



# St. Stanislaus Kostka School

"We can do hard things."

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**Mrs. Lori Hodder**  
Principal

**www.sskschool.org**  
**732-254-5819**

December 16, 2020

Dear St. Stanislaus Kostka Families,

Leave it to Mother Nature to finish off 2020 with a snowstorm! A Honeywell has gone out closing the building for tomorrow. We will do virtual learning following a half-day schedule. An additional Honeywell will be sent should there be a delayed opening or closure for Friday.

The Bishop has granted us another holiday which we will be taking on January 4. Father Ken has approved virtual instruction for January 5-8, to try and combat the possible transmission of COVID after Christmas and New Year's. The virtual week after Thanksgiving helped us prevent transmission in our building. If you have any questions or concerns please contact me directly.

Important dates up to Christmas break and beyond:

- Christmas themed dress down day/\$3.00 – moved to December 21
- MCA Christmas boxes due – December 21
- Room Decorating Contest judging – December 21
- 11:50 Dismissal/NO AFTERCARE – December 23
- Bishop's Holiday/NO SCHOOL – January 4
- Virtual Learning – January 5-8 (follow the half-day schedule)
- Return to in-person instruction – January 11

Thank you for your contributions towards a Christmas gift for Father Ken. If you would still like to contribute, any amount would be greatly appreciated.

I would also like to send a special thank you to everyone who contributed to the Helping Hands Ministry gift card fundraiser. You raised a total of \$375.00 for that Mrs. Grover used to purchase gift cards to help spread Christmas joy to those in need. Your ongoing generosity is greatly appreciated!

Stay safe everyone, and as always you are in my prayers!

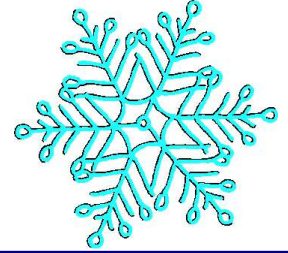
Regards,

Lori Hodder, Principal

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# JANUARY 2021



## ST. STAN'S SCHOOL

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																				
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*Helping Hands Ministry*

Thank you for the donations  
for families in need.

**We raised \$375.00!!**

15 gift cards - each \$25.00

were purchased to help families buy toys for their children.

Thank you!!

Mrs. Grover





3211 FOURTH STREET NE • WASHINGTON DC 20017-1194 • 202-541-3015

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## MEMORANDUM

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**TO:** BISHOPS OF THE U.S.C.C.B.

**FROM:** MOST REVEREND KEVIN C. RHOADES  
BISHOP OF FORT WAYNE-SOUTH BEND  
CHAIRMAN, COMMITTEE ON DOCTRINE

MOST REVEREND JOSEPH F. NAUMANN  
ARCHBISHOP OF KANSAS CITY  
CHAIRMAN, COMMITTEE ON PRO-LIFE ACTIVITIES

**SUBJECT:** VACCINES FOR COVID-19

**DATE:** 23 NOVEMBER 2020

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There appears to be some confusion in the media regarding the moral permissibility of using the vaccines for COVID-19 developed by Pfizer Inc. and Moderna. We would like to offer some clarifications.

Neither the Pfizer nor the Moderna vaccine involved the use of cell lines that originated in fetal tissue taken from the body of an aborted baby at any level of design, development, or production.<sup>1</sup> They are not completely free from any connection to abortion, however, as both Pfizer and Moderna made use of a tainted cell line for one of the confirmatory lab tests of their products. There is thus a connection, but it is relatively remote.

Some are asserting that if a vaccine is connected in any way with tainted cell lines then it is immoral to be vaccinated with them. This is an inaccurate portrayal of Catholic moral teaching.

There are three documents from the Holy See that treat the question of tainted vaccines: 1) the 2005 study by the Pontifical Academy for Life, "Moral Reflections on Vaccines Prepared from Cells Derived from Aborted Human Foetuses"; 2) paragraphs nos. 34-35 in the 2008 Instruction on Certain Bioethical Questions (*Dignitatis Personae*) by the Congregation for the Doctrine of the Faith; 3) the 2017 Note on Italian Vaccine Issue, by the Pontifical Academy for Life.

These documents all point to the immorality of using tissue taken from an aborted child for creating cell lines. They also make distinctions in terms of the moral responsibility of the various actors involved, from those involved in designing and producing a vaccine to those receiving the vaccine. Most importantly, they all make it clear that, at the level of the recipient, it is morally permissible to accept vaccination when there are no alternatives and there is a serious risk to health.

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<sup>1</sup> See the chart provided by the Charlotte Lozier Institute: [COVID-19-Vaccine-Candidates-and-Abortion-Derived-Cell-Lines.pdf](https://www.pcdn.co/COVID-19-Vaccine-Candidates-and-Abortion-Derived-Cell-Lines.pdf) (pcdn.co).

The Pontifical Academy for Life gives as an example the case of rubella (German measles): "We find, in such a case, a *proportional reason*, in order to accept the use of these vaccines in the presence of the danger of favouring the spread of the pathological agent, due to the lack of vaccination of children. This is particularly true in the case of vaccination against German measles."<sup>2</sup>

The Pontifical Academy does call for appropriate expressions of protest against the origins of these vaccines as well as for vigorous efforts to promote the creation of alternatives. "There remains a moral duty to continue to fight and to employ every lawful means in order to make life difficult for the pharmaceutical industries which act unscrupulously and unethically." The Pontifical Academy adds, however, that public health must not be sacrificed. "The burden of this important battle cannot and must not fall on innocent children and on the health situation of the population."

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<sup>2</sup> Pontifical Academy for Life, "Moral Reflections on Vaccines," (9 June 2005) in *National Catholic Bioethics Quarterly* 6:3 (2006): 541-49, especially n. 16.