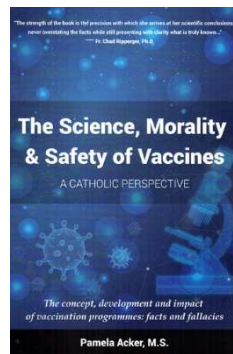


THE SCIENCE, MORALITY & SAFETY OF VACCINES



For the best part of two years the world's populace has been the victim of a series of lies about the efficacy of vaccines, specifically vaccines designed, or so it was alleged, to address the SARS-Cov-2 virus. We have been betrayed by leaders at every level, religious, political, medical, social and media, all in pursuit of a 'truth' whose ground lay not in reality but in what was held to be acceptable—a narrative or legend—by a concerted minority who had adopted that legend uncritically.

It is difficult not to see the motivation for such calculated turpitude in money, or kickbacks, via the multi-million dollar pharmaceutical companies responsible for these 'vaccines'. The issue gives rise to the question: Is a vaccine the way to solve this problem or, for that matter, to solve the majority of health problems that plague mankind?

The investigative activities of journalists, those of 'the fourth estate', throughout the period have proved lamentably deficient as Ramesh Thakur details in his article *Project Fear in The Spectator Australia*.¹

"In most cases, journalists and 'fact-checkers' have lazily recycled press releases from health bureaucrats and pharmaceutical companies in violation of their professional duty to investigate their claims."

Anyone who understands the meaning of the expression Father of Lies will understand how the devil has come to dominate men's thinking on the issue throughout the world.

American Master of Science, Pamela Acker, has written a book that should be compulsory reading for all parents. It deserves to be read also by those troubled by the arguments that fill the political, media and social platforms around the world today. *The Science, Morality & Safety of Vaccines, a Catholic Perspective* was published in December 2020² before the reaction to the SARS-Cov-2 virus that prostrated the world in 2021. Its content is prophetic.

¹ <https://www.spectator.com.au/2022/02/project-fear/>

² Mt Jackson, Virginia (Kolbe Center) 2020

Dr Acker (the appellation ‘Doctor’ is used here gratuitously to indicate one who is master of her discipline)³ began her academic life as an advocate of vaccination. Her concern as a practising Catholic was to ensure that any vaccine should have a provenance which was morally licit. As she progressed with her studies, however, she began to see that there was a philosophical flaw underlying the vaccination mentality because, as she realised, it was grounded in the materialism that underpins evolutionary theory. This theory denies the presence of final causality in the human body, treating it as no more than a fortuitous collection of accidents whose welfare must be buttressed with the findings of human science.

The irrationality of departing from the sense of the human body as inherently ordered to its own good, embodied in the moral pressure to undergo vaccination, is one against which people react instinctively as a breach of common sense. The exercise involved in looking for natural immunity through contracting, and recovering from, the SARS-CoV-2 virus has been abandoned under the moral pressure of the zeitgeist. Here we see the error of materialism buttressed by another philosophical error, subjectivism, whose thesis it is that truth is determined by majority opinion. The vaccine-focused individual is blinkered. He sees only what popular opinion insists he should see.

She exemplifies the inherent finality of the immune system:

“[It] is the most amorphous of the body’s systems, consisting not only of organs but of specific tissues... and also of individual cells that are able to migrate throughout the body... [Its] function can be broadly characterised as giving the body the ability to distinguish between cells and extra cellular components that are a normal part of the body, and those that are not...” (19)

The system includes an ability in the body to mount a more efficient response to a pathogen upon a second exposure through what is known as *immunological memory*. Indeed, if those advocating vaccination would only acknowledge it, —

“[the] whole idea of vaccination is predicated upon an attempt to activate [the] memory function of the immune system.” (22)

As we have argued elsewhere on this website, the preoccupation with vaccination over reliance on the potency of the body’s natural immune system involves the elevation of what is known in philosophy as *the voluntary* at the expense of *the natural*.⁴ God has given us reason to enable us to complement – not substitute for – the natural order in the human body.

Dr Acker addresses the evils that flow from the use of vaccines, and chemicals generally, that rely on cells taken i.e., *stolen from*, aborted fetuses. This, as she shows with material provided by stem cell researcher, Dr Theresa Deisher, casts a shadow over vaccines that are in frequent use with children (95 et seq.) and offers a rational explanation for the appalling syndrome of autism. It is only what might be expected because the DNA of the murdered child’s cells interferes with the DNA of the child injected, inducing gene modification. She nominates

³ She might have achieved the qualification but elected to abandon pursuit of a Ph. D at the *Catholic University of America* and its *Rao Laboratory* when she learned that the vaccine antigens on which she was to work were produced in a strain of aborted foetal cells.

⁴ https://www.superflumina.org/PDF_files/seeds-of-the-crisis.pdf

eight different conditions that attract vaccines contaminated with foetal cells, including those offered to counter the SARS-CoV-2 virus.

She weighs the ethics of herd immunity (113 et seq.) and says, inter alia:

“A particular problem with the... herd immunity argument arises in the light of vaccine failure rates that exceed the threshold. ... For example... herd immunity against measles requires that a population be 95% immune; but the failure rate of the vaccine may be as high as 15%... [thus] even with a 100% vaccination rate there is no possible way to ensure herd immunity...”

She concludes:

“It could also be argued that... herd immunity... is actually a much better argument for refraining from vaccinating for any new diseases altogether.” (116)

She addresses the syndrome of focusing on vaccine-induced immunity at the expense of the more effective natural immunity. This mindset is at work in the propaganda that daily accompanies the news on infection rates with the SARS-CoV-2 virus. It is what underlay the action of Australia’s Immigration Minister, Alex Hawke, in revoking the visa of Australian Champion tennis player Novak Djokovic attending the 2022 Australian Tennis Open. The fact that Djokovic had recovered from the virus and therefore had natural immunity was ignored in pursuance of the legend that he must undergo ‘vaccination’ to protect fellow players and the populace in general. The irrationality at work was staggering. Popular dissatisfaction over the decision may lead to the fall of the country’s Liberal government at the coming election.

Dr Acker’s reliance on the criticism of theologians Fathers Phillip Wolfe and Michael Copenhagen (121 et seq.) of the view of the *Pontifical Academy for Life* that circumstances may exist that could justify the use of vaccines that rely on foetal cells is to the point. It sounds with the position maintained on this website critical of statements of Vatican Dicasteries over the last 15 years. The error at the heart of the *Pontifical Academy’s* view is the failure of its principals to understand that the evil does not cease with the death of the infant aborted. An evil present and continuing abides while ever elements of the child’s body are retained. Here is Fr Copenhagen quoted (at 122):

“[T]he illicit character of using the remains, their possession and use becomes a distinct evil in itself, the circumstances of which do not cease as a form of theft, desecration, exploitation, and refusal to bury, regardless of the consumer’s distance in time from the abortion, or the number of cell divisions, or the merely sub-cellular fragmentary inclusion of the child’s DNA and protein in the final dose.”⁵

That this is the rightful position of the Catholic Church was confirmed in a memorable opinion offered by five bishops led by Janis Cardinal Pujats in December 2020.⁶

⁵ <https://img1.wsimg.com/blobby/go/0622c036-b3fe-40c8-8ca9-3cd6b61c0fb2/downloads/Fr.%20Copenhagen.pdf?ver=1621316608191>

⁶ <https://www.crisismagazine.com/2020/covid-vaccines-the-ends-cannot-justify-the-means>

She focuses on a matter that pro-vaccine Catholic theologians conveniently overlook, the often contraceptive and abortifacient effect of these vaccines, and ponders the intentions of their purveyors (126 et seq.). In some cases it appears to be an intended effect.

Dr Acker argues convincingly that the use of vaccines can weaken a population's immunity to attack from a virus because—

“vaccination in some cases has sped up the process of emerging infections by providing new diseases with a niche in which to propagate.” (157)

To the contrary—

“If normal childhood pathogens were allowed to circulate again in the population it is likely that natural ‘priming’ of the immune systems of children would lessen the likelihood of them developing cancer and other long-term chronic conditions. In addition, the natural ‘boosting’ effect of circulating pathogens would protect adults from illnesses such as shingles and rubella.” (157)

The best prophylaxis, she insists, is good health. Her closing paragraphs are memorable:

“When scientific and medical researchers approach the immune system within the Creation-Providence framework, they will no longer presume that the immune system is the product of millions of years of random mutation and natural selection but a system intentionally fashioned by the Creator to keep the human body in a state of good health... When this paradigm shift happens we will see a dramatic recovery of health on a national and global scale.”

The book is available in Australia through *Divine Mercy Publications* and *Cardinal Newman Faith Resources* inter alia.

Michael Baker

February 6th, 2022—*Fifth Sunday after the Epiphany*