us. Our refusal to take a vaccine tainted with aborted fetal tissue is an acknowledgment of the divine gift within us and within every human being, born or unborn. It may be that our *Kiddush Hashem* (a moral act that causes others to reverence God) will be to give voice to the dignity of those children whose voices were forever silenced. Yet I wonder what the little girl of our story would say to us regarding our moral dilemma? Perhaps she would remind us what Jesus will say to each and everyone of us on the Day of Judgment,

Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me. (Matt 25:40)

¹ https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20201221_nota-vaccini-anticovid_en.html

² There are allegations that the "Auschwitz Bar of Soap" is a myth. Here is a response:
<https://www.jewishvirtuallibrary.org/the-soap-allegations>