OFFICE HOURS
Monday, Wednesday, Friday—9:00 until Noon
E-mail address: stjoeparishofc@bright.net

NORMAL MASS TIMES
Saturday: 5:00 pm
Sunday: 7:30 am and 9:30 am

MONDAY:
Tuesday: 7:00 pm
Wednesday: 7:00 pm
Thursday: 7:00 pm
Friday: 7:55 am

CONFESSIONS
Tuesdays 6:30 pm
Saturdays 4:30 pm
Anytime by request

BAPTISMS
Baptisms will be celebrated anytime agreeable with Fr. Charles or Deacon Larry. For BAPTISM INSTRUCTION date and time check the bulletin. Please call the parish office to register.

MARRIAGE
Make arrangements at least six months ahead of time by calling the parish office. Do not set wedding date prior to contacting the parish office.

RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA)
RCIA classes run from September to May. These classes are for anyone interested in learning more about the Catholic Faith or who wish to join the Church. Call the parish office to register.

FAITH ENRICHMENT
Religious Education Classes for the elementary students from August through May. Classes for the Junior High and High School students run September through March. Adult Enrichment: Bible Study, Spiritual development, missions and retreats. Check the bulletin for details.

MINISTRY TO THE SICK AND ELDERLY
Visitation and Eucharist will be provided by a Eucharistic Minister. A priest will be available if needed. Notify the parish office about people in the hospital or shut-ins. If you are, or will be hospitalized because of a surgery or serious illness, contact the pastor to receive the Sacrament of Healing.

WELCOME NEW PARISHIONERS
If you are new to our St. Joseph Parish Family, please call or visit the parish office to register.

ALL ARE WELCOME HERE
LITURGICAL MINISTERS: January 16 & 17

SERVERS:
5:00 pm  Isaac Heitman
7:30 am  Morgan Siefker
9:30 am  Ryan Fitzpatrick

Eucharistic Ministers:
5:00 pm  Amy Eickholt, Chloe Fields, 
           Julie Fischbach
7:30 am  Volunteers Needed
9:30 am  Teresa Wurst, Anita Aldrich, 
           Monica Bruskotter

LECTORS:
5:00 pm  Amanda Maag
7:30 am  Volunteer Needed
9:30 am  Denny Osting

USHERS:
5:00 pm  Kevin & Mandi Kahle
7:30 am  Volunteers Needed
9:30 am  Bryan & Shelley Hoersten

Pray for the sick: Cherie Luersman

Thank you to each of you that once again generously supported my Nigerian Mission. The outpouring was amazing! Enough money has been donated to build the widow a new home! I cannot adequately express how overwhelmed with gratitude she was when I called to tell her to find temporary living arrangements while we tear down the mud house currently on the property and build her a new one. You have changed this poor woman’s life. Your donations will also help others throughout the year with much needed medicine, food, school fees and other life sustaining necessities. I cannot thank you enough!!! I pray that the Lord blesses each of you.

- Fr. Charles
BAPTIZED as a new member of the Catholic Church on January 2: ROBERT DONALD WEBER, son of Zach and Angie (Dray) Weber. May the Holy Spirit guide these parents as they share the faith with Robert. Best wishes from the Catholic Community in Fort Jennings.

Fort Jennings School Elementary Building Secretary; School Year 2020-2021 - Jennings Local School District has an elementary building secretary position opening for the 2020-2021 school year. Expected start date is February 22, 2021. Application procedure and job description available at: https://www.jenningslocal.org/home/employment

BAPTISMS: To arrange a baptism please Call the Parish Office or Deacon Larry (cell) (419) 302-2532 or by email larry@fjsb.com.

BAPTISM CLASSES
Baptismal Classes are temporarily discontinued due to COVID-19.
Attend a Pre-Marriage Preparation Class before your marriage.
Find Marriage Prep Classes at http://ToledoMarriagePrep.org
Bulletin submissions deadline:
Wednesdays at 10 a.m.

The family of Doyle Wittler would like to thank Fr. Charles, Deacon Larry, Joyce, Lori, Friends of Hope, Fort Jennings American Legion, Ottoville VFW, Ohio National Guard, Randy Gasser and Larry Streets for everything you did for Doyle’s funeral. To the Fort Jennings Community, thank you for all the thoughts and prayers for our family during this difficult time.

- Doris, Jeff, Laura, Scott & Tricia

Does your marriage need a tune up? Or even a major overhaul? Sometimes a marriage can run along fine and then things change. They may need your time and attention. Sometimes lines of communication break down and they need repair. Sometimes our focus moves away from our marriage and family and needs a little redirection. Sometimes a fair or average marriage is just not enough. Have you ever thought to yourself, “How can I make my marriage better?” If so, Retrouvaille can help. Retrouvaille is marriage program for couples whose marriage has become off course. It begins with a weekend program that can help get your relationship back on track. It is an effective program that has worked for thousands of couples and it can work for your marriage. Our next weekend in this area will be January 22-24. For more information, contact registration team: Jeff and Robyn@ 419-481-1116 or online: HelpOurMarriage.com

Join thousands of Catholics nationwide in the annual Respect Life novena, 9 Days for Life, Thursday, January 21 – Friday, January 29. Get daily intentions, brief reflections, and more. Sign up at 9dayforlife.com!
Notes 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" (June 5, 2005). Further, this Congregation expressed itself on the matter with the Instruction Dignitas Personae (September 8, 2008, cf. 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]