



Sacred Heart Church

357 N Third Street, Baileyville, KS 66404

Website: www.shbaileyville.com

The Baptism of the Lord

January 10, 2021

Pastor

Fr. Reginald Saldanha

Office: 357 N Third Street

(P.O. Box 36)

Baileyville, KS 66404

Ph: 785-336-6464; Email: pastor@shbaileyville.com

Office: office@shbaileyville.com

Mass Schedule

Saturday: 7:00p.m. - Sacred Heart Church

Sunday: 8:30a.m. - Sacred Heart Church

10:15a.m. - St. Mary's Church

Tue & Fri: 8:30a.m. - St. Mary's Church

Wed & Thu: 8:30a.m. - Sacred Heart Church

Holy Days of Obligation - As Announced

Confessions

St. Mary's: 8:00 - 8:30a.m. Fridays

Sacred Heart: 6:00 - 6:45p.m. Saturdays

8:30 - 8:30a.m. Sundays

And anytime by appointment.

Baptism

Please contact the pastor

Marriage

Notify the pastor at least 6 months prior to wedding

Pastoral care of the sick

Please call the Pastor at 913-530-3618 for anointing,

Holy Communion and pastoral visits.

CCD Faith Formation

(At Sacred Heart, Baileyville)

Elementary (Grades 1-5) - Wednesdays 7:30 - 8:30pm

Youth (Grades 6-12) - Wednesdays 7:30 - 8:30pm



St. Mary's Church

9208 Main Street, St. Benedict, KS 66404

Website: www.stmarystbenedict.org

Hall Rental (Sacred Heart): Deann Sudbeck: 785-294-0028:

Hall Rental (St. Mary's): Mary Beth: 785-294-1131

Do you wish to become a member of our parish? We welcome you! Please contact the pastor or the parish office.

From the



Pastor's Desk

Dear Sisters & Brothers in Christ,

I am sure, by now, most of the world has put away the Christmas trees and decorations. How does it feel to take down your Christmas decorations? Some may experience a letdown after the excitement of Christmas; others may feel relieved that life is returning to normal. Liturgically we end the Christmas season today by reflecting on the importance of Jesus' baptism. What does our own baptism mean for us?

It is in Baptism that we are united with the Church to be sent on a mission to become disciples. As baptized Catholics, we are sent on a mission to spread the Good News of the Lord. Reflect on one extra thing that you can do this week to spread the Good News to a neighbor, family member or friend.

The Waters of Baptism

When new sod is put in, it needs constant saturation with water. Landscapers say that this "knits" the sod to the soil. The same when a branch is grafted onto a tree: the poultice that joins them at the splice must be kept wet at all times. Water is the stuff that binds the very cells of our bodies together. No wonder religions throughout all times and cultures have used it so prominently.

When Jesus stepped into the Jordan for baptism, he "knit" himself to what had come before him. By going to the Jordan, he made himself one with the people of Israel who had crossed it into their Promised Land. With John the Baptist, Christ wove himself into the prophetic tradition that heralded the coming reign of God. He had become fully human in the waters of Mary's womb, and by partaking in the rite of the baptism of repentance, Jesus identified himself with our sinful, frail humanity.

It is through the waters of baptism that Christ continues to graft new members onto his Body, the Church; through these waters we are cleansed from sin and filled with the promise of grace, given our destiny for eternal life. For us, as for Jesus, it is also the waters of baptism that inaugurate our mission to proclaim the Good News. - Copyright © J. S. Paluch Co.



Poinsettia Memorials



Thanks to all those who donated poinsettia memorials for Christmas. As the Christmas season formally ends with the Baptism of Jesus, this Sunday (Jan.10) the donors may feel free to take a poinsettia home Sunday after the Mass.



Mass Intentions

Sat. (Jan.09)	People of St. Mary's & Sacred Heart Parishes
Sun. 8:30am	+ Dallas Dressman; + Norbert-Dolores Schmitz
Sun. 10:15am	Special intention of Richard-Arlene Schmitz
Tue. (Jan.12)	+ Robert Stallbaumer
Wed (Jan.13)	+ George Holthaus
Thu. (Jan.14)	Intention of Linda Broxterman
Fri. (Jan.15)	Intention of Marilyn Holthaus
Sat. (Jan.16)	Liv/Dec. Mildred Meyer family; + Anita Buessing; + Antonia Wassenberg
Sun. 8:30am	People of St. Mary's & Sacred Heart Parishes
Sun. 10:15am	+ Ray Rilinger; + Myra Sudbeck

More quarantine humor

via Rev. Dr. Karl R. Kraft, Dover, DE:

- ◆ "It's been a great blessing to be at home with the wife these past few months. We've caught up on everything I've done wrong in the last 20 years."
- ◆ "So, let me get this straight: there's no cure for a virus that can be *killed* by sanitizer and hand soap?"
- ◆ "How long is this social distancing supposed to last? My husband keeps trying to come into the house."
- ◆ "When this virus thing is over with, I still want some of you to stay away from me."

This week's Special Observance

Sunday	The Baptism of the Lord
Monday	First Week in Ordinary Time begins
Wednesday	St. Hilary
Saturday	Blessed Virgin Mary



Remember In Your Prayers



Duff Laska, Virginia Koelzer, Kenny Keegan, Kathy Haug, Deb Koch, Steve Sudbeck, Linda Broxterman, Mariah Olberding, Kevin Holthaus, Tim Sack, Darlene Kulhman, Gary Scott, Shirley Schmitz, Sarah Conroy, Vivianne Marousek, Stan Murphy, Kristi Meyer, Joyce Koch, Tom Nolte, Monica Countryman.

Please call or email to remove the name from the list.

Ministry Schedule (Jan.17) 10:15am

Server	Lilly Engelken	
EMHC	Faith Nordhus	Choir: Betty Olberding
Lector	Elmer Ronnebaum	Rosary: Dan Tangeman
Ushers	Volunteers	
Music	Marilyn & Karly	Cantor: Staci Haug
Gifts	Money Counters: Joyce & Evelyn	



With Sympathy!

Please pray for our recent deceased: **Marvin W. Mathewson** and **Nicholas Frank Koch** whose funerals were held this past week. May their souls rest in peace! And may God comfort their loved ones!!

Last Sunday's Collection: \$1530.00

Thank you for your stewardship!

Christmas Memorials

These intentions are remembered at the Holy Mass throughout the Christmas season:

Linus & Melita Sudbeck, Bert Wassenberg, In Honor of Isabella Sudbeck, Melvin, Zita and Daniel Bergman, Kathleen Ronnebaum, Leo & Nora Nordhus, Albert & Ann Osterhaus, Sylvester & Genny Nolte, Ambrose & Mary Ann Schmitz, Leonard Schmitz, Clem & Cyrilla Sudbeck, Melvin & Ruth Haug, Alfred & Cecilia Jacob, Raymond & Marie Meier, George & Rita Holthaus, Nick Holthaus, Alan H. Stallbaumer, Albert & Rita Heinen, Dennis Holthaus, Greg & Henrietta Holthaus, Lillis Haverkamp, Cyril & Frances Stallbaumer, Tyler Hammes, Gilbert Koelzer, Francis Sudbeck, Wilfred & Rosella Bergman, Arlene Schmitz, Jeanette Holthaus, Nancy Stimac, Elmer Deters, Leo & Bertha Weber, Emmett Bergman, Ed & Agnes Holthaus, Joe & Rita Strathman, Liv/Dec. Rosemary Sudbeck Family, Father Tom Dolezal, Collette Huerter, Rosie Drew.

Feast of Faith (The Sign of the Cross)

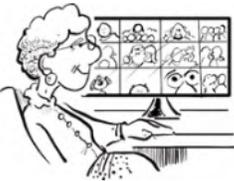
At the beginning of our prayer, we make the sign of the cross together. This sign, simple and powerful, operates on many levels. We trace the sign of the cross over our bodies, reminding ourselves that the cross of Christ has become our source of resurrection, life, and grace. With this sign, we also profess our faith in the Trinity: the presider does not say "in the *names*," but "in the *name* of the Father, and of the Son, and of the Holy Spirit"—three persons, one God. The sign of the cross is also a baptismal reminder, for every sign of the cross echoes the words spoken over us at our baptism, which marked our entry into the saving mystery of Christ. This many-layered sign is also our primary sign of blessing: the cross is traced over people, places, and things upon which we ask God to impart divine benediction.

In blessing ourselves with the sign of the cross at the beginning of Mass, we acknowledge the mystery that has gathered us together: that Christ, the crucified and risen One, is living, and that we are members of his Body. Our response, our Amen, is our *yes* to all this, our first profession of faith. —Corinna Laughlin, Copyright © J. S. Paluch Co.

First Holy Communion

Will be held on Sunday April 11th. If your child is making First Holy Communion this year, please contact Lisa Holthaus at ldalinghaus@yahoo.com for more details.

- ◆ "The further West he went, the more convinced he became that the wise men came from the East." — Sydney Smith
- ◆ "The testimony of deeds is more likely to be believed than the testimony of words." — John Chrysostom



Give the gift of friendship this New Year

When times are tough, it can be our family and friends who help us through. There wasn't much Jesus wouldn't do for His friends. In fact, He was more concerned with being a good friend than with having one. In our current pandemic situation, we can care for our loved ones as Jesus would: Make spending time together a priority.

Connections between loved ones are critical now. When meeting in person isn't possible, phone calls, letters, emails can keep us connected. Video conferencing has become a staple of daily life; consider organizing get-togethers with friends & family using your favorite conferencing program.

Help other people feel important. No matter how you interact, give the other person your full attention in conversation, and show appreciation and understanding for what he is saying.

Celebrate your friends' successes. A true friend is genuinely happy when something good happens in the other's life. Value differences. Don't try to change your loved ones. Celebrate their diversity.

Be willing to apologize. You may let each other down but a sincere apology can bring friends closer together.

Don't forget old friends. Call someone you haven't been in touch with for a long time. Don't know what to say? Try, "I don't want another moment to go by without being in touch. I've missed you."



"I made a New Year's resolution to do better on tests. Then I found out it's against the law to pray in school."

from JoyfulNoiseletter.com



Submitting Bulletin News



If you would like to send an announcement to the parish bulletin, email to: Email: pastor@shbaileyville.com OR call : 785-336-6464 OR Mail to: P.O. Box 36, Baileyville, KS 66404. Bulletin announcements must be submitted by Wednesday of the week.



Secretariat of Pro-Life Activities

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January 2021

Answers to Key Ethical Questions About COVID-19 Vaccines

The development of vaccines to combat the COVID-19 pandemic has received much public attention and raised several ethical questions related to their development and use. This document is intended to provide concise answers to some of those ethical questions as well as links to more in-depth resources.

Is it true that there is a connection between some vaccines and abortion?

Yes. Several decades ago, tissue harvested from the bodies of aborted babies was used to create certain cell lines for research purposes. The cells in these lines are, in effect, the descendants of those cells that were originally harvested. They have been made to replicate themselves and some cell lines can be reproduced indefinitely. These abortion-derived cell lines are used as a “factory” to manufacture certain vaccines (e.g. rubella, chickenpox, some of the COVID-19 vaccines, etc.).ⁱ The cells themselves, however, are not present in the vaccines that patients receive.

What does the Church say about abortion-derived cell lines and their connection to vaccines?

The Holy See, through the Congregation for the Doctrine of the Faith and the Pontifical Academy for Life, has provided guidance on this topic on four occasions.ⁱⁱ This guidance has made it clear that it is wrong to create abortion-derived cell lines and for pharmaceutical companies to utilize them, that the use of vaccines produced with such cell lines should be avoided if comparable alternatives with no connection to abortion are available, that grave reasons (e.g., serious health risks) may justify the use of vaccines produced with these cell lines when there are no such alternatives, and that everyone concerned for the sanctity of life should protest the use of these cell lines and advocate for the development of vaccines with no connection to abortion.

Do COVID-19 vaccines use abortion-derived cell lines?

As of the date of this writing, hundreds of vaccines for COVID-19 are in development worldwide, and more than a dozen are in the final stages of testing. Some don't use abortion-derived cell lines at all, some have used such cell lines to test the vaccine's efficacy, and some are using such cell lines in the development and/or the production phases. There are currently two vaccines (Pfizer and Moderna) being distributed for use in the United States, and there are others that are likely to be made available in the coming months (e.g., AstraZeneca, Janssen, etc.).ⁱⁱⁱ Neither Pfizer nor Moderna used an abortion-derived cell line in the development or production of the vaccine. However, such a cell line was used to test the efficacy of both vaccines. Thus, while neither vaccine is completely free from any use of abortion-derived cell lines, in these two cases the use is very remote from the initial evil of the abortion. The AstraZeneca and Janssen vaccines raise additional moral concerns because an abortion-derived cell line is used not only for testing, but also in development and production.

Is it morally acceptable to receive a COVID-19 vaccine that uses abortion-derived cell lines?

Given that the COVID-19 virus can involve serious health risks, it can be morally acceptable to receive a vaccine that uses abortion-derived cell lines if there are no other available vaccines comparable in safety and efficacy with no connection to abortion. If it is possible to choose among a number of equally safe and effective COVID-19 vaccines, the vaccine with the least connection to abortion-derived cell lines should be chosen.^{iv} If a vaccine with no connection to abortion-derived cell lines is not readily available, vaccines that used such cell lines only for testing would be preferable to those that use such cell lines for ongoing

production. Such choices may not be possible, however, especially in the early stages of vaccine distribution. In that case, one may receive any of the clinically recommended vaccines in good conscience with the assurance that reception of such vaccines does not involve immoral cooperation in abortion.^v

Is there a moral obligation to receive a COVID-19 vaccination?

The Congregation for the Doctrine of the Faith has noted recently 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.”^{vi} And it said that “in the absence of other means to stop or even prevent the epidemic” vaccination may promote the common good, “especially to protect the weakest and most exposed.” For a vaccine to be effective in protecting society, most people need to be vaccinated in order to break the chain of disease transmission from person to person throughout the community. The Congregation also said that those who refuse to get vaccinated must do their utmost, by taking all the necessary precautions, to avoid “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.”

What can those who uphold the sanctity of life do to protest against the use of abortion-derived cell lines and advocate for ethical vaccines?

First, inform yourself and others about how some vaccines are connected to abortion through the use of abortion-derived cell lines, and about which vaccines use such cell lines. Second, inform your doctor about this connection and ask him or her to provide ethical vaccines, when possible. Third, urge pharmaceutical companies and medical researchers to discontinue using abortion-derived cell lines, and thank them when they do.^{vii}

Are the COVID-19 vaccines safe and effective?

The bishops are not and do not claim to be authorities on the safety and efficacy of vaccines. People should rely on information from authoritative sources in the field of medicine and public health, such as the Food and Drug Administration and qualified health care professionals. The FDA affirms that the vaccines authorized for emergency use in the U.S. have met all the safety and efficacy standards required for such authorization.

Where can I find more information on this topic?

United States Conference of Catholic Bishops (www.usccb.org/prolife/biomedical-research)

National Catholic Bioethics Center (www.ncbcenter.org)

Charlotte Lozier Institute (www.lozierinstitute.org/category/genetics)

ⁱ See Charlotte Lozier Institute at www.lozierinstitute.org/category/genetics.

ⁱⁱ Congregation for the Doctrine of the Faith, Instruction on Certain Bioethical Questions (*Dignitas Personae*) (2008), nos. 35-36 and “Note on the morality of using some anti-COVID-19 vaccines” (21 December 2020). Pontifical Academy for Life, “Moral Reflections on Vaccines Prepared from Cells Derived from Aborted Human Foetuses”, (9 June 2005); and Note on Italian Vaccine Issue (31 July 2017).

ⁱⁱⁱ <https://www.hhs.gov/coronavirus/explaining-operation-warp-speed/index.html>;
<https://www.defense.gov/Explore/Spotlight/Coronavirus/Operation-Warp-Speed/>.

^{iv} As of the date of this document, there are no available COVID vaccine options that are completely free from a connection to abortion-derived cell lines. But there are some COVID vaccines in development that may end up free of such connection.

^v Congregation for the Doctrine of the Faith “Note on the morality of using some anti-COVID-19 vaccines” (21 December 2020), no. 3.

^{vi} CDF Note no. 5.

^{vii} The USCCB Pro Life Office helps with such advocacy through the USCCB Action Center. To receive action alerts, sign up at www.usccb.org/prolife/biomedical-research.



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MORAL CONSIDERATIONS REGARDING THE NEW COVID-19 VACCINES

*Chairmen of the Committee on Doctrine and the Committee on Pro-Life Activities
United States Conference of Catholic Bishops*

I. MORAL CONCERNS ABOUT THE CREATION OF VACCINES¹

As Pope Saint John Paul II never tired of proclaiming to the world, “the Church has always taught and continues to teach that the result of human procreation, from the first moment of its existence, must be guaranteed that unconditional respect which is morally due to the human being in his or her totality and unity as body and spirit.”² Recognizing that respect due each member of the human race, the Church does not now and has never accepted abortion: “Christian Tradition ... is clear and unanimous, from the beginning up to our own day, in describing abortion as a particularly grave moral disorder.”³

It is because of this respect for the human person that the USCCB, in collaboration with other organizations working to protect human life, has been engaged in a campaign advocating for the development of a vaccine for COVID-19 that has no link to abortion. For example, in April 2020, four USCCB bishops, the Chairman of the Committee on Doctrine, the Chairman of the Committee on Domestic Justice and Human Development, the Chairman of the Committee on Pro-Life Activities, and the Chairman of the Subcommittee on Health Care Issues, along with representatives of twenty other organizations, wrote to the Commissioner of the U.S. Food and

¹ There are other moral concerns related to the creation of vaccines to stem the COVID-19 pandemic, such as access to vaccines and other treatments for the poor and for developing nations. This document, however, will be restricted to the question of the relationship between vaccines and abortion.

² *Evangelium Vitae*, no. 60.

³ *Evangelium Vitae*, no. 61.

Drug Administration asking it to help ensure “that Americans will have access to vaccines that are free from any connection to abortion.” The signatories pointed out that there is no need to use morally compromised cell lines to produce a COVID-19 vaccine, or any vaccine. Other cell lines or processes that do not involve cells from abortions are available and are regularly being used to produce other vaccines.

While some pharmaceutical companies have been working on a vaccine for COVID-19 without using morally compromised cell lines at all, others have been using such cell lines in either the design and development phase or the production phase or in both. Still others have been making use of a morally compromised cell line only for a confirmatory test of the vaccine’s efficacy. This leads many people who are concerned for the sanctity of human life to ask if it is ethical to accept any of the vaccines that have some connection to abortion.

The Holy See, through the Congregation for the Doctrine of the Faith and the Pontifical Academy for Life, has offered guidance on the question of whether it is morally acceptable to receive a vaccine that has been created with the use of morally compromised cell lines.⁴ Both the Congregation for the Doctrine of the Faith and the Pontifical Academy for Life emphasize the positive moral obligation to do good and in so doing to distance oneself as much as possible from the immoral act of another party such as abortion in order to avoid cooperation with someone else’s evil actions and to avoid giving scandal, which could happen if one’s own actions were perceived by other people to ignore or to minimize the evil of the action. Our love of neighbor should lead us to avoid giving scandal, but we cannot omit fulfilling serious obligations such as the prevention

⁴ Congregation for the Doctrine of the Faith, *Instruction on Certain Bioethical Questions (Dignitas Personae)* (2008), nos. 35-36; Pontifical Academy for Life, “Moral Reflections on Vaccines Prepared from Cells Derived from Aborted Human Foetuses,” (9 June 2005) in *National Catholic Bioethics Quarterly* 6:3 (2006): 541-49, and Note on Italian Vaccine Issue (31 July 2017): <http://www.academyforlife.va/content/pav/en/the-academy/activity-academy/note-vaccini.html>.

of deadly infection and the spread of contagion among those who are vulnerable just to avoid the appearance of scandal.

The Holy See points out that there are different degrees of responsibility in cooperating with the evil actions of others. With regard to people involved in the development and production of vaccines, the Congregation for the Doctrine of the Faith explains that “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.”⁵ As for the moral responsibility of those who are merely the recipients of the vaccines, the Congregation affirms that a serious health danger could justify use of “a vaccine which was developed using cell lines of illicit origin, while keeping in mind that everyone has the duty to make known their disagreement and to ask that their healthcare system make other types of vaccines available.”⁶

A specific example where the reasons for accepting vaccination are sufficiently serious to justify it, even though the vaccine has been developed with the help of cell lines derived from aborted fetal cells, is the case of rubella (German measles).⁷ The most important danger posed by spread of rubella is that of congenital rubella syndrome, which affects unborn children when their mothers become infected while pregnant. Congenital rubella syndrome can cause miscarriages and a wide range of severe birth defects. The only available vaccine, however, has been developed with the help of aborted fetal cell lines. In such a situation, parents are justified in having their children vaccinated against rubella, not only to avoid the effects of rubella on their children, but, secondarily and just as importantly, to prevent their children from becoming carriers of rubella, as

⁵ Congregation for the Doctrine of the Faith, Instruction (*Dignitas Personae*), no. 35.

⁶ Congregation for the Doctrine of the Faith, Instruction (*Dignitas Personae*), no. 35.

⁷ Pontifical Academy for Life, “Moral Reflections on Vaccines,” 548, especially n. 16.

the spread of rubella can lead to the infection of vulnerable pregnant women, thereby endangering their lives and the lives of their unborn children.

It is important to note that the making of the rubella vaccine (or that of the new COVID-19 vaccines)⁸ does not involve cells taken directly from the body of an aborted child. Cells taken from two abortions in the 1960s were replicated in a laboratory to produce two cell lines that can be reproduced again and again, indefinitely. To make the rubella vaccine, cells from these cell lines are stimulated to produce the chemicals necessary for the vaccine. It is not as if the making of the vaccine required ever more cells from ever more abortions.

II. THE LATEST COVID-19 VACCINES

The current COVID-19 pandemic has created a situation with circumstances similar to those posed by rubella. First, at least at present, there is no available alternative vaccine that has absolutely no connection to abortion. Second, the risk to public health is very serious, as evidenced by the millions of infections worldwide and hundreds of thousands of deaths in the United States of America alone. Third, in many cases the most important effect of vaccination may not be the protection it offers to the person who receives the vaccination, who may be of relatively robust health and unlikely to be seriously affected by the disease. Rather, the more important effect may be the protection it offers to those who are much more likely to be seriously stricken by the disease if they were to contract it through exposure to those infected.

There are currently three vaccines that have been presented to us as having demonstrated their effectiveness and that are likely to be made available in the coming months, those from Pfizer, Moderna, and AstraZeneca. The situation of the first two is essentially the same. Neither Pfizer

⁸ The cell line involved in the three new COVID-19 vaccines, a cell line known as HEK293, has its origin in kidney cells taken from the body of a child aborted in the Netherlands in 1972.

nor Moderna used morally compromised cell lines in the design, development, or production of the vaccine. A confirmatory test, however, employing the commonly used, but morally compromised HEK293 cell line was performed on both vaccines. Thus, while neither vaccine is completely free from any connection to morally compromised cell lines, in this case the connection is very remote from the initial evil of the abortion.

In view of the gravity of the current pandemic and the lack of availability of alternative vaccines, the reasons to accept the new COVID-19 vaccines from Pfizer and Moderna are sufficiently serious to justify their use, despite their remote connection to morally compromised cell lines.⁹ In addition, receiving the COVID-19 vaccine ought to be understood as an act of charity toward the other members of our community.¹⁰ In this way, being vaccinated safely against COVID-19 should be considered an act of love of our neighbor and part of our moral responsibility for the common good.¹¹

The AstraZeneca vaccine is more morally compromised. The HEK293 cell line was used in the design, development, and production stages of that vaccine, as well as for confirmatory testing. The current vaccine for rubella, though developed earlier, relies on morally compromised cell lines in much the same way as the newly developed AstraZeneca vaccine. The AstraZeneca vaccine should be avoided if there are alternatives available.¹²

⁹ Nothing in this document is intended to express any opinion as to the safety or efficacy of any vaccine in general or in any particular case.

¹⁰ We should keep in mind that some people cannot themselves be vaccinated; they must rely on the rest of the community's becoming immune through vaccination so that the disease does not travel through the community and infect them.

¹¹ Every person who becomes ill with COVID-19 places an additional burden on the health care systems, which in certain cities, states, and nations have been in danger of being overwhelmed.

¹² The situation is unclear in terms of what vaccines are going to be available where. Various factors may affect which vaccines are available in a given region. For example, the Pfizer vaccine must be stored at extremely cold temperatures (around -80° Fahrenheit), which may make its distribution difficult where the temperatures are high and where the necessary infrastructure is lacking. There is also considerable uncertainty as to how and by whom

It may turn out, however, that one does not really have a choice of vaccine, at least, not without a lengthy delay in immunization that may have serious consequences for one's health and the health of others. In such a case, just as accepting a vaccination for rubella with a morally compromised vaccine is morally permissible because of the lack of alternatives and the serious risk to the public health, so it would be permissible to accept the AstraZeneca vaccine.¹³

III. A CAUTION AGAINST COMPLACENCY

While having ourselves and our families immunized against COVID-19 with the new vaccines is morally permissible and can be an act of self-love and of charity toward others, we must not allow the gravely immoral nature of abortion to be obscured. It is true that one can receive benefits from an evil action in the past without intending that action or approving of it. The association with the evil action that comes with receiving benefits from that evil action, however, can have a corrupting influence on one's perception of the evil action, making it more difficult to recognize it as evil. Experiencing the benefits that have resulted from the evil action, one might become desensitized to the gravely evil nature of that action. One might become complacent about that action and ignore the obligation to do what one can to oppose the evil action. Another consideration is the fact that one's receiving benefits from an evil action might affect how others perceive that original evil action, thereby giving scandal. Others might be less inclined to see that action as evil. They might interpret one's acceptance of benefits from an evil action as an

the vaccines will be distributed and administered. It seems reasonable to expect that there will be little or no consumer choice in the near future.

The choice of vaccine may also be limited by considerations of safety and efficacy. Some vaccines may produce better results with certain age groups, such as children. Some may be more appropriate for those with certain health conditions.

¹³ If one were to refuse vaccination, one would have a moral responsibility to undertake all the precautions necessary to ensure that one does not become a carrier of the disease to others, precautions which may include some form of self-isolation.

indication that one does not consider the action to be truly evil, which in turn might diminish their sense of the urgency of opposing that evil. They also might miss opportunities to do what they can to oppose it. In both cases, a certain complacency about that evil action could be the result.

With this in mind, we should be on guard so that the new COVID-19 vaccines do not desensitize us or weaken our determination to oppose the evil of abortion itself and the subsequent use of fetal cells in research.

CONCLUSION

The world is currently facing a health crisis. The number of deaths from COVID-19 is now almost one and a half million worldwide. In the United States, the toll is approaching 300,000. Given the urgency of this crisis, the lack of available alternative vaccines, and the fact that the connection between an abortion that occurred decades ago and receiving a vaccine produced today is remote, inoculation with the new COVID-19 vaccines in these circumstances can be morally justified.

For our part, we bishops and all Catholics and men and women of good will must continue to do what we can to ensure the development, production, and distribution of a COVID-19 vaccine without any connection to abortion and to help change what has become the standard practice in much medical research, a practice in which certain morally compromised cell lines are routinely used as a matter of course, with no consideration of the moral question concerning the origins of those cell lines.

Most Reverend Kevin C. Rhoades
Bishop of Fort Wayne-South Bend
Chairman, Committee on Doctrine

Most Reverend Joseph F. Naumann
Archbishop of Kansas City in Kansas
Chairman, Committee on Pro-Life Activities

*Pray For
Peace*

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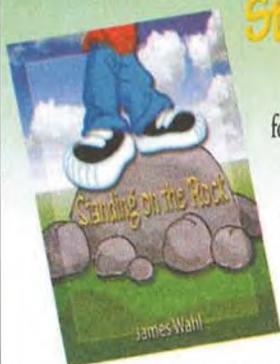
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