

Moral Guidance regarding Vaccines and COVID-19 (23 Nov 2020)

(Prepared by Rev. Joseph Koopman, Moral Theologian- St. Mary Seminary)

With the prospect of the FDA approving one (or more) COVID-19 vaccines within the next few weeks, many questions have been raised regarding the ethical status of these vaccines (particularly questioning whether embryonic stem cells or tissue from aborted fetuses were used in their creation, and whether Catholics can morally receive such vaccines). The following is a brief moral analysis to help provide you some guidance when these questions arise. *Be mindful that this analysis is dependent on current information, and therefore could change once more information is released.* It has only been within the last few days that the findings of some of the vaccines have been submitted to the FDA for approval, so more information will be forthcoming in the upcoming weeks as the government and independent researchers have access to data.

•At this point, it appears as if the vaccine created by Pfizer/Biontech, along with the vaccine created by Moderna *have not been created using material of illicit origin (i.e., embryonic stem cells and/or the tissue of aborted children.)* For Catholics, this is *great* news. Theologically speaking, there are no moral or religious grounds that would restrict the consciences of Catholics from receiving these vaccines.

•There have been articles and press releases that affirm that, while these above vaccines were not *created* with material of illicit origin, there is good reason to believe that these vaccines may have been *tested* (post production) utilizing the tissue of aborted fetuses. These articles and statements, therefore, conclude that it is immoral to use them. This sweeping conclusion is *inconsistent with Catholic moral teaching*.

A critical question is: “Are Catholics always forbidden to perform an action if it touches upon evil, or cooperates, somehow, with the evil action of another?” The answer is ‘no’. There *certainly* are instances when Catholics *must* refrain from immoral cooperation. However, Catholic teaching on moral cooperation makes critical distinctions (mediate/immediate, proximate/remote, etc) to determine the *degree or level to which* one cooperates in evil. In some cases, some forms of cooperation, while unfortunate, can be allowed in certain circumstances.

Unfortunately, we live in a fallen world. Dig deep enough, and one finds that many of our actions somehow touch upon evil and the evil actions of others. While the Church draws a firm line in delineating certain acts of cooperation as immoral, it does not condemn *all* actions of cooperation as such. It challenges us to be aware of evil around us, to *always* choose the option that involves less evil (or no evil), and to speak and challenge others to desist from evil. It is for this reason that the Church, in the early months of vaccine development for COVID 19, boldly challenged (and continues to challenge) researchers and the medical industry to seek moral means of vaccine