



Diocese of Killaloe

GUIDELINES FOR RECEIVING MINISTERS FROM ABROAD

To be approved

24th January 2024



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Introduction

The Diocese of Killaloe has a rich tradition of sending priests on mission. These missionary outreaches included the Immigrant Chaplaincy in England, France, and the United States of America. It has also found expression in our mission to Zimbabwe and in our partnership with the Columban Fathers and The Missionary Society of St. James the Apostle where priests from this diocese volunteered to go on mission in South America and Peru. As a diocese we have always taken our call to mission seriously.

Now we find ourselves looking at that very same call to mission in the context of our own diocese. We are experiencing a growing challenge with regard to the administration of the sacraments and the preaching of the Gospel. And yet that same sense of mission is still alive at the heart of the diocese.

As a diocese we have committed to ministering to the faith, sacramental and catechetical needs of our diocese within a fourfold framework:

- Promotion of the baptismal call of all believers
- Promotion of vocations to the priesthood and religious life from within our diocese.
- Promotion of Lay Pastoral and Catechetical Ministry.
- Welcoming ministers from abroad where and when appropriate.

Our welcoming of ministers from outside the diocese is nothing new. The faith was initially brought to us by strangers. Strangers who when welcomed, gifted us more than we could have ever imagined, faith in Jesus Christ. There has always been a tradition of ministers coming to our diocese to serve the people of God. Some returning to the diocese having served their ministry in another country; others came to broaden their experience of ministry; some as chaplains to a particular ethnic group, for example our polish chaplaincy; and more have been invited to help spread the Gospel in these changing times.

Setting out informed by faith.

One has only to look at the early church to see a pattern of people being sent to both share and spread the Good News of the Gospel. We see this in the Gospels themselves where Jesus send the disciples to preach the Good News to the ends of the earth. This same dynamic is very much alive in both the Acts of the Apostles and again in the writings of St. Paul. Within these writings we see a twofold dynamic at play:

1. We see a missionary activity that spreads the Gospel and connects communities of faith.
2. We also see the cultivation of stable and settled communities of faith.

In our endeavours to welcome minister from abroad we hope to be true to these dynamics. The primary motivation must be the Gospel, not our felt need to maintain what we have become accustomed to as Church. Secondly, while this venture may stabilise our ecclesial reality, we must be very careful that we are not acting in a manner whereby we are destabilise the faith communities we enter into partnership with by taking ministers that may be needed in their own context.

At the heart of any faith filled exchange 'reciprocity' should be evident. A joint sharing of our gifts and resources should be a keystone of any such collaboration. It is never, and it should never be a one-way transaction. This opens interesting avenues for reflection as to how we as

a diocese might contribute to those communities who are willing and able to support us in this venture of faith.

The key Christian themes of hospitality, solidarity, and communion should always be evident. Having our need met should not cause us to become insular. The welcome of ministers from outside of our diocese should never be seen as merely a pragmatic response to our current reality. It should give expression to us living out of our faith in a manner whereby the sharing of gifts and resources becomes a sign of solidarity and communion.

Graces and Challenges

We live in an ever changing world where migration and the movement of people has become much more the norm. Pope Francis has linked the Church's wide embrace of cultures with her universality. He writes:

"In the diversity of peoples who experience the gift of God, each in accordance with its own culture, the Church expresses her genuine catholicity and shows forth the 'beauty of her varied face.'" (Evangelii Gaudium no. 116)

This understanding of the human family and its different cultures should have a concert impact on both our diocese and the international ministers who come to live and minister among us. When speaking about the arriving of such ministers, St. John Paul II put it very clearly when he said:

"Missionaries, who come from other Churches and countries, must immerse themselves in the cultural milieu of those to whom they are sent, moving beyond their own cultural limitations. Hence they must learn the language of the place in which they work, become familiar with the most important expressions of the local culture, and discover its values through direct experience. Only if they have this kind of awareness will they be able to bring people to the knowledge of the hidden mystery . . . in a credible and fruitful way." (Redemptoris Miss 53)

The challenge for us as a receiving community is how do we enable this to happen? What of our cultural reality may need reassessment if true and radical assimilation is to occur? The Gospel reminds us that it is by their fruits you will know them. Therefore we should see a myriad of benefits for both the arriving ministers and the receiving communities.

The challenge that communication poses is not to be underestimated. There may be issues with language, pronunciations, and modes of expression. For these to be overcome it takes time, effort, and patience by both the incoming minister and the receiving community.

Culture is another key challenge. Both the arriving minister and the receiving community will need to grow in knowledge and acceptance of each other. The arriving ministers are bringing their culture into a new milieu while simultaneously they are being immersed in a culture very different to their own. This may give rise to feelings of 'culture shock' as they engage with a western European culture. Time needs to be given for the international ministers to discern their new culture and how best they can be agents of evangelisation in its midst.

A similar process of assimilation will need to be facilitated within the receiving community. The terms we use to describe the incoming ministers will play an important role here. How we refer to people gives an insight as to how we view them. Therefore, careful consideration needs to be given so as to avoid small mindedness which could feed or facilitate racism.

Canon Law

What follows is by no means an exhaustive treatment of the Code of Canon Law and its requirements regarding international ministers ministering in the Diocese of Killaloe. That said, the Diocese of Killaloe will be guided by what the law both requires and advises regarding the acceptance of international pastoral ministers.

Before any invitation is extended the Code encourages that time is given to determine if there is in fact a pastoral need which necessitates the acceptance of an international minister. In conversations with the sending bishop or major superior, the Diocese of Killaloe will endeavour to satisfy itself that it is not accepting ministers who are truly needed within their own diocese or religious community. The Diocese of Killaloe will also assess with faith filled honesty if in fact it has a real need in this regard.

The Code of Canon Law requires that due diligence is conducted before any commitment is made to accept an international pastoral minister. The Diocese of Killaloe will put measures in place to ensure that all selected candidates are in good standing, genuinely suitable, are in good health and are sufficiently prepared to exercise ministry in the Diocese of Killaloe.

Finally, in line with the Code of Canon Law the Diocese of Killaloe will only engage in the process of receiving international ministers in response to a grave lack of clergy for a particular pastoral need. In doing so the Diocese of Killaloe only engages with bishops or major superiors and never with an individual minister's request to minister in the diocese.

Initiation of a Formal Process

Having established a grave lack of clergy for a particular pastoral need, the Diocese of Killaloe will make representation to a given bishop or major superior. This petition will include:

- The reason and need for a minister.
- Express an expectation that the candidate is in good standing and will possess,
 - Sufficient health
 - Probity of life
 - Qualifications necessary to perform the ministry or apostolic work required.

Confirmation should be received from the sending bishop or major Superior indicating:

- The gifts or skills of the candidate has in answer to the need expressed.
- What makes him a suitable candidate to effectively minister in an Irish context.
- He should also confirm that the candidate is in good standing, has sufficient health, probity of life, and the necessary qualifications.
- Assurances and evidence regarding Safeguarding.

Once both parties are satisfied a written agreement may be signed.

The Diocese of Killaloe will not engage with requests submitted from a priest or deacon independent of his bishop or major superior.

Establishing of a Personal File

Once an international minister is accepted a personal file will be established. This file should contain the following:

- A document clearly stating the ecclesial need in the Diocese of Killaloe that the candidate is answering and the qualifications and the qualities of the international minister to answer this need.
- Letter from the sending bishop stating the suitability, probity of life and competence of the potential candidate. They should also give their opinion on the moral, intellectual, physical, and psychological attributes of the candidate. They should also clearly identify any limitations in these areas.
- A document attesting to the cleric's ordination and incardination in the sending diocese/order.
- If the cleric has served in another diocese a letter will be sought from that bishop attesting to the candidate's appointment. They should also attest to his capacity for cooperation, collaboration, and competence during his time in that diocese.
- A copy of the *Letter of Acceptance* that was sent to the sending diocese in accordance with the written agreement.
- As with all such files GDPR requirements will be adhered to.

Letter of Agreement

Canon Law, supported by the experience of the universal church calls for a written agreement between the receiving and sending bishops. In this regard the Diocese of Killaloe will endeavour to include the following in a Letter of Agreement. (*see appendix for template letter*)

- Introductory statement that specifies the ecclesial need, the name of the cleric to meet that need, and the general purpose of the written agreement.
- A determination of the initial duration of the agreement and the possibility or not, of a renewal agreement. This may also refer to an inbuilt probationary period.
- Termination of service if envisioned goals are not met.
- It should state the nature of the international minister's appointment.
- It will give account to the international minister's residence, remuneration and other matters pertaining to his canonical rights and obligations as a member of the clergy.
- Provision for an annual review.
- International minister's financial obligations to the sending diocese, institute, or society (if any) should be clearly stated.
- Health Care and Health Care Insurance requirements and the dioceses commitment in this regard.
- Where an international minister is perusing graduate studies a clear account of the agreement regarding fees, room and board, transport, and educational expenses.
- Their return to the sending diocese, institute, or society. This should include if he will return at the end of a fixed period or term, for a just cause, if he is called home by bishop or superior or if he is directed to leave by the Bishop of Killaloe. If a candidate is asked to leave by the Bishop of Killaloe this will to be communicated to the international minister's bishop or superior prior to the international minister departing.
- The signed agreement will clearly indicate the date from which the agreement is effective.
- Copies of the agreement are to be maintained by both the sending and receiving bishops/major superior.

Incardination.

If in the event a petition for incardination is sought the procedures as outlined in the Code of Canon Law will be followed.

Civil Law

The Diocese of Killaloe commits to abiding to the laws of the land with regards to entry into the country and the obtaining and holding of a valid visa. As the requirements of the State may change the most up-to-date information can be found on the Department of Justice webpage.

The diocesan contact person will be available to accompany the international minister through this process.

Financial Matters

Regarding income tax, priests in the Diocese of Killaloe are taxed as self-employed. Therefore, it will be the responsibility of the international minister to ensure that his tax matters are in order.

The Diocesan Financial Manager will guide and assist the international minister through what they need to do in this regard. This will include:

- Securing a PPS number
- Registering for tax
- Advice regarding securing the service of an accountant.

Psychological Assessment

In line with best practice the Diocese of Killaloe see value in an international minister engaging with a psychological assessment. Psychological Assessments are viewed as part of the suite of tools used to enable the international minister and the diocese in their discernment. In this regard the Diocese of Killaloe partners with St. Luke's in Manchester to conduct its psychological assessments the following themes will be explored:

- A mature level of personal and emotional integration.
 - A psycho-social history interview can examine and identify key moments in lifespan development. If, during the interview, specific concerns about sexual integration and maturation emerge, then a fuller exploration of that important dimension of development is warranted.
- Personal flexibility.
 - Potential candidates should have the requisite personal flexibility to meet and deal with new and unfamiliar situations with serenity and a positive outlook. Candidates should also demonstrate a willingness and an ability to adjust and to adapt to new circumstances.
- Empathy.
 - International pastoral ministers should have the capacity for empathy. An empathic response to people and situations gives assurance that the pastoral ministers would not be exploitative, callous, or manipulative in their interactions with others. Minors and vulnerable adults may be at risk when interacting with international pastoral ministers who lack empathy and compassion. It should be kept in mind that sometimes an apparent lack of empathy may be caused by anxiety or deference. All factors need to be considered in this assessment.

- Cultural intelligence.
 - The presumption for ordained and professed pastoral ministers is that they will demonstrate an acceptable level of cognitive functioning and intelligence to acquire and understand academic material and to serve effectively in complex ministerial and pastoral settings. Similarly, they ought to possess cultural intelligence or the capability to function effectively in situations characterized by cultural diversity. For example, cultural intelligence will enable potential international pastoral ministers to cope with and flourish in culturally different settings, engage in earthy intercultural interactions, and perform effectively in ethnically diverse pastoral, ministerial, and educational situations. Potential international pastoral ministers should be able to acknowledge that behaviours vary according to culture and should have the flexibility to adapt verbal and nonverbal behaviour so that it is appropriate for different cultures.
- Sufficient psychological health.
 - Potential international pastoral ministers should be free of any major pathological conditions that would either severely compromise or entirely impede their pastoral effectiveness. Some form of basic screening for gross pathology is in order. With appropriate instruments for religiously minded people who come from a different culture, it is possible to accomplish this screening.
- Adequate stress management.
 - Given the inevitable stress points that occur when serving in a different cultural context, it is important that international pastoral ministers be able to manage personal and pastoral stress effectively.
- Healthy maintenance of social boundaries.
 - Identifying how potential pastoral ministers maintain social boundaries is good predictor of their ability to be effective in ministry.
- Any area that the assessment deems worthy of further insight or reflection.

The findings of this assessment will help inform the discernment of the candidate's suitability. It will also guide the Diocese of Killaloe as to what additional supports may be needed to help and support the international minister in their transition.

Safeguarding of Children and Vulnerable Adults

The Diocese of Killaloe takes its Safeguarding responsibilities very seriously. As a diocese we have in place Safeguarding measures and guidelines which must be met prior to an international minister ministering in the Diocese of Killaloe. Before commencing ministry, they must have:

- Letter of good standing from their bishop/major superior.
- Safeguarding Vetting carried out and verified.
- Complete the requisite number of Safeguarding Training Modules.

Additional safeguarding modules will be engaged to highlight:

- The difference in Safeguarding requirements from the diocese of origin and the Diocese of Killaloe.
- Cultural difference between their country of origin and Ireland regarding safeguarding, boundaries, sexuality, and power differentials.
- The difference between Ireland and their country of origin regarding safeguarding legislation and legal definitions.
- Mandatory reporting and cooperation with state authorities.

Reception and Orientation.

The Diocese of Killaloe views the process of cultural encounter and orientation as a mutual process. While it is of vital importance that the international ministers is enabled in his transition and orientation it is equally important that the receiving Pastoral Area is also facilitated in the process of reception. The Diocese of Killaloe approaches this process in four distinct phases:

- Pre- arrival.
- Welcome and initial orientation.
- Formal orientation.
- Ongoing support.

Stage 1: Pre-Arrival

In this regard electronic means of communication can play an important and pivotal role. Electronic communication enables communication with international ministers in their home environment. Internet, social media, mobile phone, and other tools for distant learning facilitate this process in three ways:

- Delivery of information to give a sense of the cultural context before their arrival.
- Help to establish a rapport between the international minister and the diocese
- And to assist in the initial discernment and assessment process.

This phase offers an opportunity for documents to be exchanged and more detailed explanation to be given and sought regarding the appointment.

Stage 2: Welcome and initial Orientation

This stage begins following the arrival of the international minister. Welcome is the key marker to this phase of the orientation. Given that the international minister will have just arrived in a radically new social, ecclesial, and cultural reality it is important that he feels welcomed and wanted. The quality of welcome that the international minister receives from both the diocese and the local community to which he is appointed will be crucial. Gratitude is what should shape conversations during this phase of the process. To enable this process of welcome to be successful the following will be put in place:

- The Diocese of Killaloe will appoint a *contact person* who will coordinate the process on behalf of the diocese. They will also be tasked with animating the receiving community in its welcome and reception of the international minister.
- The international minister should be gifted a period of 'decompression'. This may vary in length, but it should be structured to allow time for him to settle in, meet key people in the diocese, get some rest, and afford him time to attend to matters still outstanding in his paperwork.
- Following a period of a couple of days the international minister will be introduced to the Pastoral Area receiving him.
- The receiving community will be helped by the *Diocesan Contact Person* in coordinating the international minister's reception at local level. This will include such practicalities as meeting and greeting the international minister on their arrival, bringing them to their place of residence, ensuring that their lodgings are prepared, help them with some initial shopping, introduce them to key people in the Pastoral Area.
- At some point there should be a formal welcome and introduction of the international minister to the Pastoral Area and a time of prayer should form part of this welcome.
- A meal in a home or house setting with people who will play a key role in the international minister initial transition may serve better than formal meetings.

- This is not a time for the international minister to be left alone. It is a time in which they can meet and integrate with both ordained and lay ministers in their Pastoral Area.
- The key objective is to give a sense of welcome.

Initial Orientation.

Prior to the international minister's arrival, the *Diocesan Contact Person* will work members of the receiving Pastoral Area as to how they might journey with and support the international minister in this initial phase of his transition.

The tasks of the group might include:

- Helping to adjust to life in Ireland.
- Obtaining a driver's licence.
- Opening a bank account.
- Purchasing a car.
- Assembling a wardrobe and household requirements.
- Explaining social and hygiene expectations in a manner that does not convey judgement on the individual or their culture.
- To explain and explore such topics as gender roles as well as relationships between clergy and laity.
- Ground rules regarding their residence.
- Sourcing shops that tend to their ethnic tastes.
- A time to review the documentation they received prior to their arrival.
- Refresh their initial formation in safeguarding.
- This group also has a role in assimilating the international minister into the community of faith that they have been appointed to serve. This can be done by highlighting to the receiving community both the opportunities and challenges this appointment gives them as a Pastoral Area.
- As time progresses wider circles of introduction and welcome can be arranged with various groups in the Pastoral Area and diocese.

Testing and evaluating for their ability in spoken and written English should also be conducted at this stage. This is necessary so that any necessary aids can be promptly established. Such assessments will be coordinated at diocesan level and facilitated by the *Diocesan Contact Person*. All such assessments are conducted in an effort to discern where and what supports are needed.

Stage 3: Formal Orientation

There are many benefits for the receiving community that welcomes an international minister who courageously leaves their homelands and generously offer their services in a foreign land. With the potential of such graces, it is only proper that we invest in orienting the international minister to the best of our ability.

The Diocese of Killaloe avails of Kimmage Manor's two-week-long *Orientation Course for incoming Pastoral Ministry Workers in Ireland* to provide a formal curriculum of orientation. This should be engaged between three and nine months after the arrival of the international minister. Whatever orientation programme is chosen, it should be no shorter than one week and ideally have follow up sessions. In securing a programme of orientation the Diocese of Killaloe will try and ensure that:

- The programmes address the needs of the participants.
- The daily schedule should allow for daily Eucharist, prayer in common and opportunities for fellowship.
- It is advantageous if there are international ministers among those who are delivering the programme.
- It should offer the candidate an opportunity to step outside his place of ministry to formally study Irish culture, political life, and church history.
- It should offer an opportunity to interact with peers who are also engaging the same challenges of endeavouring to master intercultural competency.

In choosing and reviewing a programme of orientation the Diocese of Killaloe will try to ensure that the following themes are explored.

- A framework for understanding culture.
- The exploration of one's own personal roots and cultural identity.
- The challenges presented by Irish cultural values and mindsets.
- The cultural adjustment process.
- A history of the Catholic Church in Ireland and of the Diocese of Killaloe.
- The image of the priesthood, priestly ministry, diaconate, and religious life in Ireland.
- The different approaches to gender roles, leadership styles, and conflict resolution.
- Intercultural communication skills.
- Foundational attitudes and flexibility in cross-cultural mission.
- An understanding of faith formation and development in Ireland.
- Ecumenism and interreligious relationships in an Irish context.
- A frequently used of adult education model (large and small group discussions and participants' use of their own experience) as a starting point for understanding and appreciating personal and cultural realities.

It is best practice that a model of ongoing formation is adopted to ensure that the international minister's transition and integration needs are being met appropriately. The *Diocesan Contact Person* will ensure that ongoing programmes are established to meet the needs of the international ministers as they integrate into the Irish church and Irish culture. Some of these ongoing formation needs may be met as part of the ongoing formation programme for clergy in the Diocese of Killaloe.

Language and articulation

As with any language deficit, instruction, study, and practice are needed if the international minister is going to develop a proficiency with English as used in an Irish context. The Diocese of Killaloe will endeavour to secure tutors who can give help where needed in this regard.

While an international minister may have a good command of the English language pronunciation may be a greater challenge. Here again dedicated application under the guidance of a skill tutor or coach may be necessary and the international minister must be open to engaging such work.

Cultural orientation for the receiving communities.

This is something we have already alluded to, but it deserves to be highlighted yet again. Focused attention needs to be given to the pastoral team members that the international minister will minister with. This includes priests, pastoral ministers and catechist, parish staff and confreres from their own cultural community.

Attention also needs to be given to the community in which the international minister is asked to serve. These communities will also need some degree of instruction into both the gifts and the challenges of having to engage this new ecclesial reality. If the international minister is the first international minister in a Pastoral Area or if he is replacing a priest of the Killaloe Diocese, extra efforts may be needed to ensure a smooth transition. In short, every effort should be made to facilitate the bond between the international minister, the receiving community, and the pastoral team he will be minister with.

Stage 4: Ongoing Support

No single programme is going to achieve full intercultural competency. It demands an ongoing and long-term commitment from both the international minister, the receiving community, and the Diocese of Killaloe. Once the initial orientation is completed the Diocese of Killaloe commits to facilitating the following.

Peer Support Groups

International ministers already serving in the diocese are a great resource in this regard. They have already made this journey so they can be an invaluable help in giving guidance and witness to what is possible. Meeting with peers affords the international minister an opportunity to speak his native language, share food from home, and share experiences. Peer groups are less threatening, so questions can be asked that may not be asked in more formal settings. Peer Support Group meetings will be convened and facilitated by the *Diocesan Contact Person International Ministers*.

Pastoral Area or Local Support Group

This group acts as a support group for the newly arrived international minister. It affords the opportunity for the international minister to engage informally with trusted parishioners. They can also help inform the international minister of expectations the receiving community may have. This is a group that will help the international minister navigate the myriad of things involved in settling into his new reality. This might also be the group to give feedback on preaching, comprehensibility, and cultural style. This group's role is to journey with the international minister when most will assume he has settled in.

Mentoring

For at least the first year the international minister will engage with a mentor. This should not be the international minister's immediate supervisor. The *Reflective Living Group* of the diocese will provide individual mentors for the newly arrived international ministers. The mentor and international minister should meet four to six times a year with an understanding that additional meeting can be scheduled if needs be. The mentor's role is to provide ongoing support by reviewing experiences, suggesting resource, and providing guidance. They do not have a supervisory role.

Ongoing formation

The Code of Canon Law notes that ongoing formation is a canonical obligation for all clergy. Therefore, it should form part of the international minister's experience in the Diocese of Killaloe. Some of the ongoing formation needs will be met as part of the diocese's ongoing formation for its clergy. On occasion specific formation and training for the cohort of international ministers may be organised. It is expected that all international ministers would avail of such formation opportunities. The diocese is to be notified if an international minister is unable to attend these ongoing formation sessions.

Psychological Services

The Diocese of Killaloe supports its minister who experience personal or ministerial challenges. In the event of an international minister needing such support, the diocese will support him in sourcing the expertise he may need.

Further transitions

Given that international ministers will be staying in the diocese for an extended period, it is possible that they will be given a change of appointment. *Diocesan Contact Person* will play a key in supporting the international minister in this additional transition. Work will need to be done with the new receiving community to which the international minister is now appointed. It is very easy to assume that just because somebody has been ministering in the diocese for several years that all issues have been resolved and dealt with. Experience has shown that it is best not presume.

Returning Home

As a matter of justice, the Diocese of Killaloe will make some provision to assist the international minister in the process of returning to their home diocese or order. Returning ministers will need assistance in understanding the issue surrounding their transition home. This includes:

- Understanding this transition
- Integration of the personal transformation that has happened while ministering in Ireland.
- Changes that may have taken place in their family while they were away.
- Changes in their diocese or religious order while they were in Ireland.
- Endings
- Expectation of those to whom they are returning.
- Practice support and emotional assistance with moving.

Financial guidelines, supports and expectations.

So far, we have outlined the personal, professional and formation supports the diocese will afford each international minister as they navigate this period of transition. What follows are financial guidelines and supports.

- **Remuneration and Benefits**

International ministers will receive from the Pastoral Area to which they are assigned the same basic income, health insurance and accommodation provided for all ministers ministering in the Diocese of Killaloe.

- **Fundraising**

Ministers from abroad who are entrusted with ministry in this Diocese (part-time or otherwise) should, under no circumstances, use their good offices to receive or solicit money for themselves, their families or any projects in their homeland, no matter how worthy. Any evidence of same will incur an immediate withdrawal of faculties since visa requirements prohibit fundraising. This applies also for ministers who come with a tourist visa.

- **Overnight guests**

The use of accommodation by third parties is to be discussed with the Co-PP of the parish he is residing in, or with the Vicar Forane of the Pastoral Area. This conversation should be had prior to any invitation being extended. Long-term arrangements regarding 3rd parties residing in parish properties is not allowed.

- **Child/Vulnerable Adult Protection Policy Guidelines**

The international minister is to acquaint himself with the diocesan Child Protection Procedures and to ensure that he is ministering in compliance with these guidelines. There is now mandatory garda (police) vetting in Ireland for priests working in parishes, this is to be obtained before any appointment or ministry is commenced.

- **Induction grant**

International Ministers will be provided, on arrival, with an induction grant to cover:

- the cost of their incoming flight at Economy rate.
- the cost of their entry visa.
- the cost of their initial residence permit.

- **Purchase of a Car**

Given the geographical nature of the Diocese of Killaloe, the diocese will give an interest free loan to any international minister appointed to the diocese for the purchase of a car. This loan will be to an amount agreed with the diocese prior to the purchase of any car. It will be structured in a manner whereby the payments will be deducted at source and the full payment will be made at least one year prior to the end date of the international minister's appointment in the diocese. If the car is sold, the diocese will have first call on the proceeds of the sale to the amount still outstanding on the interest free loan.

- **Driving Test**

It is essential that international ministers would be able to drive safely. In most cases your driving license from overseas will be valid for one year from the date of your arrival. This is something the international minister will need to verify. Each international minister will be expected, within one year of arrival, to complete the Irish Driving Test. On successful completion, the Diocese will pay a grant to a maximum of €500 to offset vouched expenses incurred in preparing for and taking the test. This would include driving lessons and the cost of the test. Securing a valid Irish Driving Licence is seen as essential for all clergy in the Diocese of Killaloe. Failure to do so within a reasonable timeframe would make exercising as a minister virtually impossible and as such the matter will be reviewed by the Diocese of Killaloe.

- **Residence/visa**

Each international minister will be responsible for managing his own immigration status in Ireland. The Diocese of Killaloe will, each year, cover the cost of the *Permit to Stay* together with the cost of a multiple re-entry visa, if required.

- **Health/Health insurance**

All priests in the Diocese of Killaloe are expected to have health insurance. The minimum level of cover expected is *VHI Health+ Premium* or an equivalent. The Pastoral Area to which the international minister is appointed will refund half the annual fee on receipt of payment of health insurance cover. If an international minister is unable to minister for a prolonged period due to health issues he will return to his diocese/order of origin.

- **Annual Leave**

All priests are entitled to one month's annual leave, for which they are remunerated as normal. This can be taken all together or broken into two or more shorter breaks. Annual leave must be arranged in a manner whereby provision for the pastoral care of the faithful is attended to. This will necessitate consultation with colleagues and the Vicar Forane of the Pastoral Area to which the international minister is appointed. Priests are responsible for the costs associated with their own annual leave.

As with all priests in the Diocese of Killaloe international priests are entitled to one day off each week.

- **Home Visit**

The Diocese is aware that for international ministers, the length of their appointment is a long time to be away from one's family and one's local Church. International priests are encouraged to use their annual leave to make visits home to family, friends, and clergy.

- **Final Return Home**

The Diocese will pay the cost of each international minister's flight back to his country of residence in economy class. The amount paid is to be agreed prior to the booking of any flight.

- **The Financial Responsibilities of the Priest**

- As with all priests in the Diocese of Killaloe international ministers are responsible for their own food and clothing, the maintenance of his own car and any travel costs within or outside of Ireland, (except for those mentioned above).
- International ministers are responsible for the running cost associated with the house they live in, as proscribed in the Diocese of Killaloe's *Guidelines for Sacramental and Pastoral Practice*.
- International ministers undertake to live on the income provided by the Diocese and not to solicit funding or material benefits for any purpose among the faithful.
- International ministers, like all priests of the Diocese, are responsible for their personal income tax declaration and for the payment of the tax as due.

Template letters

Template Letter regarding Safeguarding Clearance.

Letter/Statement on the Suitability of a Priest Member of an Institute/Society for a Stable Assignment

[Diocesan Bishop's/Major Superior's NAME]

[Address]

Dear Bishop Fintan:

Under the Guidelines proposed by the Irish Catholic Bishops' Conference in their Safeguarding Children Policy and Protection of Vulnerable Adults policy documents and in line with relevant policies of this [DIOCESE/RELIGIOUS INSTITUTE], I write to certify the suitability of [NAME] as a member of this diocese/religious institute and as a priest in good standing. I do this in the spirit of mutuality, trust, respect, and common understanding in accord with the principles set forth in Mutuae Relationes (Rome, May 14, 1978).

Specifically, I write to inform you that I have proposed a member of the [Diocese/Province], Rev. [NAME], to the [PLACE], effective from [DATE], as [ASSIGNMENT].

[NAME] was born on [DATE] and was ordained to the priesthood on [DATE]. [Include information such as DATES OF PREVIOUS ASSIGNMENTS, RELEVANT INFORMATION, and SPECIAL SKILLS here].

To the best of my ability, I can 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 diocese. In addition, also based on inquiry and to the best of my knowledge and considering the provisions of canon 903 CIC and canon 703 §1 CCEO, I can assure you that nothing in his background in any way would limit or disqualify him from this assignment. I am unaware of anything in his background that would render him unsuitable to work with minor children or vulnerable adults.

[NAME] has completed training in safeguarding locally and has committed to complete the Killaloe Diocese Safeguarding training prior to commencing ministry. Attached is a copy of his safeguarding vetting.

Therefore, may I respectfully ask that the priestly faculties of the Killaloe Diocese be granted to [NAME], effective [DATE], and for the duration of his assignment to [PLACE].

Respectfully in Christ,

[Name of Bishop/Major Superior]

[Title]

[Date]

Effective _____ through _____

Template Model for a Celebret/Testimonial of Suitability for Temporary Ministry

[Diocesan Bishop's/Major Superior's NAME]

[Address]

Dear Bishop Fintan Monahan:

Considering the provisions of canon 903 CIC and canon 703 §1 CCEO, and under the guidance of the Irish Bishop's Conference and the policies of this diocese/religious institute, I write to certify the suitability of [NAME] as a member of this diocese/religious institute in good standing.

I do this in the spirit of mutuality, trust, respect, and common understanding in accord with the principles set forth in Mutuae Relationes (Rome, May 14, 1978).

Specifically, I write to inform you that Rev. [NAME] is a member of the Diocese/Province of [DIOCESE/PROVINCE NAME], who currently resides in [PLACE OF RESIDENCE].

He will be exercising ministry at [NAME OF THE CHURCH] in [LOCATION OF THE PARISH/PASTORAL AREA NAME] in your diocese, on [DATE].

I can make the following statements:

- He is a person of good moral character and reputation.
- I know of nothing that would in any way limit or disqualify him from this ministry.
- I am unaware of anything in his background that would render him unsuitable to work with minor children or vulnerable adults.

Respectfully in Christ,

Name of the Bishop/Major Superior

Title

Date

Effective _____ through _____

Template Letter of Agreement between the Bishop of Killaloe and the international priest's bishop/major superior

Dear Bishop/Major Superior,

I am writing to you as Bishop of Killaloe regarding [NAME OF PRIEST] who you have nominated as a possible candidate to minister in the diocese of Killaloe. I make this request considering [OUTLINE THE PASTORAL NEED]. In this letter I hope to set forth in writing what you and I have agreed regarding this placement.

Father [NAME OF PRIEST] will come to minister in the Diocese of Killaloe for a period of [STATE THE DURATION] commencing on [STATE THE DATE OF ARRIVAL]. There will be a period of probation [STATE THE DURATION] to allow all parties the time and the space needed to explore the reality of this appointment in situ.

As part of this agreement [THERE WILL/THERE WILL NOT] be an opportunity to consider extending or renewing this agreement.

If either party feels that the envisioned goals of this appointment are not being met the appointment may be terminated.

Father [NAME OF PRIEST] will be appointed to [GIVE AN ACCOUNT AND SCOPE OF THE INITIAL APPOINTMENT]. The Bishop of Killaloe does have to right to change this appointment considering pastoral needs.

Father [NAME OF PRIEST] will have the right and obligations pertaining to any member of the clergy in the Diocese of Killaloe. In summary the are as follows: [IT WILL GIVE ACCOUNT TO THE INTERNATIONAL PRIEST'S RESIDENCE, RENUMERATION AND OTHER MATTERS PERTAINING TO HIS CANONICAL RIGHTS AND OBLIGATIONS AS A MEMBER OF THE CLERGY.]

Annually the Bishop of Killaloe will review this appointment with both Father [NAME OF PRIEST] and with his Bishop/Major Superior [NAME]

Where the international minister has financial obligations to the sending diocese or order, both the nature and the amount should be clearly stated.

In the Diocese of Killaloe, it is expected that all priests have Health Care to the equivalence of *VHI Health+ Premium* or higher. The priest is expected to pay half the annual subscription and the other half met by his place of appointment.

Where an international minister is perusing graduate studies a clear account of the agreement regarding fees, room and board, transport and educational expenses will be outlined.

Father [NAME] will return to his diocese/religious community on [DATE] following their [number] of years of service at the end of their fixed period or term.

For a just cause, he may be called home by bishop or superior or if he is directed to leave by the Bishop of Killaloe. If a candidate is asked to leave by the Bishop of Killaloe this is to be communicated with the international minister's bishop or superior prior to his departure date. The same is true if the international minister must return home due to ill health preventing him from engaging in ministry for a prolonged period, his bishop or major superior will be informed.

This agreement takes effect as of [DATE] and copies are maintained by both the sending bishop/superior general and the Bishop of Killaloe.