

REFORMATION PRESBYTERIAN CHURCH, AUSTRALIAN PRESBYTERY

**Moderator: Rev C Tuck Clerk: Pastor N van der Wel
C/O 206 High Street, Berserker, QLD 4701**

**SOME MORAL PRINCIPLES REGARDING THE USE OF VACCINATIONS AND
THE POTENTIAL MANDATORY IMPOSITION OF VACCINATIONS OR OTHER
MEDICAL TREATMENTS**

EXTRACT MINUTE

Reformation Presbyterian Church, Australian Presbytery, met via Skype video conference, on the Twentieth of November 2020 and was constituted, was adjourned and then resumed on the Twenty-First of November 2020. Among other things,

5. Business Arising.**XVIII. Request of Mr Ben Little that the Presbytery give attention to the issue of the potential imposition of Mandatory Vaccinations upon Australians.**

At its previous meeting the Presbytery had resolved to ask Mr Barton and Mr Renz Little to study the question of the morality of vaccinations in general, and of particular vaccinations, and to ask Mr Tuck and Mr Law to study the question of the morality of a vaccination or medication being made mandatory, including legal ramifications, and to make recommendations to the Presbytery.

The Presbytery gave its attention to the documents in the Appendices “H” and “I”.

It was moved, seconded, and agreed THAT:

The Presbytery direct the Clerk to combine the material submitted into a single document titled “Some Moral Principles regarding the use of Vaccinations and the potential Mandatory Imposition of Vaccinations or other medical treatments”, and that the document be approved and adopted by the Presbytery, and that it be distributed among the brethren in the RPCAP congregations and to interested parties.

Extracted from the Records of the Presbytery by the Clerk on the Thirtieth of November 2020.

Pastor Neil van der Wel
Clerk of Presbytery
206 High Street, Berserker, QLD 4701

EXTRACT MINUTE

Reformation Presbyterian Church, Australian Presbytery, met via Skype video conference, on the Nineteenth of February 2021 and was constituted, was adjourned and then resumed on the Twentieth of February 2021. Among other things,

5. Business Arising.

XV. The issue of the potential imposition of Mandatory Vaccinations upon Australians.

The Presbytery resumed consideration of the amendments proposed in the material circulated by Mr van der Wel and Mr Barton at the request of the Presbytery. After further discussion,

It was moved, seconded, and agreed THAT:

The following amendments be made to the RPCAP document “Some Moral Principles regarding the use of Vaccinations and the potential Mandatory Imposition of Vaccinations or other Medical Treatments”:

Principle 4: SOME VACCINATION PRODUCTIONS ARE IMMORAL

The Public is only recently becoming more aware of the ‘ingredients’ that have and are being used in some modern-day vaccinations. Cell Lines from aborted/murdered foetuses including the WI-38 and MRC-5 cell lines were initially used in the production of such vaccines as MMR, Chickenpox, Hepatitis A and Rabies. This is also true of many of the vaccines being developed and administered for COVID-19. Some make use of Aborted Foetal cell lines and/or their derivatives (e.g. HEK-293 and PER.C6) in their actual ‘ingredients’, while others, not using such material as a base for their vaccines, use the Aborted Foetal cell lines and its associated technology in their confirmation and/or testing stages.

The use of tissue from deliberately murdered human beings within the womb (Psalm 139), whether for the purpose of harvesting cell lines or not, is deplorably immoral, and is a clear breaking of the Sixth Commandment – ‘Thou shalt not kill’ (Exodus 20:13). Those who believe that it is legitimate to use such material, attained through evil means, to accomplish a so-called ‘greater’ good, are in serious breach of the Moral Law. As Romans 3:8 says, “And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Whose damnation is just.”

Due to the sin and wickedness involved in the development, testing and production of such vaccines, it would seem reasonable that these vaccines should be avoided. If it is thought that vaccinations should still be required for such infectious diseases, then there should be research and effort made to produce them from morally/lawfully obtained materials, and that they have no association whatsoever with using products involving murdered humans/babies in the womb.

Notwithstanding the fact that there are arguments put forward to distance the murder of the unborn from the vaccines (the arguments include, but are not limited to, the distance of time (many of these abortions took place in the 1960's and 1970's), synthesisation of tissue into cell lines, and the number of duplications the cells have been through), do not make the use of such material and/or vaccines developed from and/or tested with such material morally right.

Recommendations

(iii) When it is known that a Vaccine has been developed, and/or tested, and/or produced using Aborted Foetal cell lines and/or their derivatives, it should be avoided.

And that the amended document be published to the RPCAP website and made available for distribution to the various RPCAP Congregations and other interested parties.

Extracted from the Records of the Presbytery by the Clerk on the Twenty-Sixth of February 2021.

Pastor Neil van der Wel
Clerk of Presbytery
206 High Street, Berserker, QLD 4701

SOME MORAL PRINCIPLES REGARDING THE USE OF VACCINATIONS AND THE POTENTIAL MANDATORY IMPOSITION OF VACCINATIONS OR OTHER MEDICAL TREATMENTS

Preamble

Since the fall of Mankind through the sin of Adam “*the whole creation groaneth and travaileth in pain*” and that “*not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body*” (Romans 8:22,23). Therefore, as created Human Beings, whilst we remain on this earth, and before the return of the Lord Jesus Christ on the day of Judgement and Resurrection, we are subject to afflictions and illnesses in our bodies.

It must be acknowledged that, “*God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise and the glory of his wisdom, power, justice, goodness and mercy*” (WCF Chapter 5: Article 1), and that this directing and governing would include afflictions and illnesses that we, as created Human Beings, experience in our bodies (Acts 17:24-28).

Principle 1: SEEK TO THE LORD FIRST AND FOREMOST

In dealing with bodily afflictions and illnesses, whether present or threatened, the individual is first and foremost to seek to the LORD (2 Chronicles 16:12; Jeremiah 17:5; Isaiah 2:22; Isaiah 31:1-3, Psalm 62:7,8; Psalm 118:8,9). Not to do so is an infringement against the First Commandment – “Thou shalt have no other gods before Me” (Exodus 20:3). We are to be mindful of the Lord’s chastisements in his providential dealings with us and to be exercised under these, examining ourselves in terms of our soul’s state (Psalm 32:3-5; Psalm 39:10-11; Psalm 139:23-24; Hebrews 12:5-11).

Principle 2: GOD DOES USE MEANS: INCLUDING PREVENTATIVE MEDICINE

Although God “... *is free to work without, above, and against*” means “*at his pleasure*”, he does “...*in his ordinary providence maketh use of means*” (WCF Chapter 5: Article 3).

In the context of keeping a healthy body and the prevention or treatment of bodily afflictions and illnesses, “*the sober use of meat* (Proverbs 25:16,27), *drink* (1 Timothy 5:23), *physick* (medicine)(Isaiah 38:21), *sleep* (Psalm 127:2), *labour* (Ecclesiastes 5:12), *and recreations*”(Ecclesiastes 3:4,11; 1 Timothy 4:8) (Larger Catechism Q&A 135), are some of the means which Scripture bears testimony to. It is known that with the immoderate or

improper use of such means, the body may be more prone to such problems as chronic obesity, diabetes, anorexia, cirrhosis, insomnia, and cardiovascular disease, to name but a few. Not to use such means appropriately, when available, may be an infringement against the Sixth Commandment – “Thou shalt not kill” (Exodus 20:13; Larger Catechism Q&A 136).

Principle 3: VACCINATIONS ARE A FORM OF PREVENTATIVE MEDICINE

Please note the following current definitions:

Definitions:

Preventative Medicine – is the area of medicine that is primarily concerned with disease prevention. This differs from traditional Medicine, which tends to focus on the treatment of existing diseases and/or medical and health conditions. Preventative Medicine is defined as: Medicine designed to avert and avoid disease. It aims to prevent sickness before it happens. It focuses on protecting, promoting, and maintaining health and wellbeing. It also aims to avert disease, disability, and death on an individual basis, as well as on a large scale in communities and populations.

Vaccine – a substance used to stimulate the production of antibodies and provide immunity against one or several diseases, prepared from the causative agent of a disease, its products, or a synthetic substitute, treated to act as an antigen without inducing the disease.

Vaccination – treatment with a vaccine to produce immunity against a disease.

Historically, vaccination became a method of preventative medicine when infectious disease was being transmitted, without known cause and/or treatment, causing disability and death within a population on a large scale. Although various forms of ‘variola’ and ‘inoculation’ had been attempted previously, vaccination became popularised as a public health tool after Edward Jenner in 1796 discovered the value of using a ‘substance prepared from a causative agent’ (i.e. fluid from a cowpox lesion on a milkmaid) and introduced it to the body of a subject (an eight year old boy) so as to stimulate the production of antibodies and to provide immunity against Smallpox. It was considered to prevent the spread of Smallpox at the time and hence ‘save’ many lives.

Since then, multiple and varied vaccinations have been formulated to try to preventatively deal with a plethora of different infectious diseases that have plagued the human race over time. It is commonly believed that vaccinations have reduced disease, disability, and death from a variety of infectious diseases. More recently vaccinations have also been used therapeutically to treat some diseased states and cancers.

It must be noted that there are significant differences of opinion as to the real value of vaccinations. It depends largely on what ‘studies’ you may read and/or what ‘authorities’ you may wish to believe. There is very obvious pejorative language on-line, and in the literature, surrounding this issue.

Principle 4: SOME VACCINATION PRODUCTIONS ARE IMMORAL

The Public is only recently becoming more aware of the ‘ingredients’ that have and are being used in some modern-day vaccinations. Cell Lines from aborted/murdered fetuses including

the WI-38 and MRC-5 cell lines were initially used in the production of such vaccines as MMR, Chickenpox, Hepatitis A and Rabies. This is also true of many of the vaccines being developed and administered for COVID-19. Some make use of Aborted Foetal cell lines and/or their derivatives (e.g. HEK-293 and PER.C6) in their actual ‘ingredients’, while others, not using such material as a base for their vaccines, use the Aborted Foetal cell lines and its associated technology in their confirmation and/or testing stages.

The use of tissue from deliberately murdered human beings within the womb (Psalm 139), whether for the purpose of harvesting cell lines or not, is deplorably immoral, and is a clear breaking of the Sixth Commandment – ‘Thou shalt not kill’ (Exodus 20:13). Those who believe that it is legitimate to use such material, attained through evil means, to accomplish a so-called ‘greater’ good, are in serious breach of the Moral Law. As Romans 3:8 says, “And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Whose damnation is just.”

Due to the sin and wickedness involved in the development, testing and production of such vaccines, it would seem reasonable that these vaccines should be avoided. If it is thought that vaccinations should still be required for such infectious diseases, then there should be research and effort made to produce them from morally/lawfully obtained materials, and that they have no association whatsoever with using products involving murdered humans/babies in the womb.

Notwithstanding the fact that there are arguments put forward to distance the murder of the unborn from the vaccines (the arguments include, but are not limited to, the distance of time (many of these abortions took place in the 1960's and 1970's), synthesisation of tissue into cell lines, and the number of duplications the cells have been through), do not make the use of such material and/or vaccines developed from and/or tested with such material morally right.

Principle 5: DO NO HARM – SOME VACCINATIONS MAY BE HARMFUL

There appears to be conflicting evidence in available studies and from differing immunologists/physicians regarding the safe use of vaccinations. It would appear that a number of immunologists (including some who are not ‘anti-vax’ as such) do have some concerns regarding the use of Adjuvants (i.e. materials used to boost the immunity response – e.g. aluminium) and the possibility of contaminants in some of the vaccines that may in turn produce undesired side-effects. Those who appear to fully support all vaccinations argue that, although there may be some side-effects, the number of people affected by these are negligible in terms of the number of people vaccinated worldwide and that the greater good far outweighs the ‘small’ numbers affected.

Principle 6: THE INDIVIDUAL’S RESPONSIBILITY WITH RESPECT TO TAKING MEDICINE

It is to be noted that all Medicines, whether Treatment or Preventative have potential risks/side-effects and that different individuals may respond differently to the same Medicine. Therefore, with the use of all Medicine for any individual, a risk assessment should be undertaken, asking the question - Do the potential benefits outweigh the potential risks? Or - By not undertaking the proposed treatment (though there be risks) is it likely that more harm may result?

The ultimate responsibility of accepting or rejecting proposed treatments (including vaccinations) must lie with the person considering them, or those responsible for dependents (e.g. children etc). There would need to be an awareness of the potential benefits and risks and this would naturally require some serious personal research.

An individual ought not to be unduly influenced by unlawful pressures to be vaccinated. These pressures may include the following: coercion (e.g. ‘no jab – no job’; the threat of inaccessibility to services, etc); excessive fear mongering regarding the potential threat of an infectious disease; being made to feel guilty by not ‘contributing to herd immunity’; an over-emphasis of vaccination effect and importance by those that stand to gain from the sale or service of vaccination related materials, etc.

Principle 7: THE CHRISTIAN IS NOT TO FEAR EVIL TIDINGS

Many in our day have not necessarily faced a plague where many people within a population are dying, and where the cause and method of transmission is not yet known, and when no known curative treatment is available, and that despite the stringent/rigorous use of sanitation, isolation and/or quarantine. Obviously, the Christian ought not to fear, as the worldling might, as his/her trust is to be firmly in the Lord (Psalm 92:1-6; Psalm 112:7,8b). He/she would then first seek to the Great Physician, Almighty God (see principle 1), and then if appropriate, proceed with wisdom to use God-given means, if available (see principle 2), to help deal with the providence that God has sent them, and yet always trusting in Him. Whatever the outcome, all things are working *“together for good to them that love God, to them who are called according to His purpose”* (Romans 8:28).

Recommendations

(i) That God Almighty, the Great Physician, should always be sought after first and foremost for any present or threatened bodily affliction or illness, but in a subordinate way as our Souls are of greater importance.

(ii) That God Almighty uses means, and that Vaccination as a Preventative Medicine is a lawful means to seek to prevent infectious diseases in individuals.

(iii) When it is known that a Vaccine has been developed, and/or tested, and/or produced using Aborted Foetal cell lines and/or their derivatives, it should be avoided.

(iv) That an individual is responsible to research the potential risks (which should include awareness regarding the ‘ingredients’ of Vaccinations and their effects) and benefits in light of a presenting infectious disease threat to themselves or their dependents. No one should be pressured into being Vaccinated by coercion or fear mongering, especially by those who stand to gain by the sale or service of Vaccination Medicines.

(v) That in the face of ‘Evil Tidings’, such as a devastating infectious disease, whether present or threatened, Christians are not to fear, but are to be putting their trust in God Almighty, who governs all things, and is working out all things for His own Glory and for the good of them that love God and that are called according to His purpose.

Legal position on coercive medical treatment

The Australian Constitution states in Section 51. (xxiiiA) “The Parliament shall have power to make laws with respect to medical and dental services, but not so as to authorize any form of civil conscription”.

This provision in the Constitution renders illegal any form of forced or coercive medical treatment or intervention contrary to the expressed will, and informed consent, of the person. Legal arguments have been framed to the effect that in the case of a national health emergency there may be a warrant for coercive medical treatment or procedure e.g. compulsory vaccination to safeguard the wider community. The onus of proof that such an emergency exists lies with the Parliaments of Australia (State and Federal), and unless incontrovertible proof of emergency is provided, and that the vaccination or other procedure is proven to stop the disease, any coercive medical treatment is unconstitutional and therefore illegal.

God alone is the Lord of the conscience (Acts 4:19; Acts 5:29; Romans 14:4; 1 Corinthians 7:23; James 4:12). A Christian must weigh up all the factors in the matter e.g. what if any of the Ten Commandments would be violated if they comply (e.g. Sixth Commandment), and then make a decision accordingly (Romans 14:5; 2 Timothy 2:7). If a Christian having carefully considered all aspects of the matter conclude that they cannot with good conscience submit to vaccination or other coercive medical treatment there is no alternative but to refuse, and to trust the Lord to undertake for them in any consequences (Romans 12:19).

It is legitimate for a Christian to seek whatever legal protections are available under Law by pursuing the matter through the proper channels (Esther 4:12-17; Esther 5:2-3; Acts 25:10-11).

Document History

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