



To His Most Reverend Eminence  
Cardinal Luis Francisco Ladaria Ferrer, SJ  
Prefect of the Sacred Congregation for the Doctrine of the Faith

And, by competence:

His Most Reverend Eminence  
Cardinal Pietro Parolin  
Secretary of State of His Holiness

His Most Reverend Eminence  
Cardinal Peter Turkson  
Chancellor of the Pontifical Academy of the Sciences  
and the Pontifical Academy of the Social Sciences

His Most Reverend Excellency  
Archbishop Vincenzo Paglia,  
President of the Pontifical Academy for Life

18 October 2022

Your Eminence,

Last year, on October 23, 2021, I wrote a letter to the President of the United States Bishops' Conference, which was also sent to you, in which I expressed – as I have already done publicly – my very strong reservations on various extremely controversial aspects regarding the moral legitimacy of the use of experimental gene serums produced using mRNA technology. In that letter, which was written with the help of eminent scientists and virologists, I highlighted the need to update the *Note on the morality of using some anti-Covid-19 vaccines*, due to the scientific

evidence that had emerged even then and moreover had been declared by the pharmaceutical manufacturers themselves.

Permit me, Your Eminence, to renew my appeal in the light of recent declarations made by Pfizer to the European Parliament and the publication of official data by the world health agencies.

First of all, I remind you that the document from the Dicastery over which you preside was promulgated on December 21, 2020, in the absence of complete data about the nature of the gene serum and its components, and also without any results from the efficacy and safety trials. The subject of the *Note* was limited to the “moral aspects of the use of the vaccines against Covid-19 that have been developed from cell lines derived from tissues obtained from two fetuses that were not spontaneously aborted.” The Congregation further reiterated: “We do not intend to judge the safety and efficacy of these vaccines, although ethically relevant and necessary, as this evaluation is the responsibility of biomedical researchers and drug agencies.” Safety and efficacy were thus not the subject of the *Note*, which in expressing an opinion about the “moral aspects of the use” did not deem it appropriate to comment on the “morality of the production” of these drugs.

The safety and efficacy of the individual vaccines should have been established after a period of experimentation, which normally takes several years. But in this case the health authorities have decided to carry out the experimentation on the entire population, departing from the normal practice of the scientific community, international regulations, and the laws of individual nations. The results that are now emerging from the official data published in all the countries that adopted the mass vaccine campaign are incontestably disastrous: it is emerging that people who have been subjected to inoculation with the experimental serum not only have never been protected from contagion by the virus, nor from grave forms of illness, but they have actually been made *more* vulnerable to Covid-19 and its variants due to the irreversible compromising of their immune systems caused by mRNA technology. The data also highlights serious short- and long-term effects, such as sterility, the inducement of miscarriages in pregnant women, the transmission of the virus to children through breastfeeding, the development of serious heart conditions including myocarditis and pericarditis, the return of cancerous tumors that had previously been cured, and a whole series of other debilitating diseases. The many cases of sudden deaths – which until recently were stubbornly considered as having no relation to inoculation with the serum – are revealing the consequence of repeated doses, even in people who are young, healthy, and physically fit. Members of the military, who are rigorously controlled by health personnel for safety reasons, are showing the same incidence of adverse effects after receiving the serum. Countless studies are now confirming that the serum may cause

forms of acquired immunodeficiency in those who receive it. Worldwide, the number of deaths and grave pathologies following vaccination is increasing exponentially. These vaccines have caused more deaths than all other vaccines combined in the last thirty years. And not only this: in many nations the number of those who have died after vaccination is significantly higher than the number of those who died from Covid.

The Congregation for the Doctrine of the Faith, although not expressing an opinion on the efficacy and safety of the serums, nevertheless defined them as “vaccines,” taking for granted that they would give immunity and protect people against active and passive contagion. But this element has now been disavowed by the declarations that are coming from all of the world health authorities and the WHO, who now say that those who are vaccinated may become infected themselves and infect other people more seriously than people who are not vaccinated, and also that their immune systems have been drastically reduced if not actually cancelled. The drugs that have been called “vaccines” thus do not correspond to the official definition of a vaccine, to which the *Note* presumably refers. A *vaccine* is defined as a preparation which induces the production of protective antibodies by an organism, conferring a specific resistance against a determined infective illness (either viral, bacterial, or protozoal). This definition has now been modified by the WHO, because otherwise it would not have been able to include anti-covid drugs within the definition of a vaccine, since these drugs do not induce the production of protective antibodies and do not confer a specific resistance against the infectious disease caused by SarsCoV-2.

It should be pointed out that the presence of graphene oxide both in the batches of the “vaccine” as well as in the blood of those who have been inoculated has now been proven beyond any reasonable doubt, despite the fact that there is no scientific justification for its presence nor for its pharmaceutical use on human beings due to its toxicity. The devastating effects of graphene oxide on the organs of people who have been subjected to inoculation are now evident, and it is likely that pharmaceutical companies will soon be held accountable. Your Eminence surely already knows that the use of these technologies with self-assembling graphene oxide nanostructures has also been patented in order to allow for the tracking and remote control of subjects, in particular in order to monitor the vital parameters of each patient in a way that is connected to the cloud via the Bluetooth signal emitted by these nanostructures. As proof that this information is not the result of the ruminations of some conspiracy theorists, Your Eminence perhaps knows that the European Union has chosen as winners of a competition two projects dedicated to technological innovation: *The Human Brain* and *Graphene*. These two projects will each receive one billion euros in funding over the next ten years.

The “vaccines” against Covid-19 have been presented as the only possible alternative to a deadly disease. This was false from the very beginning, and with the perspective of two years it has also been confirmed as false: there were and are alternative treatments, but they have been methodically boycotted by the pharmaceutical companies – because they are inexpensive and not profitable for them – and discredited by scientific publications financed by BigPharma with articles that were later withdrawn because they were clearly based on falsified data. Furthermore, Covid-19 has been revealed to be – as was known and as was scientifically evident – to be a seasonal form of the coronavirus that is treatable and not deadly, a form of flu that causes only a minimal number of deaths among people who already have some other underlying condition. The multi-year monitoring of the coronavirus leaves no doubt in this regard and also eliminates the element of a “health emergency” that was used as a pretext to impose the vaccines.

The international norms specify that an experimental drug cannot be authorized for distribution except in the absence of another effective alternative treatment. This is why drug agencies around the world have prevented the use of ivermectin, hyperimmune plasma, and other treatments whose effectiveness has been demonstrated. There is no need to remind Your Eminence that all of these agencies, along with the WHO, are almost entirely financed by pharmaceutical companies and foundations linked to them and that there is a grave conflict of interest at the highest levels. In the past few days the President of the European Commission, Ursula von der Leyen, had to answer to the Parliament about the PNR funding that was obtained for the laboratories in Italy and Greece where her husband works, without forgetting that the same President refused to provide the European Court of Auditors with the text messages she exchanged with the CEO of Pfizer, Albert Bourla, about supply contracts, messages which still have not been revealed.

The imposition of the experimental serum took place through a coordinated employment of methods that was unprecedented in recent history, using mass manipulation techniques that are well known to psychology experts. In this operation of media terrorism and the violation of the natural rights of individuals, accompanied by intolerable blackmail and discrimination, the Catholic Hierarchy chose to take sides with the system, making itself the promoter of “vaccines,” even reaching the point of recommending them as a “moral duty.” The media skillfully used the spiritual authority of the Roman Pontiff and his media influence to confirm the mainstream narrative, and this was an essential element in the success of the entire vaccination campaign, convincing many of the faithful to undergo inoculation because of the trust they have placed in the Pope and his global role. The vaccination obligations imposed on employees of the Holy See, following the lines of protocols imposed in other nations, have confirmed the Vatican’s absolute

alignment with extremely careless and reckless positions that are completely void of any scientific validity. This has exposed the Vatican City State to possible liability on the part of its officials, with a further burden on its treasury; and the possibility should not be excluded that the faithful may bring collective lawsuits against their own Pastors, who have been converted into salesmen of dangerous medicines.

After more than two years, the Church has not considered it necessary to make any statement to correct the *Note*, which in the light of new scientific evidence is now outdated and substantially contradicted by the harsh reality of the facts. Limiting itself strictly to an evaluation of the morality of the use of the vaccines, the Congregation for the Doctrine of the Faith has not taken account of the proportionality between the benefits of the gene serum – which have been completely absent – and the short- and long-term adverse side-effects which are now before everyone's eyes. Since it is now evident that the drugs sold as vaccines do not give any significant benefit and on the contrary may cause a very high percentage of death or serious diseases even in people for whom Covid is not a serious threat, it is no longer possible to consider valid any attempt to demonstrate a proportionality between risks and benefits, thus eliminating one of the assumptions on which the *Note* was based: "The morality of vaccination depends not only on the duty to protect one's own health, but also on the duty to pursue the common good. In the absence of other means to stop or even prevent the epidemic, the common good may recommend vaccination, especially to protect the weakest and most exposed" (n. 5). We know well that there is no "absence of other means," and that the serum neither stops nor prevents the epidemic: this makes the mRNA "vaccine" produced with aborted cell lines not only morally unacceptable but also absolutely dangerous for one's health, and in the case of pregnant women also for the health of their children.

The Church, in expressing a moral evaluation of the vaccines, cannot fail to take into consideration the many elements that contribute to formulating an overall judgment. The Congregation cannot limit itself to the general theory of the moral lawfulness of the drug in itself – a lawfulness that is completely questionable given its ineffectiveness, the absence of tests of its genotoxicity and carcinogenicity, and the evidence of side-effects. Instead, the Congregation must speak out about this fact as soon as possible: Now that the complete uselessness of the serums "to stop or even prevent the epidemic" has been demonstrated, it can no longer be administered, and indeed there is a moral obligation for health authorities and drug companies to recall it as something dangerous and harmful, and for the individual faithful to refuse inoculation.

I further believe, Most Reverend Eminence, that the time has come for the Holy See to definitively distance itself from those private entities and multinational corporations that have believed that they can use the authority of the Catholic

Church to endorse the neo-malthusian project of the United Nations' *Agenda2030* and the World Economic Forum's *Great Reset*. It not tolerable that the voice of the Church of Christ continues to be complicit in a plan to reduce the global population based on the chronic pathologization of humanity and the induction of sterility; and this is even more necessary in the face of the scandalous conflict of interests to which the Holy See is exposed by accepting sponsorship and funding from the architects of these criminal plans.

It will not escape Your Eminence that there are very serious implications for the Holy Church as a result of her reckless support for the psychopandemic narrative. Taking advantage of Francis' words and addresses to lead the faithful to submit themselves to a serum that has not only proven to be useless but actually gravely harmful has seriously compromised the authority of the Vatican, prompting it to propagate a treatment based on data that has proven to be partial and counterfeited. This reckless and less-than-transparent behavior involved an interference by the supreme ecclesiastical Authority in a field of strictly scientific concern which is instead "the responsibility of biomedical researchers and drug agencies." After this betrayal, how will faithful Catholics and those who look to the Church as a sure guide be able to consider the Church's positions as reliable and credible with any amount of serenity or confidence? And how will it be possible to remedy the damage that has been caused to those who, having neither medical training or competence, have undergone a treatment that has actually compromised their health or led to premature death, for the sole reason that it was recommended to them by the Pope, or the Bishop, or their parish priest, who told them that unless they were vaccinated they could not come to church, serve Mass, or sing in the choir?

The Catholic Hierarchy has experienced a decline in recent years that is directly proportional to the support it has given to the globalist ideology: its commitment to support the vaccine campaign is not an isolated case, judging by the participation of the Holy See in climate initiatives – which are also based on false assumptions that have nothing scientific about them – and trans-humanistic endeavors. But this is not the purpose for which Our Lord placed the Church on earth: She must first and foremost proclaim the Truth, keeping herself far away from dangerous involvements with the powerful of the earth, and even more so with those among them who are notoriously hostile to the teaching of Christ and Catholic morality. If the Hierarchy does not shake itself away from this obsequious enslavement, if it does not rediscover the courage and dignity to stand up against the mentality of the world, it will be overwhelmed and will fall victim to its own inability to be a stumbling block and a sign of contradiction.

I am certain, Your Eminence, that you will want to consider the particular gravity of these themes, as well as the urgency of an enlightened intervention that is

faithful to the teaching of the Gospel and the *salus animarum* which is and remains the *suprema lex* of the Church.

*In Christo Rege,*

+ *Carlo Maria Viganò*

+ Carlo Maria Viganò, *Archbishop*

*Former Apostolic Nuncio to the United States of America*