

SUGGESTED HIGHLIGHTS FOR DISCUSSION

Each word of the *Guidance* was thoughtfully parsed - and some sentences were repeatedly revisited - *not as an indictment of all vaccines*, but as a document that examines the unethical source of the current Covid vaccines and encouraging Christian activism to curtail future similar drug development. (*Note to discussion facilitators: Don't let the discussion veer off into the weeds of life/death stats or relative vaccine efficacy. The vaccines are what they are: the focus is on Christian ethics.*)

“Pro-Life Philosophy: What is the Unborn?” Note that the science of embryology is clear: **From the earliest stages of development, the unborn are distinct living and whole human beings.** “Human development begins at fertilization...This highly specialized, totipotent cell marked the beginning of each of us as a unique individual.”ⁱ **The pro-life syllogism is:** 1) *It is morally wrong to intentionally kill an innocent human being;* 2) *abortion intentionally kills an innocent human being;* 3) *therefore, abortion is morally wrong.*

What about neutrality? Is it possible to remain neutral regarding the SOURCE of the cell lines used in the development, testing and production of the various Covid vaccines?

Does it matter that the original fetal cells lines were taken from a fetus aborted in the 1960's and another in the 1970's? *If distance in time matters, what about the nine fetuses aborted in 2015 by the Chinese government to create more recent vaccines? What will Christians be saying about this, 50 years from today?*

What is the responsibility conferred in the command, “No Murder” regarding our own lives and the lives of others? “We always call on all Reformed Christians to take every lawful step possible to preserve the life of ourselves and others...”

Who is our neighbor and what is our responsibility towards them when it comes to vaccine development? E” know that both the immunocompromised senior and the baby in the womb are our neighbors.”

Consent: “When cells are obtained with informed consent and in a manner that does not harm the donor, there is no ethical dilemma for their use in the development, testing, and production of vaccines or in other ways that would have the potential to save or significantly improve the life of someone else.”

What is our responsibility for our own lives and the lives of our vulnerable loved ones? *For those who accept the vaccine because in their risk/benefit analysis, and come down on the side of protecting themselves and their loved ones: “...do they reluctantly decide to accept a tainted vaccine hoping that by doing so they are preserving their own lives or loving their neighbor? “If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them” (James 4:17). [Lest this be taken out of context of the larger paper, the point is that if a person, after considering all the available information, examining their own heart and asking God for guidance, they determine that receiving the vaccine is necessary for the benefit of their loved one, then they should not go against their conscience.]*

Recognizing that some will feel compelled for many reasons to accept the vaccine, how do we acknowledge our fallenness and redeem the difficult choices of the fallen world? “So regardless of your decision on accepting or refusing COVID-19 vaccines or your convictions on these matters, none of us are absolved of our responsibility before God to speak for the voiceless whose lives were sacrificed for the sake of others. Each one of us should lament our sin and repent, knowing that there is no condemnation in Christ Jesus. (Rom. 8:1). As part of our repentance, PPL urges all Christians to speak out against the immoral use of aborted fetal tissue and to urge the use of moral sources.”

ⁱ Keith Moore and T.V.N. Persaud, *The Developing Human: Clinically Oriented Embryology* (Philadelphia: Saunders/Elsevier, 2008, 15, cited in *The Case for Life*, by Scott Klusendorf, p. 35