

March 1, 2015

Dear President Monson, President Eyring, and President Uchtdorf,

My name is Brett Wilcox. I am a life-long member of the Church. I am writing to you on behalf of the Latter-day Saints from around the world who share concerns related to vaccinations and the Church's blanket endorsement of vaccines. I am hopeful that you will be receptive to our concerns and that you will consider the difficulties some of us experience due to the Church's pro-vaccine position. By way of disclosure, I am not necessarily anti-vaccine or non-vaccinating, but I am absolutely anti-vaccine corruption and anti-mandatory vaccine. Stated in the affirmative, I am pro-vaccine informed consent and pro-vaccine choice.

As you know, the topic of vaccines has recently risen to national attention and far too often to vitriolic debate. Members of the Church are seeking Church counsel on the subject and many are, no doubt, choosing to vaccinate their children based on the Church's prominent statements in support of "immunization campaigns." (1)

Indeed, Church statements are so strong that many members of the Church will likely arrive at the facile conclusion that God is pro-vaccine and choosing not to vaccinate is in violation of God's will.

Many members of the Church disagree. And contrary to what the First Presidency has stated in the past, our opposition to vaccines does not stem from ignorance or apathy. (2) Members or not, as a whole those who choose not to vaccinate possess higher than average levels of education, and in our increasingly coercive vaccine culture, abstaining from vaccines requires a vigilant and courageous pro-active stance. (3)

I respectfully suggest that it's critical for the Church to support Latter-day Saints who choose not to vaccinate and I offer seven points in support of this suggestion.

### **1. Agency**

Agency is one of the fundamental doctrines of the Church. Pharmaceutical companies and the U.S. government promote a one-size-fits-all vaccination policy. Vaccine exemptions are under attack, including religious exemptions. (4-6)

The American Medical Association's Code of Ethics protects the right of physicians to abstain from vaccines for medical, religious, and philosophic reasons. (7) However some doctors subject non-vaccinating parents to abuse or deny medical care when those parents exercise their right to decline vaccines for medical, religious, or philosophic reasons. In addition, parents have lost custody of their children for refusing to vaccinate. (8) People have declared that parents of unvaccinated children should be fined or jailed. (9) Health care workers have been fired for refusing the flu vaccine. (10) Teachers, daycare employees, and others are targeted as well. (11) These events foreshadow the advancement of a vaccine police state summarized in a recent draft of the government's "National Adult Immunization Plan." (12)

Any government that has the power to force its citizens to submit to medical interventions that carry the risk of injury or death has too much power. Unless we believe that God mandates vaccines and approves of punishing non-vaccinators, then the U.S. government's move to further restrict vaccine choice is a clear violation of our God-given agency.

## **2. The Church's pro-vaccine position jeopardizes non-vaccinators' agency**

Every U.S. state provides different vaccine exemptions. Utah provides three exemptions: philosophical, medical, and religious. All but two states, Mississippi and West Virginia, offer religious exemptions. Alaska, the state in which my family and I live, provides two: medical and religious.<sup>(13)</sup> Medical exemptions are growing increasingly difficult to obtain and require a doctor's signature. This means the only exemption option parents have in Alaska and several other states is the religious exemption.

The official religious exemption form in Alaska reads as follows: "I/We affirm that immunization conflicts with the tenets and practices of the Church or religious denomination of which the applicant/parent/guardian is a member."<sup>(14)</sup>

In addition, many health care organizations across the nation—including my employer—have implemented mandatory flu vaccine policies. The religious exemption form my employer provided includes the same language as quoted above and also requires that I submit the name and contact information of my local ecclesiastical leader.

The Church's unequivocal support of vaccines provides no support for its members' religious-based opposition to mandatory flu vaccines for health care employees or mandatory vaccines for children. Indeed, the Church's pro-vaccine policy works against members who would otherwise be able to claim a religious exemption.

I am grateful to the administrators at my place of employment who generously approved my religious exemption, but no doubt there are other Latter-day Saints who have been fired under similar circumstances because the Church does not appear to support its members' rights to exercise their agency and decline vaccinations based on religious beliefs. If the Church truly values agency, it must demonstrate that value by declaring that Church members have the right to decline vaccines in accordance with their religious beliefs.

## **3. Moral and ethical challenges**

Vaccines present moral and ethical challenges for some members. Following are a few of these challenges:

- Vaccine development sometimes involves the use of aborted fetal tissue and some vaccines include "human diploid cells."<sup>(15,16)</sup> Some members do not want to participate in an industry dependent upon the use of aborted babies.
- In addition to fetal tissue, some members believe that God does not want their bodies or the bodies of the babies injected with neurotoxins, heavy metals, animal tissues, genetically modified organisms, live or attenuated viruses, cleansers, adjuvants, stabilizers, preservatives,

etc.(16) They believe that those substances compromise their immune systems and destroy their health. They believe that there is nothing in vaccines that improves their health. They believe that God designed their bodies to function perfectly well without injecting foreign and toxic substances directly into their blood supply. And they believe that doing so violates the will of God.

- Vaccine manufacturers use unethical practices that would never be sanctioned in U.S.-based research as they conduct vaccine clinical trials on poor people in developing countries.(17,18)
- Vaccines injure and kill an unknown and uncounted number of vaccine recipients.(19) Some members refuse to participate in a system that willingly and knowingly sacrifices its most vulnerable participants for “the greater good.”

#### **4. One size doesn't fit all**

Church members live throughout the world and vaccination schedules vary by country. Overall, those schedules have been increasing with the U.S. leading the way with one of the most aggressive vaccination schedules in the world.(20)

While the Church may issue a blanket endorsement of “immunizations,” the implications of that endorsement vary by country and indeed by time.

One or two vaccines from the 1950s had swollen to 34 doses of 11 different vaccines by the year 2000.(21) Today American children receive 69 doses of vaccines for 16 different viral and bacterial illnesses.(22)

But the industry is just getting started, boasting in a 2013 report that “nearly 300 vaccines are in development.”(23) Some of these include: “hepatitis C and E, syphilis, gonorrhea, herpes, HIV, cytomegalovirus, enterovirus, ecoli, adenovirus, obesity, high blood pressure, acne, [and] tooth decay.”(24)

Furthermore, five major institutions including the World Health Organization have been developing anti-fertility vaccines for over two decades.(25) Women and girls of childbearing age in developing countries have been duped into receiving such vaccines.(26-28) The Church's pro-vaccine stance renders girls and women vulnerable to “the evils and designs of conspiring men” who fund and facilitate such unscrupulous vaccination practices.

In addition to infertility vaccines, LDS parents around the world have legitimate concerns that call into question the wisdom of the Church's support of a one-size-fits-all vaccination recommendation. Consider some of these concerns from the USA:

- The government specifically targets pregnant women, describing them as an “adult population” and advising them to receive vaccines that are not approved for infants, let alone for developing fetuses.(12)
- The Hepatitis B vaccine is administered on the day of birth and provides immunity from seven to twelve years. Prostitutes and IV drug users are most at risk of contracting Hepatitis B. How many of our children will become IV drug-using prostitutes within the first twelve years of their lives?(29)

- The CDC recommends that 11 and 12-year old girls and boys receive the Gardasil vaccine to protect against genital warts and cancers of the reproductive system.(30) Teens who engage in unsafe sex are most at risk of contracting the viruses that lead to these diseases. As of June 2014, more than 35,000 adverse events to the Gardasil vaccine have been reported.(31) Experts agree that only one to ten percent of adverse events are reported.(32,33) Should LDS parents subject their children to this vaccine?
- Should parents who have lost a child to vaccines vaccinate their other children?
- Should parents who have a vaccine-injured child continue to give that child additional vaccines according to the schedule?
- Should children who have genetic vulnerabilities to vaccines receive vaccines regardless of those vulnerabilities?
- Should children who are immunocompromised receive vaccines?

Clearly the government's one-size-fits-all vaccination policy is flawed and dangerous. And the Church's endorsement of this policy is equally flawed and dangerous.

It's time for the Church to acknowledge that individual circumstances vary and that members have the right, responsibility, and stewardship to make vaccination choices based on their circumstances, not on ever changing and ever increasing national mandates.

### **5. The vaccines-are-safe-and-effective myth**

The government ruled in 1986 that parents of vaccine-injured children could no longer file suit against vaccine manufacturers. It established a body commonly known as the "Vaccine Court" in which parents of vaccine-injured or deceased children could submit their cases for review and compensation.(34) Even though it is tremendously difficult to prove vaccine injury, to date the vaccine court has paid out over \$3 billion in compensation to such people.(35) No wonder the U.S. Supreme Court declared in 2011 that vaccines are "unavoidably unsafe."(36)

Vaccine defenders routinely claim that vaccine injuries are extremely rare. Yet, the U.S.A. ranks 30th in infant mortality and according to the non-profit group Save the Children, "The United States has the highest first-day infant death rate out of all the industrialized countries in the world."(37) Rates of ADHD, asthma, allergies, autism, eczema, diabetes, cancers, infertility, autoimmune disorders, and developmental delays are skyrocketing. It would be foolish to claim that vaccines are the sole cause of these problems, but it would be even more foolish to continue to claim that our aggressive vaccine schedule doesn't play a part in the declining health of our posterity. One need look no further than the National Library of Medicine's pubmed.gov to see that researchers link vaccines to more than 200 distinct adverse health effects, including death.(38)

In addition, we now know that the artificial immunity produced from vaccines is only temporary which means that adults have no more immunity to infectious diseases than the unvaccinated.(39) The government plans to solve this problem by implementing a coercive cradle-to-grave, one-size-fits-all vaccination program.(12)

We know that viruses mutate, rendering vaccines against specific diseases ineffective.(40,41) We know that vaccinated children shed vaccine viruses for a period of time after vaccination, spreading the disease to others.(42) That would explain why Johns Hopkins Hospital gives immunocompromised individuals the following advice: “Tell friends and family who are sick, or have recently had a live vaccine (such as chicken pox, measles, rubella, intranasal influenza, polio or smallpox) not to visit. . . . Avoid contact with children who were recently vaccinated.”(43)

We know that reduced rates of chickenpox due to the vaccine have resulted in an increased rate of shingles among young people and that the U.K. does not use the chickenpox vaccine because the risks exceed the benefits.(44) We know that vaccinated breastfeeding mothers do not pass on the same level of immunity as the mothers who have natural immunity. We know that disease outbreaks occur in highly vaccinated communities, calling into question the efficacy of vaccines and the theory of herd immunity.(45)

Our overzealous use of vaccines may one day result in the mutation of viruses for which we cannot vaccinate. We have a similar scenario currently developing due to our overzealous use of antibiotics.

One particularly contentious and politicized medical concern is the part vaccines play in the current autism epidemic American children are experiencing. The American Medical Association reported in the 1970s that the U.S. autism rate was one in 2,500.(46) Today one in 68 U.S. children have autism and one Senior Research Scientist at MIT states that one in two children born in 2025 will develop autism.(47,48)

Nearly 100 studies implicate the rising number of vaccines as a contributing factor in the autism epidemic.(49) The Amish don't vaccinate and their autism rate is just above zero.(50) The CDC has known of the vaccine/autism relationship since at least 2001.(51) In August 2014, a high-level CDC whistleblower declared that the CDC had hidden data linking the MMR vaccine to autism.(52) Doctors who treat and reverse autism do it, in part, by removing heavy metals from the body, the same heavy metals found in vaccines.(53-56)

If the Church's medical advisors dispute these facts, go easy on them; they're suffering from “ignorance and apathy” as well as dangerous levels of industry indoctrination.

## **6. Industry/government corruption**

The Book of Mormon provides a detailed account of bandits known as the Gadianton robbers. These robbers had entered into a secret pact to murder and steal “to get gain.” We are taught that our knowledge of the Gadianton robbers was preserved as a warning to us in these days. Today's pharmaceutical industry makes the Gadianton robbers look like school kids by comparison. In the past five years alone, drug makers have paid the U.S. government \$19.2 billion in criminal and civil fraud penalties.(57) Industry executives are indeed guilty of murdering and stealing “to get gain.” They do this through government corruption, conflicts of interest, sham research, preying upon poor families in developing countries, and an

industry/government revolving door. The vaccine industry in particular operates with no accountability and no liability.(58)

When we participate in the vaccination system, we are complicit in the poisoning of every person who participates in the system. How? When we vaccinate, we conduct business with modern day Gadianton robbers.(59) We maintain the demand for thimerosal, formaldehyde and other toxic chemicals. We give our consent to the industry and the government to continue poisoning their customers and constituents, our children and our grandchildren.

The government has declared its intentions to target people of faith “through faith-based organizations and individual faith communities,” because faith-based organizations “can deliver education that is culturally sensitive and tailored to specific subpopulations.”(12)

In 2013 the New York Archdiocese of the Catholic Church locked arms with modern-day Gadianton robbers by denying vulnerable members the right to claim a religious-based exemption.(60)

Will the LDS Church follow suit? Will its leaders and spokespersons become “immunization champions” as the government proposes or will they stand up and say no to our corrupt and dangerous vaccine system?(12)

## **7. Liability**

Vaccination is a medical procedure that carries the risk of injury or death. The Church has no more medical authority to instruct its members to receive vaccines than it has to instruct its members to receive heart surgery. Such instruction has already resulted in injury and death among its members. As previously stated, the government has paid out over \$3 billion in compensation for vaccine related injuries and deaths. If it hasn't already happened, the day will come when Church members will seek compensation from the Church for the harm they experienced because they followed the Church's medical advice to vaccinate.

In recent years, the U.S. government has successfully chipped away at our individual liberties. Far too few of us are yet aware that the government is destroying our medical liberties as well. We blindly follow behind an army of vaccination pied pipers, rushing toward a vaccination precipice. Some have already fallen over the edge. Among the victims we find the unemployed and unemployable, the diseased, the chronically injured, the brain damaged, and the dead. In the future we may also find the imprisoned.

As Church leaders, you have the moral obligation to oppose governmental and medical tyranny. You have the moral obligation to divest Church-owned stocks and sever business relationships with the companies that profit from that tyranny. Should you fail to do so, you risk losing all moral authority.

The pied pipers will soon pass their newest pipes to you. Will you play their instruments of propaganda as expected and lead your people off the cliff?

On behalf of all freedom-cherishing members of the Church and all such Americans, I implore you to seize this opportunity to stand for vaccine truth, vaccine informed consent, and vaccine choice. Show that support by condemning vaccine corruption and compulsion. Issue a strong statement in support of members' rights to receive or decline any and all vaccines "according to the dictates of their own conscience" and their unique personal circumstances.

Thank you for considering this crucial matter.

Sincerely,

Brett Wilcox  
Sitka, Alaska

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