



Boston Catholic Journal



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**Life at the Cost of Death:
the Tainted Covid-19 Vaccines**

THE LIFE-TAKEN

COVID-19
Vaccine

Catechism of the Catholic Church:

“One may not do evil so that good may result from it.” (CCC 1761)

Vatican (Jorge and Friends):

There are: “differing degrees of responsibility of cooperation in evil.”

Today, Jorge’s response to the growing concern of the vaccines’ use of stem cells from human fetal tissue ¹ is all the more absurd: **“*why not take it?*”**, he casually asked. That a third-grader could answer this, understanding the context, borders not on absurdity but insanity: **“*because an innocent baby was killed to get it!*”**. That Jorge is no theologian is a given; but that he lacks the intellectual perspicacity of an 8-year-old is truly astounding. And frightening — because he then went on to urge its universal use as an *ethical imperative!* Morality apart, could he have asked a more foolish question given the many, many, unanswered questions and unanticipated side-effects concerning the proffered vaccine that has already killed some in the taking?

Since when were we allowed by God and Holy Mother Church to have ANY responsibility in evil, much less to “cooperate” with evil in *any* way and to *any* degree?!

Saint Paul himself condemns this evil sophistry thus: “**we are slandered ... as some affirm that we say, “let us do evil, that there may come good.” [And their] damnation is just.**” (Romans 3.8)

KINDA DEAD

To say that “One may not do evil so that good may result from it” — period! — in no way invokes, or even admits of, any specious notion of “**degree**”.

It is much like saying that the person one killed is either dead — or is not. There is no middle way. **There are no “differing degrees” of death and being dead.**

This is formally called “casuistry” — the use of sophistical reasoning, the appeal to equivocal, deliberately abstruse, and oversubtle principles or reasoning to justify what is manifestly wrong — in this case, evil. It is aptly described as “Jesuitical casuistry” (Jorge is a Jesuit) — addressing moral issues not by appealing to indefeasible precepts, but to isolated instances abstracted from any moral principles to the end of either

attenuating them or abrogating them altogether. In other words, it is simply another tiresome iteration of the bankrupt notion of “situation ethics”: there are no absolutes and no moral precept is immutable.

We are called in no uncertain terms to **be good** — *not* evil. To **do good** — *not* evil. Always. Everywhere. At all times.

In fact, Christ tells us that we must be **perfect** even as His Heavenly Father is perfect. (Saint Matthew 5.48)

Christ never said that you are to be good “**only insofar as ...**” — or that it is “**morally legitimate**” to be complicit in evil “**to a certain degree**”. Neither has the Church ... only her increasingly evil “princes”. That is the casuistry of the World, the Jesuits, and the Evil One.

A few babies were murdered 60 years ago — but somehow “parts” of their tissues were ... inadvertently, mind you ... kept. Not for “research”, you understand ... they were just — somehow — conveniently stored for no reason at all! What is more, they were “somehow” kept in a viable state for over half a century — by “scientists”, “biologists”, and “physicians”, no less! What a remarkable coincidence that they were serendipitously “just found” — and quite suddenly and unexpectedly became “useful”! We are amazed at this

concatenation of totally unanticipated and otherwise unrelated series of events! More amazing still is that such evil does indeed have pe-
DEGREE:

Unit 71 of the Handbook on Moral Sophistry

Remarkably, it is not, however, important now (you will soon see why I emphasize “now”) that a baby was killed and its organs “harvested” — after all, the murder happened 60 years ago — so it’s okay. As the years go by, we are to understand, culpability is commensurably diminished with time until culpability no longer exists — despite the parts remaining. Oh, yes, in the present case they are only “little parts” — so that somehow makes the crime “little”, too.

The crime, we are implicitly given to understand, is only commensurable to tissue size and weight. The mitral valve in your heart is small, about a half-inch to just under an inch. According to this reasoning, then, a lung that measures roughly 10 inches in height (or 20 times larger than the mitral valve) is more vital (valuable) than a mitral valve. After all, it is larger — and eo ipso more important! That one can live without one lung for 80 years (like Jorge!) but cannot without a mitral valve 1/20th its size for little more than five seconds, is only of superficial significance. And stem cells are smaller still! And what is more, they do not count as the products of murder ... since it was

committed 60 years ago!

As we had said earlier: these murders happened 60 years ago — so it's okay! If murder was committed yesterday, then, it is of far greater gravity than had it been committed last year — and it diminishes in gravity and culpability as the weeks, months, and years pass, until it no longer attains to being murder at all. This is not juridical reasoning, still less moral reasoning. In fact, there is no reasoning at all. It simply falls under the auspices of liberal “policy” articulated in the proposition that “ABORTION-is-not-understood-as-the-murder-of-a-baby-and-so-it’s-okay” — the logically indefensible tenet of Planned Parenthood and the Democratic Party at large.

Do not be shocked by the moral indifference of our scientific “caregivers” — they are largely the product of other ghouls from earlier historical nightmares. Do a search on Unit 731 and Operation Paperclip. American doctors, scientists, biologists and virologists, among others, eagerly poured into those abattoirs to take notes on the Japanese “experiments” before they could be destroyed — and even granted the death-dealers immunity as a trade for their findings in the bodies subjected to vivisection and every imaginable torture! Almost as frightening as this, is that there is no existing record or account of pangs of conscience from these ... academics. No moral outrage. Only sterile

scientific notes, and the picking of the bones of the dead.

¹ <https://www.genetargeting.com/stem-cell/what-is-a-stem-cell-line/#:~:text=A%20stem%20cell%20line%20is,using%20other%20types%20of%20cells>

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