International Priests
and the
Charter for the Protection of
Children and Young People

A Resource for Dioceses/Eparchies

Secretariat of Child and Youth Protection
United States Conference of Catholic Bishops
3211 Fourth St., NE
Washington, DC
202-541-5413

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The Blessings and Challenges of the International Priest

Statistics continue to tell us the foreign born priest is becoming a larger part of our Church. The CARA 2002 priest poll identified 11% of priests as foreign born; 19% of the recently ordained priests were foreign born. The statistics from the ordination class of 2009 show us that 25% of the class is foreign born, the largest numbers coming from Mexico, Vietnam, Poland and the Philippines with the mean age at entry to the US being 23. The percentage of ordinands who are foreign born increased from 22 percent in 1999 to 38 percent in 2003, but has declined since that point and is now at 24 percent in 2009. These statistics and trends show just how large the gift of foreign born priests is. However, along with this gift come some challenges.

This is a matter for the Charter for the Protection of Children and Young People for two reasons. First, Charter compliance audit findings in 2007 showed that 50 percent, or six out of 12 credible allegations concerning current minors, involved foreign priests. This finding came to light when the Secretariat of Child and Youth Protection studied the status of the 12 priests credibly accused of sexually abusing young people who were minors in the 2007 audit year. No one expected to find that six of the 12 came from outside the United States, and that most of them had returned to their native country.

The second reason this issue is Charter-related is because of its implications for safe environment training. Clear communications involves assuring that what one says is what others hear. It is difficult even when two people speak the same language and come from the same culture. (It is not a perfect science; believe me – I have children!) Thus the concern exists about how dioceses provide safe environment training and clear explanations of their Codes of Conduct so that those from other cultures understand the diocesan expectations.

Because of the 2007 audit findings, the National Review Board asked the Secretariat on Child and Youth Protection to look further into the issue and this is what was found: In the 2005 and 2007 audits, foreign born priests were involved in allegations involving the sexual abuse of current minors, but in 2006 and 2008 there is no evidence of that. So what does that mean and what should be the next step? We are exploring this further.

In 2008, the NRB asked the auditors to ascertain how international priests were trained and how their backgrounds examined. For this purpose, the international priest was defined as one who was born, formed and ordained in another country prior to coming to the United States.

Below are the questions which were specially asked of the dioceses. It is important to note that these questions DID NOT have any impact on their Charter compliance: they were for information gathering only.

1. Does your diocese/eparchy have international priests serving in parishes, schools and diocesan/eparchial agencies?
2. Did the international priest(s) receive the diocesan/eparchial Code of Conduct or Standards of Ministerial Behavior?
3. Did he/she/they participate in safe environment training in your diocese/eparchy, according to diocesan/eparchial policy?
   a. In what language was the training provided?
   b. Was the training in his/her native language(s)?
4. Describe the process your diocese/eparchy used to conduct a background evaluation on this/these men?
The results of the questions were published on the SCYP website as the International Priest Report: the link to which is http://www.usccb.org/ocyp/international_priests2008.pdf.

That report showed that 152 dioceses relied on various forms of communication from the bishop who endorsed the priest for work in the U.S. Only 51 dioceses conducted a search of criminal history records in the country of origin. (It should be noted that the reliability of criminal history record checks in many foreign countries is not high.) In only five dioceses was the audit contact person aware of the use of a formal acculturation or mentoring program.

The issue remains a focus of the Bishops’ Committee for the Protection of Children and Young People and the NRB. The overall concern from the Charter perspective is how the dioceses effectively provide safe environment training and clear explanations of their Codes of Conduct in a way that those from other cultures fully understand the expectations. Some considerations for dealing with the acculturation of international priests are as follows:

1. Background evaluations are critical. The Charter calls for these under Article 13 which specifically states: Dioceses/eparchies are to evaluate the background of all incardinated and non-incardinated priests and deacons who are engaged in ecclesiastical ministry.

   If the diocese is unable to secure a reliable criminal history records check from the country of origin, it is recommended that someone in the diocese work personally with the bishop of that diocese of origin. A frank and candid discussion on the past behavior of the priest is essential. Important to understand is that some foreign countries do not have the same sense as exists in the United States as to the seriousness of sexual abuse and boundary violations. A clear understanding has to be shared with the international priest to insure that the international priest has a full understanding as to the seriousness of these issues.

2. Once the priest is in this country, it is imperative that he be made aware of both the broad American culture and local customs. The diverse make up of U.S. parishes, as well as the role of women in the U.S. can be vastly different from the national cultural or local parish culture in his country of origin. It would not be uncommon for one U.S. parish to be comprised of 1st, 2nd, 3rd generation Americans of Polish, Irish, German, Italian, African-American, Vietnamese, Chinese, etc. descent; each with their own traditions and customs. Most likely, women play prominent roles in the life of the parish. A priest from an area that is made up entirely of one ethnic group/culture can be easily overwhelmed by the diversity we take for granted.

3. Safe environment training and diocesan Codes of Conduct should be explicitly reviewed with all international priests. If language competency is an issue, the discussion should be held in his native language with necessary checks to ensure understanding on the part of the international priest.
4. Pairing the new priest is with a mentor with whom he is free to talk about all manner of subjects. Can the new person drive? Will he be driving in winter? What is his understanding of our currency? Is he familiar with shopping centers/malls/Wal-Mart?

5. Ensure the new priest has a spiritual advisor.

6. Periodic checks by the diocesan Vicar of Clergy to see how the international priest’s acclimation to U.S. culture and parish life is going.

7. It may be helpful to use these suggestions and develop a checklist for the acclimation process.

The blessings and challenges of the international priest impact all of us in the Church. The international priest questions will again be part of the 2009 audit. That information, as well as discussions with dioceses, the Committee on the Protection of Children and Young People, and the National Review Board, will help determine what resources can be provided the dioceses to best assist them as they welcome and integrate international priests into the U.S. culture and U.S. Catholic ministry.
International Priest Checklist

The term “international priest” in this report refers to those priests who were born and formed in another country and have relocated to the United States to serve in a diocese after 2000. Men who were born and raised in another country and are here to attend Seminary could be included in that number.

Prior to accepting an international priest a diocese/eparchy must consult with legal counsel to be sure all immigration requirements have been fulfilled. This checklist is only for safe environment concerns.

1. Verify and/or ascertain that a priest is safe to around children and youth.
   □ Has the bishop discussed with the sending bishop if there is anything in the background of the priest or seminarian that would preclude him from working with children in the United States?
   □ Is there a letter of suitability on file?
   □ Does the cleric have an R-1 Visa?
      o The R-1 Visa background check is geared more toward national security issues. The investigation for an R-1 Visa will include a look for possible espionage, terrorism or illegal export of technology incidents.
      o An international priest may already be in the U.S. on the R-1 visa sponsored by one diocese (or parish or religious order) and want to perform ministry in a new diocese without the new diocese submitting the paperwork for the transfer to the U.S. government. This scenario happens with too much frequency, and it essentially puts the international priest in violation of his immigration status.
   □ Has an international background check been done?
      o What records were checked?
      o Interpol is used for notorious offenses, it would not routinely check for lesser crimes.
      o What is a crime in this country may not be a crime in another. Discuss with the vendor doing the International check what it is they can find and for which crimes you are interested.

2. Conduct safe environment training in such a way as to ensure cross cultural understanding of:
   □ The role of woman in the United States and the diocese/parish
   □ The status of children as those to be protected and kept safe from harm
   □ Sexual mores of the U.S. culture
   □ Cultural Boundaries differences that include
      o Touching
      o Appropriate relationships
      o Verbal communication

3. Provide training in the diocesan policies and procedures regarding the reporting and handling of an allegation of clergy sexual abuse to ensure the cross cultural understanding.
   □ Is he aware of the Diocesan Code of Conduct?
   □ Does the new priest know how to report an allegation?
   □ Does the new priest understand what is a criminal offense in the U.S.?

See Part 3 for a list of what documents are available from foreign countries.
See Part 4 for a list of known acculturation programs.
See Part 5 for Models of Letters of Suitability
Availability of Police, Prison, and Military Records Pertaining to Individuals

“Note: The information contained in the following document was found using the Department of State Foreign Affairs Manual-Documents, Selected Excerpts of 9 FAM Part IV (Updated as of October 2010)”
<table>
<thead>
<tr>
<th>Country</th>
<th>Police Record</th>
<th>Prison Record</th>
<th>Military Record</th>
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<tbody>
<tr>
<td>Colombia</td>
<td>Police certificates (Pasado Judicial) may be obtained in Bogota at the Identification Division of the Department of Administrative Security (DAS), Colombia’s equivalent of a federal law enforcement agency. Colombian police certificates contain information regarding outstanding warrants only. They contain no information regarding prior arrests and/or criminal convictions. Police certificates have a validity of one year. The immigration division of DAS can provide a Colombian citizen’s record of entries and departures from Colombian national territory since 1990.</td>
<td>N/A</td>
<td>Unavailable. Colombian citizens over 18 years of age should have their Military Carnets (Libreta Militar), First Class for those who have served with the armed forces and Second Class for those who have obtained an exception.</td>
</tr>
<tr>
<td>India</td>
<td>(1) Indian Police Clearance Certificates should be obtained as follows: All Indian IV applicants aged 16 and above, residing in India, should obtain police certificates from the local Passport Office. These are usually more dependable than those obtained at a local level and indicate that the subject had no serious criminal convictions on record at the time of passport issuance. Applicants whose Indian passport was issued within the past six months may present just the Passport Office Police Certificate, and need not obtain additional police clearances.</td>
<td>Available. A person who has been incarcerated may obtain a prison record from the State Inspector General of Police, or from the Police authorities of Mumbai, Calcutta, or Chennai, or from the Superintendent of the jail in which the sentence was served.</td>
<td>Unavailable. Upon discharge, retirement, or resignation from military service, however, a discharge certificate is issued to such personnel.</td>
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<td>(2) Applicants over age 16, whose passports were issued more than six months previous to visa application, must also obtain a police clearance from the District Police Office serving the applicant’s place of residence.</td>
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<td>(3) Indian passport holders applying for visas outside India should obtain a statement from their local embassy or consulate confirming they have no criminal record.</td>
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<td>Country</td>
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<tr>
<td>India</td>
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<tr>
<td>Ireland</td>
<td>Available. Police records will no longer be called &quot;Police Certificates of Character.&quot; The title of the certificate will read &quot;Police Certificate.&quot; Under this title appears a box, which states &quot;This certificate is issued solely for the information of the U.S.A. Consular authorities.&quot;</td>
<td>Available. A statement of penal servitude may be obtained directly from the prison in question, but the police certificate usually provides details of conviction and sentencing.</td>
<td>Available. A special &quot;Record of Service in the Defence Forces&quot; has been devised by Irish authorities to meet U.S. visa requirements. Applicants with military service in the permanent or reserve forces (including the Forsa Cosanta Aitiuil or Slua Muiri) can obtain the form by contacting the Officer in Charge, Enlisted Personnel Section, Defence Forces Headquarters, Infirmary Road, Dublin 8. The applicant must provide the birth date, enlistment date, Army service number, and the name of the unit in which he served. The form is printed on standard, white Irish paper (8-1/4&quot; x 11-3/4&quot;) and signed by the Officer in Charge of the Enlisted Personnel Section.</td>
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</table>

(2) Residents of the Republic of Ireland may apply for a "Police Certificate" through the local Garda Station in which they reside. Derogatory information is usually listed on the back of the form. To be valid, a district stamp (usually in the lower left hand corner) identifies the issuing Garda Station, signed by the District Superintendent, or his or her deputy.

(3) Persons residing outside of Ireland can apply for the "Police Certificate" by writing the Garda Office in the district of their former residence. The applicant should furnish his or her full name, date and place of birth, and place and period of all residences in the Republic of Ireland, including full addresses. The request should be accompanied by a birth certificate.
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<tr>
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<tr>
<td>Ireland</td>
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<td>See previous page.</td>
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<tr>
<td>Italy</td>
<td>(1) Available. The Certificado Generale del Casellario Giudiziale is a certified record of final court convictions and decisions regarding mental incompetency and bankruptcy or a statement that no such record exists (Nulla).</td>
<td>Not available except as incorporated in the police record.</td>
<td>Available. The Foglio Matricolare is the usual record of military service. It gives complete details regarding military service, including convictions before court martials. Officers are issued the Stato di Servizio that contains more complete information than the Congedo Illimitato that is merely a discharge certificate. Military records may not be available to those who have not reported to their military district after leaving Italy. There is a fee for this service.</td>
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(2) Persons within Italy can obtain the certificate by applying in person or by mail at any office of the Procura della Repubblica. Such offices are located in all major cities and in many small cities and large towns. Those who apply in person must submit a written request, a photocopy of a photo i.d., and all fees; the certificate is usually provided the day of the request.

(3) Persons outside of Italy can obtain the certificate by writing to: Ufficio del Castellario Giudiziale della Procura della Repubblica, Piazzale Clodio, 00100 Rome, Italy.

(4) Those requesting the certificate by mail, whether from within or outside Italy, must submit a written request, a photocopy of the photo i.d., and all fees, along with a stamped, self-addressed envelope. Mail requests are normally processed within three working days. Information concerning fees and application procedures is available from any office of the Procura della Repubblica, or at procura.roma@giustizia.it.
### Office of Youth and Child Protection: Availability of Certain Official Documents Pertaining to Individuals

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<thead>
<tr>
<th>Country</th>
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<th>Military Record</th>
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<tbody>
<tr>
<td><strong>Mexico</strong></td>
<td>Unavailable.</td>
<td>Persons who have been incarcerated may obtain records from the Laboratorio de Criminalistica e Identificacion, Jefatura de la Policia (Laboratory of Criminology and Identification, Police Headquarters) in Mexico City, or from the Presidente Municipal (Municipal President) or Delegacion de Policia (Police Headquarters) of the area of residence.</td>
<td>Available. Military identity cards (cartilla militar) may be accepted in lieu of a record from the Ministry of Defense, or of the Navy. However, in the case of individuals who have served, or are serving in a career status, military records may be obtained from the Secretaria de la Defensa Nacional (Ministry of National Defense) or from the Secretaria de Marina (Ministry of the Navy) in Mexico City. Certificates cannot be issued to the 1924 to 1929 classes of the National Military Service. Members of these classes, whose military identity cards the notation “pasa a la reserva” and the required renewal stamp, are considered to have fulfilled their military requirements. Members Certificates for the classes from 1930 to 1939 are available.</td>
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<tr>
<td><strong>Nigeria</strong></td>
<td>Available, including for those living abroad. The Nigerian police force no longer accepts requests made through the American Embassy. Requests should be addressed to The Deputy Inspector General, Criminal Investigation Department, Nigerian Police Force, Alagbon Close, Ikoyi, Lagos, Nigeria. Fee should be in the form of an international bank draft payable to the Deputy Inspector General of Police, Fingerprint Section, Nigerian Police Force. The applicant's letter must state full name, place and date of birth, nationality, passport number, date and place of issuance (for current passport or</td>
<td>Unavailable. The police record gives all prison sentences, although reliability is questionable.</td>
<td>Available. There is no compulsory military service in Nigeria. If military service has been performed, a certificate to that effect can be obtained from an adjutant or company commander of the unit concerned except for veterans of World War II. Veterans of World War II should have a military discharge book.</td>
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</table>

(1) Available. Official documents are usually typed on stationery bearing a round seal containing the Mexican coat of arms. The stationery also bears a similar rubber stamp seal, with the coat of arms of Mexico, and reflects the name of the issuing office. This special stationery, frequently referred to as "tax paper", invariably bears either a fee stamp or a printed statement of the cost of the blank form. The cost of the prison record depends upon the number of sheets of tax paper utilized and the variable cost of investigation entailed in the issuance of the record.

(2) Official documents are usually typed on stationery bearing a round seal containing the Mexican coat of arms. The stationery also bears a similar rubber stamp seal, with the coat of arms of Mexico, and reflects the name of the issuing office. This special stationery, frequently referred to as "tax paper", invariably bears either a fee stamp or a printed statement of the cost of the blank form. The cost of the prison record depends upon the number of sheets of tax paper utilized and the variable cost of investigation entailed in the issuance of the record.
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<td>Nigeria</td>
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<td>passport used during applicant's stay in Nigeria),</td>
<td>exact periods of residence in Nigeria and</td>
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<td>addresses where applicant resided. Each applicant</td>
<td>16 years of age and over must enclose (1) a copy of</td>
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<td>16 years of age and over must enclose (1) a copy of</td>
<td>the first three data pages of his or her passport,</td>
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<td>the first three data pages of his or her passport,</td>
<td>(2) the pages containing Nigerian visas, entry and</td>
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<td>(2) the pages containing Nigerian visas, entry and</td>
<td>departure stamps and (3) a complete set of</td>
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<td>departure stamps and (3) a complete set of</td>
<td>fingerprints taken by the police in the district</td>
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<td>fingerprints taken by the police in the district</td>
<td>where the applicant resides.</td>
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<tr>
<td>Philippines</td>
<td>Available and reasonably reliable. Philippine-born</td>
<td>Available. Applications should be made to the</td>
<td>Available. Certificate of Prior Service can be</td>
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<td>immigrant visa applicants are required to furnish</td>
<td>Director, Bureau of Prisons, National Penitentiary,</td>
<td>obtained from the Office of the Adjutant General,</td>
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<td>certificates issued by the National Bureau of</td>
<td>Mutinlupa City, Metro Manila, Philippines. Local</td>
<td>Armed Forces of the Philippines, Department of</td>
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<td></td>
<td>Investigation (NBI). Foreign-born applicants who</td>
<td>police chiefs usually furnish details of jail</td>
<td>National Defence at Camp Aquinaldo, Quezon City,</td>
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<td></td>
<td>have resided in the Philippines for six months or</td>
<td>terms upon request.</td>
<td>Metro Manila, Philippines.</td>
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<td>more may be issued NBI clearances upon application</td>
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<td>either in person or by mail. Applicants should</td>
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<td>send requests for certificates together with</td>
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<td>certified checks or money orders for the fees and</td>
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<td>postage to the Philippines National Bureau of</td>
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<td>Investigation, Taft Avenue, Metro Manila,</td>
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<td>Philippines. The NBI has its own fingerprint</td>
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<td>charts and personal data forms that it will send</td>
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<td>to the requesting applicant for execution. Most</td>
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<td>applicants abroad find it more expeditious to</td>
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<td>have a relative or friend in the Philippines</td>
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<td>assist them in obtaining their certificates from</td>
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<td>the NBI. The applicant may also submit a copy of</td>
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<td>a prior NBI clearance to facilitate the</td>
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<td>processing of a new clearance. Posts are advised</td>
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<td>that not all arrests and convictions occurring</td>
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<td>outside of Manila are reported to the NBI. The</td>
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<td>Philippine criminal records database is not</td>
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<td>foolproof, and can be open to manipulation.</td>
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<td>Manila and major Philippine cities have</td>
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<td>computerized records. All other regions are</td>
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<td>scheduled to have computer accessible records by</td>
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<td>2003. Fee: 100.00 pesos.</td>
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<tbody>
<tr>
<td><strong>Poland</strong></td>
<td>(1) Available. If the applicant is in Poland, application should be made directly to the National Criminal Register (krajowy Rejestr Karny) ul. Zwycięzcow 34, 03-938 Warsaw. Applicant should furnish full name, any name previously used (i.e., maiden name), full names of parents, applicant's current address, profession, and period of residence in Poland. It usually takes from two to four weeks for the Ministry of Justice to process good conduct certificate requests, although someone who appears personally at the Ministry can often obtain a certificate on the same day. A courier from the Embassy picks up the certificates once a week. (2) If the applicant is in the United States, application should be sent to one of the four Polish diplomatic missions in the U.S.: Washington, DC, New York, Chicago, or Los Angeles. Applications may also be sent directly from overseas to the Ministry of Justice address listed above. The processed certificates are mailed to the applicant's address in the U.S. (3) If the applicant is in a third country, application should be sent to the Polish Embassy in that country, or may be mailed directly to the Ministry of Justice address listed above. Processed certificates are mailed to the applicant's address.</td>
<td>Available. Records older than ten years have normally been destroyed. Certificates attesting to prison sentences or the absence of prison records are obtainable on application to the Ministry of Justice, Department of Criminal Register, Warsaw. (Ministerstwo Sprawiedliwości, Rejester, Skazanych, Warszawa).</td>
<td>Not available.</td>
</tr>
<tr>
<td><strong>South Korea</strong></td>
<td>(1) Available. Korean National Police Certificate (KNPC) is available to visa applicants of any nationality who were physically present in South Korea after 1945 and who are either now in or out of South Korea. KNPC is unavailable for persons who were present in Korea only before 1945. KNPC request forms may be downloaded from <a href="http://www.usembassy.state.gov/seoul">www.usembassy.state.gov/seoul</a>.</td>
<td>N/A</td>
<td>Unavailable.</td>
</tr>
</tbody>
</table>
South Korea

(2) To obtain a KNPC, a visa applicant must submit a KNPC request (SEO-11) and supporting documents to the U.S. consular section that is processing the visa application. That U.S. consular section then forwards the SEO-11 to U.S. Embassy SEOUL/CONS/IV, which will send it in turn to the KNP for processing. The KNP takes three weeks to process a KNPC once it receives all documents in hard copy and good order. The KNP does not accept "rush" or faxed/e-mail requests. There is no fee for the KNPC. The KNP will only process one KNPC request per applicant every two years. U.S. Embassy SEOUL/CONS/IV will forward the hard copy results to the U.S. consular section processing the visa. SEO-11s must include the applicant's visa case number, including the three-letter consular post code and preferred return mail address, or e-mail address if time is of the essence.

(3) The KNPC may not include derogatory information essential to determining the visa eligibility due to a 1980 Korean law that expunges certain data regarding crimes and convictions at stipulated times after sentences have been served. Short of an applicant's admission to an expunged crime, it is impossible to know the complete criminal record of a KNPC subject.

(4) Korean Citizens: The KNP performs checks of Korean citizens according to each Korean citizen's unique, lifetime Korean identification number, found on Korean national identity cards and Korean passports adjacent to the applicant's name. Korean citizens residing in Korea must submit two copies of SEO-11, one KNP hangul request, three 4x4 cm photographs, and once copy of each of their Family Census Register (FCR) (hojeokdeungbon) and Residence Register (Jumideungnok Deungbon) issued within the last three months. A married Korean woman must additionally submit one
<p>| Country     | Police Record                                                                                                                                                                                                                   | Prison Record                                                                                                           | Military Record                                                                                           |
|------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|
| South Korea| copy of the FCR form from which she was removed after her marriage (Jejeokdeungbon). Korean citizens residing outside of Korea must submit two copies of SEO-11, two 4x4 cm photographs, one copy of their FCR and a photocopy of their passport identity page. | See previous page.                                                                                                      | See previous page.                                                                                           |
| Uganda     | Police certificates may be obtained by writing to the Director of CID, P.O. Box 2973, Kampala. Requests must contain corresponding explaining the need for the certificate, fingerprints taken at a police station, and photocopies of pages 1-5 and 61 of the passport. It takes approximately two weeks to obtain the certificate. Fee: Ush 50,000. | Unavailable.                                                                                                           | Available only for the period prior to 1972. From 1972 to present, applicants can obtain certificates of good conduct if they served in the military. Such forms could take several months to obtain. |
| Vietnam    | (1) Available. Residents: Requests for a &quot;Justice Record Check&quot; (Phieu Ly Lich Tu Phap) are made at the Department of Justice office in an individual's district of official residence. The official residence is that registered in the &quot;household registry&quot; (Ho Khau) issued by the district police. There is a fee. The record check takes approximately three weeks to complete. The record check must be initiated in the district listed in the household registry as the citizen's official residence. | See police record.                                                                                                      | Unavailable.                                                                                               |</p>
<table>
<thead>
<tr>
<th>Country</th>
<th>Police Record</th>
<th>Prison Record</th>
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<td>Vietnam</td>
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(2) Non-Residents: Vietnamese citizens living overseas may request the “Justice Record Check” through the Vietnamese Embassy in their current country of residence. They may also request the “Justice Record Check” in person at their last place of residence in Vietnam, as reflected in their household registry.

(3) Foreigners: Foreigners who reside or resided in Vietnam should contact the Vietnamese Department of Immigration in the district in which they currently reside/formerly resided to request the “Justice Record Check.”
Acculturation Programs Used by Dioceses & Cultural Information by Country
## Acculturation Programs Used by Dioceses

<table>
<thead>
<tr>
<th>Program Name</th>
<th>Information</th>
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</table>
| Cultural Orientation Program for International Ministers (COPIM) | Sponsored by bishops of California for those ministering in California and part of Nevada. Co-directors have been Rev. Kenneth McGuire, C.S.P. and Rev. Allan Deck. Consists of three workshops that are two and a half days long each. It emphasizes “understanding cultural dynamics and how to minister to the local American culture.”

Cultural Orientation Program for International Ministers, Loyola Marymount University, 1 LMU Drive, Los Angeles, CA 90045-2659.
Phone: 310-338-2799
| Institute for Black Catholic Studies | Given by Xavier University in New Orleans. It's a “three-week intensive program every summer on ministerial leadership in the American black community.” For international priests, sisters, and laity. Primarily students are from Africa or the Caribbean, but American students attend as well. The subject is Catholic theology from a black perspective.

Institute for Black Cultural Studies, Xavier University, 1 Drexel Drive, Box 49, New Orleans, LA 70125
Phone: 504-520-7691
[http://www.xula.edu/ibcs/](http://www.xula.edu/ibcs/) |
| International Priest Internship Program | The Oblate School of Theology in San Antonio, Texas received a grant for a “five-year experiment to develop an innovative acculturation program” (2005 was second year). The introductory session is for three weeks in the summer for “American culture and the church” then return in January and May. The priest is given a laptop for used during the year, and the program is open to priests from all dioceses.

International Priest Internship, Oblate School of Theology, 285 Oblate Drive, San Antonio, TX 78216
Phone: 210-341-1366
[http://www.ost.edu/XProgOthers/2008IPIProg.htm](http://www.ost.edu/XProgOthers/2008IPIProg.htm) |
<table>
<thead>
<tr>
<th>Program</th>
<th>Description</th>
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<tbody>
<tr>
<td>Maryknoll’s Cross-Cultural Services Program</td>
<td>Maryknoll Fathers and Brothers have their headquarters in NYC and have been “orienting priests since 1997.” It “offers a five-day workshop” either at headquarters or in a diocese. It emphasizes “assisting priests in adjusting to their new environment as well as to understand the acculturation process.” They prefer the priests to have been in the U.S. for a few months before entering the program. Maryknoll Cross-cultural Services Acculturation Workshop, Box 305, Maryknoll, NY 10545 Phone: 914-941-7636 <a href="http://home.maryknoll.org/index.php?module=MKArticles&amp;func=static&amp;mk_page=xultural/accult.html">http://home.maryknoll.org/index.php?module=MKArticles&amp;func=static&amp;mk_page=xultural/accult.html</a><strong>website out of date: last registration dates were in 2006</strong></td>
</tr>
<tr>
<td>Southeast Pastoral Institute Program (SEPI)</td>
<td>Created by the National Conference of Catholic Bishops in the 70s to serve the Hispanic population of 9 southeastern states. It has a program for priests from Latin America. They live in a dorm and “take classes and language instruction.” The length and overall program is “tailored to the needs of each individual.” Southeast Pastoral Institute, 7700 W.W. 56th Street, Miami, FL 33155 Phone: 305-279-2333 <a href="http://www.sepimiami.org/Inicio.html">http://www.sepimiami.org/Inicio.html</a></td>
</tr>
<tr>
<td>Vincentian Center for Church and Society St. John’s University</td>
<td>A five day seminar at St. John’s University on Long Island. It’s designed for those who have been in the U.S. for 6 months to help in an understanding of the Church in the U.S, American culture, communications, and the acculturation process. University faculty, local pastors, and foreign-born priests are the teachers. Vincentian Center for Church and Society, St. John’s University, 8000 Utopia Parkway, Queens, NY 11439 Phone: 718-990-1612 <a href="http://www.vincenter.org/">http://www.vincenter.org/</a></td>
</tr>
<tr>
<td>Language, Culture and Church for International Priests. Conception Seminary College, Conception, MO</td>
<td>The Language, Culture and Church for International Priests (LCCIP) program is a three week intensive curriculum designed to acclimate priests from other nations to life and ministry in the United States. The program achieves this objective by focusing on several areas including public speaking, American culture and work relationships, preparation to minister sacraments and diversity issues.</td>
</tr>
</tbody>
</table>
Cultural Information by Country

The United States has a diverse culture. People from every country and ethnic group are part of the country. This is so much a part of the culture that Americans tend to take it for granted. While we do not always get along perfectly, we do manage to live side by side. The immigration that gave America its diversity plays itself out in our parishes as well, and there are still many ethnic churches in our dioceses/eparchies.

The international priest coming into our parishes may not be accustomed to dealing with the diversity of our parishes, and it can be overwhelming for them. Also, many may not be familiar with the role women and children have in our society.

The following pages were included to help us understand the culture the international priest comes from and to be prepared to help them transition from their culture to ours.
The role of women
- Although prohibited by law, rape, including spousal rape, remained a serious problem.
- Although prohibited by law, domestic violence, including spousal abuse, remained a serious problem.
- Adult prostitution is legal in designated "tolerance zones,"... Trafficking in women for sexual exploitation continued to be a problem.
- The law provides measures to discourage and punish harassment at the workplace, such as sexual harassment, verbal abuse or derision, aggression, and discrimination. Nonetheless, sexual harassment remained a pervasive problem.
- Although women enjoy the same legal rights as men, discrimination against women persisted.
- Couples and individuals had the right to decide on the number, spacing, and timing of children, and had the information and means to do so free from discrimination. Women and men had access to contraception.
- Women have equal access to health care and diagnosis for sexually transmitted diseases.
- The president's advisor for equality of women has primary responsibility for combating discrimination against women.
- In a report released in September, Oxfam International reported sexual violence against women and girls had become a "generalized and systemic practice" by all armed actors in the conflict.

The status of children as those to be protected and kept safe from harm
- Child abuse was a serious problem. The National Institute for Legal Medicine and Forensic Sciences... estimated that approximately 86 percent of reported sex crimes involved sexual abuse of children, most of whom were under age 14.
- Female genital mutilation (FGM) is performed in the 20,000-person Embera Chami indigenous community in Risaralda.
- Children were trafficked for sexual exploitation and engaged in child pornography. On July 30, the president approved a law that increases the penalties for sexual tourism involving minors. The law authorizes the government to confiscate profits from hotels and other establishments where sex with minors is performed.
- Guerrillas forcibly recruited and used children as soldiers, including indigenous children.
- According to government registrations, 77 percent of IDPs were women and children.
- In a report released in September, Oxfam International reported sexual violence against women and girls had become a "generalized and systemic practice" by all armed actors in the conflict.

The role of women
- The law provides for protection from all forms of abuse against women in the home, including physical, sexual, verbal, emotional, or economic abuse. Domestic violence includes actual abuse or threat of abuse.
- The law also provides women with the right to police assistance, legal aid, shelter, and access to medical care. The law banned harassment in the form of dowry demands and empowered magistrates to issue protection orders.
- According to a survey conducted in six states ... domestic violence remained a significant problem.
- There is no national law addressing the practice of female genital mutilation, FGM.
- Honor killings continued to be a problem.
- Although the act of prostitution is not illegal, most activities, such as selling, procuring, and exploiting any person for commercial sex or profiting from the prostitution of another individual, are illegal.
- Sexual harassment of women in the workplace included physical and verbal abuse from male supervisors. In 2006 the Supreme Court instructed all state chief secretaries to comply with its mandate that all state departments and institutions with more than 50 employees establish committees to deal with matters of sexual harassment.
- The government permits health clinics and local health NGOs to operate freely in disseminating information about family planning.
- Laws favoring families that have no more than two children remained in place in seven states, but authorities seldom enforced them.
- There were a number of HIV/AIDS treatment and prevention programs under way across the country, but a 2007 report ... indicated that fewer than 50 percent of HIV-positive women had heard of treatment, and NGOs expressed concerns that many affected persons had insufficient access to programs. In its 2006-07 report, NACO noted that traditional gender norms left women especially vulnerable to infection, stating that the government and NGOs had created programs to address the "feminization of the epidemic" and to provide access comparable to that of men.
- The law prohibits discrimination in the workplace; in practice employers paid women less than men for the same job, discriminated against women in employment and credit applications, and promoted women less frequently than men.
- In March 2008 the All India Muslim Women Personal Law Board released a new marriage law, applicable to both Shias and Sunnis, that makes registration of marriages compulsory and expands the rights of women.
- Other laws relating to the ownership of assets and land accorded women little and means to do so free from discrimination. Women and men had access to contraception.
- Women have equal access to health care and diagnosis for sexually transmitted diseases.
- The president's advisor for equality of women has primary responsibility for combating discrimination against women.
- In a report released in September, Oxfam International reported sexual violence against women and girls had become a "generalized and systemic practice" by all armed actors in the conflict.

The status of children as those to be protected and kept safe from harm
- The law provides for protection against various forms of child abuse. In 2007 the NHRC developed guidelines for...
The role of women

- The law criminalizes rape, including rape within marriage, and the government enforced it. The law provides for free legal advice to victims of serious sexual assault.
- The law criminalizes domestic violence, but such violence continued to be a problem.
- The government funded centers throughout the country for victims of domestic abuse.
- Although prostitution is not a crime, any public solicitation for prostitution is illegal.
- The law obliges employers to prevent sexual harassment and prohibits dismissing an employee for making a complaint of sexual harassment.
- Couples and individuals have the right to decide freely and responsibly the number, spacing, and timing of their children, and to have the information and means to do so free from discrimination, coercion, and violence. There was easy access to contraception and skilled attendance during childbirth.
- Women were diagnosed and treated for sexually transmitted infections, including HIV, equally with men.
- Women enjoy the same legal rights as men, including rights under family law, property law, and in the judicial system. However, inequalities in pay and promotions persisted in both the public and private sectors.
- The law prohibits all forms of trafficking in persons; however, there were reports that men, women, and children were trafficked for commercial sexual exploitation and labor.

The status of children as those to be protected and kept safe from harm

- The law requires that organizations providing services to children identify and report cases of physical and sexual abuse.
- The law requires government health boards to identify and help children who are not receiving adequate care and gives police the authority to remove children from the family if there is an immediate and serious risk to their health or welfare.
- Unaccompanied minors entering the country continued to be an area of concern.
- Numerous NGOs offered support for victims as well as resources for parents and professionals who work with children.
- The ombudsman for children investigates complaints from children or persons acting on their behalf against various governmental and nongovernmental bodies and promotes child welfare.
- The law prohibits all forms of trafficking in persons; however, there were reports that men, women, and children were trafficked for commercial sexual exploitation and labor.

Italy

The role of women

- Rape, including spousal rape, is illegal, and the government enforced the law effectively.
- Violence against women, including spousal abuse, remained a problem.
- The law criminalizes the physical abuse of women, including by family members; allows for the prosecution of perpetrators of violence against women; and helps abused women avoid publicity.
- The Ministry of Equal Opportunity established a hotline for victims of stalking, in addition to the hotline for victims of violence seeking immediate assistance and temporary shelter.
- There were occasional reports of "honor crimes" and forced marriage.
- Female genital mutilation is a crime punishable by up to 10 years' imprisonment.
- Prostitution is legal in private residences; the law prohibits pimping, brothels, and similar commercial enterprises. The trafficking of women for sexual exploitation remained a problem.
- Sexual harassment is illegal, and the government effectively enforced the law.
- Couples and individuals had the right to decide the number, spacing, and timing of children, and had the information and means to do so free from discrimination. Access to information on contraception, and skilled attendance at delivery and in postpartum care were widely available.

All information taken directly from http://www.state.gov/g/drl/rls/hrrpt/2009/index.htm
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<th>The status of children as those to be protected and kept safe from harm</th>
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<tr>
<td>Nigeria</td>
<td>The law criminalizes rape, including spousal rape, and imposes penalties of up to 20 years' imprisonment. However, rape victims rarely filed complaints with police, in part because of the authorities' ineffective and unsupportive responses to victims, the victims' fear of publicity, and a perception that prosecution of cases was unlikely. The law criminalizes rape, including spousal rape, and imposes penalties of up to 20 years' imprisonment as well as fines of 200,000 naira (approximately $1,330) for those convicted of rape, but societal pressure and the stigma associated with being a rape victim reduced both the percentage of rapes reported and the penalties imposed for conviction. The law recognizes spousal rape as a separate offense; however, spousal rape was difficult to prove in court, and no such prosecutions were reported during the year. Rape continued to be epidemic in universities.</td>
<td>The status of children as those to be protected and kept safe from harm was weak. Seven states do not criminalize it, and 15 states only punish it when it is a repeated offense. FEVIMTRA...is responsible for leading government programs to combat domestic violence and trafficking in persons. The law criminalizes rape, including spousal rape, and imposes penalties of 20 years' imprisonment, six to 12 years in prison, and the penalty for violation of the law regarding the minimum age for consensual sex ranges from two to 10 years in prison.</td>
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<tr>
<td>Mexico</td>
<td>The country was a point of origin, transit, and destination for persons trafficked for sexual exploitation and labor. Couples and individuals have the right to decide the number, spacing, and timing of children and have the information and means to do so free from discrimination. However, in practice such rights often were not provided...the lack of sex education and contraceptives in public hospitals and rural areas undermined the government's commitment to reproductive rights. Skilled attendants at delivery and in postpartum care were widely available except in some marginalized areas.</td>
<td>The country's antitrafficking law prohibits the commercial sexual exploitation of children. The UN special rapporteur on the sale of children, child prostitution, and child pornography, who visited the country in 2007, stated that the country did not have an effective system to protect and provide assistance to children and young people who were victims of sexual exploitation or trafficking, stating that approximately 85 million children had been exploited in pornography. The country was a point of origin, transit, and destination for persons trafficked for sexual exploitation and labor.</td>
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All information taken directly from http://www.state.gov/g/drl/rls/hrrpt/2009/index.htm
gender-based violence, and some federal laws condone such violence.
- Domestic violence was widespread and often considered socially acceptable.
- Project Alert on Violence Against Women, a local NGO, continued various outreach efforts to combat domestic violence, including training programs to sensitize police to domestic violence, support groups and programs for male abusers, and assistance to faith-based organizations in counseling victims of domestic abuse.
- Prostitution remained pervasive, particularly in urban areas. Statutes at both the federal and state levels criminalize prostitution. All states that adopted Shari'a had criminalized prostitution but enforced such prohibitions with varying success.
- Sexual harassment remained a common problem. No statutes prohibit sexual harassment, but authorities may prosecute violent forms under assault statutes. The practice of demanding sexual favors in exchange for employment or university grades was common.
- Couples and individuals had the right to decide freely and responsibly the number, spacing, and timing of children; however, safe and effective information and counseling on reproductive health were not widely available to women and couples.
- Maternal mortality, partially due to births to adolescents and women at high risk of complications from pregnancy, was high. Women married young and averaged 5.7 children...
- Women and men were given equal access to diagnostic services and treatment for sexually transmitted infections.
- Women also experienced considerable economic discrimination. There are no laws barring women from particular fields of employment, but women often experienced discrimination under traditional and religious practices.
- Some women made considerable progress in both the academic and business worlds, but women overall remained marginalized. No laws barred women from owning land, but some customary land tenure systems allowed only men to own land, and women could gain access to land only through marriage or family. Many customary practices also did not recognize a woman's right to inherit her husband's property, and many widows became destitute when their in-laws took virtually all the deceased husband's property.
- Polygyny is legal and continued to be practiced widely among many ethnic and religious groups.
- The testimony of women was given less weight than that of men in many criminal courts.
- The law prohibits trafficking in persons for all purposes; however, persons were trafficked to, from, through, and within the country. The extent of the problem was unknown.

### The status of children as those to be protected and kept safe from harm
- Child abuse was common throughout the country. The government criticized child abuse and neglect but did not undertake significant measures to stop traditional practices harmful to children, such as sales of young girls into marriage.
- The federal government publicly opposed FGM but took no legal action to curb the practice.
- The law criminalizes the removal of any part of a sexual organ from a woman or girl, except for medical reasons approved by a doctor.
- Child prostitution is prohibited, with penalties of up to seven years' imprisonment for the adult involved. The minimum age of consensual sex is 18. The Child Rights Act, which provides penalties for pornography, was not implemented in all states.
- Children accused of witchcraft were kidnapped, tortured, and killed.
- Many children were homeless and lived on the streets. Major factors that caused children to turn to the streets included instability in the home, poverty, hunger, abuse and violence by parents, and displacement caused by clashes in the community.
- The law prohibits trafficking in persons for all purposes; however, persons were trafficked to, from, through, and within the country. The extent of the problem was unknown.

### Philippines

#### The role of women
- Rape, including spousal rape, is illegal, but enforcement was ineffective.
- There were reports of rape and sexual abuse of women in police or protective custody.
- Violence against women remained a serious problem. The law criminalizes physical, sexual, and psychological harm or abuse to women and their children committed by their spouses or partners.
- Prostitution is illegal but was a widespread problem. Penalties for prostitution are light.
- The law prohibits sexual harassment. However, sexual harassment in the workplace was widespread and underreported due to victims' fear of losing their jobs.
- The constitution upholds the basic right of couples and individuals to decide freely and responsibly the number, spacing, and timing of their children, and to have the information and means to do so free from discrimination, coercion, and violence. However, the provision of health care services is the responsibility of local governments, and although men and women generally were treated equally, restrictions on the provision of artificial birth-control supplies by government-run health facilities in some localities reduced the availability of family-planning resources for impoverished women.
- Women and men were equally diagnosed and treated for sexually transmitted infections.
- The law does not provide for divorce, although courts generally recognize the legality of divorces obtained in other countries if one of the parties is a foreign national. The government recognizes religious annulment, but the process can be costly, which precludes annulment as an option for many women.
- In law, but not always in practice, women have most of the rights and protections accorded to men.

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<tr>
<th><strong>South Korea</strong></th>
<th><strong>Poland</strong></th>
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| o The National Commission on the Role of Filipino Women, renamed the Philippine Commission on Women, composed of 10 government officials and 11 NGO leaders appointed by the president, acted as an oversight body whose goal is to press for effective implementation of programs benefiting women.  
 o Trafficking in persons is prohibited under the law, which defines several activities related to trafficking in persons as illegal and imposes stiff penalties--up to life imprisonment--for convicted offenders. Nonetheless, trafficking remained a serious problem. The country was a source, transit point, and destination for men, women, and children trafficked for the purposes of sexual exploitation and forced labor.  

**The status of children as those to be protected and kept safe from harm**  
 o The government devoted considerable resources to the education, welfare, and development of children.  
 o Child abuse remained a problem. Some children also were victims of police abuse while in detention for committing minor crimes. Several cities ran crisis centers for abused women and children. Foreign pedophiles exploited children, and the government continued to prosecute accused pedophiles vigorously.  
 o Child prostitution continued to be a serious problem. Since the passage of a law against child labor in 2003, the Department of Labor and Employment (DOLE) ordered the closure of 15 establishments for allegedly prostituting minors.  
 o The minimum age for consensual sex is set at 12 years of age. The statutory rape law criminalizes sex with minors under the age of 12 and sex with a child under age 18 involving force, threat, or intimidation.  
 o A variety of national executive orders and laws provide for the welfare and protection of children. Police stations have child and youth-relations officers to ensure that child suspects are treated appropriately. However, procedural safeguards were often ignored in practice.  
 o Trafficking in persons is prohibited under the law, which defines several activities related to trafficking in persons as illegal and imposes stiff penalties--up to life imprisonment--for convicted offenders. Nonetheless, trafficking remained a serious problem. The country was a source, transit point, and destination for men, women, and children trafficked for the purposes of sexual exploitation and forced labor. |
| **The role of women** | **The role of women** |
| o The law prohibits sexual harassment.  
 o The government generally recognized the basic right of couples and individuals to decide freely and responsibly the number, spacing, and timing of their children. However, some restrictions exist. For example, while there were no restrictions on the right to obtain contraceptives, social and economic factors limited their use… Prescription contraceptives are not included on the government list of subsidized medicines, which makes the cost prohibitive relative to average household income. The law does not permit voluntary sterilization. Health clinics and local health NGOs operated freely in disseminating information on family planning under the guidance of the Ministry of Health, although counseling on the use of contraceptives is not integrated in the primary healthcare system.  
 o The government provided free childbirth services, and there were sufficient doctors available to provide this service.  
 o Men and women received equal access to diagnosis and treatment for sexually transmitted infections, including HIV.  
 o The constitution provides for equal rights for commercial sexual exploitation.  
 o The law prohibits sexual intercourse with minors.  
 o The law defines domestic violence as a serious crime and enables authorities to order offenders to stay away from victims.  

**The status of children as those to be protected and kept safe from harm**  
 o Incidents of child abuse were reported; however, convictions for abuse were rare. The law prohibits violence against children and provides for prison sentences ranging from three months to five years.  
 o The ombudsman's office also operated a 24-hour hotline for abused children.  
 o …child sex tourism was not significant in the country, although trafficking in children for sexual exploitation remained a problem.  
 o The law prohibits sexual intercourse with minors less than 15 years of age. Child pornography is also prohibited by law. |

All information taken directly from http://www.state.gov/g/drl/rls/hrrpt/2009/index.htm
The role of women
- The law prohibits rape, including spousal rape, and the government effectively enforced the law.
- The law prohibits violence against women, and independent media and government agencies paid close attention to gender violence.
- Female genital mutilation (FGM) is prohibited.
- There is no law prohibiting the act of prostitution, but forcing others into prostitution and organizing prostitution rings are crimes; it is illegal to profit from the prostitution of another person. Prostitution was reported to be a problem despite continued efforts by local governments, notably those of Madrid and Barcelona, to discourage it.
- The law prohibits sexual harassment in the workplace; however, harassment was reported to be a problem.
- Couples and individuals decide freely the number, spacing, and timing of their children. Under the Standard Act on Low Birth and Aging Society passed in 2005, the government established various polices to encourage persons to have children, such as medical subsidies for pregnant women, maternity leave for a maximum of one year, and profamily workplace programs.
- The law permits a woman to head a household, recognizes a husband's property right and allows a woman to maintain contact with her children after a divorce. Women enjoy the same legal rights under the constitution as men.
- The number of women in entry-level civil service positions and new diplomatic positions continued to increase. However, women continued to experience pay discrimination for substantially similar work.
- The law penalizes companies found to discriminate against women in hiring and promotions.

The status of children as those to be protected and kept safe from harm
- The law establishes a minimum sentence of 25 years for the brokerage and sale of the sexual services of persons younger than 19. It also establishes prison terms for persons convicted of the purchase of sexual services of youth under age 19.
- The minimum age for consensual sex is 13 years of age. The law stipulates that punishment for statutory rape of a minor and the sex trafficking of a minor be a maximum of three years in prison and/or a 2.4 million won fine (approximately $20,000); however, the MOJ reported that the punishment for such cases varied.

Spain

- The role of women
  - The law prohibits rape, including spousal rape, and the government effectively enforced the law.
  - The law prohibits violence against women, and independent media and government agencies paid close attention to gender violence.
  - Female genital mutilation (FGM) is prohibited.
  - There is no law prohibiting the act of prostitution, but forcing others into prostitution and organizing prostitution rings are crimes; it is illegal to profit from the prostitution of another person. Prostitution was reported to be a problem despite continued efforts by local governments, notably those of Madrid and Barcelona, to discourage it.
  - The law prohibits sexual harassment in the workplace; however, harassment was reported to be a problem.
  - Couples and individuals decide freely the number, spacing, and timing of their children, and enjoy the information and means to do so free from discrimination, coercion, and violence. Obstetric and postpartum care is provided under the national health plan. Contraception is easily accessible, including emergency contraception, which is available without a doctor’s prescription.
  - Under the law women enjoy the same rights as men, including rights under family law, property law, and in the judicial system.
  - Discriminatory wage differentials continued to exist, and women held fewer senior management positions than men.
  - …a report by the UN office on Drugs and Crime identified Spain as both a destination of trafficked women for sexual exploitation and a gateway for women to be trafficked elsewhere in Europe.

Sri Lanka

- The role of women
  - The law prohibits rape and domestic violence but it was not effectively enforced. Sexual assault, rape, and spousal abuse were pervasive societal problems. The law specifically addresses sexual abuse and exploitation, and it contains provisions in rape cases for an equitable burden of proof and stringent punishments. Marital rape is considered an offense only in cases of spouses living under judicial separation.
  - Prostitution, although illegal, was prevalent. Trafficking in women for prostitution and forced labor also occurred.
  - Sexual harassment was a criminal offense carrying a maximum sentence of five years in prison; enforcement of this law, however, was not widespread.
  - Couples and individuals were generally free to decide the number, spacing, and timing of their children. Women appeared to be equally diagnosed and treated for sexually transmitted infections, including HIV.
  - The law provided for equal employment opportunity in the public sector. In practice women had no legal protection against discrimination in the private sector, where they sometimes were paid less than men for equal work and

All information taken directly from http://www.state.gov/g/drl/rls/hrrpt/2009/index.htm
The status of children as those to be protected and kept safe from harm
- Under the law the definition of child abuse includes all acts of sexual violence against, trafficking in, and cruelty to children. The law also prohibits the use of children in exploitative labor or illegal activities or in any act contrary to compulsory education regulations. It also defines child abuse to include the involvement of children in war.
- NGOs attributed the problem of exploitation of children to the lack of enforcement, rather than to inadequate legislation.
- Although the government did not keep records of particular types of violations, the law prohibits sexual violations against children, defined as persons less than 18 years of age, particularly in regard to child pornography, child prostitution, and the trafficking of children.
- Commercial sexual exploitation of children remained a problem in coastal resort areas.

The role of women
- The law criminalizes rape; however, rape remained a serious problem throughout the country, and the government did not consistently enforce the law.
- Domestic violence against women, including spousal abuse, remained widespread, and reports of such incidents continued to increase. Many law-enforcement officials viewed wife-beating as a husband's prerogative, as did the majority of the population, and rarely intervened in cases of domestic violence.
- In September the police launched an informational campaign focused on marriage and child rights to further curb domestic violence.
- The law requires that bride prices be nonrefundable gifts to the parents of the bride. Constitutional amendments in 2007 did not abolish the practice, despite recommendations from civil society groups.
- Prostitution is illegal but common.
- Although it is prohibited with penalties of up to 14 years' imprisonment, sexual harassment was a widespread problem, and the government did not enforce the law effectively.
- There are no laws restricting couples and individuals from deciding freely and responsibly the number, spacing, and timing of their children; however, information and assistance on family planning topics relevant to these issues were difficult to obtain, particularly in rural areas, where there were few health clinics.
- There was no indication of discrimination in diagnosis or treatment of sexually transmitted infections, including HIV/AIDS.
- The law requires that women be accorded full and equal dignity of the person with men. However, discrimination against women continued to be widespread, especially in rural areas where it was part of traditional culture. Many customary laws discriminate against women in adoption, marriage, divorce, and inheritance. Under local customary law in many areas, women cannot own or inherit property or retain custody of their children. Traditional divorce law in many areas requires women to meet stricter evidentiary standards than men to prove adultery.
- Polygyny is legal under both customary and Islamic law, and, in some ethnic groups, men can "inherit" the widows of their deceased brothers.
- Women also experienced economic discrimination. For example, women did most of the agricultural work but owned only 7 percent of the agricultural land. Women also experienced economic discrimination in access to employment, credit, pay, and in owning or managing businesses.
- Eliminating gender inequality remained a high priority for the government, which, in conjunction with NGOs and women's rights groups, sponsored workshops and training throughout the country to increase awareness of women's rights.
- Trafficking in persons was a problem, and there were reports that men, women, and children were trafficked to, from, and within the country. On October 1, President Museveni signed into law the 2007 Anti-trafficking in Persons Bill to protect victims and prosecute traffickers. The act provides for a maximum of 15 years' imprisonment for trafficking in persons; imprisonment for life for aggravated trafficking; the death penalty for trafficking children; and 10 years' imprisonment for engaging the labor services of a victim of trafficking in persons.

Uganda

*The status of children as those to be protected and kept safe from harm*
- Child abuse remained a serious problem, particularly rape and other sexual abuse of girls.
- Reported incidents of corporal punishment in schools continued to decrease since the 2006 ban on the practice. Sexual contact outside of marriage with girls less than 18 years of age, regardless of consent or the age of the perpetrator, is considered "defilement" under the law and carries a maximum sentence of death; however, such cases often were settled by a payment to the girl's parents.
- Perpetrators of sexual abuse often were family members, neighbors, or teachers.
- FGM was practiced by the Sabiny ethnic group in rural Kapchorwa District and the Pokot ethnic group along the northeastern border with Kenya despite local laws that prohibit the practice. In 2006 the subcounties of Kapchorwa and Bukwo districts passed bylaws to make FGM illegal; however, the practice still occurred.

All information taken directly from http://www.state.gov/g/drl/rls/hrrpt/2009/index.htm
○ Marriage of young girls by parental arrangement was common, particularly in rural areas, although the legal age for marriage is 18.
○ Reports of the ritual sacrifice of children increased during the year.
○ Trafficking in persons was a problem, and there were reports that men, women, and children were trafficked to, from, and within the country. On October 1, President Museveni signed into law the 2007 Antitrafficking in Persons Bill to protect victims and prosecute traffickers. The act provides for a maximum of 15 years’ imprisonment for trafficking in persons; imprisonment for life for aggravated trafficking; the death penalty for trafficking children; and 10 years’ imprisonment for engaging the labor services of a victim of trafficking in persons.

Vietnam

● The role of women
○ The law prohibits using or threatening violence, taking advantage of a person who cannot act in self-defense, or resorting to trickery to have sexual intercourse with a person against that person’s will. This appears to criminalize rape, spousal rape, and in some instances sexual harassment; however, there were no known instances of prosecution for spousal rape or sexual harassment. Other rape cases were prosecuted to the full extent of the law. No reliable data were available on the extent of the problem.
○ Domestic violence against women was considered common, although there were no firm statistics measuring the extent of the problem.
○ The Law on Domestic Violence Prevention and Control specifies acts constituting domestic violence, assigns specific portfolio responsibilities to different government agencies and ministries, and stipulates punishments for perpetrators of domestic violence; however, NGO and victim advocates considered many of the provisions to be weak.
○ Hotlines for victims operated by domestic NGOs existed in major cities.
○ Government statistics reported that approximately half of all divorces were due in part to domestic violence. The divorce rate continued to rise, but many women remained in abusive marriages rather than confront social and family stigma as well as economic uncertainty.
○ Prostitution is illegal, but enforcement was uneven.
○ The act of sexual harassment and its punishment is clearly defined in the law; however, its prevention is not specified in legal documents. Publications and training on ethical regulations for government and other public servants do not mention the problem, although it existed.
○ The law restricts the number of children per couple to two. The law affirms an individual’s right to choose contraceptive methods as well as access to gynecological diagnosis, treatment, and health check-ups during pregnancies. It also provides for medical services when giving birth at health facilities, and officials generally enforced the law. However, unmarried women in reproductive ages had limited or no access to subsidized contraceptives, due to government policy and lack of access in rural areas.
○ Women were equally diagnosed and treated for sexually transmitted diseases, including HIV.
○ Women continued to face societal discrimination. Despite the large body of legislation and regulations devoted to the protection of women’s rights in marriage and in the workplace, as well as labor code provisions that call for preferential treatment of women, women did not always receive equal treatment.
○ Societal bias in favor of male progeny has led to gender imbalance among newborns and children, although with great variability among provinces.
○ There were continued reports of women from Ho Chi Minh City and the Mekong Delta forced into prostitution after marrying abroad, primarily in other Asian countries. After their arrival, women were forced into conditions similar to indentured servitude; some were forced into prostitution. Poor women and teenage girls, especially those from rural areas, were most at risk for being trafficked.

● The status of children as those to be protected and kept safe from harm
○ Child prostitution, particularly of girls but also of boys, existed in major cities. Many prostitutes in Ho Chi Minh City were under 18 years of age. Some minors entered into prostitution for economic reasons. The penal code… criminalizes all acts of sale, fraudulent exchange, or control of children as well as all acts related to child prostitution and forced child labor…Articles 254, 255, and 256 describe acts related to child prostitution, including harboring prostitution … and buying sex with minors … Similarly, the 1991 Law on Protection, Care, and Education of Children prohibits all acts of cruel treatment, humiliation, abduction, sale, and coercion of children into any activities harmful to their healthy development. The 2004 revised version has an additional chapter on protection and care of disadvantaged children.
○ Statutory rape is illegal under article 111 of the criminal code. Penalties for sex with minors between the ages of 16 and 18, dependent upon the circumstances, vary from five to 10 years in prison. The minimum age of consensual sex is 18. The production, distribution, dissemination, or selling of child pornography is illegal under article 253 of the criminal code.
○ The government’s National Program of Action for Children for 2001-10 aimed to create the best conditions to meet demands and rights of every child, prevent and eliminate child abuse, and implement programs to prevent child trafficking, child prostitution, and child pornography. The government also promulgated the Program on Prevention and Resolution of the Problems of Street Children, Sex-abused Children, and Children Being Overworked and Working in Poisonous and Dangerous Conditions for 2004-10. The program had separate projects for prevention of sexual child abuse; communication, advocacy, and capacity enhancement for program management; prevention of and support for street children; and prevention of hazardous and dangerous working conditions for children. Initial assessments indicated
that these measures provided an important legal basis for children’s matters and that most local governments, departments, and unions supported these efforts. A lack of funding and a clear understanding of responsibilities, along with unclear implementation guidance, hindered implementation in certain localities.

- Children were trafficked for the purpose of prostitution, both within the country and to foreign destinations. Poor women and teenage girls, especially those from rural areas, were most at risk for being trafficked.
African Traditional World View

**Perception of environment:** Important to be in harmony with nature.

**Perception of self:** Identity is found through the group. The individual finds existence through we-ness.

**Perception of universe:** Spiritual and material. Spiritual is valued more. Everything is connected. Fatalistic.

**Perception of self worth:** Individual worth acknowledged through one’s existence and behavior.

**Interpersonal relations:** Group effort and cooperation are important; gender role flexibility.

**Time orientation:** Time is measured experientially. Past/present focus.

**Process:** Modality of doing: cooperation.

**Communication tradition:** Oral history key; conveyed by griots. Participatory, expressive language. Rhymes, repetition, rhythmic. Limited eye contact. High context.

**Words of Wisdom:**

*Life runs up and down, never backwards. *Enjoy the ride. *One doesn’t know what’s ahead. *One doesn’t control or speed up the ride. *Just ride. *The process (Journey) is what counts. *One flows with the forces. *It takes a whole village to raise a child. *Change is the only permanence. *Good things exist everywhere but don’t last. *To survive and enjoy life, you need a mobile, changing self.

(Source: Dr. A. P. Jackson with revisions by Dr. S. F. Hayes, 1994)
Asian Traditional World View
(Includes South, Southeast, and East Asians)

**Perception of environment:** Live in harmony with nature.

**Perception of self:** Identity evolves through the group/family unit.

**Perception of universe:** Everything is connected; fatalistic.

**Perception of self worth:** One must obey rules and regulations. One must suffer and work hard. Values are achieved through hard work.

**Interpersonal relations:** Group/family objectives have greater priority than individual needs. Individuals view authority favorably. Respect for parents and authority; elders are revered; patriarchal.

**Time orientation:** Exact, past/present focus.

**Process:** Modality of doing through cooperation & consensus.

**Communication tradition:** Emotions controlled; affection often not shown publicly; may be limited eye contact. High context.

**Words of Wisdom:**

*Life is circular. *Life does not develop in stages. *One doesn’t have to accomplish one task to get to another level. *One looks for the solution in self, not somewhere else in a futuristic goal to be a self-actualized person. *There is integration of the self. *One always understands self in relation to family.

(Source: Dr. A. P. Jackson with revisions by Dr. S. F. Hayes, 1994)
European Traditional World View

Perception of environment: Environment to be mastered and controlled.


Perception of universe: Material.

Perception of self worth: Self worth based on visible and materialistic possessions. Strong belief in the work ethic. Achievement and competition are healthy. Delayed gratification.

Interpersonal relations: Individualism valued; individual effort more important than group. Patriarchal. Optimistic.

Time orientation: Time measure in units; punctuality valued; future orientation.

Process: Active modality of doing; competition is highly valued.

Communication tradition: Writing important; direct eye contact; low context; highly verbal.

Words of Wisdom:

*The goal in life is reaching the top of the staircase. To get there, one must work hard, be patient, endure temporary hardships, and persevere during adversity.* One can choose, control the process. *One is responsible for the outcome.* *Planning is critical.* *Permanence is the only good.* *There is a golden room at the top; Good things lead to the top.* *The key to success is speeding up the process.* *There is one permanent place to ascend.*

(Emphasizes Protestant, Anglo-Saxon ethnicities)

(Source: Dr. A. P. Jackson with revisions by Dr. S. F. Hayes, 1994)
Indigenous Traditional World View
(Native American Indians, Pacific Islanders, Aboriginal Peoples around the world)

Perception of environment: Harmony with nature/land/water.
Perception of self: Identity comes from the group. Integral part of nature.
Perception of universe: Spiritual, sacred. Respect for all things. Everything and everyone is interconnected.
Perception of self worth: Worth is acknowledged through one’s existence and behavior.
Interpersonal relations: Extended family and kin networks; family is first priority; gender role flexibility.
Time orientation: Time is a servant of the people. Present orientation. Time is always with us.
Process: Cooperation is important.
Communication tradition: Contemplative. May be no public display of affection. May have limited eye contact or may be soft-speaking; oral tradition. High context. Silence revered.

Words of Wisdom:
*Everything and everyone is connected. *There is no waste. *Every person is equally valued and is manifested from Great Spirit. *Great Spirit provides for all of us. *We must take care of the Earth to honor Great Spirit. *We are all related.

(Source: Dr. A. P. Jackson with revisions by Dr. S. F. Hayes, 1994)
Latinos/Latinas Traditional World View

Perception of environment: Important to live in harmony with nature.

Perception of self: Identity comes from the group.

Perception of universe: Spiritual and sacred. Everything is interconnected; Catholic and native traditions may be combined.

Perception of self worth: One’s value is based on what one does & how it reflects on family.

Interpersonal relations: Cooperation emphasized; patriarchal; social relationships primarily with family and extended kin network; fatalistic.

Time orientation: Experiential and flexible with a past/present orientation.

Process: Cooperation.

Communication tradition: Affect expressed openly; gender-role based; gestures convey meaning; high context cultures.

Words of Wisdom:

*Respeto: Giving respect to elders; saving face; code of honor *Personalismo: Focus on family first; outsiders less important *Marianismo: Gender code of honor for women; virtuousness *Machismo: Gender code of honor for men; protector role. *Level of Acculturation: Depends on the family/couple/culture *Persons of the various Latino/Latina** ethnicities are often multiracial. *Persons speak Spanish and/or indigenous languages.*The “H-word” can be seen as offensive, outdated, or colonialist; best to use the specific ethnicity: Mexican, Cuban, Guatemalan, Puerto Rican, etc.

(Source: Dr. A. P. Jackson with revisions by Dr. S. F. Hayes, 1994)
Model Letters of Suitability

1. Temporary Ministry of Religious Order Priest
2. Temporary Ministry for Diocesan Priest
3. Stable Ministry for Religious Order Priest
Model for a Celebret/Testimonial
Of Suitability for
Temporary Ministry of Religious Priests

[Arch/Bishop’s NAME]

[Address]

Dear Arch/Bishop N.N.:

In light of the provisions of can. 903 CIC and can. 703 §1 CCEO, and under the Guidelines proposed by the United States Conference of Catholic Bishops, Conference of Major Superiors of Men, Leadership Conference of Women Religious and Council of Major Superiors of Women Religious (NCCB, November 1993) and the policies of this religious institute, I write to certify the suitability of [NAME] as a member of this 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 Province of __________________________________________, who currently resides in [PLACE OF RESIDENCE]. He will be exercising ministry at [NAME OF THE CHURCH OR INSTITUTION] in [LOCATION OF THE CHURCH OR INSTITUTION] in your diocese, on [DATE].

I am able to make the following statements:

He is a person of good moral character and reputation.

I know of nothing which would in any way limit or disqualify him from this ministry.

I am unaware of anything in his background which would render him unsuitable to work with minor children.

Respectfully in Christ,

[Name of the Major Superior]

TITLE]

[DATE]

Effective: __________________________________________ through______________________________________
Dear Arch/Bishop N.N.:

In light of the provisions of can. 903 *CIC* and can. 703 §1 *CCEO*, I write to inform you that Rev. [NAME] is an incardinated priest of the arch/diocese/eparchy of ________________, who currently resides in [PLACE OF RESIDENCE]. He will be exercising ministry at [NAME OF THE CHURCH OR INSTITUTION] in [LOCATION OF THE CHURCH OR INSTITUTION] in your diocese, on [DATE].

In regard to Rev. [NAME], I am able to make following statements:

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

Respectfully in Christ,

[Name of the Arch/bishop/eparch]

[TITLE]

[DATE OF TODAY]

Effective _______________________ through ___________________________
Model for a Letter/Statement
On the Suitability of a Priest for
a Stable Assignment for Religious Priests

[Arch/Bishop’s NAME]
[Address]

Dear Arch/Bishop N.N.:

Under the Guidelines proposed by the United States Conference of Catholic Bishops, Conference of Major Superiors of Men, Leadership Conference of Women Religious and Council of Major Superiors of Women Religious (NCCB, November 1993) and the policies of this religious institute, I write to certify the suitability of [NAME] as a member of this 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 I have proposed a member of our Province, Rev. [NAME], to the [PLACE], effective [DATE], as [ASSIGNMENT].

[NAME] was born on [DATE], made his Final Profession on [DATE], and was ordained to the Priesthood on [DATE]. [DATES OF PREVIOUS ASSIGNMENTS/RELEVANT INFORMATION and SPECIAL SKILLS].

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 diocese. In addition, based on inquiry and to the best of my knowledge, and in light of the provisions of can. 903 CIC and can. 703 §1 CCEO, I can assure you that nothing in his background in anyway would limit or disqualify him from this assignment.

I am unaware of anything in his background which would render him unsuitable to work with minor children. [NAME] has completed training in an educational program, a diocesan and/or the CMSM Instruments of Hope and Healing – Safeguarding Children and Young People program, conducted by Praesidium Religious Services, [GIVE DATES OF ATTENDANCE], which is in accord with the Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests and Deacons (USCCB 2006).

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

Be assured of my prayers for you during this time.

Respectfully in Christ,

__________________________________________
[Name of the Major Superior]

__________________________________________
[TITLE]

[DATE] ________________________________

Appendix D:
Report on Background Screening of Foreign-Ordained Priests

This report was prepared by Charles E. Pritchard, LLC Consultant at the request of the Office of Child and Youth Protection of the United States Conference of Catholic Bishops in 2004. Because of the incidents of foreign priests in allegations of sexual abuse of minors, it is critical that due diligence be done when accepting a foreign born priest into a diocese. This report includes recommended background screening protocol.
REPORT

FROM: Charles E. Pritchard, LLC
Consultant

TO: Kathleen McChesney
Executive Director
OCYP, USCCB

SUBJECT: Background Screening Of Foreign-Ordained Priests

DATE: November 12, 2004

1. INTRODUCTION:

Sixteen to nineteen percent of priests engaged in active parish and archdiocesan/diocesan/eparchial ministry in the United States are foreign-ordained priests. By foreign-ordained priests, I mean men who are foreign born, grew up in a foreign country, attended a foreign seminary, and were ordained in a foreign country by a foreign bishop. Usually, the first experience that a foreign-ordained priest has with the United States and the American culture is when they arrive in this country after being accepted by an American bishop for an assignment to a ministry in the bishop’s diocese. With the number of vocations among American men failing to meet the needs of the American bishops, the proportion of foreign-ordained priests to the entire population of ordained priests in the United States will most likely continue to grow. Anecdotally, I am under the impression that a number of the more recent child sexual abuse cases involved foreign-ordained priests.

2. GENERAL PROCESS FOR FOREIGN-ORDAINED PRIEST TO SERVE IN A U.S. DIOCESE:

When a foreign-ordained priest seeks a transfer or assignment from a diocese, eparchy or religious order outside of the United States to a ministerial assignment in a diocese or eparchy within the United States, either as a temporary assignment or for incardination into the U.S. diocese or eparchy, the process is fairly settled. To begin with, under Norm Number 12, of the “Essential Norms For Diocesan/ Eparchial Polices Dealing With Allegations Of Sexual Abuse Of Minors By Priests Or Deacons,” no bishop or major superior can accept a foreign-
ordained priest who has committed even a single act of sexual abuse of a minor. In fact, bishops and major superiors in the U.S. are obliged to request detailed information on the background of those proposed for ministerial assignment in this country.

The sending foreign bishop or major superior assesses the fitness of the priest for the proposed ministerial assignment in the United States. This assessment determines whether the priest has engaged in any seriously improper behavior or has any condition that could impair his effective ministry in the U.S. Upon completion of this assessment, the sending bishop or major superior sends a signed "Affidavit of Suitability" to the receiving bishop attesting to the fitness of the priest for ministry in the U.S. Enclosed with the "Affidavit of Suitability" must be a curriculum vitae of the priest including name, date of birth, place and date of ordination, place and date of formational studies and any previous ministerial assignments under the direction of a bishop. The sending bishop may submit additional documentation such as a personal letter of endorsement and other information that might be helpful and of interest to the receiving bishop. Failure to provide the "Affidavit of Suitability" is sufficient to delay or to deny the appointment of the proposed priest to pastoral ministry under the direction of a bishop.

All canon law and immigration law issues are supposed to be addressed before the priest arrives in the U.S. The Catholic Immigration Network, Inc., plays an active and essential role in this aspect of the process. Lastly, in some dioceses/eparchies, it is a requirement that before the priest comes to the U.S., he signs a copy of the diocesan policy regarding the procedures for addressing complaints of sexual misconduct by priests thereby indicating his understanding and assent to these policies. In other dioceses/eparchies, the policy is signed by the priest after the priest arrives in the U.S.

As soon as possible after arrival in the U.S., the receiving bishop ensures that the foreign-ordained priest adapts to the language, liturgy, customs and culture of the U.S. through an orientation and inculturation program. In those instances where the priest is assigned to the U.S. diocese/eparchy for service for a definitive and limited amount of time, the U.S. bishop periodically submits a letter to the sending bishop or major superior reporting on the ministry of the foreign-ordained priest. The Catholic Immigration Network, Inc., will continue to monitor the foreign-ordained priest for compliance with U.S. immigration laws while
he remains in the U.S. on temporary assignment or until he becomes a permanent resident.

3. THE PROBLEM:

One of the critical priorities of the U.S. bishops is ensuring that the children of the church have a safe environment when they are participating in a church sponsored ministry, program or activity. At the same time, a concern for the bishops with regard to the foreign-ordained priests that they accept for ministry in their diocese is the inculcation of these priests in the American customs, culture and sexual mores as well as the integration of these priests into the diocesan religious community.

In years past, the majority of foreign-ordained priests came from Western European countries such as Ireland, Italy, etc., which shared a common cultural heritage with most Americans. Today, many of the foreign priests come from countries like Viet Nam, Colombia, Mexico, the Philippines, Nigeria and India whose customs, culture and laws might be quite different from those found in this country.

Background screening of foreign-ordained priests presents its own unique problems. Realistically, there are no reliable databases, criminal history records or otherwise, available in countries outside the U.S. Essentially, unless the U.S. bishop or a reliable person in the diocese knows the priest well, the bishop must rely on the “Affidavit of Suitability” from the sending bishop and any other documentation that the foreign bishop may also elect to send. Obviously, an inherent risk is that the sending bishop might be getting rid of a problem priest. Although it is unlikely that the sending bishop would send a priest with a criminal conviction for sexual abuse, they may fail to mention warning signs in the priest’s background that may be indicative of a potential for sexual misconduct. As such, when conducting the background screen of the foreign-ordained priest in the U.S., bishops must utilize resources available in the U.S. and not rely only on information provided by the sending bishop. The question to be answered for this report then is how can one perform an effective background screen of a foreign-ordained priest in the U.S.?
4. RECOMMENDED BACKGROUND SCREENING PROTOCOL:

The following procedures are recommended for conducting background screening of foreign-ordained priests. Many of the tools utilized to assess candidates for the U.S. diocesan/eparchial priesthood are also applicable in conducting a background screen and evaluation of foreign-ordained priests for U.S. ministries.

a. APPLICATION:
The foreign-ordained priest should complete the same application form utilized by the diocese/eparchy for candidates applying to the U.S. priesthood. The information provided on the application will provide data that will be helpful in preparing for the interview of the foreign priest. In some instances, the foreign priest may self-declare misconduct which may be of sufficient basis to reject him from further consideration.

b. LETTERS OF REFERENCES:
Oftentimes, when a person receives a request for a reference, they will give a general reply that provides very little in terms of meaningful insight into the character and personality of the foreign priest. It is suggested that the foreign-ordained priest be required to sign an "Informed Consent And Release of Information" form similar to one required when a person seeks to obtain employment with the diocese (See Appendix 7 to the NCDVD Guidlines attached to this report as Appendix A). It may have to be translated into the native tongue of the reference. The diocesan/eparchial vocation director should then prepare a letter for the bishop's signature requesting very specific information from the references concerning the priest's past conduct, sexuality, etc. Questions should be prepared with a statement to the effect that the receiving Bishop is seeking to determine whether the priest is a suitable candidate for ministry in the diocese/eparchy and is relying upon the reference's complete and forthright assessment of all specific information requested. Specific questions require the reference to be more reflective about her/his observations of the priest and more detailed in her/his responses resulting in more helpful information to evaluate the fitness of the priest to serve in a U.S. ministry.
c. AUTOBIOGRAPHY:
The autobiography is a very valuable assessment tool used in evaluating candidates for the U.S. priesthood. There is no reason why it cannot also be an informative device for the vocation director in assessing the fitness of a foreign-ordained priest being considered for assignment in this country. In asking the foreign-ordained priest to write an autobiography, he should be given some guidelines that include specific questions about various aspects of his sexuality that he must write about. Sometimes it is quite remarkable what individuals will self disclose about themselves. Also, the autobiography is a useful method to ascertain if the priest is being consistent with the diocesan vocation director and the psychologist (See paragraph 4h below).

d. THE SEXUAL HISTORY:
The diocesan vocation director should work together with the psychologist in developing and taking the sexual history of the foreign-ordained priest. It is likely that the foreign diocese or order where the priest was ordained may not have taken a detailed sexual history from the priest when he was applying for or in the formation process. The sexual history is one way to identify potential red flags of the priest's risk to abuse children and discern if he is fit for U.S. ministry.

"A sexual history should explore each of the three aspects of sexuality: primary (embodiment, sexual orientation, gender identity), genital (genitality and sexual experience) and affective (emotions, boundaries, relationships, intimacy, friendship, mutuality) and should include questions to explore healthy development as well as any deviant sexual development in behavior. A sexual history needs to address these fundamental questions: How do individuals see themselves as sexual persons? How do they care for and accept who they are? How have they and how are they dealing with their sexual energy? How do they relate to others, in particular what are their capacities for intimacy, friendship and seeking support?"^1

In addition to the expertise of the psychologist in helping the diocesan vocation director develop a sexual history questionnaire, there are many valuable resources available on this topic which the psychologist, the National Conference Of Diocesan Vocation Directors (NCDVD) and/or the National Religious Vocation Conference (NRVC) can direct the vocation director to for suggestions on developing and taking a sexual history. Although some issues and questions will also be covered by the psychologist in his formal psychosexual history, this is another way to determine if the foreign-ordained priest is consistent with both the vocation director and the psychologist.

e. PHYSICAL AND DENTAL EXAMINATIONS:
A complete physical and dental examination should be conducted to evaluate the state of the foreign-ordained priest's health and determine if there is any physical condition that could impede the priest from carrying out an effective ministry.

f. ENGLISH LANGUAGE PROFICIENCY:
Although foreign priests with the requisite language and cultural skills to serve recent immigrant populations are needed in many dioceses and eparchies, these priests must also minister to traditional U.S. parishioners as well as interrelate with American priests and diocesan/parish personnel. Furthermore, interviewing a foreign priest through an interpreter can be somewhat stilted and unproductive in terms of garnering meaningful information. Therefore, it is helpful as part of the background screening process to require a foreign-ordained priest before coming to the U.S. to have a basic proficiency in the English language. If that is not possible, the priest should be enrolled in an English language immersion course to develop English proficiency as soon as possible after he arrives in the U.S. As an aside, those who are proficient in English but speak with a heavy accent making it difficult to be understood should take accent reduction training before being assigned to any pastoral ministries containing parishioners who only speak English.

g. INITIAL INTERVIEW:
Ideally, the foreign priest would be interviewed in his county of origin before coming to the U.S. This would have the benefit of being able to interview the priest in an environment in which he
should be comfortable as well as providing an opportunity to interview colleagues, references and the sending bishop. A skilled diocesan vocation director could discern a great deal of relevant information about the priest in this setting. Unfortunately, time and resource constraints as well as language considerations make this option unrealistic in most circumstances.

Therefore, as soon as possible after arrival in the U.S. and the completion of the autobiography and the taking of the sexual history, the foreign-ordained priest should be interviewed by a panel presided over by the diocesan vocation director. Given the critical importance of this interview, it is recommended that the panel approach be used on the theory that multiple heads are better than one. One panel member might pick up on warning signs that another panel member might miss. It would be useful in this setting to have someone on the panel who is fluent in the native language of the foreign priest. I would recommend that questions set forth in the “NCDVD Guidelines For Assessment Of Candidates For Diocesan Priesthood” be incorporated into the interview (See Appendix E). These guidelines are a compilation from sources including suggestions from the NCDVD, the NRVC, Reverend Raymond Carey, PhD, and the United States Conference of Catholic Bishops. Properly conducted, the initial interview can be a very telling behavioral assessment.

h. PSYCHOLOGICAL TESTING:
One of the most important background screening mechanisms for determining whether the foreign-ordained priest is a potential risk to children is psychological testing. It is recommended that the foreign-ordained priest undergo the same psychological testing as an applicant to the U.S. priesthood participates in. In selecting a psychologist to conduct the psychological tests and diagnostic/clinical interview, care must be taken to select a practitioner whose assessment the diocese can trust. In addition, although not always possible, the psychologist selected should have some familiarity with the culture the priest comes from, as most psychological tests do not take culture into account. The diocese/eparchy must be certain that the psychologist clearly understands what the diocese/eparchy is seeking to know about the foreign-ordained priests from her/his psychological assessment.
It is important that the interview panel meet with the psychologist before the foreign-ordained priest is tested. At that meeting, the psychologist should be provided with all the information available so as to properly prepare for the diagnostic interview. Particular emphasis must be placed on determining whether the priest can adjust to the cultural mores of the U.S. and comply with the policies of the diocese/eparchy and laws of this country. This requirement must be a continual thread throughout the testing and diagnostic interview. An interesting outline for interviewing a psychologist to determine if s/he was the appropriate one to conduct the behavioral assessment of candidates to the Sisters of Mercy is appended to this report as "Appendix B." It could be used as a possible template to fashion a similar outline to use when selecting a psychologist to interview foreign-ordained priests. Areas that the psychologist should be directed to inquire into are absence of adult intimacy skills, evidence of alcoholism, presence of skills to relate to children but not comfortably relate to adults, development of talents designed to entice children, any sexual experiences with children, does he have children who are his "best friend," any sexual fantasies involving children and any use of pornography. These areas of exploration with the priest will be in addition to a thorough, formal psychosexual history, conducted by the psychologist if not already included in it.

1. RELIGIOUS COMMUNAL LIVING REQUIREMENT:
Although the need by the bishop for the foreign-ordained priest might be immediate, the consequences of sexual abuse by the priest requires a very careful and discerning background screening before the priest is granted any faculties or assigned to any ministries in the diocese/eparchy. A valuable screening device is the requirement that before the foreign-ordained priest is fully accepted by the bishop, the priest is required to live for a minimum of six months in a religious community whether it be a diocesan/eparchial seminary or with a religious congregation. There is a lot of truth to the old adage that you really don't know a person until you are required to live with them. The live-in situation provides an excellent opportunity for the religious community and the vocation director of that community to get to "know" the priest. It gives a unique window into how the person interacts with others and responds to certain situations. Furthermore, it offers a chance to explore ideas, beliefs and attitudes about sexuality and celibacy.
The diocesan/eparchial vocation director and the religious community vocation director would have to coordinate to ensure they meet on a frequent basis and coordinate their goals in this evaluation process.

This “live-in” time also provides a useful setting for the foreign-ordained priest to focus on any language proficiency skills he needs to enhance and any accent reduction training he needs to undertake. It will also give him an opportunity to begin to integrate into the American priesthood community, as well as participate in an orientation and inculturation program required by the diocese/eparchy. Ideally, a religious congregation that offered all of the above-described programs would be available for this purpose.

During his stay, he would be continually observed and evaluated by both the diocesan/eparchial vocation director and the religious community vocation director. At the end of the priest’s stay, the religious community vocation director would prepare a report containing his evaluation of the priest’s fitness for U.S. ministry assignment. I believe that this experience will provide an invaluable assessment tool on the foreign-ordained priest’s fitness for the U.S. ministry.

j. SEX ABUSE TRAINING:
Although strictly speaking, sex abuse training is not a screening protocol, it can be a very useful experience in terms of raising warning signs as to the foreign-ordained priest’s attitude, level of acculturation, etc. The training would key on the diocesan/eparchial policies and the laws, customs, culture and sexual mores of the U.S. This training should be interactive requiring the full participation of the priest which can be useful in surfacing areas of concern for further exploration. Furthermore, it is a way to ensure that the priest is fully aware of legal and ethical boundaries in his relationship with others. This training would be part of the orientation program that the foreign-ordained priest could be required to go through.

k. FINAL PANEL INTERVIEW:
Once the foreign-born priest has undergone the religious communal living experience and before recommending the priest
to the bishop as fit for ministry in the U.S., the diocesan/eparchial
vocation director and members of the initial interview panel
should meet again to review the fitness reports and assessments
of the priest. If any questions still exist in the minds of the panel,
an additional interview of the priest should be conducted. If this
interview fails to resolve the concerns of the panel, the priest
should be returned to the sending bishop.

1. GRANT OF LIMITED FACULTIES:
   Once the bishop determines that the foreign-ordained priest is fit
   for ministry in his diocese/eparchy, the priest should receive a
   limited grant of faculties for one year. During this year, the priest
   should be under the supervision of a U.S. pastor who would
   provide periodic evaluation reports to the diocesan/eparchial
   vocation director. If no problems appear to surface while the
   priest is carrying out his ministry by the end of the one-year trial
   period, the bishop would grant full faculties to the priest.

5. CONCLUSION:

   With declining vocations among U.S. Catholic men, more and
   more reliance will be placed on foreign countries to provide priests to
carry out ministries in American dioceses/eparchies. Given that the
culture and sexual mores of some of the source countries for these
priests differ greatly from those in the U.S., it is imperative that a
thorough background screening of these foreign-ordained priests be
conducted before they receive any grant of faculties. The safety of our
children demands that nothing less than this is acceptable. Although
the process described in this report can be time consuming and
expensive, it is far outweighed by the cost of liability if a foreign priest
abuses one of our children.
2009 International Priest Audit Compilation

The following link is a compilation of background methodology used by dioceses/eparchies to evaluate the background of priests who have come from a foreign country to minister in the diocese. The countries identified are the ten countries from which most of the foreign priests come. In addition it includes the number of priests serving in a particular diocese, whether or not they received the diocesan code of conduct, the name of the training program used, and in which language the training was presented.

The information is taken from the audit year July 2008 to June 2009.

Chapters from *Guidelines for Receiving Pastoral Ministers in the United States*

The following pages include chapters from *Guidelines for Receiving Pastoral Ministers in the United States*. The booklet was printed in 1999 and reprinted in 2003. The material is helpful in many areas, especially the suggested procedures.

The reader should know that the Visa information is outdated; therefore, dioceses/eparchies should consult with counsel before making any decisions in that area.
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.

Msgr. William P. Fay
General Secretary
USCCB

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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.
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 *ad quem* files a written request with the diocesan bishop or major superior *a quo*.

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

STEP III  Diocesan bishop or major superior *ad quem* follows step III in section A above.

Qualifications of the Nominee

*(As determined by diocesan bishop or major superior)*

- Physically healthy and active; psychologically and spiritually mature
- 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
- Readiness and willingness to minister in a new cultural environment
- Ability to live and work with peoples of diverse ethnic, cultural, and socioeconomic backgrounds
- Freedom from demanding family obligations
- Facility in the use of English language or willingness to learn
- Ability to work in a collaborative manner
- Nothing in his background that disqualifies him from working with minors and vulnerable adults

Other Considerations

- 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 *ad quem* should take reasonable steps to verify that documents are authentic.
- 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 *missionary* contributions to the Church in the United States.
• 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 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 (missiology), 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