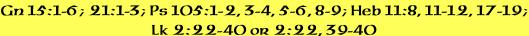
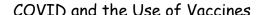
Parish Bulletin for Our Lady of Perpetual Help And St Jude's

WEB SITE: www.olphsj.org





Since last spring, the COVID19 pandemic has gripped the world, and it continues to impact our nation, our families, and our Church in a profound way. But now, after months of intense work and speculation, several potential vaccines have emerged that give hope for substantial protection from the virus, and more are in development. In fact, at the time of this writing, one of these vaccines has been approved for use in the United States, and approval of another seems imminent. But questions have now arisen about the ethical side of these vaccines and whether we as Catholics should take the vaccines that are now being distributed. Recent reports have revealed that some of the vaccines, like many others already in common use, have certain problems from an ethical point of view, specifically their connection to the use of cell lines derived from past abortions.

Many decades ago, researchers developed cell lines from the tissue of aborted infants, and these cell lines have become widely used in many types of medical research, including the development of vaccines. The Church teaches that it was morally wrong for researchers and pharmaceutical companies to create abortion-derived cell lines. However, because any connection to the past original act of abortion is extremely remote, people may for serious reasons use vaccines produced with such cell lines. Based on authoritative guidance from the Vatican Congregation for the Doctrine of the Faith and the Pontifical Academy for Life, it is clear that preserving one's health and that of others outweighs the very remote association with past abortions which were neither desired nor intended by those now using the vaccines.

It is also important to note that the COVID vaccines do not use embryonic stem cells. Nor do they use cells from actual abortive fetal tissue. Some of the manufacturers use the cell lines for actual production of a vaccine, while others only use the





cells for testing. And still others do not use the questionable cell lines at all.

While it can be morally acceptable for



persons to receive vaccines that involve ethically problematic sources, the Church tells us that it is also necessary for recipients to register their protest and to advocate for the availability of vaccines that have no links to unethical practices. Vaccine recipients can express this directly to providers, their health care and pharmaceutical companies have already responded by changing their development protocols. The United States Conference of Catholic Bishops has strongly advocated to the federal government for ethically produced vaccines that have no connection to immoral practices like abortion

A few voices have claimed that Catholics should not and cannot receive any vaccines that have any connection with abortion-derived cell lines. However, this objection does not reflect Catholic teaching. The faithful may, without qualms of conscience, receive the available COVID vaccines to protect their own health and the health of others. They may also, in conscience, decide to decline the use of such vaccines or to wait for others that have no ethical taint. Unfortunately, no such vaccine is nearing availability, and future vaccines may have more ethical problems than those becoming available now. As such, the urgency of the current situation allows for the use of vaccines that are less than perfect in an ethical sense

Some have wondered if there can be a mandate that requires the use of vaccines. There will

Our Lady of Perpetual Help

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always be certain individuals who should not receive vaccines for medical reasons determined in consultation with a physician. And the principle of autonomy may lead others to consider the use of vaccines in to general unacceptable. Certain religious denominations, like the Christian Science Church, teach against the use of any vaccines at all. But there is no Catholic teaching that the reception of vaccines, including those that rely on fetal cell lines from abortions that happened long ago, is sinful.

The social teaching of the Church requires that all of us work together for the common good, and so it would seem reasonable in the current circumstances to support vaccination efforts underway. The COVID virus has proven to be very dangerous, especially to vulnerable segments of our population. The current pandemic has caused much harm and sorrow across the globe, and by now many of us know someone who lost their life to COVID or was profoundly impacted by its effects. It would therefore seem advisable, not only for ourselves but for those we love and for the sake of the common good, to consider receiving the vaccination that will be available in the near future. Vaccines have long been used to protect public health and to ward off the effects of various diseases that once devastated the population: smallpox, polio, mumps, measles, rubella, and whooping cough. And getting an annual flu

shot has become a normal practice for many of us. The COVID vaccines are still very new, and some of their effects remain unknown. Every medical procedure carries certain risks, and vaccines are no exception. So an individual must weigh the benefits and the burdens of receiving the vaccine, and there is no absolute duty on the part of all persons to be vaccinated.

But there are also risks to declining this or any other vaccine for a dangerous disease, and those risks affect not only ourselves but also those around us, especially those who most vulnerable. are whether or not to be vaccinated is a personal and prudential decision, but not necessarily a private one. While Catholic teaching upholds the values of autonomy and selfdetermination, we also understand that autonomy is not an absolute right (as pro-abortion advocates believe). Our self-determination is always conditioned by the common good, the needs of our brothers and sisters. With the pandemic still causing great harm in many parts of the world, including our own state, and with a large portion of the population still at risk, accepting a safe and effective vaccine can be justified as a moral good, an act of solidarity with our brothers and sisters, and even an act of charity and mercy.



Pray for the dead +Dorothy Rakoczy—2020-01-28 +Gladys Trytten—2020-03-14 +Mary Leddige—2020-10-09 +Catherine J Berg—2020-10-17 +James Schaefer—2020-10-22 +Fr Jeffrey Wald—2020-10-26 +Fr Joseph Senger—2020-11-09 +Fr Val Gross—2020-11-16

Fature Events

+Nancy Sondrol—2020 11 21

Jan 2—OLPH—Wedding of
Nathan Howatt & Samantha Hegg
Jan 12 2021—SJ Parish Council
Jan 14 2021—OLPH Parish
Council
March & 2021—10am—
Confirmation at Larimore
April 23—OLPH Wedding of Brian
Bina & Allison Lazur
Jun 5 2021—OLPH—Wedding of
Gutowski & Argenziano

MASS INTENTIONS

December 2020

26 OLPH +Kate Adams by L/V Knipping 27 SJ +Effie Nelson by D/S Riedemann

29 OLPH +John & David Breidenbach by J

Lazur

30 SJ +Donna Weber by her family 31 OLPH +Henry Lazur by J Lazur

JANUARY 2021

OI SJ +Donna Weber her family OLPH +Nancy Sondrol by her family

O2 SJ +Gene & Mary Beth Adams

O3 OLPH +Henry Lazur by his wife

05 OLPH +Ardell Vonesh by R/L Schumacher

OG SJ +Margaret Meager by her husband
O7 OLPH +Theresa Wald by G/M Anderson

OB SJ +Dwight Sears by J/M Sears

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Offertory 20201220 OLPH—\$1468.00 Online—\$730.76 / St Jude—\$1359.00 Online—\$1330.05