

Collection Envelopes – for 2021

If you are new to the parish and would like to have a box of pre-numbered collection envelopes, please contact the parish office at 250-384-3884 or email: office@qop.ca

Parish Database - ASAP

If you have changed your address/email/phone number in the past year or so, please make sure to update your information with the parish office. Tax receipts will be prepared in Feb and this will help the parish save on postage expenses by reducing returned mail.

Please Note – Parish Office

Fr. John will be in the office from 10am – 12noon

Please call ahead to book an appointment for confessions

Please Note – Queen of Peace Church

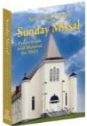
Everyone must: Sign-In & Hand Sanitize &

Wear a Mask - mandatory

Open for Private Prayer:

Tues – Fri. 9:30am – 2:30pm

Still Available from the Parish Office



Sunday Missals - 2021

Sunday Missals has arrived. Drop by the parish office to pick up your copy (\$4 each)
Between: 9:30am – 2:45pm (Tues- Fri)

Collection Envelopes – 2021

Sunday Collection Box Envelopes are ready for pick-up
through the parish office:

If you are new to the parish and would like to have a box of pre-numbered collection envelopes, please contact the parish office at 250-384-3884 or email: office@qop.ca

Thank you for your ongoing generosity.

Free - Calendars

2021 Calendars (supplied by McCalls)

Feast of St. Blaise - February 3rd

This year we will NOT have the blessing of throats on the Feast of St. Blaise.

Blessing of Candles - February 2nd

This year we will NOT have the blessing of the candles, if anyone wishes candles blessed, contact the parish office between Tues – Fri. 10:00am – 12noon Fr. John Domotor is available to bless the candles privately.

Ash Wednesday – Feb. 17th

This year, we are asking everyone to please keep your old palms in storage at home.

DO NOT BRING THEM TO THE CHURCH!!!

We will invite their return in two years but this year, circumstances as they are, we will not need them. We have sufficient ashes for distribution and if you read the article below from the Diocese you will be aware that this year ashes will be distributed by having them sprinkled on top of your head as per directives issued by the Vatican.

All will be announced in good time once we know if we

will be permitted public Masses.

Daily Mass with Bishop Gary

As we continue to journey together during these challenging times, all are invited to join Bishop Gary Gordon from the comfort and safety of your homes as he celebrates Mass. To access the live stream link from the Diocese of Victoria website simply google: Diocese of Victoria or go to:

www.rcdvictoria.org/diocese-of-victoria-live-stream.

DAILY MASS: Monday – Friday... 7:00 pm

Saturday Mass:(beginning with Rosary at 9am).... 9:30 am

(<https://youtu.be/SHvATRWB7QI>)

Saturday Mass: 4:00 pm

(<https://youtu.be/sM0B8J4M78w>)

Sunday Mass: 10:00 am

(<https://youtu.be/PgANmtRGK6g>)

Other Televised Mass Options

Salt + Light TV is also televising the daily Mass celebrated by Pope Francis from Casa Santa Marta. This airs every day at 9:00 am and will be televised in both English and French. “La Messe du jour” produced and televised by Salt + Light TV from the crypt at Saint Joseph Oratory in Montreal will now be televised on Sundays through arrangements with the Archdiocese of Montreal, enabling everyone access to the televised Mass in both French and English seven days a week. The channel number for each cable company that carries Salt + Light TV can be found at: <https://saltandlighttv.org/subscribe>

*Please note that the Daily TV Mass is also available on other faith-based television networks besides Salt + Light TV.

The various networks and Mass times can be found at <https://dailytvmass.com/about/broadcast-schedule/>

Diocese of Victoria

As our province, country, and the world has begun the process of immunization for Covid-19, please find attached two resources that may be helpful to you:

1. Note from the Congregation for the Doctrine of the Faith regarding the morality of using some anti-Covid 19 vaccines;
2. Letter to the faithful on vaccines from the Catholic Bishops of Alberta and the Northwest Territories



December 2, 2020

Dear Faithful in Christ,

Is it okay for a Catholic to be vaccinated against COVID-19? The short answer is: Yes, it is.

Reading this, many people might be surprised that the question is even being posed. What could be wrong about receiving a vaccine, when we know that vaccinations save lives? The Catholic Church does certainly support and encourage ethical scientific research into the development of vaccines that will mitigate or even end the harm caused by this terrible disease. The virus is linked with the death to date of more than one million people, and has caused great harm to millions more. The moral issue arises from the fact that vaccine development and testing often make use of cell lines derived from either the tissue of aborted fetuses or destroyed human embryos. Therefore, reception of a vaccine developed and produced from this unethical research presents us with a dilemma that seriously engages our conscience. On the one hand, we know that widespread vaccination is a public health imperative to keep ourselves, our families and other citizens safe; on the other, we worry that receiving the vaccine would render us complicit in the moral evil of abortion, and thus unfaithful to the teaching of the Church on the sanctity of life.

Making use of abortion to create cell lines for research and development is an affront to human dignity and cannot be morally justified. Sadly, such cell lines are so widely used in the biopharmaceutical industry that a vaccine that has not been ethically compromised in its production and/or testing by their use may very well not be available for employment against COVID-19. Doctors and families should normally seek out ethically acceptable vaccines. When this is not possible, then there arises the specific question we address in this letter: in the midst of a pandemic that poses a serious threat to public health, is it morally permissible to receive a vaccine that has been produced unethically when an ethical alternative is not readily accessible? In such a situation, we are guided by the Church's teaching, which directs us to differentiate among various degrees of cooperation in the evil of the act of abortion. Differentiation in degrees of the moral gravity of cooperation first pertains to the original abortion(s), then the derivation of cell lines, the process of vaccine development using these cell lines, the subsequent production and eventual sale, and finally the use of such a vaccine. With respect to someone simply receiving the vaccine, the degree of connection with the original evil act is so remote that, when there also exists a proportionately grave reason for

vaccination, such as the current, urgent need to halt the COVID-19 pandemic, then the Church assures us that it is morally permissible for Catholics to receive it for the good of personal and public health.

11 Cf. Pontifical Academy for Life, *Moral Reflections on Vaccines Prepared from Cells Derived from Aborted Human Foetuses* (9 June 2005); Congregation for the Doctrine of the Faith, *Instruction Dignitas Personae: On Certain Bioethical Questions* (8 September 2008), 34-35.

However, this judgement must not be allowed to obscure the seriousness of the evil act that is the source of cell lines used in some vaccines, nor the corresponding ethical issues arising for those who work in research and development on them, or profit from their sale. It remains imperative that Catholics make clear their moral objection to vaccine development derived from abortion, and to advocate with their governments for ethically produced vaccines. We address a special appeal to our Catholic brothers and sisters in the biopharmaceutical industry. Allow respect for the sanctity of human life from conception onward to find expression in work that leads to the replacement of morally illicit cell lines with ethically sourced ones. Please be assured of our prayerful support of this good and necessary endeavour. Let us all together entrust ourselves and our world to the intercession of the Blessed Mother. May the powerful intercession of the Mother of God bring full healing to the sick, deep consolation to those who mourn, holy inspiration to researchers, and a swift end to the pandemic.

Mary, Health of the Sick, pray for us.

Yours in Christ,

Catholic Bishops of Alberta and NWT

Most Reverend William McGrattan

Bishop of Calgary

Most Reverend Richard W. Smith

Archbishop of Edmonton

Most Reverend Jon Hansen, CSsR

Bishop of Mackenzie-Fort Smith

Most Reverend Paul Terrio

Bishop of St. Paul

Most Reverend Gerard Pettipas, CSsR

Archbishop of Grouard-McLennan

Most Reverend David Motiuk

Bishop of the Ukrainian Eparchy of Edmonton

12/21/2020

[EN - IT - ES]

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”^[1] 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]
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^[3]--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.

^[5] 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. Luis F. Card. Ladaria, S.I. + S.E. Mons. Giacomo Morandi
Prefect Titular Archbishop of Cerveteri - Secretary

^[1] Congregation for the Doctrine of the Faith, Instruction *Dignitas Personae* (8th December 2008), n. 35; AAS (100), 884.

^[2] *Ibid*, 885.

[3] Cfr. Pontifical Academy for Life, “Moral reflections on vaccines prepared from cells derived from aborted human fetuses”, 5th June 2005.

[4] Congregation for the Doctrine of the Faith, Instruct. *Dignitas Personae*, n. 35: “When the illicit action is endorsed by the laws which regulate healthcare and scientific research, it is necessary to distance oneself from the evil aspects of that system in order not to give the impression of a certain toleration or tacit acceptance of actions which are gravely unjust. Any appearance of acceptance would in fact contribute to the growing indifference to, if not the approval of, such actions in certain medical and political circles”.

[5] Cfr. Francis, *Address to the members of the "Banco Farmaceutico" foundation*, 19 September 2020.

In addition, the provincial government has provided the following links for more information:

To view the B.C. COVID-19 Immunization Plan PowerPoint, visit:

http://news.gov.bc.ca/files/BC_COVID-19_Immunization_Plan.pdf

To learn more about B.C.'s COVID-19 Immunization Plan, visit:

www.gov.bc.ca/covidvaccine

For technical immunization information, visit the BC Centre for Disease Control online:

www.bccdc.ca/health-info/diseases-conditions/covid-19/covid-19-vaccine

For more information on what to expect when you go to get vaccinated for COVID-19, visit:

www.bccdc.ca/health-info/diseases-conditions/covid-19/covid-19-vaccine/getting-a-vaccine

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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”^[1] 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]

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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.^[5] *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.*

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