

[Date]

To Whom It May Concern,

I am a baptized member of a Christian Church, seeking an exemption from an immunization requirement. This letter explains how our Church's teachings may lead individual members, including me, [Name], to decline certain vaccines.

Our church, Freedom Fellowship Community Church, The Villages, Florida supports that a person may be required to refuse a medical intervention, including a vaccination, if his or her informed conscience comes to this sure judgment. While the church does not prohibit the use of any vaccine, and generally encourages the use of safe and effective vaccines as a way of safeguarding personal and public health, the following authoritative Church teachings demonstrate the principled religious basis on which a member may determine that he or she ought to refuse certain vaccines:

- Vaccination is not morally obligatory in principle and so must be voluntary.(1)

- There is a general moral duty(2) to refuse the use of medical products, including certain vaccines, that are produced using human cells lines derived from direct abortions. It is permissible to use such vaccines only under certain case-specific conditions, based on a judgment of conscience.

- A person's informed judgments about the proportionality of medical interventions are to be respected (3) unless they contradict moral teachings.

- A person is morally required to obey his or her sure conscience.(4)

A Member may judge it wrong to receive certain vaccines for a variety of reasons consistent with these teachings, and there is no authoritative Church teaching universally obliging Members to receive any vaccine. An individual may invoke Church teaching to refuse a vaccine developed or produced using abortion-derived cell lines. More generally, a member might refuse a vaccine based on the Church's teachings concerning therapeutic proportionality. Therapeutic proportionality is an assessment of whether the benefits of a medical intervention outweigh the undesirable side-effects and burdens in light of the integral good of the person, including spiritual, psychological, and bodily goods.(5) It can also extend to the good of others and the common good, which likewise entail spiritual and moral dimensions and are not reducible to public health. The

judgment of therapeutic proportionality must be made by the person who is the potential recipient of the intervention (6) in the concrete circumstances, not by public health authorities or by other individuals who might judge differently in their own situations.

Sincerely in Christ,
[Name]

Reference links for above underlined items:

(1)

https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20201221_nota-vaccini-anticovid_en.html

(2)

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

(3) <https://www.usccb.org/about/doctrine/ethical-and-religious-directives/upload/ethical-religious-directives-catholic-health-service-sixth-edition-2016-06.pdf>

(4) https://www.vatican.va/archive/ENG0015/___P62.HTM

(5) <https://www.usccb.org/about/doctrine/ethical-and-religious-directives/upload/ethical-religious-directives-catholic-health-service-sixth-edition-2016-06.pdf>

(6) <https://www.usccb.org/about/doctrine/ethical-and-religious-directives/upload/ethical-religious-directives-catholic-health-service-sixth-edition-2016-06.pdf>