

2. NEDELJA MED LETOM  
17. januar 2021 Leto B Št. 3



Do preklica iz strani škofije, napovedane maše (vsak dan ob 8h, nedeljo ob 8.30h) v naši cerkvi boste lahko sledili direktno preko računalnikov in mobilnih naprav s Facebook-live

[www.facebook.com/ourladyofmm](http://www.facebook.com/ourladyofmm)

Until revoked by Archdiocese, you will be able to follow the announced Masses (daily 8 am and Sunday 8:30 am) from our church directly through computers and mobile devices on Facebook-live

**Nedelja, 17. jan: 2. NEDELJA MED LETOM  
BARAGOVA NEDELJA**

**Psalm:** »Glej, prihajam, da spolnim tvojo voljo.«  
»Here I am, Lord; I come to do your will.«

**Župnija Brezmadežna s Čudodelno Svetinjo:**

**8.30** Za žive in pokojne župljane

- + Drago Gregorič, družina
- + Ignac in Helena Gomzi, Dušan Strah
- + Nick Žunič, Stanka Koželj
- + Jože Grenc, družina Podobnik
- + Andrej Pahulje, družina Zinka Pahulje
- + Ivan Marušič, družina Brckovič
- + Iz družine Geisler, družine Jože Lorber
- + Branko Stariha, družina Stariha
- + Janez Hočevar, žena Cilka Hočevar
- + Darinka Zabukovec, sestra Cilka Hočevar
- + Frank Križaj - 7 dan, družina
- + Anica Kranjec, Regina Kerčmar

**ŽUPNIJA MARIJA POMAGAJ:**

- + Terezija in Karel Kromar, otroci
  - + Lojze in Leopold Petek, družina Slavka Levstik
  - + Karla Tomažič, Viktorija Skrt z družino
- Po namenu, Freida Kokal

**Ponedeljek, 18. jan: MARJETA OGRSKA, redovnica  
PRAYER FOR CHRISTIAN UNITY January 18 - 25**

**8.00** + Iz družine Babič, Cvetka Pečarič

- + Andrej Pahulje, Carla z družino
- + Zorko -obl. in Karla Mejač, Ciril in Milena Soršak

**Torek, 19. jan: MAKARIJ, opat; SUZANA, mučenka**

**8.00** + Peter Kotze - obl., hčerke

- + Ivan Litrop, Ilijana Žizek
- + Jožef Kolenko, Katarina Kolenko

**Sreda, 20 jan: FABIJAN IN BOŠTJAN, mučenca**

**8.00** + Starši Žejn, Marjan Žejn

- + Ana Žibert, družina Terselič

8.30 - 6 p.m. celodnevno čiščenje - All day adoration

**Četrtek, 21. jan: NEŽA (Agnes Janja), mučenka**

**8.00** + Stane Pahulje - obl., družina

Na čast sv. Jožefu za ljudi na smrtni postelji, Rafael

**Petek, 22. jan: VINCENCIJ (Vinko, Zmago), dk**

**ŽUPNIJA BREZMADEŽNA:**

**8.00** + Starši Šabec in Ludvik, M. Ludvik

- + Vinko Majerle, družina Novak-Leger

**ŽUPNIJA MARIJA POMAGAJ:**

- + Anton Adamič, oporoka
- + Ivan in Frančiška Preželj, oporoka
- + Minka Princelj, oporoka

**Sobota, 23. jan: HENRIK, duhovnik**

**8.00** + Ana Stezinar, Marija Stezinar

- + Mirko in Josep Vlahovič, M.T. Spehar
- + Jure Kure, Anica Kure
- + Francka Medved, hčerka Margaret z družino
- + Matija Ambrožič -obl., Mimi Abrožič
- + Frank Križaj, družina Ivan Papa

**Nedelja, 24. jan: 3. NEDELJA MED LETOM**

**Psalm:** »Glej, prihajam, da spolnim tvojo voljo.«  
»Lord; make me know your ways.«

**Župnija Brezmadežna s Čudodelno Svetinjo:**

**8.30** Za žive in pokojne župljane

- + Alojz Jenko, družina
  - + Jože Čemas - obl., družina
  - + Frank Balkovec, družina
  - + Ignac Kersnik, žena Elizabeth
  - + Frank Žumer, hčerka Sonya z družino
  - + Roman Pangos - obl., družina Pangos
  - + Jože Žagar - 25 obl., družina Žagar
  - + Franc -obl., in Frančiška Vrhovec, M.L. Soršak
  - + Jožica Pirc - 7 obl., Victor Pirc in družina Rosati
  - + Nello in Gesualda Rosati, družina Rosati
  - + Dora Tomšič, Julka Slavec
  - + Terry Chipping, Irena Chipping
  - + G. Tone Zrnc CM, dekliški zbor M. Pomagaj
  - + Anica in Herman Kranjec, družina Latkovič
  - + Ana Novak, družina Novak-Leger
  - + Jure Kure, Ana Kure
- Za zdravje F. N., N.N.

**ŽUPNIJA MARIJA POMAGAJ:**

- + Terezija in Karel Kromar, otroci
  - + Janez in Bogomir Levstik, družina Slavka Levstik
  - + Marta Jagodnik, Darka Bostjančič
  - + Francka Žejn, Julie Gruškovnjak
- V čast sv. Antonu, Frida Kokal

**TEDEN MOLITVE ZA EDINOST KRISTJANOV**

Od 18. do 25. januarja 2021 poteka teden molitve za edinost kristjanov z naslovom: »Ostanite v moji ljubezni: obrodili boste obilo sadu«, ki sloni na Jezusovih besedah iz Janezovega evangelija« (Jn 15,1-17) .



## EKUMENIZEM OIKUMENE

Lani (2020) je ekumensko gibanje obhajalo dve pomembni obletnici: šestdesetletnico Papeškega sveta za edinost (kot Tajništvo za edinost je bil ustanovljen 5.6.1960) in 25. obletnico izida okrožnice papeža Janeza Pavla II. Da bi bili

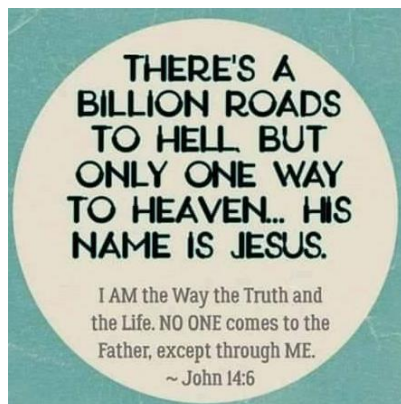
eno (Ut unim sint) o ekumenizmu. Tajništvo je v pripravi na koncil ustanovil papež Janez XXIII. To je bil človek izredne odprtosti in širine, prijatelj tako pravoslavni kot protestantov in človek daljnosežnih odločitev. Imel je pogum sklicati koncil, ki si je za enega glavnih ciljev zadal »pospeševati obnovitev edinosti med vsemi kristjani« (E1). Na koncilu (1962–65) se je katoliška Cerkev nepreklicno odločila za pot ekumenizma in podala zanj jasna načela. V ekumenskem gibanju je prepoznala delovanje Svetega Duha, ki »v vseh Kristusovih učencih budi željo in prizadevanje, da bi se vsi na način, katerega je določil Kristus, miroljubno zedinili v eni čredi pod enim pastirjem« (C 15). Sveti Janez Pavel II. je v okrožnici Da bi bili eno z vsem srcem obno-vil in podkrepil odločitev koncila. Gre za prizadevanje na poti, ki ne pozna vrnitve nazaj. Poudaril je, da vera vse člane Cerkve zavezuje k sodelova-nju pri ekumenskem gibanju: »Verovati v Kristusa pomeni hoteti edinost«. Zadnjih deset let je vodstvo Papeškega sveta za edinost zaupano švi-carskemu kardinalu Kurtu Kochu. Ta je ob omenjenih obletnicah zapisal, da ekumenizem sloni na treh stebrih, ki so: dialog ljubezni, dialog resnice in iskreno ter složno pridruževanje vseh vernikov Jezusovi velikoduhovniški molitvi, »da bi bili vsi eno«. Povedal je tudi, da »obstaja v jedru en sam ekumenski minister, to je Sveti Duh. Tako imenovani ekumenski delavci smo samo bolj ali manj neogljenoro dje.« Glavna misel letošnjega tedna molitve se glasi: »Ostanite v moji ljubezni in obrodili boste obilo sadu« (prim. Jn 15,5–9). *Napisal: dr. Bogdan Dolenc, član Komisije za ekumenizem in medverski dialog.*

## PRAYER FOR CHRISTIAN UNITY January 18 - 25

“Abide in my love and you shall bear much fruit” (Jn 15:1-17)

This encourages Christians of all denominations to pray together that all may be one, as Christ desires.

The Week of Prayer for



Christian Unity in 2021 was prepared by the Monastic Community of Grandchamp and expresses Grandchamp Community's vocation to prayer, reconciliation and unity in the church and the human family.

In the 1930s a number of Reformed women from French-speaking Switzerland who belonged to a group known as the “Ladies of Morges” rediscovered the importance of silence in listening to the Word of God. At the same time they revived the practice of spiritual retreats to nourish their life of faith, inspired by the example of Christ who went apart to a lonely place to pray. They were soon joined by others who took part in regularly organized retreats in Grandchamp, a small hamlet near the shores of Lake Neuchâtel. It became necessary to provide a permanent presence of prayer and welcome for the growing number of guests and retreatants.



## MOLITEV ZA EDINOST KRISTJANOV

O Bog, ki si nas po svetih bratih Cirilu in Metodu poklical k edinosti vere, zedini vse kristjane v svoji sveti Cerkvi. Naj bomo v češčenju troedinega Boga vsi narodi na zemlji združeni, kakor so združeni božji izvoljenci v nebesih. Tega te prosimo po zasluženju Jezusa Kristusa, po priprošnji prečiste Device Marije, svetega Cirila in Metoda, svetega Leopolda Mandiča in vseh svetnikov. **Amen.**

## Oče naš... Zdrava Marija... Slava Očetu...

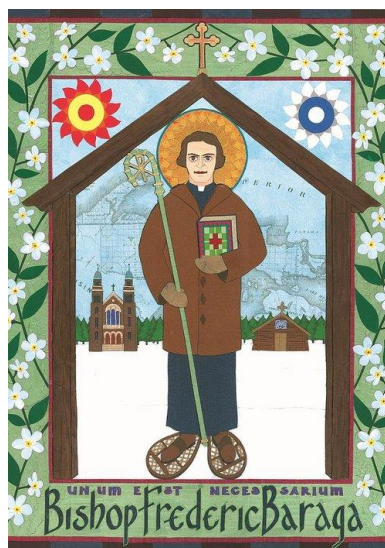
Sveta Devica Marija, prosi za nas!

Sveta brata Ciril in Metod, prosita za nas!

Sveti Leopold Mandič, prosi za nas!

Blaženi Anton Martin Slomšek, prosi za nas!

**BARAGOVA NEDELJA** je danes. Mólimo da bo Cerkev škofu Frideriku Baragi dodelila čast oltarja in nam bo močnejše zasvetil njegov zgled. Za vaš dar za ‘Baragovo zvezo’ uporabite rumeno kuverto iz paketa nedeljskih kuvert. Z njim poravnate članarino. Na ovojnico napišite ime in točen naslov ter jo oddajte v našo pisarno. Kdor daruje več kot \$25, bo dobil ‘Baraga Bulletin’ po pošti.



## FRIDERIC BARAGA

was born on June 29, 1797 in the castle of Mala vas in the Northwestern part of Slovenia. Political upheavals in the Austrian Empire unwittingly prepared the young Baraga for his future as a missionary. By the time he was nine years old, he was fluent in the Slovenian, French and German languages. Orphaned at 14, Baraga went on to study law at the University of Vienna

and graduated with high honors. Catholicism in the Empire was under the thumb of the Emperor and frozen by the icy winds of Jansenism. Frederic Baraga sought the advice of St. Clement Hofbauer, then living in Vienna, and was greatly moved by this charismatic man. Baraga's decision to study for the priesthood, work for religious reform in his own diocese, work with the Indian missions

in America, and write prayer books can all be traced to Hofbauer's influence.

Father Baraga arrived in the New World on December 31, 1830. For the next 37 years he travelled the length and breadth of the Great Lakes area to minister to the Ottawa and Chippewa Indians. During the summer months, Father Baraga traveled on foot and by canoe. During the winter months, he traveled on snowshoes thus giving him the titles of "Apostle of the Lakelands" and "Snowshoe Priest." He wrote seven Slovenian prayerbooks and authored 20 Native American books which includes his monumental "Grammar and Dictionary of the Chippewa Language," still in use today. *Collection envelopes are in your weekly donation boxes. Donations of \$25. or more will receive 3 Baraga Bulletins throughout the year.*



***O God, I adore you with all my heart. I thank you for the life and holiness of your servant, Bishop Baraga. In imitation of your Son he poured himself out in your service, bringing your merciful love and saving Gospel to the peoples of the Great Lakes. Through his union with you in powerful intercession, please grant the favor I beseech you, (name intention) so that your glory may be manifested and we shall praise you forever, through Christ Our Lord. Amen.***

### **SACRAMENTS AND FUNERALS: call the office!**

We are not allowed to anoint people in the hospitals (some catholic priests are appointed for each hospital).

### **FROM CARD. COLLINS:**

»We have received numerous inquiries requesting the celebration of Mass for weddings and funerals. If a pastor receives such a request, it may be granted. I would ask that the regional bishop be informed of these cases. Please note that funeral Masses do not include memorial Masses. At present, weddings and funerals are also limited to no more than 10 persons, including those presiding and assisting with the liturgy...

We pray that the vaccination process that has recently commenced in Canada and around the world will greatly contribute to a swift end to the pandemic. We long for the day where, once again, we may return, without restrictions, to full and active participation in the Eucharist, the source and summit of our spiritual journey. I encourage Catholics in the Archdiocese of Toronto to be vaccinated at the appropriate time, given the distribution plans outlined by the relevant authorities. If requested, parishes may provide space in the parish hall or other appropriate location for health professionals to administer the vaccine«.

**ADORATION** If anyone can devote one hour every Wednesday to the adoration to Jesus in the Blessed Sacrament, contact Josie Lovsin 905-897-7629. (especially between 8.30 am to 10 am).

**POTRDILA za income-tax** se lahko poberejo v pisarni po 26.januarja. Hvala za vašo velikodušnost.

**INCOME-TAX receipts** are available at the parish office after January 26<sup>th</sup>. Thank you for your donations.

**WOMEN'S HABITAT** Please help support **Stop The Violence Breakfast** which will be held virtually via Zoom on Wednesday, February 10<sup>th</sup>. Author and professor Dr. Wendy Cukier will speak on "**Women, Men and Guns: What Needs to be Done?**" Please register here to attend [www.cfuwetobicoke.ca/stop-the-violence-breakfast](http://www.cfuwetobicoke.ca/stop-the-violence-breakfast). Tickets are \$25 and all proceeds will support Women's Habitat. The focus of our annual breakfast is to raise awareness of violence against women and to financially support our local women and children's shelter.

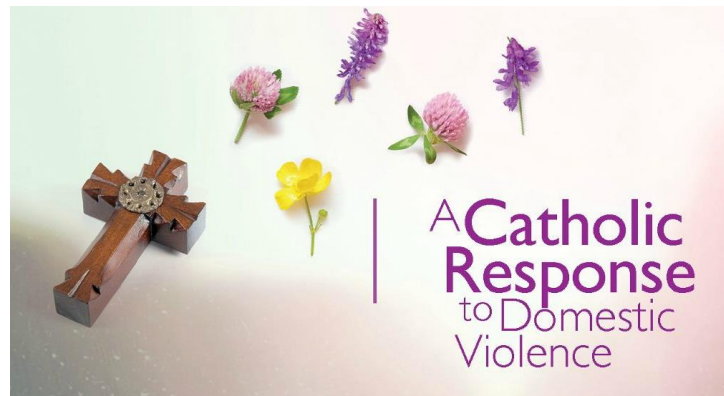
### **DOMESTIC VIOLENCE**

The family is where safety, nurture, and the flourishing of individuals and relationships should be the primary experiences. Violence in the context of the family is particularly destructive, and absolutely contrary to a Christian way of life. Pope Francis once said: "the family is a workshop of hope, of the hope of life and resurrection... In families there are difficulties, but those difficulties are resolved by love. Hatred does not resolve any difficulty." (*Festival of Families, Philadelphia 2015*)

- Abuse and violence can and does happen in "good Catholic families". It is an equal opportunity destroyer across faiths, race, and socioeconomic classes.

- It is not "Catholic" to be abusive and violent nor is it "Catholic" to accept abuse and violence in the family. Abuse is based on an erroneous set of beliefs, attitudes, and behaviors, all of which can be changed.

- Whether one is the abuser, the abused, or the child witnessing the abuse, I would like them to know that God loves them, does not want them to suffer or cause suffering, and has not abandoned them –they can ask Him specifically for guidance as to the next right step.



**A message from Most Rev Peter A Comensoli, Bishop of Broken Bay:**

We are human persons, male and female, made in the image and likeness of God. The depths of our personhood, as revealed through Christ, is inexhaustible. We are loved by God and are to be valued in every way regardless of our situation or condition. Graced with intelligence,

freedom, and an inherent dignity that demands respect, we are also relational beings, who are called to understand our being as gift in the sharing of mutual dignity and value. It is within our relational expression that God's divine nature truly shines forth. Any transgression against another, be they male or female, is a transgression against human dignity and Godself. This is particularly true when we look at the issue of domestic violence, which occurs in many forms – physical, verbal, sexual, psychological, and spiritual. Domestic violence is that tragic reality in our society in which a family member or intimate partner causes harm, sometimes even death, upon another family member, and sadly often in the home environment - a place where one should expect to find safety and nurture. The family home is meant to be a place where God's covenant love is reflected rather than abused or violated. We might believe that this tragedy occurs only in situations other than our own. Yet domestic violence can be found in seemingly happy homes and marriages as much as in homes where there is known separation and brokenness. It can be found in rich families and in poor, in cities and in rural settings. It occurs in relationships where a man abuses his intimate partner but also at a smaller rate, in relationships where a woman abuses her intimate partner. It is likely too, that we are dealing with a hidden cycle of generational abuse. As Church, the living body of Christ, we cannot remain silent. We must collectively and personally denounce a violence which erodes the human person in every way. We must work to build communities of peace, safety, true reconciliation, and relationships that seek alternatives to violence.

Pope Francis tells us "If violence has its source in the human heart, then it is fundamental that non-violence be practised before all else within families..."



From Statistics Canada in 2009: 601,000 women and 585,000 men were victims of spousal violence.

"This billboard doesn't say there are no female victims. This billboard says there are also male victims." (Trottier)



### CONSECRATION OF THE FAMILY TO THE SACRED HEART OF JESUS

Here is a beautiful Prayer of "Consecration of the Family to the Sacred Heart of Jesus". It is good to include this Prayer as part of your Daily Family Prayer.

Sacred Heart of Jesus, you have revealed your desire to reign in every Christian family. Today, we come to ask that you take complete possession of our home. We greatly desire that through sincere fidelity to you, our home becomes fragrant with love, peace and joy.

Keep far from us all that can turn us away from You. Drain off feelings of strife; replace our bitterness with forgiveness; do not allow resentments and hurts to dictate what we rule or say. May the flame of sincere and understanding love burn brighter each day through our frequent participation of the Eucharist and the habit of daily family prayer.

Sacred Heart of Jesus, preside over all our gatherings and events; be with us in all our joys and sorrows. If any of us should stray away from you and from us, may your merciful heart bring him or her back to obedience to You and to union with us. May each member of our family be a committed Christian, faithful to the way of life you have taught by word and example.

And, at the end, when death comes to take any one of us away, may we accept it with submission and with joyful hope in the resurrection and the final reunion of our family in heaven, where your own hand will wipe away every tear from our eyes.

Mary, Mother of Jesus, be the mother of this family. St. Joseph, take care of each member of this family as you looked after the Holy Family of Nazareth.

May the grace and blessing of the Sacred Heart of Jesus be on us; the peace of the Sacred Heart envelope us; the merits of the Sacred Heart plead for us; the love of the Sacred Heart strengthen us; the zeal of the Sacred Heart animate us; the virtues of the Sacred Heart shine forth in our words and deeds; and may the beatific vision of the Sacred heart be our eternal joy.

Sacred Heart of Jesus, be King of our home. In our home you be glorified today and forever. **Amen.**



### KONGREGACIJA ZA NAUK VERE: NOTA O MORALNOSTI UPORABE NEKATERIH CEPIV PROTI COVID-19

#### NOTE ON THE MORALITY OF USING SOME ANTI-COVID-19 VACCINES

(follow in English)

Vprašanje o uporabi cepiv na splošno je pogosto v središču vztrajnih razprav v javnem mnenju. Zadnje mesece so prišle na to Kongregacijo več prošelj za mnenje o uporabi cepiv proti virusu SARS-CoV-2, ki povzročata COVID-19, ki so bila v procesu raziskovanja in proizvodnje razvita z uporabo celičnih linij, ki izhajajo iz tkiv, pridobljenih iz dveh splavov, ki sta bila narejena v

preteklem stoletju. Hkrati se v množičnih medijih pojavljajo različne izjave škofov, katoliških združenj in strokovnjakov, ki se med seboj razlikujejo in si včasih nasprotujejo, kar je povzročilo tudi dvome o moralnosti uporabe teh cepiv.

O tej temi že obstaja pomembna izjava Papeške akademije za življenje z naslovom „Moralna razmišljanja o cepivih, pripravljenih iz celic splavljenih človeških fetusov“ (5. junija 2005). Potem se je o tej zadevi izrazila ta Kongregacija z navodilom Dignitas Personae (8. septembra 2008) prim. št. 34 in 35). Leta 2017 se je k tej temi z noto vrnila Papeška akademija za življenje. Ti dokumenti že nudijo nekatera splošna pojasnjevalna načela.

Ker so prva cepiva proti COVID-19 in z njimi povezano cepljenje že na voljo v različnih državah, želi ta Kongregacija ponuditi nekaj pojasnil za razjasnitev te teme. Nimamo namena presojati varnosti in učinkovitosti teh cepiv, čeprav je to etično pomembno in potrebno, saj so za njihovo oceno pristojni biomedicinski raziskovalci in agencije za zdravila, ampak zgolj razmišljati o moralnem vidiku teh cepiv proti COVID-19, ki so bila razvita na celičnih linijah, ki so bile pridobljene iz dveh namerno splavljenih fetusov.

1. Navodilo Dignitatis Personae pravi, da v primerih uporabe celic splavljenih fetusov za ustvarjanje celičnih linij za uporabo v znanstvenem raziskovanju „obstaja različna odgovornost“ sodelovanja pri zlu. Na primer „v podjetjih, ki uporabljajo celične linije nedovoljenega izvora, odgovornost tistih, ki odločajo usmeritev proizvodnje ni enaka odgovornosti tistih, ki nimajo nobene moči odločanja.“

2. V tem smislu, kadar ni na voljo etično neoporečnih cepiv proti COVID-19 (na primer v državah, kjer zdravniki in bolniki nimajo na voljo etično neproblematičnih cepiv, ali v katerih je njihovo razdeljevanje oteženo zaradi posebnih pogojev konzerviranja in transporta, ali kadar se v isti državi razdeljujejo različne vrste cepiv, pa zdravstvene oblasti državljanom ne dovoljujejo izbire cepiva za cepljenje), je moralno sprejemljivo uporabiti cepivo proti COVID-19, pri katerih so v procesu raziskovanja in proizvodnje uporabili celične linije splavljenih fetusov.

3. Temeljni razlog, da se uporaba teh cepiv šteje za moralno dopustno, je v tem, da je sodelovanje pri zlu (materialno pasivno sodelovanje) povzročena splava s strani tistega, ki cepiva uporablja, daljno. Moralna dolžnost izogibanja takšnega pasivnega materialnega sodelovanja ni zavezujoča, če obstaja huda nevarnost, kot je sicer nezadržno širjenje hudo patogenega agensa: v tem primeru pandemično širjenje virusa SARS-CoV-2, ki povzroča COVID-19. Zato je potrebno upoštevati, da se lahko uporabljajo vsa cepiva, ki so priznana kot klinično varna in učinkovita v trdni sodbi vesti, da uporaba teh cepiv ne pomeni formalnega sodelovanja pri splavu, iz katerega izvirajo celice, s katerimi so bila proizvedena

cepiva. Vseeno pa moramo poudariti, da moralno dopustna uporaba teh vrst cepiv zaradi posebnih pogojev, zaradi katerih so taka, sama po sebi ne more predstavljati pozakornitve, čeprav posredne, prakse splava, in predpostavlja nasprotovanje takšni praksi s strani tistih, ki ta cepiva uporabljajo.

4. Dopustno uporaba takih cepiv namreč na noben način ne vključuje in ne sme vključevati moralne odobritve uporabe celičnih linij, ki izvirajo iz splavljenih fetusov. Zato se od farmacevtskih podjetij kot od vladnih zdravstvenih agencij zahteva, da proizvajajo, potrjujejo, razdeljujejo in nudijo cepiva, ki so etično sprejemljiva in ne povzročajo problemov vesti ne pri zdravstvenih delavcih in ne pri tistih, ki se cepijo.

5. Istočasno je iz praktičnega razloga očitno, da cepljenje praviloma ni moralna obveznost in mora zato biti prostovoljno. V vsakem primeru pa z etičnega vidika moralnost cepljenja ni odvisna samo od dolžnosti varovanja lastnega zdravja, ampak tudi od prizadevanja za skupno dobro. Dobro, ki v odsotnosti drugih sredstev za zaustavitev ali samo za preprečevanja epidemije, lahko priporoča cepljenje, zlasti za zaščito najbolj šibkih in izpostavljenih. Tisti pa, ki zaradi vesti zavračajo cepiva, proizvedena s celičnimi linijami, izvirajočimi iz splavljenih fetusov, se morajo potruditi, da se bodo z drugimi preprečevalnimi sredstvi in primernim obnašanjem izognili temu, da bi postali prenašalci nalezljivega agensa. Zlasti se morajo izogibati vsakemu tveganju za zdravje tistih, ki ne morejo biti cepljeni zaradi kliničnih ali drugačnih razlogov in so najbolj ranljivi.

6. Končno obstaja tudi moralni imperativ za farmacevtsko industrijo, za vlade in mednarodne organizacije, da zagotovijo, da bodo cepiva, varna in učinkovita z zdravstvenega vidika, kakor tudi etično sprejemljiva, dostopna tudi najrevnejšim državam sveta in to na način, ki zanje ne bo pretežaven. Sicer bi pomanjkanje dostopa do cepiv postala še en razlog za diskriminacijo in krivico, ki revne države obsoja, da še naprej živijo v zdravstvenem, ekonomskem in socialnem pomanjkanju.

Papež Frančišek je na avdienci 17. decembra 2020 za podpisanega prefekta Kongregacije za nauk vere to Noto preučil in odobril njeno objavo.

V Rimu, na sedežu Kongregacije za nauk vere, 21. decembra 2020, liturgični spomin sv. Petra Kanizija.

Luis F. kard. Ladaria, S.I. - prefekt

+ S.E. Mons. Giacomo Morandi

Naslovni nadškof Cerveterija - tajnik

### **CONGREGATION FOR THE DOCTRINE OF THE FAITH: NOTE ON THE MORALITY OF USING SOME ANTI-COVID-19 VACCINES**

The question of the use of vaccines, in general, is often at the center of controversy in the forum of public opinion. In recent months, this Congregation has received several requests for guidance regarding the use of vaccines against the SARS-CoV-2 virus that causes Covid-19, which, in the

course of research and production, employed cell lines drawn from tissue obtained from two abortions that occurred in the last century. At the same time, diverse and sometimes conflicting pronouncements in the mass media by bishops, Catholic associations, and experts have raised questions about the morality of the use of these vaccines. There is already an important pronouncement of the Pontifical Academy for Life on this issue, entitled “Moral reflections on vaccines prepared from cells derived from aborted human fetuses” (5 June 2005). Further, this Congregation expressed itself on the matter with the Instruction *Dignitas Personae* (September 8, 2008, cf. nn. 34 and 35). In 2017, the Pontifical Academy for Life returned to the topic with a Note. These documents already offer some general directive criteria.

Since the first vaccines against Covid-19 are already available for distribution and administration in various countries, this Congregation desires to offer some indications for clarification of this matter. 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. Here, our objective is only to consider 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.

1. As the Instruction *Dignitas Personae* states, in cases where cells from aborted fetuses are employed to create cell lines for use in scientific research, “there exist differing degrees of responsibility” of cooperation in evil. For example, “in organizations where cell lines of illicit origin are being utilized, the responsibility of those who make the decision to use them is not the same as that of those who have no voice in such a decision”.

2. In this sense, when ethically irreproachable Covid-19 vaccines are not available (e.g. in countries where vaccines without ethical problems are not made available to physicians and patients, or where their distribution is more difficult due to special storage and transport conditions, or when various types of vaccines are distributed in the same country but health authorities do not allow citizens to choose the vaccine with which to be inoculated) it is morally acceptable to receive Covid-19 vaccines that have used cell lines from aborted fetuses in their research and production process.

3. The fundamental reason for considering the use of these vaccines morally licit is that the kind of cooperation in evil (passive material cooperation) in the procured abortion from which these cell lines originate is, on the part of those making use of the resulting vaccines, remote. The moral duty to avoid such passive material cooperation is not obligatory if there is a grave danger, such as the otherwise uncontrollable spread of a serious pathological agent--in this case, the pandemic spread of the SARS-CoV-2 virus that causes Covid-19. It must therefore be

considered that, in such a case, all vaccinations recognized as clinically safe and effective can be used in good conscience with the certain knowledge that the use of such vaccines does not constitute formal cooperation with the abortion from which the cells used in production of the vaccines derive. It should be emphasized, however, that the morally licit use of these types of vaccines, in the particular conditions that make it so, does not in itself constitute a legitimation, even indirect, of the practice of abortion, and necessarily assumes the opposition to this practice by those who make use of these vaccines.

4. In fact, the licit use of such vaccines does not and should not in any way imply that there is a moral endorsement of the use of cell lines proceeding from aborted fetuses.[4] Both pharmaceutical companies and governmental health agencies are therefore encouraged to produce, approve, distribute and offer ethically acceptable vaccines that do not create problems of conscience for either health care providers or the people to be vaccinated.

5. At the same time, practical reason makes evident that vaccination is not, as a rule, a moral obligation and that, therefore, it must be voluntary. In any case, from the ethical point of view, 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. Those who, however, for reasons of conscience, refuse vaccines produced with cell lines from aborted fetuses, must do their utmost to avoid, by other prophylactic means and appropriate behavior, becoming vehicles for the transmission of the infectious agent. In particular, they must avoid any risk to the health of those who cannot be vaccinated for medical or other reasons, and who are the most vulnerable.

6. Finally, there is also a moral imperative for the pharmaceutical industry, governments and international organizations to ensure that vaccines, which are effective and safe from a medical point of view, as well as ethically acceptable, are also accessible to the poorest countries in a manner that is not costly for them. The lack of access to vaccines, otherwise, would become another sign of discrimination and injustice that condemns poor countries to continue living in health, economic and social poverty.

The Sovereign Pontiff Francis, at the Audience granted to the undersigned Prefect of the Congregation for the Doctrine of the Faith, on 17 December 2020, examined the present Note and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, on 21 December 2020, Liturgical Memorial of Saint Peter Canisius.

#### **I RECOMMEND ALSO:**

Canadian Catholic Bioethics Institute:

<https://www.archtoronto.org/Blog/Lists/Posts/Post.aspx?ID=240>