

Vatican Statements on Vaccinations

1. Pontifical Academy for Life (2005)
 - a. “ There is a grave responsibility to use alternative vaccines and to make a conscientious objection with regard to those vaccines which have a moral problem”.
 - b. “As regards vaccines without an alternative, the need to contest so that others may be prepared must be reaffirmed, as should be the lawfulness of using the former in the meantime in so much as is necessary in order to avoid serious risk not only for one’s own children, and perhaps more specifically, for the health conditions of the population as a whole – especially for pregnant women.”
 - c. “The lawfulness of the use of these vaccines should not be misinterpreted as a declaration of the lawfulness of their production, marketing and use, but is to be understood as a being a passive material cooperation and, in its mildest and remote sense, also active, morally justified as an ‘extrema ratio’ due to the necessity to provide for the good of one’s children and of the people who come in contact with the children.”
 - d. “Such cooperation occurs in a context of moral coercion of the conscience of parents, who are forced to choose to act against their conscience or otherwise, to put the health of their children and of the population as a whole at risk. This is an unjust alternative choice, which must be eliminated as soon as possible.”
 - e. “People should 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 action 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.”

2. “Dignitatis Personae” – Instruction from the Congregation of the Doctrine of Faith (2008)

“A serious health danger could justify the 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 vaccine available.”

“ The use of vaccines developed from aborted fetuses can be justified due to these present circumstances:

- Lack of an alternative vaccine that has ‘absolutely no connection to an abortion’
- Serious risk to public health
- The need to protect the more vulnerable from the disease”

3. Vatican Announcement (December, 2020)

“ It is ‘morally acceptable’ for Catholics to receive COVID-19 vaccines based on research that used cells derived from aborted fetuses.”

“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 co-operation with the abortion from which the cells used in production of the vaccines derive.”

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