

NADD NEWS

WINTER, 2005

JUSTICE & MERCY - NATIONAL DIRECTORY TO BE CONVENTION FOCUS

INSIDE THIS ISSUE:

From the Convention Chair	1
Executive Secretariat/ USCCB/BCD	1
From the Executive Director	1
On Stem Cell Research by Fr. Christopher J. Kirwan	2
Deacon Director's Institute	4

Pre-Convention Workshop Changes

Deacon Jim Swiler

Way down yonder in New Orleans! The directors' workshop has a new and exciting format this year! Just in time for the promulgation of the National Directory! We are confident that you will find the format for the day refreshing and stimulating. Suggestions were solicited for the Directors' Workshop. You suggested that we make the workshop more focused, open to discussion and to present concepts that are applicable to all formation programs. The new structure will help to facilitate a more productive and enjoyable experience for all who attend. The workshop will provide a substantive view of the National Directory as a normative document. The topics of the presentations will focus on the goal of "Pastoral Effectiveness." Featuring input from experienced directors, current and timely presentations will provide insights, examples and ideas for both new directors and those with experience. The workshop will include six presentations of fifty-sixty minutes followed by Question and Answer, Discussion, and Synthesis Periods of thirty minutes after each presentation. The presenters have agreed to sit on the panel throughout the day to facilitate continuity and integration of the subject matter.

The panel of presenters includes:

- ▶ NADD Executive Director and Executive board members—Deacon Greg Urban; Deacons Tim McAuliffe; Dan Peterson; Alfred Mitchell; Math Prom; and Sr. Grayce Ross.
- ▶ Executive Director, Secretariat for the Diacon-

ate, United States Conference of Catholic Bishops-Deacon Bill Ditewig, Ph.D. Deacon Ditewig will do a presentation on the relationship between the NADD and the NCCB as well as provide an overview of the National Directory.

▶ Deacon Steve Graff, Ph.D. will present the model Standards of Appendix II of the new National Directory, including an overview of the theory of Objectives, Standards and Outcomes for adult formation and their relationship to pastoral effectiveness.

▶ Deacon Jerry Jorgensen, Ph.D. will discuss concepts and theories of selection including the different types of testing that may be embedded in the selection process. A presentation on assessment and evaluation will accompany the selection presentation.

▶ Ann Healey, Ph.D. will present the important and required facet of discontinuance and de-selection from formation.

▶ Deacon Ray Duplechain will present, along with Deacon Jerry Jorgensen and serve as the facilitator for the workshop.

This new format will be a major step in meeting the needs of each participant while allowing the presenters to stay on topic in completing each presentation. With the participation of the panel of presenters throughout the day, a greater degree on continuity and coverage of the topics will result in concrete examples of implementation of the National Directory. This promises to be an action packed productive workshop—come ready to work!

From the Executive Director Deacon Greg Urban

You will find enclosed with this newsletter, a color convention registration brochure. Remember, the early bird discount ends March 1, so register early by mail or via the NADD web site. And do come! Jim Swiler and his team in New Orleans have planned a great convention for us. I would also like to bring to your attention to our CO-OP Store on the NADD web site. Please publish our web address in your deacon newsletters and encourage your deacons to take a look at the stoles and other items we have to offer. Lastly, I have included an article from Fr. Chris Kirwan giving us his theological perspective regarding stem cell research. I hope you enjoy it! Fr. Kirwan has given us his written permission for you to reprint it for your deacons, if you so desire.

Update from the Secretariat for the Diaconate

By Deacon William T. Ditewig

By now you should all have heard that our *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* received the *recognitio* from the Holy See (the Congregations for Clergy and for Catholic Education) on 30 October 2004. Bishop Gregory issued a decree promulgating the *National Directory*, with an effective date of 26 December: the Feast of St. Stephen. I want to thank all of you who had a hand in the development of the document. This is a document that has been written "by bishops, for bishops," but the process involved in assisting the bishops in this task involved extensive consultation and collaboration, and many of you have been directly involved in this effort. So, on behalf of all the bishops, I extend thanks and congratulations!

Now the question on everyone's mind is, "When can we get the document?!" Our publishing department is putting the final touches on the *Directory*: the artwork, the Index, the layout, and preparing it to go to the printers. It will be available in several formats, all released at the same time, which according to Publishing, will be about mid-February. This is a couple of weeks later than we'd hoped, but the slight delay is due to the illness of one of the key persons in the process. As I explained in my last update, there will be three different formats offered. One print version will be a standard "book" format containing the *National Directory* itself, the *Basic Standards for Formation*, and the *Visitation Protocol*. Another print version should be particularly appealing to directors and others involved in the day-to-day administration of diaconate offices. This edition will contain the same three documents, but in an 8 1/2 by 11 inch format on three-hole paper, suitable for putting into a binder. *Cont'd page 4*

Magisterial Teaching and Theological Perspective

Father Christopher J. Kirwan Jr., D.T.M.

Associate Director of the Hispanic Permanent Diaconate Program, Archdiocese of Boston, and Professor of Social Ethics/Moral Theology, St. John's Seminary, Boston, MA

The following was a paper presented at Ethical Grand Rounds by Fr. Chris Kirwan to the medical doctors and scientists at Caritas St. Elizabeth's Medical Center, Boston, Massachusetts, November 18, 2004. Dr. Douglas Losordo, M.D., Chief, Division of Cardiovascular Research, Caritas St. Elizabeth's Medical Center began the conference by reporting on the results of adult stem-cell research being conducted at St. Elizabeth's. Fr. Kirwan is a graduate of St. John's Seminary College in Boston with a B.A. in philosophy and social science; of the Pontifical Gregorian University in Rome Italy with an S.T.B. in theology and an S.T.L. in Moral Theology; and of the Alphonsian Academy in Rome with a Doctorate in Moral Theology.

As with any cogent ethical analysis, one must proceed from a solid foundation. As Catholics we rely upon the revelation of God and the moral principles that he reveals to us, the moral principles that are the natural law, the moral principles that are written in our hearts, to guide our evaluations, decision making, and action.

It is interesting that over the past couple of years two of the most popular fiction novels have been *The DaVinci Code* and the prequel to it, *Angels and Demons*. What is at the center of these novels is the relationship between religion and science. We would put it in terms of the discussion of the relationship between faith and reason. Now the controversy stirred up by these novels is that religion has controlled science for centuries with the Galileo affair being the linchpin of the whole argument. Though these are fiction novels the problem is that they have fed a certain attitude and anti-ecclesial sentiment that already is strongly entrenched.

The question that is at stake here is the question posed by Pilate to Jesus: What is truth? Well, to put the explanation of Pope John Paul II's encyclical on the Relationship between faith and reason, *Fides et Ratio* into a colorful illustration: Truth is one, it is like one symphony under the direction of the Divine Conductor. Faith and reason are part of the symphony and they work together because that is how the score is written. They cannot be at odds with one another or the symphony is not being faithful to its score and the great unity of diverse instruments and voices.

This great work of art is not just some mechanical confluence of sounds either. There are so many unique persons who must contribute the best of that with which they have been endowed. There are persons and personalities; characters if you will, each and everyone who are brought together and shepherded, guided, by the conductor to produce this unique sound.

It is interesting that science could attempt to replace this dynamic - it could do it by machines and synthesizers. Science could help us to improve the sound by finding new ways to produce and tune the instruments. It is possible to fine tune the acoustics of a building, to understand the nature of the way in which one could better play an instrument to get an even more pure sound. All of these contributions of science to the symphony are so that it can help.

Okay, where is Father going with this example; I am sure it is not too much of a stretch to see where. *Angels and Demons* wants to purport that there are two truths, in a sense. The truth of science is the truth that dominates and the truth of religion becomes fancy and whim, it is something that is proper to each individual; hence truth becomes subjectivistic and relativistic and in fact no truth at all. This is wrong - there are not two truths, there cannot exist two realms of truth, because all truth comes from a solitary and unified God. Faith and reason are both created by God and they must work together, by nature they have been created to help us to arrive at the one truth, who is Jesus Christ

himself. And even though there is only one truth, the Church teaches us that there are many paths to that truth, but these paths cannot exist in isolation from one another. It is this truth that provides the foundation for the principles and directives that are articulated in the Ethical and Religious Directives for Catholic Health Care Services issued by the U. S. Catholic Conference of Bishops. It is the essential dignity of the human person, a dignity that is natural to each human life, precisely because we are all created in the image and likeness of God, which provides guidance on moral issues facing Catholic health care today. You may legitimately pose the question, how can a general category like the dignity of the human person give us norms to guide our behavior in the face of so many complicated and even technical questions? We discover the principles of the natural law deep within our hearts, placed there by God, to guide our human behavior. We use our human reason to sort through them and to apply them to concrete reality.

And as we see in Directive no. 4 our responsibility is not simply and solely to individual patients or to respond to specific illnesses. The mission of a Catholic health care institution goes far beyond its own walls, it becomes an institution that witnesses to the dignity of the human person in all its practices and policies:

A Catholic health care institution, especially a teaching hospital, will promote medical research consistent with its mission of providing health care and with concern for the responsible stewardship of health care resources. Such medical research must adhere to Catholic moral principles.

When this directive is followed the stewardship of a health care system dynamically involves itself in the New Evangelization.

Now, how does this impact our topic today, which is stem-cell research. An ethical evaluation of stem cell research can never prescind from its very roots in the truth, i.e., Jesus Christ himself. He has given us the great gift of our personhood and we for our parts must understand, respect and preserve that tremendous gift.

In the first place we must understand. Here is where the role of science and research is critical. What is the goal of all this research? First, I would suggest, it is the goal of the Enlightenment philosophers, particularly Rene Descartes and John Locke who suggested that we must become the masters and possessors of nature, and be benevolent which involves abolishing suffering. Well, the attempt to cure disease and restore health to people is a noble and in fact a good goal. Understanding the nature of disease leads to discovering new and effective ways to treat disease and illness. Research is the ongoing process of gaining knowledge, and hopefully, of attempting to address the manifold ways in which the physical health of the human person is compromised and in fact put in peril. God has bestowed the gift of human reason on persons for precisely that purpose.

Secondly, to respect human life: There is a firm principle in Catholic medical ethics and in moral theology in general: The ends do not justify the means. The human person can never be used as a mere instrument to knowledge or progress. This is why human experimentation has such rigorous guidelines; even the federal government recognizes this through the use of Institutional Review Boards and their guidelines for human experimentation. History has witnessed more than its share of atrocities to human beings in this sector. This is where the intersection of faith and reason is absolutely critical. I use that adverb "absolutely" quite purposefully. You see in fact in life there are certain absolutes, other than death and taxes; there are absolute universal moral norms that we readily recognize - human life is sacred and therefore inviolate. Our disposition of respect when conducting experiments, research, surgical or medical procedures, is central to our maintaining the proper attitude toward the person who is the patient, or the person who will either benefit from research, or the person who is being harmed by the research. Respect for all human life begins with maintaining the natural dignity of the marital act, to

protecting the dignity of the life just conceived and as a fetus. The Bishops state “The Church cannot approve medical practices that undermine the biological, psychological, and moral bonds on which the strength of marriage and the family depends.” And thus they say in Directive 51:

Nontherapeutic experiments on a living embryo or fetus are not permitted, even with the consent of the parents. Therapeutic experiments are permitted for a proportionate reason with the free and informed consent of the parents or, if the father cannot be contacted, at least of the mother. Medical research that will not harm the life or physical integrity of an unborn child is permitted with parental consent.

Third, to preserve the gift of human life. Interestingly, we do not understand the right to life as an absolute in the sense that we have a right to absolute life. It is a moral absolute in that this right can never be violated by another. Nonetheless, we will all die, that is a part of our nature as human persons. Only the Divine persons have eternal life. This distinction, though, is not an invitation to act in imprudent or irresponsible ways. The principle that is active here is stewardship. We are given our human bodies as a gift by God in order that we may care for them, not abuse them, and preserve them until such a time as we are separate from our bodies in death. Therefore, the good work of research fundamentally assists that goal of preserving human life while not attempting to replace the natural cycle of life itself.

In addressing the moral value of stem cell experimentation Peter Cataldo, M.D., giving testimony to the Joint Committee on Healthcare stated the basic teaching of the Church, “the Catholic Church does not regard adult stem cell research or cord blood stem cell research as problematic so long as appropriate ethical criteria are met, such as the proportionality between benefit and risk and the obtaining of informed consent.”

Informed consent, as the “Learning Objectives” discussion questions say, “is the cornerstone of our process to determine truly voluntary participation in any research project.” This is a direct way of respecting the dignity of human persons and applying our moral responsibilities in specific circumstances. The principle of Free and informed consent exists to protect the basic need of every person for healthcare and the primary responsibility of each person for his or her own health care. No physical or psychological therapy may be administered without the free and informed consent of the patient, or if the patient is incompetent of a legitimate guardian acting for the patient’s benefit and as far as possible in accord with his or her known and reasonable wishes. Directives 26-28 deal with free and informed consent, they state that:

26. The free and informed consent of the person or the person’s surrogate is required for medical treatments and procedures, except in an emergency situation when consent cannot be obtained and there is no indication that the patient would refuse consent to the treatment.

27. Free and informed consent requires that the person or the person’s surrogate receive all reasonable information about the essential nature of the proposed treatment and its benefits; its risks, side-effects, consequences, and cost; and any reasonable and morally legitimate alternatives, including no treatment at all.

28. Each person or the person’s surrogate should have access to medical and moral information and counseling so as to be able to form his or her conscience. The free and informed health care decision of the person or the person’s surrogate is to be followed so long as it does not contradict Catholic principles.

Even though these Directives specifically speak to treatment, the same is applicable to research, in our cases, on umbilical cords and adult stem cells.

So, what are the theological conclusions that can be drawn from the datum we have just examined?

With regard to experimentation and research one of the primary principles constantly invoked, next to free and informed consent, is the principle of totality and integrity. According to Ashley/O’Rourke:

To promote human dignity in community, every person must develop, use, care for, and preserve all of his or her natural physical and psychic functions in such a way that:

Lower functions are never sacrificed except for the better functioning of the whole person, and even then with an effort to compensate for this sacrifice.

The basic capacities that define human personhood are never sacrificed unless this is necessary to preserve life itself. ...One of the effects to be feared from the current drive to use technology to remake the human body by sterilizing it, genetically engineering it, or using it for experimentation is a gradual erosion of societal respect for human life.(219)

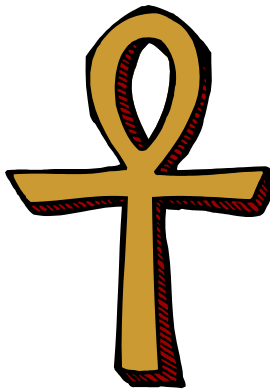
To contextualize what they have said, Ashley and O’Rourke conclude the following norms which pertain to human integrity:

Primarily, human health is not merely a matter of organs but of capacities to function humanly. Generally speaking, any particular human functional capacity can be diminished when necessary for the good of the whole person; that is, so that the person can better exercise all other human functions.

Secondary functions can always be sacrificed to more basic ones. For example, a finger can be removed to save the use of the hand because the capacity of action given by one finger is secondary in relation to the capacity given by the hand as a whole. Primary or basic functional capacities, however, cannot be destroyed to promote even more important capacities, except when it is necessary to preserve the life of the whole person.(220)

These principles are extremely helpful to us in the work of stem cell research, specifically as those stem cells are derived from umbilical cords and from adult persons (bone marrow and blood). These methods of obtaining stem cells for disease specific cures are shown to be morally valid, and as the USCCB has noted, they are successful in numerous cases: juvenile diabetes, spinal cord injuries, immune deficiency and corneal repair among them. The matter here is substantially and essentially morally distinct from using stem cells derived from human embryos or from enucleated ovum employed in the cloning process. Rev. Alfred Cioffi comments “Enucleating a human ovum for the purpose of replacing it with a somatic nucleus is tantamount to destroying its integrity.” (Ethics and Medics, March 2002)

Therefore, in accord with the principles listed in the Directives and the other various documents of the Church from *Donum Vitae* (On the Gift of Life) of the Congregation of the Doctrine of the Faith to Pope John Paul II’s Encyclical letter, *Evangelium Vitae*, it is clear that experimentation on, and the destruction of human embryos for the purposes of obtaining stem cells cannot ever be, at any time, under any circumstances morally legitimated. This is qualitatively different from the great successes about which we have heard today from the use of adult stem cells and umbilical cord stem cells. This research is to be lauded and encouraged as it continues to understand, respect, and preserve the precious gift of life.





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Diaconate Directors**

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NADD CALENDAR		
1/13/05 - 1/15/05	Board/ Convention Chair Meetings	Redemptorist Renewal Center Picture Rocks Tucson, AZ
4/13/05 - 4/16/05	Convention 2005	Omni Royal Orleans New Orleans, LA
6/9/05 - 6/11/05	Board Meeting	St. Edmund's Enders Island - Mystic, CT
9/14/05 - 9/17/05	Board/ Convention Chair/Rep Meetings	Marycrest Retreat Center Denver, CO
1/2006	Board/ Convention Chair Meetings	Jacksonville, FL
4/19/06- 4/22/06	Convention 2006	Hyatt Regency Tech Center Denver, CO



Deacon Director's Institute

Deacon Dan Peterson

Vision: The vision of the Institute for Diocesan Deacon Directors is that every leader newly appointed or with the continuing responsibility to guide a diaconal formation or life and ministry office shall have the opportunity to acquire the critical knowledge and skills particular to the organization and management of a diocesan diaconal program in an environment of educational excellence.

Rationale: An individual entrusted with the task of leading a diaconal formation or life and ministry office brings many talents to the tasks. It is assumed that this person has the knowledge and skills associated with the human, spiritual, intellectual and pastoral formation of deacons. Such an individual should also bring the prerequisite organizational and management skills to their assigned responsibilities. However, there is a certain body of special knowledge and a detailed skill base that is particular to most leadership positions and this is as much the instance for diaconal leadership as it is in other specialized fields.

The Deacon Director's Institute seeks to identify the critical elements of this specialized knowledge and focused skills, to organize this content into meaningful instructional modules, to select highly qualified faculty to teach these essentials, and to partner with a higher education institute of excellence to ensure the quality of instruction. The result should be a learning experience that significantly contributes to preparation of those selected to lead diocesan diaconal programs in the United States.

Seminary-University Affiliation: NADD will develop an affiliation with a highly re-

garded Catholic university or Catholic seminary that has a commitment to diocesan leadership and to the formation of deacons and priests.

Institute Description: This will be an intensive three to four day institute offered annually during the summer:

1. Enrollment will be limited to 25-35 students to help ensure individualized instruction.
2. On-campus and Off-campus living will be available.
3. Instructors will consist of seminary-university faculty and visiting institute faculty.
4. Modules, short courses and seminars within the institute will merit undergraduate and/or graduate credit.
5. An adult learning model will be used
6. Access and methodology will include on-line and other technologically supported delivery systems.
7. Modules, short courses and seminars will contain a student evaluation component.
8. There will be a student/instructor manual that will contain appropriate background readings and instructional articles including those specifically authored for the purposes of the institute.
9. There will be a faculty committed to instructional excellence with the academic preparation and credentials suited to committee and teaching appointments.
10. There will be a stable faculty which will commit to a three year term of faculty committee service and/or teaching.

Closing Comment: One marker of the maturation of a profession is the extent to which the members organize and assume the responsibility for the formation and education of those admitted to membership. This movement towards a professional institute is one more sign of that unfolding growth in NADD.

Revised December 29, 2004

Ditewig

Cont'd from page 1

This edition will come along with a CD-ROM containing electronic versions of all three documents, plus electronic versions of a wide variety of resources (such as papal teaching, documents from the Holy See, and materials from the USCCB). Finally, an electronic version of the *Directory* in .pdf format will be accessible through our web site. The English version will be released with the print editions; a Spanish edition is currently in preparation and it will be placed online as soon as it is completed, reviewed, and approved by the Bishops' Committee on the Diaconate.

One way that has been discussed to assist in the implementation of the *National Directory* is for a team of speakers to present "train the trainers" sessions for each episcopal region. In this way, those involved with the diaconate in each region can be provided with good background material on the document as well as solid practical suggestions for implementation. These programs could then be used by the attendees as part of your own diocesan programs for implementation as you see fit. Of course, your own organization is going to provide out-

standing leadership in the implementation of the *Directory*, beginning with April's Convention in New Orleans which will devote considerable time and resources on the *Directory*. In addition, the New Directors' Institute being developed by the NADD will be an ongoing source of sound theory and solid practice as we move into the years ahead.

Moving on to a new topic: I had hoped in this issue to be able to share with you the new membership of the Bishops' Committee on the Diaconate. As you know, Bishop Frederick Campbell assumed the chairmanship of the Committee following the last November Fall Assembly of bishops. As you probably also know, he became the Bishop of the Diocese of Columbus on 13 January. Given this unexpected development, the bishop has not yet finalized the slate of members for the Committee. I anticipate that he will do so shortly and, just as soon as he does, I will communicate that information to you.

If I can be of assistance to any of you on anything, please don't hesitate to contact me at 202-541-3038 or wditewig@usccb.org. God bless and keep each of you in the palm of his hand throughout this new year!