



IN MEMORY OF MILLIONS OF ABORTED CHILDREN
especially those harvested for their organs and abused for research and experimentation. These 12 children represent all those who are wrongly valued more for their deaths than their lives.

| CELL LINE | YEAR | WEEKS | NAME |
|------------------|-------------|--------------|-------------------------|
| WI-26 | 1961 | 12 | MÅNS |
| WI-38 | 1962 | 12 | FREYJA |
| WI-44 | 1964 | 12 | KJERSTIN |
| RA 27/3 | 1964 | 8-9 | PATRICK/PATRICIA |
| MRC-5 | 1966 | 14 | GREGORY |
| HEK-293 | 1972 | ? | JOHANNA |
| MRC-9 | 1974 | 15 | REBECCA |
| IMR-90 | 1975 | 16 | MELISSA |
| LAMBDA.HE1 | 1980 | 13-28 | JASON/JENNIFER |
| IMR-91 | 1983 | 12 | ZACHARY |
| PER.C6 | 1985 | 18 | MAARTEN |
| WALVAX-2 | 2009 | 12 | ANNA MÈI-XIÁN |

The use of human embryos or fetuses as an object of experimentation constitutes a crime against their dignity as human beings who have a right to the same respect owed to a child once born, just as to every person. ✠ *Saint John Paul II, Evangelium vitae, 63*

There is a duty to refuse to use such “biological material” even when there is no close connection between the researcher and the actions of those who performed the artificial fertilization or the abortion. This duty springs from the necessity to *remove oneself, within the area of one’s own research, from a gravely unjust legal situation and to affirm with clarity the value of human life.*

✠ *Congregation for the Doctrine of the Faith, Dignitas personae, 35*

The faithful and citizens of upright conscience have a duty to *take recourse to alternative vaccines (if they exist), putting pressure on the political authorities and health systems so that other vaccines without moral problems become available. They should take recourse, if necessary, to the use of conscientious objection with regard to the use of vaccines produced by means of cell lines of aborted human fetal origin. Equally, they should oppose by all means (in writing, through the various associations, mass media) the vaccines which do not yet have morally acceptable alternatives, creating pressure so that alternative vaccines are prepared, which are not connected with the abortion of a human fetus, and requesting rigorous legal control of the pharmaceutical industry producers.* ✠ *Pontifical Academy for Life, Moral Reflections on Vaccines Prepared from Cells Derived from Aborted Human Fetuses, 5*