Guidelines for Receiving Pastoral Ministers

in the
United States

Revised Edition

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS
Washington, D.C.
The document *Guidelines for Receiving Pastoral Ministers in the United States (Revised Edition)* was developed as a resource by the Committee on Migration of the United States Conference of Catholic Bishops (USCCB). It was reviewed by the committee chairman, Bishop Thomas G. Wenski, and has been authorized for publication by the undersigned.

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First Printing, Revised Edition, February 2003

ISBN 1-57455-530-8

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Chapter 1

Introduction and History
INTRODUCTION

Pastoral situations have occurred in many dioceses that warranted bringing priests and other pastoral personnel (e.g., women religious, brothers, deacons, and lay leaders) from other countries to minister in the United States, especially on behalf of immigrant communities whose language and culture require specialized interventions during their period of transition. The process of bringing these pastoral ministers into the United States varies considerably and has on occasion been fraught with difficulties such as selecting the personnel, processing the immigration papers, determining the terms of service, and providing the necessary orientation for the pastoral ministers before and after their arrival in the United States. Other practical problems include finding adequate housing and jobs, making educational arrangements, and procuring health insurance.

While there are many considerations and issues involved in bringing pastoral workers from other countries to the United States, the United States Conference of Catholic Bishops' Committee on Migration is interested primarily in those aspects involved in providing pastoral care on behalf of newcomers and people on the move. The guidelines and resources contained in this booklet provide suggestions for (a) standardizing the process of requesting or sending a priest, religious, or pastoral minister from a diocesan bishop or major superior to another diocesan bishop or major superior; (b) assisting in defining the general qualifications of the candidates to be nominated for ministry in the United States; (c) facilitating the mechanism of orientation for both the candidate and the host diocese (or community); and (d) ensuring a proper accounting of clergy, religious, and other pastoral ministers within the United States.

The bishops in the United States and in sending countries have requested a resource, such as this booklet provides, that might help them understand what preparations could be undertaken to enrich the pastoral experience, for both the arriving pastoral minister and the particular receiving church. These guidelines, however, are not intended to lessen the responsibility of the diocesan bishop or major superior a quo and diocesan bishop or major superior ad quem for making the necessary and appropriate arrangements for sending and receiving priests and religious.

The resources contained in this booklet include a suggested step-by-step process to follow when a priest, religious, or pastoral minister from another country is involved. This booklet is designed for use by the following:
• Diocesan bishops in the United States intending to invite a priest, religious, or pastoral minister from another country to minister in their dioceses
• Diocesan bishops or major superiors overseas sending a priest, a religious, or a pastoral minister for pastoral ministry in the United States

In developing this booklet of resources and guidance, the Committee on Migration sought and received valuable input from the following United States Conference of Catholic Bishops offices/secretariats:
• General Secretariat
• Priestly Formation/Vocations
• Doctrine and Pastoral Practices
• General Counsel

Additionally, the following organizations were consulted as the Committee was preparing these guidelines:
• USCCB Secretariat for Evangelization and Missions
• USCCB Secretariat for Hispanic Affairs
• USCCB Secretariat for the Church in Latin America
• Conference of Major Superiors of Men
• Leadership Conference of Women Religious
• Council of Major Superiors of Women Religious
• Maryknoll Cross-Cultural Training Services
• Mexican American Cultural Center
• Oblate School of Theology
• Loyola Marymount University
• United States Catholic Mission Association

The Committee on Migration also received important input from the Prefect of the Congregation of Peoples, Cardinal Jozef Tomko. As he completed his service as prefect of the Congregation, he wrote, “the missionary dicastery wishes to provide norms to govern the sojourn of diocesan priests from missionary territories who are living abroad. Such reasoning is warranted so that the young missionary churches, which are already short of personnel and in particular of priests, are not deprived of ample apostolic strength. . . .”*

*The full text of Cardinal Tomko’s Instruction entitled “Instruction on the Sending Abroad and Sojourn of Diocesan Priests from Mission Territories” can be found in Origins July 19, 2001.

4 • GUIDELINES FOR RECEIVING PASTORAL MINISTERS IN THE UNITED STATES
HISTORY
The process of sending and receiving pastoral ministers and their striving to adjust to a new culture while beginning pastoral ministry often generate stressful situations for both the pastoral ministers and their host communities.

These situations have arisen, in part, due to (a) lack of orientation of the pastoral ministers to American society and church; (b) failure to attend to the cultural differences between the host communities and those of the pastoral ministers; (c) false perceptions by both the pastoral ministers and their host communities; (d) assumptions by the host communities that, because the pastoral ministers are Catholic, they will automatically be at home with the Church in the United States; and (e) a general presumption by inviting communities that because these pastoral ministers come from the ancestral home country of the parish/faith communities they serve, the pastoral ministers will (without orientation) understand the Americans who have roots in the same ancestral culture. Experience suggests that the following considerations are essential to creating an effective environment for pastoral ministers from other countries serving in the United States:

- Pre-departure orientation to American society and culture
- Time to adjust to American society and culture (at least two to three months) before beginning any ministry in the United States
- Possession of the required qualifications to serve in the capacity for which he or she is employed
- Letter of agreement or contract that is specific in description of position, salary and benefits, and contractual agreement with a diocese or an employer
- Transfer of a priest, religious, or pastoral minister from one ministry or location to another in a way that reflects the terms of the letter of agreement or contract established between the parties involved

The need for orientation of the missionary to the local church and society, and an understanding of the cultural contexts, are vital for effective ministry, both for the minister and the community to which he or she ministers.
Chapter 2

Suggested Procedures
SUGGESTED PROCEDURES

For use by diocesan bishops in the United States and diocesan bishops or major superiors overseas when requesting or sending a priest or other pastoral minister (woman religious, brother, deacon, or lay leader) to serve in the United States

When there is a need for a priest, religious, or pastoral minister to come to serve in the United States, the following steps should be considered.

A. When the Request Originates from the United States

STEP I
The diocesan bishop or major superior ad quem submits a written request for a person to diocesan bishop or major superior a quo.

STEP II
The diocesan bishop or major superior a quo undertakes a selection process and submits a signed letter of endorsement and other supporting documents concerning the candidate(s) to the diocesan bishop or major superior ad quem.

STEP III
The diocesan bishop or major superior ad quem
a. accepts nominee for ministry in the United States and informs diocesan bishop or major superior a quo in writing
b. sends priest, religious, or pastoral minister the required documents and instructions on how to obtain a Religious-Worker Visa
c. establishes a confidential personnel file on each pastoral worker, noting his or her assignment, performance, and adjustment to the community
d. notifies the Migration and Refugee Services' Office for the Pastoral Care of Migrants and Refugees (PCMR), at the United States Conference of Catholic Bishops, of the priest's, religious's, or pastoral minister's arrival in the diocese (this information is helpful to PCMR in connecting pastoral ministers with language skills to the appropriate community)
B. When the Request Originates from Other Countries

STEP I  The diocesan bishop or major superior \textit{a quo} files a written request with the diocesan bishop or major superior \textit{ad quem}.

STEP II  Upon acceptance by the diocesan bishop or major superior \textit{ad quem}, the diocesan bishop or major superior \textit{a quo} submits a signed letter of endorsement of a candidate, and other supporting documents, to the diocesan bishop or major superior \textit{ad quem}.

STEP III  Diocesan bishop or major superior \textit{ad quem} follows step III in section A above.

Qualifications of the Nominee
\textit{(As determined by diocesan bishop or major superior)}
\begin{itemize}
  \item Physically healthy and active; psychologically and spiritually mature
  \item Minimum of two years’ experience in pastoral ministry as priest or pastoral minister or a minimum of five years in a religious institute or formation program
  \item Readiness and willingness to minister in a new cultural environment
  \item Ability to live and work with peoples of diverse ethnic, cultural, and socioeconomic backgrounds
  \item Freedom from demanding family obligations
  \item Facility in the use of English language or willingness to learn
  \item Ability to work in a collaborative manner
  \item Nothing in his background that disqualifies him from working with minors and vulnerable adults
\end{itemize}

Other Considerations
\begin{itemize}
  \item Candidate should be endorsed in writing by his diocesan bishop or major superior. The letter should include the priest’s, religious’s, or pastoral minister’s pastoral strengths and weaknesses, relationships with peers, and leadership qualities. The diocesan bishop or major superior \textit{ad quem} should take reasonable steps to verify that documents are authentic.
  \item A resume and autobiographical essay (not to exceed three pages, double-spaced) should be submitted stating the priest’s, religious’s, or pastoral minister’s personal reasons for seeking or accepting pastoral ministry in the United States, his or her hopes and expectations, and his or her potential \textit{missionary} contributions to the Church in the United States.
\end{itemize}
• Attendance at an orientation program for priest, religious, or pastoral ministers of other countries seeking pastoral ministry in the United States is strongly encouraged: pre-departure orientation (held in home country) and pre-placement orientation (in the United States).
• Ongoing (formal) orientation and spiritual direction should continue for the first three years after beginning pastoral ministry in the United States. It is desirable for the pastoral minister to be provided with a mentor who understands his or her culture during this time.

Duration of Service
Duration of service is negotiable between a quo diocesan bishop or major superior and ad quem diocesan bishop or major superior and pursuant to U.S. immigration laws and visa restrictions.

Change of Status
When a priest, religious, or seminarian desires to change his or her status from student to pastoral worker, aside from the requirements of U.S. immigration laws and visa restrictions, it is of the utmost importance that the diocesan bishop or religious superior a quo be advised before any such change occurs.

Incardination
The incardination of a priest or a deacon is negotiable between a quo/ad quem diocesan bishops or major superiors and is subject to the norms of canons 265-272 of the Code of Canon Law.

It is strongly advised that legal counsel be obtained when pursuing visas for pastoral ministers. The Catholic Legal Immigration Network, Inc. (CLINIC), a subsidiary of the United States Conference of Catholic Bishops, through its Division of Religious Immigration Services, provides assistance to meet the legal immigration needs of Catholic arch/dioceses and religious institutes through legal representation of foreign-born priests, religious, and lay religious workers coming to or staying in the United States. Call 202-635-5815 for more information. Internet: www.cliniclegal.org. See Chapter 3 for full discussion of visas.

Visa Requirements for R-Visa (Religious Worker Visa)
• The receiving diocesan bishop or major superior (ad quem) is required to write a letter to the U.S. Consul in the country from which the priest, religious, or pastoral minister is coming. This letter is generally sent to the priest, religious, or pastoral minister, who then takes it to the consulate in his or her country when he or she applies for a Religious Worker Visa.
The letter should formally request an R-visa for the priest, religious, or pastoral minister and include the following:

1. A statement that the nominee is a practicing member of the Roman Catholic faith (religious denomination) and has been a member of the same for at least two years; that he or she is a bona fide priest, religious, or pastoral minister and has had pastoral work experience or training so as to be fully qualified to perform service as a priest, religious, or pastoral minister in the United States

2. A description of the work that the priest, religious, or pastoral minister will do in the receiving diocese

3. Specific information about salary, benefits, health insurance, retirement benefits, and all other forms of diocesan remuneration for his or her ministerial work (e.g., salary or stipend, car and car insurance, time and allowance for visits to country of origin)

4. A clear statement that the priest, religious, or pastoral minister will not be dependent on supplemental employment or solicitation of funds for support during his or her stay in the United States

5. A statement of the diocese’s tax-exempt status, along with a copy of the diocese’s citation in The Official Catholic Directory
Chapter 3

Visa Information
RELIGIOUS WORKERS AND NONIMMIGRANT VISAS
(Glossary follows this section.)

Introduction

Foreign-born religious workers may come to the United States to serve for a temporary period of time (in nonimmigrant status) or for a permanent (indefinite) period of time (in immigrant status). The usual nonimmigrant visa for the religious worker is the R-1 nonimmigrant visa, though a temporary religious worker may be in visitor (B-1/B-2) status, student (F-1, J-1, M-1) status, or other worker (H-1B) classifications. If a person seeks immigrant status based upon his or her religious work or religious vocation, he or she would first become beneficiary of an approved special immigrant, religious petition.

Since enactment of immigration law revisions in 1996, it is difficult for persons who have been and are in an unlawful immigration status to remain in or to be admitted lawfully into the United States. The following information summarizes immigration provisions under current law for foreign-born religious workers, as well as other changes affecting many of the foreign-born, and may have a particular impact on religious workers in the United States.

Overview

One nonimmigrant visa category is reserved for individuals who come to or stay in the United States to work in a religious occupation or to pursue a religious vocation: the R-1 nonimmigrant visa category. It is intended to allow for temporary religious service to or for a religious organization in the United States. It specifically limits aggregate service in the R-1 category to a maximum aggregate period of five years. In order to serve another five years in R-1 status, a person must remain physically outside the United States for 365 days.

A foreign-born religious may continue in his or her religious vocation, or perform certain aspects of religious service, incidental to his or her temporary stay in the United States in another nonimmigrant category:

- B-1 visitors for business and B-2 visitors for pleasure are nonimmigrants who seek admission to the United States for legitimate activities of a commercial or professional nature, or for touring, family visits, or medical treatments. Immigration currently proposes to limit visitor admission and status for a period of time that is fair and reasonable for the completion of the purpose of the visit; the normal admission would be for thirty days but dependent
upon the circumstances and the stated purpose of the person's visit to the United States. The burden is on the visitor to adequately explain to the inspecting immigration officer at the time of admission the precise nature of the visit so the officer can decide the period of stay that will be granted to the visitor. Under proposed rules, all B visitors are eligible to apply for extensions, but only in cases that result from unexpected events. An exception is provided to a visitor who is a member of a religious denomination performing missionary work solely and temporarily on behalf of that religious denomination. The work cannot involve the selling of articles or the solicitation or acceptance of donations.

• F-1 (and J-1 or M-1) nonimmigrant students are nonimmigrants who are temporarily in the United States to be full-time students at recognized educational institutions, or recognized educational or research programs, for a specified program of studies, training, or research. An F-1 nonimmigrant student must comply with his or her educational institution's definition of "full-time" student, but the F-1 student may also remain a person pursuing a religious vocation and may perform voluntary religious service for a religious denomination when not studying. The F-1 nonimmigrant category does not automatically grant work authorization—that is, service for compensation or work for salary during vacations. There are rules that permit some F-1 students to work for pay, however, and their "designated school official" should be able to determine whether such rules apply in a given situation.

• H-1B nonimmigrant workers are foreign-born persons who have been authorized (normally, by petition of an employer to Immigration) to perform services (for compensation), temporarily, in a specialty occupation that may include teaching or ministry and that requires a baccalaureate or higher degree or its equivalent as a minimum. This visa category has a more complex application process than does the R-1 visa category, but it may provide lawful nonimmigrant status to an individual who has exhausted his or her aggregate five-year status as R-1.

R-1 Visa Examples
A hypothetical R-1 visa case would be a foreign-born priest, religious brother/sister, or lay person who is outside the United States and who, through correspondence and religious superiors, is invited to serve the Church temporarily in the United States. He or she will apply at a U.S. consular post in his or her place of residence for a nonimmigrant R-1 religious worker visa.
Or the individual might have entered the United States, might be in another nonimmigrant category (B-1 visitor, F-1 student, etc.), and might be invited to serve the Church in a temporary work category. The sponsoring church entity will petition the Immigration and Naturalization Service (INS) for his or her classification as an R-1 nonimmigrant religious worker. When the individual enters the United States as a nonimmigrant R-1 religious worker, or the INS approves a petition to classify the individual as an R-1 nonimmigrant worker, he or she is authorized by virtue of that R-1 status to work for the sponsoring church entity. The permit (I-94 Departure Record) granting R-1 status will be for a specific period of time and should also indicate the sponsoring church entity (a religious order, institute, or a diocese). That I-94 card is very important, as it conveys lawful nonimmigrant status to the individual. It enables the individual to apply for a Social Security card and to work in the United States.

The sponsoring church entity should be at the diocese or province level, so that the foreign-born individual who is in R-1 religious worker status may be moved from one site to another without requiring a new application to the INS. If the R-1 priest is sponsored by Diocese X to work as parochial vicar in Parish A of the diocese, the bishop can transfer him to Parish B of the same diocese without making application to the INS. But if Diocese Y convinces the R-1 priest that he should leave Diocese X and work in Diocese Y, then Diocese Y must first petition for a “change of employer” to the INS. Until that “change” is approved by INS, the priest is not authorized to be put on the Diocese Y payroll.

In addition to the R-1 religious worker nonimmigrant category, a priest or religious may come to the United States as a nonimmigrant F-1 student or as a B-2 visitor. A person with F-1 student status has been accepted to an educational institute for the purpose of completing a course of study. This category does not automatically grant work authorization, and not all F-1 students will be issued a Social Security card, unless a federal or state agency declares the card to be necessary. Of course, some F-1 nonimmigrant students may be authorized to work, depending upon circumstances, in accordance with regulations, and those individuals may be issued Social Security cards. Again, if the appropriate forms (for F-1 students, the I-20 A/B ID, on reverse) are not properly noted and/or approved, according to the regulations, then the individual may be out of lawful status and does not have valid work authorization.
The INS is implementing a sophisticated tracking system that will allow it to have a greater possibility of discovering nonimmigrants who are out of status. Furthermore, immigration law since 1996 has established greater penalties against the foreign-born person who violates immigration law. If an individual has “unlawful presence” in the United States for more than six months, and especially for more than a year, any departure from the United States may automatically impose a bar to the return of that person to the United States for three years or even for ten years. Also, though the unauthorized work of a person who is out of status does not necessarily subject the person to greater penalties, it may lead to monetary sanctions against the church employer of that individual.

In short, the Immigration and Nationality Act contains various provisions that may have an impact on the ability of foreign-born priests, religious workers, seminarians, and religious visitors to remain in the country or to change their immigration status. The laws and regulations governing the visas and statuses available for prospective foreign-born pastoral workers in the United States are complex. Professional legal advice and counsel should be sought when pursuing sponsorship to obtain a visa or status for a foreign-born person for the purpose of providing pastoral ministry in the United States.

Take advantage of the important resources that USCCB provides through Catholic Legal Immigration Network, Inc. (CLINIC). Its Division of Religious Immigration Services can be reached by phone (202-635-5815), fax (202-756-5547), or website (www.cliniclegal.org). CLINIC has published general brochures for foreign-born seminarians studying in the United States and for foreign-born Catholic priests and religious: Religious Immigration Services; Frequently Asked Questions for Foreign-Born Seminarians Studying in the United States; and Rights and Responsibilities of Lawful Permanent Residents.

This general summary of the law does not attempt to offer guidance on specific religious immigration cases. Nor does it remove the need to retain competent legal counsel to handle such cases.
GLOSSARY

Adjustment of Status: The term used to describe the process through which an alien “adjusts status” to permanent residence in the United States.

Admission: The term used when an alien has been allowed to enter the United States by officials of the federal government at a port of entry, or through adjustment of status.

Alien: A noncitizen of the United States.

Change of Status: The term used to describe the situation in which a nonimmigrant is admitted to the United States under a particular nonimmigrant category and then wants to change to another nonimmigrant category.

Immigrant: An alien who has been granted lawful permanent residency (i.e., green card) by the federal government.

Inadmissibility: The term used to describe any number of reasons imposed by federal immigration law that would not allow the admission of an alien into the United States.

Minister: A person who entered the country solely for the purpose of carrying on the vocation of a minister of a particular denomination and is duly authorized by a religious denomination to perform the services that are usually performed by a member of the clergy for that religion. In the Catholic Church, an ordained minister is a priest or deacon.

Nonimmigrant: An alien who has been authorized by the federal government to visit or to reside in the United States for a temporary period of time and for a specific purpose. There are thirty-four different non-immigrant categories.

Other Workers: Religious workers in a religious vocation or occupation who are admitted under a request by a religious organization or by an organization affiliated with a religious organization.

Out of Status: An alien who has been authorized to visit or to reside in the United States as a nonimmigrant, but who has violated the time period or specific purpose of the authorized visit or residence.
Parole: An administrative mechanism used by the Attorney General to admit aliens who would otherwise not fit into an existing visa category.

Religious Occupation: Defined under regulation as an activity that relates to a traditional religious function.

Religious Professionals: Persons possessing professional capacity in a religious occupation or vocation for which at least a baccalaureate degree is required.

Religious Vocation: Defined under regulation as a calling to religious life, evidenced by the demonstration of a commitment given in accordance with the guidelines of a religious organization, such as taking vows.

R-1 Nonimmigrant Visas: Visa category by which ministers, religious professionals, or other religious workers temporarily enter the United States to engage in a religious vocation or religious occupation.

Special Immigrant Permanent Resident Visas: Visa category for foreign-born persons who intend to live in the United States as permanent residents.

Status: The category by which a foreign-born non-citizen is in the United States— as a nonimmigrant or as an immigrant, either lawful or unlawful.

Unlawful Presence: Term meaning that an alien is physically present in the United States without being in a lawful immigration status.

Visa: The stamp or other annotation issued in an alien's passport that describes the particular nonimmigrant category granted to the alien after appropriate applications have been submitted to, and adjudicated by, officials of the federal government.
Chapter 4

Suggestions for Orientation
RATIONALE

- To prepare priests, religious, and pastoral ministers invited to the United States for ministry within the Church in the United States by a program of orientation consisting of experience, history, culture, theology, ecclesiology, evangelization, missiology, administration, communication, and essential practical skills for living in the United States
- To facilitate the participants' ability to interact within the structure of the Church in the United States, and with the laity, diocesan officials, clergy, religious, and the communities whom the priests, religious, or pastoral ministers serve
- To provide priests, religious, and pastoral ministers who are coming from other countries to serve in the United States with basic information on essential survival skills for living in American society
- To offer priests, religious, and pastoral ministers a pastoral ministry course designed to help them serve more effectively in a multicultural Church and a religiously diverse American society
- To provide priests, religious, and pastoral ministers with an orientation and debriefing program that will address issues such as accountability and collaboration, and needs specific to their local church/diocese of ministry

COMPONENTS

I. Before Arrival in the United States
A pre-departure orientation program of several days should take place in the country of origin of the priest, religious, or pastoral minister, consisting of basic information on geography, political system, education, religion, demographics, and the multicultural nature of American society.

II. Upon Arrival in the United States
Two to three months are needed to adjust to American society and culture. The following should be covered during this adjustment period:
1. Development of a personal support network for the priest, religious, or pastoral minister (e.g., support groups comprising both native and foreign-born clergy in the diocese)
2. Diocesan orientation program (see next section)
3. Enrollment in classes of English for speakers of other languages (ESOL) and, if needed, classes in American English and idiomatic expressions for both speakers of non-American English and speakers of other languages (see Appendix B).
4. Pastoral vocabulary enhancement

5. Provision of a mentor to assist the priest, religious, or pastoral minister in his or her spiritual direction as well as orientation to ministry and life in the United States (this relationship should continue for at least three years)

III. Twelve to Eighteen Months After Arrival

A program of pastoral ministry should take place that consists of foundations on mission (missionology), ecclesiology, religious pluralism, collaboration, accountability, ministry in a multicultural Church, the role of lay ministers, women in the Church, cultural diversity, and theological reflection.

DIOCESAN ORIENTATION MODEL

In order to welcome and assist priests, religious, and pastoral ministers in adjusting to their new environment and in understanding the culture of the United States, thereby ministering more effectively within the Church, it is important that dioceses provide an orientation program for these pastoral ministers.

The diocesan pastoral orientation program should be designed to:

a. Welcome newly arrived pastoral ministers (priests, women religious, brothers, deacons, and lay leaders) as they adjust to missionary life in the United States
b. Assist pastoral ministers in the task of becoming critically conscious of the North American culture(s) in which they now serve

c. Facilitate their integration into a multicultural Church and a religiously diverse American society

The most important guideline in developing a diocesan orientation program is to gather people together. Regardless of their country of origin, pastoral ministers generally pass through the same phase of adjustment and adaptation to a new culture. Therefore, they have the same general orientation needs. Do not be impeded by the "unknown." One should bear in mind that the gospel mandate to welcome the stranger includes the newly arrived pastoral minister. It is important that the bishop attend the diocesan orientation to formally welcome the new priests into the diocese. This outreach goes a long way to help the priests feel welcome and to clarify the role of their new local bishop.
Participants
The first step in developing an orientation program is to determine the target audience. In general, this orientation is intended for pastoral ministers who have been in the United States less than five years and who have had some full-time exposure in a pastoral or ministerial setting. It is hoped that any pastoral minister serving in the United States full-time has had about two years of previous ministerial experience. It is recommended that, if possible, there be no more than twenty participants for a given program.

Others Who Might Participate
Other participants should include
• Those who have lived and ministered in the United States for a significant period of time (more than five years)
• Those residing in the diocese as students or on sabbatical (usually somewhat newly arrived), living in a rectory or convent situation, and perhaps assisting in some pastoral work
• Pastors who serve in multicultural communities
• Pastors and parish staff working with the new priests

Language
It is advisable that the orientation be conducted in English. Sometimes interpreters will be needed so that the priests can process what is being said to them.

Suggestions if You Have Only One to Five Pastoral Ministers
• Join with another diocese, where possible, to host a joint orientation program.
• Where geography precludes this possibility, do something with the number you have.
• Conduct an overnight program rather than a series of gatherings.
• Invite the pastors of parishes or principals of schools where the pastoral ministers reside and serve.
Suggestions if Some Pastoral Ministers Can Neither Speak nor Understand English Adequately for the Program

• If the number is small (one to three people), have them bring a translator.
• If you have a significant group who speaks the same language, consider a special orientation program in that language. *Drawback: Pastoral ministers will only be interacting with their own ethnic group.*
• Have the pastoral ministers wait until next session to give them time to improve their English skills.

_in offering an orientation program, do not be impeded by an apparent language barrier._

Schedule

Allotting at least sixteen hours for orientation is strongly recommended. Time could be divided into series of four half-day sessions or two full days. Each diocesan reality is different, so schedule an orientation program that meets the needs of a particular group of pastoral ministers.

Frequency

The program could be offered annually, or more frequently as needed, to engage all pastoral ministers who have arrived in the United States in the last five years.

Planning Committee

It is suggested that the following diocesan personnel be involved in the design and implementation of the orientation program:

• diocesan bishop
• director of clergy personnel
• vicar for religious
• director of pastoral life and ministry
• pastors
• coordinators of ethnic ministries
• director of the office of worship
Also, returned missionaries and foreign-born pastoral ministers who have served in the United States for a significant time could be invited.

Budget
The cost factor is determined by the type of program established. Consider your diocesan continuing education funds as a possible source of funding.

ORIENTATION PROGRAM CONTENT

Preorientation Social
It is strongly suggested that all pastoral ministers be invited to gather for a social. This gathering could be a series of evening or breakfast meetings so that people can have a choice of dates, locations, and times. The social is an important part of the orientation process.

WHEN PLANNING THE SOCIAL
Please consider the following suggestions:
• The event should be approximately two and one-half hours long.
• The setting should be relaxed and comfortable.
• Food should be served. Perhaps some ethnic food could be provided.
• It is strongly recommended that no business be conducted, except invitations to attend the next session.
• It would be helpful to have the diocesan and/or auxiliary bishop(s) present, plus a few key diocesan personnel and area pastors.

BEFORE THE SOCIAL
• It is important to obtain a correct listing of names and addresses. At the social, ask the group if the list is complete and correct.
• Invitations to the social gatherings should be made personally—first by telephone, with a follow-up written invitation and RSVP postcard or form. In some cultures, a letter of invitation to a program is not sufficient. A follow-up personal contact (telephone call) adds importance to the invitation.
• Name badges indicating country of origin and local residence or place of service are always helpful. A large posted world map will allow participants to show their home country, and a large map of the diocese will enable participants to point out where they are residing locally.
• If a person’s English skills are not adequate to enable participation in the program, encourage him or her to bring a friend to translate.

Orientation Sessions
One of the most important initial activities is to allow time for the pastoral ministers to tell their personal stories: who they are; where they have been; how they came to the United States; what their experience in the United States has been; what has surprised them (pleasantly or unpleasantly) in American society, culture, and Church. The facilitator must be careful not to “correct” the experience or the impression of the storyteller. If there are impressions to be corrected, they should be done later in the information input session, along with an explanation of why things are the way they are.

SUGGESTED TOPICS FOR SESSIONS
• Survival skills (e.g., bank account, currency/banks, driver’s license, immigration status, shopping, Social Security number, taxes, telephone, transportation, and directions)
• Social norms and etiquette (e.g., tipping, table manners, queuing, punctuality, privacy)
• American culture(s); geography of United States
• Gender issues; roles of laity, women, clergy in United States
• Crime and the judicial system in the United States
• American holidays
• Life in a rectory or a religious community
• Expectations of a priest, religious, or pastoral minister within a parish
• Responsibilities and obligations of teachers
• Liturgical life
• Diocesan structures and resources
• Guidelines of diocese (e.g., sacramental)
• Diocesan misconduct policy
• Professional and personal boundaries
• Spiritual development (Note: It is important that pastoral ministers are strengthened in their spiritual development. It is desirable for a spiritual director to understand the language and
culture of the pastoral minister in order to foster greater spirituality. Sharing places for retreats, offering invitations to prayer experiences in the diocese, and informing him or her of local religious bookstores or available media material is important.

TEACHING AIDS
Some additional educational techniques that could be used to provide an interactive orientation experience are as follows:

• Tour of chancery
• Simulation games about living in a different culture
• Storytelling
• Use of videos or vignettes with videos
• Faith-sharing dynamics

OTHER ISSUES
There should be clear discussion and agreement among the bishop and pastor and the priest, religious, or pastoral minister from another country regarding the understanding that the pastoral minister has come to serve the whole Church and that some safeguards are necessary to ensure that the priest, religious, or pastoral minister is not relegated to serving only those who speak his or her native language.

PARISH ORIENTATION

• Rectory life: discussions centering on the use of telephone, visitors, meal plan, and special meals (ethnic foods)
• Parish life: size of parish, composition, ministries, and expectations
• Duration of homilies
• Relationship with children and families
ORIENTATION OF THE HOST COMMUNITY

It is important that the host community be educated about the culture of the pastoral minister. This will help to minimize misunderstandings. Some actions and customs that are considered normative in one culture may be deemed taboo in another (e.g., it is customary in the United States for people to unwrap gifts presented to them in front of the person giving the gift; in other cultures this same action is considered rude). Therefore, host communities should learn about particular customs of the culture of the priest, religious, or pastoral minister serving their community.

FOLLOW-UP ORIENTATION

Just as it is important for dioceses to provide an orientation program for newly arrived pastoral ministers, those pastoral ministers who have served in a local diocese for approximately eighteen months should be provided with an in-depth orientation. Some topics that might be addressed include

• Ecclesiology of the Church in the United States
• Missiology: biblical and theological foundations for mission
• History of the Church in the United States
• Ministry in a multicultural Church
• Religious pluralism
• Survey of U.S. history, politics, political structure, and economy
• National ecclesial structures
• Lay ministry in the Church in the United States
• Systematic understanding of culture, race relations, cross-cultural communication
• Biblical and theological foundations of ministry with immigrants, refugees, and people on the move
• Communication skills
Appendices
A. RESOURCES TO IMPLEMENT DIOCESAN ORIENTATION PROGRAMS

Resource Organizations

Center for Applied Linguistics
Refugee Service Center
1118 22nd Street, NW
Washington, DC 20037
tel: (202) 429-9292
fax: (202) 659-5641

Newcomers to America
P.O. Box 339
Portland, OR 97201
tel: (800) 776-1610 or (503) 241-3507
A cultural orientation program that includes twenty-two video-based educational packages to help newcomers adjust to life in the United States. Each program, available in almost fifteen languages, develops concepts in America's legal, social, cultural, and employment traditions.

Society for Intercultural Education, Training, and Research
808 17th Street, NW, Suite 200
Washington, DC 20006
tel: (202) 466-7883
fax: (202) 223-9569

United States Catholic Mission Association (USCMA)
3029 Fourth Street, NE
Washington, DC 20017
tel: (202) 832-311
Unites and supports people committed to the cross-cultural and global mission of Jesus in service to Church and world.

Publishers

Intercultural Press
P.O. Box 700
Yarmouth, ME 04096
tel: (800) 370-2665; (207) 846-5168 or 5181
e-mail: interculturalpress@internetmci.com
Has an extensive catalogue of books.

Liberty Publishing House
475 Fifth Avenue, Suite 511
New York, NY 10017
tel: (212) 213-2126
Offers Entering a New Culture, by Hebrew Immigrant Aid Society.

USCCB Publishing
United States Conference of Catholic Bishops
3211 Fourth Street, NE
Washington, DC 20017-1194
tel: (800) 235-8722; (202) 722-8716
fax: (202) 541-3089
Internet: www.usccb.org/publishing
Publications


*Asian and Pacific Presence: Harmony in Faith* 

*The Church in America (Ecclesia in America)* 
by Pope John Paul II. Available from USCCB Publishing, Washington, D.C.

*Cultural Expressions of Our Faith: Church Teaching and Our Pastoral Responses* 
by Stephen Bevens, SVD. Available from MRS Office for the Pastoral Care of Migrants and Refugees, United States Conference of Catholic Bishops, Washington, D.C.

*Guidelines for Filing Taxes for Diocesan Clergy* 
Available from National Federation of Priests Councils, Chicago, Ill.

*Here I Am, Send Me: A Conference Response to the Evangelization of African Americans and The National Black Catholic Pastoral Plan* 
Available from USCCB Publishing, Washington, D.C.

*Hispanic Ministry* 
A compendium of three major documents in English and Spanish by the USCCB Secretariat for Hispanic Affairs. Available from USCCB Publishing, Washington, D.C.

*How to Understand Church and Ministry in the United States* by Regina ColI. This 114-page paperback book offers a comprehensive yet simple overview of the history of the Church and ministry in the United States. Available from Crossroad Publishing, New York, N.Y.

*Keep Your Hand on the Plow: The African American Presence in the Catholic Church* 
by the Committee on African American Catholics. Available from USCCB Publishing, Washington, D.C.

*Liturgy in a Multicultural Community* by Mark R. Francis, CSV. Available from Liturgical Press, Collegeville, Minn.


*One Church Many Cultures: The Challenge of Diversity* by Joseph P. Fitzpatrick, SJ. Available from Sheed and Ward, Franklin, Wis.

*One Family Under God (Revised Edition)* 
Statement on immigration and other public policy issues from the U.S. Catholic bishops' Committee on Migration. Available from USCCB Publishing, Washington, D.C.
United States of America by Microsoft® Encarta. This computer program is an approximately seventy-five page summary of life, geography, history, politics, education, culture in the United States.


Degree Programs in Cross-Cultural Ministry
Catholic Theological Union
5401 S. Cornell Avenue
Chicago, IL 60615-5698
tel: (312) 753-5325

Franciscan School of Theology
1712 Euclid Avenue
Berkeley, CA 94709
tel: (800) 793-1378

Training Services
Acculturation Seminars for International Priests
Vincentian Center, St. John’s University
St. Vincent Hall, Room 108
8000 Utopia Parkway
Jamaica, NY 11439
tel: (718) 990-1612
fax: (718) 990-1901
e-mail: VCCS@stjohns.edu
Internet: www.vincenter.org/about.html

Cultural Orientation Program for International Priests (COPIP)
Loyola Marymount University
Center for Religion and Spirituality
2659 One LMU Drive, Suite 1840
Los Angeles, CA 90045-2659
tel: (310) 338-2799
fax: (310) 338-2706
e-mail: crs@lmu.edu
Internet: www.conted.lmu.edu/religion/copip.htm

Intercultural Communication Institute
8835 Southwest Canyon Lane
Portland, OR 97225
tel: (503) 297-4622
e-mail: ici@intercultural.org
Internet: www.intercultural.org

Maryknoll
Cross-Cultural Training Services
P.O. Box 304
Maryknoll, NY 10545-0305
tel: (914) 941-7590, ext. 2371
fax: (914) 941-0735
e-mail: mkweb@maryknoll.org
Mexican American Cultural Center
Intensive Pastoral Spanish (IPS) and
Intensive Pastoral English (IPE) Programs
3115 West Ashby Place
P.O. Box 28185
San Antonio, TX 28185
tel: (210) 732-2156, ext. 102
fax: (210) 732-9072
e-mail: macc@maccsa.org

Oblate School Of Theology
285 Oblate Drive
San Antonio, TX 78216
tel: (210) 341-1366
fax: (210) 341-4519
e-mail: info@ost.edu
Internet: www.ost.edu

Southeast Pastoral Institute
Rev. Mario Vizcaino, SchP, Director
7700 SW 56th Street
Miami, FL 33155
tel: (305) 279-2333
fax: (305) 279-0925
e-mail: sepimiami@aol.com

Texas Catholic Conference
Seminar for International Priests
attn: Msgr. William Broussard
1625 Rutherford, Suite D
Austin, TX 79754
tel: (512) 339-9882
fax: (512) 339-8670
e-mail: wlb@txcatholic.org
Internet: www.txcatholic.org/pastoral_ministry.htm

Xavier University of Louisiana
Institute for Black Catholic Studies
Xavier University of Louisiana
1 Drexel Drive
New Orleans, LA 70125
tel: (504) 483-7691
fax: (504) 485-7921
e-mail: emartin@xula.edu
B. ENGLISH-LANGUAGE PROGRAMS FOR PASTORAL MINISTERS

Throughout the United States, the Church is assisted in its ministry by foreign-born priests, sisters, religious brothers, deacons, and lay leaders. Often these pastoral ministers do not have sufficient English language skills. For one to take advantage of diocesan resources for ongoing religious studies, for effective teaching and pastoral ministry, and for full sharing in the local diocesan community activities, a working knowledge of English is necessary.

Many communities offer programs, often referred to as “English for speakers of other languages” (ESOL), that can help newcomers learn English. Usually, local institutions of higher learning provide such courses. In addition to language instruction programs offered through local colleges, many dioceses and other Catholic institutions administer ESOL programs. A partial list of these follows, by region:

**Northeast**

**Diocesan Institute of Languages**

Institute of Languages and Cultures
Immaculate Conception Pastoral Center
7200 Douglaston Parkway
Douglaston, NY 11362-1997

This residential or commuter program provides an immersion method of language study, liturgical workshops for priests and seminarians, and immigrant ministry seminars. This six-week summer program is usually scheduled from late June to mid-August. Tuition, fees, room, and board are approximately $4,125. Cost for commuters is approximately $2,725 for the six weeks. Spanish, Italian, and Haitian Creole are also taught at the Institute. For information: tel: (718) 229-8001 ext. 525; e-mail: languages@iccdouglaston.org

**Notre Dame Education Centers**

50 West Broadway
South Boston, MA 02127

The Sisters of Notre Dame de Namur administer a network of education centers for English language studies throughout the United States. They are non-residential programs; however, faculty is available to go to a residential site to teach. The program design is flexible with additional opportunities for retreat days and American culture studies. For information: tel: (617) 268-1912; fax: (617) 464-7924; e-mail: ndecboston@aol.com.

**St. Basil College Seminary**

195 Glenbrook Road
Stamford, CT 06902-3099

This Ukrainian seminary offers English language study and a course on American culture for men only. The program is semester-based and is suited for individuals from Eastern Europe. However, special programs can be arranged for groups of men from other regions of the world. Tuition per

*Note: Prices reflect information available at time of printing.*

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semester is $4,400. Room and board per semester is $3,100. Cost for a six-week intensive group program is $5,000 including tuition, room, and board. For information: tel: (203) 324-4578; fax: (203) 357-7681; Internet: www.stbasilcolleges.unm.net.

Mid-Atlantic
Metropolitan College of The Catholic University of America
620 Michigan Avenue, NE
Washington, DC 20064
This program is an intensive six-week (six days per week) program in a Catholic setting. Room and board arrangements are available at additional cost. Program is best suited for small groups of less than twenty students. Tuition is approximately $6,130 per semester or $475 per credit hour. For information: tel: (202) 319-5256; fax: (202) 319-6032; Internet: metr.cua.edu.

Midwest
Divine Word College Seminary
102 Jacoby Drive, SW
P.O. Box 380
Epworth, IA 52045-0380
An intensive, highly-respected residential English language study program is offered. Space is limited due to high demand. Tuition and fees are announced each semester. For information: tel: (563) 876-3353; fax: (563) 876-3407. For information regarding other programs that the Society of the Divine Word might be able to offer, contact: Provincial Office, P.O. Box 6038, Techny, IL 60082-6038, tel: (847) 272-2700; Internet: www.svd.org.

South
Intensive English Institute at St. Thomas University
16400 NW 32nd Avenue
Miami, FL 33054
This private institute on the campus of St. Thomas University offers six levels of English language instruction. Classes meet for five hours a day, five days a week, for eight weeks. Tuition is $940 per four weeks plus a $95 student fee. There is a one-time application fee of $95. Special arrangements can be made for groups. Housing is available on campus for an additional charge. For information: tel: (305) 622-7300; fax: (305) 622-7010; Internet: www.accentonlanguage.com.

Southwest
Mexican American Cultural Center
National Catholic Institute for Pastoral Education and Language Studies
3115 W. Ashby Place
San Antonio, TX 78228-5104
Intensive pastoral Spanish and intensive pastoral English programs are offered during the day, year-round, in three-week blocks. The curriculum of both programs are designed for persons who are involved in, or planning for a ministry within multicultural settings. Classes are available on a semester basis broken down in three-week sessions. Fees for these programs are as follows: tuition, $845; registration, $65; room and board, $945; books, $275. For information: tel: (210) 732-2156, ext. 102; fax: (210) 732-9072; e-mail: macc@maccsa.org; Internet: www.maccsa.org.
West
ESL (ESOL) Language Center at Holy Names College
3510 Mountain Boulevard
Oakland, CA 94619
An intensive four-week program of thirty hours per week is available. On-campus housing and a “home stay” program are available. Tuition is $1,160. For information: tel: (510) 436-1000.

Intensive English Program at University of San Francisco
Room LM142
2130 Fulton Street
San Francisco, CA 94117-1080
This intensive English-language program is located in a Catholic university setting. Classes are available on a semester basis or for shorter periods. Tuition for a fifteen-week semester is $4,173. Room and board is available on campus for approximately $3,500 per semester. Shorter winter and summer programs are available. For information: tel: (415) 422-6862; fax: (415) 422-2352.
C. SPEECH TRAINING FOR NON-AMERICAN ENGLISH SPEAKERS

In recent years, the Church in the United States has received many priests, sisters, religious brothers, deacons, and lay leaders from other English-speaking countries. In order for these pastoral ministers to serve more effectively, it is important that they understand and speak American English. Very often a pastoral minister's English, although correct, has an unfamiliar sound to Americans, resulting in some loss of comprehension. The following organization can assist in speech training for non-American English speakers:

American Speech, Hearing, and Language Association
Rockville, MD 20852
tel: (800) 638-8255
fax: (301) 571-0457
Internet: www.asha.org

The association will send a listing of speech and language professionals available in a particular state who can meet the specific needs of pastoral ministers in that area. The providers listed offer diagnostic testing followed by a plan of action.

Accent and Dialect Reduction

Speech-language pathologists provide professional services to people with communication disorders, including aphasia, fluency, delayed language, articulation, and voice disorders. Some speech-language pathologists also provide elective clinical services to modify or reduce foreign (non-native English) accents and cultural/regional dialects.

The English language is as richly diverse as the many people who speak it. Foreign accents and regional dialects do not indicate a disorder of speech or language. Most people associate great pride and social solidarity with the accent or dialect that represents their particular historical, social, and cultural background. Therefore, many people have no desire to change their speaking style. Other people regard certain accents and dialects less positively and favor the use of "standard English" only. Standard English (similar to English spoken by national TV news anchors) is also one of the many dialects of English, but it has come to be associated with education and business. Such people view the elimination of an accent or dialect that makes a specific social, cultural, or regional distinction as a step towards upward mobility in the workplace, wider career opportunities, greater social acceptance, and increased self-esteem.

Accents and dialects may, but do not necessarily, result in reduced intelligibility (the ability to be understood by those who are unfamiliar with the accent or dialect). Reduced intelligibility may have a negative effect on an individual's professional, educational, or social advancement. Speech-language pathologists may provide elective services to those non-standard or non-native English speakers who have the desire to reduce or eliminate their accent or dialect.

(Used with permission of Consumer Information Division, American Speech-Language-Hearing Association.)
D. SAMPLE IMPLEMENTATION DOCUMENTS

The following forms have been designed for use by the local ordinary or major superior a quo, the local ordinary or major superior ad quem, and the prospective pastoral minister to the United States. They are meant to provide guidance and, therefore, can be adapted for local use. Below is a listing of the forms included in this section, with a brief description of each.

**Letter on the Suitability of a Candidate**
This letter is for use by the local ordinary or major superior a quo in recommending the candidate for ministry in the United States.

**Evaluation/Recommendation by Superior/Bishop**
This form can assist the diocesan bishop or major superior a quo in preparing a short statement on the suitability of the candidate for ministry, including the candidate’s dedication to duty, interpersonal relationships, and overall physical and mental health.

**Resume for a Pastoral Minister**
This sample resume form can be adapted for use by priests, deacons, women religious, religious brothers, and lay persons.

**Terms of Agreement**
This form serves as a sample contract between the local ordinary or major superior ad quem and the pastoral minister and his or her local ordinary or major superior a quo. It contains a list of important considerations for inclusion. It is advised that legal counsel be consulted in preparing the terms of any agreement. This agreement is initiated by the local ordinary or major superior ad quem.
SAMPLE—Letter on the Suitability of a Candidate

Dear (Receiving Bishop or Major Superior):

I hereby certify the suitability of (Name), a member in good standing of this religious institute, a priest, religious, or pastoral minister in good standing of this (archdiocese/religious institute), for assignment as (position) in (diocese or work of religious institute).

The reason that (Name) is being proposed for this assignment is ________________.

For this ministry, (Name) possesses these special talents or experiences:

______________________________

I expect that (he/she) will serve temporarily for ___ years or seek a permanent (position/membership) in your (diocese/institute).

Furthermore, I have reviewed carefully our personnel and other records that we maintain, have consulted with some who served with (him/her) in the works (he/she) has been assigned under our authority, and have spoken with the candidate. Based on these inquiries, I am able, to the best of my ability, to assure you that (Name) is a person of good moral character and reputation and is qualified to serve in an effective and suitable manner in your (archdiocese/institute). In addition, also based on inquiry and to the best of my knowledge, I assure you that nothing in (his/her) background in any way would limit or disqualify (him/her) from this assignment.

I hereby grant (him/her) permission to seek to exercise the proposed assignment. A curriculum vitae, which includes name, date of birth, place and date of profession of vows/ordination, place(s) and date(s) of formation/seminary studies, and previous assignment(s), is enclosed.

(Date) _______________________
(Signature) ___________________
(Title) ________________________

GUIDELINES FOR RECEIVING PASTORAL MINISTERS IN THE UNITED STATES
2. SAMPLE—Evaluation/Recommendation by Bishop/Superior
(This statement should take into consideration the length of time he or she has known the candidate and
the candidate’s dedication to duty, interpersonal relationships, and overall physical and mental health.)

<table>
<thead>
<tr>
<th>Name of Candidate</th>
<th></th>
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<tbody>
<tr>
<td>Address</td>
<td></td>
</tr>
<tr>
<td>City/Country</td>
<td></td>
</tr>
<tr>
<td>(Arch)Diocese</td>
<td></td>
</tr>
</tbody>
</table>

**Statement**

I have known ____________________________ for ________ years.

Name of (Arch)Bishop/Major Superior *a quo*

<table>
<thead>
<tr>
<th>Address</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>City/Country</td>
<td></td>
</tr>
<tr>
<td>Phone</td>
<td>Fax</td>
</tr>
<tr>
<td>E-mail</td>
<td></td>
</tr>
</tbody>
</table>
3. **SAMPLE—Resume for a Pastoral Minister**  
*(Priest, Deacon, Woman Religious, Brother, Lay Person)*

<table>
<thead>
<tr>
<th>Name</th>
<th>Address/City/Country</th>
<th>Phone</th>
<th>Fax</th>
<th>E-mail</th>
<th>(Arch)Diocese/Province</th>
<th>Country of Citizenship</th>
<th>Date of Ordination/Profession</th>
<th>Diocese of Incardination</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
</tbody>
</table>

**Pastoral Experience**  
*(List the parishes or organizations you have served and in what capacity.)*

<table>
<thead>
<tr>
<th>Name of Parish/Organization</th>
<th>Capacity</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
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<tr>
<td>2.</td>
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<tr>
<td>3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Educational Background**  
*(List all post-secondary schools you have attended and degrees/certificates you have acquired.)*

<table>
<thead>
<tr>
<th>College/University</th>
<th>Name of School</th>
<th>Address/City/Country</th>
<th>Dates Attended</th>
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</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Seminary (if applicable)</th>
<th>Name of Seminary</th>
<th>Address/City/Country</th>
<th>Dates Attended</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
Personal Experience:
The most fulfilling aspect of my pastoral work has been

The most challenging aspect of my pastoral has been

The most tedious part of my pastoral work has been

My reasons for coming to the (arch)diocese and country are the following (check all applicable):
- The need for priests/pastoral ministers to serve in the United States
- A sufficient number of priests/pastoral ministers in my native country
- The challenge of ministry in another part of the world
- Other (please explain)

I can communicate in the following languages (check appropriate level for each)

<table>
<thead>
<tr>
<th>Language</th>
<th>Fluently</th>
<th>Moderately</th>
<th>Not at All</th>
</tr>
</thead>
<tbody>
<tr>
<td>Speaking</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Writing</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speaking</td>
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<td></td>
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<tr>
<td>Reading</td>
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<td>Writing</td>
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<tr>
<td>Speaking</td>
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<td></td>
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<tr>
<td>Reading</td>
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<td></td>
</tr>
<tr>
<td>Writing</td>
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</tbody>
</table>

I am especially interested in the following apostolate:
4. **SAMPLE—Terms of Agreement**  
*(Legal counsel should be consulted in preparing the terms of any agreement. This sample contains a list of important considerations for inclusion.)*

The (Arch)Diocese of _________ and ___(Name)___ from the (Arch)Diocese/Religious Order enter into this agreement. ___(Name)___ is accepted to the (Arch)Diocese of _________ for a period of ___ years.

His/her pastoral ministry in our (arch)diocese will include the following responsibilities:

<table>
<thead>
<tr>
<th>Responsibility 1</th>
</tr>
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<tbody>
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</table>

<table>
<thead>
<tr>
<th>Responsibility 2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Responsibility 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

During this designated time, he/she will enjoy the following privileges:

<table>
<thead>
<tr>
<th>Privilege 1</th>
</tr>
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<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Privilege 2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Privilege 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

His/her remuneration will be equal to that of other priests/religious/lay persons according to directives of *Ecclesiae Sanctae* and diocesan guidelines. Furthermore, in case of illness he/she will be protected by health insurance. Other benefits particular to the clergy/religious/lay persons of this (arch)diocese include the following (stipulate such things as car, car insurance):

<table>
<thead>
<tr>
<th>Benefit 1</th>
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<table>
<thead>
<tr>
<th>Benefit 2</th>
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<table>
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<tr>
<th>Benefit 3</th>
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</table>

To enhance his/her pastoral effectiveness he/she will participate in an acculturation seminar, as stipulated in the agreement. To facilitate the integration of his/her pastoral activities within the (arch)diocese, he/she will be guided by (Diocesan Contact) of the Office of ___________. Annual reports on his/her pastoral ministry in this (arch)diocese will be submitted to his/her ordinary/major superior: ________________.
Three months before the expiration of this contract, the interested parties will determine subsequent development such as
1. Renewal of the terms of agreement;
2. Initiating the incardination process if the minister is a priest, according to the *Code of Canon Law* (cf. cc. 265-272); or
3. Termination of the terms of agreement.

This agreement may be canceled at any time by any one or more of the three (3) interested parties as indicated in canon law.

__________________________  ________________________
Signature                      Date
(Arch)Bishop/Major Superior *a quo*

__________________________  ________________________
Signature                      Date
(Arch)Bishop/Major Superior *ad quem*

__________________________  ________________________
Signature                      Date
Priest/Religious/Pastoral Minister

*It is suggested that the bishop/major superior ad quem include these important considerations in the preparation of a contract, which should be written on (arch)diocesan or religious institute stationery.*
E. PERSONNEL VISITING THE UNITED STATES FOR VACATION OR LEAVE

Although it is beyond the scope of this particular resource booklet, the Vatican Congregation for the Evangelization of Peoples has expressed concern about priests, religious, and seminarians who travel to the United States for personal vacation or leave. Some of these persons may use the occasion of their visits to preach and to solicit funds, sometimes without the knowledge of the (arch)diocesan (arch)bishops ad quem and a quo.

The Congregation encourages (arch)dioceses to develop and maintain guidelines and protocols for verifying the faculties of visiting priests and religious, and for authorizing solicitations. The Code of Canon Law, especially canons 283 §1, 764, and 1265 §1, are useful references for this purpose.