

GUIDELINES AND DIRECTIVES

# „Towards an Ever Wider We“

Intercultural Pastoral Care in  
the Diocese of Rottenburg-Stuttgart

Diözese  
ROTTENBURG-  
STUTTGART

Pope Francis, Towards an ever wider "We",  
message to the 107th World Day of Migrants and Refugees 2021.  
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## Foreword by the Bishop

Our society, and our Catholic Church worldwide, is marked by cultural and religious pluralism. Some 380,000 Catholics with a nationality other than German live in the Diocese of Rottenburg-Stuttgart – thus making up 22% of the total number of Catholics in the diocese (as of 2022). Catholics of a different mother tongue are not only multilingual, but also diverse. They come from 182 different nations, thereby enriching our living space and our faith with their customs, devotional cultures and forms of religious expression.

Nevertheless, the diversity through which unity in faith in Jesus Christ is recognised always remains a challenge, because the *processes of adaptation*, just like the *processes of acceptance*, can take a long time and hence invariably require a review of pastoral reality(ies). For intercultural dialogue to come about, we need to take the *signs of the time* (such as with the “Synodal Way”) seriously. Being church together requires new spaces for experience and meeting, new concepts and places, seeking *mutual acceptance despite differences* (Rom. 15).

These revised *Guidelines and Directives for Intercultural Pastoral Care: Towards an Ever Wider “We”* are above all the outcome of intensive collaboration with Catholics of another mother tongue over the last 15 years. At the same time, they constitute the framework for further collaboration between German-speaking parishes and communities for Catholics of another mother tongue.

It is my hope that the guidelines and directives will help us lift our eyes beyond our own horizon, learn from each other, build new bridges and seek new paths so that people can live and experience faith without hindrance and we become ever more a church (*communio*) that is not introspective and self-contained, but rather continually open for others.

I would like to express my sincerest thanks to all those who contributed to the publication of the revised *Guidelines and Directives for Intercultural Pastoral Care: Towards an Ever Wider "We"*.

+ Dr. Gebhard Fürst  
Bishop

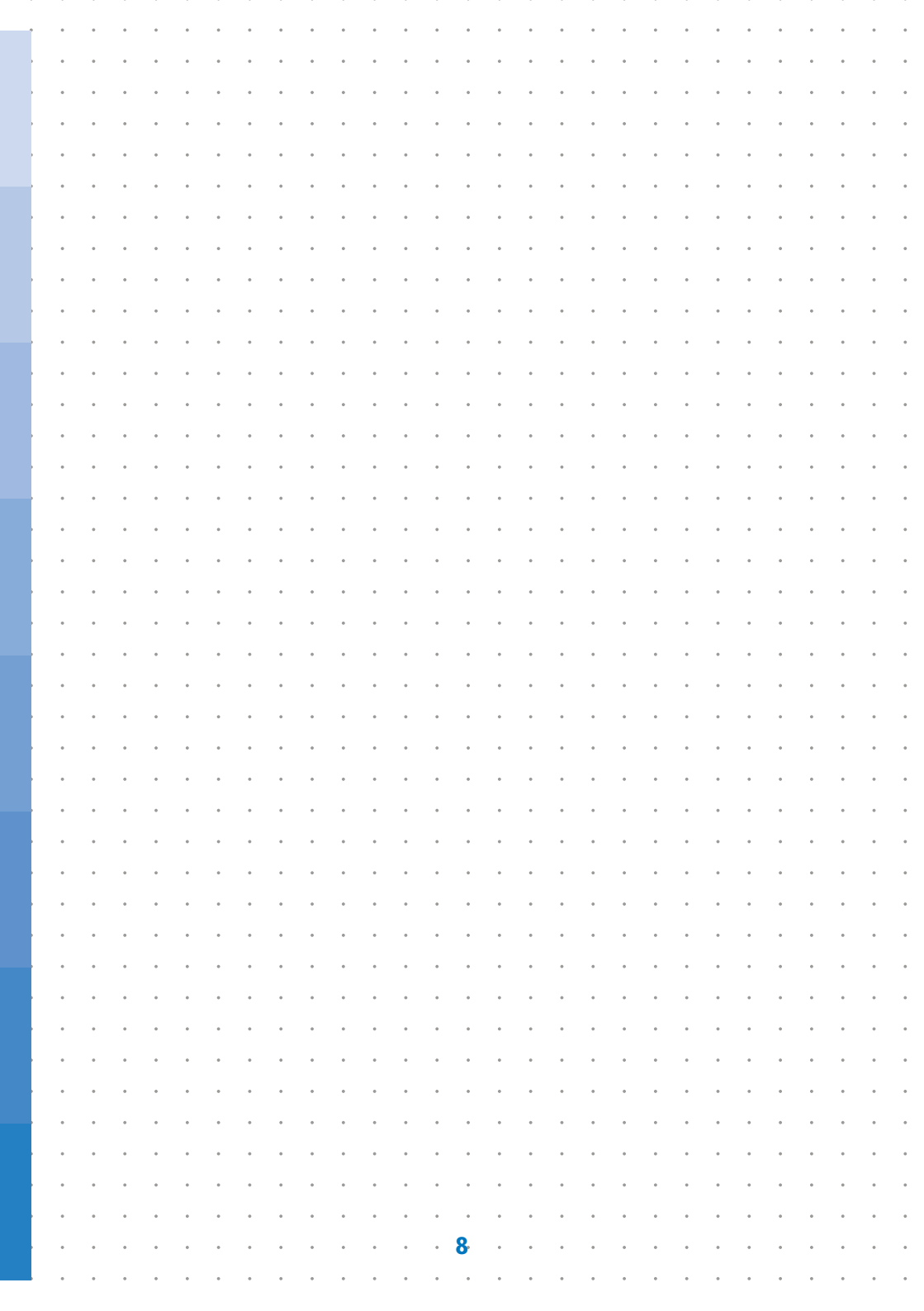
## Vision

A look at pastoral reality shows that people of different cultures of origin, spiritualities, rites and customs live and interact wherever there is a church, thereby shaping the life of the Church in our diocese. As a Church, we aspire to handle this diversity well:

- We take seriously the evolved and developing identity of each and every person and support them in their search for a spiritual home.
- We are convinced that each and every individual is important for the Church.
- We are called to use what we have and are as a Church for the good of all people and to live out participation and involvement.

If people, despite all their differences, feel that together they form the human family (Ex. 19 v. 5-6; 1 Pet. 2 v. 9-10), then the Church is a source of inspiration for a future that is worth living and shared by all as the People of God: "There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female -- for you are all one in Christ Jesus" (Gal. 3 v. 28).

As the Diocese of Rottenburg-Stuttgart, we believe that God brings us together from many peoples and cultures. We see ourselves as a Church moving towards a greater unity (John 17 v. 21). In that sense we are a Church that is always learning and continuing to develop together. This vision provides the basis for demonstrating what a Church of today and tomorrow can look like.





1.  
INTERCULTURAL  
PASTORAL CARE

## 1.1.

### Historical and learned<sup>1</sup>

Since the 1950s pastoral care for and with migrants and refugees has become part of the overall pastoral care of the diocese in the form of “foreign missions”.

Through participation in the life of the local church, our diocese has given a new home to people who have had to leave their homeland due to migration and flight.

When the pastoral care units were formed, these missions were transformed into communities for Catholics of another mother tongue and assigned to pastoral care units.

It was long assumed in Germany that migration was a purely temporary phenomenon. We now know that migration has no beginning and no end, but is instead a continuing process. “Migration makes the world the home of people”<sup>2</sup>.

Pastoral care is marked by the two poles of “forced flight” and “growing global labour mobility”. This tension is exacerbated by a new ritual diversity, because not everyone who comes here belongs to the Roman Catholic Church. The other rites become a living part of our Church.

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<sup>1</sup> A very comprehensive look at the historical can be found in the Joint Statement of the German Bishops' Conference (Deutsche Bischofskonferenz) and the Council of the Protestant Church in Germany (Rat der Evangelischen Kirche in Deutschland) in cooperation with the Council of Christian Churches in Germany (Arbeitsgemeinschaft Christlicher Kirchen in Deutschland), “Shaping Migration in a Humane Manner”, Hanover and Bonn 2021, pp. 37-50.

<sup>2</sup> Scalabrini, Giovanni Battista, *L'Italia all'estero*. Seconda conferenza sulla emigrazione tenuta in Torino per l'Esposizione di Arte Sacra, 1898, quoted in: Prencipe, Lorenzo: Giovanni Battista Scalabrini, profeta dei migranti, in: *Studi emigrazione/Migration Studies*, XLII, no. 159, 2005, p. 475, translated by T. Raiser: “Migration is thus a natural right [...] is almost always a human resource [...] expands the understanding of ‘homeland’ [...] and causes the world to become the home of people.” According to Tobias Keßler, even more than 100 years ago Scalabrini “saw in the migration phenomenon, beyond the social need, the traces of God’s salvation plan that is intended to bring all peoples of the world into one people.” (Keßler, Tobias, *Zur Frage des Miteinanders von zugewanderten und einheimischen Katholiken in Deutschland*, in: *Theologie der einen Welt*. Freiburg 2018, vol. 13 Migration und Flucht, p. 83).

The “We” is enlarged by a diversity of people who have either migrated here themselves or have multiple cultures of origin due to the migration of their parents’ or grandparents’ generation. This is an important and an exciting challenge for us as a Church.

## 1.2.

### Diversity as an opportunity and a challenge<sup>3</sup>

In our diocese over 22% of Catholics have different cultural roots, in urban areas over 50%<sup>4</sup>. The faithful in the diocese experience this diversity in parishes and at many ecclesial places, overwhelmingly perceiving them to be enriching. All can learn from one another: we mutually discover new aspects of being Christians and encounter each other across differences in many ways<sup>5</sup>.

Living in diversity can also lead to tension. There is a risk that it will turn into mere coexistence, sometimes even conflict<sup>6</sup>. This is where we as a Church want to work on possible solutions and strategies.

To that end, the current situation of intercultural pastoral care in the diocese, based on the experiences of the communities for Catholics of another mother tongue, was surveyed in a broad-based scientific evaluation process. The following options were derived<sup>7</sup>:

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<sup>3</sup> For more on this, read chapter “2.3 Diversity – the cultural challenge from ‘strangers’” in the above migration statement of the Churches.

<sup>4</sup> Church statistics 2021 of the Diocese of Rottenburg-Stuttgart, (published by HA IV (Pastoral Concepts), Diocese of Rottenburg-Stuttgart, Rottenburg, 2022). The figures relate to the number of Catholics of other nationalities.

<sup>5</sup> Swiss Bishops’ Conference, Towards intercultural pastoral care. General concept for the pastoral care of migrants in Switzerland, Fribourg 2020. Based on the introductory words, p. 3.

<sup>6</sup> Ebenda.

<sup>7</sup> Hillebrand, Bernd; Werner, Christiane, research report. Evaluation der Richtlinien katholischer Gemeinden anderer Muttersprache in der Diözese Rottenburg-Stuttgart, Freiburg 2021.

- Be sensitive to difference: a mother tongue is an important mark of an identity that is looking for a location. A first step towards sensitivity is to create spaces for talking and meeting in which perception of the difference becomes possible.
- Successful cooperation requires both a relationship and a structure.
- Hybrid pastoral care sees and connects the wish for a separate identity with the task of being Church together.
- The members of communities for Catholics of another mother tongue no longer want to be seen as guests in parishes and other ecclesial places, but rather want to belong and get involved.
- There is a need for bridges between these communities and the local faithful. And there is a need for people, both full-time and volunteers, who will build these bridges. The survey has shown that it is precisely people whose parents or grandparents came to Germany who can build these bridges.
- The acquisition of intercultural skills, particularly through the (pastoral) staff, is an important basis for successful coexistence.
- Interculturality needs signs, it wants to be visible and experienced.<sup>8</sup>

Alongside the findings from the research report mentioned above, the diocese has also considered how the Church must change through a process entitled “The local Church – the Church in many places”. The diocesan priorities arising from this, and the other findings, form the basis for these Guidelines and Directives for Intercultural Pastoral Care.

The diocese has set itself the task of being a Church in unity and diversity. Intercultural pastoral care not only enables the participation of Catholics of another mother tongue in all ecclesial places and provides structures for pastoral care in other mother tongues, but also leaves room for the new, which is neither one thing nor the other.

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<sup>8</sup> Based on the stated options of the research report, p. 79-84. For ease of understanding, foreign words were replaced with German paraphrases.

## 1.3.

### Being Catholic together

#### 1.3.1.

##### **Shared pastoral space**

People from all walks of life live together not only in the pastoral space of the parish, but also in all other pastoral spaces. The reasons that lead them or their ancestors into the diocese from various regions of Germany, Europe and other continents and cultural spaces are many and varied. All form communities together or find themselves again in the other pastoral spaces. This diversity is also reflected in the pastoral staff.

It is the common vocation, mission and responsibility of all full-time and voluntary workers in the shared pastoral space to proclaim the Gospel, to live it out together and to shape appropriate participation with all people in the locality.

#### 1.3.2.

##### **Protecting diversity and esteeming different identities**

In the Catholic tradition, unity and diversity are not a contradiction in terms (see also the vision).

One major expression of this diversity is language. The research report<sup>9</sup> found that a person's mother tongue is an important sign of the identity of each and everyone in the diversity of the faithful. The dimension of maintaining tradition also plays an important role. It serves as a point of orientation and strength, particularly when life circumstances change. Changes and developments in personal identity in connection with migration deserve high respect and recognition.

The pastoral task thus consists, firstly, in ensuring that all Catholic Christians, including those who are rooted in the German language and culture, are able to live, maintain and develop their own cultural and religious identity. We stand

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<sup>9</sup> On the importance of language see Hillebrand, Werner, loc. cit., p. 38 ff. and p. 79 f.

for pastoral care that takes seriously the identities of all the faithful, and hence also those of Catholics of another mother tongue. Secondly, the pastoral task must be to enable all people, whether of a different or of the same cultural origin, to encounter and enrich each other.

That each form of expression and faith is esteemed is to be expressed in these encounters. A “culture of recognition” expresses the notion that what you bring complements and enriches me<sup>10</sup>.

Such an attitude will only develop where we keep sight of the common foundation of our faith – the Gospel.

### **1.3.3.**

#### **Spirituality of unity and diversity**

Intercultural pastoral care embodies a spirituality of unity and diversity. A number of biblical images give us ideas for how unity and diversity can be understood and shaped from a spiritual core.

#### **Pilgrimaging people of God**

God brings us together from many peoples and cultures so that we can journey together in this world towards an end times community. We are all people on a journey, for “God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness.” (LG 9).

From biblical narratives to the different testimonies of faith in history and in the present, it is our vocation as a Church not to remain sedentary, but rather to be pilgrims. For a spirituality of the people of God on the journey, this means setting out, walking together, sharing the burden, encountering, supporting and trusting.

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<sup>10</sup> Gaetano Parolin, *La cultura del riconoscimento*, “L’Emigrato”, 5, Piacenza 1996, pp. 11-12.

## Spirituality of the community<sup>11</sup>

Vatican II sees the Church as a *communio*, a “community in Christ”. As a Church, we are a people of God, one body in Christ, so we can be a sacrament (a sign and an instrument)<sup>12</sup> of unity both between God and humans and within the human race<sup>13</sup>.

How communion can be lived by all is described by the biblical image of the body of Christ: we are different in language, cultural background, spirituality and social status, and yet we are together the people of God, bound together in Christ.

The Church’s understanding of itself as a *communio* also determines the spirit in which we encounter one another:

- in mutual esteem<sup>14</sup>,
- in mutual trust and confidence,
- in mutual listening and respect,
- in mutual understanding and mediation<sup>15</sup>,
- in mutual responsibility for one another.

## Diverse, yet one

The one God is Himself diverse: He meets us as creator, in Jesus as perfect love and sacrifice, and in the Holy Spirit as a renewing force and living presence. Thus the Church, too, can be understood and seen in diversity.

The task before us is to strengthen our shared spiritual foundation, for as people who are rooted in faith, we can meet each other at a deeper level. With

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<sup>11</sup> John Paul II: Encyclical “*Nuovo millennio uneunte*”, Vatican 2001, section 439.

<sup>12</sup> “The Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race.” LG 1

<sup>13</sup> Zu einer Spiritualität der *Communio* und einer Pastoral der Dreieinigkeit mehr bei Tassello, Giovanni Graziano, in: *Migrantinnen und Migranten, Vorboten der Communio*, Todi 2015, p. 64 ff.

<sup>14</sup> Further attitudes are set out in the diocesan process “The local Church – the Church in many places”: trust, allow, expect, esteem.

<sup>15</sup> See research report by Hillebrand, Werner, p. 84 “These seven options can be summarised with the motto ‘understand and mediate’, because the basis for any cooperation is an understanding of practices that have grown differently and, at the same time, a mediation of different views and justifications.”

an alert curiosity, we perceive the different cultural and especially religious influences as enrichment and see how out of it grows something common, something greater.

## 1.4.

### Guiding principles

#### 1.4.1.

##### **Inclusion and participation**

The composition of our society and the Church in the diocese of Rottenburg-Stuttgart has become multifaceted. While we already meet very different religious forms of expression and images of Church in a linguistically and culturally homogeneous group, numerous forms have been and are being added through immigration. We want to realise inclusion and participation in such a way that Christians of different origins encounter and enrich each other on an equal footing.

That requires us to review and refine structures and regulations so that they do even more justice to the aspiration of participation and respectful interaction with each other.

#### 1.4.2.

##### **Engagement**

In baptism and confirmation, Christians experience a calling and at the same time a strengthening and encouragement to engage themselves.

If every single person can develop from their origin story, with their needs and gifts (= charisms), then intercultural engagement will emerge. Through the interculturally engaged, the Church comes close to the diverse lifeworlds of people. The engaged can experiment in new fields and experience self-efficacy.

Engaging voluntarily with others creates space for encounters and relationships and strengthens intercultural interaction.



### 1.4.3.

#### **Developing intercultural skills**

If contact is to be established and relationships built up, a sensitive perception of differences and variances is essential. Knowledge about each other and an awareness of how communication across cultural or social boundaries can succeed can be learned and practised. Closely linked to that is the ability to reflect on one's own stereotypes, to break them down and to put the resulting findings to use for the community. Places of learning and experience for intercultural learning are created in the training and development of full-time and voluntary workers.

### 1.4.4.

#### **Being a diaconal Church**

"What do you want me to do for you?", Jesus asks the blind man seeking healing (Luke 18 v. 41). It is by focusing on people and their needs that we shape the Church. In doing so we are responding to a central concern of Vatican II: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ." (GS 1). This also means not only shaping pastoral care within the confines of a parish, but also going to those places where people need our support. Categorical pastoral care complements the diaconal activities of the Church; it is important to be in contact with those responsible in order to learn, network and support what is being done there for people.

In order to fulfil this mission, we – like our diocesan patron Saint Martin – share the resources we have so that they bear fruit for all, because this is how we come close to Christ.

### 1.4.5.

#### **Orienting towards individual people**

While communities and parishes are referred to below, it has become clear from the diocesan processes that it is the individual person, his or her life and

faith, that is at the centre of the Church's action. Our pastoral care must be oriented towards the individual; to that end, pastoral care concepts are being reviewed and enhanced.

#### **1.4.6.**

##### **Overcoming uncertainties and prejudices**

Fear of the unknown can also be fed by a fear of losing one's own identity. Attitudes that this can engender include rejection and a strong sense of differentiation. Those who can clearly see and reflect on their own fear of losing their identity can respond and act differently.

#### **1.4.7.**

##### **No room for xenophobia and racism**

The experience of being Church together strengthens our awareness of every form of xenophobia and racism. Intercultural pastoral care creates a climate of acceptance among each other. It supports the overcoming of prejudices and condemns the rejection of people, whether in secret or openly. In our interactions and encounters with people, we learn where they feel excluded, disadvantaged or discriminated against. We take this feedback as an opportunity to rethink and change our own patterns of behaviour.

#### **1.4.8.**

##### **Being a missionary Church**

People living amid upheaval look for orientation. Our mission for people is also a protective one. The offer of pastoral care in another mother tongue is a missionary one and can contribute to successful orientation in changed circumstances. Conversely, we discover that the living testimonies of faith emanating from people of other cultures of origin are moving and inspiring for people already in the diocese.

## 2. PASTORAL CARE IN OTHER MOTHER TONGUES

## Underlying principles

Pastoral care in other mother tongues is part of the overall pastoral care of the diocese of Rottenburg-Stuttgart. It is provided not only in the communities for Catholics of another mother tongue, but also in other ecclesial places. Autonomy and cooperation are two pillars of this pastoral care, its challenge and its mission. That necessitates appropriate structures that enable both intercultural meeting spaces and spaces of one's own.

Pastoral care in other mother tongues is recognisable by its services, which meet the needs of its faithful. It is realised in the basic principles of the Church: *liturgia, martyria, diaconia and koinonia*. In these services the mother tongue and the maintenance of one's own faith tradition are particularly important. They are not complementary to, but rather form the basis and emphasis of, pastoral care in another mother tongue. To that extent it constitutes separate pastoral care provision alongside German-language pastoral care. The diocese recognises it as a basic need of the faithful, consciously supporting and promoting it.

As part of the overall pastoral care of the diocese, all regulations and concepts that are in place for pastoral care in parishes also apply for pastoral care in other mother tongues where no separate regulations exist.

### 2.1.

#### Forms of pastoral care in other mother tongues

The situation of the individual language and cultural groups in the diocese varies widely according to composition, and is dependent on the following factors:

- the local situation;
- the sociocultural situation;
- the time of migration;

- the understanding of the Church and congregation;
- the urban/rural split;
- the composition of the language group of one or more nationalities;
- the share of the total number of Catholics.

These different situations bring with them different needs of the faithful, so different approaches and forms of pastoral care in another mother tongue are needed.

### **2.1.1.**

#### **Pastoral care places for Catholics of another mother tongue**

##### **2.1.1.1.**

###### **Principle**

- (1) Pastoral care places are placed in which a larger group of Catholics of another mother tongue live or are temporarily accommodated.
- (2) The need for the establishment of a pastoral care place is identified by the parish or the deanery and reported to the Episcopal Ordinariate.
- (3) Pastoral care places do not have any legal status of their own, but the following framework applies.

##### **2.1.1.2.**

###### **Membership**

- (1) Pastoral care work is related to the group of people for which the need has been identified.
- (2) Each individual decides on membership of a pastoral care place.

##### **2.1.1.3.**

###### **Appointment of pastors of souls**

- (1) Following verification of the need, the Episcopal Ordinariate will appoint a pastor of souls in another mother tongue with a time-limited subsidiary mission for the pastoral care place.

- (2) The appointment of the pastor of souls can be renewed as long as there is a corresponding group of people in this pastoral care place.

#### **2.1.1.4.**

##### **Transition to a congregation**

If the prospects of the faithful change to permanent residence, transition to a congregation can make sense.

#### **2.1.2.**

##### **Congregations for Catholics of another mother tongue**

#### **2.1.2.1.**

##### **Principle**

- (1) If believers of a language group are active as a group over a lengthy period, their residence situation has stabilised and they are permanently organised, they can be recognised as a congregation.
- (2) Congregations are provided for those language groups for which there is no established community for Catholics of another mother tongue in the diocese or at or reasonably close to their particular location.
- (3) An application for recognition is submitted to the diocese by a parish and the deanery.
- (4) Congregations do not have any legal status of their own; but the following framework applies.

#### **2.1.2.2.**

##### **Membership**

- (1) Congregations are not territorially circumscribed.
- (2) Each individual decides on membership of a congregation.
- (3) Congregations are part of the parish in which they hold their divine worship.

### **2.1.2.3.**

#### **Direction**

- (1) Congregations appoint a leadership team consisting of at least three people in a congregational meeting. They serve as the point of contact for the congregation and its representatives for a period of three years. This mandate can be renewed once.
- (2) The parish council of the parish in which the congregation holds its divine worship is to appoint a member of the congregation as a permanent consultative participant (section 51 (3) of the Parish Bylaws (Kirchengemeindeordnung, KGO)).
- (3) Congregations can be assigned a pastor of souls with a subsidiary mission.
- (4) When a leadership team is created, the pastor of the parish or the pastor of souls in another mother tongue invites the members of the congregation to a meeting at least every two years.

### **2.1.2.4.**

#### **Transition to a community for Catholics of another mother tongue**

If the congregation meets the requirements for the establishment of a community for Catholics of another mother tongue (GKaM), it can ask the bishop to establish such a community.

### 2.1.3.

## Communities for Catholics of another mother tongue

### 2.1.3.1.

#### Establishment

The bishop of the diocese can establish communities for Catholics of another mother tongue based on the language groups.

The requirements for establishment are:

- a congregation of a language group that is capable of being a community;
- the ability to perceive the rights and obligations of a community for Catholics of another mother tongue.

The community is subject to the supreme direction of the bishop (cf. section 3 KGO).

It is led by a priest in conjunction with the Pastoral Council (cf. 3.1.2.).

The community is established for a territory determined by decree.

The community will be given the name of a patron saint.

The community will be established in the legal form of the *missio cum cura animarum* pursuant to PMC 33, section 2<sup>16</sup>.

It is granted the legal status of a quasi-parish pursuant to c. 516 section 1 CIC.

### 2.1.3.2.

#### Membership

Catholics who fulfil the criteria for membership belong to the communities for Catholics of another mother tongue:

##### (1) *Language affiliation*

Celebration of the liturgy in one's own mother tongue is an important element of the exercise of faith. Catholics belong to communities for Catholics of another mother tongue according to their language groups. Since language affiliation is a "soft" criterion, further, verifiable criteria are required.

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<sup>16</sup> Pope Paul VI, *Motu proprio Pastoralis Migratorum cura*, Vatican 1969.



(2) *Nationality*

Catholics of another mother tongue belong to a community for Catholics of another mother tongue according to their nationality.

(3) *Territory*

Catholics of another mother tongue belong to the community for Catholics of another mother tongue of the area in which they have their domicile or, in the absence of a domicile, their habitual place of residence (cf. section 5 (4) KGO). The purpose and duration of the residence are irrelevant ("Nemo est" IV no. 33 section 2)<sup>17</sup>. This does not affect affiliation to the parish of their domicile.

(4) *Registration*

Catholics who do not fulfil the criteria set out in 2.1.3.2. (2) Nationality and/or 2.1.3.2. (3) Territory can become a member of the community for Catholics of another mother tongue by registering. Parents can register their minor children until these reach the age of 14 (religious majority). From the age of 14 the minor adolescents are responsible for registering themselves. The believer can cancel this registration by declaration. It is not possible to register as a member in more than one community for Catholics of another mother tongue.

### 2.1.3.3.

#### **Rights and obligations of the members of communities for Catholics of another mother tongue**

(1) *Right to vote*

All those who have reached the age of 16 and belong to a community for Catholics of another mother tongue in accordance with 2.1.3.2. Membership are entitled to vote in elections to the Pastoral Council. The election itself is governed by the relevant election code.

This does not affect the right to vote in the parish of the place of residence.

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<sup>17</sup> Congregation of Bishops, Instruction, De pastorali migratorum cura ("Nemo est"), Vatican 1969.

## (2) *Receipt of the sacraments*

Members of a community for Catholics of another mother tongue are free to contact the pastor of the community for Catholics of another mother tongue or the pastor of the parish if they wish to receive the sacraments, including marriage.<sup>18</sup>

## 2.2.

### Cooperative pastoral care in other mother tongues at other ecclesial places

Pastoral care for Catholics of another mother tongue is not only provided at the pastoral care places, in the congregations and in the communities for Catholics of another mother tongue but, as a part of overall pastoral care, is also found in many other pastoral areas of the diocese.

All ecclesial places take an intercultural perspective, opening up intercultural spaces in which new things can arise and supporting the services of the pastoral care places, congregations and communities for Catholics of another mother tongue by working closely together with them. Such cooperation is encouraged and developed in the area of youth work, educational work, categorical pastoral care, Caritas, spiritual communities, associations and elsewhere.

All ecclesial places also review their services for compatibility and, where necessary, develop new services themselves that are also attractive and accessible Catholics of another mother tongue. Should these services be provided in another mother tongue, the pastors of the other mother tongues are available to act as cooperation partners.

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<sup>18</sup> According to PMC 39.3

Together, ways of long-term collaboration at the level of the pastoral care unit, the deanery and the diocese with its institutions are sought and endowed with life.

### 2.3.

#### Support systems of pastoral care in another mother tongue

There are sufficient training programmes and (diocesan) advice systems in place for supporting pastoral care in other mother tongues and guaranteeing implementation of the guidelines and directives.



3.  
STRUCTURES OF RESPONSIBILITY  
IN PASTORAL CARE IN  
ANOTHER MOTHER TONGUE

### 3.1.

## Shared direction in the communities for Catholics of another mother tongue

### 3.1.1.

#### **Representation for communities for Catholics of another mother tongue**

A Pastoral Council must be formed in every community for Catholics of another mother tongue. It represents such a community within the scope of the powers defined in these bylaws.

### 3.1.2.

#### **Duties of the Pastoral Council**

- (1) The Pastoral Council directs the community for Catholics of another mother tongue (GKaM) together with the pastor. It serves to fulfil the duties of the community for Catholics of another mother tongue (section 1 KGO) and shares responsibility with the pastor for the gathering and mission of the community for Catholics of another mother tongue. It ensures that the community for Catholics of another mother tongue can perform its task of being a sign and instrument of God's saving work in Jesus Christ now and in the future. It adopts the resolutions necessary for fulfilling the tasks of the community for Catholics of another mother tongue and is responsible for their implementation, taking note of the suggestions, wishes and complaints of the community for Catholics of another mother tongue.
- (2) The Pastoral Council is to see to it that the tasks of the Church and its work in society are carried out in close collaboration between the pastor and the members of the community.
- (3) The Pastoral Council encourages the development of the many and varied gifts and callings of the members of the community. It initiates and accompanies development processes and creates suitable framework conditions for the pastoral activities of full-time and voluntary workers.

- (4) The Pastoral Council supports the training, engagement and networking of groups, project teams, groupings and congregations in the community for Catholics of another mother tongue. It delegates tasks and areas of responsibility (to Standing Committees, among others, see sections 37, 39 and 40 KGO) and strengthens the awareness and appreciation of the shared responsibility and the cooperation of all in the community for Catholics of another mother tongue.
- (5) The Pastoral Council encourages contact between the community for Catholics of another mother tongue and the ecclesiastical institutions located within the social and welfare sphere of the parish. It supports cooperation and networking between the many different works of the church locally, including with ecumenical and social partners.
- (6) Before a new appointment to the community for Catholics of another mother tongue is made, the Pastoral Council reports on the local situation to the Episcopal Ordinariate. This report is to be supplemented by an opinion from the dean.

### 3.1.3.

#### **Position and responsibility of the pastor<sup>19</sup>**

- (1) The pastor is appointed by the bishop as moderator of the community for Catholics of another mother tongue. He directs the community for Catholics of another mother tongue together with the Pastoral Council. He must submit all substantive matters and issues to the Pastoral Council for consultation and the adoption of a resolution. Direction of the community for Catholics of another mother tongue is to be exercised through cooperation and participation. The pastor has particular responsibility for the unity of the community for Catholics of another mother tongue with the bishop, for the unity of the community for Catholics of another mother tongue itself (*koinonia*) and also for
  - a) proclamation of the message of salvation (*martyria*),

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<sup>19</sup> Cf. also section 19 KGO.

- b) celebration of the liturgy and administration of the sacraments (*liturgia*),
- c) fulfilment of the commandment of love (*diakonia*).

The priests and deacons appointed for the community for Catholics of another mother tongue and the men and women appointed to provide pastoral services to the community for Catholics of another mother tongue share in the particular responsibility of the pastor.

- (2) The pastor chairs the Pastoral Council ex officio. If a Pastoral Contact Person has been appointed for the community for Catholics of another mother tongue, the pastor may delegate certain tasks as chairperson to them without prejudice to his ultimate responsibility, particularly under paragraphs 4 and 5 and section 45 (1) KGO. In performing these tasks, the Pastoral Contact Person must take account of the role and rights of the Elected Chairperson. They must bring all substantive matters of community life to the Pastoral Council for consultation and the adoption of a resolution.
- (3) According to can. 517 section 2 CIC, the bishop can engage a Pastoral Officer for the community for Catholics of another mother tongue. The Pastoral Officer must take account of the role and rights of the Elected Chairperson. They must bring all substantive matters of community life to the Pastoral Council for consultation and the adoption of a resolution.
- (4) As far as the particular responsibility of the pastor extends (paragraph 1 sentence 5), legally effective resolutions can only be adopted in agreement with him. If the pastor votes against or abstains on a motion in this regard, this decision of the Pastoral Council cannot be legally effective. However, the pastor has the right to declare his retroactive consent in writing within one week of adoption of the resolution. If a legally effective decision does not come about because the pastor withholds consent, the Pastoral Council can object if it is of the view that the requirements of paragraph 1 sentence 5 are not met. To do so, at least one third of the members must submit a written request for a meeting on this matter in the second week after adoption of the resolution. The meeting must be held within four weeks. Section 50 (3) KGO does not apply in this case. If this meeting does not



result in agreement on the matter, the dean or his deputy must be asked to mediate in accordance with section 84 (1) KGO. If still no agreement can be reached, the matter must be submitted to the Episcopal Oversight Authority for a decision.

- (5) The pastor must object to decisions of the Pastoral Council which he believes violate ecclesiastical or secular law. He can object to decisions if, in his diligent assessment, implementation of the decision may have detrimental effects for the church or ecclesiastical juridic persons. The objection must be declared to the Pastoral Council without undue delay, but not later than within one week of knowledge of adoption of the resolution and has suspensive effect. The matter must be put for consultation again not later than four weeks after adoption of the resolution. If no agreement is reached, the dean or his deputy must be asked to mediate in accordance with section 84 (1) KGO. If still no agreement can be reached, the matter must be submitted to the Episcopal Oversight Authority for a decision.
- (6) Paragraphs 4 and 5 also apply for decisions of the Pastoral Committee (section 34 KGO) and the Standing Committees (section 37 KGO). If no agreement is reached, the Pastoral Council must be asked to mediate in these cases.

#### **3.1.4.**

#### **Chair of the Pastoral Council**

- (1) The Pastoral Council is chaired by the pastor as ex officio chairperson and the Elected Chairperson. Both are jointly responsible for organising the meetings and the procedures of the body as well as representing the community for Catholics of another mother tongue vis-à-vis third parties. The Elected Chairperson has the further rights and obligations described in these bylaws.

- (2) The Pastoral Council elects the Elected Chairperson from among its elected members. The Pastoral Council must also elect one or two deputies.  
The Elected Chairperson can assign individual tasks permanently to the deputy or both deputies. The Pastoral Council must confirm this by resolution. If two deputies are appointed, it must also be determined whether the deputies have an individual or only joint right of representation and which rights and duties of the Elected Chairperson are assigned to which person.
- (3) If the Elected Chairperson or a deputy resigns their office, a by-election must be held for that office. This will be without prejudice to the other offices. This also applies for the case that the Elected Chairperson or a deputy retires from the body.
- (4) The Elected Chairperson may be deselected. The vote must be preceded by conciliation talks with the pastor as ex officio chairperson. Conciliation talks with the dean or his deputy must also be held following an appeal by the Pastoral Council or the Elected Chairperson.  
Deselection of the Elected Chairperson requires a majority of two thirds of all members of the Pastoral Council entitled to vote

### **3.1.5.**

#### **Composition of the Pastoral Council**

- (1) The following are members of the Pastoral Council with a deciding vote:
  1. the pastor or his deputy pursuant to section 22 KGO;
  2. the Pastoral Contact Person appointed for a community for Catholics of another mother tongue by the bishop, or the Pastoral Officer according to can. 517 section 2 CIC;
  3. a number of elected members (section 23 KGO) corresponding to the size of the community for Catholics of another mother tongue, from among which the Parish Council is to elect the Elected Chairperson and their deputy(ies).

- (2) The following are members of the Pastoral Council in an advisory capacity:
  1. the priests, deacons, pastoral and parish workers and pastoral and parish assistants appointed to serve in the communities for Catholics of another mother tongue;
  2. two juveniles or young adults (aged from 16 to 27) if two candidates from this age group have not already been elected to the Pastoral Council. If only one candidate from this age group has been elected, a further advisory member must be appointed. The member(s) is(are) that(those) young adult(s) who stood for election to the Pastoral Council and, if more than one stood for election, received the most votes among them. If no young adult stood for election, the Pastoral Council, in consultation with all youth groupings, is to appoint two juveniles or young adults of the community for Catholics of another mother tongue as advisory members. Where possible, male and female juveniles and young adults are to be represented equally.
  3. the chairpersons of the Standing Committee (section 37 (2) sentence 4 KGO), if they do not already belong to the Pastoral Council.
- (3) The members to be elected in accordance with paragraph 1 no. 3 are determined by the community members by general, direct, free, equal and secret ballot. Further details are regulated in the Election Code (WahlO).
- (4) Candidates who have not been elected may be invited to attend the open meetings as permanent advisory participants (see section 51 (3) KGO).

### **3.1.6.**

#### **Further determinations for the Pastoral Council**

(1) Term of office and substitute members in accordance with section 24 KGO

(2) Right to vote

Members of the community for Catholics of another mother tongue according to 2.1.3.2. Membership who have reached the age of 16 and have belonged to the community for Catholics of another mother tongue for at least three months are entitled to vote.

(3) Election cycle

The Pastoral Council is elected in the same cycle as that of the Parish Council. The provisions of the Parish Bylaws apply analogously. The provisions of the Election Code (WahlO) apply for the election of parish councillors and pastoral councillors apply in all other respects.

(4) Eligibility for election is determined in accordance with section 26 KGO and 2.1.3.2. Membership.

(5) Voting outside the district. In communities for Catholics of another mother tongues in which divine worship is regularly held in more than one place, the Pastoral Council can decide that those outside the district are also entitled to vote in the next election. The Pastoral Council must then determine the number of seats for the places where divine worship is held.

(6) Impediments, election challenges, accession to office, publication and legal position of the members in accordance with sections 27-31 KGO.

(7) Regulations for the practical work of the Pastoral Council, see sections 44-56, 59-63 KGO.

Supplementary clause to section 56 Minutes: To facilitate cooperation with other bodies, the wording of the resolutions must be given in the mother tongue and in German and documented in the minutes accordingly.

(8) Regulations on work in committees, see sections 34, 37-39 KGO.

(9) Regulations on the community meeting, see sections 41-43 KGO.

## 3.2.

### Structures of cooperation

#### 3.2.1.

##### **Participation in the Parish Council**

Regular representation in the Parish Council of the local community can take the form set out in section 21 (2) no. 3 KGO or section 51 (3) KGO. In all consultations and adoptions of resolutions which could have an effect on the community for Catholics of another mother tongue, representatives of the Pastoral Council are to be invited to attend the meeting in a consultative capacity (cf. section 51 (1) KGO). The number of representatives is determined by the Pastoral Council. To that end the Pastoral Council must be informed of current issues and resolutions to be adopted in the Parish Council. The same applies for issues in the Pastoral Council which concern the local community.

The Parish Council of the local community meets with the members of the Pastoral Council at least once annually in order to discuss common issues and concerns.

#### 3.2.2.

##### **Participation in church administration**

In all consultations which could have effects on the budget of the parish, the Church Administrator is to be invited to the Pastoral Council in a consultative capacity. The Church Administrator must be invited to the Pastoral Council at least once annually, particularly with regard to planning the budget.

In order to ensure the effectiveness of the decisions of the Pastoral Council (particularly with regard to financial and personnel matters), it is advisable to send the invitations to the Pastoral Council to the lead pastor of the parish and the Church Administrator in advance.

### **3.2.3.**

#### **Joint Committee of the pastoral care unit**

Representation of the community for Catholics of another mother tongue in the Joint Committee is regulated in section 10 KGO.

### **3.2.4.**

#### **Parish Group Council**

Representation of the community for Catholics of another mother tongue in the Parish Group Council is regulated in section 32 (4) no. 3 KGO.

### **3.2.5.**

#### **Deanery Council**

Representation of the community for Catholics of another mother tongue in the Deanery Council is regulated in section 15 (1) no. 1 KGO.

### **3.2.6.**

#### **Forum of Catholics of Another Mother Tongue**

The Diocese of Rottenburg-Stuttgart has established a Forum of Catholics of Another Mother Tongue for the concerns of Catholics of another mother tongue. The composition, tasks and mission are regulated in separate bylaws.

### **3.2.7.**

#### **Diocesan Council**

Representation of the community for Catholics of another mother tongue in the Diocesan Council is regulated in section 2 (1) no. 8 of the Articles of the Diocesan Council.

4.  
PASTORAL STAFF

## Underlying principles

The increasingly differentiated image of the composition of the faithful is reflected by the composition of the pastoral team providing pastoral care. This is where priests and workers with different cultural and living and migration experiences work together in a spirit of cooperation and participation.

What is for many still a new experience corresponds in a deep sense to the Catholic understanding of a universal Church of the baptized and confirmed from all countries, languages and cultures. The exchange of gifts and talents among each other is a precious enrichment. We can experience the “universal Church” together at local level.

It is a prerequisite for successful pastoral care that is oriented to the individual and their own particular situation that the staff are appropriately qualified and trained. The diocese is trying to attract new, well-qualified pastoral staff. Through continuous professional development and team supervision, all workers are enabled to identify and to reflect on the opportunities and strains of culturally mixed teams and their own professional actions and to gel together as a team. The aim is for all pastoral workers to be able to find and give an appropriate response to the intercultural challenges. In staff planning, preference is given to mixed teams, especially in the pastoral care units, where the faithful include a high proportion of migrants.

The witness of the pastoral staff is particularly credible when it emerges from personal life and faith experience. People with their own migration experience – whether successful or the result of coping with difficult situations – can be particularly helpful as “encouragers” for new arrivals in the communities. If this life experience is reflected in the path of study, calling and faith, such staff members are “experts for migration” in a special sense and are suitable networkers because of their close contacts in the German structures.



The most important tasks of the staff providing pastoral care for Catholics of another mother tongue – whether priests, deacons or full-time staff – are as follows<sup>20</sup>:

- the unbiased perception of the situation and conditions of Catholics of another mother tongue, the personal establishment of contact as well as the willingness to bear witness to one's own faith life;
- the protection of the ethnic, cultural, linguistic and ritual identity of Catholics of another mother tongue and the promotion of respect for the cultural and religious inheritance of Catholics of another mother tongue;
- an openness to other religious forms and cultural traditions and the creation of pastoral concepts for the implementation of pastoral care for Catholics of another mother tongue;
- the initiation of encounters between parishes and the pastoral care units, the communities and the communities for Catholics of another mother tongue;
- the moderating pastors and all pastoral workers ensure that the regulations and concepts of the Diocese of Rottenburg-Stuttgart and the pastoral co-operation goals of the pastoral care unit are implemented. This occurs to a particular extent in the areas of prevention, youth and child protection. They encourage and accompany the community members on this path.

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<sup>20</sup> Päpstlicher Rat der Seelsorge für die Migranten und Menschen unterwegs, Instruktion, *Erga migrantes caritas Christi*, (Die Liebe Christi zu den Migranten), Verlautbarungen des Apostolischen Stuhls (published by DBK, Bonn, 2004), no. 78.

## 4.1.

### Staff planning

The diocese employs full-time pastoral workers to provide pastoral care in other mother tongues. Their deployment is regulated in the diocesan staffing schedule. All pastoral ministries which are provided for pastoral care in other mother tongues in the pastoral care places, communities or congregations are generally provided at pastoral care unit level. In future it will become increasingly important to interweave pastoral care in German and in other mother tongues. This challenge will be met by making the pastoral staff of the communities for Catholics of another mother tongue also available to help in the whole pastoral care unit, and vice versa. The percentage split is laid down in the relevant decree of appointment and in the staffing schedule of the pastoral care unit.

If a worker is appointed for several communities for Catholics of another mother tongue, they can normally work on the pastoral team or the Joint Committee in only one pastoral care unit. Further details are regulated in the job description.

Episcopal oversight is exercised by the head of HA V (Pastoral Staff). Direct oversight of the priests and pastoral workers who spend the majority of their working time to this community for Catholics of another mother tongue is exercised by their managers. The managers are supervised by the dean. The same applies for priests who belong to an exempt religious order.

#### 4.1.1.

##### **Priests in the communities for Catholics of another mother tongue**

Priests for communities for Catholics of another mother tongue remain incardinated in their home diocese; members of religious orders remain members of their order. While serving in the communities for Catholics of another mother tongue, they are subject to the jurisdiction of the bishop of the Diocese of Rottenburg-Stuttgart in respect of the exercise of their office and their priestly life, even if they belong to an exempt religious order.

For as long as they work in the Diocese of Rottenburg-Stuttgart, the priests for Catholics of another mother tongue belong to the presbyterium of the diocese and the dean and chapter of their regular place of work.

Their competence is specific to the person and area. Within the pastoral care unit, the priests of the communities for Catholics of another mother tongue also take on priestly tasks in all other communities. They are given the necessary powers in their decrees of appointment. Further details are set out in the job description. Catholics of another mother tongue who live outside a community for Catholics of another mother tongue can receive pastoral care. However, the official powers for the administration of the sacraments are held by the competent local pastor.

The canon of the pastoral duties of the pastor according to cc. 528 and 529 CIC applies without restriction for the pastors of all nationalities and language groups.

He bears the title of pastor.

He has the right to baptize.

He can administer the sacrament of confirmation to those who are in danger of death.

He has ordinary confessional jurisdiction.

He has the power to conduct legally valid wedding within the limits of the territory entrusted to him and in compliance with the other provisions. He is authorised to grant permission to enter into an interdenominational marriage and to waive the bans if the statutory conditions are met. Subdelegation within the scope of the canonical requirements is possible. He must determine whether he has the authority to conduct weddings at the intended location. If this is not the case, he must obtain the necessary delegation from the local pastor.

The following applies for Spanish nationals: The church wedding of Spanish couples without a prior civil wedding is only valid for the German and Spanish jurisdictions if it is performed by a clergyman specifically authorised by the Spanish diplomatic mission.

#### 4.1.2.

#### **Moderator of communities for Catholics of another mother tongue**

Normally the bishop will appoint a priest to moderate the community for Catholics of another mother tongue, the territory of which is defined in the decree of establishment. His powers are accumulated with those of the pastor.

As administrator, the moderator of a community for Catholics of another mother tongue has the same rights and obligations of a pastor. He is not automatically *rector ecclesiae*.

He has the same status as an invested pastor.

He is obliged to perform his tasks in accordance with the applicable bylaws.

He is the direct superior of the priests and pastoral workers who are assigned to spend the majority of their working time with this community for Catholics of another mother tongue.

The chair of the Joint Committee of the pastoral care unit can delegate the task of the direct superior of all employees who are employed by the local community (e.g. the secretary) to the moderator of the community for Catholics of another mother tongue. This delegation is set out in writing.

The moderator of the community for Catholics of another mother tongue directs this congregation together with the Pastoral Council. He must submit all substantive matters and issues to the Pastoral Council for consultation and the adoption of a resolution. Direction of the community is to be exercised in a spirit of cooperation and participation.

If he is moderator of two communities for Catholics of another mother tongue, he can normally work in the bodies in only one pastoral care unit; the same applies for work on the Deanery Council. This is specified in the job description.

The diocesan bishop can appoint a Pastoral Contact Person for the community for Catholics of another mother tongue.

According to c. 517 section 2 CIC, the diocesan bishop can entrust baptized and confirmed faithful with responsibility for performing certain tasks of the moderator under the ultimate responsibility of a competent priest.

### 4.1.3.

#### **Other regulations**

With regard to salary, housing and furnishings, official premises, workplace equipment and the provision of work materials, the purchase of a vehicle, mileage allowances and travel expenses, holiday entitlement, further training, etc., the same provisions that apply to priests and pastoral workers of the diocese also apply to priests and pastoral workers of communities for Catholics of another mother tongue. Members of orders are also bound by the terms of the secondment agreements reached with those orders.

In the case of priests for Catholics of another mother tongues,, their existing insurance policies are reviewed with regard to health insurance and old-age provision before they begin their service and the payment guarantees legally owed during their service in the Diocese of Rottenburg-Stuttgart are defined accordingly. For social insurance (health, nursing and accident insurance) and the retirement pension, the statutory and the particular regulations of the diocese apply. Members of orders are bound by the terms of the secondment agreements reached with those orders.

## 4.2.

### Communication

The diocese places value on good communication, binding agreements and focused action. This is a matter for everyone, and responsibility for it lies with the full-time pastoral ministries of a pastoral care unit.

#### 4.2.1.

##### **At pastoral care unit level**

###### *Official meetings of communities for Catholics of another mother tongue*

To enable close collaboration and common agreement, the full-time pastoral and church staff of the community for Catholics of another mother tongue gather together for regular meetings.

Pastoral Council of communities for Catholics of another mother tongue

The moderator of the community for Catholics of another mother tongue is a member of the Pastoral Council with a casting vote. All pastoral ministries commissioned to provide pastoral care in the community for Catholics of another mother tongue are members of the Pastoral Council in an advisory capacity.

###### *Pastoral team of the pastoral care unit*

The pastoral workers of the communities for Catholics of another mother tongue form a pastoral team together with the other pastoral workers appointed to provide pastoral care in the pastoral care unit.

It is directed by the moderating pastor of the pastoral care unit.

Work on the pastoral team of the pastoral care unit is a part of his official duties. If an employee is provided for several communities for Catholics of another mother tongue, they can normally work on the pastoral team in only one pastoral care unit. Further details are set out in the job description. On request they are to have an advisory role on the pastoral teams of the other pastoral care units.

### *Joint Committee of the pastoral care unit*

The priests and pastoral workers are consultative members of the Joint Committee of the pastoral care unit.

Work on the Joint Committee of the pastoral care unit is a part of their official duties. If an employee is provided for several communities for Catholics of another mother tongue, they can normally work on the Joint Committee in only one pastoral care unit. Further details are set out in the job description. On request they are to have an advisory role on the Joint Committees of the other pastoral care units.

### **4.2.2.**

#### **At deanery level**

##### *Conference of deans and conference of moderating pastors*

The pastoral ministries of all communities for Catholics of another mother tongue are members of the conference of deans of their regular place of work; the moderators of a community for Catholics of another mother tongue are also members of the conference of moderating pastors. Attendance is obligatory.

In the election of the dean, all priests and deacons who have at least a half-time pastoral care mission in the deanery have voting rights; the moderators of a community for Catholics of another mother tongue in the deanery of their place of work can both vote and stand in elections.

### **4.2.3.**

#### **At diocesan level**

##### *Diocesan conferences*

Diocesan conferences are established to enable priests and pastoral workers to communicate concerning pastoral issues. These can meet separately by language group where sensible.

All important aspects of pastoral care in other mother tongues are discussed there.

Attendance is obligatory for all pastoral ministries in the communities for Catholics of another mother tongue.

They normally meet twice a year.

The priests and the pastoral workers of the relevant diocesan conference elect from among their number a spokesperson and three representatives; at least one priest and one pastoral worker is to be represented. The spokesperson chairs the relevant diocesan conference.

The duties of the spokesperson are

- to prepare and lead the respective diocesan conference;
- to discuss all important aspects of pastoral care in other mother tongues of the respective language group;
- to provide feedback on issues of diocesan direction.

### *Spokespersons' group*

The spokespersons' group is made up of the spokespersons of the diocesan conferences and the representatives of the Episcopal Ordinariate who are more closely involved with questions of pastoral care in other mother tongues. It is moderated by the relevant section head in HA IV (Pastoral Concepts). The work of the spokespersons' group is regulated in bylaws.

### *Representation in the Presbyteral Council*

Priests for Catholics of other mother tongues elect from among their number two representatives with voting rights to the Presbyteral Council. The two representatives are hence also members with voting rights of the Diocesan Council (section 2 (1) no. 3 of the Articles of the Diocesan Presbyteral Council).

### *Representation in the conference of deans*

The three spokespersons of the diocesan conferences are members of the Conference of Deans. In the case of impediment, they are represented by their deputies.



#### 4.2.4.

#### **At German Conference of Bishops level**

The relationship with the national delegations and with the delegates is also to be cultivated. Support is given for mutual exchange, attendance at conferences, events, continuous professional development, retreats and active work on bodies.

### 4.3.

#### Staff development

#### 4.3.1.

#### **Requirements profile**

Proven theological, spiritual and pastoral competence as evidenced by an eligible theology degree and practical pastoral training is a fundamental requirement for employment in the Diocese of Rottenburg-Stuttgart. Pastor examinations will be recognised where possible.

The following attitudes and skills are expected:

- willingness to work as part of a team in the community for Catholics of another mother tongue and the pastoral care unit (team skills);
- good knowledge of German and the relevant mother tongue (employment requires knowledge of German in accordance with the requirements of the Federal Republic of Germany for foreign pastors of souls);
- intercultural skills;
- knowledge and implementation of the rules and concepts of the Diocese of Rottenburg-Stuttgart;
- willingness to provide pastoral care for Catholics of other language groups.

### 4.3.2.

#### **Recruitment and selection of staff**

##### *a) Staff of the diocese*

The strength of diversity is to be reflected in the (future) pastoral staff of the Diocese of Rottenburg-Stuttgart. This diversity is driven by the following points:

- The pastoral ministries, particularly the job description of the pastoral assistant and the parish assistant, are an attractive option for young Catholics of another mother tongue seeking to express their Christian faith in work. The diocese provides easily accessible information on the job descriptions.
- The free movement of labour within the European Union and the possibility of people from third countries obtaining a residence permit for studies and for professional practice enable even people from abroad to embark on a theological degree in Germany.
- The Diocese of Rottenburg-Stuttgart maintains contacts with foreign universities through the national director and the national delegates and enables the mutual exchange of students in combination with practical pastoral training.
- HA I (Training) specifically focuses on young Catholics of other mother tongues at home and abroad and provides services supporting them with regard to pastoral ministry in German-speaking communities as well as communities for Catholics of another mother tongue. The aim is to obtain admission to training as a pastoral worker in the diocese.
- Foreign degree qualifications of applicants will be recognised, but supplementary study courses in Germany are completed where necessary.
- Catholics of other mother tongues are also treated as equivalent to Germans on the path to the permanent diaconate. The approval of the Apostolic See and the home diocese is required in the case of Uniate Christians.

b) *Staff from dioceses of origin or religious orders*

Another option for staffing in communities for Catholics of another mother tongue is to include

- the national delegate/spokesperson of the relevant nationality or language group appointed by the German conference of bishops;
- the national coordinator of the home church;
- the national director of pastoral care for foreigners of the German conference of bishops.

These ministries are likewise appointed by the bishop.

### **4.3.3.**

#### **Recruitment**

*Recruits are obtained by advertising positions in the official gazette.*

The HR officer of HA V (Pastoral Staff) agrees a staffing position with the competent dean and the national director of the conference of bishops. The appointment is made by the bishop of the Diocese of Rottenburg-Stuttgart.

### **4.3.4.**

#### **Integration of new employees**

All new pastoral workers whose work also entails pastoral care in other mother tongues must take part in familiarisation events with the aims of

- getting to know the Diocese of Rottenburg-Stuttgart;
- learning and acting according to the guidelines and pastoral concepts;
- learning and applying the specific concepts of pastoral care in other mother tongues in the Diocese of Rottenburg-Stuttgart;
- obtaining support as a newcomer and in the development of a coherent personal and professional identity;
- collaborating in pastoral care in the pastoral care unit and ensuring good cooperation between the full-time and the voluntary staff.

Financial support for the acquisition or extension of language skills in German or another mother tongue, the acquisition of a driving licence and other skills or qualifications is possible.

HA V (Pastoral Staff) and HA I (Training) work closely together on the introductory courses with the Institute for Training and Further Education.

#### **4.3.5.**

##### **Continuous professional development, retreats**

HA V (Pastoral Staff) holds an annual conference for staff. It is intended for the internal further training of the pastoral workers and priests of the communities for Catholics of another mother tongue and is obligatory for them. The annual conference is open to pastoral staff from the pastoral care units which have a community for Catholics of another mother tongue, the pastors of souls of the pastoral care places and the congregations for Catholics of another mother tongue and anyone else interested in the relevant theme.

Each employee should take part in a further training event every year.

The general staff regulations apply: five days special leave to attend a further training event and additional days to attend retreats. Course fees may be subsidised, and travel expenses are reimbursed pro rata. These days are counted in addition to the mandatory provision of the Episcopal Ordinariate or the national delegates.

Further staff development measures may be suggested and agreed in the annual appraisal interview.

#### **4.3.6.**

##### **Transfer, exit**

The general regulations apply for the pastoral staff of the Diocese of Rottenburg-Stuttgart.

In the case of staff from dioceses of origin or religious orders, the Episcopal Ordinariate will clarify the matter in good time with the priest concerned, the responsible dean, the chair of the Joint Committee of the pastoral care unit and the coordinator responsible for the respective nationality or language group before transferring them within the diocese. The national director will be informed. If the leadership of the order intends to transfer members of the order who are in the service of the Diocese of Rottenburg-Stuttgart, the diocesan leadership must be informed at least 3 months before the planned transfer in accordance with the secondment agreement reached with the order.

The proper ordinary as well as the national coordinator must apply to the bishop at least 3 months in advance of any dispensation from the service of the Diocese of Rottenburg-Stuttgart. The dean and the chair of the Joint Committee are to be informed of the application.

Written confirmation of the proper ordinary is required if a priest from the countries of origin is to be retired. The diocesan leadership must be informed of this in good time, at least 6 months before the priest is retired. The diocesan leadership will determine whether the priest has acquired entitlement to a pension and inform the priest concerned of the amount of the pension benefit.

Before a dismissal at the request of the bishop of the Diocese of Rottenburg-Stuttgart, a hearing is to be held with the priest concerned, his immediate superior and the coordinator responsible for this nationality or language group. The proper ordinary is to be informed.



## 5. ADMINISTRATION

The above congregations, pastoral care places and communities for Catholics of another mother tongue are administered by the local parish as the legal entity. For the pastoral care places and congregations this is the parish in the church of which divine worship is held. For communities for Catholics of another mother tongue, it is the parish which is defined in the decree of establishment as the seat and entity.

## 5.1.

### Pastoral care places – finances and premises

- (1) Celebration of the liturgy is enabled at a place of divine worship in the immediate vicinity.
- (2) The assigned pastors of soul receives a pastoral budget and reimbursement of their travel expenses and mileage, to be settled with the Episcopal Ordinariate.
- (3) The collections made during the divine worship of the congregations go to the account of the local parish. It transfers the collections in accordance with the collection plan.
- (4) Pastoral care places use all premises at the place of divine worship according to the same principles as the other community groups.

## 5.2.

### Congregations – finances and premises

- (1) Celebration of the liturgy is enabled in the parish which submitted the application for recognition as a congregation.
- (2) The parish receives a grant from the diocese if the deanery makes at least an equal sum available. The grant is to be managed in the same way as the infra structure allocation of the communities for Catholics of another mother tongue.



(3) In the case of (2), the parish receives a pastoral budget for the congregation. The pastoral budget is to be used and managed in the same way as the basic endowment of the communities for Catholics of another mother tongue.

Budget lines and cost centres for the congregation are created in the parish budget. This is where income (pastoral budget, donations, remaining collections) and expenses are managed.

(4) The collections made during the divine worship of the congregations go to the account of the local parish. It transfers the collections in accordance with the collection plan.

(5) Congregations use all premises at the place of divine worship according to the same principles as the other community groups.

### 5.3.

#### Communities for Catholics of another mother tongue

Communities for Catholics of another mother tongue are administered through the parish which is registered in the decree of establishment as the seat and entity. The parish acts as a public corporation. Administration is subject to the regulations applicable for all parishes. Legal transactions such as the recruitment of staff are performed by the parish and hence by the decision-making bodies anchored there. This parish is described as the local community.

#### 5.3.1.

##### **Independent administration**

The local community takes care of and acts in agreement with the community for Catholics of another mother tongue.

Both communities act in accordance with prevailing instructions (e.g. HKO, KGO, AVO-DRS) and procedures as set out in the organisation manual.

### 5.3.2.

#### **Finances**

The allocations for the basic endowment and infrastructure costs are determined by decision of the Diocesan Council. Adjustments are made as the key data for personnel and material costs are updated in the diocesan budget.

The allocations for the basic endowment and infrastructure costs are determined as a function of the size of the community for Catholics of another mother tongue.

If the allocation to a community for Catholics of another mother tongue is reduced because the number of Catholics declines, it is granted half the difference as financial compensation for a period of two years.

#### (1) *Basic endowment*

The community for Catholics of another mother tongue receives a financial allocation, known as the basic endowment, for the fulfilment of its basic pastoral tasks.

The Pastoral Council (for the composition of the members with voting rights see 3.1.5) decides on the use of this basic endowment and on other income. The Pastoral Council brings its decision into the budget planning of the local community.

The basic endowment is to be used to finance

- expenses for pastoral responsibilities, pastoral care and services;
- media;
- business expenses;
- postage;
- reimbursement of expenses and fees within the scope of the applicable regulations.

Deviating regulations are possible by agreement between the local community and the community for Catholics of another mother tongue.

The income and expenses are allocated to a cost centre in the local community's budget. Payments are made through the cash office of the local community.

Manual advances may be granted.

Income and expenses must always be documented in the annual accounts of the parish.

If fewer expenses than planned are incurred, an earmarked revenue reserve can be formed. This is to be used for future shortfalls.

## (2) *Infrastructure allocation*

From the diocese the local community receives an allocation for the additional expenses incurred for infrastructure, known as the infrastructure allocation.

The infrastructure allocation is to be used to finance (ancillary) cost of premises for the church, parish rooms and offices;

- equipment costs for the parochial office;
- repairs and maintenance of the technical equipment of the parochial office;
- personnel costs for other non-pastoral staff (e.g. secretary);
- settlement with other parishes if their churches and rooms are used by the community for Catholics of another mother tongue.

Care must be taken to ensure that the particular needs of the community for Catholics of another mother tongue in terms of the parochial office are met.

The infrastructure allocation must be managed by the local community as a further tax receipt alongside church tax income.

## (3) *Collections and Mass intentions*

Collections and Mass intentions are received by the parishes in accordance with the applicable regulations.

### **5.3.3.**

#### **Other staff**

The parish is the appointing authority. The Pastoral Council of the community for Catholics of another mother tongue presents the staffing needs and the parish supports implementation (decision-making, financial feasibility, application) and makes the appointment in accordance with the KGO.

The applicable guidelines are to be observed, e.g. HKO, KGO, guidelines for the remuneration of voluntary workers, AVO-DRS, calculation of employment periods for sacristans, caretakers, cleaning staff and church musicians.

The personnel costs are financed from the infrastructure allocation.

Close collaboration with the other staff of the local community and the pastoral care unit is to be sought.

According to section 39 KGO, the Parish Council can transfer the right to issue instructions to full-time staff of the community for Catholics of another mother tongue. Section 64 (2) KGO states that the pastor of the local community is the line manager of all employees of the parish. According to sentence 1 of section 64 (3) KGO, he – notwithstanding his ultimate responsibility – can transfer tasks as a line manager to the employees of the parish or other suitable persons, such as the moderator of the community for Catholics of another mother tongue.

The tasks are transferred in writing by the pastor following consultation with the Parish Council and Pastoral Council and a discussion with those affected.

### **5.3.4.**

#### **Premises**

Churches, chapels, parish houses and office premises and the associated infrastructure are made available to the communities for Catholics of another mother tongue according to recognised diocesan demand criteria on the basis of binding written agreements and in compliance with applicable regulations, where possible on the premises of a community. The agreement is reviewed periodically.

The local community, community(ies) for Catholics of another mother tongue

and the other parishes of the pastoral care unit will come to mutual agreement on use of the premises in the pastoral care unit.

The churches of the parishes may also be used by Catholics of other mother tongues free of charge. The other premises are to be made available to them on the same terms as they are to other groups of the parish.

### 5.3.5.

#### Church registers

In principle, a function is registered with a number in the parochial office of the parish on the territory of which the function was performed. This applies in particular for baptisms, confirmations and marriages in Catholic form. These are reported in accordance with the usual requirements by the parochial office in which the sacred function was registered with a number.

In addition, the following applies for communities for Catholics of another mother tongue<sup>21</sup>:

- Baptisms are *registered without a number* in a separate baptism register by the pastor of the community for Catholics of another mother tongue with a note indicating the parochial office in which the entry *with a number* was made. Baptism certificates are only issued by the parochial office of the community on the records of which the baptism is registered with a number.
- Confirmations are registered *without a number* in a separate confirmation register by the pastor of the community for Catholics of another mother tongue with a note indicating the parochial office in which the entry *with a number* was made.
- Marriages are registered *without a number* in a separate marriage register by the pastor of the community for Catholics of another mother tongue with a note indicating the parochial office in which the entry *with a number* was made. Marriage certificates are only issued by the

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<sup>21</sup> Cf. KABI 2009, no. , p. 224-225, Kirchenbuchführung in Kirchengemeinden und Gemeinden für Katholiken anderer Muttersprache, Rottenburg 2009.

parochial office of the community on the records of which the marriage is registered with a number.

### **5.3.6.**

#### **Keeping of seals**

The moderator of a community for Catholics of another mother tongue only has the right to keep an official seal with the permission of the Episcopal Ordinatee and, for certifications, on the basis of ecclesiastical law. The seal is kept in accordance with the applicable seal edict for communities for Catholics of another mother tongue (KABI 2022, no. 13, p. 437 ff.).

### **5.3.7.**

#### **Registration and management of records**

The documents of the community for Catholics of another mother tongue are to be preserved and managed in a dedicated registry in accordance with the Church Archive Rules (KAO)<sup>22</sup> and the file plan (Aktenplan).<sup>23</sup> Compliance with the provisions of the KAO and the file plan is mandatory. All documents no longer in use are to be taken to the archive of the local community and stored separately there; this should be done after no more than 30 years (see section 6 (2) KAO).

The files and church records of dissolved missions where a community for Catholics of another mother tongue has been established devolve to the new community as the successor institution. In this case certifications are performed by the communities for Catholics of another mother tongue.

The files and church records of dissolved missions where there is no successor institution in place pass to the diocesan archive, which takes over the subsequent tasks.

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<sup>22</sup> Anordnung über die Sichtung und Nutzung der Archive der katholischen Kirche (Kirchliche Archivordnung – KAO), as amended.

<sup>23</sup> Aktenplan für die Registraturen der Pfarr-, der sonstigen Seelsorge- und der Verwaltungsstellen der Diözese Rottenburg-Stuttgart (Pfarraktenplan), as amended.

**6.  
APPEALS PROCEDURES IN THE  
STRUCTURES OF PASTORAL CARE  
IN OTHER MOTHER TONGUES**

Local ecclesiastical institutions can make recourse to the Episcopal Oversight Authority against decisions and orders relating to the exercise of oversight by the dean within one month of receipt of such decisions or orders (section 87 KGO).

Recourse against decisions and orders of the Episcopal Oversight Authority can be made to the bishop. This must be done within a period of one month from service of the decision against which recourse is being made.

The above legal remedies have suspensive effect. The suspensive effect can be denied if immediate execution is in the overwhelming interests of the parish or the church could suffer disadvantage if execution is not immediate. Denial of the suspensive effect will be decided by the Episcopal Oversight Authority in the case of section 90 KGO, or by the bishop in the case of section 91 KGO.



**7.  
RESPONSIBILITIES AND EPISCOPAL  
OVERSIGHT OF THE PASTORAL CARE IN  
OTHER MOTHER TONGUES**

According to section 84 KGO, the dean has oversight of the communities for Catholics of another mother tongue concerning sections 3, 5 to 7, 11, 12, 14 and 15 KGO.

The dean must inform the Episcopal Oversight Authority (section 87 KGO) without undue delay of measures of local church bodies which could harm the life of the Church, local ecclesiastical goods or other Church interests or conflict with prevailing law.

The dean must take appropriate measures immediately if there is danger in delay. He is also authorised, where necessary, to carry out cash audits of church offices.

The Episcopal Oversight Authority exercises oversight rights and duties on behalf of the bishop of the Diocese of Rottenburg-Stuttgart in accordance with these bylaws and prevailing ecclesiastical and state law.

The Episcopal Oversight Authority is to be understood as exercising legal and technical oversight. The subsidiarity principle must be applied when exercising oversight.

The Episcopal Oversight Authority further has the right to ensure that the administration of goods is appropriate to the mission and tasks of the community for Catholics of another mother tongue. It may to this end demand disclosures and records, where necessary obtaining them at the expense of the defaulting parties.

In the event that the local ecclesiastical institutions persistently refuse to comply with instructions given in accordance with the above regulations, the Episcopal Oversight Authority has the right to substitute performance.

Sections 88-89 KGO also apply *mutatis mutandis*.

8.  
FURTHER STEPS ON THE ROAD  
TOWARDS AN EVER WIDER "WE"

These intercultural pastoral care guidelines and directives set out in detail the structures of pastoral care in other mother tongues. If common intercultural pastoral care is to be achieved, further steps are needed at the level of the diocese, the parishes and the institutions, but also at human level.

### **At human level**

- Catholics of all mother tongues maintain contact with each other and know and esteem each other.
- Different forms of religious practice are known and allowed to exist.
- We live and share our spiritual sources. Our dealings with each other are characterised by respect and mutual interest.

### **At parish and pastoral care unit level**

- Existing meeting and narrative spaces are utilised or created in order to enable Catholics of all mother tongues to meet and get to know each other.
- The pastoral work of the pastoral care unit is oriented to needs and life worlds, with issues facing Catholics of another mother tongue being treated with the same importance.
- If there is a pastoral care place, a congregation or a community for Catholics of another mother tongue, this is represented outwardly as part of the community, such as on the website, in the contact details of the pastoral team, etc.
- The media of the pastoral care unit are designed such that all the faithful can easily access them and the information found there.
- The pastoral care unit has a concept for approaching those newly arrived in or migrating to the area.
- The pastoral team formulates the goals of pastoral care together and ensures these goals are met.
- The bodies are to reflect the composition of the community in terms of the age, sex and origin of its members.

### **At deanery level**

- Existing meeting and narrative spaces are utilised or created in order to enable Catholics of all mother tongues to meet and get to know each other.
- The visibility of all is demonstrated in the services offered by the institutions of the deanery.
- The bodies reflect the composition of the deanery in terms of the age, sex and origin of its members.
- The deanery supports the communities in the implementation of these guidelines and policies.
- It encourages the pastors of souls to take on intercultural pastoral care projects.

### **At diocesan level**

- The diocese stands behind the concept of intercultural opening and embodies it in its institutions.
- The bodies reflect the composition of the diocese in terms of the age, sex and origin of its members.
- The diocese provides intercultural learning experiences for its staff at all levels.
- The diocese develops further training specifically for councils to acquire intercultural skills and runs these in cooperation with the deaneries.
- The visibility of all is reflected in staffing, even at leadership level. Where particular support is required, this is provided.
- The visibility of all is reflected in the diocesan media and reporting.
- The diocese enables and engenders identity-forming signs and moments which credibly express unity in diversity both inwardly and outwardly.

All those with responsibility at the various levels of the diocese are encouraged to take these steps with determination.

### **Closing prayer:**

Lord, Father of our human family,  
you created all human beings equal in dignity:  
pour forth into our hearts a fraternal spirit  
and inspire in us a dream of renewed encounter,  
dialogue, justice and peace.  
Move us to create healthier societies  
and a more dignified world,  
a world without hunger, poverty, violence and war.  
May our hearts be open  
to all the peoples and nations of the earth.  
May we recognize the goodness and beauty  
that you have sown in each of us,  
and thus forge bonds of unity, common projects,  
and shared dreams. Amen.<sup>24</sup>

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<sup>24</sup> Pope Francis, *Fratelli Tutti*, no. 287, *Verlautbarungen des Apostolischen Stuhls* (published by DBK, Bonn, 2020), p. 182.

## List of Abbreviations

AVO-DRS	Arbeitsvertragsordnung der Diözese Rottenburg-Stuttgart [employment contract regulations of the Diocese of Rottenburg-Stuttgart]
CIC	Codex Iuris Canonici of 1983
Deko	Ordnung für die Dekanate [regulations for deaneries]
EMCC	Erga migrantes caritas Christi 2004
GKaM	Gemeinde für Katholiken anderer Muttersprache [community for Catholics of another mother tongue]
GS	Gaudium et Spes – Vatican II pastoral constitution
HKO	Haushalts- und Kassenordnung für die ortskirchlichen Rechtspersonen und Dekanate (Dekanatsverbände) in der Diözese Rottenburg-Stuttgart [budget and cash regulations for local ecclesiastical entities and deaneries (deanery groups) in the Diocese of Rottenburg-Stuttgart]
KG	Kirchengemeinde [parish]
KGO	Ordnung für die Kirchengemeinden und örtlichen kirchlichen Stiftungen – Kirchengemeindeordnung [regulations for parishes and local ecclesiastical foundations]
KGR	Kirchengemeinderat [parish council]
LG	Lumen Gentium – Vatican II dogmatic constitution
PaR	Pastoralrat [pastoral council]
PMC	Pastoralis Migratorum cura 1969
SE	Seelsorgeeinheit [pastoral care unit]
Wahlo	Ordnung für die Wahl von Kirchengemeinderäten und Pastoralräten – Wahlordnung [election code for parish councils and pastoral councils]

All Bible quotations are taken from the Unified Translation.

