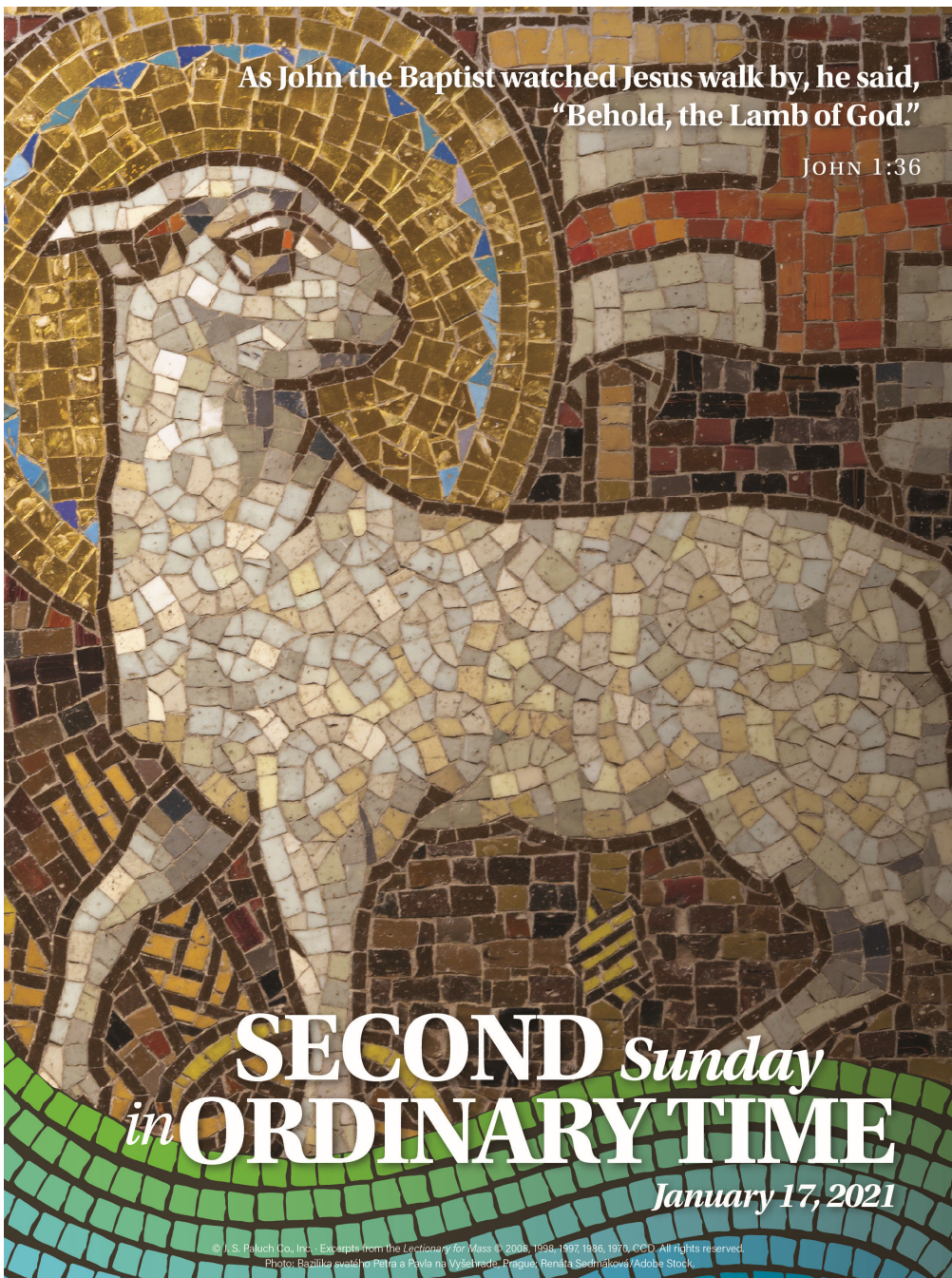


ST. CLETUS CHURCH 600 W. 55TH ST. LA GRANGE, IL

JANUARY 17, 2021

Saint Cletus Parish Canticle

**Your body is a temple of the
Holy Spirit within you.**
— 1 CORINTHIANS 6:19A



WELCOME

So glad you could join us!

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Mass Intentions for January 18 - 24, 2021

Day	Presider (subject to change)	Time	Intentions
January 18	Fr. Gamboa	8:00am	Frank Baggio, Delphine Marciszewski
January 19	Fr. Gamboa	8:00am	B. C. Collins
January 20	Fr. Baker	8:00am	St. Cletus Parishioners
January 21	Fr. Clark	8:00am	St. Cletus Parishioners
January 22	Fr. Clark	8:00am	St. Cletus Parishioners
January 23	Fr. Clark	5:00pm	Carol Griffith, George and Georgia Popp, Carol Ann Kroll, Mark Hanson
January 24	Fr. Baker	7:15am	George Duda, Joan Gurga, Richard Gomez, John and Mary Wisniewski
	Fr. Gamboa	8:45am	Stacy Baker, B. C. Collins, Frank Treski
	Fr. Baker	10:30am	Samuel Colonna, Bill DePasquale, Emilia & Marco Rattin, Andrew F. Bultas, Jr.
	Fr. Garcia	12:30pm	St. Cletus Parishioners

PLEASE REMEMBER OUR SICK IN YOUR PRAYERS:

We always welcome names for the sick. Please note that requests must only be made by the individual or an immediate family member. Names will remain in this prayer list for 3 months.

January - Catherine Cosgrove

December - Montana Jennings, Judy McLean, Ginny Skibbe, Mary Ann Vokurka, John Zydek

November - Sandra Eckrich, Patricia Hays, Marilyn Kornau, Maria Matayka, Kevin Peck, Patricia Rodey, Laura Terrazino, Patrick Wingert, Carol Reckwerdt, Rosemarie Gallagher, Virginia Kriho, Toni Swindall, Vic Swindall, Baby Vivian Furry, Frank Colonna, John Duda, Alice Dunkovich, Annette Bonvillian, Mary Ann Doornbos, John Paul Granger, Virginia Klecka, Frank Niwa, Wacław Berdysz, Mary Duckett, Wayne Hamilton

Also pray for our parishioners who are in nursing homes or are homebound unable to attend Mass.

ONLINE SIGN UP REQUIRED FOR IN-PERSON WORSHIP OPPORTUNITIES

All worship opportunities require that you pre-register. No walk-ins allowed. The sign up links can be found on our website, stcletusparish.com. If you don't have internet access you can call the parish office for assistance at 708.352.6209.

Recordings of masses are available on the St. Cletus Parish YouTube channel.



PLEASE PRAY FOR THOSE WHO HAVE DIED AND THEIR FAMILIES...

Patricia Hays

Marianna Jeffrey

Amalie Moravec

Mother of Maggie Kensek

May they rest in peace. Amen.

STATEMENTS REGARDING THE NEW COVID-19 VACCINES

Please see pages 6-11 of this week's Canticle for statements from the Vatican, USCCB, and Cardinal Cupich regarding the new COVID-19 Vaccines. More information can be found online:

<https://www.usccb.org/news/2020/us-bishop-chairmen-pro-life-and-doctrine-address-ethical-concerns-new-covid-19-vaccines>

<https://www.ilcatholic.org/illinois-bishops-join-u-s-bishops-statement-on-covid-19-vaccines/>

<https://www.archchicago.org/en/news-release/-/article/2020/12/23/cardinal-blase-j-cupich-encourages-everyone-to-get-vaccinated-against-covid-19>

<https://www.usccb.org/moral-considerations-covid-vaccines>

<https://www.vaticannews.va/en/vatican-city/news/2020-12/vatican-cdf-note-covid-vaccine-morality-abortion.html>

Notes from Fr. Bob...

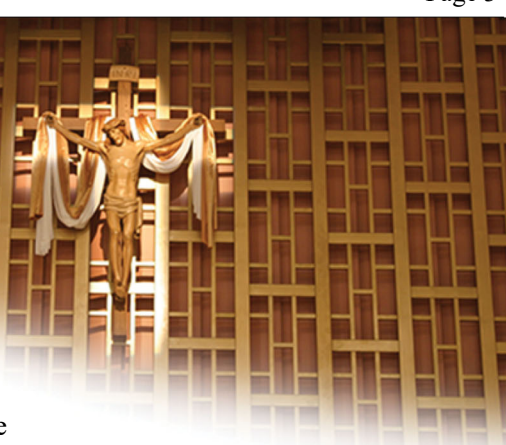
2ND SUNDAY IN ORDINARY TIME

At 12:30 pm on November 22nd, 1963 shots rang out in Dallas, Texas, and the world was stunned to learn of the assassination of John F. Kennedy, the thirty-fifth President of the United States. Whatever historians subsequently unearthed about the man's alleged shortcomings; there was a palpable sense of tragedy, of a promising bright future being brought abruptly and cruelly to an end. People who were alive at the time will almost invariably be able to tell you where they were, what they were doing and whom they were with, when they learned the shocking news of Kennedy's death. (I was attending my Grandmother Clark's funeral at the Methodist Church on the east-side of Joliet, IL along with my family). It was a decisive moment of history, an event which literally changed the course of world events. Things would never be the same again.

There is the same sense of a momentous event in today's Gospel. We are told the exact time when those two disciples of John the Baptist first met Jesus: the tenth hour, about 4 o'clock in the afternoon. This may be an unimportant, trivial fact perhaps, but an indication of just how important, how life-changing that first encounter was for Andrew and the other disciple, who was possibly St. John, the evangelist himself. Their lives changed so much that they can tell us exactly when and where it happened.

Tantalizingly, the evangelist doesn't tell us the content of that encounter. He doesn't tell us what Jesus said to him and Andrew, nor what questions they asked. He doesn't describe Jesus or where he was living. John simply says that they accepted his invitation to come and see, and they stayed with him for the rest of the day. Perhaps the conversation was too personal to be recorded, or perhaps a written account would not be able to convey its effect or the power of the presence of Jesus. Certainly the Lord had a profound effect: the two disciples left John the Baptist to become followers of Jesus, and Andrew wasted no time in telling his brother Peter: "We have found the Messiah."

Perhaps, too, the gospel writer realizes that an encounter with the Lord must be a unique event, something which each potential follower has to experience personally. It's not something which can happen second-hand; it cannot be experienced vicariously. The Lord issues an invitation, but it is up to us to respond. We have to be in a state of readiness, open to hear the Lord's call. Samuel was already living in the Lord's sanctuary – in the right place to hear the call. And the two disciples were already followers of John the Baptist – predisposed to the coming of the Messiah. When the call came, they responded without hesitation.



As Christians, we believe that we have been called, and that we are following the Lord, however falteringly or hesitantly. But we must have a real personal meeting with the Lord, and not simply go by what others have told us about him. Whether or not we can pinpoint an exact moment when we first encountered him, we need to allow our relationship with Christ to change our lives irrevocably. By spending time in his presence, we learn to see as he sees, judge as he judges, act and speak as he does.

The call to follow, the invitation to spend time with the Lord, is never a once and for all experience. It is a daily happening. As we grow in discipleship, as we learn to recognize his voice and walk in his ways, we learn that he speaks in many ways: not just through the authentic teaching of the Pope and Bishops who, like Eli and John the Baptist, are able to point us in the right direction. Christ is also able to speak to us through everyday events and people. Peter, remember, was brought to the Lord by his brother Andrew.

As Samuel shows us, recognizing the Lord's voice and presence can be a gradual affair, just as discipleship is a life-long commitment, not a one-day only decision. Perhaps today the Lord is calling to us most persistently in the faces of those in need: in the faces of the poor, the homeless, the victims of war, violence or oppression, the sick and the dying, the lonely and the unloved. Whenever we can see and serve the Lord in these people, we know that we really have become his disciples.

Yours in discipleship,



Fr. Bob
Pastor

Social Concerns Ministry



ST. CLETUS FOOD PANTRY THURSDAYS 6-8PM

Most needed at this time:

- Canned fruit
- Meals (ravioli, spaghetti, etc)
- Canned tomatoes
- Flavored rice/noodles
- Tuna
- Diapers size 6
- Baby Wipes

Please look for the FOOD PANTRY DONATION bin near the Rectory door, they will be checked daily.



Follow us on Facebook:
@StCletusFoodPantry

Now on Instagram:
@St.CletusFoodPantry

If you have questions or would like to volunteer with the Social Concerns Ministry contact Kendall Grant (708)215-5418 kgrant@stcletusparish.com

AREA RESPECT LIFE MINISTRY

MASS FOR LIFE AND MOVE THE MOVEMENT CAR RALLY

On Sunday, January 17, the pro-life movement will come to Mundelein with a drive-in, socially-distanced rally, which will feature inspiring speakers, including Cardinal Cupich, and an invigorating sense of community as we witness the sanctity of life. For more information and to register, please visit www.marchforlifechicago.org/tour.



On Friday, January 22, the Archdiocesan Mass for Life will be livestreamed on the Archdiocese of Chicago YouTube channel from Holy Name Cathedral at 12 p.m. This Mass, which will be presided over by Bishop Kevin Birmingham, will be on the anniversary of Roe vs. Wade and the eve of the final event on the March for Life Chicago tour. For more information visit www.marchforlifechicago.org/tour.

WORD OF LIFE



“There is such a wide spectrum of issues involving the protection of human life and the promotion of human dignity. Good people frequently disagree on which problems to address, which policies to adopt and how best to apply them. But for citizens and elected officials alike, the basic principle is simple: We must begin with a commitment never to intentionally kill, or collude in the killing, of any innocent human life, no matter how broken, unformed, disabled or desperate that life may seem. In other words, the choice of certain ways of acting is always and radically incompatible with the love of God and the dignity of the human person created in His image.”

United States Conference of Catholic Bishops
“Living the Gospel of Life,” © 1998 USCCB.

INTERFAITH CAREER NETWORK

What To Do in the First 100 Days of Your Job Search A new year means new beginnings. You may be in a position where you want to explore your job opportunities. This could be the case whether you are currently employed...or unemployed. Join us on Thursday, January 21, 2021 from 7:00-8:30 pm when Michelle Nacker, explains what to do the first few days of your transition. She will detail the key actions that you can take from day 1 to day 100 and beyond. Michelle will address items such as preparing for the job search, video interviews and how social media plays a part in your search. After spending most of her work career with one company, Michelle suddenly found herself in the job market. She will share her experiences of what has worked and what has not worked. Michelle has worked as a SaaS Product Manager professional for most of her career. She started her career testing video games and progressed to companies such as TransUnion, IBM, Acxiom and Donnelly Financial. Zoom information - www.interfaithcareernetwork.org

Free Virtual Resume Review - ICN will be available to do a resume review with you on Saturday, January 23 from 9-11 am...on your phone! Simply email a copy of your existing resume to Resumereview@interfaithcareernetwork.org. Please include the telephone number at which you wish to be called. You will be notified of your 30-minute time slot via an email from ICN prior to the review. **Please respond by 3:00 pm on Friday, January 22.** Join us for a helpful one-on-one conversation with a HR or other search related professional. Pick up some ideas and suggestions that may enhance or refresh your resume. Looking for some helpful job search strategies? Now is the time to add impact and clarity to your existing resume. We look forward to hearing from you! There is no charge for this service. ICN offers job support through various programs. For further information, www.interfaithcareernetwork.org.

St. Cletus School

Greg Porod, Principal

708) 352-4820 | gporod@stcletusparish.com

Christy Schaefer, Asst. Principal

708) 352-4820 | cschaefer@stcletusparish.com



DISCOVER ST. CLETUS SCHOOL!

Visit our website to learn about all the great things happening at our school. If you know family or friends who are looking for an excellent educational experience for their child, let them know about St. Cletus School – where every day is a great day to be a Cardinal!



SAVE THE DATE FOR A FUN, VIRTUAL NIGHT CELEBRATING OUR SCHOOL AT THE ST. CLETUS SPRING AUCTION 2021

WHEN: Saturday, April 24th

TIME: 6-10pm

WHERE: Anywhere you like!

Be Ready for Raffles, Live & Silent Auctions, Fun! More information at <https://stcletusschool.com/fundraising/auction/>

Adult Confirmation

ADULT CONFIRMATION CLASSES BEGIN IN JANUARY



St. Cletus and St. John of the Cross Parishes will be hosting a Confirmation prep program for any adult Catholic who has received First Holy Communion, but not the Sacrament of Confirmation. This is open to all parishioners at St. Cletus, St. Francis Xavier, and St. John of the Cross Parishes.

Sessions will be held on Monday nights on Zoom:

- January 11
- January 18
- January 25
- February 1
- February 8
- February 15
- February 22

We will meet on Zoom from 7 - 8:30 p.m. Registration is required. Please use the link below to sign up: <https://stcletusparish.com/learn/adultconfirmation/>

FOR MORE INFORMATION:

Barb Campbell at St. Cletus

bcampbell@stcletusparish.com

Steve Weigand at St. John of the Cross

sweigand@stjohnofthecrossparish.com



VATICAN CDF SAYS USE OF ANTI-COVID VACCINES “MORALLY ACCEPTABLE”

A note from the Congregation for the Doctrine of the Faith, which was approved by Pope Francis, gives the green light during the pandemic to the use of vaccines produced with cell lines derived from two fetuses aborted in the 1960s.

By Vatican News

21 December 2020

“It is morally acceptable to receive Covid-19 vaccines that have used cell lines from aborted fetuses in their research and production process.”

Due to the situation of the ongoing pandemic, “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.”

The Vatican’s Congregation for the Doctrine of the Faith (CDF) made these statements in a note signed by the Prefect, Cardinal Luis Ladaria, and the Secretary, Archbishop Giacomo Morandi. The text was explicitly approved by Pope Francis on 17 December and released on Monday.

CLARIFYING DOUBTS

The CDF document, which was published as many countries are preparing to implement vaccination campaigns, authoritatively intervenes to clarify doubts and questions which have emerged from sometimes contradictory statements on the subject.

The “Note on the morality of using some anti-Covid-19 vaccines” recalls three previous pronouncements on the same topic: one from the Pontifical Academy for Life (PAV) in 2005; the CDF Instruction *Dignitas Personae* in 2008; and, another note from the PAV in 2017.

MORAL ASPECTS

The Congregation for the Doctrine of the Faith says it does not “intend to judge the safety and efficacy” of current vaccines against Covid-19, which is the responsibility of biomedical researchers and drug agencies. Rather, the CDF focuses on the moral aspects of receiving vaccines developed using cell lines from tissue obtained from two fetuses that were aborted in the 1960s.

The Instruction *Dignitas Personae*, approved by Pope Benedict XVI, pointed out that “there exist differing degrees of responsibility”, because “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.”

Therefore, argues the note published on Monday in summing up the Instruction of 2008, “when ethically irreproachable Covid-19 vaccines are not available”, it is “morally acceptable to receive Covid-19 vaccines that have used cell lines from aborted fetuses in their research and production process.”

‘REMOTE COOPERATION’

The CDF says the reason for considering these vaccines morally licit is the “kind of cooperation” in the evil of abortion, which is “remote” on the part of those receiving the vaccine.

Therefore, the “moral duty to avoid such passive material cooperation is not obligatory” since there exists a grave danger, in the form of an “uncontainable spread of a serious pathological agent.”

The Covid-19 pandemic, says the CDF, fulfills this requirement.

“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.”

NOT A LEGITIMATION OF ABORTION

The Congregation clarifies 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.” Nor should it imply a moral approval of the use of cell lines proceeding from aborted fetuses.

The CDF note calls on pharmaceutical companies and government health agencies to “produce, approve, distribute and offer ethically acceptable vaccines that do not create problems of conscience.”

VOLUNTARY VACCINATION

At the same time, the Congregation recalls that “vaccination is not, as a rule, a moral obligation and that, therefore, it must be voluntary.”

The morality of vaccination, it notes, depends both on the duty to protect one’s own health and the pursuit of 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 for reasons of conscience reject vaccines produced with cell lines from aborted fetuses, however, must “do their utmost to avoid, by other prophylactic means and appropriate behavior, becoming vehicles for the transmission of the infectious agent.”

DISTRIBUTION TO POOR COUNTRIES

Finally, the Congregation for the Doctrine of the Faith says it is “a moral imperative” for the pharmaceutical industry, governments, and international organizations to ensure that effective and ethically acceptable vaccines are 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.”



3211 FOURTH STREET, N. E. • WASHINGTON, D.C. 20017-1194 • 202-541-3015

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*

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 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 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 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.

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 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

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

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 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
on Doctrine

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

¹There 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.

⁴Congregation 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.

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

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

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

⁸The 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.

⁹Nothing 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.

¹⁰We 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.

¹¹Every 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.

¹²The 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 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.

¹³If 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.



CARDINAL BLASE J. CUPICH ENCOURAGES EVERYONE TO GET VACCINATED AGAINST COVID-19

Cardinal Cupich and other clergy received COVID-19 vaccinations today following the Vatican's statement supporting COVID-19 vaccines as morally acceptable

Chicago, (Dec. 23, 2020) – Cardinal Blase J. Cupich, archbishop of Chicago, and other local clergy were invited by Guy A. Medaglia, president and chief executive officer of Saint Anthony Hospital, to receive their vaccinations against COVID-19 as part of the hospital's campaign to combat vaccine hesitancy among the communities Saint Anthony serves. Saint Anthony, a safety net hospital in a community disproportionately affected by the pandemic, has served the near west and southwest sides for more than a century.

Today, Cardinal Cupich along with Very Rev. Esequiel Sanchez, rector of the Shrine of Our Lady of Guadalupe, Pastor Richard Nelson, of The Greater Open Door Baptist Church and Saint Anthony Hospital board member, and Rev. Donald Nevins, pastor of St. Agnes of Bohemia Church in Chicago received their COVID-19 vaccinations at Saint Anthony Hospital in Chicago.

[Link to b roll: <https://youtu.be/aF8GdxyOz64>, link to photos: <https://we.tl/t-NGvENncgzz>]

By agreeing to be vaccinated, Cardinal Cupich wants to encourage everyone to get vaccinated against COVID-19. His endorsement of the campaign for immunizations follows a statement from the Vatican stating COVID-19 vaccines are a morally acceptable means of promoting the common good amid the global pandemic.

"I am grateful to Saint Anthony Hospital for their efforts to build confidence in this vaccination and to Pope Francis for his clear moral guidance on the COVID-19 vaccines," said Cardinal Cupich. "The pandemic has devastated families and communities around the world, particularly the poor and marginalized. The vaccines offer a ray of hope that the world will unite in our common humanity to bring about health and healing. Faith leaders must now step forward and encourage everyone to get vaccinated."

Some vaccines against the SARS-CoV-2 virus, which causes COVID-19, were developed by using cell lines originating from fetal tissue obtained in the 1960s. This has raised morality questions, which the Vatican's Congregation for the Doctrine of the Faith clarified by stating: "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." The statement asserts that those who refuse the vaccine for reasons of conscience, must avoid transmitting the virus particularly to anyone who cannot be vaccinated for medical or other reasons.

In the coming weeks, the Archdiocese of Chicago will roll out a multi-media COVID-19 vaccination awareness campaign to educate Catholics on the importance of being vaccinated. The campaign will include video messages from Cardinal Cupich and other Church leaders, posters and bulletins for churches and schools, and flyers for parishioners and school families. The materials will focus not only on the importance of being vaccinated, but also the continued importance of adhering to Centers for Disease Control and Prevention guidelines: wearing a mask, maintaining six feet of social distance from others, washing of hands, using hand sanitizer, and other precautions to prevent the spread of the deadly virus until everyone is vaccinated.

Sunday Notes



READINGS FOR THE WEEK

Monday: Heb 5:1-10; Ps 110:1-4; Mk 2:18-22
 Tuesday: Heb 6:10-20; Ps 111:1-2, 4-5, 9, 10c;
 Mk 2:23-28
 Wednesday: Heb 7:1-3, 15-17; Ps 110:1-4; Mk 3:1-6
 Thursday: Heb 7:25 — 8:6; Ps 40:7-10, 17; Mk 3:7-12
 Friday: Heb 8:6-13; Ps 85:8, 10-14; Mk 3:13-19, *or any of a number of readings for the Day of Prayer*
 Saturday: Heb 9:2-3, 11-14; Ps 47:2-3, 6-9;
 Mk 3:20-21
 Sunday: Jon 3:1-5, 10; Ps 25:4-9; 1 Cor 7:29-31;
 Mk 1:14-20

SAINTS AND SPECIAL OBSERVANCES

Sunday: Second Sunday in Ordinary Time
 Monday: Martin Luther King, Jr. Day;
 Week of Prayer for Christian Unity begins
 Tuesday: Julian Calendar Theophany (Epiphany)
 Wednesday: St. Fabian; St. Sebastian
 Thursday: St. Agnes
 Friday: Day of Prayer for the Legal Protection of
 Unborn Children
 Saturday: St. Vincent; St. Marianne Cope

FEAST OF FAITH

The Greeting - At several points during the liturgy, the presider greets us with the words, "The Lord be with you." These simple words are not like the greetings that we exchange all day long—our "good mornings," our "hellos" and "how are yous." This liturgical greeting has roots deep in the Old Testament. In the book of Ruth, the words "the Lord be with you" are spoken by Boaz to the harvesters who are laboring in his fields (2:4); in the book of Judges, an angel speaks similar words to Gideon (6:12), where they are words of promise: for soon Gideon will lead his oppressed people to victory and freedom. For us, the words become a greeting of peace, a prayer that the Lord will indeed be with us, and a reminder of his promise to be with us always, to the end of the world (Matthew 28:20). Our response—"And also with you," soon to be "And with your spirit"—returns to the presider this prayer for the Lord's presence. As we know from the scriptures, a prayer for the Lord's presence is no small thing, for when God comes in our midst, God brings healing, grace, and challenge. God's presence transforms us.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

WORRIES

The greatest of worries can't pay the smallest of debts.

—Anonymous

SPEAK, LORD, WE ARE LISTENING

In today's first reading God keeps calling out in the night to a sleeping boy. Neither the boy, Samuel, nor his teacher, Eli, understands who is calling. But God's persistence convinces them. Samuel is then ready—not ready yet to do anything, but ready to listen. "Speak, for your servant is listening" (1 Samuel 3:10).

In the Gospel Jesus is out teaching. Various people notice him and begin to gather around. They soon become disciples and, like the young Samuel, are ready—not ready yet to do anything, but ready to listen. "Speak," they say, "we are listening."

God's voice is always with us, awake or asleep. It swirls around us like fog on a waterfront, enveloping us, gently urging us to wake up, to listen. Awareness of the voice comes first; then willingness to listen; then, in time, the decision to act, to live according to God's word. Let's ask today for the ability to keep our ears open so we don't miss God's voice.

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TODAY'S READINGS

First Reading — Speak, Lord, for your servant is listening (1 Samuel 3:3b-10, 19).

Psalms — Here am I, Lord; I come to do your will (Psalm 40).

Second Reading — Your bodies are members of Christ; glorify God in your body (1 Corinthians 6:13c-15a, 17-20).

Gospel — The first disciples saw where Jesus was staying and they stayed with him (John 1:35-42).

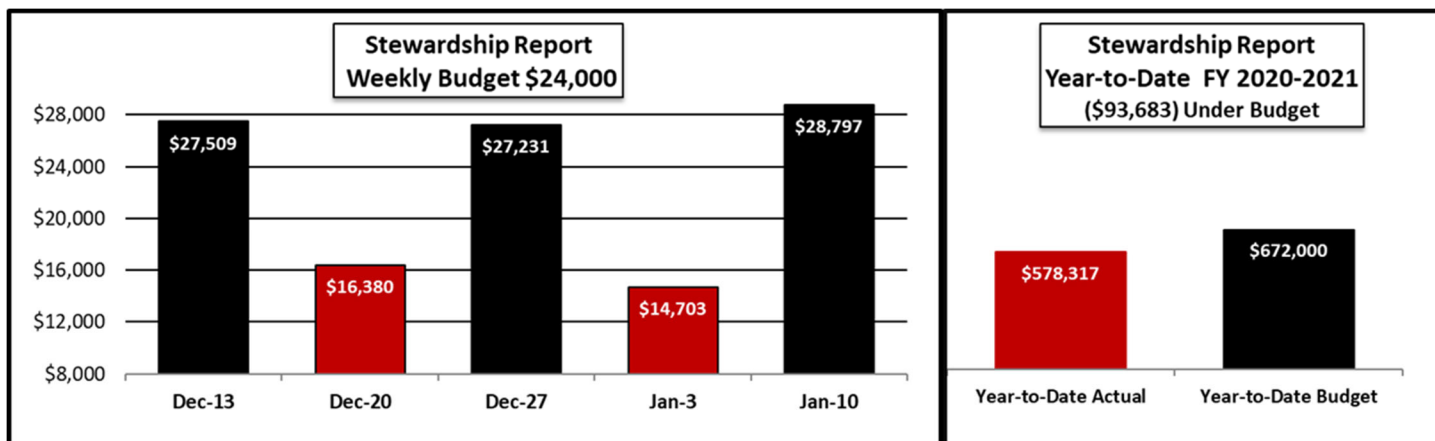
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JOY

The fullness of joy is to behold God in everything.

—St. Julian

Stewardship Report



Ministry News

BOOK DISCUSSION



The next book discussion will be at 7 P.M. February 9, 2021

We will discuss Happiness is a Choice You Make by John Leland.

For those who like to look ahead:

April 13, 2021: To Kill a Mockingbird by Harper Lee

June 8, 2021: Saints for All Occasions by J Courtney Sullivan

Questions – call Denise at 708.712.8294

FRATELLI TUTTI DISCUSSIONS

Invitation to Community Conversations: Emerging from the Pandemic Together - Saint John of the Cross and Saint Francis Xavier parishes invite you to explore the great ideas and tangible ways that we can build a more just world in our personal relationships, social life, politics and institutions.

SESSION ONE: *"If we want to encounter and help one another, we have to dialogue."* Fratelli Tutti, 198. | January 21, 2021 from 7 - 8:15 pm

SESSION TWO: "The Good Samaritan: Who is my Neighbor?" | January, 28, 2021 from 7 - 8:15 pm

SESSION THREE: "Self-gift as the Key to Deeper Fulfillment" | February, 4, 2021 from 7 - 8:15 pm

Interested individuals can attend one or more than one session. **It is not necessary to have read *Fratelli Tutti* to participate.** Email mmcmahon@sfxlg.org to register/ receive the Zoom invitation.

COMPASSIONATE CARE MINISTRY

The **Compassionate Care Ministry** is again badly in need of postage stamps for its notes of sympathy and support during the first year following the loss of a loved one. Each bereaved family receives six cards during that year. This means that if there are ten funerals during a period of one month, 50 stamps are needed in that month alone. Your generous donations have meant so much in the past and we are very grateful.

If you are able to contribute to this worthwhile ministry in this way, it will be very much appreciated. Simply place them in an envelope marked **CCM** and put them through the slot in the rectory door—or drop them in one of the collection baskets located at each exit in the church building.

ENROLL IN ELECTRONIC GIVING



Do you want to transition away from writing checks and contribute electronically? It is SO EASY!


Visit the St. Cletus Parish website at www.stcletusparish.com and click the **"DONATE"** BUTTON. Click Sunday donations. We accept checks (ACH), debit and credit cards. If you have questions or need help, call Mary Zwolinski 708.352.6209

BULLETIN ARTICLE SUBMISSIONS

Please note that all Canticle articles are to be emailed to canticle@stcletusparish.com as text with pictures attached separately. All articles are due 5p.m. Friday a full week (9 days) before Sunday's publication.

St. Cletus Parish Information

CONTACT US

Parish Center.....(708) 352-6209
 Español(708) 215-5440
 School(708) 352-4820
 www.stcletusparish.com.....  stcletuschurch

PARISH CENTER OFFICE HOURS

Please note that all deliveries and inquiries should be made to the parish center office. Food pantry will remain in the rectory.

Monday-Friday 9:00 a.m. - 12:00 p.m.
 Saturday and Sunday Closed

MASSES

Saturday Evening 5:00 p.m.
 Sunday 7:15 a.m., 8:45 a.m., 10:30 a.m.,
 12:30 p.m. (SPANISH)
 Weekdays Mon. thru Sat. 8:00 a.m.

We continue to offer daily Mass online and our 5pm Vigil Mass is livestreamed each Saturday. Be sure to subscribe to our YouTube channel and click the bell icon to be notified of the latest videos. You can also find the link on our website and Facebook page.

CONFESSIONS

Confessions First Saturday of the Month 9:00 to 9:45 a.m.
 Must call parish offices to schedule a reservation.

BAPTISMS

Parents must be registered parishioners. Please make arrangements by calling Bobbie Kallal at (708) 352-6209.

WEDDINGS

Dates and times are reserved for registered parishioners. Initial arrangements must be completed five months in advance of the wedding date. Contact Bobbie Kallal (708) 352-6209.

HOME/HOSPITAL VISITATION AND COMMUNION CALLS

Please contact the Ministry of Care Office (708) 215-5407

STAFF

PARISH STAFF

Rev. Robert Clark, *Pastor*
Rev. Kenneth Baker, *Associate Pastor*
Rev. Lorenzo Gamboa Cadena, *Associate Pastor*
Rev. Mr. Stuart & Marlene Heyes, *Deacon Couple*

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Karen Ziemba, *Music Ministry* (708) 215-5423
Kendall Grant, *Social Concerns* (708) 215-5418
Deacon Stuart Heyes, *Pastoral Care* .. (708) 215-5407
Debbie Lestarczyk, *Business Manager* (708) 215-5405
Christopher Wagner, *Technology* (708) 215-5420

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Christy Schaefer, *Assistant Principal*
Mary Lee Krieger, *Administrative Assistant*
Jeannie Scalzitti, *Receptionist/Office Assistant*

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Barb Campbell, *Director of Religious Education*
Paulette Bolton, *Director of Adult Faith Formation and Assistant Director of Worship*

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Kadie Lestarczyk, *Parish Assistant*
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PARISH MISSION AND VISION STATEMENTS

Mission Statement

St. Cletus is a dynamic Catholic community dedicated to spreading the Good news of Jesus Christ through worship, education, and service.

Vision Statement

We welcome all. We encourage all parishioners to live the Gospel message of Jesus Christ in their daily lives, by sharing their talents and faith with our parish and community.

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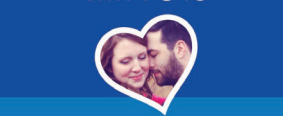
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