

To: **Archdiocese of Seattle and Office of Catholic Schools**

Archbishop, Paul D. Etienne; Auxillary Bishop, Daniel H. Mueggenborg; Auxillary Bishop, Eusebio Elizondo, M.Sp.S.; Will Crowley, General Counsel; Mary Santi, Chancellor; Kristin Dixon, M.Ed., Superintendent of Catholic Schools; Sandra Barton Smith, M.Ed., Assistant Superintendent Mission & Catholic Identity.

Washington State Catholic Conference

Scott Aikin, Deacon, St. Joseph Parish, Vancouver; Fr. Matthew Nicks, President, Walla Walla Catholic Schools and Pastor of Assumption St. Francis of Assisi and St. Patrick Parishes, Walla Walla; Mr. Ricardo Garcia, President Community Advisory Board KDNA Radio, Yakima; Ms. Mirya Muñoz-Roach, Executive Director Society of St. Vincent de Paul, Seattle/King County; Mrs. Katie Rieckers, Director of Catholic Schools, Diocese of Spokane; Msgr. Robert Siler, Episcopal Vicar and Chancellor Diocese of Yakima; Mr. Matt Miller, Director, Government Affairs, Virginia Mason Franciscan Health, Tacoma; Mr. Paul Machtolf, Spiritual Advisor, Society of St. Vincent de Paul, Spokane; Ms. Darlene Darnell, President and Chief Executive Officer, Catholic Charities Central Washington.

CC: Kevin Birnbaum, Editor and Associate Publisher Northwest Catholic Magazine; Caitlin McKinzie Safe Environment Coordinator, Archdiocese of Seattle; Anthony E. Bawyn, J.C.D., Parish Priest and Judicial Vicar Archdiocese of Seattle; Mario Villanueva, Executive Director, Washington State Catholic Conference; Arlene Seifert, Chief Human Resources Officer Archdiocese of Seattle;

Dear Brothers and Sisters in Christ Jesus,

I imagine that for each of you this past 18 months has been trying and not without worry and some anxiety as we have emerged from a lockdown and into a world that looks nothing like it did a few short years ago. I am sure that you have struggled with your decisions about reopening and what that might look like. Over the past few months I have been feeling more and more compelled to write to you collectively as the leaders of the Catholic Church in Western Washington about what I am seeing as a break from our ethical and moral roots; roots that date back over 2 millennia.

I am responding to the Archdiocese of Seattle's decision to follow - without resistance - the state of Washington's mandates for injection of the COVID-19 biologic as a condition of employment, enrollment in school and inclusion in other activities including but not limited to free and uninhibited travel, and community and family activities. I am further responding to your statement Archbishop, on August 18, 2021¹ in which you said that, "*Catholics do not have religious grounds for refusing the vaccine or seeking an exemption to the [governor's] requirement.*" It was stated in this same article that you sent a letter on August 18 to parish leaders "*highly encouraging everyone to be vaccinated.*" The referenced article went on to say

¹ <https://nwcatholic.org/news/northwest-catholic/archbishop-etienne-no-religious-exemption-to-vaccine-mandates>

that Pope Francis encouraged all people to be vaccinated as an *“act of love”*² and that when responding to concerns about the use of aborted fetal cell lines in the creation of the mRNA biologics³ your instructions were to reference the Vatican’s Congregation for the Doctrine of the Faith statement that it is *“morally acceptable”* to receive the existing COVID-19 vaccines. Most outrageous of all is that as Archbishop you went on to say that, *“regarding religious exemptions to any COVID-19 vaccine mandate, the Archdiocese of Seattle is instructing its clergy not to provide or sign documents claiming a religious exemption.”* In essence you have told everyone that there will be no religious exemptions. In this same article you are quoted as having sent instructions to parish leaders advising them to not accept religious exemptions but to *“be gentle and pastoral with those who ask. They are our brothers and sisters in Christ. Affirm that the Church also emphasizes the voluntary nature of vaccinations.”* What a load of nonsense and double talk – I am embarrassed for you that you would even think this is okay. The article then goes on to repeat Gov., Jay Inslee’s vaccine mandate for which he states non-compliance is not an option and those who refuse to comply will be subject to dismissal from employment. (I might remind you that this mandate by the Governor is a direct violation of the constitution and also of 45 CFR 46⁴). Simply by enforcing this illegal mandate by our governor is against the law and the Corporation of the Catholic Archdiocese of Seattle is liable. This means that if anyone becomes ill or is injured in anyway after receipt of the Covid-19 biologics or GOD forbid if they die - the Corporation is liable.

I wish to be clear; this letter is not to debate with you and your staff about science rather it is about ethics; specifically, the violation of moral ethics and Catholic Social Teaching.

The Social Security Act, as codified in Federal Law at Title 42, Chapter 7, Subchapter XIX, Section 1396(f), provides a *“religious exemption”* from all unwanted vaccinations and provides that no one is required by law to undergo any medical screening, examination, diagnosis or treatment if such person objects thereto on religious grounds. Furthermore, Revised Code of Washington (RCW) 49.60.030 – Freedom from discrimination – confirms my right to be free from discrimination because of creed and confirms my *“right to obtain and hold employment without discrimination.”* Therefore, I submit that the Roman Catholic Church has no right nor duty to withhold any persons right to claim a religious exemption. That is between a person and GOD.

² This line of coercion from someone in power to someone subordinate is often used by perpetrators of sexual violence (rape) to force/coerce their helpless victims. I can’t tell you how repulsive I find this statement and can only imagine how it is heard by the countless victims of priest sexual abuse.

³ Fetal cell lines are cells that grow in a laboratory. They descend from cells taken from elective abortions in the 1970s and 1980s. Cell lines are used to culture and grow vaccines and many of these originate from fetal cell lines that were collected back in the late 1960’s and 1970’s. The argument is that while neither vaccine is completely free from any use of abortion-derived cell lines, in these two (Pfizer and Moderna) cases the use is very remote from the initial evil of the abortion. I submit that this is a dilution of the truth which in this case is that were it not for the harvesting of these aborted fetal cells decades ago the creation of these mRNA biologics would not have been possible. We must acknowledge the original evil and not water it down for convenience.

⁴ <https://www.hhs.gov/ohrp/regulations-and-policy/regulations/45-cfr-46/index.html> - The HHS regulations for the protection of human subjects in research which are law and these mandates are a violation of this law.

Pursuant to state and federal law referenced above and based upon my sincerely held beliefs (creed) and religious convictions, I am urging you to reconsider your position and allow for vaccination to be entirely voluntary and without prejudice to a person's employment. Each of us have a "vested" constitutional right to the continuation of employment under the common law pursuant to RCW 4.04.010 and RCW 9A.04.060.

Catholic Social teaching stresses the rights of persons to decline all attempts to access, influence and/or otherwise alter a person's biological material, biological systems, and/or bodily integrity which are the craftsmanship of GOD and of which GOD has graced each person sole possession, proprietorship and use of. Christians which include Catholics have a duty to honor GOD with their bodies and care for their body as a Temple (Romans 12:1; 1 Corinthians 3:16; 1 Corinthians 6:20; and 1 Corinthians 10:32). Therefore, to force or coerce a person to have a biological substance injected into their body against their will is a violation of the dignity of the human person. It is substantively no different than rape and it's the worst kind of rape where silence, continued employment, or money are extorted by the perpetrator – the one with power – to force a person to do something against their will. The Congregation for the Doctrine of the Faith in its *Instructions Dignitas Personae*⁵ states in its opening sentence that *"the dignity of a person must be recognized in every human being from conception to natural death."* This same document goes on to say⁶ that, *"It is the Church's conviction that what is human is not only received and respected by faith, but is also purified, elevated and perfected. God, after having created man in his image and likeness (cf. Gen 1:26), described his creature as "very good" (Gen 1:31), so as to be assumed later in the Son (cf. Jn 1:14). In the mystery of the Incarnation, the Son of God confirmed the dignity of the body and soul which constitute the human being. Christ did not disdain human bodiliness, but instead fully disclosed its meaning and value: "In reality, it is only in the mystery of the incarnate Word that the mystery of man truly becomes clear."*⁷ The document by the Congregation for the Doctrine of the Faith states in its Third Part on a discussion of Gene Therapy⁸; *"procedures used on somatic cells (cells other than the reproductive cells, but which make up the tissues and organs of the body) for strictly therapeutic purposes are in principle morally licit,"* when used to *"restore or counter damage caused by genetic anomalies or those related to other pathologies."* However, and this is critical, it states that *"since gene therapy"* – which by way of extension include these mRNA biologics – *"can involve significant risks for patients the ethical principal must be observed."* Meaning that the person being treated *"**will not** be exposed to risks to his/her health or physical integrity which are excessive or disproportionate to the gravity of the pathology for which a cure is sought."*⁹

⁵ https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20081208_dignitas-personae_en.html

⁶ IBID, section 7

⁷ IBID, Section 7

⁸ IBID Third Part, paragraph 25 - 27

⁹ IBID Third Part, paragraph 26.2

Consider this statement from a recent paper in a respected medical journal:

“A novel best-case scenario cost-benefit analysis showed very conservatively that there are five times the number of deaths attributable to each inoculation vs those attributable to COVID-19 in the most vulnerable 65+ demographic. The risk of death from COVID-19 decreases drastically as age decreases, and the longer-term effects of the inoculations on lower age groups will increase their risk-benefit ratio, perhaps substantially.”¹⁰

I urge you to let this sink in...I struggle to understand how in light of all these readily obtainable facts the Catholic Church in Western Washington can participate in this experiment on human persons. Yes, it is an experiment – each and every dose are part of a Phase 3 and 4 clinical trial, Each of the EUA injections have different arms¹¹ which means that some individuals may receive a placebo while others may receive different amounts of the active ingredient in the biological injection. Data is being collected and studies are being funded for researchers to evaluate the effects of these biologics.¹² By every definition these biologics are experimental including the so-called booster shots. Forcing anyone to submit to these injections in order to keep their job, be treated in a hospital or clinic, go shopping, etc., is a violation of The Nuremberg Code (1947).¹³ Let me draw your attention to that Code which the USA signed in 1947; in the section on medical experimentation which includes the use of pharmaceuticals it states: *“The voluntary consent of the human subject is absolutely essential. This means that the person involved should have legal capacity to give consent; should be so situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, overreaching, or other ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved as to enable him to make an understanding and enlightened decision.”* Based upon this statement alone I submit that the Church has exceeded its authority by forcing individuals to choose between their continued employment by receiving an injection or unemployment by rejecting this injection. Aquinas holds that what is contrary to freedom is violence or coercion, he states that *“violence and coercion impede a thing’s natural movement.”¹⁴* I submit that it is a violation of church ethics when the elements that allow for a person to freely choose are removed and that great harm is caused when they are subjected to risks that far outweigh the benefits.

Returning to the document by the Congregation for the Doctrine of the Faith perhaps the most compelling element of this Third Part is found in paragraph 27 discussing the use of genetic engineering (which I and many others including the FDA and the manufacturers of these

¹⁰ <https://www.sciencedirect.com/science/article/pii/S221475002100161X>

¹¹ An arm of a clinical trial is a group of patients receiving a specific treatment (or no treatment). Trials involving several arms, or randomized trials, treat randomly-selected groups of patients with different therapies in order to compare their medical outcomes. <https://clinicaltrials.gov>

¹² <https://clinicaltrials.gov>

¹³ <http://www.cirp.org/library/ethics/nuremberg/>

¹⁴ Tobias Hoffmann and Cyrille Michon, *“Aquinas on Free Will and Intellectual Determinism,”* Philosophers’ Imprint 17 (2017): 1–36, at 1–8.

injections consider these mRNA biologics to be). It states that there are real risks that the manipulation of genetics “would promote a eugenic mentality and would lead to indirect social stigma with regard to people who lack certain qualities (for example, those declining to be injected with the SARS-COV2 biologics); while privileging qualities that happen to be appreciated by certain culture or society (those choosing to be injected with SARS-COV2 biologics); such qualities, it concludes, do not constitute what is specifically human.” Furthermore, the authors conclude their discussion by stating that such an intervention – forced use of bioengineered biologics for injection into the human body would end sooner or later by “harming the common good, by favoring the will of some over the freedom of others.” The most chilling alarm put forward in this Third Part is the warning that in the “attempt to create a new type of human being one can recognize an ideological element in which man tries to take the place of his/her Creator.” I submit to you that by its own admission the CDC and the manufacturers of these gene biologics state that these drugs will not eliminate transmission, and nor will they eliminate the risk of becoming infected with SARS-COV2 and contracting Covid-19. Furthermore, evidence now shows that these vaccines are leaky and are in fact promoting pathogenic mutations and viral escape among the vaccinated, much like what happens when antibiotics are overused and we find ourselves battling new strains of pathogens that are resistant to antibiotics.¹⁵ Additionally, the CDC’s own data which is corroborated by similar data libraries around the world are showing a considerable number of fatalities – over 13,000 in the USA alone.¹⁶ I have to ask each of you in light of all these very real and easily discoverable data you have not taken steps to put your hand up and ask that we talk about this more before we have more death? Where is your mission to give agency to the least of these in GOD’s Kingdom? (teachers, staff, parishioners, clergy, etc.,) this is a small list of those who you have forced to make a Faustian Choice [employment or termination : survival or death].¹⁷ When you begin to look at the data on CDC’s website I cannot imagine why each of you are not asking the question - why are we doing this? For example, when looking at Covid-19 vaccinations through 05/31/2021 vs Flu vaccinations 07/01/2019 – 05/31/2020 on VAERS you will see the following:

Vaccine Type	# of Vaccinations	# of Deaths	Risk of Death	Percentage	Deaths/Mill. Doses
Flu	167,447,642 ^[1]	31	1 in 5,401,537	0.000019%	.19
COVID19	167,733,972 ^[2]	5268	1 in 31840	0.003141%	31.41

The risk of dying from the Covid-19 “vaccine” is 169.6 times greater than Flu Vaccine. If this is not disturbing enough then consider the risk of an adverse reaction from the Covid-19 vaccine

¹⁵ https://37b32f5a-6ed9-4d6d-b3e1-5ec648ad9ed9.filesusr.com/ugd/28d8fe_266039aeb27a4465988c37adec9cd1dc.pdf

¹⁶ <http://vaersanalysis.info/2021/08/27/vaers-summary-for-covid-19-vaccines-through-8-20-2021/> Reporting to VAERS is voluntary and it cannot be assumed all adverse events including death are reported.

¹⁷ Do you not recall the book of Daniel when he and his friends were told they were to eat the meat prepared by the King or be executed? He chose to trust GOD and not to submit to the whims of the King or his cronies.

when compared to Flu vaccines. To be clear the Sars-Cov2 virus has a 99.58% survival rate with zero treatment.¹⁸

Vaccine Type	# of Vaccinations	# of Adverse Reactions	Risk of Adverse Reaction	Percentage	AEs/Mill. Doses
Flu	167,447,642	9,660	1 in 17,334	0.005779%	57.69
COVID19	167,733,972	445,862	1 in 376	0.2658%	2658.15

Risk of adverse reaction from COVID vaccine is 46.1 times greater than Flu Vaccine

^[1] number of flu vaccinations based on estimated flu vaccine coverage data from [CDC](#) and estimated population data from [US Census](#). Yearly flu vaccination data covers a period of time from 7/1 to 5/31 of the following year.

^[2] number of covid19 vaccinations based on estimates from [Our World in Data](#)

Prior to the EUA for these biologics the FDA created a list of the possible adverse event outcomes to the Covid-19 “vaccine” injection - acknowledging at the same time that this list was subject to change as the data rolled in from this massive human drug trial.¹⁹ This list of possible adverse events has not changed, in fact it has grown.²⁰

FDA Safety Surveillance of COVID-19 Vaccines :
DRAFT Working list of possible adverse event outcomes
*****Subject to change*****

- Guillain-Barré syndrome
- Acute disseminated encephalomyelitis
- Transverse myelitis
- Encephalitis/myelitis/encephalomyelitis/meningoencephalitis/meningitis/encephalopathy
- Convulsions/seizures
- Stroke
- Narcolepsy and cataplexy
- Anaphylaxis
- Acute myocardial infarction
- Myocarditis/pericarditis
- Autoimmune disease
- Deaths
- Pregnancy and birth outcomes
- Other acute demyelinating diseases
- Non-anaphylactic allergic reactions
- Thrombocytopenia
- Disseminated intravascular coagulation
- Venous thromboembolism
- Arthritis and arthralgia/joint pain
- Kawasaki disease
- Multisystem Inflammatory Syndrome in Children
- Vaccine enhanced disease

My brothers and sisters in Christ, what are you doing here? Why are you participating in something that is causing such harm? You may say, “Well I got the jab and I am still alive, or I didn’t get that sick?” Look around, ask people and you will discover that the harm is widespread. Is it not curious that mainstream media, Facebook, YouTube and Twitter not to mention our government’s own directives forbid anyone from speaking about adverse events

¹⁸ <https://www.cdc.gov>

¹⁹ <https://www.fda.gov/media/143557/download> [slide 16]

²⁰ <https://sharylattkisson.com/2021/10/exclusive-summary-covid-19-vaccine-concerns/>

much less ask questions? There are hospitals and schools as well as businesses that will terminate employees who speak of adverse events – how is this right? Did you know that women around the world are reporting very serious side effects to their reproductive cycles²¹ what does this mean long-term regarding fertility – well, we just don't know since this is an experimental drug which therefore raises the obvious question to you the leadership in this diocese – why are you not asking for a pause, taking the time to conduct an impartial review and dialogue about all the data? Even though our government doesn't see the need to be transparent I expect the church to be. Hasn't the Church learned anything, have its years of hiding child sexual and clerical abuse taught you nothing about transparency and the search for truth? Doesn't Catholic Social Teaching instruct us that we have to look beyond ourselves and see if our decisions and actions are causing unnecessary harm? I ask each of you to conduct your own research, look into the information which I have laid out here and then ask yourself if the risks justify the means. Is the actual risk to children (as opposed to relative risk) of dying from Covid-19 worth the risks associated with injecting them with an experimental biologic? Lastly, as long as these vaccine manufacturers continue to operate with complete immunity from liability and fraud²² I cannot nor will I trust anything they bring to market under such protection. Consider for a moment that recently GM recalled over 70,000 Bolt electric cars due to a *"risk that the battery will catch fire."*²³ The actual number of cars that did catch fire was small, but it was enough for the manufacturer to recall the cars. Why did they recall the cars? Because they are liable for any damages including death. If these drug companies – Pfizer, Moderna, Jansen, Astra-Zeneca and BionTech (partnered with Pfizer) – had product liability they would have pulled these drugs from the market long ago. I also find it curious and a little disturbing to learn that the only way for the EUA to remain in place is that there be no other safe and effective treatments available. It is interesting that countries all around the world have been reporting amazing success with treatments which include drugs that several US states including Washington have banned (doctor's prescribing them will risk losing their license and job) - since when did our governor start practicing medicine? I know first-hand of countries where early treatment kits are being distributed to communities, kits that contain some of these banned drugs and they are seeing and reporting remarkable success (e.g., Peru, Ecuador, El Salvador, Mexico, parts of India). The evidence speaks for itself on these matters, but I would think that the Catholic church, considering that it reaches deep into some of these aforementioned countries knows of what I speak and can attest to the effectiveness of these safe and effective treatments. Knowing this information exists I have to ask myself why the church is rejecting these known and safe drugs in favor of experimental biologics that have such risk associated with their usage? Decisions regarding vaccination must be determined by the individual and family, not by the jurisdiction of the state or any other authority. The church does not have ownership or dominion over any person's body. A person's body is sacred and as I said before it is the Temple of the Holy Spirit and the responsibility of the person to take good care of their body.

²¹ <https://www.spectator.co.uk/article/The-Covid-vaccines-may-affect-periods.-Are-we-allowed-to-talk-about-this>

²² PREP Act provides broad immunity for vaccine manufacturers and others.

<https://www.phe.gov/emergency/events/COVID19/COVIDvaccinators/Pages/PREP-Act-Immunity-from-Liability-for-COVID-19-Vaccinators.aspx>

²³ <https://www.cnn.com/2021/07/23/business/gm-bolt-recall-fire-threat/index.html>

You have within your power the ability to stop this madness; to reach out to our Governor and say No more. I doubt he would ignore you.

I will not violate my creed and / or my religious convictions by consenting to the receipt of the Covid-19 biologic injection(s). Furthermore, I will do everything within my ability to speak out to others, to provide information and resources to everyone I meet within the church and beyond its borders. It is past the time when you can say, I was just following instructions, it is past the time when anyone in a leadership position can plead ignorance.²⁴

If the church was leading from a moral foundation and living its own ethical teaching rather than blindly following the dictates of morally and financially conflicted political and business leaders, I would not be writing this letter; I would rather have it that way. In the words of Tennyson:

*“Come my friends,
’Tis not too late to seek a newer world.”*

Sincerely,

John Gilmore Cowan

²⁴ [Mattias Desmet, Ph.D. “Mass Formation”](#)