



CATHEDRAL BASILICA of CHRIST *the* KING



714 King Street West
Hamilton, Ontario L8P 1C7
905-522-5744
www.ctkbasilica.ca

WELCOME!

The Cathedral Basilica of Christ the King is the principal church of the Diocese of Hamilton and home to the Bishop of Hamilton. The word "cathedral" comes from "cathedra" or Bishop's chair located in the church. On February 25th, 2013, in recognition of the significance of its design, and its importance in the Diocese, the Cathedral was given the status of a *Minor Basilica* by Pope Benedict XVI. The Cathedral Basilica was completed in 1933, and is a very beautiful structure that is reflective of the lively faith of its parishioners and the entire Diocese of Hamilton.

The Cathedral Basilica's *Coat of Arms* presents a shield sheltered by the *ombrellino*, and with crossed keys representing the papal designation of basilica status. The shield has a symbol for Christ with the crown of thorns and the crown of glory. The motto in Latin - *every eye shall see him*.

PASTORAL STAFF

The Most Reverend D. DOUGLAS CROSBY, OMI
Bishop of Hamilton

Very Reverend DAVID A. WYNEN, Rector, VF
Monsignor EDWARD D. SHERIDAN, In Residence
Mrs. LISA TUCK, Parish Secretary
Mrs. SANDRA GOULD, Pastoral Minister
Mr. ROBERT CORSO, Director of Music
Mr. SANDOR KOLLARICH, Maintenance
Mr. LUKAS LAMANES, Maintenance
Sister LENA PETRUCELLI, CSJB, Sacristan

PARISH OFFICE HOURS

Monday Closed
Tuesday - Thursday 8:30 a.m. - 4:30 p.m.
Friday 8:30 a.m. - 2:30 p.m.

SUNDAY MASS

Saturday 5:00 p.m.
Sunday 9:00 a.m.
11:00 a.m.
4:00 p.m.

Seating is limited to 30% capacity. Masks are recommended during Mass.

RECONCILIATION

Saturdays 11 - 11:30 a.m.

Marian Chapel

DAILY MASS

Tuesday through Friday
8:30 a.m. (Cathedral Basilica)

CARE OF THE SICK

To arrange pastoral visits to the sick in hospital or at home, please call the parish office.

PARISH REGISTRATION

To register with the Parish and to request Sunday Offering envelopes or information about pre-authorized giving ... please complete a *Registration Form* - either online (parish website) or using a form found in the Tower entrance.

VOCATIONS TO THE PRIESTHOOD

For information contact Father King at the Office of Vocations 905-528-7988.

CATHOLIC BURIAL NEEDS

Please contact The Catholic Cemeteries of the Diocese of Hamilton 905-527-7727

MASS INTENTIONS

Daily Masses are celebrated in the Cathedral Basilica which will open 30 minutes before the announced time of the Mass.

CHRISTMAS WEEK

Tuesday, January 5, 2021

1 John 4.7-10; Mark 6.34-44

Mass of Thanksgiving, +Cessina Ciapanna

Wednesday, January 6, 2021

1 John 4.11-18; Mark 6.45-52

+Adam Baran, +Bill & Natalie Murmylyk

Thursday, January 7, 2021

Saint Andre Bessette, Religious

1 John 4.19-54; Luke 4.14-22

+Nancy Mattina, +Agnes Beaulieu

Friday, January 8, 2021

1 John 5.5-13; Luke 5.12-16

+Ann Phan, +Franco Pere

Sunday, January 10, 2021

Baptism of the Lord

Isaiah 42.1-7; Acts 10.34-38; Matthew 3.13-17

MORALITY OF VACCINES

Congregation for the Doctrine of the Faith

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.
Prefect

+ S.E. Mons. Giacomo Morandi
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 foetuses", 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.

THANK YOU!

Many thanks to our Parish Staff who have helped decorate the Cathedral Basilica for our Christmas Midnight Mass. Thanks to our Parishioners for their ongoing support of the Parish. Thanks also to Salt+Light Catholic Media for the broadcast of Midnight Mass and to CHCH-TV for carrying it also.

TELEVISED MASS

We anticipate that televised Mass from the Cathedral Basilica on Sunday, January 10th – it will be broadcast on Cable 14 at 2:00 p.m. You may also view the weekly Mass on Cable 14's website cable14.com.

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