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“Migration, a phenomenon for the learning and sharing of faith: a platform for mutual enrichment and the mission of different communities. St. Claret-Ziegelhof”

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CHAPTER ONE: INTRODUCTION

1.0 General Introduction

Migration is a phenomenon best studied and discussed first-hand among individuals affected by it. This is a place for learning not only for the migrants but also for the hosting culture. Therefore, this is a challenge¹. Both the migrants and the hosting culture are bound to reflect the new realities of human situations in today's context of migration. Integration in to the new society is a task. Most of the researchers and scholars have put the world in self-examination by presenting migration as a problem. Problems are to be solved, but the challenges are to be faced with hope and courage. In the process of solving this problem, many issues, negative attitudes, challenges: anti-ethnic, anti-migrant, anti-cultural and many more anti-related issues are arising in the hosting lands. The attitude of so called 'Anti' does not create peace and harmony between the communities, but misunderstandings, prejudices, stereotypes, ambivalence, judgements, rejections, ill treatments, individualisms, groupism, fear of other, strangers, and many more non -stable situations are being created. But who are they? The personal reflections are a must at this juncture. People need to internalize this situation. Pope Francis says that.

"The question of migration must always be approached from "an integrated perspective capable of valuing their potential rather than seeing them only as a problem to be confronted and resolved." This is especially true of "the Christian community, where no one is a stranger, and therefore, everyone is worthy of being welcomed and supported."²

In a Christian point of view, it can be believed that they are people of God who search for people who can be a hope for them. God listened to the cry of people in slavery and rescued them (Exodus 3:7)³. In an anthropological and sociological sense, we must admit them as persons and beings. I also agree with many scholars of their intercultural and interdisciplinary approaches toward Migration. The life as a Christian community has a different dimension. How are these dimensions of Christian life in the context of migration carried out by both communities? The learnings of each community can be a motivating factor for other communities. The catholic church is aware of the reality of the signs of the times. Migration is

¹ Polak, Regina [Hg.] : Lehner -Hartmann, Andrea [Hg.] ; Pirker, Viera [Hg.] ; Fraunbaum Katja [Hg.], Von Angst bis Zuversicht: Migrationskompass: Leben und Lernen von und mit geflüchteten Menschen, Institut für praktische Theologie, Katholisch-Theologische Fakultät der Universität Wien 2018, 4

² Pope Francis: Migration an aspiration to hope. In: Catholic News - Pope November 21, 2014 Comments Off on Pope Francis: Migration an aspiration to hope (in: <https://www.fullycatholic.com/pope-francis-migration-an-aspiration-to-hope/>) 11.07.2019.

³ Die Bibel, Einheitsübersetzung der Heiligen Schrift Gesamtausgabe. KBW Bibel werk, GmbH, Stuttgart, 2016.

also a sign of the time that the Christians need to respond to it to practice their faith⁴ “So that the Catholic Church might carry out such a task, she has always had the duty of scrutinizing the signs of the times and interpreting them in the light of the Gospel”⁵. Religion and religious communities play a vital role in the integration of migration in and around the world. There are catholic parishes in Vienna where Caritas-Austria carries out separate integration programs and religious activities for migrants⁶. These places assist migrants to integrate themselves by all possible means. I would suggest that they reflect and see how migrants also bring a lot of resources for their new lands. Gustavo Gutierrez says in a Christian point of view that the migration needs to be deeply reflected in the ankle of death and resurrection. The Christians are called to be witnesses of this resurrection experiences and make the migrants feel resurrected.

“They carry with them their own multi-cultures and customs. They are coming to live here with their understanding of the Gospel message. The option for the poor is truly a theocentric option because Christians are called to be witness of the resurrection of Jesus Christ’s victory over death.”⁷

They bring faith in God. Their faith, characterized by strong spiritual activities according to their own culture and ethnicity, could be one of the encouraging gifts from the migrants. This does not mean to imply that hosting lands lack faith in God. Since my focus is very much limited to the journey of faith in religion, my research would insist on the factors which encourage the Christian dimension of life in the communities and learnings: faith, spirituality, Gospel values, Mission and the Joy of the Gospel message⁸ in the context of a Catholic community. Of course, migrants are also situated to adopt and acquire several attitudes, behaviours, social rules and regulations in their new destinations. They are in a situation to learn the language and the culture of the destination, despite the difficulties and challenges. Therefore, the focus on the necessity of mutual learnings of migrants and native Catholics, which inspires the members of the different communities, would challenge the members to overcome the barriers in their faith journey. By Choosing St. Clare Church, a community in Vienna, where an international community of God comes together for practicing their faith, I focus on several questions. I believe therefore that there is a possibility for learning from one

⁴ Polak, Regina: Migration, Flucht und Religion. Praktisch-theologische Beiträge. Band 1, Grundlagen, Ostfildern 2017, 65

⁵ POPE PAUL VI, PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD (GAUDIUM ET SPES) DECEMBER 7, 1965. no4

⁶ Caritas, Asyl und Integration Wien: in <https://www.caritas-wien.at/hilfe-angebote/asyl-integration/> (18.05.2019).

⁷ Gutierrez, Gustavo: Poverty, Migration and the Option for the Poor. In: Daniel G. Groody and Gioacchino Campese, (eds) A promised Land, A perilous Journey, Theological perspective on Migration. University of Notre Dame Press, (2007), P.81

⁸ Pope Francis: Apostolic Exhortation Evangelii Gaudium, No.1-13.

another. I consider this diversity of ethnicity and cultures a positive phenomenon for humanity. I explain more on this in the description of the research questions connected to the problems found in the community under methodological design. What and how do they learn as a community in this context? What is the role of pastoral theology in this context? The pastoral theology, systematic in a given context, is the action of the Church⁹. How can this observation be improved for the sake of a solid integration and coexistence between different ethnicities, cultures, and nations to create an understanding of ‘one family of humanity’¹⁰? The following titles would explain how I deal with a possible problem in a Catholic community in Vienna, where both the native and migrated Communities come together. It seems realistic for Christianity that different cultural and ethnic groups come together in the name of God. The findings, out of this research, would hopefully help the people of God and the pastors for a better integration and coexistence (mutual learnings) in the community of St. Claret.

1.1 Research Area

The research area can be framed as **‘Lack of integration of native and migrated Catholic communities in St. Claret Community’**. Integration in to the society gives access for learning new realities of socio and religious aspects of life in a given context. The learnings of each community pave the path for a better catholic community that can be supportive for one another in their faith journey by being witness to the society. The content of this section addresses factors on basic components of culture and ethnicity and other sociological-theological aspects of community life. This shows how all cultures need to find a way to have an interpersonal relationship to assure a harmonious future for humanity¹¹. The Society is handling today with the situations of human beings specially with their experiences, hence every human being is a mysterious person.¹² Culture, distinctly personalized and lived by everyone, is a phenomenon that characterizes the people of various lands and communities with an implicit unique world view. Culture is the way of life of a community seen in its totality¹³. Experiences have been stored and preserved in the stories of the humanity specially in their tradition and culture. Thus, culture exemplifies the cumulative and shared experiences of a community, which are

⁹ Paul M. Zulehner / Heller, Andreas / Haas, Johannes / Stadler, Rupert / Widl K. Maria: Pastoral Theologie, Band 1: Fundamental Pastoral, Patmos Verlag 1989, 32-46.

¹⁰ Pope Francis: Message on World day of Migrants, 2011

¹¹ Vatican Council II: Pastoral Constitution on the Church in the Modern World. Gaudium et Spes, No. 53-62

¹² Ibid.

¹³ Ibid.

transmitted from one generation to another¹⁴. Therefore, integration based on mainly culture is related to many other aspects of life, and my focus is on the problem area of the following.

1.2 The Problem Area

The problem area could be foreseen as **‘the ethnic and cultural diversity’** in St. Claret Community. The diversity of culture and ethnicity is the nature of God’s own creation for humanity. All are called to be part of their culture in their own ways.¹⁵ Integration and coexistence in the context of migration is a great challenge for the people of different traditions and cultures. The problem area is still a vast topic to deal with. Nevertheless, this section would scrutinize and find the exact research problem. What binds them together is that they are a family of humanity and the people of God¹⁶. How do migrants see the relationship with the local Catholics in this community and vice versa? The relationship with unknown culture and ethnicity is a not simple way of life, but people need more self-reflections to build a relationship with one another. The religion can play a role in this context of migration. The problem area can be a blessing for the Christians, if the integration is well understood.

1.3 The Research problem

The lack of personal interactions between migrants and hosting culture is understood as the research problem. Each person is unique in their characteristics and nature. What brings them together is the faith in One God. St. Claret community characterized with diversities, might look beautiful in appearance, but the inner life of the community, the relationships of the members might study in detail, the sharing aspects of Christian life specially their faith stories, the stories of the migrants, the performance of cultural programs can enrich the life of the people. There may be many more hidden talents and charisms among the migrated people as well as the locals. There might not be an opportunity for them to reveal it, especially the lack of moments in a community to explore their talents. The different organizations such Choir, youth associations, senior gatherings, community meal, are some of the present programs which promote interactions. What blocks them from integrating is also a challenging question. The fear of ‘other’, the negative feelings of strangers, prejudices, and misunderstanding can be transformed in to a fruitful way of life in the community.

¹⁴ Ibid.

¹⁵ Ibid., 53

¹⁶ Ibid.,13

1.4 Definition of the research problem:

What is meant by learning is to know the ‘unknown’: the persons, the diversity of cultures, traditions, ethnicities of each community. That could be a new blessing for each other, but not at all a problem which cannot be solved. The migration is from the beginning in the salvation history. The saving act of God is now revealed in migration. The migration is a matter of learnings¹⁷. in the communities which is the place for the believes in Christianity. This is a realistic human and pastoral situation rather than a problematic reality. The pastoral theology is about the action of church to the environment of the society which is changing¹⁸. The local society has now new unknown guests in their home. This is an unavoidable situation for the Hosting nations. They are in situation to welcome them in to their own cultures. The encounter between each different community is a must to build a harmonious and health society, hence one may ask, what needs to be done to the strangers? How do they meet each other in the community? What do they see in others as new things that they can be encouraged in their faith journey? There are new things in both communities and so it becomes a learning place for the communities.

1.5 Research Title:

The research title can be framed as ‘Migration, a phenomenon for learning and sharing of faith: a platform for mutual enrichment and the mission of different communities.

1.5.1. Justification of the Title:

“Migration theological theory formation should entail two dimensions. On the one hand, it should develop theological categories that are theological, while on the other hand, it should be thoroughly practical to ensure that human mobility challenges are adequately addressed”¹⁹. Austria, as a central and connecting location for Europe, has received a number of migrants for various reasons. According to the report of ARGE around 20 % are migrant Catholics in the city of Vienna.²⁰ There are around 35 catholic migrant communities in the city, organizing various religious and interreligious programs. These migrants have carried their culture, ethnicity, and religion along with them. Despite hosting nation having several issues regarding

¹⁷ R. Polak (Hg) 2018, 4

¹⁸ Paul M. Zulehner, 32-46.

¹⁹ Magezi, Christopher: ‘Migration crisis and the church: A response to lacunae and considerations for Christian ministry engagement’, *Verbum et Ecclesia* 38(1), a1671. <https://doi.org/10.4102/ve.v38i1.1671>, 2017.

²⁰ ARGE – REKTORAT AAG (In Charge for Migrant Catholic Communities from Africa, Asia and Latin America), Archdiocese of Vienna. On 20.10.2019.

the immigration and emigration policies, the migrants are settled. The Christian and Catholic communities are well established in most of the local parishes and they carry out the mission and spiritual accompaniment for their own cultural and linguistic groups. The migrated Catholic families go to local churches for worships. Nevertheless, there are possibilities on special occasions that they interact with their own cultural societies/communities when there is a feast and special events²¹. When they come to the local churches where they are registered, there is a visible sign of more coexistence between the first and second generation who are born here. But they are also helpless when their parents are not found among the groups. The cultural differences seem to be a hindrance for interactions. As a result, many are not ready to come forward to accept responsibilities. They come together mostly for worships and other religious activities. This does not help the members to know each other and to have more effective encounters. They gather together for other common programs, but the sense of belongingness to each other is less. The native Catholics are sometimes offended when the migrant Catholics distance themselves from them. There could be more reasons for what they think and do. This situation must be properly analysed, and proper improvements found. Therefore, this research title is an appropriate tool to achieve the objectives of the research with the help of systematic rules to guide the methodology.

1.6 Justification of the Problem:

The diversity of culture is the developing trend in the society of Europe²². Due to the human mobility, Vienna is also becoming more of intercultural society in Europe. The ethnicity, cultures, religion, languages and traditions are diverse. In this situation the church instructs the pastoral care takers and the laity to care for the migrants in all possible aspects of life in the community²³. The ministry of the church and the community is not just assisting the migrants to improve the language, but they must be taught to interpret their historical stories through the eyes of faith and accept the responsibilities of their new mission within the church.²⁴ The local churches cannot neglect the mission for the migrants in the diocese. The church is responsible for the integral relationship of the faithful by promoting necessary programs and activities. The

²¹ General Secretary, REKTORAT ARGE AAG.

²² Hüttermann, Jörg/ Hewstone, Miles/ Stolle Dietlind/ Schmid /Katharina/ Schmit, Thomas/Schönwälder Karen/ Sören Peterman / Vertovec Steven: Diversity and Contact: Immigration and social Interaction In German Cities. Palgrave Macmillan, 2016. P.171

²³ Erga Migrantes Caritas Christi, 22

²⁴ Tassello G, Giovanni: For the Love of Migrants. In: Daniel G. Groody and Gioacchino Campese, (eds) A promised Land, A perilous Journey, Theological perspective on Migration. University of Notre Dame Press, 2007, P.138-139

ecclesiology of the church should form and act according to the signs of the time²⁵. But Wenski demands for a change of the social system rather than the theology and its actions.

“The problem of integration isn't with the church's theology, but with the sociology. The church's pastoral structures need to adapt. Church and its members need to have unconditional positive regard for immigrants and migrants. This can be communicated by implementing welcoming structures in the church and allowing them to root their Christian experience in their own culture”²⁶

Claret Community is gifted with a variety of linguistic, cultural and ethnic communities. Proper communication is a strength of any relationship. When the newcomer finds it difficult to learn the local language and culture in the destination, then there could be a distance between both, despite all the supports and solidarity provided. As a result of this challenge the migrants could be reluctant to accept any responsibilities in the communities. There would not be many interactions between the members due to the language barrier. Apart from this, there are occasions where people are not coming together with the intention of learning according to the pastoral plan. This is disappointing for the members who are regular. Unless there is a mutual enrichment between the cultures and ethnicities, there is less interest and fewer opportunities for listening to one another, especially to their God experiences shared and for a shared mission in the communities. Therefore, the negative formulation of the research problem can be due to the problem area of ‘the ethnic and cultural diversity’.

1.7 Research Questions:

The main research question has been divided in to five sub question. For more clarity and details, the divisions of the main question deal easily and clearly the factors in the research. The hypotheses and the paraphrases are deriving from the self-understand of the people through all five questions. The description of the questions we deal in the third chapter in details.

1.7.1 The Main Question:

What did the community of St. Claret learn from one another and what can they still learn to strengthen the faith in the context of Migration? The following sub-questions contain the substance of the main question divided in to five. Hence, I will do the research through the following sub-questions.

²⁵ Gaudium et Spes, 4

²⁶ Wenski, Thomas. (1998). The new immigrants: Tensions and opportunities for the church in America. Migration World Magazine, 26(4), 33-36. P.35

1.7.2 The Sub-questions.

1. What have the local believers from your perspective, learned from the community of migrants in St. Claret? -How do you notice this? Can you give a concrete example?
2. What did migrants conversely in the community learn from the locals? -How do you notice this? Can you give a concrete example?
3. What fosters the mutual learnings of people with and without the history of migration, in your view points? Can you give us a concrete example? (e.g. for structural factors e.g. common spaces of encounter: common tasks: mixed composition of the committees.
4. What hinders or blocks the mutual learnings of people with and without migration history?
5. What possibilities of mutual learnings do you still see in the future?

1.8 Research Objectives:

The research objective is therefore, formed as to study the integration process and to assess the learned lessons, fostering factor, the possibilities of learnings and their hindrances in the community and, to motivate it to be rooted in the faith characterized by diversity of cultures, ethnicities and values and to share their missions within the integral context of Migration in St. Claret-Ziegelhof. The following literature reviews make the reader better understand the concept of Migration and Integration in the communities.

CHAPTER TWO: THE SOCIOLOGICAL UND THEOLOGICAL UNDERSTANDING OF MIGRATION, INTEGRATION AND LEARNING IN THE CONTEXT OF MIGRATION

PART I

2.0 Introduction:

The literature reviews on Migrations are manifold by various scholars today. Most of the scholarly writers speak of the socio, religious, political, anthropological, economical, psychological and theological dimensions of the phenomenon of Migrations. But the books that I have chosen for this purpose are predominantly about the subject of Migration, religion and Integration in different migrant communities especially catholic communities. The main scholars and their works are mostly empirical researches and scholarly writings. Most of them are contemporary scholars in this field of Migration. The main sources are from the authors of Regina Polak in the context of Vienna (Austria), Arnd Bünk in the context of (Switzerland)

and Jenni Winterhagen in the context of Germany and from *Erga migrantes caritas Christi* (The love of Christ towards migrants) for theological contexts, Geharld Lohfink for community life, Fabio Ciardi for community life and some other primary and secondary sources.

2.1 The different Faces of Migration

According to Regina Polak, the social sciences in turn define migration as a "permanent change of place," which may be linked to a border crossing and is accompanied by a change in the social and cultural frame of reference.²⁷ The change is many folds due to the fact of migration: the changes are in the time space, systems ,cultures etc... This leads the social structures and even the cultural elements and tradition for a change. Change is visible and the change is due to the human mobility. Even the socio and religious structures are changed due to the human situation in the context of migration²⁸. Most of the scholars are similar in their understanding of the definition of migration as a human mobility from their original birth place to another international territory. This could be due to a force or a voluntary. In the changing process of migration, the personal change of heart is also possible due to this migration in the hosting lands. This could from both sides the migrant as well as the people of the hosting culture. This variation of changes can differ from culture to culture and person to person. All the system can be affected due to the mobility of humanity²⁹. The question is whether the system of the society is ready for the change of inclusion in the strong religious traditions such as Catholicism.? What are the other changes that the people learn for their life in the context of migration? This seems to be a chance for the both cultures to see the new realities of life and make it a learning place by showing the human nature of characters.

2.1.0 Migration a chance.

According to Regina Polak, Migration and flight as a chance, has been a great challenge to this century. She asks whether it is a threat or an opportunity for the whole universe? The prophetic words of French author Ammin Maalouf, quoted by her insists a civilization by the access of human values and strong beliefs and even by common barbarianism³⁰. The theology can be a guide to understand the fact of migration. In this process the Christians are very much challenged by the fact of living together in a society. The question of living together is a global

²⁷Polak, Regina: Migration, Flucht und Religion. Praktisch-theologische Beitrage. Band 1, Grundlagen, Ostfildern 2017,149.

²⁸ Ibid.

²⁹ R. Polak 2017, 47-51.

³⁰ Ibid.

question of survival. Flight and migration can be an opportunity for Europe to relearn coexistence in diversity and justice. Christian communities are demanded to play an important role in this. This is not an easy task to achieve. The war and violence are increasing in the name of religions and hierarchy, the words of ‘The Cardinal of Agrigento, Francesco Montenegro’, reminds of the moral duty to safeguard the humanity and maintain a peaceful culture in unity. Theologically, it is about the (re) learning of creation and salvation that humanity is one³¹. She is trying to convince the church that the universal salvation history of the church is nothing but to living together as one humanity. Therefore, the migration is a chance for every Christian in the world to relearn what had been already learned. This seems to be a call for all the members of the church to go back to the origin and to analyse the importance of the presence situation and to work out on the necessity of a pluralistic society. At the same time the fear of the Europeans is existing in the multicultural societies of a political and economic and religious pluralistic diaspora. It is because the people are not familiar with this situation even though Europe has been a continent for the migration for long years.³²

2.1.1. The consequence of Sin

Her interpretation of sin as a result of globalized world with commercialized new modern developments characterized by power, authority, and completions, and of individual greedy and individualism is presented in the context of migration as a blessing. These are warnings for the humanity (Ex 20: 5). Further she reminds that the churches pastoral care basing on the *Erag migrantes Caritas Christi* art 22, that the church accepts the migrants as it is her fulfilment³³. She is the sign of hope for the migrants³⁴. Migration as an opportunity, builds a multi-cultural and ethnic society. This is beautiful in the creation of God. God created them, so that the man gives glory and praise to God by beautifying it and multiplying it. The story of Israel could be interpreted so, but now this is a world of fast growth and knowledge. The common sense is more and often reminded by the teachings of the church. The journey of Abraham was a blessing for the nations and so migration is journey which is also a blessing in the hosting land³⁵.

³¹ Ibid., P. 29-70.

³² Ibid., 29-42.

³³ *Erag Migrantes Caritas Christi*.

³⁴ R. Polak 2017, 29-47.

³⁵ Ibid., 29-47.

2.1.2. Migration a Sign of the time:

The church promises the people that she observes every sign of the time and works for being the hope of all those who are in a turmoil in this new history. The rapid changes of the modern world such as the political, social, economic, racial, and ideological disputes lead man to anxiety and fear³⁶. (GS-4). The church is aware of the changes in the culture. Hence, it speaks of a true cultural and social transformation in spite of challenges for being religious in the society. The changes in the religious life of the person within the culture transforms an impoverished situation including the socio, religious economic and cultural aspects, to form the community of God. But Regina Polak interprets as an opportunity for the faithful to deepen their faith and to practice their human values of specially Justice. On the other hand, the dicastery for the service of the integral development of migrants (EmcC-14) addresses many urgent questions: the present migration, the environment, poverty the sick and the excluded prisoners, the unemployed, victims of wars, natural disasters, slavery, human trafficking and torture³⁷. The church has been always the sign of hope and life to all those who are affected by this sign of Migration. We can therefore consider the present-day phenomenon of migration a significant “sign of the times”, a challenge to be discovered and utilized in our work to renew humanity and proclaim the gospel of peace. (Gen 12:1-2, Dt 26:5). The church acknowledges saying “the world becomes more and more of multicultural, the one human family with varieties of cultures and traditions”³⁸. Daria Sera-Rambone in her article in the work of Arnd Bünker, tries to acknowledge the catholic church as a prophetic one in communicating the right message in a right time to the people of victims and the perpetrators. The same ideas have been repeatedly confirmed. The church speaks the words in a right way that the message reaches all. Church is an example to the world that she should continue to take this seriously, the prophetic position to reach out the new Catholics universally. Church is in itself a pilgrim church. God accompanies thought out the history. The church should also work for the unity of the world which is scattered. The unity is not in uniformity but in diversity³⁹.

2.1.3. Migration as a Learning place

What is most important here is that Regina Polak explains the Bible texts in the perspective of a context where people live and find meaning. How do you read the Bible? how do you look

³⁶ Gaudium et Spes, 4

³⁷ Pope Francis, The dicastery for the service of the integral development of migrants, 1, January 2017.

³⁸ Pope Francis: Message on World day of Migrants 2011.

³⁹ Rambone, Daria Serra: Migration als Zeichen der Zeit. In: Judith Albisser, Arnd Bünker (Hg). Kirchen in Bewegung, christliche Migrationsgemeinde in der Schweiz. Edition SPI, St. Gallen. 2016, 181-186

at the events in the scripture? In which context do you read it Bible? According to her the Old Testament, seen as a collection of writings, has been written in the context of migration. E.g. Exile displacement. This is to be situated in the understanding of God's providence and revelation. God never abandoned them⁴⁰. Though it was written a long-time ago, now it is becoming alive for the migration. The exodus event is an example for all the people to learn how to be as one people of God. Another point in this theme she says that this migration reminded the social order⁴¹, that the people of Israel had to leave and learn in the new social system. The biblical knowledge become a question here in this modern world. The word of God said to be efficacious and powerful in the source of Holy bible demands now for a constitutive and reflective study. Arnd Bünk admits that Christ should be the centre of the community for integration, then there is a common vision and attitude and mentality in both communities⁴². Jenni Winterhagen on the other hand insist that the too much emotional stress on transnationalism and assimilation will not help learn from each other in the context of migration. For that reason, the knowledge of the word of God is a necessary criterion in the pastoral context of Migration to work effectively and constructively on the aspect of learnings in the context of migration.⁴³

2.1.4 Migration as Theology of liberation:

The legacy of speaking migration as liberation according to Regina Polak derives from the Old Testament and New Testament and she connects it to the socio political and spiritual sides of liberations. The old Testament understanding of the concept of the theology of liberation is basically expressed in the history of salvation when God intervened in the life of the people. The anthropological understanding of Man and woman and their alienation from God such as Adam and Eve, Cain and Abel, Abraham and Sara are solid stories in the old testament to understand the concept of liberation of Man from slavery and suffering. This is a journey and an order in the society. God has revealed himself as a faithful God throughout the journey after the alienation⁴⁴. During the exile the people found how God is faithful specially during the suffering. Why then God allowed suffering? The question of theodicy needs to be clearly explained here. The understanding of the question of theodicy and the concept of suffering is not deep enough. All of these are connected theologically with the theme of Liberation of

⁴⁰ R. Polak 2017,107-108.

⁴¹ Ibid.,110.

⁴² A, Bünker 2016,187.

⁴³ Winterhagen. Jenny: Transnationaler Katholizismus, Die Kroatischen Migrantengemeinden in Deutschland zwischen nationalem Engagement und funktionaler Integration, Lit Berlin 2013, 127-137

⁴⁴ R. Polak 2017,113-114.

Humanity. The spiritual liberation of the humanity expressed in these stories, believed to be in the light of Faith and worship of God. This could be seen also as a political liberation. The exodus event be an event which brought Israel Repentance. Repentance can be interpreted the inner healing of the persons who turned to God. This is a kind of providence, a graceful moment from a sinful condition of Israel. A new code of ethics is introduced for the rest of the humanity. The ethical concept of humanity is a lesson that needs to be realized with the eyes of faith. According to her the concept of hospitality, new laws, are norms concerning the 'other' people of the region, (Ten commandment Dn 23:16-17, Dn 5:14). The other people are welcomed and given an opportunity to celebrate together. The principles of solidarity, and the concept of equality is taken in to consideration (Lev 19:34). So according to her, this becomes the moment and context for the hosting land to meet their God. This is also interpreted as an encounter with the God experiences. The encounter theology, therefore invites the believer to build up the relationship in both ways. The growth is basically for both and it develops the concept of encounter between theophany and the poor. The new Testament understanding of the liberation of Theology is expressed in the mutual relationship with one another. Jesus himself is taken to Egypt as a migrant due to the bad territorial situation in the land of his origin, the apostles of Jesus Christ on the other hand, are taught as well to be in a constant move towards other places. (Heb 11:13, 1 Pet 2:11). There are many more examples of understanding the concept of 'Fremd and Guest'. Ephesians 2:19 is being introduced to lead a life together. Living in unity needs to be analysed in different perspectives: sociological, Political, religious and economical perspectives. This becomes an implication for the people to adopt the social norms of God. The people who are hosting culture are introduced to encounter the Migrants and to renew their relationship with God⁴⁵. What is the renewal of relationship with God? Why do they need it? What does the church say about it? Ephesians 2.14 is in introduction for the relationship of two groups Jews and the Christians in the person of Jesus Christ. Even though the direct stress is on the ecumenical need of dialogue and relationship; it aims on unity among the people of God. Again, in the old Testament from the book of Isiah 56:5-8 the prophetic voice of Isiah prefigures the message of Liberation for the whole world through the person of Jesus Christ.⁴⁶ This is also an understanding of the concept of the eschatological realities of the believers after death. The learnings with understanding of the principle norms and values of the Bible, is a fact that the society need to be aware in this context of migration.

⁴⁵ R. Polak 2017, 120

⁴⁶ Ibid., 121.

2.1.5 Migration an encounter with poor.

The most important concept that Jorge E. Castillo Guerra, wants to communicate is that the poor and the victims of the society should not be hereafter reduced or homogenized to socioeconomic category of the poor. Because there are also other elements by which the so called ‘poor and victims’ are affected. There are other areas of systematic deprivations such as Gender equality, culture, race, sex and migrants. For him the legacy for the development of liberation theology in migration has also reasons: option for the poor, the development of Convivencia, the oppression of the poor by authorities (racism, assimilation, patriarchy, exclusion, xenophobia, or the constant nearness of death during migrant exodus), as a sign of the time, self-transformation to be merciful (John Sobrino), God of the poor, God of life, God of the victims, and as a pilgrim God, Jesus the liberator and migrant, the role of the holy spirit in giving hope to establish an intercultural society (Convivencia) and the ecclesiology of the church.⁴⁷ How far it is practical to go in to the root cause of the issue? Who does this today on behalf of the whole humanity?

2.1.6 Migration a bridge building.

Migration seems to be a place where the second and the third generation of the migrant’s families grow in the sense of deep unity with other cultures specially with the hosting cultures, the schools and the other working place are examples. The self-confidence, of the young people motivates them to begin a new life in the hosting lands. The inhibiting element of the communities such as poverty, social status, social compositions, ethnic discriminations that the parents give German names to their children to avoid it, political dependence on their own country, self-identity crisis, exclusion from the group, the language barrier and the difficulty to understand their own mother languages when the new generation learn the language of the hosting culture, are depicted as the hindrances for the integration. When the community do not take much efforts to have contact with other communities, they would fail to achieve integration.⁴⁸

⁴⁷ Guerra E, Jorge Castillo: A Theology of Migration: Toward an intercultural Methodology. In: Groody, Daniel. G, Compese.G, (ed), A Promised Land, a Perilous Journey: Theological Perspectives on Migration, University of Notre Dame Press. 2007, 243-264.

3.Kenneth. Nagel, Alexander (Hg): Religiöse Netzwerke: Die zivilgesellschaftlichen (P-249-251).

⁴⁸ R. Polak 2017, 270.

2.2. Integration and Culture in Migrant communities in Deutschland and Swiss

Regina Polak admits saying that Integration through religion is also a factor for the religious migrant communities. According to Edmund Arenas, there can be three types of integration in the communities. The cultural integration by which the community learns the existential question of life. What is the meaning of life? There is no clear picture of which questions exactly be paused in religion and its practices except for what is the goal of life? This could be a motivating factor to work towards the task of one family and one human culture. But People in this situation be motivated by their religious leaders like pastors of the churches, because people have no time for integration due to the fast-growing economy (Jenni Winterhagen). On the other side the social integration connected to the local, regional and global aspects of life, need to be well evaluated whether they are hand in hand with the process of integration or the group is isolated due to the hindrances in the society. Another aspect of integration proposed, is thus normative integration for the rules and regulations of the community based on faith and religion. The challenges are more when the inclusive type of normative integration within the same ethnic culture is rooted and it leads to only mono-ethnic culture (EMCC) which is not a helpful factor for integration. These learning through migrations such as extension of solidarity, establishing justice, Mercy and sharing are values which the human society needs today⁴⁹.

2.3. Croatian communities in Deutschland.

Jenni Winterhagen tries to present the reader the different roles and the engagement of the Catholic migrations from Croatia. The integration process carried out by the municipalities in Germany is progressive. The Catholic migrated communities from Croatia in Germany are the biggest group with 400 communities. She presents also the integration theories, the research methods, the pastoral care of the communities, the number of vocation and their missions for their own communities as well as for German speaking Catholics communities. Further, the 8 chapters in this book speak on different themes and issues related to their migration process, integration process, their social, cultural, economic, religious aspects of life: how their cooperation and collaboration extended according to the procedure of the government, their mutual enrichment in the churches, their contribution to the development and growth of the country in economy and other aspects, even though they are aware of their own nationality. However, they are considered to be the community for Transnationalism⁵⁰.

⁴⁹ R. Polak 2017, 262.

⁵⁰ J. Winterhagen 2013,81-263

2.4 Faith and culture

The learning of Christian faith and the language is a progressive sign in the communities⁵¹, but the interaction with other culture is very less, and contradictory to the process of integration. The pastors of the communities seem to communicate a trans-nationalistic orientation: ‘The priests greet the people in the holy Mass, Lieber Brüder, Schwestern und Kroaten’⁵². The pastors’ approach towards the communities can be a moderate one to progress social and religious integration in this regard⁵³. The strengthening of the functional integration that is, a good structure of youth and social work is being well organized. And the emotional disintegration has a room for growth in the process of integration⁵⁴. There are also missions in the communities which are appreciative on the other side.

2.5 The Hindrances

The nationalism of the Croatian communities, due to the past personal discriminative histories is not the only reason for disintegration in to the society.⁵⁵ The important factor is also that the same ethnic cultural marriages take place often. The children are progressive as they are born and brought up in the culture. The thinking of inclusiveness falls more on the emotional and sentimental principles that they are limited with their own language for religious services with the help of their own native priests. Whereas the second and the third generations are completely two difference: one is fully with nationalistic ideologies and the other one is completely out of this nature. The problem comes when these second and third generations leave their community, they are left alone. This is one of the most important problem that the researchers and the integration promoters should reflect. At this moment the need of the hosting culture is a vital factor. Do they realize it? Are they ready to give hand at this moment?⁵⁶

2.6 Ambivalence

According to the empirical research of Jenni Winterhagen, the Croatians engagement and integrations seems contradictory, because of the need for labour market and the demand of work. Hence the integration process is lacking. On the other hand, the transnationalism and

⁵¹ Ibid., 170.

⁵² Ibid., 172.

⁵³ Ibid.

⁵⁴ Ibid., 202-203.

⁵⁵ Ibid., (217-222.

⁵⁶ Ibid., (275-276.

assimilation, which is not at all a theme in most of the Croatian communities, is too sensitive. The Pastoral centres which have their own pastors and spiritual guides, don't even need to learn language. The migrant pastoral care in Germany is the most important organization of the Croatian group. It also shows that pastoral care motivates, initiates and organizes much of the transnational engagement among migrant workers. At the same time, pastoral care has an ambivalent effect on the social, emotional and functional integration processes of immigrants and their children.⁵⁷ The new generations and their social works are motivated towards nationalism which is based on their religion. There is bit danger in this process that the social integration diminishes, when the over-enthusiastic involvement of religious activities occurs.⁵⁸ The missions of the pastoral care seem to be more important than being active for the integration in to the society, except for few cases of new generation which mingle with the local societies. The background for this situation could be due to the past history where the Croatian considered to be powerless in many aspects during 19th centuries, ye they wanted to be strict on their religion of Catholicism.⁵⁹ The ambivalent nature of the communities did not allow them to be integrated in to the other confessions such Orthodox. The same situation remains in their hosting land in Germany now.

2.7 The pastoral care

The condition of ethnic groups seen as the main factor for the spiritual guidance of the church for this migrant, is with high religiousness, good education, many Catholics and a high sense of belongingness to the culture. The church pastoral care in EMCC (Art-22) instructs the pastor to ensure the integration in to the society, while respecting culture and tradition of the migrants and the local culture. On the other hand, their national conditions and the structure s are also hand in hand to develop a kind of ethnic society in the hosting land. The regional condition thus supports the migrants to have their religious activities in line with their culture and tradition. The influence of politics plays an indirect role to influence these communities, so they have a good relationship with their home countries. The possibilities to get more missionary priests seem to be supportive element for this type of situation in Deutschland. Finally, she says that the functional integrations are being increased by their integration. The nationalism is danger for the future. The pastors of the migrants should be reformed without losing the liveliness of the communities. The author does not say how they can be reformed.

⁵⁷ Ibid., 127- 133.

⁵⁸ Ibid., 34.

⁵⁹ Ibid.

She has elaborated to a certain sense why they are so with the past history, nevertheless it is not enough⁶⁰.

2.8 The social Integration in Croatian Communities in Germany

Integration is seen as one clearly defined goal, but now it is seen as much complicated one due to the invasion of pluralism: as a process the migrants take different paths to have integration in Deutschland. Their own whims and fancies are projected. They are not worried about the social order specially the systems. The migrants are bound to follow the rules and regulations of the hosting land. The theories show that in 20th centuries seen as assimilation⁶¹ and later its seen as Integration.⁶² There are more complex and different role in the integration than the assimilation. For instance, the level of education and the socio economical level of migration is increased. According to her the integration is looked in to two ways processes. One is the homogeneous society in which the migrants integrate, at the same time there is already a multicultural pluralism. The second is that the migrants cannot freely choose how to integrate in to the society because of the indifferences of racism, labour⁶³ market situation, the political influences and the impediments. Initially integration as a process is with a clearly defined goal. How? The Author agrees with the concept of pluralism in the society.

2.9 Hindrance for the Integration.

Most of the researchers have found many factors of hindrances in the socio, religious, political and cultural life of the migrant communities in connection with the hosting lands and among themselves. These factors are to be analysed further for the betterment of the integration.

2.10 Racism

The sense of indifference toward others human beings particularly with regard to the colour and the ethnicity is mostly seen after the second world war and the Islamic cultural introduces. There are structural racisms: the structural racism is seen in the politics, but it is not a matter for the migrates for integration. However, all members of each culture and ethnicity have their own characteristics which should not be differentiated as superior and inferior in this context of migration.

⁶⁰ J. Winterhagen.,11.

⁶¹ Ibid., 274

⁶² Ibid.

⁶³ Ibid.,16-20.

2.11 Two types of integration

1. Economical is mostly connected with labour markets and survival.
2. The Assimilationist and Trans-nationalists.

Assimilationist: the people who want to be part of all the dimensions of cultures: Religion, language, politics, they don't want unnecessarily to differentiate themselves from the origin as well as from the hosting land. Whereas the second categories of Trans-nationalist are communities which are concerned of their own mother lands and cultures and languages etc.⁶⁴ Jenni looks this situation as a challenge for the integration in the society. The factors such as motivation for the home country, commitment for social help with same ethnic groups, cultivating social contacts and creating cultures, position to their younger ones in the family and the passionate love for their country are signs of transnationalism. They live here and work here, but their hearts are in their home lands and so they visit often.⁶⁵

2.12 The Migrant communities in Switzerland.

According to these two authors, Christian migrant communities in Switzerland are experiencing a boom, over 100 communities have been established in recent years. They say the communities also show, in addition to spiritual and social activities, a great missionary self-confidence. This is a challenge for the local churches. The church landscape of Switzerland is changing rapidly. Migrants give the churches new faces, perspectives, languages and spiritual expressions. The "native" churches are strongly challenged by this situation.⁶⁶

2.13 The communities and actions

On the contrary, the actions create socio, political and economic sectors of first and second-generation migrations. This is due to the system of the society that everyone must adopt it for the survival. On the other hand, the migrants seek their communities for more relationship. They are more and more encouraged. Meetings of migrant communities and missions based on worship meetings, are a welcoming sign from the part of the people. They are not only meeting individuals and relatives and friends but also the community in the name of God to share their faith experiences. The people with various backgrounds from their own lands have reached the land where they wanted to be settled. Now they express their same behaviour patterns and the

⁶⁴ Ibid., 21.

⁶⁵ Ibid., 216-225.

⁶⁶ A. Bünker 2016, 9-11.

cultural and traditional faith elements in the midst of the hosting culture. As a result of this the missions of the communities are flourishing. Their daily participation in the liturgical celebrations and meetings, encourage them to be rooted in their own culture and traditions. This is out of their own self determination and self-knowledge. The awareness to seek God and to be present in the presence of God is a great sign of belief. The migrants are seeking to join at least a group for an identity, even though they are from different demographic backgrounds. The local churches are also possible where they are registered. Religion can become something special for people from abroad, because it distinguishes migrants "from the people of the surrounding society. And it becomes a characteristic element of their own group. The relationship of the catholic communities with the native communities is more effective and higher than the others. This is due to the long history of Catholicism in this land. ⁶⁷

2.14 Religion the source of integration.

Religion and the concept of faith in God is a great source of strength for the people to be integrated. Religion plays a vital role to turn the situation of modernizations and secularization in to a fruitful religious way of life. This is a great understanding of the conviction that one has got in his or her religion and in God. This is also an indication and a reminder for the humanity that the religion never died even in the though persecution and d suffering, but it grows. Christianity is thus one of the persecuted religions in the world, but it never ceases but grows more and more. Switzerland is a one example in Europe due to the arrival of migrants. Regina Pola admits saying that religion is embedded, that which is connected with culture and it is more complex.⁶⁸ It is very private in Europe and the cultural elements are not necessarily practiced. The sociology of religion is important and what part religion plays in sociology? Religion can play a role of polarization leading different groups. The inclusion in religion can teach the people how to live and how to practice, a sense of belongingness⁶⁹.

2.15 The migrant communities and the Catholic church

Basically, the catholic churches are modernized and secularized as far the migrant Catholics are considered. The influence of this change that the churches are modern, affects the migrants very much and they have a certain sense of fear for the future survival of catholic churches. This is not directly mentioned by the author, but the fear for losing the characterises of their

⁶⁷ A. Bünker 2017, 17-18, 50- 55, 60-97, 98-102.

⁶⁸ R. Polak 2017, 139-141.

⁶⁹ Ibid.,144.

religion by migrants can indicate this sense. In contrary to this, the migrants are the hope to re-evangelize the local churches⁷⁰. the author says that the migrants think, that their faith is alive and active. But this is a kind of reaction from the part of the migrants that the locals are devalued⁷¹ This shows a kind of ambivalence. People and the leaders claim to have a communion for an ecclesiological theological reason. One cannot measure exactly why author says that this ambivalent type of reaction of the Migrants is like a self-dramatization (*Selbstinszenierung*)⁷² This is not a conscious statement that they claim their faith is alive and active, but a statement from the sub-consciousness. This is not self-asserted fact, but this is the reality that happens for the world to understand that change is not only in the systems and cultures but also in the dimensions of faith. Hence, the juxtaposition of the community religiosity can no longer help them to build a community of Jesus Christ. On the other hand, she says that it is important to allow them to make decisions making in the committees.⁷³ (EmcC-22)

2.16 The Crises of Faith

According to Arnd Bünk, the migrants and native catholic communities have many challenges in spite of their progressive growth in integration. The life is interacted with diversity of cultures and ethnicities basically every Sunday when they come for the Sunday Service. The administrative structures and other program organizations are many more, therefore there are challenges for the communities. Her survey reports that most of the Christian migrant communities in general are vulnerable to the crises of the present-day society, as result of this, there a sign of danger for the missions and the faith of the migrants. This is due to the adoption of the society which seems to deteriorate in faith in God. Though their situations are endangering regarding their faith, they are curious and strong enough to develop and rebuild it with strong determinations. They have their own missionaries and motivated pastors to lead them. Many of them are certainly preparing for the new evangelization in the church. The strength and the self-confidence of the missionaries are a great strength for building up of Christian communities. Integration by these types of enthusiastic Christian communities is always possible. Religion seems to be a source of integration.⁷⁴

⁷⁰ A. Bünker 2016, 159.

⁷¹ Ibid.

⁷² Ibid.

⁷³ Ibid.

⁷⁴ Ibid., 213-221.

2.17 Discriminations.

Religion as an elicit demarcation factor has its downsides in identifying and forming integration. For example, the juxtaposition of the gender equalities and colour variations are culturally determined factors which causes problem in the hosting lands. This black-and-white mentality is often caused by disintegration experiences of migrants, who do not first come into existence through religion itself, but rather through culturally conditioned thinking and actions. Such disintegration experiences occur above all when the thinking and action categories of the hosting culture diametrically oppose those of the country of origin. In this moment of ambiguity, the interaction between the members needed in a brotherly manner, so that an understanding of why they do so in this way, would be possible⁷⁵.

2.18 Judgements and indifference.

Additional marginalization experiences in the form of racism and other indifferences can lead the migrants to fall in to the trap of Polarizations. This mentality is rooted with the lack of personal discernment and a wider range of knowledge about the integration. Most of the time the misunderstanding and prejudices can mislead the person. Sometime the migrants face the same situations in their encounters and meetings of others.⁷⁶

2.19 Fear of other / Stranger

Being Christian means being sensitive to be a stranger when the experiences and the dealings with the strangers are addressed in the context of biblical tradition. The relationship with others has not been deeply rooted to rely on the individual. when it comes to overcoming xenophobic categories of thoughts, action and black and white mentalities, the belief in others becomes a question and the paradigm of hospitality always becomes the guiding key concept in this moment. The fear of other is one of the indirect factors to be a non-believer. A Christian should not be misled by xenophobia. Have you ever had anxiety? Having experienced from the other person, what fear is, it can be spoken of first in the personal level. Fear of losing many other factors characterized by socio political dimensions such culture, economy sovereignty, etc...is all secondary. Jesus the master of Christianity says, do not be afraid. It's I am. Every baptized

⁷⁵ Salvatore Loiero, Christliche Migrationsgemeinden und Missionen, In: Arnd Bünker (Hg), Albisser Judith, Kirchen in Bewegung christliche Migrationsgemeinden in der Schweiz, SPI Edition, St. Gallen 2016 P.213-220.

⁷⁶ A. Bünker 2016, 213.

Christian is a representative or bearer of Jesus who say to others do not be afraid. Actually, the fearful people are those migrants in this situation for various inexpressible reasons⁷⁷.

2.20 Hospitality

Hospitality gives both the stranger and the host the opportunity to enter a space that unites them and become a friend rather than an enemy. Hospitality is not giving materials to fulfil the needs, but it is beyond the material need. It is to give a place in the hearts, it is to allow the strangers to be themselves. This biblical understanding of hospitality is best described in the relationship of God and man. For every human, no matter how and where he experiences himself before God, the moment of alienation is experienced as a self-transformation or self-consciousness⁷⁸. The alienation from paradise is a moment for man to be a self-conscious being and a partner of God (Regina Polak). The life style is formed in to a shape. The relationship that God has with the humanity is the model for every unknown person to have relationship. God sent his only son to this World. He became man to be with humanity. His relation to the humanity is the best model for every Christian.

2.21 Each Migrant in a kind of "guest status".

As a member of God's family there are possibilities always to maintain an openness to one's own understanding of God and one's way of life when dealing with strangers, namely to understand both so openly and broadly that it offers "another opportunity, including their God and their way of life to understand. This integration to know each other well, does not happen immediately. Constant encounters are to be practiced in the parish and institutional level for knowing each other. When the encounters are aimed for a relationship with benevolent heart, then there is a respect for the person, dignity and that does not hurt anyone. There is an openness of hearts in this encounter that leads to a fruitful understanding of each other and to the avoidance of unnecessary fear and prejudices.⁷⁹

2.22 Interactions

The prerequisite for a personal decision to have an introductory and basic dialogue with the unknown has to come from the inner self. This requires basically an attitude blossomed from the bottom of heart that assigns to each person a unique and genuinely experiential, life and religious competence that must be respected, promoted and demanded. When people go with

⁷⁷ Ibid., 183, 209.

⁷⁸ Ibid., 216.

⁷⁹ Ibid.,187-188.

all their strength, mind and heart to another person in the community, then there is a beautiful moment for sharing of joy, happiness and celebrations. The appreciative relationships from both sides and qualitative and reciprocal exchanges can change the community in to a fertile ground⁸⁰.

2.23 Integrations.

Integrations should be from both sides and they should benefit from this. The volunteers can be chosen and appointed for missions in the community. The pastors' role is important. The church can be a place of integration, because of a common faith, integration, and meetings that can help everyone to know well. The team work of the migrant communities confirm that they learn from the local people specially the language skill, the techniques to do the mission works. The charity works are done with the collaboration.⁸¹ According to Jenni, among all these three, Internationale Nationalists, Assimilationist, Functionalist, the functionalism and Transnationalism are developing well in Germany than more integration.

2.24 Sunday Services/Holy Eucharist

Eucharist is the source and summit of Christians' life (SC-7). The appropriate sacraments for the spiritual care of the migrants need to be planned out according to their culture and availability. This is the most important liturgy which gathers both communities in one place called Church. The assembly gathers first for the celebration of the holy Eucharist. The other activities are all secondary and less important as far as the individual is concerned. Arnd Bünk says that the Sunday liturgy should be integrated with hymns and music's and prayers. It is important that they sit together for an encounter to each other.⁸² The organization for such intercultural liturgies and programs is to be planned out well to implement for a better integration⁸³. The less time and busy schedules are some of the excuses for the failures of the members to come together. Unless this type of interactions from both sides take place, the possibility for knowing each other is very less.

2.25 Social Integration and the structure

The social point of integration is a must in the context of migration, because the sociology and anthropology directly connected to what man is and how he behaves in the society. There are

⁸⁰ Ibid., 171.

⁸¹ Ibid., 176-177.

⁸² Ibid., 177.

⁸³ Ibid., 171-177.

many authors who speak of different types of integration in the context of migration. The church is called to be active to integrate the immigrants in USA says the author of this magazine article⁸⁴. This is a case example of the national parish in the USA. This is not a newly updated source, but this can be an example for today's context since the authorities of the religious and social organizations may not be successful in promoting the integration. The author is trying to communicate an important message saying that the presence of new immigrants in this region was a great challenge and a tension for the local people. But the local people have succeeded it by providing the intercultural opportunities for the migrants to practice their religious faith in God.⁸⁵ The church is understood to be universal and therefore the gospel is for all the nations of the world. The gospel message is for all cultures and ethnicities. This is the message of the church⁸⁶. Whereas the national parish worked hard to integrate the immigrants in to the local catholic societies. Nevertheless, the author says 'the problem of the integration is not with the theology of the church, but with the sociology. The church members and all laities should adopt the pastoral plans according to the theology and the need of the situation'⁸⁷. The system is not updated. If the system is not ready to undergo a change then, the problem of integration remains forever. The churches pastoral plans and activities will be not active and lose its credibility. The integration process is in the hands of the local society and in their authority too⁸⁸. The same method with flexibility in the system was adopted by other Christian denominations of Protestants and they have been very successful in paving the way for the integration of the migrants in a successful way. This is an example for the catholic church.⁸⁹ This is how the church members and the servants fail to study the pastoral situation of the people. The human situation is the first point for mission. God knows the situation of the people. God does not want a system which does not promote life. These are human made ways and means for making an order in the society. This is not an easy task. This is a matter of a system which is a long tradition and culture. But the religion and faith rooted deeply in the hearts of the people can influence the sociological changes.

⁸⁴ Wenski, Thomas. The new immigrants: Tensions and opportunities for the church in America. Migration World Magazine, 1998, 34.

⁸⁵ A. Bunker 2017, 33.

⁸⁶ T. Winski 1998, 34

⁸⁷ Ibid., 34-35

⁸⁸ Ibid., 35.

⁸⁹ Ibid.

2.26 The Changes in Structures.

According to Regina Polak, the sociological system changes in the process for a certain extent nevertheless the old element remains the same. Participation in the structures of this system legally, socially, politically, socially, culturally is just as central to this process as the occupation of structural positions. The structure of the whole system changes due to the presence of the newly arrived elements and requirements. The ideology which opposes the concept of assimilation and intercultural integrations can also be changed to a certain extent. From a political point of view, she says that there are changes. First on the social level the cultural aspects, economic and social, political needs of the individuals are fulfilled, and the integration takes place in a smaller level, so that the political decision making is easier. The participation decides the systemic level of integration in the society. The changes are in all the societies when there is a need for it. Finally, her point of view on social integration highlights the important message of pluralistic integration determined by the self. The self-transformation and the proper discernment lead the individual to decide for an integration which is multi-cultural and ethnic. The strict culture of transnationalism and assimilation have no role to play in this system of integration. This is a result of everyone's decision and self-knowledge.⁹⁰

2.27 Benefits of integrations.

For the hosting culture, Language encourages the education opportunity, and being part of the cultural societies such as art, music, concert, new contacts, and being part of political power sharing. The economical contributions, the connection to the society around are some of the symbolic dimensions of being accepted and valued. The majority of the communities show that they are interested with migrated communities. The social connection is a chance for social building and the development of the national economic infrastructures. The leader of the community seems to be a motivator for encouraging the community. The theology of the community is developed in different dimensions. What type of theology we have today is a question? Are they open to the society? What have they learned from them? Since they have brought their religion with faith to the hosting land?⁹¹ the religion has a responsibility to assist them in their faith journey. Hence, the people of the hosting cultures are called to respond positively to this human situation.

⁹⁰ R. Polak 2017, 189-193.

⁹¹ Ibid.,270.

2.28 Religion as secondary

The sociologist Hartmut Esser⁹² has described the process of integration idiosyncratic, for him is the social integration in the centre, the religion occurs at this point in the background. His type of social integration is carried out in four stages: language acquisition, entry into the labour market, contacts with the host society and, finally, acceptance of the values and norms of the host society, including identification as citizens of the new homeland. As social integration progresses, involvement in the host society increases, and in return, religious and cultural ties to the country of origin fade into the background, with the result that the immigrant has largely adapted to the new society. Successful social integration is therefore based on the assimilation of the individual. Religion plays a subordinate or secondary role in this model. Those who addressed the religious ties of the immigrants as well as the peculiarities of the religious communities of the host societies, are regarded as an obstacle to social integration.⁹³ This is hardly acceptable as far as the integration process and the development of faith in God has been well established in many societies such as Switzerland where more than 100 new communities have been established and the process of integration in to the society progressing far better says Arnd Bünker.⁹⁴ Religion speaks first for the betterment of the neglected specially in the context of migration. It gives identity and security in the second stage⁹⁵ of Migrants. The collaboration and the team work between the hosting cultures and the migrant communities is more than 40%. The community activities such as Sunday worships (70%), youth meetings, (world youth), social services such as projects, the pastoral help of the local and missionary priests and the important celebrations and cultural programs as one family (2/3 %)⁹⁶ are becoming common⁹⁷ when the focus is on the faith and Christian characteristics, then there is real integration for more dialog, more rooms for growth, and more openness is revealed. The missionary thirst has been a fact in Switzerland for more enthusiastic developments in the church. the leaders of the migrant groups are active and their role (48%) are positive and only 38 % are passive due to the old age and other working schedules.⁹⁸

⁹² Esser, Hartmut Integration und ethnische Schichtung. Arbeitspapiere MZES Nr.40. Mannheim, 2001. URL: <http://www.mzes.uni-mannheim.de/publications/wp/wp-40.pdf>. (25.09.2019). 8-15.

⁹³ Ibid.

⁹⁴ Arnd Bünker 2016, 99.

⁹⁵ Guerra E, Jorge Castillo, 243-264.

⁹⁶ A. Bünker 2016,100.

⁹⁷ Ibid.,100.

⁹⁸ Ibid.,102.

2.29 Fear of Loss.

The migrant communities have the sense of fear of losing their characteristics of religiosity when this type of religious integration takes place. What to do in this situation? This is a crystal clear that this integration leads them to lose their religiosity due to the culture and life style of the majority. The minority can no longer carry out their own way of social and religious life within the system of the culture of hosting land. It is because the system of the hosting land seems secularized and modernized. They like to be free from all these types of authorities (religions) and power oriented hierarchical structures. Practically the new generation of the migrant communities are integrated in to this and will fall in to the same trap. So, the fear of losing their original culture comes out⁹⁹.

2.30 The language and the society

The language is one of the most important factors of uniting the societies with migrations. The motivation to be a part of the society with identity and the tradition, can be an intuitive element for the integration in Switzerland. The new generations and their choice s of religion is depending on the families which socializes the new born children with Christians values and educations. This is an important factor that many secularizes, and modern societies should learn from the people if they want to be really Catholics, because catholicity though, authoritative, demands the religiosity of the faithful for the formation of life in the society.¹⁰⁰

2.31 Religion source of integration.

According to Bünker the empirical research shows that the religion plays an important role in integration, because it promotes a stable, hope, vision and life for the future. For many the interactions with their own cultural traditional groups is a great strength of source. This is also a safety for the migrants to be religious in their groups. There could arrive so many social and cultural problems within the same ethnic groups such as status and class, regional problems. This could be also a danger, and, in this time, they are isolated, and they may look for another group whether local or another rationalistic group of migration background.¹⁰¹. The model of Hartmut Esser has been repeatedly criticized in later episode, since, firstly, the equation of integration and assimilation must be questioned and de facto such integration through

⁹⁹ Ibid., 187.

¹⁰⁰ Ibid., 143.

¹⁰¹ A. Bünker 2016, 93.

assimilation has taken place only to a limited extent. Second, the notion of integration has changed in democratic societies, as multiculturalism is now affirmed. A large part of the population now signals that both sides have to change in an integration process and can enrich each other. Thirdly, the question arises as to whether social integration can be properly described in this step-by-step approach, since it will not be so strict. Adaptation to the labour market and participation in the culture of the host country is, of course, of central importance, but today the cultural differences and thus also the different religious-cultural origins and identities are increasingly being considered. Of course, everyone has the right to seek and enjoy asylum in other countries from persecution and religious affiliation must not be made a criterion for admission.¹⁰²

2.32 Ambivalence relationship between Migrants and the native Catholics.

The multiplicity of cultures and ethnicity are the most important problem areas in many of the migration contexts as far as many researchers are concerned. This could be due to the system of their own cultures that they express their reactions when things are not up to their expectations or cultural traditions. At the same time every culture has its own negative and positive elements. Due to this reality, there is no good relationship between the community members.

2. 33 Language Barrier

Within the migrant communities the first language is their own languages and the second is of hosting Nations. The first and the second generations learn the local language in their school and in the common places, but at home mostly they speak their own language in most of the cases. So, the first generation and second and third generations have this situation as a problem till the first generation die¹⁰³. Language barrier is a common problem among Migrants communities. The other important feature is that their mission is important, and the language is not barrier here. The culture and traditions are maintained. The language is not a barrier¹⁰⁴.

¹⁰² Vgl. Liedhegener Antonius. Keine Integration ohne Religion /Religiös-kulturelle Aspekte sozialer Integration im Gefolge der „Flüchtlingskrise“ der Jahre 2015/2016 in Deutschland in: Hidalgo, Oliver / Pickel, Gert (Hrsg.) Flucht und Migration in Europa / Neue Herausforderungen für Parteien, Kirchen und Religionsgesellschaften, Regensburg 2019, 71-73.

¹⁰³ A. Bünker 2019, 153.

¹⁰⁴ Ibid.,156.

2.34 The Mission of the community.

They are mostly Catholics who are well oriented to continue their mission of the church together. There is no language barrier in this regard. the cultural programs are traditionally organized to expose their religious traditions and customs.¹⁰⁵

Arnd Bünker and Albisser Judith in the same context in Switzerland have admitted saying that the communities of various confession also show, in addition to spiritual and social activities, and a great missionary self-confidence. This is a challenge for the local churches. The church landscape of Switzerland is changing rapidly. Migrants give the churches new faces, perspectives, languages and spiritual expressions. The "native" churches are strongly challenged by this situation. There are both positive and negative elements under the category of challenges. The cultural negative elements could be highlighted by the other group when there is a meeting. There are also challenges and problem in the process of integration, nevertheless the migrant communities show their constant support and specially the holy spirit is revealed in them. The spirit of the team work for the establishment of pastoral centres for their own languages speaking people as well as for the new generations who learn the local language. There is a practical problem when the younger generation take part in their original language, they have a bit difficulty to understand everything.

2.35 Theological point of view

The Theological reflections on Migration are developing fast to draw a solid theology of Migration. Many scholars specially theologians and the holy catholic church try to understand migration in Christian perspective. The results are very effective and challenging the world. The church as a single universal organism interprets it in a intercultural situations and urges the whole world to respond to it positively.

2.35.0 The church, a sign of Pilgrimage

The church is a sign of unity and therefore it has the duty to unite all the people who are helpless in their journey towards the destination. All the migration stories express the same meaning of bringing all together and making them live together.¹⁰⁶ The expression of church as a pilgrimage introduces the concept of unity in diversity. This is not to be understood in

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.,122.

uniformity. (EmcC-98-99). The uniqueness of all the people of different nations, ethnicities and cultures, is respected as they are. But the fact is all are united in One God, and one is for all in the concept of unity. All these texts can be helpful to understand the fact of migration in the perspective of liberation.¹⁰⁷ Hope is a gift that the humanity learns from the migrations. They come out with hope to reach out their destination. The people showed their constant faith through prayers and religiosity in their God and reached their place of safety.¹⁰⁸

2.35.1 A Migration a call for practice Faith.

“Flucht und Migration sind ein Kernthema des christlichen Glaubens und damit christlicher Praxis“ (Regina Polak). According to the author, migration could be an opportunity for the Christians to practice their faith by integrating them into their own. Migration is moment of grace as the receiver as well as the migrant meet a new possibility of sharing the newness of life. There is no place for fear of the past. The understanding of each other could be slow but steady to make known their own humanity as well the grace, gifts, and charisms of God whom they believe. The inhuman situation occurred to the migrant is a lesson for all to be aware of the creation and its order. When the world was created, it was beautiful and in order. But due to this human violence and calamities, the beauty is disturbed, and the mother earth is crying. The alienation from the paradise is a moment and another opportunity to form the self-consciousness and to become the partners of God.

2.35.2 Migration a call for a theology in intercultural society.

Jorge Castillo says that the theology of migration is to accept a challenge, so that theology can deal scientifically with the foundation of faith that are rediscovered in the realities linked with Migration, in the daily living of those who, having a great faith, go as pilgrims to secure a decent life¹⁰⁹ a development of theology rewards an intercultural society is appropriate to the situations. The cultures are so vast in migration. There are millions of human beings on the move towards a better place and living place. Their flashbacks are very much hurt by the past events in their own lands, therefore they are in search of people who can show their humanity and solidarity. The intercultural theology is also stressed by Regina Polak. The faith experiences and the richness of God experiences are revealed in the stories of migrations. The people who are the host culture s are introduced to a new cultures and people of God. The

¹⁰⁷ Ibid.,123.

¹⁰⁸ Groody G, Daniel, 2007, x-xv.

¹⁰⁹ Guerra Jorge E, Castillo, 2007, 244.

liberation aspect of theology challenges the authorities of the states and other private culprits who are causes for the situation of migration in politics as well in the circle of economy. Hence the compassion of God is very much revealed in this aspect of theology of migration.

2.35.3 The love of God for the Migrants

The church document promulgated with important norms in 2004 is the revelation of the love of God for the Migrants. The church ensures the love of God through its care and concern in the hosting places by appointing the ministers and councils to consolidate the stable condition of the migrant in the local parishes, accompanies by the assistance of the pastoral, spiritual guidance in all the aspects of social, and cultural and political life while safeguarding the unity in diversity not in uniformity. Hence, the church requests all the institutions private and government, religious and non-religious including the states to show solidarity by doing necessary actions for the migrants. (EMCC-9,11,12,13,17,18,33,70, Art-22)

2.35.4 The messages of Pope Francis:

Pope Francis says that realizing this is not enough; we need to clearly proclaim a message that is “good news”. “Welcoming, protecting, promoting and integrating”, "To welcome migrants, a call to courage". "It's a jewel he assures us." (The Message on 104th anniversary of the world day of Migrants, delivered in 2018.). The understanding of this reality is self-understanding that the migrants are treated first as humans as you and native. The basic Christian value of love is the principle criteria that binds together. God says that he was a stranger (Lev19:34). This is undoubtedly a sign of the time that all the men and women specially the Christians are called to respond to this reality with eyes of God. Pope quotes also the Gospel of St. Mathew which invites the believers to open the door of heart to give a place for the strangers. God is born poor and identified with poor. This is a solidarity and a great responsibility of the call from God. His use of his four words is an alarming sign for all the nations regarding the integration and solidarity towards the migrates. The responsible authorities are kindly invited to do legal procedures to give access in to their lands. The private institutions and individuals and generous people are invited to show their welcoming, protection, integration and promotion. By promoting the poor to stage of life, a culture of peace and reconciliation and love is built. Pope Francis delivered another important message in this year for the world day of Migrant in Sept 2019, saying that it is not merely about migrates but their whole life as a person with dignity and he stressed that the world is rapidly growing in economy and in individualism. The respect for dignity is vanishing. As a result of this the care and concern for

the neighbour is vanishing day by day in the modern society. The throw away culture, rejection, fear of the strangers, stereotypes, prejudice are increasing fast. These are the results of deliberate human actions against the humanity specially the dignity of the person. The *Gaudium et spes* no-4 says again that migration is a sign of the time as the society is caught up in a culture where the safety of innocent and oppressed and marginalized have no access for hope and survival. Therefore, the church promises to care and concern by prompting hope in helpless and hopeless situation.¹¹⁰

PART II. THE NEW COMMUNITY OF JESUS

2.36 Introduction

How Jesus wanted his community is an inspiring book written in the recent past by Gerhard Lohfink specifically with regard to the church's function as a unique community within but separate from society. Gerhard Lohfink sets out to establish that God, Jesus, and the Church are not about religious individualism: emphasis has always been on the community. While it would be incredibly helpful for those who desire biblical support for such a claim. The importance of living in community under the discipleship of Christ is the beauty derived with the course of time to be existing on this earth. Do we see the Community as a contrast society in today's modern world? The life of the communities is a challenge to a society which does not correspond to the life of a community that Jesus established. The communities are the realizations of the words of Jesus Christ during his earthly life with disciples. According to him the church finds its origin and the characters in the biblical basic principles.¹¹¹ The community dimension of the life rooted in the holy scripture, thus can be a tool for more effective guide in the context of migration.

2.37 A contemplative dimension of a Community

“Mystery of communion between Father -Son -Spirit is the source for understanding the truth of the trinitarian God aspect of Christianity and the birth of Apostolic church”¹¹² As Jacques Dupuis argues on the other hand that it is a time for the world to go into the deeper knowledge of understanding the mystical dimension of the Christian Faith in trinitarian God who are three in one. The plurality is expressed in a singularity as faith. This is the foundation for creating a pluralistic society. This contemplation of the Christian communities is a must. The mystic

¹¹⁰ Pope Francis: The Message on 104th anniversary of the world day of Migrants, delivered in 2018.

¹¹¹ Lohfink, Gerhard: *Wie hat Jesus Gemeinde gewollt? Kirche im Kontrast*. Kbw Bible werk, GmbH, Stuttgart, 2015, 113-143.

¹¹² Dupuis Jacques, S.J: *Toward a Christian Theology of Religious Pluralism*, Orbis Books, Maryknoll, New York, 1977, 265

dimension of Christian faith is very rich. Jesus had experienced this deeply in the Gospel of John and said to his disciples, “ I and my Father are One” (John 10:30). This is a deep human awareness of Divinity.¹¹³ Lohfink’s community life is completely against the evil society of individualism. For that reason, his insistence on the responsibility of the Church and its manifestation in a new reformed reality is a need of the time.¹¹⁴ The world needs a deep contemplation to go to the core self and identify the need of unity. For that reason, he presents also a ‘church which is cooperative, fraternal, transparent, tolerant, dialogical, evolutionary, open, and to learn’¹¹⁵. This seems to demand a very personal and deep self-transformation from every mind and heart of this world, just like Pope Francis who invites all those who are baptized to live a meaningful life in community, the Church¹¹⁶. The New community is to transform the world. This community of Jesus is none other than the community of the Church in the world today.

2.38 A Community Life by Jesus

Lohfink argues that Jesus’ concern is more on the communitarian aspect of life. For that he indicates Israel as Community and now this new Israel is the church¹¹⁷. The understanding of his book challenges the present church to find itself in the community. Further he sees the kingdom of God present as a result of individuals coming together. The kingdom of God is present in everyone who are united as sons and daughters in one God the Father, Son and the Spirit. The chosen race of Israel is for the universal salvation for all the people. It is important that the present situation transforms the Israel for a salvation of all the people. The decisions of each individual are very important in transforming the society. The main elements of the community life is basically from Jesus Christ who was always challenging the society when it was against the kingdom of God and its values.¹¹⁸

2.39 Church is universal:

The apostolic creed has trained the Christians specially the Catholics to believe God through their synthesis of reason that church represents Jesus Christ, the founder on this earth, is holy, catholic, apostolic church. A church of communion of saints and forgiving and looking for the life of everlasting. (CCC 185-686). The church is then simply an effective sign of the presence

¹¹³ Ibid.

¹¹⁴ G. Lohfink, 2015, 8

¹¹⁵ Ibid,8

¹¹⁶ Pope Francis: Evangelii Gaudium. NO-264

¹¹⁷ G. Lohfink, 108-109.

¹¹⁸ Ibid.9

of God's salvation in the world. (Acts 15, Lk 2, Rom 9-11)¹¹⁹ The position of the catholic church is here enacted about the stranger and so one can observe the extension of love of God in and through the Holy catholic church.¹²⁰ The church is to be the representation of the people of God. The church is not supposed to be with the world. The church established by Jesus is a sign of contraction, because the constitutive elements of the holy Catholic church is represented by Jesus Christ. Therefore, the components of Love, justice, peace and unity is a nature of the kingdom of God, universal church. The holy catholic church reaches out to the whole world. The salvation of the souls is for the whole world. (Code of Canon -1752). The church then must commit for the whole humanity on earth¹²¹. (EG :53- 60).

2.40 The Church mediates Joy.

Pope Francis says, “that there are Christians whose lives seem like Lent without Easter”¹²² (EG-6). The evangelization is the mission of transforming the sufferings of the people in to Joy. The Gospel is full of joy. The message of Pope Francis in *Evangelii Gaudium* mediates the good news even to the Migrants of present era. The suffering of the migrants needs to be converted by the good news of the Joy of the Gospel to experience peace and the salvation of the Lord. The position of the Catholic church is biblical and value oriented towards the poor who are refugees and migrations in today’s context. In this effect of an integration policy, the catholic church and its activities are more effective.¹²³ “He invites all the Christians to a renewed personal encounter with Jesus Christ or an openness to letting him encounter”¹²⁴

2.41. The Spirit of God and the removal of the social barriers.

Lohfink emphasizes the miracles of healing because they are a sign of continuity with Jesus and the dawning of Kingdom of God on this earth. The presence of the promised Holy spirit is in constant move in and outside the church. The church is to realize more of its life for the people of God as one Family. The abolition of social barriers is clearly shown in Gal. 3: 26-29: "no longer to the Jews or the Greeks, the slaves or the free, the man or the woman.....”¹²⁵. Therefore, it can be assumed that the church’s teachings on social order and ethics are justifiable. The racial system, false economical system, technology that impoverishes the

¹¹⁹ G, Lohfink, 2015,188

¹²⁰ Die Bibel, Einheitsübersetzung der Heiligen Schrift Gesamtausgabe. KBW Bebelwerk, GmbH, Stuttgart, 2016,12.

¹²¹ Pope Francis: *Evangelii Gaudium*, 53-60.

¹²² Ibid., EG-6.

¹²³ Ibid., EG,62-70.

¹²⁴ Ibid., EG, 3.

¹²⁵ G. Lohfink 2015,72.

families, brings more of poor, the technology that pollutes the environment, water and air and so the ecology is crying says Pope Francis. (*Laudato Si* 102, 104,139).

2.41.0 The church is in contrast to the world

Lohfink's word contrasting society has a different dimensions of meanings but what strikes applicable here is that a society which lives outside of the world, or a society that lives without conversation or a communication with others, a closed society or an isolated society which lives in its world or a withdrawal in to a group of self-satisfaction, individualism, selfishness, rejection, economical commercialism, environmental pollution and global warming. The church should not be in this world but for a world that Jesus wanted to establish. The contrast society of Lohfink has nothing to do with any parallel society here.¹²⁶ But it comes as a reminder for both the church as well as for the world¹²⁷. The church stands as the sign of contrast for many 'ethos' in this world. People can still believe the prophetic words of Simeon in the Temple when he took in his arm the child Jesus and foretold the truth that Jesus is the sign of opposition for many. (Lk 2: 28-34). The Church also opposes the evils imposed in the society. (Eph 4:17) 'You are the children of light'. The present condition of Migration may come under this category, unless the darkness of the Migrants is illuminated with the light of the society or the community of Jesus. This becomes evident with the words of Vatican II in the following theme church as the sign for the people of God.

2.41.1 The Church as the sign for the People (GS-4)

The *Gaudium et Spes* document specially no-4 says that the Church presents Gospel to explain the need to the time to humanity. It also helps everyone irrespective of disparity how to understand the time and the signs accordingly. The dawn of modern and post modernism has been acting as a catalyst to drag humanity gradually away from long- preserved wealth of our ancestors including the ethical phenomena towards his God and neighbour. The growth of human thinking seems progressive on the surface; in fact, it could be observable that the inner relationship to himself has been fading away as a result. The superior creation of God, human, thus, has been distancing him from his Creator. Although, the science and technology have become the vaccine to more and more unsolved problems of humanity compared to past few decades or two and paved a smooth way to rise in power, economy, health and inventions in all disciplines, the Church sees a huge deficiency in the balance when he is considered to be a

¹²⁶ Ibid., 174.

¹²⁷ Ibid., 172.

social being. There are people who still starve, die without medical care, war and conflicts, poor education and development infrastructure, displacement and refugees. This depicts the real condition of humanity. The understanding of the human mind which is incapable of grasping all the aspects of human values and virtues has to be invigorated by the Highest Intelligence. The littleness of humanity leads him more towards a dark abyss rather than a halt. Hence, a call from God for all the members of the community to respond to the human situation at present, invites the catholic communities to be faithful in their service and ministries in the society¹²⁸.

2.42 A dialogical Community of Jesus

Lohfink's touching reflections about the community life has an important dimension for the communities of today's context of Migration. Even though he has not communicated a message directly to the communities of both migrants and hosting society, his stress on dialogical nature of the church seems to be indispensable for Catholic communities in a multi-cultural and ethnic context. "The church has to be dialogical, communicative, discursive, evolutionary, cooperative fraternal, transparent, tolerant, open, willing to learn connected"¹²⁹. His point of view insists the catholic church to go for a renewal and reformation by having the new hearts inspired by the holy spirit, a church which is centred around the Words and deeds of Jesus Christ. He says it is not enough for the Christians to be mere hearers and to remain silent, as if nothing is listened. But to give witness to Jesus's resurrection. The central focus of the church is the message of Jesus, the witnessing character of the church in this modern world. The disciples characterized by the Words and the deeds of Jesus, make the life realistic as Jesus spoke and did. The communities are called to be the disciples of Jesus Christ in any context. The manifestation of the church needs to be realistic in present society in the new form of its actions. The parish communities are the representation of the church and the context of migration can be a place and an opportunity to practice the values of the Gospel it.¹³⁰

2.43 The disintegration of the apostolic community

Fabio Ciardi says that the moment Jesus left the disciples for time, the integration of the members of the community started¹³¹. Jesus has clearly instructed them to 'follow him' as he was among them. The presence of Jesus gave the consistency. stable and constant for the

¹²⁸ Gaudium et Spes, 4.

¹²⁹ G. Lohfink 2015, 7-8.

¹³⁰ Ibid., 7-8

¹³¹ Ciardi, Fabio: Koinonia, Spirituality and theology of the Growth of Religious Community, Institute for Consecrated life in Asia, Claretian Publications, Quenzon City.1999, 27.

disciples that they left everything behind and followed Jesus. This absence of Jesus among the community is a moment of disintegration. While reflecting this point, one can ask, whether there can be a church without Jesus? Therefore the apostolic church established and characterized by Jesus Christ realizes the situation of the human beings on earth. The church represents Jesus' community.¹³²

2.44 The hearty Love in the community

According to George Kaitholil, basically the Christians are invited to live a community life in the situation of different cultures, ethnicity and traditions, because the people are coming in the name of the lord in a special way to worship their God. Hence the parishes are the places of God's People. There are always possibilities for the presence of multiple ethnicities and cultures. The people of God characterized by the love is called to live a community life which based on the principle of the Gospel values, it is a community for all, and all are for one in this life. The Love, therefore, can be also interpreted as a participation in a community to become the members of this family, here the members of the community become aware of their-selves that they are identifying each other in a special way and commit themselves for the service of others. In the process of self-identification, these new members are to be welcomed to experience the love of God, and in response the new members are to love and to show their own care and concern for one another in the name of God. Jesus chartist who said, 'love your enemies and neighbours as you love yourself' (Mark 12:31), is the key to open this new community.¹³³

2.45 The Renunciation of Domination and the role of the whole Parish

In his new community of Jesus, the oppressive structures and the dominant power are to be eradicated in order to establish a community of brothers and sisters¹³⁴. When the rules of the community are oppressive, then these are not the actions of God but mere the human beings. This oppressive rule is not from God. The church during Jesus time realized the truth of the real community. This shows a message that when the founder is with disciples, then there is an understanding and an order in the community. Nevertheless, Jesus hat to challenge those who sought for power even among his disciples in (Mark 10: 35-38)¹³⁵. Jesus' answers for those brothers who wanted to sit on the right and left side of Jesus 'You do not know what you are

¹³² GS-4

¹³³ Kaitholil. George SSP: Communion in Community. St. Paul's Publication, Mumbai 2001, 89.

¹³⁴ G. Lohfink 2015,163-164.

¹³⁵ Ibid.164.

asking'. Lohfink says that the denomination of power started already during Jesus' time. He established a community and taught people how to live together in love and justice. The church grows by being a living example of Jesus' proclamation of the Kingdom of God. In his new Miracles, especially of healing, are supposed to happen in the church; they are a sign of the Spirit. The church is an alternative community displaying values of non-violence and non-domination. It is about what we do as a community, exhibiting Jesus' life of love. (Mark 10: 35-38).¹³⁶

On the other hand, the churches documents are evidential for making the pastoral set up in a more organized way. Here the source is from the document of the church on the love of God for the migrants (EmcC) promulgated for the wellbeing of the migrants. The present deliberations occasioned by the Church's response to the migration of thousands of refugees and displacement of persons. The norms mentioned are a step forward in the right direction giving reasonable guidelines by which the lay faithful, the clergy, the episcopate and the episcopal conferences may effectively deal with this human phenomenon. The norms work toward a positive and work toward the setting in place of some very important structures to ensure the just treatment, pastoral care and the general well-being of migrants.

2.46 The lay Faithful

EMCC says that having said that it is also necessary to examine the norms against the background of what is a defining moment in the life of the continent of Europe and very much the Christian faith and life in Europe. Article 2 deals with the Christian exigency of going out in love to persons especially in need of help namely the migrants, with a call to evangelise as far as is possible the migrants by means of a testimony of life and welcome. This is definitely a start but inadequate in its invitation to service. The argument is not cogently made by harkening to the requirements of truth, justice and love. The exigency of service stems from the Gospel and requires the recognition of the other as being the locus of Christian action. In the two paragraphs a sense of tentativeness is detected with the manner in which the suggestion is made to do what truth, justice and love require, much as to say this comes from a worldview wherein the migrant is considered a problem an object external to otherwise defined horizon of Christian living. Here it would be most appropriate to use the Theological understanding of neighbour given by Christ when he evokes for his listeners the parable of the Good Samaritan. Nowhere in the proposal of these norms are the fears and the concerns of the faithful regarding

¹³⁶ G. Lohfink 2015,163-171.

the migration of persons ever tackled. Taking for granted that a common idea of the Christian faith would be enough to inspire persons to be altruistic in the face of great difficulties, it is a noble consideration, but the reality of migration has caused a polarization to occur within the context of contemporary Europe. This has to be positively confronted with catechesis and preparation. Article 3 is especially lacking in the understanding of the dynamics of the process of dealing with problems of this magnitude and with intercultural diversity. The cause of this is an oversight, the thinking of culture as normative, this is part of classical thinking, however, the reality is more dynamic and evolving no culture exists in isolation and is open to influence and growth. But for this to happen the level of threat perception by the members of a community has to be dealt with, in addition to the fear of those migrating. Not to mention the causes for migration may differ from migrant to migrant and so the preparation of the hosts must be greater than the migrant, our document makes no mention of preparation of the faithful except for stray mentions of training for those interest in helping with the care of migrants. As a church we would do well to pay attention to the existential crisis caused by the migrants on the hosts and the exigencies of the civil authorities.¹³⁷

2.47 The Clergy and the pastors.

Chapter two presents clearly the titles and the procedures required to set in place the clerical assistance that is due to the migrant population. However, one question does seem to emerge: what is the perceived time frame that these norms are looking at? Is the process a time bound process or a permanent fixture in the respective diocese's ad quam.? I say this from two points of view, firstly the integration of the migrants is a priority for both the ecclesiastical and the civil authorities, and secondly the structures and titles need a process of review and evaluation. Article 4 and 5 are sufficiently clear and spells out the mandate required or given to presbyters involved in this ministry, also mentioning periods of formation and corresponding human skills to be effectively involved in the ministry. Article 6 deals with the possibility of the formation of personal parishes depending on the number of migrants. Here again dealing with the differences in culture have been given a certain priority, it may help the migrants to feel more secure in their own context, however, in order to bolster the sharing of an ecclesiastical patrimony and occasioning a moment of mutual evangelization it would be better to keep the migrants within the territorial parishes. The Holy Spirit works in mysterious ways and the interaction between the two could be the locus of varied means of evangelization. However,

¹³⁷ *Erga migrantes caritas Christi: The love of Christ towards migrants.* Vatican City, 2004, Chapter 1: Article 2-3.

the personal parish is not to be denied as it is a right to be accorded to migrants in recognition of their inherent dignity and the dignity of their Christian vocation.¹³⁸

2.48 Religious Men, women, Institutions and Missionaries.

The articles that follow are meticulously worked upon so as to give shape to an active and effective mission toward the migrants. What is especially remarkable is the co-ordination between the Bishops and Ecclesiastical authorities of both the destination of migration and the point of departure. In this is seen a good principle of being able to coordinate efforts of service and spiritual guidance. At all levels of the hierarchy there is clearly marked out a path to be followed regarding the pastoral care of migrants. The inclusion of the missionaries and chaplains of migrants on the presbyterial councils would increase the level of coordination among priests of the diocese that deal with the influx of migrants.¹³⁹

2.49 The Pastoral care of the Migrants.

Article no-22 tackles the norms prescribed for all the people of the wellbeing of the migrants. Hence, the article simply invites the care takers to look after the abandoned without prescribing much details about the pros and cons of the pastoral centre. One of the strange and stunning norms is to allow the adequate pastoral structure for the inclusion of the migrants. The necessary initiatives emphasized for the spiritual care of the migrants should be planned out well. The demand for the study of the situation of the migrants is another set up in the process of integration. The animation programme and guidance in the spiritual dimension need to be carried out. The norms and programs for the promotion of relationships and dialogue between the member need to be initiated. If there is a need for the ecumenical collaboration, that should be ordained in favour of Christian unity.¹⁴⁰

2.50 A community living with one another and learning from one another.

According to the auxiliary Bishop of the Arch diocese Vienna, Franz Scharl, migration is a call for a civilized world of mercy and faith fullness in the context of different cultures and ethnicities. It is a continuous journey of the people of God started from the beginning when God created the human beings. (Gen 1;27. Gen 12). It is a call for a civilization where the real sense of humanity is expressed: for solidarity, love, justices and truth. According to him the migrations is the representation of a wonderers from the Old Testament till new Testament.

¹³⁸ EmcC- Chapter 2, 4-11.

¹³⁹ EmcC Chapter, 3,12-15.

¹⁴⁰ EmcC- Chapter,5,22.

The new testament wonderer is none other than Jesus Christ whom the millions of hearts follow on earth. (Luke 24:35), (Mathew 8:20), (Luke 9:58). Migration and integration are a situation of people from the Old Testament whom God called and sent to a new place to be a blessing for the nations. Jesus, himself being a wonderer with his parents, continues the journeys towards the destination. Lord the same point is also express in the idea of the Regina Polak who says migration is an opportunity for the hosting lands to deepen their faith. This is not only a call only for the migrants but also a call for the migrants to integrate in to the society. people who left their nation and the settled in their new culture are also called to reflect integration. The bishop says that development of world with a civilization of the importance of love, justice peace, truth and goodness and beauty is a primary need for a community life as well as a personal life. The unity in diversity is the present trend in the city of Vienna due to the arrival of Migrants to the country¹⁴¹.

PART III: THE CULTURAL DIVERSITIES OF COMMUNITIES AND MIGRATION

2.51 Introduction:

The following references are made from church teachings, The Catholic Church's Popes'¹⁴² messages on various occasions, document of *Erga Migrantes Caritas Christi and Gaudium et spes* and other sources are here for more reflections on the aspects of respect of diversity of cultures and ethnicities in the context of migration.

2.52 Culture and Plurality of Cultures

Culture is a very particular way of expressing one's self in the environment, in which one is born and brought up. The use of cultural heritage of the person endowed with it from the birth, in order to have a peaceful relationship with other human beings in the society, expresses the beauty and the totality of culture. The cultural difference is entirely different. Knowing other's culture's richness, and encountering other person is a fundamental expression of human unity¹⁴³. 'Religion is in cultured, and culture becomes fertile ground for a richer humanity that measures up to its specific and profound vocation to be open to others and to God'. (No-7)¹⁴⁴. The culture of a person said to have both positive and negative elements is to be with whole

¹⁴¹ Scharl. Franz (Hg) / Vencser László: Einheit in Vielfalt, 40 Jahre Nationaldirektion der katholischen fremdsprachigen Seelsorge in Österreich. Wagner Verlag 2015, 176-188

¹⁴² (Ref: Homily of Holy Father Francis, 'Arena' Sports Camp, Salina Quarter, Lampedusa 8 July 2013. http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_2013_0708_omelia-lampedusa.html (July 2014).)

¹⁴³ Congregation for Catholic Education, (for Institutes of Study), Educating. to Intercultural Dialogue in Catholic Schools, Living in Harmony for a Civilization of Love. Vatican City 2013. No. 1

¹⁴⁴ Ibid.9.

heatedly accepted and respected in all the circumstances of its performances in and outside of a culture. The acceptance and respect for a culture, a convincing matured state of being, expresses the goodness of the other person. The preparation for the knowing of other persons' cultural richness and elements is much more appreciable in a community. The introduction to other culture can be an important initiative for a Christian. The Christian culture is very rich according to the regions and traditions. The openness to be open to another person is a Christian attitude. Therefore, the intercultural interactions are very necessary for a peaceful life in a community. The western societies marked by multiculturalism, is in a fast track of secularization with the danger of deteriorating of religious experiences. The awareness for the precious and fruitful and proficient dialogue with the member of the community, characterized by a sense and responsibility of openness, respect, royalty and sharing, is a means of great proclamation of good news¹⁴⁵.

2.53 Unity in Diversity

Unity in diversity is the ultimate care of every pastor says the document (EMCC-98-99). The pastor of the local and the migrants become the sole motivator of this result. The legitimate diversities of the migrates in the local church is the prime concern, so that the local faithful also support the pastor without any discrimination in order to establish a vigorous spiritual renewed state in defending their faith idealized in the local churches. Fraternal dialogue and the mutual respects, the indispensable form of evangelization in migrant communities, are solidly done by all the members of the local church. they are problems in a set up like parish pastoral contexts, while trying to work for diversity and spiritual patrimony beyond the concept of uniformity. At moment the pastoral care takers prudently handle the situation while maintaining the need for two groups local and the migrants specially the elements of language and culture. In the process of building up of a community 'catholicity – in plurality, not a uniformity but harmony, to legitimate aspects of the structure should be taken in to the consideration. In this regard the church becomes a sign and a true instrument of constructive unity in diversity. The problem of mono-ethnic situation, due to the fast-human mobility, should be handled within the structure of the local community with proper stable deluge and constant mutual collaborations. The new structure which is stable with more consequent juridical form, yet flexible and open all¹⁴⁶. Arnd Bünk admits that the unity in diversity is a challenge unless both communities have an eye of Jesus Christ or an attitude and

¹⁴⁵ Ibid,9

¹⁴⁶ EmcC,98-99.

mentality of Christ. Jesus should be the focus and the centre of these communities for a better unity and integration¹⁴⁷. Unless Jesus becomes the centre of life, then there could different polarizations due to the religions.

2.54 The challenges of Human Mobility

Migration as a free movement of someone at his will for a betterment all in all. Human species by nature is searching for betterment always in his lifespan. Migration, which is one of his quests, has a major impulse on his values he carries. (Migration on one hand is a result of negative impacts namely inequality, ethnic war, class divisions, caste divisions and religious conflicts. This can be expected in all the countries. In fact, a migration does bring peace and calmness as a migrant expects. It may bring worse outcomes in a new geography. Language barriers, weather conditions & political conundrum (EMCC 1,2)

2.55 Migration, sign of the time and the concern of the church

Holy Church as a mediator of Jesus Christ invites all humanity to positively respond to the migration and the scares that the migrants bear in themselves. In the body of Jesus Christ, we are all part of it and Jesus is the head. The voice of the church is unique to all parts to feel the pain, disparities and imbalances and act both intellectually and spiritually towards prosperity. As people of one God, even though we are created different from each other geographically, economically and socially, we are united by faith in Jesus Christ. Therefore, the migration should be looked beyond the human sense and need to be understood in the light of Faith¹⁴⁸.

2.56 The care of the church for the migration

As long as the Church is a part of society, it has social values namely the hospitality which is much more to do with the outcasts and strangers. Church embraces all human beings with social values on the understanding of the universality of Christianity. Church has dedicated its ministers to take care of the migrants in the ways possible. Church looks beyond all discriminations and serves the humanity without damaging the uniqueness of each and every individual. Church combats the rejections form different barriers on behalf of migrants. Church has also adjusted her according to the migrants 'needs.'¹⁴⁹ (EmcC16-19)

¹⁴⁷ A.Bünker, 2016,213.

¹⁴⁸ EmcC,12-13.

¹⁴⁹ Ibid.16-19.

2.57 Faith and Young people of the church

Christ is alive and all the youth from this world are cordially welcomed to be alive in this world, because Jesus Christ is alive¹⁵⁰, says Pope Francis in his new document dedicated for youth of this world. Pope Francis, citing many biblical young characters from different life-giving stories and parables, characterized by the inspiration of the Holy spirit, has warmly invited all the youth of this world to accept the friendship of Jesus Christ. The nine chapters consisting document has been written in an imprinting manner , so that the youth are inspired by the core and precise messages of each chapter such as the power of the word of God, the youthfulness of Jesus, living the now, (the present of youthfulness, hoping to overcome all the social crises and problems,) a great message for all the young people, the correct path of the youth, their roots, the ministry for them, the loving call to respond positively to work in the vineyard, and to discern the way they want to live. Pope Francis requesting the youth to personalize the relationship with the Lord. This seems to be a timely message for the youth as they are all facing crises in this modern world. His words of a beautiful prayer have been given to them.

2.58 What is Dialogue?

Dialogue is basically a speech or conversation, characterized by interpersonal with the vision of achieving a fruitful and peaceful results. This is also defined as the reciprocal communication, leading to a goal in a deeper level with the sense of respect for the personal communion¹⁵¹. The attitudes characterized by the actions, thoughts, friendship and a sense of respect for freedom and openness, paves the path for the sharing of mission of the church or the community. Interpersonal dialogue, intended to produce fruits, builds always relationship in within the given time and place. The communities inspired by the word of God specially the Christian communities need to work out for the promotion of a fruitful conversation s between the brothers and sister in the context of Migration.¹⁵²

2.59 The forms of Dialogue.

Vatican teaches the forms of dialog as a norm for the people of God to cultivate a peaceful environment, characterized by relationship, respects and a sense of freedom for indivial. The

¹⁵⁰ Pope Francis. Presentation of the post-synodal apostolic exhortation CHRISTUS VIVIT.

A call to live with Christ in friendship. By Sister Nathalie Becquart, X.M.C.J. Auditor at the 2018 synod and general coordinator of the Pre-synod gathering of young adults. No.1

¹⁵¹ PONTIFICAL COUNCIL FOR INTER-RELIGIOUS DIALOGUE. DIALOGUE AND PROCLAMATION. Reflection and Orientations on Interreligious Dialogue and The Proclamation of The Gospel Of Jesus Christ (1) No. 42

¹⁵² Ibid.9

dialogue is a method of a fruitful speech, intended to produce fruits for the betterment the interpersonal. The dialogue of life, characterized by the promotion of life a spirit of sharing of personal problems, happiness, joyful moments, sorrowful times, and preoccupations. By the second form of method of dialog to action, the integral development of being free from all captivities. Dialogue to theological exchange can also be appropriate in the context of migration for the exchange of the experience of their God. The richness of one's traditions and values and other positive elements are shared with the sense of joy and peacefulness. The other forma od dialogue can be a medium for promoting the religious experiences in the communities either interreligious or intercultural with same faith in one God. This is entirely characterized by one's own religious experiences, meditations, prayers, traditions, spatula richness, contemplations, faith and the search for God the absolute. The people of same faith with different cultures and ethnicities need to have such a method of conversations in the process of building an understand community where all are united and considered equal¹⁵³.

2.60 The devotion and the Eucharistic experience of St. Claret.

St. Claret the patron Saint, of the selected community for research has a profound experience of the holy Eucharist in his life from childhood on words till his death as a great missionary in the 19th century. The parish bearing his name and having a missionary priest from the congregation founded by him, should have a taste of his spirituality for the betterment of the pastoral care and the spirituality of the people. The kindness of the Eucharist was one of the inspiring guides for St. Claret as was just about ten year old. He loved it very much, he was feeling over joyed and over empowered as he read this book. The miraculous experience that one day he happened to experience the presence of the holy Eucharist in his pure heart. This experience leads him to have an attachment to the holy Eucharist. From this moment on wards he wanted receive Jesus Christ during holy Eucharist every day. One of his courageous and personal decisions was to visit the Blessed Sacrament specially to speak with the Lord when there are no people praying in the presence of the Lord and in a special way to get the sacrament of Confession. This personal supernatural experience of the Eucharistic Lord strengthened him in all that way that he wanted to become priest to do god's Service. The Eucharist, the central element of his spirituality was a part and parcel of his missionary life. (37) St. Claret was always a virtuous man of God with so much deep sense of gratitude to the Lord. The devotion to the holy Eucharist (38-39), the religiosity of St. Claret was always a point for him to be faithful and to be attached to the holy Eucharist always in the morning, evening, and then after

¹⁵³ Ibid-9

holy Rosary. The practice of all such devotional acts were very inherent in him. They helped him in all the ways to be with the Lord as well as with the people as Missionary.¹⁵⁴

2.61 Conclusion

“Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.”¹⁵⁵ The community life is an ideal and realistic call to live together as one family chosen by the Lord as it was in the community of Jesus. This is a new modern world, and how can they live a community life? There should be a freedom for each individual to choose his and her own choices. The privacy of individuals could be a question in this society, but the times changes and it demands a living together in the context of Migration. The encounter experience is with Jesus in living together. The empirical research in Claret has emphasized the need of having a glimpse of knowledge in theories and as well as in practical regarding the theme generalized from the Hypothesis of the self-understanding of the people in the community.

CHAPTER THREE: METHODOLOGICAL DESIGN

PART I:

3.0 Introduction:

“One who thrives on the intellectual questions of faith but who lacks ‘practical pastoral duties’ should also wait until those practical skills are demonstrated and developed” (Thomas C. Oden).¹⁵⁶

The qualitative content analysis method used in this research is by Philipp Mayring.¹⁵⁷ The empirical research bases itself on the self-understanding of the interviewees’ primary data in the context of migration in the community of St. Claret-Ziegelhof. This means analysing the human situations of an environment, especially the social and religious context of a community. Human situations altered due to various reasons such as migration,¹⁵⁸ can be demonstrated with

¹⁵⁴ Deminger. Wolfgang / Lipp. Berthold (Translatiert): Antonio Maria Claret, Autobiographie, Deutsch Provinz der Claretiner, Würzburg, 2008. No. 36-40.

¹⁵⁵ Pope Francis, Apostolic Exhortation, *Evangelii Gaudium*, the Joy of the Gospel, Carmel International Publishing House, Kerala, India, 2013, No.7, P.13

¹⁵⁶ Oden C. Thomas, *Pastoral Theology, Essentials of ministry*. Harper and Row, Publishers, Sanfrancisco.1983,20

¹⁵⁷ Mayring, Philipp (1983);7th edition 2000, in: <http://www.gsu.edu/~wwwcom/content.html> [Broken link, FQS, December 2004], <http://www.zuma-mannheim.de/research/en/methods/textanalysis/> [broken link, September 2002, FQS] or <http://www.aber.ac.uk/media/Sections/textan01.html>. 25.04.2019

Rules for Interviews, in: <https://www.bachelorprint.at/experteninterview> 19.05.2019

¹⁵⁸ R. Polak 2017,189.

empirical facts about the communities in the context of migration, yet they cannot perfectly communicate the truth. Observations of these facts in a pastoral context should be crystal clear for church ministers and all the faithful to carry out the mission of God. This method can only result from a qualitative empirical analysis that can register and preserve the characteristic traits of the field of study in St. Claret.

3.1 Background, context, and theoretical framework

This section constructs the empirical research study with the support of the empirical, contextual, and theoretical research studies of experts in the field of Migration and Integration and with little information about migration in the Christian and Catholic communities in Vienna.

3.2 Objective

"Migration is a learning place not only for the host cultures but also the Migrants", writes Regina Polak.¹⁵⁹ The first report of qualitative empirical content analysis investigates and studies the factors for mutual learning, the interrelations of the community in the context of migration, gifted with a charism of Faith in God, analyses the concepts of the texts categorized by themes, hypotheses, and variables, and the future possibilities for mutual learning in the context of multi-social, religious, cultural, linguistic, ethnic, and migratory contexts in St. Claret-Zigelhof. For this, I have chosen a community for the evaluation of an inductive method following the qualitative content analysis of Philipp Mayring.¹⁶⁰ First of all, I present some basic theoretical considerations that form the framework of the research.

3.3 Another face of Migration?

According to Jorge E. Castillo,

"Migration is a human mobility in relation to a territory and it can happen inside as well as outside the country of origin. When this mobility takes place within the country, it is called displacement and outside the country, it is called emigration and as introduction in to new territory, it is called immigration. The migration process does not stop, the movement they reach the new territory, but it starts another stage of life which cannot be predicted exactly. This stage of life is called 'an inter space'".¹⁶¹

This space is the stage of struggles and challenges. For migrants arriving in a host country, their identity begins with names such as 'Strangers' or 'Others'.¹⁶² The same idea is also expressed in a different way by Regina Polak as a pole between the personal autonomy and the

¹⁵⁹ Vgl., Regina. Polak, [Hg.] 2018, 4.

¹⁶⁰ Mayring, Philipp (1983); 7th edition 2000, 20.

¹⁶¹ Guerra Jorge E. Castillo, 2007, 247

¹⁶² Ibid., 246

social structure of the host country.¹⁶³ She says furthermore that since migration always has social, cultural, political, economic, and legal dimensions, the social sciences define migration as a “permanent change of location”¹⁶⁴, “which can be linked to a border crossing and is accompanied by a change in the social and cultural frame of reference”. She inquires into these questions: “space and time (changes of location and time horizon), border (crossing of political-administrative dividing lines), social orders (status, layer structure) and cultural system (value and norm system)”.¹⁶⁵

There are two different types of migrations: voluntary and forced. In this process of initiating a new identity in the host country, the migrant undergoes either inclusion or exclusion. The concept of religion and God could be considered as one of the initial points of entering a religious society, just for the sake of identity, for further solidarity, or for further pastoral care. Caritas exists in parishes across Austria through the work of many dedicated men and women. 33,000 parish Caritas employees make their time, their ideas, and their knowledge available for this “energetic charity”¹⁶⁶. They organize visiting services, senior meetings, charity events, discussion groups, flea markets, Caritas showcases, children's holiday programs, individual financial aid, refugee assistance, house collections, and much more. The parish branch of Caritas helps them and offers concrete support for their work in the parish in Austria.¹⁶⁷

3.4 Migration in Europe¹⁶⁸

According to EU reports, a total of 4.4 million people immigrated to an EU-28 Member State in 2017 (immigrants); of the 4.4 million immigrants in 2017, an estimated 2.0 million came from non-EU countries and 1.3 million from another Member State, around 1.0 million people immigrated to an EU Member State of which they were a national (returning or foreign-born citizens), and about 11,000 were stateless persons.¹⁶⁹ In absolute terms, as of 1 January 2018, most non-citizens living in EU Member States were in Germany (9.7 million people),

¹⁶³ R. Polak, 49.

¹⁶⁴ Ibid.

¹⁶⁵ Polak, Regina: In Zusammenarbeit mit Christoph Schachinger. *Religiosität und Migration. Eine qualitativ-empirische Studie, Erste Ergebnisse, Induktive inhaltsanalytische Auswertung nach Philipp Mayring*. Soziologische Materialien. 2011-2013. P.6

¹⁶⁶ Caritas Austria: In: <https://www.caritas.at/hilfe-beratung/caritas-in-den-pfarren/>. On 20.10.2019

¹⁶⁷ Ibid.

¹⁶⁸ Wanderungsströme: 2017 wanderten aus Drittländern 2,4 Millionen Menschen in die EU ein. In: https://ec.europa.eu/eurostat/statistics-explained/index.php/Migration_and_migrant_population_statistics/de#Wanderungsstr.C3.B6me:_2017_wandert_en_aus_Drittl.C3.A4ndern_2.2C4.C2.A0Millionen_Menschen_in_die_EU_ein. On.16.10.2019.

¹⁶⁹ Ibid.

the United Kingdom (6.3 million), Italy (5.1 million), France (4.7 million) and Spain (4.6 million). These five Member States thus account for 76% of all non-citizens living in EU Member States, while the share of these five Member States in the total population of the EU-28 was 63%.¹⁷⁰

3.5 The objective of Global Compact (UN)¹⁷¹

The objectives of the Global Compact as a whole are: (i) to make the host country easy to deal with migration (ii) to give more freedom for the refugees (iii) To find possible alternatives and solution in the land of origin of the migrants and (iv) to increase conditions of returning to safety in the countries of origin and to promote dignity. To achieve these four interlinked and interdependent objectives, it aims to “mobilize political will, broaden the base of supporters, and make arrangements that will allow more balanced, sustainable and predictable contributions from States and other relevant stakeholders”.¹⁷² This has been, unfortunately, very shocking news as far as migration is concerned in those countries which, including Austria and some other member states of the United Nations, have not signed this pact. This could be interpreted as a fear based on the migration of all regions and religions to Austria, including the city of Vienna.

3.6 The Migration and the Pastoral care in Austria

“Austria was always a land of immigration”¹⁷³ During the time of k.u.k monarchy, People from many counties have come to Austria and settled, specially Immigrants from Czech Republic, Hungary Poland, Ukraine and Croats etc. The start of 20th century was a moment for many eastern Europeans entered in to Austria due to various reason very specially the war and destructions in many Countries (Hungarian revolution). Austria was very generous enough toward the affected people in various times and opened the door to welcome them (in 1956,1968,1970,1980,1989,1990,1991,)¹⁷⁴ After having had all these difficult situation of war and displacement, and suffering, Austria was a great country in those days as well as today for showing generosity to the outsiders affected with war and other reasons, specially to the

¹⁷⁰ Ibid.

¹⁷¹ Bericht des Hohen Flüchtlingskommissars der Vereinten Nationen; Teil II Globaler Pakt für Flüchtlinge, New York 2018. 3.

¹⁷² Ibid.

¹⁷³ Scharl. Franz (Hg) / Vencser László: Einheit in Vielfalt, 40 Jahre Nationaldirektion der katholischen fremdsprachigen Seelsorge in Österreich. Wagner Verlag 2015, 196. (The original Source of this citation is found in: vgl. Der Blick über den Zaun-Die Migrationspastoral bei unseren Nachbarn, in: Migratio. Documentation Luzen 2006)

¹⁷⁴ Ibid. 197

refugees and migration who wanted to save their life by entering to another territory. From that time on words the catholic church has been actively involving in the pastoral care of the international migrant communities. The programs are systematically organized according to the religion, culture and language and the region of the migrants. The pastoral care for the catholic migrants is care with the help of their own ethnic and linguistic spiritual pastors (Priests) who are specially invited from their own countries, the official language is German in Austria. Therefore, the catholic church assists the people in teaching the language. The language could be one of the barriers for the migrants to integrate and to interact with the hosting countries. The Editor of this book from which the information is given, is the in charge-Person for the Migrants in the Diocese of Vienna. The catholic church in Vienna carry out the pastoral and legal works and missions for the foreign language people. The church is also actively focusing on the instructions of the catholic documents *Erga migrantes caritatis Christi* in all possible ways.¹⁷⁵

3.7 State of studies on religiosity, integration and migration communities.

A great number of sociological and theological researchers and conductors of studies on the global issue of migration have been continuously working on this field, so as to deepen the knowledge on this issue in order to create more stability and a peaceful society in Europe. Few of them have also analysed the post-migration situations and the process of integration in the recent past in Europe and, especially, in German-speaking countries. The following are a few opinions from writers whose contribution to the subjects of socio-religious, political, and integral environments is very much appreciated in the context of migration in Europe.

3.8 Regina Polak

According to her empirical research on religiosity and migration in 2011-2013, the majority of migrants worldwide are Christians, as well as in EU countries:

“From every perspective, Christians of all denominations and denominations worldwide constitute the majority of migrants: 49% of the world's 214 million international migrants are Christians, followed by Muslims (27%) and Hindus, Buddhists, Jews and members of other religions (24%); only 9% are without religious affiliation. Within the European Union, 56% of migrants are Christians (26 million people), 27% Muslims (13 million people), 2% Buddhists and Hindus, 1% Jews, 4% belong to another and 10% do not belong to any religion. Excluding internal migration in the EU, 42% of immigrants are still Christians, 39% Muslims, 3% Buddhists, 2% Hindus, 2% Jews, 4% belong to other religions and only 8% do not belong to any religion. In Austria and Vienna, too, Christians form by far the largest group of migrants”.¹⁷⁶

¹⁷⁵ Scharl. Franz (Hg) 2015,

¹⁷⁶ Polak. Regina: In Zusammenarbeit mit Christoph Schachinger. *Religiosität und Migration. Eine qualitativ-empirische Studie, Erste Ergebnisse, Induktive inhaltanalytische Auswertung nach Philipp Mayring.* Soziologische Materialien. 2011-2013, .11

Large-scale international migration is a sign of the times. People fleeing wars, civil and otherwise - especially from Syria, Iraq, and Afghanistan - came to Europe in large numbers, peaking in 2015/2016, especially to Germany, Austria, and Scandinavia. To escape the turmoil of war in their own country, they fled to Europe, with no prospect of a quick return to their homeland. But people from the sub-Saharan region are also looking to the north because they lack the essentials for life, the climatic conditions do not provide a secure source of nourishment, and there is a lack of employment and development prospects.¹⁷⁷

Worldwide, 68.5 million people are currently on the move. Currently, there are 5.56 million Catholics in Austria, 1.46 million areligious, 700,000 Muslims, 412,000 Protestants, and 397,000 Orthodox. The majority of these migrants, who come to Austria but also want to travel to other countries, carry their religion with them, writes Regina Polak.¹⁷⁸ In the Catholic Church, there are certainly tendencies towards marginalizing migrants, and the answer is to pluralise the processes of society: mission and re-evangelization. At best, parishes with migrants are encouraged to seek to integrate them into the local church structures without ecumenical opening or willingness to change themselves. It is hardly recognized that migration can initiate an inner-church process of dealing with exclusion, xenophobic attitudes, or Eurocentric positions.¹⁷⁹ The second stage of life, “an inter space”¹⁸⁰ as Jorge Castillo indicated, is often unpredictable. This is a stage of uncertainty, fear, and suffering. Therefore, migrants might not be able to take the initiative to overcome the exclusion and xenophobic attitudes they face.

3.9 Arnd Bünker

A Christian migrant community is understood by some to be a stress upon the union of Christians, who often see themselves as a Church, a co-organized religious community. They conduct regular meetings and arrange worship for celebrations. There are various expressions for these churches or churches of Christian migrants today. Common terms that are used include "migratory community" and "migration church". Depending on the confessional context, the terms "missions" (in the Catholic Church) and "Protestant migration churches" in Switzerland are also abbreviations, or else ‘international congregations’, especially in Protestant (free) churches, which often meet members of different nationalities. The presence

¹⁷⁷ Ibid.

¹⁷⁸ R. Polak 2017, 131.

¹⁷⁹ Ibid.131

¹⁸⁰ Guerra Jorge E. Castillo, 247.

of migrant Christians is known¹⁸¹ to be a challenge to the Christian church, including the Catholic Church. This is mainly because of their religiosity, in addition to well-cooperated integration into the local churches. Furthermore, the overall understanding demonstrates the fact that, over the past 30 years, many new communities of churches have been built in German speaking countries (Germany, Austria, and Switzerland). For her, this is not an old phenomenon but an old one as people experience it. Working together with the host country in various social, economic, political, cultural, and religious sectors and organizations is bringing about great change and learning in the context of migration.¹⁸² The Swiss Pastoral Sociology Institute (SPI) has surveyed over 370 Christian migrant communities, Catholic, Orthodox, and Protestant, in Switzerland. Their answers allow new insights into the diversity of the migrant Christianity in Switzerland.¹⁸³

3.10 Hartmut Esser

The sociologist Hartmut Esser¹⁸⁴ has described the process of integration as idiosyncratic; for him, social integration is central, while religion takes a background role. Esser's type of social integration is carried out in four stages: language acquisition, entry into the labour market, contacts with the host society, and, finally, acceptance of the values and norms of the host society, including identification as citizens of the new homeland. As social integration progresses, involvement in the host society increases, and, in return, the religions and cultures of the country of origin fade into the background, with the result being that the immigrant has largely adapted to the new society. Successful social integration is therefore based on the assimilation of the individual. Religion plays a subordinate or secondary role in this model. Where it is addressed, the religious ties of the immigrants as well as the peculiarities of the religious communities of the host societies are regarded as an obstacle to social integration.¹⁸⁵ This is hardly acceptable considering how firmly the integration process and the development of faith in God has been established in many societies, such as Vienna and St. Claret-Ziegelhof, at this juncture.

¹⁸¹ A. Bünker 2016, 16.

¹⁸² Ibid.,17-20.

¹⁸³ Ibid.,15-20.

¹⁸⁴ Esser, Hartmut: Integration und ethnische Schichtung. Arbeitspapiere MZES Nr.40. Mannheim, 2001. URL: <http://www.mzes.uni-mannheim.de/publications/wp/wp-40.pdf>. (25.09.2019), 8-15.

¹⁸⁵ Ibid.,15.

3.11 Intergradation in Croatian communities in Germany

The open, qualitative research process has shown that Croatian migrant pastoral care plays a crucial role in transnational engagement. The Croatian Catholic communities, endowed with reliable resources by the Catholic Church, motivate and organize transnational engagement. In order to understand the connection between integration processes and transnational engagement, it was necessary to look at Croatian migrant pastoral care and its functions in the life of the Croatian group. Furthermore, Winterhagen's contribution investigates the relationship between the voluntary involvement of migrants in their countries of origin and integration processes in the country of immigration. She examines this in the case of Croatian immigrants in the Federal Republic of Germany. Since the main Croatian organization is in the Federal Republic, the Croatian migrant pastoral care of the Catholic Church plays a crucial role in the transnational commitment; the work also describes the Croatian communities and their role in the integration process. Integration, in line with current operationalizations in migration research, is described as the integration of groups and individuals into various parts of social life, between structural (work, education, rights), cultural (language, behaviour), emotional (identity), and social (social contacts) integration dimensions.¹⁸⁶

3.12 Pope Francis

“It is not just about migrants’ said Pope Francis, recently on his annual reports and message for world Migrant’s day 2019, ‘that the most economically advanced societies are witnessing a growing trend towards extreme individualism which, combined with a utilitarian mentality and reinforced by the media, is producing a ‘globalization of indifference’”.¹⁸⁷

According to Pope Francis, modern developed societies need to have a heart for the poor, the marginalized, the exploited, and the systematically deprived of rights, as well as those considered to be problematic to society, especially because of their country of origin. When they do this, then the fear of strangers, the culture of rejection, and prejudice will be diminished and eradicated, and developed nations and others will treat migrants with dignity and look on them as human beings.

¹⁸⁶ Jenni. Winterhagen, 2013, .1-6.

¹⁸⁷ Pope’s message for 105th World Day of Migrants and Refugees: on 29th September 2019 In: <https://www.vaticannews.va/en/pope/news/2019-05/pope-francis-message-world-day-migrants-refugees-full-text.html>. On 17.10.2019

3.13 Christian migrants in Vienna

Vienna is a city of migration¹⁸⁸. The social and religious studies of Christian migrant communities in German-speaking countries, especially in Austria, are still in their infancy.¹⁸⁹ Vienna has almost 2 million inhabitants - every year, about 20,000 people move to this city of migration: in 2013, 35% of all Viennese were born abroad or had a foreign passport. Even considering future migrants, 50% had a migration background. Almost 80% of its citizens live for at least ten years in Vienna and three-thirds migrate to Austria.¹⁹⁰ There are no exact statistics for the number of Christian migrant communities in Vienna.

3.14 The Catholic theology in Vienna

According to Regina Polak's empirical research, Vienna, cantered on Catholic theology, seems to be on its way toward being a more pluralistic society. Theological foundations to strengthen the city's residents' faith in God in relation to different religions and societies have been established. Its theological study centres (Theological Department of Vienna University), its pastoral care within local churches, and its world-renowned theological and philosophical writers, who have conducted various religious studies, give some explicit evidence of this shift. Within Catholic theology, missionary and ecumenical science are dealing with the phenomenon of migrant communities. In terms of global migration, the diversity of migrant communities in Europe is perceived as representative of "Christian Pluralism"¹⁹¹. Catholic missions in other languages, free organized churches, post-confessional migrant churches, Orthodox churches, or other denominations such as the Mormons or Jehovah's Witnesses, make the "Europeanization of European Christianity" as visible as the diasporic reality of every church and denomination and "ecumenical amnesia" of Christianity. The migration-related changes in the religious field go beyond the "previous classification and categorization of migration and mainline Churches" and beg the question as to whether there even a majority church is. For Pollak, Arnd Bünk's question gives an opportunity for theological reflection. How can a Christian church, or any church, live as a minority? Thus, the term 'minority' can be deliberately taken as a proprium and can be targeted for the sake of profiling and unambiguousness of the proclamation in order to protect and demarcate one's identity as an aesthetic and programmatic project. However, it can also be understood ecumenically-

¹⁸⁸ Scharl Franz (Hg

¹⁸⁹ Arnd Bünker 2016.

¹⁹⁰ R. Polak 2017, 169

¹⁹¹ R. Polak (Hg) 2011-2013, .15

dialogically and stimulate processes of ecumenical learning. Such a minority consciousness is aware of its own limitations and contextual perspectives, but at the same time is aware of the universal perspective of the Gospel, accepting responsibility for ecumenism - the unity of all Christians. However, this topic does not only affect migrant communities, but all of Christianity. Already in 1991, the fundamental theologian Mariano Delgado called for the development of an intercultural and interreligious theology in the context of migration “on the doorstep”. He criticized the coexistence of migrant communities and the local church and the lack of pastoral (theological) concepts which do not adequately take migration as a pastoral structural constant seriously. However, this would threaten the living catholicity.¹⁹²

3.15 Catholic migrant communities in Vienna.

According to Regina Polak a Catholic migrant community is a group of people whose predominant members have their own migratory experiences or history. They speak synonymously of the terms “church”, “parish”, “mission”, meaning that they belong to the local church. The term “migrant community” is also questionable from a theological perspective, because migration and migrant communities are constitutively part of the church. From a Catholic perspective, their absence is even an alarm signal, because “the reception of the stranger, which is suitable for the early church, thus remains a lasting one Seal of the Church of God. The reception of the stranger thus belongs to the very nature of the church and testifies to its fidelity to the gospel”.¹⁹³

The following overview lists the currently known migrant communities. About 20% of Catholics (about 100,000-150,000 people) in Vienna have a “migration background”¹⁹⁴. Two thirds come from Europe and one third from Asia, Africa, and Latin America. Catholic migrants are organized into around 35 different linguistic communities. The communities from Poland and Croatia have their own churches within the ethnic communities,¹⁹⁵ and others are guests in the churches in the archdiocese of Vienna. The ARGE is very active in serving the Christian migrant communities from those countries. Catholic priests working as missionaries and students arrive from all of these places and serve them in a systematically organized way. The Catholic migrant communities have learned to have ecumenical religious celebrations and

¹⁹² Ibid.

¹⁹³ R. Polak 2017,166.

¹⁹⁴ Ibid.

¹⁹⁵ General Secretary, REKTORAT ARGE AAG, Catholic-Archdiocese, Vienna. 20.09.2019.

programs in a meaningful way. These are some of the beautiful things learned after arriving in the new destination.¹⁹⁶

Migration is a sign of the times; man should learn to be faithful to God by showing warmth and humanity to strangers.¹⁹⁷ Identifying signs of the times in the light of faith is a personal calling to be positive towards the changes of the world. An individual's positive thinking is not the criteria here, but rather the necessity of making oneself available to undergo the personal transformation for learning in the context of migration. This is possible within the Christian culture. The Church is universal, and the message of the Gospel is joy to the world. Such unity in diversity is a matter of a call for an internal change to be open to reality. With these social, religious, and cultural changes due to the arrival of migration in the city of Vienna, as well in Europe, the empirical research study will assess the integration process, especially research questions in the parish community of St. Claret Ziegelhof in the context of migration.

3.16 Presentation of the research

Pastoral theology, according to the context, bases its reflections on systematic theology and principles.¹⁹⁸ The empirical aspect of the context is one of the important elements for a research approach. Hence, having gathered this theoretical information on migration, integration, learning, and other related themes, the procedure of the research begins with the research background.

3.16.0 Background

Migration is a global phenomenon¹⁹⁹ in that millions of people have moved from their homeland due to various reasons in search of a better place to live. Migration is currently confronting Europe in a new way with the question of the 'other' and the 'stranger'. 'This also raises the social and political challenge of developing forms of coexistence in diversity and diversity based on the equality of all people. Migration changes the horizon of new space and time. Societies and cultural dimensions are in a constant state of flux in the context of migration'.²⁰⁰

¹⁹⁶ Ibid.

¹⁹⁷ R. Polak, 2017, 62-65

¹⁹⁸ Paul M. Zulehner, 32-45.

¹⁹⁹ Guerra Castillo E. George, 2007, 247-265.

²⁰⁰ R. Polak, 2017, 49.

This task also affects the Catholic Church. The Church is open for the migrants. How can the Church carry out the mission of God for migrants in the context of socio-political and anthropological challenges in this fast-growing modern world? How can the Church be a pastor to these human conditions and situations? Is the stranger an issue, a challenge, or a problem? If it is an issue in a system of the society, then the world needs people to have a fruitful dialogue to find solutions within the system of the society which finds it to be an issue. If this is a challenge, the world needs more hope and courage to face it within the prevailing system of society. If it is a problem and affects the system of society, then the world needs to search for another alternative solution within the system of society.

In the process of settlement within the host country, migrants and the host society undergo a larger scale of human situations. Castillo defines this second stage of life as “an inter space”, a space of struggle between the native culture and the resident culture.²⁰¹ This space of life plays a vital role in formulating a new identity. A new identity (or being without identity as a stranger) in a community is worse than being in the pangs of death. Hence, migration is a practical phenomenon in that migrants are to be considered first as human beings. This can be an issue and a challenge that must be dealt with and faced for better solutions within the system of society. When this is a global problem, then this can also be reflected on from the Christian point of view. Why? The Church at large, and especially the present pope, Pope Francis, wants to defend migrants who have to flee their country because of war or severe poverty. This is not only a matter of defending migrants, but also realising the ways and the means, especially through signs of the times, to respond to migration in a proper manner and to learn from what it teaches to society.

Therefore, one of my questions is how do members of the community of St Claret learn from one another in the context of migration? Or, what have they learned from one another so far and what can they still learn from this phenomenon? Or, what blocks them from learning and what could future possibilities be to open ways for learning from one another? I want to explore the human situations in the process of learning at St. Claret and strengthen the importance of integration, coexistence, and collaboration between local Catholics (NCs) and migrants (MCs), making them aware of the challenges in the future for a better pastoral and practical atmosphere in St. Claret and in places which have a similar background in Vienna.

²⁰¹ Guerra Castillo E. George, 2007,247

3.16.1 The stranger and the host society: learners

When people are well rooted in the holy scripture, then this can be reflected upon as a phenomenon in light of Old Testament and New Testament scripture. Regina Polak says the experiences of departure and wandering, as well as expulsion and exile, as strangers, shape the perception of the reality of the world and serve many purposes for the meaning of human existence.²⁰² The expulsion of Adam and Eve (Gen 3) in the Genesis account is an opportunity for self-reflection for human beings. The alienation from paradise with conditions and instructions is an invitation to be sent out into the world for beginning new generations of God's nations. This consciousness leads to experiences of strangeness, interpreted as a fall of sin in the Christian tradition; the Jewish tradition also has perspectives on this first expulsion that understand this step away from Paradise as the liberation to be free and to be a self-conscious partner whom God has created.²⁰³ Is the experience of strangeness necessary for the liberating history of man? The liberation of human beings is necessary as long as human beings suffer unnecessarily due to the corrupted formulation of the self, as well as of their communities. If this alienation is a liberation from Paradise in order to formulate a self-conscious partner for God, then becoming so conscious of being human and becoming a partner of God is an invitation. This must be a tough learning process for migrants in a foreign land. Therefore, in this way, the receivers of the strangers also become a part in the process of becoming self-conscious of being guests and being a blessing to others.

3.16.2 Demographic information of the selected research community

St. Claret church is a Catholic parish in Ziegelhof, Quadenstraße 53, 1220 Vienna, Archdiocese. The total registered number of faithful there is 2,883: 88% are Austrians, 8% are foreigners with a migration background, and 4% are not exactly known.²⁰⁴ The character of the community is basically religious, inter-cultural, social, faithful, welcoming, and multi-ethnic. The families are middle classes. They speak mostly the famous Vienna-Deutsch, Hoch Deutsch, English and their own mother-tongues. The socio religious aspects of life characterized with many church activities, and common gatherings, is very much impressive at the beck of one's mind. Most of the local believers are elderly. Few young families are with very limited number of children whereas the families of migrated Catholics are with minimum

²⁰² R. Polak. 2017. 109,115

²⁰³ Ibid. P.109.

²⁰⁴ Leiter Matrikenreferat, Katholisch Kirche, Erzdiözese Wien. Wollzeit 2/203, 1010 Wien. (On 14.05.2019 and 04.10.2019.)

two or three children. The children are very much cared by the people of this community when they come for Sunday Worships and other extra learning Classes²⁰⁵. The Sunday liturgy is the center of their spirituality and a meeting point. The sacraments specially baptism, first holy communion, and confirmation are very beautifully and meaningfully celebrated. The candidates of the sacraments are in good number together with the other sub-parishes. Nevertheless, an observation is highly imprinted in the minds of the migrants and newly arrived missionaries that the religiosity of the local people is immediately compared with the native people. This could be observed here too. Is this factual? Answer is not easy unless the outsiders are integrated well in to this community. However, St. Claret is highly impressing many migrants. The sacrament of matrimony takes place rarely. The economic condition is average, and the rate of literacy is more than 85%. The sense of education is high comparatively in olden days. People love to celebrate their traditional feasts and cultural events like community meal, senior gathering and coffee drinking etc... They are all working classes people and few of them are professionals and business people. Among the migrant background Catholics, the second and the third generation are born and brought up here in Vienna. They are mostly from Africa, Asia, Latin America and East Europe. They love to come for Sunday worship to St. Claret. They are mostly with Austrian citizenship. Their economic condition is average. Most of them came here as employers such labours and nurses, members of UNO in Vienna etc..²⁰⁶. The families are settled with good positions as many of them especially younger generations are with good educational qualifications. They visit their home lands annually and they are bound with social and cultural events and traditional programs, they are regular for Sunday Masses to St. Claret. This community is gifted with more intercultural and ethnic groups. Do they really interact with each other when they come for the Sunday worship and other common programs? Or else their coming together is limited only with spiritual activities. The church consisting of more than 300 hundred seats, beautiful statues of St. Claret and Mother Mary and other community oriented slogans such as ‘Reliable responsibility’, ‘positive strengthening’, ‘Welcoming culture’, Mutual homing’, ‘Feeling of security’, ‘to recognize the need in suffering’, Overcoming the prejudices in integration’, ‘Interfaith culture of Dialogue and the ‘the love of God impels us. On the other hand, a big community gathering hall with necessary facilities to sit and have coffee and dialogues, to have meals, place for entertainments, study room, playing instruments for the youth, youth club section, prayers section rooms for different

²⁰⁵ Home Page. www.St.Claret.at. 20.09.2019.

²⁰⁶ General Secretary, REKTORAT ARGE AAG,

pious associations etc are found as facilities. This church is called as round-church. The architecture of the church has said that this is a church of interactions with brothers and sisters²⁰⁷ (Helmut Hempel). A church, systematically planned and built, has often the access to see each other. Seeing is enough for integration? Or A mere presence like being in a watch show is enough for mutual learnings? There are many pastoral programs for the spiritual wellbeing of the parishioners. The majority community of the hosting land has a beautiful history behind the building of this church. The church community has a history only for around 45 years. Since then, there was one and same Parish priest. Currently it has another new elderly priest who comes from Deutschland as a Claretian Missionary. (Demographic Info-Table)

Table I: The Statistic of Catholics in St. Claret-Zigelhof: 1981- (9227)²⁰⁸
done on 01.01.2019

No	Ethnicity	Number	Percentage %
1	Native Catholics	2,535	88%
2	Not-Known	108	4%
3	Migration Background	240	8%
	Catholics in Total	2,883	100%

Table II: The statistics of the Catholics in St. Claret²⁰⁹

	The total Catholics and their places of Origin in St. Claret - Zigelhof	
Short Names of the Country	Landesname	Anzahl
A	Österreich	2,535
unbekannt	unbekannt	108
PL	Polen	96
PI	Philippinen	20
BIH	Bosnien-Herzegowina	19
RP	Philippinen	14
H	Ungarn	11
HR	Kroatien	10
D	Deutschland	8
CZ	Tschechische Republik (Tschechien)	6
SK	Slowakei (Sarawak)	6
WAN	Nigeria (Nigerien)	6

²⁰⁷ St. Claret, Silbernes Jubiläum, 25 Jhre St. Claret Gemeinde, Festschrift zu 25 Jhre St. Claret- Kirche, Wien im Mai 2000.

²⁰⁸ Data: Leiter Matrikenreferat, Katholisch Kirche, Erzdiözese Wien. Wollzeit 2/203, 1010 Wien. (On 14.05.2019 and 04.10.2019.)

²⁰⁹ Ibid.

IRQ	Irak	5
GH	Ghana	3
IND	Indien	3
IR	Iran	3
KOS	Kosovo	3
R	Rumänien	3
I	Italien	2
TG	Togo	2
YU	Bundesrepublik Jugoslawien (Jugoslawien)	2
BY	Weißrussland (Belarus)	1
CDN	Kanada (Canada)	1
CH	Schweiz	1
CL	Sri Lanka (Ceylon)	1
DOM	Dominikanische Republik	1
E	Spanien	1
ET	Ägypten	1
F	Frankreich	1
GB	Großbritannien (Vereinigtes Königreich)	1
GR	Griechenland	1
IS	Island	1
SCG	Serbien und Montenegro	1
SLO	Slowenien	1
TD	Trinidad and Tobago (Trinidad)	1
UAE	Vereinigte Arabische Emirate (Arabische	1
USA	USA (Vereinigte Staaten)	1
VN	Vietnam	1
ZA	Südafrika (Südafrikanische Union)	1
	Almost Migrants from 37 countries	2883

Table 3: The Demographic Data of the research location of St. Claret Church – 2019²¹⁰

n o	Name/architect	Start/ass Parish	Present Priest		Former Priest	Total Catholics	With Migration background	Pastoral Asst	Families	Address	Parish No in the Diocese	Motto of the church	Diocese
1	St. Claret-Ziegelhof / Begegnungsraum Kirche	23.05.1981-1986	P. Georg Hopf (Claretiner Ordensgemeinschaft)		Erwin Honer (1975-2017)	2,883	348 (12%)	Bernhard Braun	About 650 (not known exactly)	Quadenstraße 53 1220 Wien	9227	‘The Love of Christ impels us’	Arcdiocese, Wien

²¹⁰ Ibid.

3.17 The History of the selected community

The history of the parish goes back to the time of three Claretian Missionary Fathers from Deutschland. They started the mission with the permission and help of the Archdiocese Vienna. Those Missionaries motivated and inspired by the charism and the motto of the congregation, visited the families one by one and collected the information about their religiosity and their Faith. Since they had no shelter and a church for coming together, they had rented a house for few years till they built a church in 1981. The Ground-breaking ceremony for the church building by Bishop Vicar Josef Zeininger was on the 28th of October 1979. With all God's grace and guidance, the Inauguration of the new church was by Archbishop Coadjutor Franz Joachim on the 23 of May 1981. The sacrament of first holy communion was the 31st of May 1981. Again, Cardinal Franz König celebrated the Holy Eucharist for sacrament of confirmation for the first time in this church on the 28th of June in 1981. There were more than 100 to 175 children who annually received the sacraments of Holy communion and confirmation. On the first of January 1982 was an important mile stone, because St. Claret church was elevated to the stage of Quasi-parish and then on the first of January 1989 was elevated as the independent Parish of the Archdiocese. The number of the church is as 2979. From that time onward this is called as St. Claret-Ziegelhof. On the 7th of January in 1996, 219 Bosnians found a home in St. Claret church for more than 3 years. This was the begging time of welcoming the strangers in to this church. This is how their attitude of welcoming started with missionary preaching and spirituality of the Claretian missionaries. St, Claret's name, and his motto on the love of God impels us on, are few signs of the influence from the missionary Fathers. From November 2015, on wards with the promulgation by the archbishop, Cardinal Christoph Schönborn, the parishes Breitenlee, Hirschstetten and St. Claret-Ziegelhof in the same district formed under one administrative development-Parishes. Before the construction of the parish church, the people were always with the pastors to support and to carry out the mission of the church. They cooperated and collaborated with the parish pastor. The Archdiocese also supported in all the possible ways in establishing the community. The contribution of the people for the construction of this community had always been appreciated. After three years of life with the people, the church parish had only one priest to manage more than 9,000 catholic faithful from various places in Austria. There are people who can be considered as internally displaced migrants within the same territory of Austria as Castillo

Jorge says. They, as a community, receive the mission in all possible realities of the time and implement the vision as Jesus commanded the disciples ‘Go and proclaim the Good news’²¹¹.

3.18 Migration: an encounter between two unknowns in St. Claret

“Flight and migration are understood as places of learning: for migrants and refugees, but above all for the host society. If one learns to understand this process of integration as a reason, impulse and stimulus, to reflect on oneself and one’s own society, all involved, can learn something about a peaceful, just and good living together in diversity”. (*Migrationskompass. P.4*)²¹²

St. Claret a place for learning for one another, is a multicultural, linguistic and ethnic community. The common gatherings and common composition of admirations and other group/team missions, services are opportunities for learning. The parish set up and organizations are good examples for meeting each other. Their patron saint St. Anthony Mary Claret was a missionary and his motto ‘the love of God impels us’²¹³ is well imprinted in every mind and heart of the community. This is reflected in them in a short period of time after the evangelization of a group of missionaries that the community welcomed the Bosnian Migrants for three years in to the community²¹⁴. This attitude is predominantly revealed in this community. How did they relate to them is reflected till today with Migrant communities? This could be an ideal place for more dialogue and integrations, but do they take effort to know each other deeply to know? Are they learning from each other? Or Are they stereotype? Have they got ambivalence characters towards each other? These are still questions when there are rooms for growth. The church, a community of one body of Christ, revealed and inspired by the son of God whom they believe as a sign of peace. They are all sons and daughters of one God in mind and heart. What is the need of this research at this juncture? This could be an appropriate move to do a study on such a theme in a community for the betterment of pastoral care in a migratory multi-ethnic cultural context, since migration is considered to be a global challenge and a sign of the time²¹⁵, We can therefore consider the present-day phenomenon of migration a significant “sign of the times”, a challenge to be discovered and utilised in our work to renew humanity²¹⁶ as an opportunity to renew our faith²¹⁷ and proclaim the gospel of peace through developing an integration between different cultures and ethnicities²¹⁸.

²¹¹ Festschrift zu 25 Jahre St. Claret- Kirche, Silbernes Jubiläum, 25 Jahre St. Claret Gemeinde, Wien im Mai 2000.

²¹² Vgl. Regina. Polak [Hg.], 2018, 4.

²¹³ Lipp, B, and Deminger W, (Trans), St. Antonio Maria Claret, Autobiography, Würzburg, 2008.

²¹⁴ Homepage. www.St.Claret.at. From 18th January 2016 to 8th of November 2019.

²¹⁵ EMCC- No.14.

²¹⁶ Ibid

²¹⁷ R. Polak 2017, 62-65, 166

²¹⁸ GS, No. 4

3.19 The description of the selected community

They carry with them their own multi-cultures and customs. They are coming to live here with their particular understanding of the Gospel message. The option for the poor is truly a theocentric option because Christians are called to be witness of the resurrection of Jesus Christ's victory over death.²¹⁹

The hosting society (St. Claret Community since 1975) has a very long traditional history of Christianity. The local community of a same ethnicity and culture has the capacity to transform the community in to a place where all are considered equal and accepted. The community seems to be a communion of hearts made of love, joy and freedom²²⁰. The love of Christ urges them to be open enough to welcome the migrants, (Home page and observations)²²¹. The migrants, and the group in solidarity with them, should make credible the discourse about God today. God gives meaning under many signs and fosters the construction of societies/communities of Catholics in St. Claret Community. The empirical realities in St. Claret Community provide an opportunity for a theology in today's Context of Migration that reason and wisdom can help us understand. I consider this diversity or multiplicity of ethnicity and cultures a positive phenomenon for humanity specially to build a family of one God. Therefore, the methodology of qualitative content analysis of Phillip Mayring²²² is chosen for research. The methodological proposals, the researcher would make based on the idea of learning from one another and the idea of migration and integration in socio -religious context. The sociological aspects of human life play also a vital role to understand the fact of migration and theology in connection to Integration. The theological and intercultural methodologies about migration would be the focus for finding the realities and the different faces of migration in this community. The choosing of qualified individuals of six people for the interviews from each community would explore the contents with their knowledge and experiences according to five explorative open-ended questions.

3.20 The criteria of faith of this selected community?

The narrative expression of the a very few primary data and the secondary data reveals the fact that St. Anthony Mary Claret is also a source behind the positive nature of this community. He was such a founder, preacher, writer, confessor, mystic, spiritual father for Queen Isabella, that

²¹⁹ Gustavo G, Poverty, Migration and the Option for the Poor. In: Daniel G. Groody and Gioacchino Campese, (eds) A promised Land, A perilous Journey, Theological perspective on Migration. University of Notre Dame Press, 2007. P.81

²²⁰ Secondary data: Data- photos, slogans, objects depicts in St. Claret-Kirche, Quadenstraße-53, 1220 Wien.

²²¹ Home page. www.St.Claret.at. 15.09.2019.

²²² P. Mayering, (1983);7th edition 2000.

Claret's spirituality profoundly influenced the life style of the people of 19th century Spain²²³. It is a joyful experience to be in this community. The majority of them are mostly from outside of Vienna and they are traditionally Catholic faithful people. After settling in this place, St. Claret is their home where they gather as one family specially for Sunday worship. Their faith expressions are very human. Human perceptions are not pure enough. So, the data relate to the subjects connected to the meaning of acts. The data verifies how do people express the meaning of acts in the community? The empirical data express the meaning of their socio-religious activities through objects of importance, beautifulness, goodness, healthiness and usefulness etc. How do all these meanings of their objective and subjective realities relate to the reality of their life as St. Claret Community? Examining, therefore the dynamism of their creative acts related to the facts of learnings in the community in the context of migration expresses the realities of mutual learnings relatively. The direct perceptions or the self-understanding of the Ncs and Mcs and EI, relates to the past, present and future examination of their life at St. Claret Community. The better understanding of their impulses, integration, learning capacity from one another, goals, decisions, limits, their path of development, their religiosity, their culture, their faith in God can nourish the context of migration. The belief in a God whom they profess (on Sundays in the Nicene and Apostles creeds) to be "one God in three persons" expresses one's own convictions about what they perceive in their daily activities, and of their faith in the church ever since they were baptized. We are all Christians, the sons and daughters of one God. 'One human family', one family of brothers and sisters in societies that are becoming ever more multi-ethnic and intercultural, where people of various religions are also urged to take part in dialogue, so that a serene and fruitful coexistence with respect for legitimate differences may be found.²²⁴ The Second Vatican Council affirms that ²²⁵.

3.21 Catholic migration, a Challenge:

"Pastoral theology is therefore also a theological self-assurance of the pastoral action of the Church in the light of the present. In doing so, the church claims to make God's action in the world visible in history and in the present, and in its action to contribute to its history of salvation". (Polak Regina: Fundamental pastoral).

Vienna is a migration city, (Regina Polak). Migrants are multi-cultural and religious. Catholics who have migration background are from different continents with specific culture, tradition, ethnicities, and language. Integration in to the hosting culture has a challenge to face what is strange in their eyes. This is often normal. They are human beings with art and literatures

²²³ Lipp, B and DEMINGER W, (Trans), *St. Antonio Maria Claret, Autobiography*, Würzburg, 2008

²²⁴ Message of Pope Francis on World Migrants' day 13.05. 2011.

²²⁵ Ibid.

specially Austrians are very famous people for their Art of music, culture, literature etc. They might think from their own perspectives and point of views on various subjects. The question here challenges, what is the role of a catholic towards a stranger who follows also the same God and Faith?

3.22 Research Methodological Design:

This Qualitative method²²⁶ is also effective in identifying intangible factors, such as social norms, socioeconomic status, gender roles, ethnicity, religiosity, culture which help the people learning newly for their daily life in the context of Migration in St. Claret Community. Hence, the following methodology has been selected for the research work in the context of Migration in St. Claret-Ziegelhof. The narrative analysis on the empirical communication of this community helps the readers to perceive the realities of life in the context of migration in St. Claret.

3.23 Method:

The qualitative content analysis method – Phillip Mayring²²⁷. The description of the qualitative empirical contents contains the subjective interpretation of 14 chosen Interviewees (6 native Catholics (Ncs) and 6 Migrant Catholics (Mcs) in St. Claret. And the other two are individual experts outside of the community (IE). This will lead the research for further systematic classification process of coding and identifying themes or patterns later in the inductive evaluation of the text, coding analysis of the texts and finally the results of the empirical realities of the research location.

3.24 Research questions, data, design, methodology, questions, sample

(This research study is a part of researcher's studies on the pastoral theology in the university of Vienna. The central point of the study focuses exclusively on the perception/ Self-understandings of the interviewees that they have contributed to the questionnaire. The context chosen for the research is exclusively according to the situation of Migration in St. Claret, and to a certain extent in Vienna, Austria and Europe. The research questions, data, design, methodology and samples are all according to the scientific methodological procedures.

²²⁶ P. Mayering, (1983);7th edition 2000.

²²⁷ Ibid.

3.25 Research questions

What did the community of St. Claret learn from one another and can learn still to strengthen the faith of the community in the context of migration? The point of research focuses on the factors which contribute both native cultural community and the resident cultural communities to learn mutually from one another as a catholic community in the context of migration. Migration changes the society today²²⁸. What are those changes? What they need to explore here is their self-understandings of mutual learnings, the fostering elements of mutual learnings, the hindrances of mutual learnings and the future possibilities or challenges of mutual learnings in the community of St. Claret. This is purely based on the daily experiences in the community. Every chosen interviewee (14) were given the following questionnaire.

1. What have the local believers from your perspective, learned from the community of migrants in St. Claret? -How do you notice this? Can you give a concrete example?
2. What did migrants conversely in the community learn from the locals? -How do you notice this? Can you give a concrete example?
3. What fosters the mutual learnings of people with and without the history of migration, in your view points? Can you give us a concrete example? (e.g. for structural factors e.g. common spaces of encounter: common tasks: mixed composition of the committees.
4. What hinders or blocks the mutual learnings of people with and without migration history?
5. What possibilities of mutual learnings do you still see in the future?

3.26 Description of the Research Questions

The five questions and three sub questions are to deal with the relationships between the members of this Catholic community which is based on the Catholic teachings, traditions and faith in God. This would mainly focus on the reciprocal relationship and the shared responsibilities and missions in the context of migration. The practical examples of subjective learnings become the concrete visible evidences of the content. There are five main research questions bearing 3 more sub-questions together with the Q1, Q2, and with Q3 demanding the interviewees for the exact self- perceptions with examples connected to the mutual learnings from one another in the community in the context of migration. Here the third question is quiet a much longer explorative one demanding the observes for sharing mutual learnings with and

²²⁸ R. Polak 2017, 49

without the history of migration with exact situational examples like structural factors in the parish. The fourth question is a direct narrative question demanding the perceiver for the possible hindrances for mutual learnings with and without the history of migration, and the fifth one is also a direct narrative question for the possibilities of mutual learnings in the future. There is another common question with the same contents focusing on all the migrants in Vienna for the individual expert who is not hailing from St. Claret but from Vienna and the questionnaire given to 12 chosen cases, is also given to the next Individual expert who the former Parish priest of this community is for 45 years. Learning involves a change in behaviour and knowledge that result. In the process of acquiring a new or modifying existing knowledge, behaviours, skills, values, preferences specially the cultural dimension of life, the claret community is endowed with a multicultural and ethnic communities with migration background. According to Regina Polak the society changes by means of new mobilities of human beings. “The social sciences in turn define migration as a ‘permanent change of place,’ which may be linked to a border crossing and is accompanied by a change in the social and cultural frame of reference”²²⁹. Further her affirmations of changes that “Space and time, boundaries, social systems, and the cultural system become new in the context of migration processes linked together”²³⁰. This leads to changes in the location and changes in the time horizon. The changes are social, political, economic, cultural and religious. Can these changes take place in a positive way to establish a constitutive community of St. Claret? What is important here in St. claret is to find out these new changes in relation to the community life in the context of migration. Among the migrants belonging to this community more than a decade, are families with first and second generations. (Statistics with demographic information of the Community given below). The elaborative answers of these question can communicate, how the migrants and the group in solidarity with them make credible the discourse about faith in God today and the signs of God which give meaning to foster the constructions of communities of humans.

3.27 Primary data Information

The data collection is from 14 individual interviewees and from the parish materials as secondary data. There are two sources of data collections: The primary and the secondary, in the primary data, 12 Catholics were selected, 6 native Catholics (Ncs) and 6 migrated Catholics (Mcs) in St. Claret -Ziegelhof. The other two individual experts (IE) were outside of the

²²⁹ R. Polak, 2017, 49

²³⁰ Ibid.

community; the former Parish priest of St. Claret and the Secretary of ARGE, Vienna (details in demography). All the 12 cases were to be selected as experts with educational qualifications. The first information I received for the selection of interviewees, was from the Pastoral Assistant, the Sacristan and the few members of the Parish Council in St. Claret. Only persons with a regular relationship to the community of St. Claret have been selected. Persons who are capable of speaking German in order to be able to reasonably discuss the challenging question, were selected. All have been permanently resident in Vienna for at least more than seven years. These criteria should ensure a sufficiently long period of time for the Migrants to report and reflect. According to the first information, I contacted each person personally through E-Mails and Phone calls. I had prepared two official transcripts in both languages, Duetsch and English together in a single paper for an official usage and for a valid systematic documentation: First one elaborates the official procedure of a research with the necessary permissions of respective persons and authority and the second transcript was to explain the five narrative questions with three sub-questions basing on the theme of the research. The phases of interview were two: One written interview according to their availability of time and the second recording interview with all the interviewees (14). Both interviews were conducted with the same questionnaire. The time frame for both communities and individual Experts, was different according to their availability. The speciality of these individual interviewees is that most of them hold academic educational qualifications and are experiential in the pastoral situation of the communities in and outside of St. Claret. They were expected to approach the interviews, to explore the questionnaire with experiences and self-understandings. They are living in Quadenstrasse 53 for long years where St. Claret church is situated. The following demographic statistics are clear evidence of their residency in Vienna. Among the six native Catholics from Wien, Austria (Ncs), one is a German born Catholic who is considered as a Local Native Catholic since she lives for longer years in Vienna and the six Migrant Catholics are from five countries (Poland, Slovakia, Philippines, Nigeria and India) of three continents, Europe, Africa and Asia. They are here in Vienna with a different history of Migration Background. The other two Experts are from Austria and Germany. All 14 of them are educationally well qualified people. All are practicing Catholics. The community experience in the context of migration is very rich as far as the selected interviewees and few secondary data are concerned.

3.28 The individual expert interview

The individual interview between the interviewer and the interviewee basing on the subject connected to the title, leads for a collection of primary sources of data insisted in the

methodological approach of this research²³¹. The centre of content analysis, the primary data collected from interviewees, becomes the main cynosure of the study in St. Claret.

3.29 The Primary data Selection process

The individual interviewees (Ncs and Mcs) from St. Claret are and the two induvial Experts endowed with special educational qualifications and experiences which resulted from the actions, responsibilities, obligations of the specific functional status within an organisation and institution in and outside the community. In the process of individual interviews, five open-ended narrative questionnaires in 14 sets were prepared and each one of them had taken 2-3 days to answer the questionnaire and to send it to the researcher (me). Only four of them, out of 14 (two fell ill and the two Experts Individuals outside of St. Claret) could not write their interviews in the papers, but recording was done for them. After having received the contents of the questionnaire. This was conducted in the community room in St. Claret according to the time fixed. All the interviewees spoke Duetsch as the first language and English as the second medium for better understanding. During these time frame of 30 to 45 minutes, the researcher could also clarify certain points from the answer's papers which they had previously sent to the researcher. The interviews were recorded on a electronic machine and then it was transcribed in English with a help of a further Deutsch speaking Translator, so that the researcher was sure of perceiving everything exactly without making bias and mistakes²³². A short questionnaire was completed at the end of the interview to collect the demographic data. Then a few video and Photos were also recorded for the further necessary documentation of the research if necessary. The following statistic shows the demographic information of the selected interviewees of Native Catholics (Ncs) and Migrant Catholics (Mcs) and the two experts Individuals outside of the community. The names are synonym.

Table IV: The Demographic Information of research experts of Native Catholics in St. Claret Community 2019²³³

No	Names	Age/Gender	Ethnicity	Education	Kids	Home-language/other	Years in St. Claret	Role in St. Claret/Erzdiözes
1	NCs1	59-69/F	Austrian	Dr.Phil	3	German, English	More than 40	Pension

²³¹ Mayering, Philipp (1983);7th edition 2000.

²³² Mayering, Philipp (1983);7th edition 2000.

²³³ Interviewees Experts, St. Claret-Zigelhof, römisch-katholisch Kirche, Quadenstraße,53. 1220 Wien from July, August and Sep 2019.

2	NCs2	59-69/F	Germany	Medical Doctor	1	German, English	More than 25	Lehrerin - Deutsch Kurs und Hausaufgabe, member in Pious Group.
3	NCs3	39/M	Austrian	Mmag. Bakk Psych, Philo, Theo, Psy.therapy	1	German, English	More than 25	Pastoral Asst in Wien
4	NCs4	40-49/M	Austrian	Diploma	3	German, English	12	Pastoral Asst.St.Claret
5	NCs5	50-59/F	Austrian	Diploma	4	German, English	33	Member of pious group
6	NCs6	60-69/M	Austrian	MA Philo	2	German, English	More than 25	Pension
7	IE1	69-79/M	Germany	Diploma	-	German	More than 45	Former Parish priest (1975-2017)
8	IE2	49-59	Austrian	Dr. Mag (2) Theo.	-	German, English	-	General Secretary ARGE (Erzdiöcese, Wien)

Table V: Demographic Information of research experts with Migration Background in St. Claret -2019²³⁴

No	Names	Age/Gender	Ethnicity	Education	Kids	Home-language/other	Years in St. Claret	Role in St. Claret/ Archdiocese
1	MCs1	50-59/M	Nigeria	University Graduate	3	English, German	15-25	-
2	MCs2	20-29/F	India	Master	-	Malayalam, German, English	10-15	-
3	MCs3	40-49/F	Poland	Kiga-Pädag	2	Polish, German	15-25	-
4	MCs4	30-39/F	Slovakia	Dipl-ING Wirtschaft	3	Slovak, German, English	5-10	Leader for Prayer group

²³⁴ Interviewees Experts, St. Claret-Zigelhof, römisch-katholisch Kirche, Quadenstraße,53. 1220 Wien from July, August and Sep, 2019.

5	MCs5	30-39/F	Indian	Mag.WirtschaftWi ssen (IBW)	2	Malayalam, English, German	10-15	
6	MCs6	20-29/F	Philippine s	Law faculty Student, University, Wien	-	German, English	5-10	Former Altar server, youth member.

3.30 Secondary sources of Data

Since the object of qualitative content analysis can be all sorts of recorded communications, empirical perceptions, transcripts of interviews, discourses, protocols of observations, video tapes and documents²³⁵ I had collected necessary written forms of slogans in the church, a special transcript named 'as Silbernes Jubiläum 25 Jahre St. Claret Gemeinde' (Festschrift zu 25 Jahre St. Claret-Kirche, Wien im Mai 2000), and few information from the Home page of St. Claret.²³⁶ Whatsoever, the content analysis therefore, analyses the main ideas and themes of the texts as primary content.

3.31 The analysis of the coding: Inductive²³⁷

According to the method of qualitative content analysis coding- Philipp Mayring²³⁸, thus, I could enable the Ncs and Mcs and EI (Individual Experts) to create their narratives as an everyday subjective narrative, rather than complicated problems and issues in relation to politics and other sociologies in the process of learning mutually. This reports the procedure of analysis: all the data of the individuals and two experts were collected, formed in to transcription, studied and categorized according to each content of the texts and the questionnaire. At the same time, I could combine all the premises together in this reasoning method (Abstract reasoning test)²³⁹ for further categorization of the content. Then the key paraphrases were named according to the content of questionnaire (5) pertaining to 1-mutual learnings of Natives Catholics, 2. Mutual learnings of Migrants, 3- Fostering elements of mutual learnings, 4- the hindrances for mutual learnings and 5- the possibility of mutual learnings in the future. Thus, the statements about their self-understanding of the questions are recorded in a methodological manner.

²³⁵ BECKER & LISSMANN (1973).In: <http://www.qualitative-research.net/index.php/fqs/article/view/1089/2385>.on 20.10.2019

²³⁶ Home page: www.claret.at. on 16.10.2019

²³⁷ Mayering, Philipp (1983);7th edition 2000.

²³⁸ Ibid.

²³⁹ Ibid.

At the same time, however, I was able to give specific themes in keywords and thus set a certain framework for the contents of the Data. The frame work of the specific data is categorized in to three phases of tables according to the units of analysis (Ncs, Mcs and IE). Specific themes generalized, are categorized in the table according to the paraphrases of the content, so that this leads the researcher to formulate the hypotheses and Variables which would be the starting points for further investigation in this research. However, in two reduction procedures, (abstract reasoning)²⁴⁰ these generalizations have been put together regarding the research questions into a category system that allows for hypothesis formation as said above and finally checked on the starting material. The further steps of explication and structuring seem reasonable only in view of the interpretation in the horizon of the theoretical approaches.

3.32 Analysis of the coding: Qualitative²⁴¹

The quality of the analysis of coding is based on the quality of the samples that have been selected for this research. The qualitative analysis of the coding is to identify the appropriate texts and the concepts according to the research questions. Hence, the coding is in three phases as there are 14 units of analysis in three Categories such as Native Catholics 6 (Ncs), Migrated Catholics 6 (Mcs) and Individual Experts 2 (IE). The qualitative analysis of coding depends also on the quality of the questions, and on the quality of inductive categorization of themes according to the interrelated key paraphrases of the questionnaire. However, at the same time I could test the ‘formative check of reliability’²⁴² to continue further the problem area of the research. Therefore, there are eight generalized interconnected themes altogether for the drawing of the hypothesis development and the conceptualization of variables (changers) under five questions.

3.33 The Main interrelated generalized themes

1. Respect for the diversity of culture and ethnicity,
2. The church is universal.
3. Migration, integration and humanity.
4. The Family life, religiosity and Faith.

²⁴⁰ Mayering, Philipp (1983);7th edition 2000,

²⁴¹ Ibid.

²⁴² Ibid.

5. Fraternal dialog with ‘other’ in the community.
6. Mission, solidarity and option for the poor.
7. Children and youth, the future leaders of the community.
8. The spirituality of St. Claret, the patron saint of the community.

All the themes are basically derived from the analysis of the data collected from the primary data. The formation of the themes is only generalized according to the key-paraphrases derived from the Data collections. Under each generalized theme, there are number of hypotheses (key-paraphrases) with calculated number of units of analysis for every research question. The qualitative analysis of the coding reports the following formulation of Hypothesis and variables from categorized contents of the texts. I have found the appropriate concepts from the texts to the generalized themes according to the variables of the questions and calculated the number of units (14) separately in three phases such as Ncs (6), Mcs (6) and IE (2).

3.34 The development of Hypothesis and variables (Changes and Changers)

The Hypotheses are developed from the concepts of the contents and the changes and the changers are developed from the questionnaire (Hindrances, fostering factors of learnings etc...)

3.34.0 Hypotheses

Hypothesis is a proposition made as the basis for reasoning the realities of the learnings without any presumptions in the context of Migration in St. Claret. Here the hypotheses are simple, proposed by the self-understandings of the people chosen for the empirical research²⁴³ in the community of St. Claret as well in common by one individual expert in Vienna. Therefore, there are many hypotheses according to each generalized theme and the variables of the questions (5) by 14 units of Analysis. The researcher has chosen only limited number of hypotheses which are relevant and meaningful to the context for further deepening of analysis.

3.34.1 Variables (Changes-Changers)

Variables are factors liable to vary or change the learnings of the community here in the context of migration in St. Claret. The conceptualization of variables is deriving from the questionnaire.

²⁴³ Phillip Mayring.

By coupling the hypotheses with the variables, the factors of learnings are determined theoretically within the given context. They are either positive or negative in the context. There are two types of variables (changers) taken here, independent dependent variables and dependent variables. The independent variables can control and change the situation in the given context. Hence this becomes the centre of my focus in the analysis, even though the number of units are not very high, but it is reliable. The dependent variables are always affected and changed due to the influence of independent variables (human situations in the pastoral)²⁴⁴. Therefore, this is also the main focus for analysis. I have listed the possible (changing factors) variables altogether which vary in contexts such as St. Claret. I select those important two (changes in the community) variables from the first phase (Ncs/Mcs). The changing Factors in St. Claret-Ziegelhof.

1. The fostering elements/factors of the community for learnings in the context of Migration in St. Claret is a dependent variable (changes)
2. The hindrances/blocks of the community in the context of Migration in St. Claret is the independent variable. (Changers)
3. The future possibilities of learnings in the context of Migration in St. Claret, I have framed out as the operationalization, is also a dependent variable. (the praxeology depends on the changes and changers of the first two). The same method can be considered to the context of Vienna with the concepts from IE-2 (Individual Experts)

3.35 The formulation of the Hypotheses

The formulation of the hypotheses is one of the most important procedures in this methodology. All what have been communicated in the empirical Texts, abstracted²⁴⁵ with key paraphrases, are now coupled with the variables to formulate the Hypotheses under each theme of eight and according to the variables. This is divided in three phases: Ncs, Mcs, and IE.

²⁴⁴ Zulehner M. Paul, 32-37

²⁴⁵ Phillip Mayring.

3.36 The formulation of hypotheses for Ncs and Mcs

Table VI:

No	Themes (by NCs)	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q.3 Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. The hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
1	Respect for diversity of culture and ethnicity	The broader view of new cultures, especially faith and tradition, such as Eucharistic adoration, silence before Holy Mass, food and dress, language, more openness, new faces of faith including children.....	The cultures of Austrians, theology, and punctuality are the learnings of MCs from natives in the context of migration.	Migration, a gift for a participatory church is a fostering opportunity.....		1.Intercultural Programs at the community level can be a possibility to learn from one another in the context of migration. 2.Avoidance of too much identity crisis can pave the way for learning from one another in the context of migration.
2	The church is universal.	St. Claret church, a home-land for the community, is a learning opportunity....	St. Claret, a community of one vision....	Parish council, parish structure and systems are the fostering factors for learning.		The change of the system of the aged (old) generation can be a possible learning opportunity.
3	Family life, religiosity, and faith	1.Migrant families, more complete is a 2.Expression for equality in the family and in the community is a....	1.Being grateful for Austrians is a ... 2.Child-education is a better sign of growth. 3.Obedience to the rules, a good learning moment..... 4.Detached from Money to be attached to God is a learning opportunity.	Pastoral role of the Priest, a bridging mediation..... Silence and respect for Eucharist is a fostering moment....	Individualism and secularism are hindrances.	Standard of education can improve learning in the future.

4	Fraternal dialogue in community with 'others'	1. Interaction and knowing others can be a losing fear of 'strangers'		1.Church architecture, a place for intentional interactions and personal encounters with strangers can be a fostering aspect..... 2.Change of attitudes and avoidance of fear.	Prejudices, previous negative experiences, I don't care about you, reservations, lack of morals, immaturity, fear of 'other' group are hindrances.... I. Lack of interest to learn and know other is a hindrance.	1.More sharing of faith and values can be a possible learning moment. 2.Curiosity to know the unknown..... 3.Evangelizing each other in the community by knowing others is a learning moment in the future.
5	Mission/ Solidarity-options for the poor	Helping the migrants in the community.....		Readiness to serve others in the community. Teamwork and cultural programs are fostering factors.	1.Not willing to serve the community. 2.Misunderstanding of language problem.	
6	Migration, integration, and humanity	2.Integration opens for the faith. 2. Language, a barrier for conversation is a learning opportunity.....	1.Integration and solidarity part and parcel of migration. 2.Migrants being more punctual is a learning opportunity for us. 3.Language barrier blocks hearing of the Gospel on Sundays.		Language barrier is a block for learning. Same ethnicity gatherings hinder learning from one another.	
7	Youth and children are the future leaders of the community .	Open-mindedness of youth and their services is a great sign... St. Claret is a children's Church....			Deterioration of future Christians and children in the families is a question for next generations.	
No	Themes (by MCs)	Q1. Learnings of the native Catholics in the context of migration Variables 1 and Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 And Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled)	Q4. Hindrances for learnings in the context of migration in St. Claret Variable 4 (Independent)	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and

				And Hypotheses	and Hypotheses	Hypotheses
1	Respect for diversity of culture and ethnicity	1.Becoming more of an intercultural community is a learning of native people from us. E.g. welcoming, teaching, Sunday Mass. 2.Way of dressing for religious functions is a learning of native people from us.	1. Being more flexible, open, and investing for interculturality is a great learning opportunity for me in the context of migration.	2.Migration is a place for learning, so without the history of migration, the community will not learn much about new possibilities. 3.Opening new ways for multiplicity and intercultural celebrations. 4.Unless there is an openness and understanding, there is no care for one another. With no Migration, there is a less pious association of members in the church.		Respect for intercultural aspects of life.
2	The Catholic Church is universal	1.The joyful role of the priest is a sign of great mediation. Observation and taking initiative on what migrants are gifted with. E.g. Priest and pastoral Asst.	St. Claret Church is more human.	1.The structure of the Catholic Church is an example for learning. E.g choir, pious assot. 2.Diverse parish council members are a fostering factor. 2.Church is one body of God.		1.More Understanding that St. Claret is one Family of God. 2.Evangelizing orientation for all, how close I am with God can only be expressed the way I am with my fellow beings in the community, which can be a future learning.

3	Family life, religiosity, and Faith	21.Sunday Mass is not the only activity for religiosity and faith. 2.Family values should be respected.	1.Sunday Eucharist is very much alive and creative.	1.Community prayers can be a fostering factor.	When the word of God is not deeply rooted in you, then there is no connection and care for others.	More family atmosphere programs are possible signs in the future.
4	Fraternal dialogue in community with 'others'			1.Opening new ways for multiplicity and intercultural celebrations. 2.Unless there is an openness and understanding, there is no learning. 3.When there are contacts with people, learning is possible. Non-stereotype mentality can be a fostering factor.	1.Rejection is a throw away culture. 2.The long standing understanding is that we are one body as Christians. 3.Avoiding 'Keine Ahnung' attitude, when there is a real need to help for the humanity is a.... 4.You don't isolate yourself, because they are human beings. You cannot learn from each other if you don't know the other one. 6.Negative attitudes, insecurity towards others are like past affected stories. 7.No interest to interact with others' cultural differences. 1.Prejudices, media, and communication. 2.False media news can lead to misunderstandings. 3.Judging others.	Well Information disseminations (3) Non-judgmental attitudes. (1)

					4.Stereotype mentality, groupism, prejudices, misunderstanding, individualism, less knowing are also signs of hindrances.	
5	Mission/ solidarity - options for the poor	1.Solidarity to share their humanity.	1.Migrants are gifted with good solidarity programs in the church.	3.Discovery of the values and beliefs of migrants and sharing of the mission 2.More Solidarity programs for the migrants and the needy.	1.When there is no willingness for a shared mission and vision, there is no understanding and unity. 2. Parish council includes at least one migrant for certain convenience and to further mission	1.Friendship and sharing is a future sign. 2.The role of the priest is important.

6	Migration, integration, and humanity	1.Acceptance, integration, and welcoming.	1.Welcoming and openness of the community and the pastor. 2.Integration and team work. Punctuality is getting better. (1) 3.Being punctual is a lesson to understand the importance of time.	1.A sense of integration from both ways, native and migrants. 2.Learning language and being faithful is important for migrants.	The language barrier is a big hindrance for many learning opportunities.	1.Language learning can pave the way for learning. 2.A mixed composition of parish council members. 3.Self-interest to know others. 4.More integration programs
7	Youth and children are the future community leaders.		1.Youth association becomes active with more awareness to serve others. I am faithful, because I was in the youth in my community and I see here also.			

3.37 The formulation of the Hypotheses of two IE

Table VII:

Themes	Q1. Learnings of the native Catholics in the context of migration in St. Claret Variables 1 and Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 And Hypotheses	Q3 Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
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1.Respect for the diversity of culture and ethnicities	1.What we learned was to accept every person how they are. 1.It is important to have an open heart for every culture.	1.Migrants are now numerous enough to take part in the liturgy. 2. Opportunity for believers to pray, celebrate mass, and live a religious life in their own language	1.Common buildings can be allowed for their usage 2.each culture has a different way of celebration.	2.Non-respect and non-acceptance.	2.Various parish-level cultural programs, organizing exhibitions. 1.Having meals together and visiting their homes.
2. The Catholic Church is universal	2. Our church is universal. 2.same belief but live it out differently (and vice versa for both) 2.community is the spiritual home (love, care, comfort, emotion, feelings, trust, loyalty.	1.Liturgy is the center of life. The community is the spiritual home for us.	2. common celebrations are a good opportunity for this to happen. 2. celebrating mass together several times in a year is a good possibility 2. bringing together groups of people who are in the same life situation. 1.our community always welcomes all to the church.	1.Faith should not lead to having divisions. 2.Handling finance with diligence is important.	2. Migrants should learn the system and organizations of the parishes. 1. Representatives from the migrant community should be in the parish council. 2.it is important to create an annual plan together. 2. look for opportunities to do something together, e.g. celebrations, mass. Christmas, Easter: 2.developing projects together is good.
3.Family life, religiosity, and faith	1.Kneeling before the blessed sacrament is a great sign of their faith formation and respect. 1.Young altar servants are more common in the church.	2.It is important to ask why they celebrate this way; how did this form of celebration develop.	1.The greetings of Peace in the holy mass is a starting point to meet an unknown.	2. Less stress on the Gospel and human values. 2.Personal transformation is needed for mutual learning. 1.Don't judge the external appearance.	1.We are all pilgrims on earth and our home is heaven. 1.We have many families with many numbers of children, especially Bosnian migrants from after 1990. 2. children can take root in their culture when

					they come together.
4. Fraternal dialogue with 'others' in the community	1. Everybody was a stranger at first, and holy Eucharist conversed them.	1. We need to avoid having prejudices against others.	2. The most important thing is getting to know each other and showing interest. 2. Migrants can also converse when local people like to talk. 2. The community, a place for dialogue with one another, and knowing each other.	1. And fear for me is another word of unbelief because it says that I don't believe in the other. 1. Fear blocks interactions and knowing. 1. Ambivalent attitude. 2. prejudices and negativity.	1. encounter inviting each other and inviting them to really take part, not just watch 2. eating and celebrating together. The most important thing is to get over prejudice: getting to know each other. 1. In personal dialogue every problem can be solved
5. Mission, solidarity, and options for the needy	1. They have learned to serve them when they came here. 1. Giving houses for them (two Islamic families, Bosnian families)	1. The longing for rootedness in the community. 1. Our solidarity program for them. Classes, homes to stay in, flow markets.	1. When we are open to the reality of daily life, then we serve others. 1. Mission for the migrants is a need. 2. Identifying the people who can do the mission in the community.	1. The question is how we approach each other. 2. not being accountable and transparent.	1. Children benefited from German courses but not Parents. 1. House visits after special events in the home of migrants when they invite. 2. Common development projects can be done together.

6. Migration, integration, assimilation, and humanity	1.We are never alone, and we always walk together. 2.cultural and religious roots can be preserved. 2.it is not about assimilation but integration. 2.integration means respectfully preserving your own tradition and cooperation and integration into the local parish and the local traditions	1.When a new sense of home is developed, there is no fear and ambivalence.	1.Avoided fear! 1.Love your neighbor because he is like yourself. 2.It is important to see others how they are.	1.Learning the language is a sign of how seriously someone takes it. 2. language is a barrier.	1.When you understand someone's culture and tradition, it is a great sign for integration. A community meal in the parish is the best way to learn.
7.Great missionary St. Claret's motto and spirituality	1.The role of the Priest can be a great sign of bringing the good news and hope for the migrants	1.The role of the Priest can be a great sign of bringing the good news and hope for the migrants.	1.Also the St. Claret celebration, whose motto is "For Christ's love impels us", which we tried to implement in the community.		1.Pastor's role, the pastor is someone who invites, and this is not always easy. 1.Claret's feast day is a good time for coming together.
8. Children and youth are future community leaders	1.Altar servers are often migrants now.	1.Many children to us with families.	1.Altar servants are more numerous, and they are together.		2.It is valuable and important even for the young people who grew up here to get to know their roots and culture.

3.38 The statistics for the Units of analysis

The statistics of the units of analysis are from three groups such as Ncs, Mcs and IE in three phases. Two groups (6/6) are from the research location of St. Claret-Ziegelhof and the other two are outside of the community, but one of them is the former parish priest of St. Claret. I ordered the concepts of the texts according to the variables of the five questions under each generalized theme of eight categories for 13 individuals and under seven categories for only one case from the ARGE. The calculation of the units is done for each group separately as per 100%. The total number of units of a hypothesis is divided by the total number of each group

and multiplied by 100 per each generalized theme. (No of answers/Ncs *100). This is only to make it clear who and what and how many times have shared of their self-understandings in the community under each question and theme.

Phase 1: The group of Ncs

Theme 1	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
The respect for the diversity of culture and ethnicity:	100% (6/6)	16.66% 1/6	16.66% 1/6	0% 0	66.66% 4/6

Theme 2	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
The Catholic Church is universal:	33.33% 2/6	16.66% 1/6	50% 3/6	0	16.16% 1/6

Theme 3	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Family life, religiosity, and faith:	33.33% 2/6	33.33% 2/6	33.33% 2/6	16.66% 1/6	16.66% 1/6

Theme 4	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Fraternal dialogue with 'others' in the community:	33.33% 2/6	0 %	16.66% 1/6	100% 6/6	50% 3/6

Theme 5	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
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Mission, solidarity, and options for the poor:	33.33% 2/6	0%	16.66% 1/6	33.33% 2/6	0%
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Theme 6	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Migration, integration, and humanity:	100% 6/6	100% 6/6	50% 3/6	33.33% 2/6	50% 3/6

Theme 7	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Children and youth, the future leaders of the community:	33.33% 2/6	0%	0%	0%	16.66% 1/6

Phase II: The group of Mcs

Theme 1	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
The respect for the diversity of culture and ethnicity:	50% 3/6	33.33% 2/6	50% 3/6	0%	50% 3/6

Theme 2	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
The Catholic Church is universal:	33.33% 2/6	33.33% 2/6	16.66% 1/6	0%	50% 3/6

Theme 3	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
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Family life, religiosity, and faith:	16.66% 1/6	100% 6/6	16.66% 1/6	16.66% 1/6	16.66% 1/6
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Theme 4	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Fraternal dialogue with ‘others’ in the community:	0%	0%	50% 3/6	16.66% 1/6	50% 3/6

Theme 5	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Mission, solidarity, and options for the poor:	50% 3/6	16.66% 1/6	33.33% 2/6	33.33% 2/6	50% 3/6

Theme 6	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Migration, integration, and humanity:	100% 6/6	100% 6/6	33.33% 2/6	100% 6/6	16.66% 1/6

Themes 7	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Children and youth, the future leaders of the community:	%	33.33% 2/6	0%	0%	0%

3.39 The Statistics of Units of analysis from Individual Experts 2

Phase III:

Theme 1	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
The respect for the diversity of culture and ethnicity:	½ 50%	2/2 100%	2/2 100%	½ 50%	2/2 100%

Theme 2	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
The Catholic Church is universal:	½ 50%	½ 50%	2/2 100%	2/2 100%	2/2 100%

Theme 3	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Family life, religiosity, and faith:	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{2}{2}$ 100%	$\frac{2}{2}$ 100%

Theme 4	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Fraternal dialogue with 'others' in the community:	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{2}{2}$ 100%

Theme 5	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
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Mission, solidarity, and options for the poor:	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{2}{2}$ 50%	$\frac{2}{2}$ 100%	$\frac{2}{2}$ 100%
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Theme 6	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Migration, integration, and humanity:	$\frac{2}{2}$ 100%	$\frac{1}{2}$ 50%	$\frac{2}{2}$ 100%	$\frac{2}{2}$ 100%	$\frac{1}{2}$ 100%

Theme 7	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
The spirituality of St. Claret, the patron Saint of the community:	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%	$\frac{1}{2}$ 50%

Theme 8	Q1. Learnings of the native Catholics in the context of migration Variables 1 Hypotheses	Q2. Learnings of the migrant Catholics from native Catholics Variable 2 Hypotheses	Q3. Fostering factors for mutual learning in the context of migration Variable 3 (Controlled) And Hypotheses	Q4. Hindrances for learning in the context of migration in St. Claret Variable 4 (Independent) and Hypotheses	Q5. Future possibilities for learning in the context of migration. Dependent (Variable) 5 and Hypotheses
Children and youth, the future leaders of the community:	½ 50%	½ 50%	½ 50%	½ 50%	1/2 50%

3.40 Discussion of the chapter.

With the qualitative content analysis I wanted to describe procedures of systematic text analysis, which try to preserve the strengths of content analysis in communication science²⁴⁶ such as the theory references of few contemporary authors in sociology and theology, step models, model of communication from the sources of Interviewees and the secondary sources in St. Claret-Ziegelhof, categorization of the themes and paraphrases, criteria of validity and reliability that confirms me according to the units of analysis to continue doing this research , to develop qualitative procedures by drawing hypotheses and variables (if necessary), (inductive category development, summarizing, context analysis, deductive category application)²⁴⁷ which are methodological controlled. Therefore, with these procedures, I allow myself to continue do this research to have a connection to quantitative steps of analysis if it seems meaningful for the context of St. Claret-Ziegelhof.

PART II. DATA PRESENTATION AND ANALYSIS

3.41 Introduction:

Data speaks of the self-understandings in the community of St. Claret-Ziegelhof in the context of Migration. The presentation of the results of the unit analysis in two groups (Ncs + Mcs) and IE the individual experts under every generalized theme, categorized according to the Hypotheses, derived from the texts, makes the situation clear specially the fostering factors for

²⁴⁶ Mayring, Philipp (2000, June). Qualitative Content Analysis [28 paragraphs]. Forum Qualitative Sozialforschung / Forum: Qualitative Social Research [On-line Journal], 1(2). Available at: <http://qualitative-research.net/fqs/fqs-e/2-00inhalt-e.htm> [Date of access: Month Day, Year]

²⁴⁷ Ibid.

learnings, the hindrances in learnings and the future possibilities for learnings. In the statistics, the understanding of the various factors, investigated in the community, is analysed further with the units of analysis. The self-understanding of the community expresses the behaviours and attitudes of the catholic community in relation to one another.

3.42 Data Presentation

The data collected after all the procedures in the qualitative content analysis according to Phillip Maying²⁴⁸, shows a number of persons and their variations of hypotheses in each group. All five questions show clearly and separately the factors of leanings from one another with examples, the hindrances for learnings with and without the history of migration and the future possibilities of learnings. The variations of learnings in the questionnaire decide certain factors for further development. The following variables derived clearly and systematically from the questions, show how each factor contributes or affects the another either constructively/positively or negatively. The development of hypotheses and Variables can change the results of the analysis because they (The behaviours or actions of the community), affect both positively and negatively. I have calculated the total number of units of analysis out of twelve in the first two groups for every hypothesis according to the trend of the question under eight generalized themes. Then the analysis is done accordingly for further implications.

Table VIII: The number of Units from both Ncs and Mcs.

Themes (1-8)	Learnings (Ncs)+Mcs Percentage 100%	Learnings (Mcs)+Ncs Percentage 100%	Fostering factors Percentage 100%	Hindrances Percentage 100%	Future Possibilities Percentage 100%
Respect for Diversity of culture and ethnicity	6+3 = 9/12 70%	1+2= 3/12 25%	1+3 = 4/12 33.33%	0+0 = 0	4+3 = 7/12 58.33%
The Church is universal	2+2 =4/12 33.33%	1+2 = 3/12 25%	3+1 = 4/12 33.33%	0+0 = 0	1+3 =4/12 33.33%
Family life, Religiosity and Faith	2+1 =3/12 25%	2+6 =8/12 66.66%	2+1 = 3/12 25%	1+1 =2/12 16.66%	1+1 =2/12 16.66%
Fraternal dialogue with 'other' in the community	2+0 =2/12 16.66%	0+0 =0	1+3 =4/12 33.33%	6+1 =7/12 58.33%	3+3 =6/12 50%
Mission, solidarity	2+3 = 5/12 41.66%	0+1 =1/12 8.33%	1+2 =3/12 25%	2+2 = 4/12 33.33%	3+3 = 6/12 50%

²⁴⁸ Phillip

and option for the poor					
Migration. Integration and humanity	6+6 =12 /12 100%	6+6 =12/12 100%	3+2 =5/12 41.66%	2+6 =8/12 66.66%	3+1 = 4/12 33.33%
Youth and children the future leaders of the community	2+0 = 2/12 16.66%	0+2 = 2/12 16.66%	0+0 = 0	0+1 = 1 /12 8.33%	1+0 =1/12 8.33%

Table IX: The units of analysis from IE (Two persons)

Themes (1-8)	Learnings (Ncs)+Mcs Percentage 100%	Learnings (Mcs)+Ncs Percentage 100%	Fostering factors Percentage 100%	Hindrances Percentage 100%	Future Possibilities Percentage 100%
Respect for Diversity of culture and ethnicity	50%	100%	100%	50%	100%
The Church is universal	50%	50%	100%	100%	100%
Family life, Religiosity and Faith	50%	50%	50%	100%	100%
Fraternal dialogue with 'other' in the community	50%	50%	50%	50%	100%
Mission, solidarity and option for the poor	50%	50%	100%	100%	100%
Migration. Integration and humanity	100%	50%	100%	100%	100%
The spirituality of St. Anthony Mary Claret	50%	50%	50%	0%	50%
Youth and children the future leaders of the community	50%	50%	50%	0%	50%

3.43 The possible changes in the behaviours or system²⁴⁹

The following diagram, I have created purposely, is deriving from the variables (Changes and Changers). I see the changing factor, the hindrances as Changers the human situation negatively. These chaining variables are like the human situations according to the theory of practical theology by Paul M. Zulehner²⁵⁰. He says that the process of human situations is not stable always, they are on a constant changing without a fixed actions and behaviour in the society. He does not say the actions are negative or positive. So, is the Church in the process of becoming, forming, acting ‘new in every generation and in every culture’²⁵¹. This is what I see in the communities. The living together is a great challenge in the midst of negative changers like hindrances among the communities. Human beings are vulnerable. They are in need of constant renewal. Therefore, the church cares for them with timely and effective remedies to save souls through its sacred activities²⁵². Therefore, the church should see the changing factors in the society. The church in St. Claret should be aware of it in order to renew its life in the context of migration. I want to insist this reality in connection to the point of Regina Polak who said that the migration can change the systems and even the cultures, even though the old element of the culture remains and in connection to the action theory of Paul M. Zulehner. This may not be so important for the qualitative content analysis of the empirical research to draw conclusions with changes, but this is just to understand of how they can change the fostering factors of learnings. the situations and the future possibilities of learnings in the community. These are the two areas for learnings according to the Texts. There are many elements in these two areas to practice in the community. These two changes are not stable in the community. They are changed at any situation and in this culture of diversity. At the same time, the area of hindrances is like a evil in the community and not dynamic. This is to be completely transformed in to fostering factors as well future possibilities for learning. The objective of the community should not be blocked by the evil factors of hindrances (the changers). Here the key word of the objective is Mutual learnings and integration as the ‘substantive theory of theological action’²⁵³. The fostering elements for learnings are said to be positive, as the self-understandings of the texts indicated, but they might be even changed negatively in the future when the Hindrances (independent changer of the human situation) is

²⁴⁹ R, Polak

²⁵⁰ Zulehner, P Paul: Pastoraltheologie. Band 1 Fundamentalpastoral. PatmosVerlag, Düsseldorf, 1989, P.34

²⁵¹ P.M. Zulener, 32-39

²⁵² CONSTITUTION ON THE SACRED LITURGY SACROSANCTUM CONCILIIUM SOLEMNLY PROMULGATED BY HIS HOLINESS POPE PAUL VI ON DECEMBER 4, 1963

²⁵³ Ibid.,38

very high and negative. The future possibility of learnings depends also on the variation of hindrances whether it is positive or negative or active or passive. This variation would bring a result to the community in the context of Migration. The similar reflection has been already communicated by Regina Polak regarding the definition of Migration and its effects on the changes of systems.²⁵⁴ The migration is a permanent change on earth. This can change even the system in the society. One thing becomes clear here that before any change in the system, the, the change of individual's attitudes and behaviours is a necessity for a community way of life. Because this is not a commercial factory to lose and win when failures take place. This is a community of human hearts. They are gathered in the name of one God. They are people of one and the same Faith²⁵⁵. Faith makes changes positively. When there is failure in their right actions, they are repaired for the next moment in the name of religion, based on values. Hence, can there be good changes for a better society in the context of diversity in St. Claret? These changes can be considered as learnings from one another. These changes are dynamic and inspiring for a community life. This is how the life shaped and learned. This what is understood by the 'theological theory of action', which means theological theory of actions draws the design of the future models asking for the condition of required changes'²⁵⁶

3.44 The explanation of changes through a Diagram

This diagram is derived from the texts of the people. Why can't the community (the church) reflect in this way for a dynamic and effective way of life in the context of migration? This is how I understand when the empirical texts communicate the message. The negative elements and the positive factors are placed in the respective circles and they indicate something which needs to be developed for a better social and religious integration. Otherwise religion would cause disintegrating²⁵⁷. There are number of moments where the behaviours and actions of the community can be destructive and divisive in the name of the religions. The hindrances such as, individualism, secularism, Prejudices, previous negative experiences, the attitude of I don't care about you, reservations, lack of morals, immaturity, Fear of 'other' group, lack of interest to learn and to know 'others', not willing to serve the community, not willing to learn the local languages, Same ethnicity gatherings in diversity, the lack of interest to read the Word of God to personalize, rejection, throw away culture, insecurity, false media news, misunderstandings and judgments, etc... can be destructive elements for the fostering factors of mutual

²⁵⁴R. Polak, 107-122

²⁵⁵ CCC-95

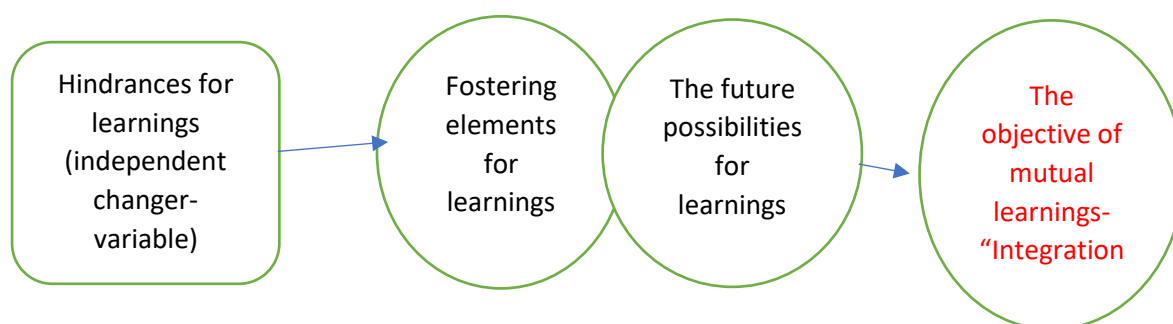
²⁵⁶ P.M. Zulener, 32-39

²⁵⁷ Polak, P. 145

relationship. These are all human situations (Kairologie). The fostering elements characterized by migration as a gift in the community, the parish councils and the structures of organizations (such as the teams for choir, prayers, welcoming, looking after the children, teaching Duetsch classes, the Sunday services and eucharistic adorations,) the readiness to serve, the opening of new ways for multiculturalism, the community prayers, the community meals, community programs like the long night, the youth gatherings, and community picnic are some of the enriching moments for the people as long as they are not affected by hindrances.

On the other hand, the future expectation of the community by implementing more community oriented programs, such as learning languages, more interactions to build up friendship, more personal efforts to mingle with others can be some of the interesting areas that are to be developed as long as they are not influenced by the fact of social and religious hindrances in the community. The socio and religious hindrances indicated, can't be set right within a moment, but it takes time for better understanding. The more, they are rooted within the self, the more they can be rooted in the Word of God in a community, then the self-interests to others can be connected not ego-centrally but generously, because Jesus is the centre of their gatherings and he says, 'follow me'. Then there is possibility for more learnings and integrations. People are always in a constant position to be aware of the changers of Hindrances. People are not perfect always. The people of God are called to be holy. So, this is journey together. All are called to support each other to reach the destination.

Diagram I: (The changer - Hindrances have a great impact on the other two goods of the community and finally on the actions of the community affected. I understand the action theory of the theology of the ecclesiology as from the human situations such as Criteriology, Cariology and Praxeology)



3.45 The hypothetical theories and analysing the process of Learnings.

The hypothetical theories are formulated together with the general themes and the changes of the Questions with all the examples given in the self-understandings of the empirical research. These theories are from the people, indicating their learnings in the past, the fostering factors of their learnings from one another, the hindrances found among the group members and what they hope to achieve in the future (Praxeology). The variables (Changes) independent variable (hindrances), dependant variable (fostering elements) and another dependant variable (future possibilities-praxeology) have a proportionate impact on each category because the human behaviours, and the social systems²⁵⁸ are changeable in the context of migration. In other words, the human situations are changing day by day, so is the migration in any culture and generation.

3.45.0 Learnings 1: The respect for the Diversity of culture and ethnicity (Ncs-6/6, Mcs-3/6, IE-1/2)

The learnings of the community are indicated with the percentage of the interviewees. Diversity is a multifaceted phenomenon. The ethnic segregation seems to be vanishing in urban cities in Germany²⁵⁹ and even in Austria living together is the present need²⁶⁰. The diversity of ethnicities seems to increase in the community of St. Claret. Therefore the Respect for Diversity of Culture and ethnicity characterized by the learnings of broader view of new cultures, and religious traditions specially Eucharistic adoration, Silence before Holy Mass, meditative prayers, verities of meals and the way of clothing , multiple languages, more openness in behaviours, more openness towards the new faces, new faces of faith including many children and regularity for the religious activities, can be framed as the learnings of the hosting culture (Ncs-6/6) from the migrants in the context of migrations in St. Claret and at the same time, Austrian theology, the culture and punctuality are said to be the possible learnings of migrants according to a local (1/6). Despite, the other five of them have not directly said anything about diversity or interculturality, there are elements of culture and diversity that they have learned. On the other hand, becoming more of intercultural community expressed

²⁵⁸ R.Polak 2017,157

²⁵⁹ Karen Schönwälder, Sören Peterman, Jörg Hüttermann, Steven Vertovec, Miles Hewstone, Dietlind Stolle, Katharina Schmid, Thomas Schmit. Diversity and Contact: Immigration and social Interaction in German Cities. Palgrave Macmillan, 2016. P.171.

²⁶⁰ R. Polak, 2017, 189-193.

through welcoming atmosphere, teaching classes, including the participation of Migrants for Sunday Liturgy, the new way of dressing for religious functions are possible a learnings of Native people Mcs (3/6) and at the same time, admittance to the learnings of Mcs from Ncs is characterized as being more flexible, open and investing for interculturality as a great learnings (2/6) in St. Claret. The mutual intercultural learnings of both communities is a crystal clear that the community is very aware of the context of migration. This seems to be a great achievement from the part of the community in the migration context. The total number of 70% have agreed upon the factors. This is not to say that all locals (6/6) have spoken of Eucharistic adoration and silence and meditation as learnings in the past, that they are practising it now, if so, there must have been a change in the ways of religiosity or in the way of their celebrations, but it is not so. These elements should have been new to them, for instance, kneeling down before the Blessed sacrament shows their own way of cultures and traditions. The learnings parallel to each group, shows the understanding of the fact of migration. The time changes the peoples' perceptions as well as the learning curiosity. Migration has made big positive impact regarding the learnings of the cultures and ethnicities of each other. Being aware of one's culture and tradition is a great begin for the integration both socially and spiritually. This progress has been influenced by the fact of Religion in the community. What bring them together and made them learn these new realities from each other is one and only source of religion and the faith. The religion can be also a sort of disintegrating factor when people are too much emotional attached like Nationalists²⁶¹. During this time, they may forget the other religious members and their cultures. On the other hand, the individual experts are impressed by the fact of integral atmospheres among the migrant's communities in Vienna²⁶². These two reports from these most experienced personalities in the city of Vienna for long years (40 +15) in the context of Migration, express the views of the local people. The first thing that the hosting culture learned in St. Claret was to accept everyone as they were (1½, 50%). The fact of self-understanding in this regard is not that they respect first the diversity of culture but the human person. The dignity of the person is taken in to consideration. They wanted to show a heart full of love and friendship. The joy of the Gospel channelled through the hospitality of the community. The perseverance of the migrants even in the city of Vienna (35 communities)²⁶³ has shown a good progress to respect the cultures and the diversity whereas the pastoral teachings of the catholic church specially EMCC instructs the pastors and the Bishops for taking necessary steps to care

²⁶¹ J. Winterhagen 2016,21

²⁶² ARGE REKTORAT.

²⁶³ ARGE REKTORAT.

for the migrants in their territory where they have arrived. The same ethnic and cultural and linguistic liturgical rites are separately celebrated. The Arch diocese of Vienna has invited many missionaries from Latin America, Asia, Africa and Eastern Europe to care not only for the Migrants but also for the Locals. This shows two important things: one is the same language, cultures and traditions are getting more rooted in the hosting land. This can be said as a justice to the people of Migrant backgrounds. This may lead to slow down the process of integration in to the local society. There interactions and encounters between Migrants and hostings cultures are less to know each other's tradition and cultures in their religion. Unless someone is exposed to the event of a cultural religious and social program, he or she can not perceive the signs and the symbols and their meanings in the rites and liturgies. Secondly this shows not only the need of the pastors in the local territory but also the scarcity of Vocations for priesthood. Vienna is still a city with catholic religious traditions. Therefore, having things like religious and social gatherings in their own languages, cultures can be a beautiful experience to go back to their own memories and to get a nostalgia feeling of relatives specially those who are individuals among migrants. At the same time, how can they learn to integrate in to the hosting society, when they have no connection with the locals? Your relationship with one another in the intercultural communities can teach something new. The same ethnicities will not learn any new things by being with their fellow beings and tradition. The difference is not felt in this regard. The diversity of culture is something that happens without plans and prefixed ideas. This is how God accompanies the people in the salvation plan. He never abandons them but teaches the social order to learn in the process towards the new land. This is the summary of the story of Israel and Abraham²⁶⁴ (Gen 12:1). The learnings need some vehement resolutions and initiatives, otherwise there is no learnings. Learnings are not simply happening, but with the intentions. The cooperation to adjust the situations is a need in the initial stage of the migrants from both sides of the communities. The expert say that the migrants have learned to take part in the liturgical celebrations. They can celebrate in their own languages and cultures. Do they have an open heart to respect and accept all the cultures? How are they integrating in to the hosting society?

3.45.1 Learnings 3: The Church is Universal. (Ncs-2/6, Mcs-2/6, IE-1/2)

The concept of catholic church as universal has been very much stressed in the community. The religion can be a place for security, a place for identity and a place for belongingness²⁶⁵. Two

²⁶⁴ R. Polak 2017,156

²⁶⁵ R. Polak 2017,147

from each community have experienced the sense of belonging in the church where all were unknown in the beginning. The migration can be a place where two unknowns meet together. The church is universal means, the salvation is for the whole world. The prime duty of the church is to save the souls. ((Mk.9:38-43, 45, 47-48). The catholicity is to give meaning to all the people irrespective of religious traditions. In this regard the religion is a challenge in the context of multi pluralistic societies. St. Claret is a home land for many of them. A homeland²⁶⁶ does not remind the migrants only of their own kith and keens, cultures and traditions, but also a sense freedom belongingness and the joyful moments to be in their churches as they want. The children are welcomed like anything and the parents have no fear of others. The joyful role of the pastor plays very important role in this situation. The pastor takes initiative to talk to them, so that others also follow the Pastor. This is how the learnings start. The cultural differences vary people to people. The children learn from their parents in the family. The pastor observes his new people among hundreds of them. He introduces the new people to the community and welcomes them before all the community. This is the sign of universality: all are welcomed in to the church irrespective of ethnicities, cultures, languages and colours. Three of them from both communities have confirmed that St. Claret is a community of one vision. The vision of being together in diversities. One of the Migrants' words about St. Claret witnesses the nature of the church as humanly. The people are very simple and open. They express more of their human nature without much rigidity and stubbornness. The catholic church expresses its feeling for the migrants. The understandings of the other human is a necessary condition in the moment of pain and nostalgia. The individual experts on the other side specially one of them has expressed one of the important learnings for both communities saying that the church is universal that there is a same belief, but it is lived out differently by different communities. This is to be understood that every culture and tradition is different. The community is the representative of the church, because the church is the sign of love, care, spiritual home and so is the community for its members. The catholic church should be reflected in the local communities where the migrants come for their Worships. This is how the new encounters start for better learnings and integration.

3.45.2 Learnings 3: Family life, religiosity and Faith. (Ncs-2/6, Mcs-1/6, IE-1/2)

The understanding of the Native people regarding the learnings connecting to this general theme is not the topic that they want to speak, nevertheless two of them find the migrants

²⁶⁶ R. Polak 2017, 151

families more complete. The people seem to be open to confess that many of the families are broken not very many in St. Claret but in Vienna. These three themes seem to be very sensitive in the life of the people. The migrant's traditions and culture differ greatly in this regard. They are not broken often and live separately. The husband, wife and children make a family life in the light of the teachings of Catholicity. This is seen very positively in view of learnings but not to criticize their own families either in St. Claret or in Vienna. This could be a slight message for the broken families today and tomorrows, it is not only for the native people but also for both. The migrants are courageous enough to say that Sunday liturgy is not only the only sacrament of the church to be received and to nourish the souls but there are also other sacraments and sacramentals. This is actually a very bold statement from the part of the Migrants. This looks like a juxtaposition of the people as Arnd Bunk says that the subconscious mind speaks so. This is a kind of self-dramatization and ambivalence attitude that the migrants compare their faith and faithfulness to the religion and God²⁶⁷. There should not be any judgements for integration. The religious integration process can blame the deterioration of the faith and religiosity of the people who practice their faith according to their spirituality. Learning by trial and error is not a new thing for a Catholics. The human nature is also to fail, and God's nature is to forgive. The learnings in those days in the culture was between teacher and students. The students go in search of the teacher to learn for life. Whoever it is in the context of Migration, the learning can be possible when the subject is appropriate for the human situation. The European should not deny the fact that secularization, post- modernism and philosophical thinking have changed the idea of the concept of God and religions. The deterioration of the faith in God and in the church is crystal clear. The number of free churches and denominations and divisions are some of the signs for the disunities among the people in the name of religion and God. The people who praise their own religiosity and faith by comparing with the hosting cultures, should ask themselves whether they are truly perfect with all valuable and moral teachings of the church? Is there no any dichotomy and resistance in the religions? When statement is released like this, the people need to listen to it and reflect it why? why they are so, is not a good question for the learnings in the communities, but it could be a better question for the academic performances. On the other hand, two native people have observed that the migrants have learned to devalue the desire for materials and wealth so that they can be united with God and religion. This is a kind of indirect reactive observations from the part of the locals against the trend of the modern society in the hosting land. The concept

²⁶⁷ A. Bünker 2016, 159

of Faith should not be subordinated to the ideology saying that religion gives security, safety, identity and other belongingness.²⁶⁸ Faith is a personal experience which cannot be explained and has to be internally experienced with reasoning. The migrants should not think that the people are with wealth and materials and so their faith is not alive, or they are not faithful. Their way of looking at the things are very different. The Viennese are very artistic, cultural and creative in their thinking. In short, they are very good innovators. Another important learning of the Migrant is that they give good education to their children. The catholic faith formation takes place in the family: prayers, church going, serving, reading holy bibles and maintaining the momentum. One of the migrants has also challenged the native people by saying that the value of the family life should be safe guarded. The value-based education is a necessary fact today. It is the value which can decide what type of personality a person is developing. The most important observation in this theme is that all six migrants have admitted saying that the Sunday liturgy is very alive and therefore they are here. This is what the document EMCC insists the pastors to provide appropriate liturgies for the migrants in their territory knowing the importance and the difference between the migrants and the local faithful²⁶⁹.

3.45. 2. 1 Sunday Worship, a community celebration.

This is very much needed to be discussed not only in the context of migration but also in the contextuality of Vienna. Simon Chan in his book liturgical theology. The church as worshiping community says the actions of the liturgy or worship is to attend the salvation of the souls. Therefore, the worship is made by the human being to have a sound liturgy and worship. Further he says that there is a resistance between the traditionalists and the innovators in the community when there is a slight change in the worship. The ideas of the innovators are in the present human situations. Are all the worships and liturgy relevant for today's situation? Hence the church must see whether there is a sound theology in the worship that it suits the time and the context. What is pastoral and practical theology? A simple answer is to apply the theology, the action of the church systematically according to human situations. (Regina Polak-Fundamental Pastoral). The church cannot be of this world. This is the same situation which happens today in the churches. The rituals are booming today. why? Because there is no appropriate rituals and norms in the church. Therefore, for him to be a church means to be a worshiping community²⁷⁰. "The Sunday Liturgy is the epitome and summit of Worship."²⁷¹

²⁶⁸ R. Polak 2017,147

²⁶⁹ EmcC 2004, No.22

²⁷⁰ Simon Chan: Liturgical Theology, The Church as worshiping community. IVP Academic, 2006, 41-42

²⁷¹ Ibid., 127.

The Sunday worship needs to get a form so that people feel something beautiful and meaningful on the day of praise worship of the Lord. The Sunday is basically an obligatory day for the catholic to worship the Lord. It is the day to rest by praising the Lord for all what they had received in gratitude and thanking. Jesus broke the traditional boundaries by healing the sick and the sufferings on the day of sabbath saying that the law is for the Human. The systems and the tradition should be appropriate to the need of the time. Therefore, the reasons to appreciate the Sunday worship in St. Claret are manifolds: The entrance includes intentionally all the laities to take part in the procession with the beautiful gifts of a group of children and young altar servants, the greetings of the pastor is very natural and attractive to speak directly to the hearts of the people. They feel to come again and again. The proclamation of the Word of God is not strict only to the ministers of the sacrament, but it is shared with laities specially with migrants and it establishes a participatory church. The sermons are according to the human situations. The children are separately taught according to their capacity of understanding the Gospel through pictures and paintings. After the section of Word of God, the children are called upon near to the altar and their work of paintings are exposed to the people within a short time and the people clap for their beautiful performance. This is a kind of motivating element for the future catholic of the society. They speak to the hearts of the people, so that they feel to hear the word of God. The participation of the people is very active and meaningful. The Eucharistic part is very special for the people in St. Claret because the Lord's prayer is sung with actions holding hands of each other in the sides around the altar specially with all the presence of all the children on this day, and then greetings of peace is a moment of great Joy, friendship and an initial stage of seeing a new face in the church. This is a great feeling as far as the Migrants are concerned. This can be varied in other places according to the number of worshipers and the time factors. This can be even critically analysed but what is more important is the present situation and the context of the people. During the time of Communion, on the other hand, the children are invited separately to eat the host which is not consecrated. This does not look funny in the eyes of the traditionalists who are also present in the church from both communities. This is a graceful moment for their children that they can take part actively at least in one of the sections of the Holy Mass, otherwise being passive in the Holy mass can be encouraged specially for children. Therefore, the people call this Church a Church of Children. The parents have no fear of others who may offend the children or the parents when they are a disturbance during the Service. The whole community has understood the normal situation of the families and children. The council members have taken decision to respects the children in the church by tolerance. This could be another reason for the people to come for

holy Mass here in St. Claret. The final rite characterized with greetings for special occasions in the life of the people especially birthdays, wedding days, baptisms, anniversaries etc, important church announcements, a special blessing for them, is decorated with a personal greeting again by the pastor by standing in the door to the exit.

3.45.2.2 The parish coffee-shop (Gathering)

This is a traditional place of gathering the assembly for a cup of coffee or drink. This is very special in St. claret for its interactions with the people. the migrants are not found here often. The reasons could be the language barrier and other cultural differences. The migrants are with maximum 2 or three children and so they don't have much time to spend for these types of events. But this is very efficacious for learnings by knowing each other. This is a platform to introduce each other to get to know the persons. But are they doing so? The thing is the migrants and even many locals do not take part in this coffee gathering. This is not only for the economical reason but for other cultural differences. The assembly comes for a any special occasion and the children can do their own activities in a separate place. The children specially the second and third generations have their own programs. They don't want to be with their parents during gatherings except for important occasions. Many Austrian families do not take part in this for their own personal reasons. The interactions are very poor here between the migrants and the locals. The migrants come only for the Sunday worships and return. This is only an introduction to see or to welcome the migrants from the part of the locals. The deep sense of interaction does not take place.

3.45. 3 Learnings 4: Fraternal Dialogue in the community with 'other' (Ncs-2/6, Mcs-0, IE-1½)

Interaction and Knowing others can be an avoidance of fear of 'strangers' said one of the native Catholics. Many were not willing to share much on this theme, because they don't want to share much about the failures in the community life. Nevertheless, this is the most important area of the research as the texts communicate. The interactions cause mutual learnings, most of the problems such as 'anti-attitudes' in the context of migration are observed. The avoidance of unnecessary doubts and prejudices can be avoided only by fraternal dialogues and interaction. Then and only then people are free to know who and what they are with all their diversities in the communities. Even though the St. Claret has a very good opportunity for dialogue and interactions with the 'stranger', it is not happening effectively. The effective dialogue can produce much more fruits. This is a very sad observation that no body from the

part of the Migrants has said of their learnings from the Native people regarding the integrations and personal encounters. The community needs to concentrate more on this theme so that there is an understanding between them, and it leads for sharing of mission among them. From the part of an individual Expert the learning is that the migrants were all new and strangers in the beginning, but it was the 'Holy Sacrament of Eucharist conversed all of them' that people opened the door for the Migrants first in 1990 for the Bosnian families in St. Claret. The learnings of the Migrants from Natives could be very less yet the avoidance of prejudices. This shows an observation between the people and the former pastor. Nevertheless, the interactions apart from the pastor is very less except for external appearances and the gatherings.

3.45.4 Learnings 5: Migration, Integration and Humanity (Ncs-6/6, Mcs-6/6, IE-2/2)

This is the most observable theme in the community of St. Claret to understand their learnings from one another. According to the statistics, 100% (6/6) of Native community has learned from Migrants. The expression is amazing from the part of both communities. The local are very proud of their learnings that they opened their hearts for the strangers, and they did all initial missions for the people. This learning is due to the arrival of the Migrants in 1990 due to the war in Bosnia. This is a new thing for them. This paved a path to reflect about their charitable works, specially the humanitarian acts with brotherly and sisterly love and concern. The integration opens the door for faith said the local. This is expressed in the reflection of Regina Polak as the sign of the time to deepen the faith²⁷². They found the problem of Language barrier and introduced with language classes with experts for the parents. The parents found difficulties due to their working time and looking after of their children. The family obligations and other grasping capacities are also reasons for the parents for language barriers. The learnings of the Migrants from the Native people according to Native people (6/6) is highlighted that they should have learned that solidarity and migration is a part and parcel of the realities of Migration. One of the important learnings could be that Mcs have learned to be punctual specially for the Holy Masses. The Austrians and Germans are very particular regarding the time and punctuality. The migrants on the other hand have also accepted the solidarity of the community and all of them (6/6) have acknowledged deeply about the integration, specially the have realized that the Native people were so concerned and the showed their humanity toward the migrants. Their facial expressions and other actions are highly appreciated. From their part (6/6) the learning is highlighted with the integration

²⁷² R. Polak 2017, 65.

programs such as the language classes, helping the children for doing home works, and other gatherings for the children and youth. These are not fixed programs as such from any other external charitable organizations but only an initiative from the part of the locals. Nevertheless, the community should focus on this theme in the future for further development, because many of the Native people and migrants have expressed many hindrances too for the growth of integration since there is no an effective action programs so far in the community. This looks merely an emotional expression of what they have been to each other in opening up their church and welcoming them or the initial stages of material and emotional needs that are fulfilled when they first met each other. The same idea is expressed as religion a safety one²⁷³. The integration is not yet deepened in the circle of religions and sociology. The hindrances for fostering the learning are evidences that this community needs more integration.

3.45.4.1 Mission, solidarity and option for the poor. (Ncs-2/6, Mcs-3/6, IE-1/2)

The mission of the church for the poor is a part and parcel of the vocations. Basically, all the baptized are called to serve the world. Jesus says I have come to serve and not to be served. The self-denial in the service of others is the characteristic of the Servant discipleship. The native people are called in a special way to renew their faith by doing their mission, solidarity and accepting the condition of the poor in the context of migration. Two from the Native and three from the migrants have said that the mission is helping the migrants in all possible ways and it has been expressed in humanitarian act as far as the Migrants are concerned. The following learnings are also parallel to this theme. The individual experts specially one of the former Parish priests has confirmed the amount of mission and solidarity done to the people in the form of their volunteer service, accommodation in the parish, even for the Islamic families without any difference. The people have also learned the attitudes of the local people specially the service mindedness of the catholic communities. According to him there is always a longingness in Migrants to be rooted in a community for identity. Thesis what the researches have reported that the migration needs interculturality and identity.

3.45.5 Learnings :6 Youth and Children are the future leaders of the Community. (Ncs-2/6, Mcs-2/2, IE-1/2)

Pope Francis calls all the young people to experience Jesus Christ. Jesus is alive, come and have encounter with him²⁷⁴. This is in fact very important theme as far the catholic church in

²⁷³ R. Polak, 147

²⁷⁴ Pope Francis, Vivit Chritus, No.1

Vienna is concerned. It is because the young people and the children are going to be the next generations of the catholic church. The catholic church is not very young in Vienna. The pastoral situation can give a common understanding that the people who come for the church are not young but elderly. Many of the parishes are now joined together with other parishes for a joint-administration due to many reasons such as the lack of members, economy, and vocations for priesthood. This is the situation with St. Claret community too²⁷⁵. This is an explicit change in the society that the church should be aware of it. The Claret community has unfortunately not very many native young people and children. In the beginning there were 900 thousand people in this church, but the number has gone down not because of the problem of the crisis in Faith but it could be due to the change of places and the return to their original places. It is surprising to see the number of candidates (100-175) for the sacrament of First holy communion and confirmation in those days of its beginning²⁷⁶. Two of them are sad to see this situation and think of their future, while appreciating the alter servants' open mindedness to serve the church from the migrant's families as well as the presence of many children in the church from migrant families. Why some families do not give birth to children in Vienna? This is normally an observation of many people. the same situation prevails in St. Claret. One thing is interesting that the youth association is functioning and not very many are willing to come for it. The pastoral assistant is active in doing this mission for the betterment of the young ones. The lack of presence and interest from the part of the young people have been very much influenced by the new modern times. The experts stressed the importance of their services in the catholic churches. They challenge the local young people by being regular for service. Many children are born in the migrant families and they are also mingled with few local children and young people. They have a common understanding among themselves.

3.45.6 Learnings :7 St. Claret the patron Saint of the Church. (IE ½)

St. Claret-Ziegelhof is the name of the Parish ever since it started in 1981. Since the Claretian Missionaries were the pioneers to start this difficult mission, the name of the parish came to be in the name of the founder St. Claret. How people are aware of St. Claret their patron saint? What role of his spirituality play in the life of the people? Do they really love the life story of the saint? These questions arise when the texts of the empirical research communicate nothing about their saint and the life except for the former parish priest who said the motto of St. Claret 'the love of God impels us' so that the people are very much known for their hospitality, and

²⁷⁵ Home page. www.St.Claret.at in: "Chronicles". On. 24. 05. 2019

²⁷⁶ Ibid.

welcoming. This needs further study. The people could have connected their experiences of sharing in the line of their patron saint, if they should have really been motivated by his examples. St. Claret was a very passionate missionary in 18th century and spirituality towards holy Eucharist is very rich. The most important point is derived from the former pastor who has been very much integrated in to this society even though he was from Germany as a Missionary. Th pastors should not play either divisive role or disintegrating roles among their own ethnic people. The pastors in Germany among Croatian communities do not seem to encourage the people to integrate in to the hosting societies²⁷⁷. The role of the Priest can be a great sign of bringing the good news and hope for the migrants. The people speak highly of the former parish priest and his service and not much about St. Claret. His life formed in the spirituality of the footsteps of St. Claret.

3.46 The analysis of the learnings of fostering elements, hindrances in Learnings and Future learnings

This is also an important part of the research, since the last three question deal with a constitute element of the community life. The section is divided in to three parts: the fostering elements for learnings, the Hindrances in learnings and the future possibilities of learnings. As already explained in the diagram how each element changes the other in the learning process of the community in migration context, so a comparison and contrast with the most important elements is done. So that the finding is clear to a certain extent. Few learnings are already confirmed to some extent as the self-understandings of their behaviours and attitudes and actions in the community have conveyed in the Texts. The following analysis is important to find which areas of hindrances changes the already possible fostering factors of learnings and would be possible factors of Learnings in the community. Here the hindrances are completely negative, and people don't want to experience it, because they are destructive, whereas the other two are completely positive and constructive in a community. People want them to happen. People are very optimistic to experience these two in the context of migration. This shows the interests of the people for a living together. They are people of God²⁷⁸. They desire to experience the goodness of unity and not the divisions. The religion seems to play avital role in building up of communities. The religious values, respected and accepted, are looked as meaningful.

²⁷⁷ Jenni, Winterhagen 2013, 172.

²⁷⁸ Lumen Gentium 13, 32

3.47 Fostering elements for learnings (human situations)

The fostering elements are very positive: hence they are analysed detailly with units of analysis for the betterment of the community to reach the findings of the possible problems in the community in a qualitative manner. Migration, a gift for a participatory church, is a fostering element according to the view of the Native people in the context of St. Claret. The participation of the intercultural community looks positive in the community, they look forward to seeing newer cultural and traditional elements. The culture of the native people is very old and rich. They are encouraged by the presence of the multicultural and ethnic societies in the community. Not all of them have explicitly revealed it but only 33%. Among them the more are migrants. There are still people who do not want to say anything about this issue of migration. At the same time migration is a place for learnings says the native community. They say that without the history of migration, the community will not learn much about new possibilities in their culture. This is not in fact their own claim, but this is the plan of God that they are inspired by the spirit to proclaim the goodness of new people of God, their culture and tradition. The saving act of God²⁷⁹ continues from Abraham and Israel till today. This was an old story, but it is revealed now. The continuous intervention of God follows the people. The people are taught new orders and new social and religious ethical codes and norms in the process of settlement in the new lands²⁸⁰. The pastoral role of the Priest, a bridging mediation as far as the people of the native land are concerned. The people have a sense toward the silence and respect for Eucharist. This is in fact a new trend developed after the coming of the migrants who are mostly from eastern, Asian backgrounds where mostly the contemplative dimensions of spirituality is stressed. This is also a good and beautiful dimension to see them as one family of God in diversity²⁸¹. On the other hand, opening new ways for the multiplicity and intercultural celebrations is a need of the community as far as many migrants are concerned. Among those 33% the majority are migrants who feel the necessity of interactions. This should be a thirst and willingness to meet the people, to talk to the people and to share their stories with them. Unless there is an openness and understanding among the members, there is no care for one another. If there is no history of migration, there is a less pious association members and participation, less alter servants, children, young people, etc... in the church. These could be seen as some of the ambivalence and unconscious statements of the migrants in the hosting land where the religiosity is less since the migrants develop a kind of fear of

²⁷⁹ R. Polak, 156.

²⁸⁰ R. Polak, 115-117.

²⁸¹ Pope Francis, Annual Message for world Migrant's day, 2013.

losing their faith in this culture²⁸². There is another important thing in this church that the Church architecture is a place for Intentional interactions and personal encounter with strangers and they look at this as a fostering factor for the people. The church is not very big, but it is convenient enough to see each other and sit close to another. The atmosphere creates opportunities to see others face to face. Basically, the structure of the catholic church is an example for learnings. E.g. Choir, pious associations and other groups. Religion can be a source of integration. Religion can play a vital role in shaping people and their life. Religion is in the society and the religion can take a different stand when the followers start to create another diaspora, start to be in isolation, and in polarization. These can lead to ethnic oriented diasporas²⁸³. The understanding of the church is very positive as far the community is concerned. They don't seem to develop any negativity on the church and their ministers. A mixed parish council member is a fostering factor as far as the migrants are concerned. They look for this to happen. All most 33% of them have a positive sense on the church and its service to the people. Others have not spoken anything either directly or detailly. For many of them the idea of Church as one body of God (33%) is highly registered. This shows their unity. People also propose for coming together as one praying family, because the prayers can be a fostering factor. Many migrants and native might take part in it. For them, when there are contacts with people, the learning is possible. The possibility for contacts is many, but the interests for contacting with personals are less. The problem is not with opportunities but with the system and the nature of the peoples from both communities. This is a slow process. This does not happen sudden. The learning is also a procedure. The Non-stereotype mentalities can be a fostering factor for the people of migrant backgrounds. Most of the negative elements are expressed in a positive connoting. These are some of the unexpressed indirect wants and needs of the people from Migrant backgrounds. These are quite natural in the second stage, an inter space²⁸⁴ of their life in the hosting land according to David Groody. These people are in stage of settling and they look for identity. Nevertheless, the Mcs in St. Claret have surpassed this stage. They are sometimes rejected and thrown away by individuals. For the mission of the community the discovery of the values and beliefs of migrants is important. The sharing of Mission is a fostering factor for the migrants. Almost 25 % of them expressed the importance of mission for one another in the community by both communities. More Solidarity programs for the migration and the needy can be a fostering element for the people and they look for it.

²⁸² A. Bünker, 153, 159

²⁸³ R. Polak, 2017, 139-144, (Arnd. Bunker 2016, 213,)

²⁸⁴ Jorge E. Castillo Guerra. P.247

Migration, integration and mission are a part and parcel of the phenomenon. The sense of integration from both ways Native and Migrants is the normal expectation of each Person in the community. This community does not show any rigidity with regard to this mentality. The Learning language and being faithful is important for Migrants. The self-understanding of the migrants motivates them to be more active in this community, because they are happy with this community. Almost 35% of the people from both communities have expressed the fostering element for the learnings in the community. This average is better comparatively with the total percentage of the Migrants in the community (4%+8%). On the other side the individual experts IE2 also find the following elements as important in the context of migrations in St. Claret and in Vienna. Each culture has different way of celebration in their cultures and traditions. Therefore, all should accept it. Common celebrations are a good opportunity for this to happen in Vienna. Celebrating mass together several times in a year is a good possibility. Bringing together groups of people who are in the same life situation is a need indeed for the people. The community welcomes always all to the church. The inclusive idea of the church is very much stressed. The greetings of peace in the holy eucharist is a constructive element as far the migrants are concerned. The most important thing is getting to know each other and showing interest. Migrants can also converse when local people like to have talk. The lack of interest from the part of the migrants is seen due to the language barrier. The community, a place for Dialogue with one another, should know each other. When people are open to the reality of daily life, then they serve others. Mission for the migrants is a need. Identifying the people who can do mission in the community is one of the needs in the community. Avoiding unnecessary fear in the community will help the members to build the relationship. ‘Love your neighbour because he/she is like yourself’. It is important to see others how they are. This is an implication for each one to accept others. Also St. Claret, whose motto is “For Christ’s love impels us”, can inspire the people in the community. Alter servants are more, and they are together. They are finding their ways to integrate in to the society. All most 90% of their sharing show that there are many elements as fostering to learn from one another in the context of migration in St. Claret and in migrants’ communities in Vienna.

3.48 Hindrances (human situations)

This is the most important area of the study. According to the statistics of three groups (Ncs6+Mcs6+IE2) together, the most percentage of hindrances are registered in the area of migrations, Integrations and humanity with 66% of which (Ncs2+ Mcs6+ IE2) is. They are mostly connected with language barriers and gathering of same ethnic cultural groups during a

common gathering. This shows indirectly how serious the migrant community is about this hindrance. How did they understand these hindrances? How can they improve the language barrier? Or are there cultural barriers in them. On the other hand, the second highest hindrances are indicating the Fraternal dialogue ‘with other’ with 58 % (Ncs6 +Mcs1, IE2) as the second highest of percentage of all the other six areas. The majority is among the native members of the community that they have expressed (6/6). They are identified with the hindrances such as Individualism and secularism, Prejudices, previous negative experiences, I don’t care about you- mentality, reservations, lack of morals, immaturity, Fear of ‘other’ groups, lack of interest to learn and know other, Misunderstanding of language problem, lack of younger generations in the families, lack of knowledge on the Word of God, throw away culture, prejudices due to false media News about migrants and Judging others without true information, Stereo-type mentality, groupism, and so on. The area of Migration and integration is registered as the area where the people of both communities have successfully achieved the task of integration, but at the same time a higher percentage of hindrances are also registered. This indicates a sign that there are still things for both communities to learn and to understand. This seems to be the most important and the highest hindrance of all, because the first one, though, it differs by only one person, it has lesser issues than the area of Fraternal Dialogue with other. Another reason for saying this is the gravity of language barrier and the same ethnic group gathering may not be more effective than the issues in the hindrances under Fraternal Dialogue with Stranger. Of course someone needs the language to communicate with others, because the language is not easy here. The people speak different dialects as well. At the same time, the demographic information says that the migrants are living here more than 7 years. Only one of them is in the past 7 years and all the others are more than 15 years. This duration should have been enough to learn and to intergrade in to the new society. Another reason could be that all most all twelve of them 100% have agreed upon the learnings from one another in the area of Migration and integration and humanity. Another reason for saying that the individual Experts (IE2, 100%) have also admitted saying many hindrances such as Non-respect and non-acceptance Faith should not lead to have divisions. Handling finance with diligence is important. Less stress on Gospel and human values. The need of personal transformation for mutual learnings. Don’t judge the external appearance. The question is how people approach each other. Not being accountable and transparent. The fear is another word of unbelief because it says that one does not believe in the other. Fear blocks interactions and knowing, ambivalence attitudes, prejudices and negativity, how seriously someone takes it to learn the language. Language is barrier. Therefore, there should have been at least a way or medium to speak with one another.

Having considered all these facts in other elements as hindrances, the conclusion can be drawn to a certain extent, saying that the hindrances with 58% percent in the area of fraternal dialogue with other could be the possible areas now in the community in the future. When these elements indicated above, are in a high rank, then the other positive dependant variables such as Fostering elements and the future possibilities are affected negatively. For instance: when the racism or prejudices are high (hindrances) among both communities, then the international interactions or inter-cultural programs considered to be fostering elements, will not take place in a fruitful manner, due to the fact of high sense of indifferences.

3.49 Future possibilities of learnings.

The future possibilities are the hopes of the people for learnings in the community. The factors of future possibilities characterized with highest percentage of 58% in the area of Respect for diversity of culture and ethnicities, Fraternal dialogue with 'other' in the community 50%, and the area of Migration, mission, integration, solidarity and humanity together (50%, 33%), in St. Claret (Ncs and Mcs) by the Avoidance of too much identity crisis, intercultural programs in the future as a possible platform for knowing each other, the Change of system of the aged (old) generation, the standard of education for the learning in the future, more sharing of faith and values in the community, the Curiosity to know the unknowns, evangelizing each other in the community by knowing other respect for intercultural aspects of life, more understanding of St. Claret as one Family of God, evangelizing orientation for all which can lead other one how close he or she is with God and with other fellow beings in the community, more family atmospheres programs, well Information disseminations, Non-judgemental attitudes, Friendship and sharing, the bridging role of the Priest, Language learning with intension, a mixed composition of Parish council members, Self-interest to know others, and on the other side the recommendation of the individual Experts (IE2, 100%) for the future learnings such as having meals together and visiting other's homes, Various parish level cultural programs, organizing exhibitions., Migrants learning the system and organizations of the parishes, Representatives from the migrant community in the parish council for at least certain clarifications and questions, creating of an annual plan together, Look for opportunities to do something together E.g. celebrations of holy Masses on Christmas and Easter, Developing projects together, developing a sense that all are pilgrims on earth and their home is heaven, the positive sign of many families with many numbers of children as the future Christians specially after 1990 in St. Claret and in Vienna in different years, the encouragement for the Children to root in their culture when they come together, the encounter by inviting each to

take part truly in witnessing events of faith, not just to watch it, eating and celebrating together, avoidances of prejudice, the understanding of the common mission shared through the call to be a baptized Christians, not only Children benefit Duetsch courses but also Parents, intention and periodical house visits specially after special events in migrants' families by the pastors, understanding of someone's, culture and tradition, can help the community for a great integration, the feast day of St. Claret-Zigelhof, as an opportunity to celebration, and community outings and pilgrimages are all identified as future possibilities of learning with the recommendations to have a personal and community dialogue to achieve all future possibilities and and to maintain what is already existing at present, so that most of the problems and hindrances in the communities with migration history can be brought in the light of faith and be resolved with the course of time according to the times and space. These are the possible empirical realities of the communities with migration history in St. Claret and in other communities in Vienna (which is generalized with the self understands of IE). The total percentage of the units of analysis in these sections as mentioned above. These future possibilities are almost high for an intercultural community. The programs that they have indicated show clearly of their vision and mission in the community. This would be the praxeology as far as the people are concerned.

3.50 The summary of the chapter

The learning from one another means to say that 'to know and to adopt what one does not know and have for strengthening of the catholic Faith journey as a community in St. Claret with migration context. The presentation of the analyses in this chapter elaborates clearly the possible human situations. The empirical test has communicated in the statistics together with hypotheses and variables (Changes) that the learnings of the community are very important in the context of the migration. These learnings that which the migrant communities as well as the local community have learnt are not very stable, that they can maintain it in their relationship with one another, but they may change in the future due to the hindrances that they foresee in the community. To keep up learnings and integration, in the new situations, with a strong and constant positive motivation, they must maintain a kind of relationship through personal and community transformation which is strengthened through Dialogs in the light of Catholic faith in the community. This is not only a responsibility of individuals but also the community as a Parish. The church must be allowed here in this human situation to practice the appropriate ecclesiology for the betterment of the faithful in the context of migration. The pastoral theology should play a prophetic role in this situation. The pastoral theology might be

criticized but the reality should be explained well. God's actions are to be done through the ecclesiology in the context of the people. The church can be also challenged here. The people can be also challenged to achieve the goal set before by God.

CHAPTER FOUR: CONCLUSION AND RECOMMENDATION (Praxeology)

4.0 Findings of the study

After having studied and analysed the statistics of the empirical research, the first impression one can capture is the progress of the whole community to live together in the context of diversity of cultures and ethnicities. The desire for unity not in uniformity but in diversity has been very much expressed by the members. The church has one vision of God that they belong to one another. The sense of belongingness to the community is very much highlighted. The community is very deeply rooted with the attitude of hospitality towards the strangers and unknown people. The amount of Joy and freedom that this community experiences in and around the church is being channelled to others. The eucharistic celebrations has got its form according to their own human situation. The Eucharist, an action of worship to the Lord is creatively celebrated in the community, so that the people of God experience the spirit of the Lord in the midst of the people. The Eucharistic participation of the faithful is an example for many communities. The migrants feel to come here and be a part of the celebrations. The children, youth and choir are very active in doing their mission for the community as well for those who come to them. The fruitfulness of this community has been explored in their learnings which is given in eight inter-connected themes. The amount learnings that both communities have learned to know and to adopt is in fact according to the personals and to a certain extent to the community. The analysis shows that despite a great growth and development in the areas of respect for the diversity of cultures, the concept of migration, integration and the solidarity towards the migrants are cynosure of the eyes, a great emphasis is given for further deepening of the of interpersonal relationships and dialogues for a better and deeper understanding of the persons in the community. The joyful celebrations are not the mere signs of the mutual relationships of the community members. The people are very happy to come to this church because they are very much welcomed. This community shows their human faces not only in hospitality and solidarity but also in the liturgical celebrations and other human interactions in the introductory stages. The main thing is that the initial stage of welcoming and introduction are perfect, but the deep sense of knowing each other is very much lacking. They don't take initiative to enter in to a deep relationship: listening to others, specially to their human stories and feelings, personal problem, faith experiences, knowing their traditional cultural

expressions and so on. From the part of the migrants it happens because they have a language barrier, they have some sort of inferiority. They don't mingle with them during their common functions and other community gatherings, especially after the Sunday worships. There could be reasons from both sides, yet the common understanding could be the cultural differences and the systems. The native people may be ready to talk when the language and its accents is perfect especially elderly people. Most of the Sunday visitors are elderly people. When there is strange in the system or traditions or the custom, the immediate reaction can be observed from the side of elderly people. The next important observation from the study is that the religiosity is very human. They don't want to be artificial in their nature of worships or prayers and other pious activities. They express as they are and the wish. As a result of these beings and expressions, they are easily misunderstood by those who are coming from so called contemplative and meditative backgrounds. The moment of resistance arises when either of them compare with one another their own way of religiosity. Every culture has got its own negative and positive elements. How do people look at it? People must look from the self (within) to outside and then from outside to the self. Then and only then there is an access for a platform to experience integration, reconciliation, peace and unity. The judgmental and other juxta positional mentalities can be compared with the people in Vienna and vice versa. The sharing of faith and being witness to their God with migration or without migrations is a not a rare reality in this community and in Vienna. Basically, people start their dialogues with the famous wordings in their daily conversations with awareness or without awareness "Gott sei Dank- Thanks be to God", "Ich glaube – I believe", ", Es tut mir leid- I am Sorry", "Bitte-please" All these cultural and meaningful wordings of daily life are expressing a kind of relationship with Faith and God. There is a concept of Faith and God in their hearts and minds. The God about whom others speak, may not be very active in these people in their dialogues and even in their activities. But the Christian and human characters are highly observable. Hence, over all findings communicate a possible message of a need of knowing each one deeply and personally without fear. The fear of the other is developed in the subconscious level in the context of Migration. The need for Dialogue is to clear out all ambivalent and suspicious attitudes and dispositions and to motivate the community for possible learnings from one another.

4.1 Conclusions (Criteriology, Cariology and Praxeology)

The first chapter of the study imparts a glimpse of knowledge for the preparation of the empirical qualitative content analysis in the context of migration in St. Claret. The necessity of

the study at this juncture is highlighted in the descriptions of the research area, research questions, research problem, and the research objectives. Finally, this chapter says that the human situations changed due to Migration, can be demonstrated with empirical realities of the communities in the context of Migration. Human behaviours are shaped by learnings. The context of Migration in St. Claret has a real platform to know many new realities of the people of both communities: the hosting culture and the migrant communities.

The second chapter of our study known as judging/evaluating section (criteriology) reviews the real situations of the migrant communities in Swaziland, Germany and in Vienna, the socio-religious understanding of the human situation has been brought out to the world, so that the world understands what Migration really is and how it can be challenged in the society. The sociological, anthropological, political and religious dimensions of migrations, specially the socio-theological point of integration isis deeply studied in a given context such as Croatian communities in Germany and in Vienna and in communities in Switzerland and USA. Since the authors have mostly concentrated on the side of the migrant communities rather than equally studying of both communities, the role of the hosting cultures are not very much focussed. The sociological understanding of integration is highlighted in all three sources. The change due to the migration calls for a renewed, intercultural, assimilated, transnational, socially ordered, functional life in the society while the existence of socio, political, and anthropological dimensions of life keeps Europe under fear for losing their heritage.

On the other hand, Religion and religious communities play a vital role in the integration of migration in and around the world. The Church at large, and especially the present pope, Pope Francis, wants to defend the migrants who have to flee their country because of war or severe poverty. What can we offer them as Christians? How can we help them to integrate into society? Many such questions come up when reflecting on this humanitarian problem. Migration is a sign of the time that the Christians have an opportunity to deepen their faith in God by showing their human faces with love and solidarity. At that same time the migrants need to integrate in to the new environment. The liberation aspects of migration have been beautifully narrated in the light of the scriptures. It has been well connected with the social norms and the social orders, that the alienation has to undergo to personalize and to be transformed in to a new creation“ So that she might carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and interpreting them in the light of the Gospel. Further, the understanding of the community life is stressing the beauty of the people

of God when they live together. The community as a church has the call and duty to love and care for the fellow beings as brothers and sisters.

Further the third part, the literature reviews give a glimpse of knowledge about the beauty of diversities of cultures and ethnicities in the light of the church teachings such as *Ergant migrantes caritas Christi*, (EmcC), the beauty of the diversity of cultures, ethnicities, and traditions has been reviewed in short. The necessity of the dialogue in the midst of migrations reviews from the point of the church's teachings. Finally, the spirituality of the patron St. Claret of the community inspires the faithful to commit to holy Eucharist. The eucharist is the centre of all the gatherings of the people in St. Claret. The worship of the Lord is a theological action according to the situation of the people.

The third chapter, methodological design (Cariology) brings out the possible findings of the research of the qualitative content analysis in St. Claret. The orientation from various present research studies and information on migrations give enough back-ground knowledge to understand the research method of Qualitative content analysis by Phillip Mayring. Then the study on the research area of St. Claret gives many interesting information ever since it came to exist. Then the procedure of the research concludes with enough statistics for further analysis. The generalized themes characterized by the hypotheses (key words) and the variables (changes) of the questionnaire have revealed the human situations of the community in the context of migration. This is the most important observation of the human situations. In the second part of the third chapter, the presentation of the data analyses the human situations and find the possible learnings from one another as well the hindrances for learnings in the context of diversity. The learnings of the community seem to be very inspirational not only for the community but also for other communities in Vienna. The learnings and integration are two sides both Migrants and the hosting cultures. The mutual relationship of the community with all ups and downs are expressed in the form of hindrances and fostering elements for learnings with one another. The growth of the community as an integral community is very much developing specially to see the reality of the world and to respond to it in positive manner.

Finally, the objective of the research has been achieved to a certain extent that the assessment of the human situations communicates the information that the learnings are done to a certain extent from one another in the context of diversity of culture and ethnicities. These learnings are very important to keep up the momentum. The integration is very much seen in the area of socio-religious dimensions. The functional integration as a community needs to be encouraged.

The system of the church needs to evaluate its strength and weaknesses in the context of migration. There is no chance for emotional and transnational integration in this community. All are mostly oriented towards one family of God. Nevertheless, there are stumbling blocks among the members due to the differences of cultures and traditions. The faith journey is encouraged by one another, yet the faith has to be deepened and strengthened. The churches' position cannot be always old though, the actions of the church is good in itself. These actions of the church need to be updated according to the human situations. The old traditional way of actions in the community seem to lose the presence of the migrants. This is also due to the cultural differences and other family schedules. There are number of future possibilities for learning from one another in the community. This confirms the actions of the community for developing better and solid programs in the future. The life in a intercultural community looks very beautiful, in spite of many challenges.

4.2 Practical Implications according to Criteriology, Cariology and Praxeology

Unless an analysed study in a more complexed situation like migration is made, the realities of the human situations are ambiguous. How the community and the church might respond to this situation. What is the pragmatic task of the church? The community communicates the tasks as future possibilities? but what is being practiced in this community of St. Claret, could be measured to a certain extent according to the research analysis. The observations of the realities in the pastoral context should be crystal clear for the church and the ministers to carry out the mission of God in given context. The present challenges as hindrances found in this community are to be transformed in to the future possibilities for learnings. The church must be aware of the present situation of the communities in St. Claret and in Vienna to cater appropriate ecclesiology. This is very much evident in all their spiritual and social activities of the communities. The programmes of St. Claret and communities in Vienna according to the reports, show that the communities are inspirational in welcoming and in showing solidarities, not only to the migrants but also to other communities. Nevertheless, the human situation may change, because human beings are vulnerable. They need to work hard as a community with the reality of intercultural are ethnicities to commit themselves for the service of the community and the society. How can they achieve the practical future possibilities in the community?

1. The pastoral actions of the church or the theological actions of the church should be updated according to the human situations: to issue instructions, to make suggestions, and encourage initiations for active programs to develop structures and institutions

relating to the pastoral care of the migrants. The use of social communications and mass medias can be introduced to the people to know more of the world and the situations of the church. People should not hang on their own languages and cultures, but they must use their positive elements of cultures for the common service of the community. Both communities should be in a position to understand each other specially to respect their own diversities.

2. The tendency to join the same ethnic group members in a common functions and interaction only with them will not lead any one to learn even to polish the local language. Language is a very important medium for interactions and integration. The language classes can be organized in the parishes for the migrants, so that they avoid many problems like too much expenditure for language classes, the inconvenience with children and house works.
3. The need of interpersonal dialogue is the most important implication for this community for a better understanding of the cultures and traditions specially to avoid misunderstandings, prejudices and previous negative experiences. The effort to stimulate and participate in ecumenical collaboration and in dialogue with non-Christian Migrants should be encouraged.
4. More community oriented intercultural programs could be introduced. The migrants should be intentionally included to expose their own cultures and traditions. So that there is a new creation for others to see, observe, judge, and to practice. (For Christmas as annual programs, on the feast day of the Saint, food and clothing exhibitions.)
5. The changes should be towards an intercultural society where the socio, religious and functional integrations go hand in hand.
6. Youth and children are the future Christians. They must be looked after well in this modern society. The spiritual dimensions of life should be given to the youth of this society. There is always a counter culture in this diversity, so the strong foundation for spirituality is a necessity. The parish and diocesan level youth-oriented programs are a must. There should be a method to teach the church teachings and the knowledge about Word of God for the youth and the communities. The faith formation needs to begin at home while giving enough freedom to choose. The faith and moral education should be encouraged in the parish level. The world youth day celebrations and other important days can be celebrated. The catechism is a blessing for Christians and the children can learn it.

7. The integration is two sided. Both communities should be motivated and educated about the reality of migration. Both communities should respect others, their cultures, and traditions. There should not be juxta-positional arguments and comparisons. There is no superiority and inferiority among the communities. All are one human family.
8. The feast of the patron saint of the community should be prepared at least for three days, in spite of difficulties. The motivations and orientations could be added during the sermons.
9. The parish council and the systems need to be evaluated in the context of migration. If necessary, the inclusion of at least a member from the migrant communities is needed for well information dissemination.
10. Coming together as intercultural community before the Lord is realistic not abstract. There are challenges but they are to be faced, then there is a meaning. The self-transformation is a criterion in this regard. Unity is strength and it should not lose the other element of social integration.
11. The educational standard and more awareness of the reality of Migration can solve many problems such the fear of identity, insecurity, xenophobia, prejudices, and stereotypes attitudes.
12. The political influences and discussions should be kept away from common gatherings of the community. The separate discussions and inputs can be assisted for people who want to talk about politics.
13. The mission of the community should be equally shared specially those who have been gifted with more charisms and gifts from the Lord, can be generous enough to serve the community. The talents and gifts of the young people from both communities should be identified and encouraged.
14. More of intercultural prayers services like rosaries, bible-study sharing, musical programs, for all the category of the people. The major seasonal programs such Lenten and annual retreat programs for the community can be introduced.
15. The important days of the people specially their anniversaries, birthdays and other special occasions can be celebrated.
16. Programs such as family counselling, youth animations, children animations, young couple orientations programs are possible in the context of migrations.
17. Migration should be seen as a place of learnings. Hospitality can be a moment of blessings for both sides. The locals should learn to look at the migrations as something which gives a message to both sides: Faith and hope of the migrants are explicitly

channelled to everyone in the context of migration and the welcoming of the guests and deepening of faith is learned. The suffering communicates a need for liberation and self-transformation, becoming new creations in the society.

18. The pastors of the churches should update the news and information especially church news. They are supposed to be the mediators and builders of relationship between both communities.
19. The continuous teachings on the importance of faith and spirality and sharing of Mission should be insisted among the members. The community should become a place for love, care, freedom, and joy.
20. The family values and the values of each culture should be respected and taken in to consideration. The Family is the primary institution in the society for socialization and the religious values-oriented education. The parents should commit themselves for their children. The children must be now motivated towards integration in to the society rather than discouraging.
21. Finally, St. Claret is becoming a well-known community in Vienna for its socio and religious integration with other cultures: the (catholic) culture, the tradition, ethnicities and diversities. The interculturality should not be a hindrance for building a rejoicing and celebrating community like St. Claret. The commitment of the members would encourage all to work for mutual enrichment and the sense of responsibility will eradicate all the hindrances (The changers) and establish a better learning Community.

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03. Bernhard BROWN	on	27.08.2019
04. Gabriella SCHUBERT	on	27.07.2019
05. Siegfried BRÜNNER	on	01.08.2019

06. Stefan REICHEL	on	16.08.2019
01. Alison CONSULTA	on	23.08.2019
02. Agnieszka SOKOLOWSKA	on	27.08.2019
03. Michael AKPETSI	on	15.07.2019
04. Jana CAVANAGA	on	25.07.2019
05. Molsy THOMAS	on	18.08.2019
06. Tilcy PADINJARAKALAYIL	on	11.07.2019
1. Alexander KRALJIC	on	20.09. 2019
2. Erwin HONER	on	02.09.2019

APPENDIX

I: Initial Plan and Discussion with the Supervisor. (on 21.02.2019 at 12 PM)

Erklärung des Plans

Sehr geehrte Professorin,

Ich möchte kurz auf das Projekt in St. Claret eingehen. Meine Masterarbeit befasst sich mit Migration in einer der katholischen Gemeinden in Wien. Ich habe die St. Claret Kirche in Ziegelhof, Quadenstraße 53, 1220 Wien gewählt.

Diese Gemeinde besteht seit 1975. 88% sind lokale Katholiken. Es gibt 8% Katholiken aus mehr als 25 anderen Ländern Europas, Afrikas, Asiens und Lateinamerikas. 4% sind nicht bekannt. Insgesamt sind 2883 Katholiken registriert. Dieser Bericht stammt aus der Diözese. Der Pfarrer dieser Gemeinde war 42 Jahre lang Ordenspriester (1975-2017). Er gehörte der Claretiner Orden Gemeinschaft an. Sein Heimatland ist Deutschland, aber er war gut in diese Kultur integriert. Die Leute waren sehr glücklich mit ihm. Nach ihm kam ein weiterer Priester, der aus Deutschland kommt. Diese Gemeinde ist sehr aktiv in ihren religiösen Aktivitäten, insbesondere bei den Gottesdiensten.

Warum kommen in einem Jahr viele ausgewanderte Katholiken zu Gottesdiensten in diese Kirche? Dies scheint eine gute Frage zu sein, um die positiven Seiten dieser Gemeinschaft zu studieren und hervorzuheben. Dies wäre auch eine Ermutigung für die Wiener Gemeinden, zu lernen, wie sie in St. Claret trotz Misserfolgen bei der Integration zusammenleben. Die Beobachtung und die Antwort scheinen zu bestätigen, dass dieser Pfarrer und die örtliche Gemeinde sehr offen und gastfreundlich sind. Ihr Sonntagsgottesdienst ist immer aktiv und bedeutungsvoll in Übereinstimmung mit der Kultur der Einheimischen in dieser Region. Ihre

spirituellen Aktivitäten lehnen sich stark an das Motto des Gründers der Kongregation der Claretiner Missionare an, der auch Patron der Kirche St. Antonius Maria Claret ist: "Die Liebe Christie drängt uns".

Die Liebe ist die Grundlage aller Aktivitäten in dieser Kirche. Es gibt viele Programme für verschiedene Gruppen von Pfarrangehörigen. Dies ist auf der Homepage (www.claret.at) ersichtlich. Es gibt zwei weitere Kirchen unter der Verwaltung der Claretiner. Es sind Mariä Himmelfahrt-Hirschstetten und St. Anna-Breitenlee. Ich beobachte und helfe seit drei Jahren persönlich, weil ich derselben Kongregation angehöre.

Da Sie mir vorgeschlagen haben, eine Gemeinde zu wählen, in der sowohl Einheimische als auch Migranten für Gottesdienste und andere Aktivitäten zusammenkommen, habe ich mich für diese Kirche entschieden. Dies scheint realistisch zu sein, um voneinander zu lernen, wenn sie zusammenkommen, anstatt in ihren eigenen Sprachgemeinschaften zu bleiben. Ich finde nicht viele Probleme, soweit es mich betrifft. Aber als ich mich an einige Menschen vor Ort wandte, wie z.B. den Pastoralassistenten und den ehemaligen Pfarrer, gab es bestimmte Bereiche, in denen Verbesserungen möglich schienen, beispielsweise die Stärkung der Integration beider Gemeinschaften, unabhängig von der ethnischen Zugehörigkeit und Kultur. Zum Beispiel sagen die Einheimischen, dass die Migranten nicht bei ihnen bleiben, um mit ihnen zu reden und voneinander zu lernen. Ein anderes Verständnis ist, dass sich Menschen aufgrund des Sprachproblems nicht miteinander bewegen. Ein weiteres Problem könnte sein, dass die Verantwortlichkeiten nicht mit Migranten geteilt werden. Es könnte auch viele andere Gründe und Probleme geben. Trotz all dieser Umstände gibt es viele emigrierte Katholiken im Sonntagsgottesdienst.

Mein Plan:

Ich möchte diese Situationen zwischen den einheimischen und den emigrierten Gläubigen analysieren. Ich möchte sehen, ob beide Gemeinschaften voneinander lernen können, um sich auf ihrem Glaubensweg zu stärken. Wie Sie bereits sagten, konzentriere ich mich mehr auf das, was geschieht, die empirisch beschreibende Aufgabe, warum es geschieht; die beschreibende Aufgabe und was geschehen sollte, die normativen und pragmatischen Aufgaben. Für diese möchte ich die qualitative Inhaltsanalyse von Philipp Mayring verwenden. Für diese Inhaltsanalyse habe ich 6 ausgebildete Experten in der lokalen Community und 6 Personen aus der migrierten Community ausgewählt. Es ist schwierig, Experten für diese Community zu gewinnen. Ich habe einige Bücher für dieses Thema empfohlen bekommen. Ich finde sie gut. Ich muss einen guten Fragebogen für die Inhaltsanalyse vorbereiten, der explorativ und narrativ sein kann. Davon abgesehen, plane ich Interviews mit drei wichtigen Personen, die direkt mit den emigrierten Katholiken in Wien zusammenarbeiten. Sie sind die WB. Bischof, Sekretär und Präsident der ARGE in der Erzdiözese Wien. Schließlich würde ich das Objekt der Inhaltsanalyse wie Interviews, Beobachtungen und Berichte usw. als Primärdaten für die Analyse und die Ergebnisse sammeln. Dies ist eine Untersuchung der Erkenntnisse aus der Schlussfolgerung. Ich bin mir sicher, dass dies sehr schwierig wäre, wenn ich nicht Ihre richtige Anleitung und Hilfe sowie die Hilfe der Menschen in der Gemeinde hätte. Ich weiß, dass dies manchmal heikel für die Menschen vor Ort ist. Mein Ziel ist es jedoch, beide Seiten zu analysieren, weil von Migranten sehr stark erwartet wird, dass sie sich in die örtliche Umgebung integrieren, in die sie gekommen sind.

Mit vielen Grüßen,

Appendix: 2 The Exposé (After Discussions and Two attempts Feb 1, Feb16)

Theme: Migration, a phenomenon for learning and sharing of Faith: A Platform for mutual enrichment and the mission of different communities.

Research Question: What did the community of St. Claret learn from One another and what can they still learn to strengthen the faith in the context of Migration?

1. Orientation /Contextualization:

“Flight and migration are understood as places of learning: for migrants and refugees, but above all for the host society. If one learns to understand this process of integration as a reason, impulse and stimulus, to reflect on oneself and one's own society, all involved, can learn something about a peaceful, just and good living together in diversity”. (Translation from Migrationskompass. P.4))

Migration can be a place here in St. Claret Church in Vienna where both communities can learn from one another for strengthening of their faith journey. The local people of the Parishes in Vienna and the migrated Catholic communities are people of one God. They are called to witness the Faith in the place where they are gathered in the name of God. Hence, the researcher aims to focus the catholic community of St. Claret as the subject, where there is a possibility for both local and migrated catholic communities to come together during the church services and other activities and to bring out the outcome of such a beautiful community life in the context of migration, or else to analyse the various factors which contribute either for the building up of this community or the elements that hinder the growth of this community in different aspects. What is the need of this research at this juncture? This could be an appropriate move to do a study on such a theme in a community for the betterment of pastoral care in a multi-ethnic cultural context, since migration is considered to be a global challenge and a sign of the time, We can therefore consider the present-day phenomenon of migration a significant “sign of the times”, a challenge to be discovered and utilised in our work to renew humanity and proclaim the gospel of peace through developing an integration between different cultures and ethnicities. (GS-4, Erga Migrantes Carita Christ 14, and **Regina Polak**

2. Kairologie / Perceptions.

Migration is a global issue and a challenge in that worldwide, 68.5 million people are currently on the move. Currently there are 5.56 million Catholics in Austria, 1.46 million people are without a creed, 700,000 Muslims, 412,000 Protestants and 397,000 Orthodox. There are 20% Migrated catholic in the archdiocese of Vienna (General Secretary ARGE AAG, 1090 Wien). St. Claret church (One of the catholic parishes situated in Ziegelhof, Quadenstraße 53), which the researcher has chosen for further studies on Migration, a phenomenon for learning from one another specially in integration in the context of multi-ethnic and cultural community, could be a realistic place for finding a theology of migration at this juncture. The local catholic community (88%) and the migrated catholic community (12%), (from Archdiocese), in St. Claret parish, is an ideal phenomenon for knowing each other and to learn from one another in their faith journey. St. Claret community does not have such a planned program for the integration of Migrants, nevertheless the church is full for Sunday worship, because the migrants wish to come to this territorial church. This seems interesting in this community, even though the integration process pastorally and socially needs further development and improvement. The local community and the migrants from more than 25 countries for Sunday worships and other programs in a year in this parish, can be further studied for a better understanding of the aspect of Integration and coexistence between these different catholic communities of different cultures, ethnicities and nations. The migrated catholic communities are very welcomed in this parish. The different categorical parish activities and the structure of

administration can be a sign of integration, if the migrants are also integrated into this. Using all possible means, God's people from different cultures and traditions, share their faith experiences and values in the local communities where they are encountered.

They carry with them their own multi-cultures and customs. They are coming to live here with their particular understanding of the Gospel message. The option for the poor is truly a theocentric option because Christians are called to be witness of the resurrection of Jesus Christ's victory over death.

The hosting society (St. Claret Community in 1975) has a very long traditional and history of Christianity. The local community of a same ethnicity and culture has the capacity to transform the community in to a place where all are considered equal and accepted. The community seems to be a communion of hearts made of love, joy and freedom. The love of Christ urges them to be open enough to welcome the migrants, (Home page and observations). The migrants, and the group in solidarity with them, should make credible the discourse about God today. God gives meaning under many signs and fosters the construction of societies/communities of Catholics in St. Claret Community. The empirical realities in St. Claret Community provide an opportunity for a theology in today's Context of Migration that reason and wisdom can help us understand. I consider this diversity or multiplicity of ethnicity and cultures a positive phenomenon for humanity specially to build a family of one God. Therefore, the methodology of qualitative content analysis of Phillip Mayring is chosen for research. The methodological proposals the researcher would make base on the idea of migration and theology. The sociological aspects of human life play also a vital role to understand the fact of migration and theology in connection to Integration. The theological and intercultural methodologies about migration would be the focus for finding the realities and the different faces of migration in this community. The choosing of qualified experts of six people for the interviews from each community would explore the contents by sharing their knowledge and experiences according to five explorative open-ended questions prepared.

These are the leading questions for these interviewees:

1. What have the local believers from your perspective, learn from the community of migrants in St. Claret? How do you recognize this? Can you give a concrete example?
2. What conversely did migrants in the community learn from the locals? How do you recognize this? Can you give a concrete example?
3. What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give us a concrete example? (Also ask for structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.
4. What hinders or blocks the mutual learning of people with and without migration history?
5. What possibilities of mutual learning do you still see?

3. Kriteriologie/Criterion

Sociological point of view:

``The problem of integration isn't with the church's theology, but with the sociology. The church's pastoral structures need to adapt. Church and its members need to have unconditional positive regard for immigrants and migrants. This can be communicated by implementing welcoming structures in the church and allowing them to root their Christian experience in their own culture'' (Wenski. T: 1998).

This is not an easy task. This is matter of system which is a long tradition and culture. But the religion and faith rooted deeply in the hearts of the people can influence the sociological changes. On the other side **Hartmut Esser** says that A successful social integration is therefore based on the assimilation of the individual. Religion plays a subordinate or secondary role in this model. **Arnd Bünker and Albisser Judith** in the same context in Switzerland say,

that the communities also show, in addition to spiritual and social activities, a great missionary self-confidence. This is a challenge for the local churches. The church landscape of Switzerland is changing rapidly. Migrants give the churches new faces, perspectives, languages and spiritual expressions. The "native" churches are strongly challenged by this situation.....

Regina Polak: Integration is a process in which a new element is taken into a system in such a way that it does not differ more from the old elements than they do from each other. But the theological aspects of religion and faith can also play predominant role in this regard. The people of Vienna are basically religious and faithful people. She also says further that Integration can be described normatively as "pluralistic integration" according to which the most ideal form of integration is the formation of subcultures and solidarity that can be characterized by self-determination, the possibility of restoring ethnic self-esteem and equal opportunities with the population of the recording system.

Daniel Bogner says, religious character is a clearly identifiable quantity, found as a souvenir by the migrants. Religious imprinting is not a field of action among many, it is rather a quantity that determines the whole meaning process of believing people and their behavioural control.

Theological point of view:

Flucht und Migration sind ein Kernthema des christlichen Glaubens und damit christlicher Praxis “(**Regina Polak**). According to the author, migration could be an opportunity for the Christians to practice their faith by integrating them into their own. **Vatican II**. Today, the human race is involved in a new stage of history. Profound and rapid changes are spreading by degrees around the whole world..... (GS4). **Jorge E. Castillo Guerra:** in a Promised Land, aperilous journey.... (**Daniel G. Groody**. ed).

‘The intercultural methodology for the theolog of Migration: The theology of migration is to accept a challenge, so that theology can deal scientifically with the foundation of faith that are rediscovered in the realities linked with Migration, in the daily living of those who, having a great faith, go as pilgrims to secure a decent life. (p.244.)

Erga Migrantes Caritas Christi: (no-9,11,12,13,17,18,33,70, Art-22)

The passage from monocultural to multicultural societies can be a sign of the living presence of God in history and in the community of mankind, ... (9). The intercultural and interethnic or inter-ritual parish, providing pastoral assistance for both the local population and foreigners resident in the same territory...(3). The Pontifical council says further that migration is not an easy task because many spheres are involved: economics, sociology, politics, health, culture and security. The Christians are supposed to be open enough to face the challenges ...(93)

Pope Francis: Realizing this is not enough; we need to clearly proclaim a message that is “good news”. “Welcoming, protecting, promoting and integrating”, "To welcome migrants, a call to courage". "It's a jewel" he assures us.”

4. Actions/ Praxiologie / what ought to be going on and how might we respond to this situation?

In this part, practical consequences for St. Claret will be drawn from the empirical and theological results.

Pastoral theology is therefore also a theological self-assurance of the pastoral action of the Church in the light of the present. In doing so, the church claims to make God's action in the world visible in history and in the present, and in its action to contribute to its history of salvation. **(Polak Regina, Fundamental pastoral).**

Figure 1: St. Claret-Ziegelhof



Figure 2: St. Claret Community gets ready for a Family Photograph



Figure 3: The statues of Mother Mary and St. Claret



Mother Mary



St. Claret

Figure 4: The wordings found in the church



Figure 5: The faithful during a Sunday worship



Appendix 3: The questionnaire Development.

In Deutsch

Fragebogen für: Die Experten der katholischen Gemeinde der Ureinwohner und Migranten von St. Claret Kirche, Ziegelhof, Quadenstraße 53, 1220 Wien. Privat und vertraulich.

Sehr geehrte Damen und Herren,

Ich bin ein studentischer Priester (Claretiner der Ordensgemeinschaft) der katholischen theologischen Fakultät für Pastoraltheologie mit der Master- theologisch Spezialisierung an der Universität Wien, Österreich. Infolge meiner Abschlussarbeit in pastoral Theologie unter der Leitung von Assoz. Prof. Mag. Dr. Mag. Dr. Regina Polak, MAS, forsche ich über „Migration, ein Phänomen zum Lernen und Teilen des Glaubens: Eine Plattform für gegenseitige Bereicherung und die Mission verschiedener Gemeinden in der St. Claret Gemeinde. Anbei finden Sie einen offenen Fragebogen mit fünf explorativen Fragen, die von den einheimischen und migrantischen (Hintergrund) katholischen Experten der St. Claret Gemeinde zu beantworten sind. Es ist für Ihre freundliche Einsicht. Ihre Teilnahme erfordert ungefähr eine Stunde Ihrer wertvollen Zeit. Ich würde mich freuen, wenn Sie den ausgefüllten Fragebogen so bald wie möglich zurücksenden. Ich werde auch das Interview der Aufnahme machen. Alle eingebrachten Informationen werden mit größter Wertschätzung und vertraulich behandelt. Ich danke Ihnen vielmals für Ihre wertvolle Zeit im Namen von mir und der St. Claret Gemeinde. Ihre wertvollen Antworten von Wissen, Erfahrungen, Gefühlen und Beobachtungen und Wahrnehmungen werden dazu beitragen, die Gemeinschaft im Kontext der Migration in St. Claret zu entwickeln. Ich habe schon dem Pfarrer Georg Hopf CMF informiert. Ihre freundliche Unterstützung und Mitarbeit bei dieser Forschungsstudie werden sehr geschätzt.

Mit vielen Grüßen,

Fr. Everest Dias ANTHONY AIAH CMF (06769515616)

Datum

E-Mail: everestdias@yahoo.com, Postal Adresse: 21 Bennogasse, 1080 Wien, Österreich.

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.....

Datum
Befragten

Unterschrift des/der

Forschung genehmigt durch die Betreuerin

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.....
Unterschrift der Betreuerin

Datum

In English

Questionnaire for: The experts of the Native and Migrant catholic community of

St. Claret Church, Ziegelhof, Quadenstraße 53, 1220 Wien.

Private and confidential

Questionnaire survey

Dear Respected Sir/ Madam,

I am a student Priest (Claretian Congregation) from the Catholic theological faculty on Pastoral Theology for the Master specialization of theology in the university of Vienna, Austria. For my final thesis in Pastoral Theology under the guidance of Assoz. Prof. Mag. Mag. Dr. Regina Polak, MAS, I am doing a research on 'Migration, a phenomenon for learning and sharing of Faith: A Platform for mutual enrichment and the mission of different communities in St. Claret Church. Attached herewith, please find an open-ended questionnaire with five explorative Questions to be filled by the native and migrant (Background) Catholic experts of St. Claret Community. It is for your kind perusal. Your participation will require about an hour of your valuable time. I will also meet you personally for recording according to a fixed time. I would appreciate if you return the completed questionnaire at your earliest convenience. All the information contributed will be regarded with the highest esteem and confidentiality. I thank a lot for spending your valuable time on behalf of me and St. Claret Church. Your valuable responses of Knowledge, experiences, feelings and observations will lead to contribute to the development of community in the context of Migration in St. Claret. Your kind assistance and corporation to participate in this research study is very much appreciated.

Thank You Very Much Indeed,

Yours faithfully,

Fr. Everest Dias ANTHONY AIAH CMF (06769515616)

Date

E-Mail: everestdias@yahoo.com, Postal Adresse: 21 Bennogasse, 1080 Wien, Österreich.

.....
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Datum
des/der Befragten

Unterschrift

Forschung genehmigt durch die Betreuerin

.....
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Datum:
Betreuerin

Unterschrift der

Appendix 4: The Questionnaire

1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

2. Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point?

Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte?

(What hinders or blocks the mutual learning of people with and without migration history?)

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch?

What possibilities of mutual learning do you still see in the future?

Appendix 5: Demographical Information Sheet

Der/Die Befragte /Interviewee

From/Von: Miss/Frau, Mr/Herr, Mrs/Sehr geehrte. Hochwürden/Rev

.....
.....

1. Das Alter/Your age:

20- 29 yrs 30- 39 yrs, 40-49 yrs 50- 59 years More than 60 yrs

2. Wie langer sind Sie/How long are you here in St. Claret?

Less than 5 yrs, 5-10 yrs, 10-15 yrs, 15-25 More than 25

3. Wie viele Mitglieder in Ihrer Familie/No of members in your family

2 3 4 More than 5

4. Woher sind Ihrer Eltern/Your Parents are from?

Europe -

Asia-

Africa-

South America-

Oceania-

5. akademische Qualifikation/Your academic qualifications

1.

2.

3.

4.

5.

6. Status der Marriage / of Marriage?

1. Verheiratet/Married

2. ledig/single

3. Geschieden/Divorced

4. Kleriker/Cleric/

5. Diakon/Deacon

Appendix 6: The Formulas of questionnaire and the explorations of Self-understandings.

The interviewees from Native Catholics in St. Claret (Ncs1)

1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

In general meeting migrants from many different backgrounds and nations widened the horizon of the local believers and opened them for new perspectives in many ways. They got to know new cultures. They got to know new habits. They got to know new styles of clothing and so on.

If you have a closer look, there are three to four larger groups of people who use to join St. Claret community: People from the Philippines, from African countries with a Nigerian majority, believers from (Southern) India and a group from Poland. Then there are also people from Serbia and Croatia, Slovakia, Germany and even New Zealand 😊

When we locals meet them, we meet quite different things:

1) As Austrians we have a long history in common with people from Eastern and South-Eastern Europe. This can mean two things: on the one hand we are quite familiar with each other. We often sense a similar sort of humor, a similar way to raise our children, a similar way of looking at the world around us.

On the other hand, the history of the Austro - Hungarian Empire was not only famous and glorious. It was also filled with a lot of injustice against the non-German speaking parts, it was a history of pride and sometimes suppression. So, there can be very ancient, even unconscious, hurts in people who meet Austrians. And there can also still be a rest of this superior feelings on the Austrian side.

Therefore, it is a healthy challenge finding oneself as brothers and sisters who don't only have to get along, who have to love each other. And the good news is: the more you do it, the more you find out: It works!

2) The biggest impact most of the groups from overseas have on us in St. Claret is their big families! In a way St. Claret has always been a family-church. Children have ever been very welcome and also allowed to be just children. So many young couples use to be there, and also couples who are open for more than the usual Austrian 1.48 children. Still, those migrant families are different. They are more complete: When they come it is not father, mother, one,

two, three children – it is additionally uncle and auntie with their spouses and kids, then granny or grandpa and another granny and....

And this is definitely a thing we learn from them: This relaxed, loving atmosphere, where everyone is welcome, everyone is free to be him-/her-self, where aged people are honoured, and kids are a joy. They are many, they are loud, sometimes they are late ☺ - but they are beautiful. There is specifically one extended Philippine family; lots of people, quite often not so very punctual, some minutes till everyone is settled in church. But we can learn from their ways of living thriving family-life; and we might learn a little tolerance as well

In general, simply meeting people from manifold different backgrounds changed our Parish over the years. When you get to know people, who have another background than you have yourself, and get to know them more closely, this WILL change you:

1. It will show you that there might not be only one way to deal with things.
2. Getting to know migrants is sometimes getting to know difficult life-stories. So, Austrians begin to get a different view on migration. They begin to understand.
3. Local people lose fear of “the foreigners”.
4. Meeting each other as brothers and sisters of the One Father in Heaven counteracts pride, racism, prejudice.
5. Being different becomes natural; accepting difference becomes natural too.
6. Locals experience the enrichment of a broader view of culture, style, way of life, way of faith...
7. The whole community ends up with more flexibility, more readiness to invest into others, more openness to help each other. Good for everyone, not only the migrants.

2. Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

Well, some of them learn being more punctual on the long run ☺ One specific young man fell in love with the German language as a high-schooler in his home New Zealand! He came to Europe for studying the language, wanted to live in Germany, but somehow ended up in Vienna's 22nd. district. Married to a Slovakian woman and father of three, he and his family are very well integrated, very active in the Parish and made lots of friends.

In a way what he experienced can also stand for other immigrant people in St. Claret: First, this is a place where they can learn and experience German in a quite relaxed way. There are no special demands, nothing you have to achieve, it's enough if you try. You can sit and listen, you hear different accents and styles and when you get to know people and meet them your German will improve by the time.

Then there is quite a lot of proposals in the Parish, where you can be part of: There are cell-groups, family-groups, meetings for parents with toddlers, youth-groups, choirs etc... if you are ready to actively take part of one of these, you will make friends for sure and this will make it much easier to get used to the new life in a foreign country. There are also social groups which either use to help people (Caritas, support for El Alto, Bolivia...) or simply come together to have fun or share a hobby like wood-carving. Again, a great way to get to know Austrian culture and way of life.

And then there is the Austrian way of celebrating the great Christian feasts, such as Christmas or Easter, with Christmas trees etc...there is also sometimes a big difference to the way this is done elsewhere. And while sharing, Austrians vice versa learn about the way THEY do it...ending up learning how to sing in Kiswahili and so on....

St. Claret is, by history, a pioneering community. Though those who lived through the first years of establishing the Parish get older now and go away, there is still this spirit of “we belong together, and we share in one vision”.

Migrants who are ready to join in and “lend a hand” will be able to partake in a strong and beautiful relationship which is able to “carry through” ...

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Die Antworten/ Answers:

I think, that the specific way of how the St. Claret church is built is helpful for getting to know each other in general, not only with the fact of migration. The building is square, it is not very big, and churchgoers sit on three of the four sides of the building, facing each other in a way. So, you see each other's faces, you see whether someone is new in church, you cannot ignore each other.

Some time ago members of the parish counsel suggested greeting every person when coming in personally. So, there is a team for this now, and I think this helps a lot to make everybody feel welcome. Of course, after mass locals will go and talk to newcomers. It is relatively easy to “be in”.

When people are ready to engage themselves in duties within the Parish, they also fasten their integration actively. Leading a children's group for First Communion together with locals for example will build a deep connection. Or partaking with the “welcome group” will also make the partaker feel more welcomed him-/herself.

The priest can also support integration a lot; for example the habit to collect all the kids on Sunday around the altar during consecration makes all the children just equal children

surrounding the altar; it does not matter, whether their skin is of different color – just as it does not matter what their hairdo is like or how grown they are. They are kids and God loves them all the same.

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? (What hinders or blocks the mutual learning of people with and without migration history?)

Die Antworten/ Answers:

Fear and prejudice are the biggest blockers, but they are no great problem in St. Claret. I do not think I could add a practical example.

If panels are not open for everyone, if people are treated differently, if Austrians do not open up their old, well- established groups, there will be a problem. But only then.

Maybe one smaller challenge could be the search for comfort:

On a beautiful Sunday after mass, Austrians might not be too interested in facing the challenge of talking to someone who hardly speaks their language. They'd rather go and sit in the Cafeteria with a bunch of friends, having leisure time and enjoying themselves. This has no spark of rebuke. It is only lazy.

Language barriers in general are a bigger with aged locals; most migrants speak at least some English before they speak German, but many Austrians over 50 don't.

On the other hand, the migrant families can have a tendency to be happy with each other. Yes, they enjoy meeting people, shaking hands, have a chat; but it doesn't always go deeper. They have the social contacts they need either in their extended family and /or in the group of friends they know, so they do not long for more.

This is ok in the way that they do not feel isolated or rejected, but of course it can stand against the more meaningful chance of really get involved. All the same for the "Cafeteria-guys" from Austria.

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch? What possibilities of mutual learning do you still see in the future?

Die Antworten/ Answers:

Living together is just a natural thing and one has to be aware that it can become unnatural if one makes it an effort.

Still, there might be a certain potential in a more deliberate way of sharing with each other, where we come from and how life is there.

For example: People from different nations as well as Austrians find an afternoon and listen to each other when they share things like: How was life like when I grew up as a child? What clothing is typical where I come from? How does a house look like back home?

Or the Parish people from different backgrounds meet and show each other how a typical dish from their home country is cooked, share the recipients and have a lovely evening in tasting all the stuff they've made.

Things like that might help getting to know each other even better and also triggering deeper interest in one another.

Ncs 2:

1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

Bei uns in St Claret hat sich in den letzten 30 Jahren die Gemeinde von hauptsächlich deutschsprachigen Teilnehmern in eine Gemeinde gewandelt mit vielen verschiedenen Sprachen. Mit manchen Volksgruppen kommt man leichter ins Gespräch, mit anderen kaum. Es ist zum Beispiel viel schwieriger mit den indisch- pakistanischen Gemeindemitgliedern ins Gespräch zu kommen, als mit den Mitgliedern aus Afrika. Gelernt habe ich, dass es sehr schwer ist, sich in einem fremden Land zu integrieren und heimisch zu werden. Es ist den Leuten, die ich kennen gelernt habe, deutlich leichter gefallen sich in die Gemeinde zu integrieren, nach dem ich einen Deutschkurs begonnen habe, zu dem sie kamen und durch die Teilnahme der Kinder erst an der Hausaufgabenhilfe und dann auch durch den Kinderlobpreis und den Ministrantendienst. Ich finde, dass die Migranten unsere Gemeinde bereichern, weil sie die Familien sind, die Kinder haben. Wir haben fast keine nur österreichische junge Familie, außer unserem Pastoralreferenten Bernhard. Es ist beeindruckend, wie sehr die Migranten mit Gott leben und auf Gott vertrauen, um den schwierigen Alltag in Wien zu schaffen. Aufgefallen ist mir auch, dass es in den Migrantenfamilien aus Afrika und Asien eher noch viel Probleme gibt, mit der modernen Arbeitsverteilung und dem Selbstverständnis von Mann und Frau. Immer wieder kommt es zu Problemen, weil die Frauen selbständig handeln wollen und die Männer das nicht zulassen können. Was mich auch beeindruckt, ist das doch noch ein viel größerer Respekt und freundlicher Umgang mit Leuten ist, die älter sind, oder Verantwortung tragen. Das gefällt mir. Geistlich gesehen können wir als Gemeinde nicht so viel lernen, weil die verschiedenen Migrantengruppen sich nicht viel einbringen. Toll finde ich, dass Augustina öfters bei den freien Fürbitten eine Fürbitte in Englisch spricht

2. Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers: Ich kann nicht für alle sprechen, aber ich glaube, dass die Leute, die zum Deutschkurs gekommen sind, davon auch für ihren Glauben profitiert haben. Wir haben immer wieder Themen des Glaubens angesprochen und darüber geredet. Eine war beim Leben im Geistseminar um besser beten zu lernen. Besonders was Kindererziehung anbelangt waren die Frauen im Deutschkurs immer dankbar, wenn wir darüber gesprochen haben, wie man das besser machen könnte. Von den Predigten haben sie oft nicht so viel, weil sie den Inhalt nicht wirklich verstehen. Ich fände da kleine Gruppen, in denen sich die Leute zusätzlich treffen um über ihren Glauben zu sprechen (möglicherweise in Deutsch und Muttersprache gemischt) besser.

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Die Antworten/ Answers:

Ich glaube, dass das nur funktioniert, wenn wir gemeinsam Dinge tun, wenn wir den Alltag mit einander teilen. Ob das in einer katholischen Gemeinde geht, weiß ich nicht, aber wie gesagt, wenn man in einem Kurs zusammen ist, geht das viel leichter, oder zum Beispiel auch bei Gemeindeveranstaltungen, wenn man sich bewusst zu jemandem setzt, den man noch nicht kennt. So habe ich z.B. eine junge ungarische Familie kennen gelernt, die ich dann im Herbst gerne auch nach Hause einladen würde, weil sie mir sehr sympathisch waren. (Leider war ich nach dem Kennenlernen sehr oft an den Wochenenden weg und konnte da nicht weiter machen). Ich könnte mir auch vorstellen, dass man über Austausch von gegenseitiger Hilfe, wie Babysitten, einkaufen gehen, im Garten helfen, die verschiedenen Gruppen in Verbindung setzen könnte. Ich finde auch, dass es zu wenig Zeugnisse gibt im Gottesdienst, was Gott bei den Einzelnen tut. Auch da würden sich viel mehr Anhaltspunkte ergeben, wie man mit einander ins Gespräch kommen könnte

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? (What hinders or blocks the mutual learning of people with and without migration history?)

Die Antworten/ Answers:

Ängste vor der anderen Gruppe, sprachliche Barrieren, Vorurteile, und natürlich, dass man wenig mit einander zu tun hat, wenn man nur gemeinsam in der Messe anwesend ist, sonst aber nichts mit einander tut. Zum Beispiel habe ich ja die Hausaufgabenhilfe für Migrantenkinder angefangen und es hat Jahre gebraucht, bis die alten Leute die Kinder als Bereicherung angesehen haben und nicht als Ärgernis. Jetzt freuen sie sich öfter über die Kinder, wenn gleichzeitig Altentreffen und Hausaufgabenhilfe ist und bieten ihnen auch schon mal Kuchen an.

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch? What possibilities of mutual learning do you still see in the future?

Die Antworten/ Answers:

Man könnte die Leute, die dazu bereit sind mit Namen und Adresse in einen Topf werfen und die, die jemanden einladen würden, ziehen sich eine Migrantenfamilie und laden sie ein um sie kennen zu lernen.

NCs3:

1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

Die ansässigen Gläubigen von St. Claret sind sicher überrascht und erfreut über die zunehmende Zahl der neuen – migrantischen – Gottesdienstbesucher.

Ich sehe in den letzten Jahren eine immer größer werdende Zahl an aus dem Ausland zugezogenen neuen „Gemeindemitgliedern“. Da ich in erster Linie sonntags – das regelmäßig – mit der Pfarre Kontakt habe, wenn ich den Gottesdienst besuche, fällt mir auf, wie viele neue Gottesdienstbesucher zu uns kommen. Es sind – interessanterweise – die Leute aus dem afrikanischen Raum, die schätzungsweise 20 Personen ausmachen und meist in der Kirche im rechten Seitenteil Platz nehmen. Zwei Kinder dieser Community ministrieren bereits seit geraumer Zeit.

Auf der linken Seite der Kirche findet sich, neben den Einheimischen, seit gut ein bis zwei Jahren eine starke Gruppe von aus Asien (Sri Lanka, Indien, Philippinen ..) zugezogenen Gläubigen. Davon ist eine kinderreiche Familie besonders hervorzuheben. Eltern und Großeltern sind fast immer anwesend.

Ein Mädchen einer schon länger hier wohnenden philippinischen Familie ist schon einige Jahre begeisterte Ministrantin.

Es sind aber noch einige Familien aus Europa (Polen z.B.) zugezogen, die sich in unsere Gemeinschaft gut integriert haben. So ist die Mutter zweier Buben u.a. im Begrüßungsdienst tätig. Eine andere junge Mutter macht Lektorendienst. Die Väter sind u.a. bei Prozessionen (Fronleichnam) als „Himmelträger“ tätig.

Was ich so sehe, ist die Gemeinschaft der St. Claret-Kirche sehr glücklich und erfreut über diesen Zuwachs. Bei den Zugezogenen selbst habe ich das Gefühl, dass sie sich auch wohlfühlen und willkommen sind.

2. Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

Sicher spüren sie, die Migrantinnen und Migranten, das besondere Gemeinschaftsgefühl. Sie fühlen sich angenommen. Die Kirche ist für sie, durch die lebendige St. Claret-Gemeinde, eine Art „Heimat“, wo sie gerne zuhause sind.

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Die Antworten/ Answers:

Der Besuch des Gottesdienstes, bes. am Sonntag, schweißt alle zusammen.

Da aber „Kirche“ nicht allein Gottesdienst bedeutet, sondern „Dienst am Menschen“, an seinem alltäglichen Leben, ist es gut und notwendig, dass in den verschiedensten Aufgaben-Bereichen alle, Einheimische und Migranten, vertreten sind.

- In den einzelnen Ausschüssen im Pfarrgemeinderat
- Bei den Festen und Veranstaltungen der Pfarre
- Im Anbieten gegenseitiger Hilfe, im Füreinander-Dasein
- Bei gemeinsamen Ausflügen
- Im Einbringen des Lebens, der Lebensart, ihrer Träume und Hoffnungen im Gemeindeleben

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? (What hinders or blocks the mutual learning of people with and without migration history?)

Die Antworten/ Answers:

Vorbehalte und Vorurteile können das wechselseitige Lernen behindern.

Sich besser kennenlernen, voneinander mehr wissen, die Freude und Neugier am „anderen“ hilft, Barrieren zu überwinden

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch? What possibilities of mutual learning do you still see in the future?

Die Antworten/ Answers:

Ich erinnere mich, als in den 90-er Jahren etwa 20 Bosnier – Familien und Einzelpersonen, besonders Jugendliche – bei uns in der Pfarre Aufnahme gefunden haben.

Sicher hat es auch Probleme gegeben, aber die Verbundenheit dieser aus ihrer Heimat Geflüchteten mit der St. Claret-Gemeinde war sehr stark.

Wie damals viele der Gemeinde sich für diese Menschen eingesetzt haben, im alltäglichen Leben, ist es heute ebenso notwendig, aufeinander zuzugehen, von den Problemen und Sorgen zu erfahren und gemeinsam Lösungen zu finden.

Alltägliche Dinge – wie Lernen mit den Kindern (es gibt einen Hausaufgabendienst in der Gemeinde) – Austausch von Gedanken im Kreis von Familientreffen oder bei kleinen und größeren Festen.

Ncs4:

1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

Faith needs a „You“, faith needs relationship and this relationship used to happen through Pater Eric and now the core community, the people who work here, needs to take over this relationship. We, as a community, are encouraged to build relationships with the new people who are coming into the community. Therefore, a living faith is made possible. And in this way our parish profile is fulfilled. To live in love becomes specific and tangible when we live in relationship with each other.

This is my 11th year in the parish St. Claret and from the very beginning it was very clear that it is a very open community. Many people approach strangers in order to start a conversation with them and get to know them. This goes for everyone coming here, also for the people with a migrant background. Certainly, in this context it needs to be said that the barrier of language is a problem, but more about this later. But especially in this regard we as St. Claret community have learned and even better said experienced that we as Christians are worldwide and we felt that we met Christians from other countries, we have specific faces, specific acquaintances in

our own community from very different countries. I think this is an important point which the community of St. Claret has learned, as well as taking every person for who they are without projecting anything into a person but really meeting a person where he stands. Concerning people with a migrant background this often applies their German skills. For this matter we have a German course in our community which is held by Mrs. Mayrhofer and children have the possibility to get help with their homework for free 4 times a week. The community has learned to approach others, to held and also to integrate people. This is still a little bit difficult for the older people but especially the younger people show open-mindedness.

2. Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

Yeah, we would need to reverse integration. I think what they learned is that they learned is that they belong here. I think that fact that we have people from many different countries in our mass every Sunday, shows that these people found a home here to a degree and that they feel accepted here and like they belong here. Concerning the language barrier, many of them of course speak German very well and especially the people from Africa and we even have a man from Australia here, they mostly use English. This leads to the following: because we decided to have open intercessory prayer once a month which means everybody can come up to the microphone and say a prayer of intercession, one woman from Nigeria who works here with us has already said many intercessions in English. This shows that she feels she is accepted here the way she is and that she has the courage to say an intercession in English even though many of the older people here don't know English well. Another thing concerning English why comes to mind right now is the diverse mixture of music we have in our community. We have different music groups who offer their service and support us musically by arranging a mass and a lot of English worship songs are being used by them which benefits the English-speaking people and probably helps them to feel more at home.

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Die Antworten/ Answers:

I think this question already includes a little bit of the answer because what certainly promotes mutual collaboration the most is communal action. For example for the „Long Night of the Churches“we organised a multinational buffet with people from different countries bringing

specialties from their own cultures, for example we had people from Nigeria, Kenia, Austria of course, Germany, Slovenia, Slovakia, Hungary. Many very different dishes were offered there, and we had a very diverse buffet which was very well accepted because on the one hand the people with a migrant background were able to show a part of their identity and on the other hand hat, they shared with each other. Another example of where it worked well is when people with a migration background are willing to help out in our community and accept responsibility, this relates, for example, to the head of our welcoming team, Jana who is from Slovakia and she leads a resort which is very important and again, the openness of our community is being increased here because at every mass we have at least two people who welcome the people coming in, which is why it is called welcoming team. And Jana organises this and is dedicated to this area. She and her family clearly belong here, she is part of the team and integration happens here up to a maximum. Many don't or not yet dare to take this step, but I hope that in the future it is going to increasingly get better, that we reach out to the people even more and they want to integrate even more, and we will become a community even more. What's also fitting for this question is that a couple of years ago we wrote down our parish profile which is „living in love “and it is subdivided into twelve subsections and one of them is „openly reaching out to each other “which meets this question perfectly. Therefore, we have this sentence of openly reaching out to each other in our parish profile and this is what we want to grow into and what the parish of St. Claret should stand for, that we are an open parish who welcomes everybody and that everyone is allowed to be how they are, and everybody should be comfortable here.

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? (What hinders or blocks the mutual learning of people with and without migration history?)

Die Antworten/ Answers:

Often mutual prejudice exists and this certainly blocks the togetherness and openness towards each other and unfortunately in Austria we have a history which often wasn't very friendly toward foreigners and even here we feel remains of this in our community, we have people who at least are reserved towards people who look different or don't speak German without an accent, there often exists reserve, if you want to call it that. Another challenge are the different cultures from which the people come and therefore different ways of dealing with faith, dealing with conflict, dealing with time and punctuality and this can easily cause problems and misunderstandings. Another topic, because we have a lot of children in this community, which on the one hand is a beautiful colourful picture when we have children of all skin colours gathered around the altar and on the other side, among the adults I think a lot of resentment exists because of parenting styles, how to deal with children who are loud during the service, what responsibility for their children do the fathers take, in public as well. So here exists a lot of areas in which people can grow into more. The possibility to really open up and the willingness to help out in the parish, this grows with time, as well as with the possibilities someone has. For example, I know a lot of people who would be willing to help out with the children and the youth but don't have enough confidence because of their German skills. This I think is often something that is blocking, the language barrier that often exists. Therefore, people often don't have the courage to express that they would like to take up a responsibility.

without migration story:

The people who are residents here and have been here very long, often feel like they have more of a right to participate in decisions because they have been here longer. When someone has

been in this parish for 40 years, they are more domiciled here than someone who has only been here for one year. But still the sense of belonging toward the parish is often very strong even for people who haven't been here very long and have a migration background but step into the parish café, where communication really happens, often doesn't happen for a lot of people with a migration background. And I think the people of the residential community, even though we have some people who really approach strangers, but a lot of them often stay among themselves and stay seated in their place and this blocks a togetherness and learning from each other because these people want to stay among themselves and maybe aren't interested in the other people who also live here and are part of the community.

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch? What possibilities of mutual learning do you still see in the future?

Die Antworten/ Answers:

There are many possibilities. I think Jesus knew of the power of eating with each other and I think through eating with each other integration could be encouraged very well. On the one hand through international food and eating with each other and starting conversations with each other while eating, I think there is a lot of potential. Certainly, we will carry on trying to integrate people with a migration background into our offers, but I also see potential in groups who rather stay among themselves. It is definitely conceivable that for example an Indian prayer group would develop, if somebody is willing to participate in this area, they are very welcome. But in order to encourage a willingness I think people have to hear about this more, that it is possible for them to create their own offers here. To create something, they think is good amongst the already existing structure. For example, a music group where some people say they like to make music and they are all from the Philippines and now they want to participate in this community and arrange a mass. Something that I notice a lot especially with the youth is that they don't differentiate. For them it really doesn't make a difference whether somebody is from the Philippines, Nigeria or Poland, they all feel like they are a community. They don't have any prejudice when their friends are from different countries. Maybe it would be possible to build something with the youth where it is completely normal for people with a different skin colour and a different origin to live as one community together. Nevertheless, I think for encouraging integration it is important to keep your own national identity and that everybody is allowed to live out their national identity here in this parish. For example, we have a Ukrainian group of children who visit in the summer and one time I remember the sang beautiful songs and where dressed in traditional clothing. So, they really kept their identity and showed other how it is in their home country. And I find it can be very fruitful to bring together different national identities and enrich each other but at the same time live as one community where people of different origins build one community because we have one mutual faith. A faith where we should approach each other in love, a faith where we all know we have a common father, a faith where we can approach each other as siblings. My wish for the future is that this brotherliness will be expressed a lot more strongly and that this connectedness through the faith will become a lot stronger, not only in the community of St. Claret but also in the Catholic church in general.

Ncs5

- 1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-**

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

1. The Sunday service is very international with their presence. The faith of Indians touches me a lot. Eg. Prayers and Adorations. The attachment that they have to the mystery of the Holy Eucharist. We have learned this aspect from them. And also, the prayer before and after the Holy Mass and the moment of silence before prayer touches me. Jesus prayer, prayer of the heart. The brothers and sisters are regularly involved in prayers and religious activities. Polish brothers and sisters are very detached to the teachings of the catholic church. Eg. The knowledge about the encyclicals. These are news from the catholic church. They are also very faithful to the teachings of the Catholic Church. They go to confession and keep the commandments.

2. Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den

Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

-Our parish is a place for learning. They are learning a lot from the local Catholics too. How to dedicate yourself to the upbringing of your children. Helping them to get more chances and opportunities in education. (People from the parish work with children and help them with their homework three afternoons a week).

People from India and Nigeria are not so much involved in social gatherings after mass. They have their own communities and are very committed there. Altar boys and girls are mostly from Nigeria and India.

The children who are first or second generations now here in Vienna, can find an opportunity to serve others: serving all the people in St. Claret irrespective of cultures and ethnicity, support each other, to increase their strength in different aspects of life: social, economic, spiritual.

- Serving others is one of the common phenomena in St. Claret. The elderly women have dedicated themselves to serve in different activities of the church. The migrants could learn from this service.

- There are very faithful and dedicated families with their children. Teaching music, languages and other orientation programs for children and youth. These are moments for them to come and take part for a better understanding and integration. etc

- There are more opportunities for worship in our church. There is a professor of economy in our church who is a great worshipleader. He and his team are very dedicated to music ministry.

We have 3 different worship teams who have different Sundays for their music ministry. So we are blessed with great singing every Sunday.

- The greetings of peace, the gesture is a great sign in the Sunday service to express our fraternity and brotherhood. Many people have told me that they are impressed by these gestures.

- Many Sunday visitors are very much impressed by our welcome gestures in the church. These are some of the signs of love and solidarity for the people who are migrants as well as foreigners with Austrian citizenship. We have several welcome teams, who have different shifts.

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors:

e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Die Antworten/ Answers:

The parish council: I see only Austrian members. It is needed to encourage others. It may be a language barrier. But it is important for the integration that others are also included, more inclusive and being more of an international parish council.

For the relationship: welcome service, which is one of the most important gestures for the integration.

Some intercultural aspects of programs. Projects, this is not the topic at the moment. But it can be introduced in the future.

There are more than 14 nations in our church. It can be observed, that our church might be empty sometimes on Sundays, if we did not have the presence of the migrants that I have seen in Aspernstrasse too. So, we need them, include them, integrate them, need to create atmospheres for more mutual relationships. We need to sit together and chat together. These aspects are less, even though there are moments of community.

Common task.

- We need to build up a participatory church where all are involved in different activities irrespective of their identities.
- Not all are taking part at the moment except for one or two persons who are from European cultural (east Europe) background.
- I don't think that we are all sitting on a table except for these few examples.
- Regarding the common places where we are coming together. Here the migrants coming together is not very much visible. There might be reasons for them. Language, family tasks: They need to go back home soon, for cooking, preparing ...etc. But mostly people are Austrians who come down for coffee and for a moment of interaction.
- The firsts and second generations know each other, because our parish was started from scratch. It was founded by the Brothers of St. Claret. They started in a small flat and built the church.
- If you don't know the people well, you don't relate to others here. If we don't know the persons, then there is no relationship here among.
- Kennenlernen/ Knowing each other: this is not deep so far in our context. We know the persons, their names and few information. But relationship is more than that:
- Even though there are opportunities, there are gaps: these elements for these blocks could be: they might be seen as 'strangers. This approach should be eradicated from every mind and heart.
- A kind of insecurity for the people: Things are not known.
- This has to come from us the local people. I have seen in a school, when you are a stranger, you don't know what to do. You feel uneasy. You don't know languages too. So, we should take the initiative to welcome them.
- **Insecurity.** What do you mean by this? After being together for more than 30 years with the migrants.... Language barrier could be a problem. They are minority groups, they are filled with their intense community life (Philippines), African communities have their own communities which are very intense, therefore they may not need to be so close and interacted with the local communities. The Indians have their own communities and are very active in their own cultural and ethnic communities. They may see themselves as additional visitors to St. Claret. They are here in St. Claret on Sundays.
- From our part there is also insecurity: Unknown things always make insecure specially to get to know each other.

The Indian faith and their spirituality seem to influence, their intercessory prayers are very strong.

The local people are very natural, express their human tendency as usual even in the spiritual activities and rites. They are very free and relationship oriented. We Austrians chat before mass and you feel like in a coffee house.

For Indian people chatting in the church, is not a normal thing, but they try to keep silence before their prayers, Masses, and other spiritual activities. Whereas the atmosphere for the local people is the same, they are not very particular about the silence, just like coffee house. These are some of the moments which differ. For them silence is a priority, which creates a peace of mind.

The unity is not in uniformity but in multiplicity. The spirituality is a need here,

There are prayer groups to pray for different purposes and groups. Such as prayer meetings for the parish community, intercessory prayer where mothers pray for their children, worship nights, adoration of the Holy Eucharist etc.

Catechism needs to be rooted not only in the activities of the church, even the need to be organized, preaching is not only on the Gospel, but the realities, people are hungry to listen and hear the good news. The need of the people is to be identified and perceived well.

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? (What hinders or blocks the mutual learning of people with and without migration history?)

Die Antworten/ Answers:

With migration.

- Lack of curiosity to know others and their background.
- Lack of interest.
- Gleichgültigkeit: I don't care about you. I don't bother about you.
- 'I' and other divisions are stronger in the environment.
- The expansion of relationship is lacking.
- You give yourself for others. This takes time.
- The work of the Holy Spirit or the inspiration in this regard is lacking.
- Gleichgültigkeit: why so?
- Austria is a grave of missionaries. We are not in need of things. Outwardly we have everything. we are ok. We are concerned about the need of our body and so we have been raised.

We are not worried about eternal life or not interested. We do not worry necessarily.

Individualism? The community aspect of life is very much initiated and encouraged to avoid the individualistic way of life. For example, my children, they are in the present trend of the society, they go hand in hand with the sociological shifts and modern changes, they are not worried about community and community way of life. The present youngsters are not in the trend of community way of life. This is beyond their normal way of life. The Gospel instructions and the commandments are not a topic for them.

- It is good to take care of your body, but at the same time you need to care for your soul. The parents should encourage and motivate the children and the new generations for a community way of life, not being individualistic, it is not healthy always to be communitarian, you cannot be always community oriented, you need your own personal things, needs: you can always put an introvert aspect in this regard. You need to maintain a balance between community and individual.

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch? What possibilities of mutual learning do you still see in the future?

Die Antworten/ Answers:

The possibilities of mutual learning.

The opportunities for sitting together could be utilized

International gatherings

Getting to know each other.

The interest needs to be increased.

More intercultural programs can be organized in the parish level.

More interactions,

Food sharing and exhibitions.

The people can be given room for sharing their experiences in all aspects e.g. Culture, religions, displacements. God experiences as they have travelled a dangerous journey.

1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

Die Pfarre St. Claret zeichnete sich durch Ihre Lage am Stadtrand und in der Nähe einer großen Gemeindebauanlage dadurch aus, dass viele Gläubige nicht ursprünglich Wiener sind.

Man muss unterscheiden zwischen jenen Migranten, die schon länger in Österreich sind, z.B. polnische Katholiken, und jenen, die erst seit kurzem da sind, z.B. syrische Flüchtlinge.

Jene Migranten, die schon länger in Österreich sind, haben selbstbewusst ihre Kultur eingebracht, z.B. die Kleidung ihrer Heimat angezogen oder mit ihren Kindern aktiv am Gemeindeleben teilgenommen. Dadurch haben (einige) Gläubige gelernt:

- Glaube und Kultur sind zwei verschiedene Dinge. Das führte u.a. zu einer größeren Toleranz gegenüber anderen Kulturen. Und das zeigte sich in der Bereitschaft, diesen Menschen bei persönlichen Problemen zu helfen.
- Glaube und Familie sind zwei Dinge, die zusammengehören. Das führte u.a. zu einem stärkeren Bewusstsein, dass die Kinder ihren eigenen Platz in der Gemeinde haben sollen. Und das zeigt sich in den verschiedenen (liturgischen) Angeboten, die immer wieder neu für die Kinder entwickelt wurden.

Jene Migranten, die erst seit kurzem in Österreich sind, haben verständlicher Weise zuerst Anschluss an die Gemeinde gesucht, ohne sich gleich völlig anzupassen. Die Gemeinde lernte hier v.a.

- Über die Not vieler Menschen in anderen Ländern. Das zeigte sich in der Bereitschaft, für entsprechende Projekte zu spenden.
- Über die Entschiedenheit vieler Christen in anderen Ländern. Das zeigte sich in den Diskussionen nach den Predigten.

2. Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Die Antworten/ Answers:

Die Migranten stoßen in der Gemeinde auf verschiedene Typen von Menschen. Es gibt jene, die direkt auf sie zugehen, und andere, die mit der Situation überfordert sind. Menschen, die Migranten grundsätzlich ablehnen, gibt es in St. Claret glaube ich kaum.

Insgesamt hat die Gemeinde einen sehr familiären Charakter. Das war besonders auffällig unter dem letzten Pfarrer P. Erwin Honer. Da konnten Migranten die Gastfreundlichkeit und Zusammengehörigkeit im fremden Land/der neuen Heimat kennen lernen.

Als konkreten Lerninhalt würde ich damit sagen, dass es v.a. folgendes war:

- Die österreichische Kultur in vielen Einzelheiten, besonders z.B. beim Pfarrcafe.
- Die österreichische Theologie, die sich in den Predigten und im Gemeindeleben widerspiegelte.

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Die Antworten/ Answers:

Meines Erachtens ist diese Frage eine sehr umfassend-anthropologische. Der Mensch lernt, wenn es dazu eine Motivation gibt, sei es zum Überleben, sei es zum Wachsen. Wenn jemand in seiner Reife und Gesundheit eher ums Überleben kämpft, dann braucht er Sicherheit, Vertrauen, Annäherungszeit, Unterstützung, Orientierung uvm, um seine eigenen Lernprozesse durchzumachen. Wenn jemand in seiner Reife und Gesundheit eher weiterwachsen will, dann braucht er Herausforderungen, Kritik, Freiheit, Interaktionen, Nutzen uvm.

Wenn es nun um ein Lernen im zwischenmenschlichen Bereich geht, dann lässt sich das auf die Beziehungen und die Gestaltung des Begegnungskontextes übertragen. Da in jeder Gemeinde und unter allen Migranten Personen der einen oder anderen Seite des Kontinuums sind, spielen in die Begegnungen einer Gemeinde verschiedene Motivationen gleichzeitig eine Rolle. Genaugenommen wird in jedem Menschen das eine oder andere Motiv aufkommen, je nachdem, welche konkrete Situation in der Begegnung entsteht und welche Erfahrungen und Interessen aktiviert werden.

Daraus folgt, dass es neben offenen, selbstgestalteten Räumen der Begegnung auch Strukturen braucht, die Begegnungen und Aktivitäten jeglicher Art souverän moderieren. Zu den Strukturen gehören Zeiten, Regeln, verantwortliche Personen, Narrative, Rituale, Medien, Raumgestaltungen uvm.

Eine der Regeln, die ich als besonders wichtig erachte, ist die Begegnung auf Augenhöhe. Damit sind eine Kontaktaufnahme und Beziehungsgestaltung entsprechend den BIG FIVE gemeint: Offen, angstfrei, gewissenhaft, verträglich und extravertiert. Diese Haltungen müssen freilich in ihrer Ganzheit mühsam erworben werden

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? (What hinders or blocks the mutual learning of people with and without migration history?)

Die Antworten/ Answers:

Alles, was den Menschen am Lernen hindert, hindert ihn auch, mit und von anderen zu lernen. Das betrifft

- Negative Vorerfahrungen
- Negative Vorprägungen
- Negative Vorinformationen

- Der fehlende Kompetenzerwerb bezüglich einer Sache
- Der fehlende Kompetenzerwerb bezüglich der Beziehung
- Der fehlende Kompetenzerwerb bezüglich der Selbstregulation
- Fehlende Gesundheit
- Fehlende Reife
- Fehlender moralischer Wille

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch? What possibilities of mutual learning do you still see in the future?

Die Antworten/ Answers:

Für die Zukunft sehe ich generell eine große Chance für das wechselseitige Lernen in der sich erhöhenden Mobilität und digitalen Vernetzung der Menschen. Dadurch sind sich die Menschen unterschiedlicher Kulturen nicht mehr so fremd wie früher. Auch die Erhöhung der Bildungsstandards und die Bereitschaft zu lebenslangem Lernen erweitert die Fähigkeiten, sich auf Personen anderer Kulturen und deren Wissen/Weisheit einzulassen.

Die zentrale Frage jedoch ist aktuell jene der Identität. Solange ich Angst um meine Identität haben muss – und damit im Überlebensmodus bin, verschließe ich mich tendenziell eher vor anderen Identitäten und das mutuale Lernen wird verhindert.

Je mehr ich jedoch in einer reifen, gesunden und moralisch hochwertigen Spiritualität die Angst um mich und damit auch um meine Identität abbauen kann, umso offener werde ich – und nicht nur das: Auch die anderen Faktoren der BIG FIVE können sich positiv weiterentwickeln.

The Interviews from Migrant background Catholics

1. (What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

The community here has a lot of people from different countries, for example me, I am from the Philippines. And what I think the community has learned is the diversity because there are so many different migration backgrounds and St. Claret is always welcoming towards us and always accepts us and has repeatedly hugged us. St. Claret always ask us for example if we want to become altar servers and they communicate with us.

2. (What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

They taught us to be content and have a home because they integrated us here, like I already said. What I learned as well is not to have prejudice towards people. I used to only go to a Philippine community and never thought that a community with a different background could accept me. I think people shouldn't have prejudice towards people before even knowing them in general in a church because it doesn't matter in what kind of community you are, God is God. And God is always where you are, it doesn't matter in which community, whether the community is Austrian, Philippine, German. And this is something that I have learned here.

I used to be a child who was very shy and only gravitated toward my own community and I never thought I would be accepted because I am from a different background. I thought even

though I was born here, I wouldn't be accepted because of my skin colour and nationality and my German skills. And it is very nice to see here that everybody is accepted, and everybody is welcomed here, the people don't want anybody to feel left alone.

3. (What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

In the Philippine community we have a youth group where people come to get to know God and get closer to God. For example, me, I was always a believer but I wasn't the sort of person who prays every day and I didn't know a lot about the bible. And only because of the youth group I became a person like this. And even though it is a group from the Philippine community I met people with different backgrounds like an Austrian background and we met there and got to know each other and we exchanged views and talked about God and I also got to know myself better. This is one example of how I learned from other people. Also, in my school, we have a park where everybody could present their own language and culture and that was very interesting to me and opened up my eyes for how other people live and what other cultures are like.

4. (What hinders or blocks the mutual learning of people with and without migration history?)

I used to be very naive, when friends told me that something isn't good, I would always think the same way, but it is important to always build your own opinion and be open towards everybody. It is also important to remember that false reports exist in the media and social media and it is important to ask questions and not automatically think that everything the media portrays is correct. For example, the news about the refugee crisis becoming worse, it is not true and important to ask why the people are coming here and think about us being in the same situation and that we would move to a different country too. It is important to always get to know a person before judging them, whether they have a migration background or not. It is important to always be open towards everybody and never judge somebody because of their looks or migration background and never have prejudice because you have heard something on TV or social media.

5. What possibilities of mutual learning do you still see in the future?

I think we have more general knowledge now and we can now learn from each other not to judge somebody quickly. There is better communication now and misunderstanding doesn't happen as often. And this learning process nowadays benefits both because everybody learns from each other. And it is possible to be an example for other people who haven't been taught this way. A benefit of the mutual learning is that you establish contacts that you otherwise wouldn't have and maybe you find people who actually want the same thing as you which is the best feeling in my opinion.

Mcs2:

1. What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Answers:

From my experience, one vivid area that I can indicate here is the sharing aspect of the community. Though the migrant catholic families are coming from different countries, cultures and ethnicities, there is always a withdrawal from the part of migrants. This is due to the new environment. I was just searching for a place where we are accepted as Catholics not as Africans. So, the place which I found is St. Claret church. Though we are treated often as strangers in the city, but in the church as migrant catholic have a very impressive positive feelings in St. Claret. The former parish priest Fr. Erwin who was very charismatic, and he observed everyone well and gave a hand. Though we were Africans, he came to us and shook hands. Then we were encouraged. He was a pastor, who believed that the Migrants have brought something for contributing to the mission of the church. So, he asked my daughter the name in English. But he was so happy that he brought us in to the community for singing in the choir. The community is also welcoming. The attitudes are very impressive and touching. One example is Fr. Erwin. He wanted to bring out the talents of the migrants. The community members also treated us in the same way. We were encouraged. The spirit of sharing with one another specially their own appreciations is outstanding. The community members came to us after my daughter's singing in English, They appreciated her congratulated her and the interaction took place. This spirit of bringing out the capacities, talents of strangers is a gesture of God's love. What could be a sharing point? It is not that we come and go to the church. But interacting with each other and learning to know each other in the community. And finding out what the migrants have brought in to the new community is a courageous initiative. The pastoral assistant on the other hand invited to read the prayers in the Sunday service. This attitude is important. Migrants are not somebody that they have nothing. No. This mentality is not here. They have understood the migrants to a certain extent. This shows that they are interested in us. The pastoral assistant introduces also certain things for all including the migrants. This made me believe that this community is ready to share their humanity with us.

2. What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Answers:

There is a difference in the of faith of St. Claret community. This community is active and open to welcome. I have gone to several churches to attend holy Masses in Wien. One of the bad experiences I had, was that a white person did not shake hands for sharing peace in the holy Mass, it was a shock for me. Then the difference I found here is very much impressive that the community came to me to share peace by shaking hands. I needed a place where we could be accepted. I could not learn the language immediately. The sharing of peace with one another during the holy mass, is one of the most turning point for me to be in this community. This was a very different experience for me and my family. I realized someone is there to shake my hands. This was a significant sign for me. This is an openness to receive us. The welcoming sign in this church is an outstanding symbol of love from the community. On the other hand, I respect priests with reverence. I was very much elevated and impressed by the pastor. St. Claret is a place of openness. The liturgy is very active.

The openness in St. Claret to welcome the people is. Openness is a big topic here in St. Claret.

The active Sunday service which impresses very much when they extend their hands to share their peace with one another, is a sign of grace. This sign of peace was a moment which touched me a lot since it was a new experience for me. It was a new thing for me, this makes you to think that there is someone for you.

The Pastor is a blessing for us, he is a blessing and highly reverend representing God, who share peace with me by shaking my hands. This is an emotional moment.

3. What fosters the mutual learning of people with and without the history of migration, in your view point? Can you explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Ans: The catholic churches' structure is a very good example for learning. The organizations are very good models in the catholic church to mingle with one another. The active liturgical services, the sub-groups where the people can be part of it: the members of community, such as choir, liturgical teams, youth association, catechism classes, children choir, pious association, lectors, altar boys and girls etc... these are very good organized groups for learning. it is a place for mutual learning from one another. This is open to all the culture, ethnicity, and diversity in St. Claret. This is from my point of view, even though this is universal. Integration is always two ways. There are two ways of mutual learnings: One is integration from the part of immigrants and the part of locals or the indigenes. This is not political. This is a matter of human being. The migrants are human beings, they are most importantly Christians, they are here in search of God's people. The church is one body. The home community seeks to extend their hands. The church announcements to extend their hand for the migrants are very common. They invite the home people to feel free to extend their hand for the immigrants., the church takes the initiative for showing the people to be active christens as long as we are one body, growing in faith and in our spiritual journey. This is to take part in the active mission of the church. The migrants on the other hand are unconditionally accepted. They have the responsibility to grow in their faith and duties of the church: This awareness is created in community. It is not always possible for the priest to extend his helps, but it can come through the people of God. They find out the needy and take part in the mission of the church. The immigrants are also invited to come closer to learn from another, they should be active in their faith. Their faith should grow continuously in spirituality. One of my known God-fathers in my home land said that coming together is the most important element as Christians specially for spiritual growth. I would compare with a Metaphor: if you remove a burning Cole from the group of a burning Coles, then the fire goes off from the Cole removed, and so it happens to a member of Christian community when she or he is separated from the members. This very important to come together for sharing and learning from one another.

4. (What hinders or blocks the mutual learning of people with and without migration history?)

Answers:

This is very simple. As Christians we must show a different way of life. The readiness to learn from both sides is important. We see the church as one body. We are Christians, we embrace and hug each other because we are Christians. Whatever and whoever we are, we are humans and mostly Christians. This is the most important factor. When this is not there, there is Abstoßung-rejection. Because he or she is not of your colour or race, then rejection is being created. If there is no feeling of one body, then is no acceptance. To get closer to people, isolating and being separated is not a good attitude. The long stand is that we are one body as Christians. If immigrants are not your fellow beings, you cannot treat him as anybody, you cannot also isolate yourself, because you are Christians. Jesus came in search of you, the lost sheep. He comes to you. Jesus instructs the disciples to go to the place where they accept you, if they do not accept you, go to the other place. The people want to be safe by isolating themselves from unnecessary interactions and encounters with people in the church too. This

attitude might be due to the past. Communism or the past political situations in the past could be a reason. "Keine Ahnung" is one of the mechanisms here in the daily life of the people that I see. (The best way to save yourself is to say keine Ahnung). Don't ask anything from me attitude. This is also common in the Christians too. Jesus said, knock and the door will be opened. This kind of mentality should be avoided. This is not the attitude. The best way to save oneself is to say no idea. Don't ask me. But as we Christians, we as immigrants, should be avoided (immigrants or migrants.) if you don't know each other how you will learn? so knowing each other is very important. To Know the migrants, you must be positive towards them. we should interact with one another in the community. You knock it, then the door is open. When you look at the situation of the Immigrants, you find that Many are exploited, scared....these people are cheated by many people, when they are here, they are timid...I am sorry to say that the people might have been affected by the past history of painful situations such as communism and other consequences of world war or cold war. The hurt feelings and pains are still remaining in the local people. The insecurity of the people does not make them move freely with unknown people like migrants. This situation specially the insecurity should be re-evangelized and there should come out a new creation of community. The rejection can be eradicated. They don't want to involve unnecessarily. So, knocking is important...whatever the condition of both could, be knocking is very important. The church is the main reason for knocking. Mutual learning come realistic when you are freely interacting with the people. if not, there is no possibility for people to know each other.

Why should I be accepted here in this catholic community? Because I am Christian. I am a follower of Christ. I am baptized in the Name of the Father, son and the holy spirit. When this is not there, then there comes Abstoßung-rejection. There is no question of colour, high, rich, and low, but the richness of "Humanity",

The migrants are gone through a political, and economical, exploited, crisis and the problem. They are like crippled and they lame with one leg and there is a responsibility for the catholic community to redeem them. And so, the catholic church has the duty to continue to do what Jesus had left behind them. The church is open to everyone. This is the commandment of Jesus Christ.

5. What possibilities of mutual learning do you still see in the future?

Answers:

There is a quiet a lot to explore. The readiness to share. The hand of friendship can be a possible way. This was very much extended specially by the former parish priest. The locals and all must see themselves as evangelizers. Jesus sent the disciples to evangelize and bless the people. God will surely bless those who welcome the migrants. Jesus taught us to give a cup of water in my name's sake. The church is more organized to expose the life of the migrants. The stories of migrants are not known. There are lingual barriers. I have been to this community for some years. The community can also be a source of life when they can organize the way of communication better, example at least the language of English could be more understandable. Migrant People speak here different languages. The power of language can not be under estimated. Living together should be pursued. The area of information dissemination is very important and so the parish community should be more organized. The explanation of programs needs to be clear. As migrants we cannot understand everything in German. The fellow member of the same language can work more. There should be a coordinator (proper

coordination, I speak very honestly, there should be no place for more divisions, to organize certain this. We are one body. Integration is a God given resource to know each other and to make community a fertile ground for the integration. More awareness of the life of the community should be created. This can be more explored. If there is a forum to understand everything, it would be better. If there is a immigrant in the community, it is important to consider him or her. This is the responsibility of the person who is in charge to get information about the migration. The pastoral assistants are very important and responsible persons in the church.

As a Pastor, he is a gesture of God's love and his relationship. Jesus said, whatever you do to the least, you did it to me. This awareness is the best thing for both to increase the Faith. The community is a place where the talents and the charisms of individuals specially the migrants are identified and encouraged. The pastor should be more communicative. The language should not be a burrier for the message of God. God's message is understood by all. The pastoral assistant must be able to know who and who are in the community and must get more information. Knowing the human resources of migrants is one way to create a fertile ground for integration in the catholic community. How close I am with God can only be expressed the way how I am with my fellow beings in the community. I can not live alone. I am born to live with the community. When I was baptized, the minister of the holy sacrament said, the catholic community welcomes you in to the community of faith in the name of Jesus Christ. It was said that I have an entrance in to the church and have certain duties and rights. (Canon Law). Where there is a will and there is a way. The migrants must also be very inclusive and closer towards the new environment. I am not here merely for the economic survival.

To live in ignorance is a big problem. So, every migrant should involve getting information and deformation. They should strive to learn the language. The parish community can be a mixed group, so that the migrants are also informed well about the parish programs, missions, and it can reach out easily to different ethnical, cultural and linguistic communities. This is completely dependent on the native Catholics. This could be a block due to the fear of losing. Migrants' organizations need to be open enough to be integrated in to the new environment by sharing and accepting the responsibilities and missions of the church.

Mcs3:

1. (What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

I have been living here in this community for about 18 years and I have felt warmly accepted from the beginning. The people who come to this church didn't make me feel like I was foreign. It was a great feeling for me from the beginning, I am welcomed here. I think it was important to me that I didn't come here as a stranger but that I was one of them, part of the community from the beginning. They were also very interested, they asked me where I am from and showed interest in the traditions of Poland and I think the people have learned a lot from me, from us, because on different holidays, for example Christmas and other church holidays, they always ask how it is celebrated in Poland. And I think these benefits all of us.

2. (What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

It was very important to me, since I am from Poland where the church is very traditional and in some matters very rigid, for example celebrations like „Heurigenfestln“ are very rare in Polish churches and also how the children are so warmly welcomed here and a lot is done for the children and even during mass when children are loud it doesn't bother anybody, they are always welcome. Parents don't have to worry about their children being loud during mass, it doesn't bother the people whereas in Poland parents usually go outside with their children when they are being loud, so that they don't bother anybody. And these things I really enjoyed, and I learned how church can be so open, also towards every problem and every question. And I really like that the people aren't stiff, it isn't important that everything has to be perfect all the time, things can go wrong sometimes and that's no problem, no stress. Whatever it may be - first communion for the children, for example the first communion from my two children I really enjoyed because the children weren't stressed, they were really able to look forward to the Lord coming to them for the first time and they don't have a lot of stress that maybe they could forget a poem or they don't behave correctly in a certain moment. It's a very joyful celebration and the children can really experience it as such. In Poland it is a little bit different, people pay more attention to the exterior things. I have really enjoyed this here and this is something I have learned, that celebrations can be lovely and deeply experienced by people even without making a big out of it.

3. (What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Mutual learning only works when the people are there for each other and are open. When they try to stay in contact with each other through different celebrations or for example in our community the children have the opportunity to receive tutoring, which isn't exclusively for children with a migration background but also for children who have some troubles or maybe the parents don't have enough time for their homework. And the children come here and do their homework together with people out of the community who volunteer. And I think this is something that connects the community and is a place where we can learn from each other. And a lot of the children have parents who are from a different country and don't speak German very well and so other people can help them this way. Also, this is a great way of establishing contacts and the people come together and these are shared tasks. I always depend on showing interest for each other to find out how things go with other people, how they celebrate. Maybe it's possible to organise celebrations and include elements from other countries, I think this is something that connects. In this way it is possible that it can work out nicely between people coming from different countries in one community.

4. (What hinders or blocks the mutual learning of people with and without migration history?)

I know about a few people who like to be involved, for example help out with the mass, celebrations for the children. I personally have to say that I don't contribute a lot because of a lack of time, and it is just not possible because I don't like standing in front of people, this is just a personal thing. But I am willing to help whenever someone asks me to, where I know I

can do it with my German skills, and I can be helpful. But I know about migrant who are very active in helping for example organising celebrations and different tasks that have to be done in the community.

5. What possibilities of mutual learning do you still see in the future?

In my opinion something that is blocking is when both sides form their own groups and aren't open. When people always stay in their own small groups where they feel comfortable maybe because of the language, cultural differences but especially this can be very blocking. And I think very importing is being interested because without interest people can't get to know each other and can't learn from each other. It is a lack of communication because people aren't interested, they feel comfortable in their group but don't need the others who are maybe foreign, this is very blocking. And people like this also exist in this community, they accept that migrants are part of the community, but they keep a distance and then mutual learning can't happen. So, openness is probably what's most important.

This is difficult to say because in this community a lot is already done in order for the people of different cultures to come together. I don't know but maybe different events with people who come from other countries can introduce their country. Or maybe even excursions in order to get to know other countries. But I think in this community a lot is done for the people to come together because we have a lot of people here with a migration background and therefore a lot is being done. Even our priest who is from Poland sometimes tries to use some Polish during mass for example that the Our Father is said in different languages. This helps people to learn from each other and that it isn't so foreign anymore. It helps to see that it is all very normal and okay, and we are all different.

What I see, I like very much. There used to be a different priest, P. Erwin, who was a special person and he really built up the community and people felt very comfortable. And I was worried that after his retirement it's not going to be like this anymore. But I am very surprised to see that the people working here are very eager to carry on working here and make everybody feel comfortable. I am thrilled to see that people who also have families and go to work are still so eager to make people feel comfortable. I really enjoy this very much and I always enjoy coming here to this community.

Mcs 4:

1. (What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Family is a strong factor and that faith is lived out in the family and in community and it is not only going to church and then going home and that's it but that family and church is connected and that you have a community outside of the church but it still connects you to the church for a different way of living faith in the community.

What I like about the community of St. Claret is that everybody is accepted, for example if some people want to kneel during the elevation because they are used to do it this way, that is okay and the other people stand and that is okay, too. I have always felt very accepted at St. Claret the way I am. We have three small children and we bring the children to mass and it is

always loud and chaotic, but I have always accepted at mass here, nobody looked funny or made a noise but the other way around, the children were accepted for the way they are. And this gave me courage as a mother to think it doesn't matter that they are loud, they are children. And this is very positive for me because I see that families are accepted just the way they are. We also have, for example, an Indian family with four children and they aren't always quiet either and nobody gets bothered by it and that is a very positive thing. I, for example do readings in St. Claret and I am not Austrian, and you can hear that in my accent but still I was asked whether I wanted to read during mass, and I liked that a lot because that means you are totally accepted. My two small children didn't want to sit still and wanted to come with me and I thought that this is very embarrassing to have my two children around me and read and after mass I spoke to the person who coordinates the readings and told him that I can't do it anymore because my children want to be around me all the time. And he told me that it was a beautiful testimony in front of the community to see me do the reading with my children and that I am very welcome to keep doing the readings and when the children want to come with me, they are very welcome to. And that was a reinforcement for me that showed me how the children and family is really accepted.

2. (What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

I learned, and maybe that sounds weird, but I learned acceptance. Because I think even as a migrant you need to learn to accept the way the other people are and to try to meet them where they are and to help them out. For example, I think it is great that in the community we have a German class for the migrants who don't speak German very well. Therefore, an attempt is being made to help out the people who aren't already integrated and can express themselves but the people who have troubles with the integration and to really meet them there and help them out. I am lucky because I already learned German in school when I was a child and therefore I didn't need the German classes, but I think it is great that the offer exists. And St. Claret is in an area where a lot of families with a migration background live and often the parents don't speak German very well and can't help their children with homework and for this reason St. Claret offers to help children with their homework which I think is really great.

3. (What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give an example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

We have been in St. Claret for 7 years and I am myself in a team, the welcoming team here. And other teams of lay people exist here, and it was never a question whether or not to accept somebody who wants to be part of the team. Whether they are migrants or not doesn't play a role. In the welcoming team are Austrians and also migrants. There also exists a women group consisting of migrants and non-migrants. The altar servers are also mixed, which means it starts at a very young age. My daughter goes to children's worship and there are Austrian children and also children from migration families. Evening of the Divine Mercy, prayer for the community, everywhere the members of the community are invited to join the prayer and they aren't viewed as members of their nationality but simply as members of the community here and I think this helps.

I have been invited to parish council, but I declined because I have three small children, but I think in four years when the election happens again, I might join.

4. (What hinders or blocks the mutual learning of people with and without migration history?)

I think the language barrier is what blocks mutual learning the most because when you don't know what people are talking about, you are automatically excluded, when you don't know German very well. So, I think the language is very important. I think cultural differences are there, but they are easier to overcome, if the intention is there. But learning a language is a lengthy process and it requires a lot of effort and motivation.

5. What possibilities of mutual learning do you still see in the future?

I have thought about this but it is difficult to say because so much is already done here. So many things are offered, and the community really makes an effort to help people learn from each other and be integrated. And of course, we could implement ideas like having a Polish evening, and African evening, an Asian evening so that people can show their own cultures, to have something like this is always possible.

In the summer we have a „Pfarrheurigen“, which is a traditional Austrian thing and maybe it would be possible to switch it up every now and then and have food from a different culture.

Mcs 5:

1. (What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

– integration and acceptance of other linguistic hymns, prayers and Doxology in liturgical and ceremonial services (English, Tamil – specially for Africans, Priests singing, they like it very much, they feel something touching their hearts)

- Acceptance of who migrants are in the initial stage of their arrival
- Visit to migrants by Pastor
- They learn from the active programs of migrant's youth
- Integration of Ministers of Alters (Philippines, Africans, Indians)
- Integration of migrated Youth in the association

One point that I noticed is that since more and more people with different cultural backgrounds (e.g. Philippians, Indians, Africans, etc.) they started including more English hymns and prayers. Moreover, more dancing and hand movements are practised during the English songs as you usually find in Afro-American masses.

Moreover, sometimes our pastor announces the arrival of emigrants as guests and asks for community members to provide a home to them.

Furthermore, the local committee members like to exchange their programs and ideas with youth from different backgrounds. They would like to make their own youth more active and stronger. You will also find a balanced mix of minister of alters from various countries.

2. (What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

– The behaviours and attitudes specially their mentality towards the following signs and symbols can teach the migrants a lot of human qualities and characters such as,

St. Claret is more like a family due to their interactions. It seems as almost everyone knows each other. There is a special warmth that people emote especially while “Friede sei mit dir”.

Sunday Worship is very special. They put efforts to involve different ethnicities and culture. The Father Our prayer is prayed holding the hands as an indication of peace, joy, love, smile and a moment of real reconciliation with our brothers and sisters before receiving the Holy communion.

In addition, children coming to the altar in order to hold hands with the priests and altar boys and girls indicate a sign of equality and unity.

The cultural openness is very impressive. Locals like to taste the intercultural food and organize once in a year an exhibition.

Whereas, in other churches people feel disturbed when children make noise, in this church the idea of providing biblical education to children in the form of painting downstairs during the speech is very efficient.

The welcoming gestures is a great sign of love and unity.

Migrants can forget their own sad stories and regrets when they sing together and clap and rejoice together with the people during the time of Hymns. Usually, migrants are impressed by the way the pastors and the parish members celebrate the feast days of patron saints, the announcements of birthdays, anniversaries, special days for Fathers and Mothers etc.

They like to integrate all members for the common programs like decorations of the church especially during Christmas.

3. (What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

- Discovery process of learning about the values and beliefs of migrants which strengthen the community as Christians.
- Solidarity programs towards the needy and the integration of the migration in to the new environment E.g. tuition classes, looking after the children of the migrants when their parents are engaged with work. The migrants contribute more since the locals are reaching out a helping hand.

Without the history of Migration, the community would not learn much about new possibilities. An interchange would be lacking and cultural awareness missing.

Fostering elements to mutual learning in the common places with and without the history of Migration.

This is not an easy task for me or my parents unless there is an openness und a deep understanding to each culture and tradition.

When Parents go home after liturgical services, the children also go with them. There is no much integration.

Apart from this, the Sunday worship foster the learning when they take part in the activities.

For us the church is a place of holy of holies, so my parents have taught me to be silent in the church to create an atmosphere to pray. This is traditional and cultural heritages within the religious faith practices.

Fostering elements to mutual learning in the common tasks or mission with and without the history of Migration.

- From my perspective, I have observed people of both communities involving together as a family to do church decorations, organizing charity works, solidarity works like flow market, collecting of funds and things for people.
- Learning of language is one of the most difficult tasks of the migrants, but when they learn it, the local community is very happy, and they don't need to learn the language of the migrants.
- Without the history of migration, the people are united easily for the common tasks and responsibilities. Coming together as a family is easier than with the migrants. Migrants have the problems of communication, so this can be a big impediment.
- Non stereotype characteristics of the community as a family fosters the mutual learning.
More positive energy are found in the groups.
- The charisma of the church
- Promotes a kind of family feeling.
- All categorical people are present in this church.

Fostering elements to mutual learning in the mixed composition of committees with and without the history of Migration.

- With and Without migration, the committees constitute of all the people of the same ethnicity, I don't know how they are elected to be the members of the parish community (the election process).
- Youth: both together is active, without migrants is less.
- Choir: new hymns and music of other cultures is being integrated. People are very positive.
- Pious association are active with migration, rosary and other Andacht .
-

4. (What hinders or blocks the mutual learning of people with and without migration history?)

Stereotype natures of the community with and without migration should be a great block.

- Groupism
- Prejudices
- Misunderstanding
- Less knowing leads to less understanding
- Individualism: self-dependency, not on others
- Language barrier for communication
- Racism but I have never seen in St. Claret

5. What possibilities of mutual learning do you still see in the future?

- More integration program for the community.
- Through the initiative of Intercultural programmes: there is a possibility to learn from one another

- Family gatherings with children
- The more inclusiveness in the church activities, specially the cultural aspects
- Children could be trained for creative programs according to their culture during holy Masses, not always
- St. Claret is a place for family atmosphere, this could help both

Mcs 6:

These are the leading questions for these interviewees

1. What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you give a concrete example?

The migrants have an in-depth belief in God. Stronger belief is leading them every day. I feel that the local believers (not all of them) have restricted their belief to Sunday Holy mass. Sunday Holy mass shall not be just a regular process of going to church and sit there for one hour.

Stronger family values can be seen in the community of migrants. To respect elder ones is important. Comparatively, among local believers it is less. Same age generations are interacting with each other.

The older generation of local believers had a very polite dress code to wear in churches and for religious functions. But that was somehow lost. Migrants have a strict dress code especially when going to church. Now it is getting better among local believers.

2. What conversely did migrants in the community learn from the local believers? How do you notice this? Can you give a concrete example?

I believe that the local believers are more flexible and straightforward to express their worship in their own and open way during the Holy mass. Examples: moving and clapping while singing; praying "Our Father ..." where everyone is holding hands with the near one like one family; whole family is sitting together (in our native place, it is common to be separated in women area, men area and even kids' area), flower offering rituals on Good Friday, etc.

The local believers try to make it more interesting even for small kids. There are special activities for kids so that it is more attractive and comfortable for kids and their parents.

Examples: separate bread sharing for kids who had not their first Holy communion; colouring/ drawing pictures related to the bible during the priest's preach, etc.

Punctuality is getting better among migrants. Being in time is very important for the local community which migrants have definitively learnt from them.

3. What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give us a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

It depends on how open-minded people are to learn or not.

It is easier for kids to mingle and to learn. I think age is also a factor of how flexible one can be.

Yes, common spaces for interaction helps mutual learning.

4. What hinders or blocks the mutual learning of people with and without migration history?

No interest to learn from others and to mingle with others.

No time to interact with others.

No options to get in contact like common spaces.

5. What possibilities of mutual learning do you still see in the future?

understand the cultural background of both sides

see the positive points and try to adapt

more understanding between groups

more intercultural programs

Interviews with Individual Experts (IE)

IE 1:

1. Was haben die ansässigen Gläubigen in Wien aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

- Number of catholic communities of people who speak other languages in Vienna (over 30)
- they are mostly guests in a parish, only a few have their own parish (the Polish, Croatians.
- the believers have the opportunity to pray, celebrate mass and live a religious life in their own language
- cultural and religious roots can be preserved
- it is not about assimilation but integration
- integration means respectfully preserving your own tradition and cooperation and integration into the local parish and the local traditions
- both sides need to meet each other and show respect and tolerance
- it is important to accept that the other side sees and lives certain things differently than you do yourself

- our church is a world church and it is important for Viennese Believers to see that there are people from different cultures who have the same belief but live it out differently (and vice versa)
- problematic is when one side gives absolute importance to their own tradition and sees the other traditions as strange.
- another problem can be when the proportions are very uneven, for example when a small Austrian community feels they are overrun by a big migrant community
- and vice versa: a small migrant community in a big Austrian community - but this often is less of a problem than the first situation
- usually the communities use the space of the parishes when the rooms are free, which is usually Sunday noon and afternoon - for the migrant communities this time becomes the most important time and they spend the whole Sunday at the parish
- but not only a side by side should happen in the parish but also something together
- representatives from the migrant community should be in the parish council, maybe not all the time but especially for topics that affect them
- it is important to create an annual plan together
- look for opportunities to do something together eg celebrations, mass
- Christmas, Easter: opportunities to celebrate together - readings in different languages, which means everybody of the community doesn't understand certain parts (learning that there are other mother tongues)

2. Was haben umgekehrt die Migrantinnen und Migranten in Wien von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

- both sides: how do they celebrate?
- the differences shouldn't be seen as bad and it is important to ask why they celebrate this way, how did this form of celebrations develop
- for the migrants it is important to learn how a parish works here (organisation) because there are often big differences
- and both sides can learn from each other concerning organisation
- an important point is the great diligence with which we handle finances in order to be transparent and responsible

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

- The most important thing is getting to know each other and showing interest
- for migrant communities it is very important to see that people show interest towards them and want to start a conversation
- it is also important that that migrant community takes a step towards the parish
- common celebrations are a good opportunity for this to happen
- but doing everything together could become strenuous, that shouldn't happen
- but celebrating mass together several times a year is a good possibility
- every community prepares a part
- it is a learning process
- common excursions

- bringing together groups of people who are in the same life situation

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte.

- prejudice
- the most important thing to get over prejudice: getting to know each other
- in personal dialogue every problem can be solved

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch

- encounter
- inviting each other and inviting them to really take part, not just watch
- eating and celebrating together
- developing projects together

IE 2:

1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

In order to be able to understand today's situation, I need to say that today's St. Claret parish, Ziegelhof Vienna 22, didn't have grown structures in its development history because it only developed 1975 due to three ministers in a situation of social buildings (Sozialbauten). The three Claretine priests started in a flat in a social building (Gemeindebauwohnung) with their pastoral work without a church building. All began in a living room of 27 square meters. The Episcopal Vicar at the time, P. Josef Zeininger, said this is the most challenging pastoral pioneer work in all of Austria. The archdiocese of Vienna rented two flats with 75 square meters each in a new estate from 1972 to 1975. One of the flats was for us priests and one was named „Katholisches Gemeindezentrum“, which some people called „Notkirche“. Unlike other tenants we had three conditions: 1. No „costumer service “2. No celebration of Sunday mass in the flat 3. leaving after three years otherwise forced execution. We three priests let ourselves into this and prepared well for it. Right at the beginning, we were the last people who moved in and personally visited all of the flats of the estate, about 9000 at the time, and gave away welcoming letters with pictures and the exact address where we are and invited them to an open house day on Saturday and Sunday. That was after living and working there for about half a year when we invited them to the open house day. We did this so that the people know where they can reach the catholic church for whenever a baptism or confirmation is coming up. In this new social building, all of the people moved in during the last three years and the people didn't know each other. This is how we started, but the open house day didn't bring a very pleasing outcome for us. On both days together only 13 people came which was very sobering for us but we didn't give up and kept on visiting people and inviting them and doing our work. One of us went to the primary school, one of us started with prayer groups with a charismatic community and I myself was responsible for the youth and taught at the Higher School in Hütteldorf and later in the social academy. We lived in Ziegelhof and from there we worked and met people for conversations and prayers and did excursions and this way we slowly built a community. I can remember that we were very creative, we prepared well and approached the situation totally unbiased. Over time we met people who had already been active in the

parishes where they came from. Only few people were from Vienna, most of the people came from the Weinviertel and from Burgenland which is where they experienced church in their childhood and youth. And then they moved here, most of the time because they had children and needed a bigger flat and then received a flat in the social building. So the people who moved in didn't know each other. Sometimes people grew up very close to each other but without knowing each other. That was the situation, there was no infrastructure and no place for the people to meet each other so our 27 square meters living room became a meeting point. We did a lot of home visits, we also celebrated mass (Tischmessen) in the flats of the people, often the children were there and sometimes they invited friends or neighbours. This way we lived out the faith in a plain and simple way. It was always interesting to meet each other and do something together. I rented a discontinued school outside of Vienna, where we often went to on the weekends and celebrated mass in the garden and played football with the children and took along food and drinks and built community this way. Very often we celebrated mass outdoors. It was a very optimistic mood and I remember this time gladly. It was very new for the people to experience community in an anonymous estate. The willingness was very high. But of course, for many people it was very new that we celebrated mass inside of flats and prayed together. A lot of family groups developed at the time who became important pillars for the community, and it was always important to us that the children were part of it as well. Since the celebration of Sunday mass was prohibited for us in the flat, we started celebrating mass on Wednesday evening in our flat with most of the people sitting on the ground. I remember one member who worked in a big bank in Vienna and was responsible for hundreds of people in his job and the biggest experience for him was that he sat on a chair and an unknown child sat on his lap.

The people became very open over time and engaged in community. A lot of excursions occurred spontaneously, some days we went on a hike and celebrated mass there and ate together afterwards and played football with the children, everybody how they were able to and there was a lot of fun and joy. We also went to „Heurigen“ a lot which was a lovely community experience. And all of this shaped the experience in the estate and the people knew what was offered here. Of course, we experienced hostility from other tenants who complained over the district newspaper that we are too loud etc., but we kept inviting the neighbours and over time they agreed with our situation. After two years the Brother who taught religion in primary school left us and got married (but I have a good relationship with him to this day) and the second Brother got fully involved in a charismatic community and moved to Germany, near Würzburg. Which means I was alone after three years. For First Communion we sometimes had 160 children and we didn't have rooms for the preparation in the estate. So, we rented rooms in the school in the afternoons which was difficult, but we were willing to pay. And the celebration of First Communion took place in the parish Hirschstetten, where a Claretiner was the parish priest for about 20 years. And we were responsible for the social buildings. After three years a court officer came and as I asked him what he's looking for he said I didn't pay interest but I told him that I always pay with a bank mandate and that I behave well and then he asked me who I am and I told him I am the chaplain, to which he didn't respond well. But then I realised in September the threat of forced execution came and the people felt with me and we hoped that it got too cold because at that time you couldn't execute somebody when it was too cold, so I got lucky. And then the question was whether we could find a place to build a church building. We were about 50-70 people who held together strongly and met each other and we started „Gemeindesonntage“, for this we called parishes and asked to use their parish hall for the afternoon and celebrated mass there and met to discuss important points for the community. We were guests in a lot of parishes and were welcomed everywhere, which was a nice experience. And then the archbishop of Vienna told me that the archdiocese is willing to

build a church building and he gave me the order to look for space. But wherever I asked, it was all property of the Remained Wien and at that time I suffered because whenever I declared that I needed the space for a church it wasn't received well, and I didn't get anything. Fortunately, the archdiocese owned a slim property but in order to build we needed some more space and once they heard that we wanted to build a church, they laid the road differently, so it wasn't possible for us to build there anymore.

In the development of the St. Claret community everybody was a stranger at first. And the people had to get to know each other first. Now since the year 2000, since the social buildings got accessible for people who aren't Austrian citizens, a lot of people from other countries came to our community, from Poland, Slovenia, Slovakia, Czech-Republic, a lot of Philippines who work in hospitals, a lot of Indians came who for example work in the UNO and also Africans, so that a colourful mix developed. Whenever they had celebrations, they always invited me, and I was always open and approached them which some people were very happy about. I remember the baptisms for Philippine families and after that they always invited me together with other families. A lot of people were in the flat and we ate together, and some people were standing some sitting which a very vibrant experience was. What we learned was to accept every person how they are. And to overcome the prejudice that you automatically at first have and to meet each other. It is important to have an open heart and the doors of our community are always open for everybody. Because Jesus himself is the door so when we want to live in the sense of Jesus, we need to be the door. It is a door which is at first closed for other and we need to open it from the inside and then welcome and accept them. And I think the migrants felt that very soon and felt accepted here. They liked coming to mass and other celebrations. For the migrants some things were new, the way we celebrated. For us

it was new to see that some of them were more devout, for example they knelt during eucharistic celebration or communion and we accepted that and didn't look at them funny and then afterward maybe started a conversation with them about it. For us it was always standing in front of God and sitting when we listened to the homily for example. And also before mass we are used to greeting each other and some of the migrants are used to being quiet and collecting yourself. And for Polish people the priest is often someone who is higher than them and who always has the say and it was new to them to have a priest with whom they could talk normally and they found a more open and free atmosphere here and a very human atmosphere, which is important to me because Jesus became human so that we treat each other humanly and this is what counts at the end of life more than how often did you pray or how often did you go to church.

2. Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

Something that they learned is that we have an atmosphere where you can move freely. And something else that they learned is that we have many people who volunteer, we have about 30-40 people who are willing to read during mass. Some of our community members said to me that they would do anything but read in front of 300 people and I always told them that's

ok and they don't need to do that but over time a lot of these people stood at the front and read the readings. I think this is something that they have learned from us, that they can take part in the liturgy. And they have learned from us that for us the community is the spiritual home, it is the place where we feel comfortable and where we engage emotionally and build personal experiences with each other. It is a feeling of deep trust and the loyalty towards the community sometimes even more than toward the own extended family. A new sense of home developed and an awareness of I am welcome here and I am good here and I can deal with experiences of ambivalence here the best. In the community of St. Claret and with the people here I find a room of mental security and this has been comforting for the people. And this didn't need justification, it was in itself evident. The longing for rootedness was over time fulfilled in the community. I think this is what the people experienced, and it is what each of us experienced because all of us were new at some point. And what we celebrated was that our actual home is heaven and that we can celebrate with joy and confidence and hope and that here on earth we can have this station which is like a tent and a soothing oasis for the time on earth during this time of wandering of the people of God. And I think that this is what almost everybody would confirm. And the new people, the migrants, integrated over time very well. Alter servers are often migrants now and often when I did baptisms for migrant families, they later became active in the community.

3. Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

Something which was very essential in our community is that we greet each other. And concerning the mass, the greeting of peace has become very important and that the priest and the deacon go through the rows and wish everybody the peace of God and peace between each other. And this happens with warmth and if that didn't happen something essential would be missing. Whenever someone had something on his heart to say or something important that concerns the whole community, everybody had the chance to come to the front before the ending of every mass without me knowing beforehand and they were able to say what they wanted to say, for example an invitation. And they saw how a lot of people got involved in the liturgy, which was encouraging for them to for example do music or contribute in some way to the community. Also, very important is that after the ending of mass it wasn't over. We always went downstairs to the cafeteria with the whole community and everybody was able to drink and have pastries, which was very important for the building of the community. Something else that became very popular especially in the summer time were the „Heurigen“ like the „Pfarrheurigen“ in St. Claret which was

very popular even for people who didn't find their way to church but they did find their way to the „Pfarrheurige“. Many events happen, liturgically the advent season is very important but also the Claret celebration, whose motto is „For Christ's love compels us“, which we try to implement. So that the love of God that flows through us benefits others. And we are all brothers and sisters, and nobody is better than someone else, everybody can participate in the community. We also did a lot of excursions and even travelled to other countries and we were always open for migrants to come with us and they often did.

4. Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte.

An important factor I think is to put down the fear of each other. What is foreign automatically generates fear. And this has to be overcome and as believers to think that the other person is a person just like me. Something that I think is very beautiful is: Love your neighbour because he is like yourself. And with this consciousness I can approach the other. And it is important to show interest and to take the other seriously in their own culture and the way they are here and to learn to understand their own fears. And fear for me is another word of unbelief because it says that I don't believe in the other. It can also be blocking when I think I am better than the other and this is pride, which is one of the worst sins, I think. When you are so proud of yourself that you don't need the other anymore. But in the right consciousness we know that we need each other, and nobody can be alone and in faith we are never alone, and we always walk together. And it is important that the appearance of a person isn't the most important but what's inside, the character is important. It is important not to let the appearance be a blocking factor. And the language is different. When you don't understand someone, the interest decreases. We offered German courses for refugees, to which the children gladly came but the parents often didn't come because they thought they don't need it because they wanted to go back home soon but then often they didn't go back home and they now have a big problem with language here. Learning the language is a sign how seriously someone takes it and whether they have a real interest of being here or not. But it is important to try to understand everybody and it is very essential to know that in being human we are all the same. When we are believers this is one of the most important contents of faith, there are no slaves and no Greeks, no pagans. Being human is something connecting, and it is important to admit to this connection.

5. Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch?

When migrants meet each other, it is mostly the case that they only meet migrants from their own country. But I think there would be a lot of potential for migrants to meet each other. For example, in St. Claret when a Philippine group has a celebration, they could invite people from other migration backgrounds, and they could participate and maybe show a dance etc. from their country. In order to do this the community probably would have to take initiative, the room would be there, and they know that, but the question is how we approach each other. And we experienced this with a group of Bosnians who invited us to their Fast-Breaking which is at the end of Ramadan and then we invited them to come to our Christmas celebration and made them presents because they didn't have a lot.

Pastor's role: The pastor is someone who invites, and this is not always easy, and many people don't respond well but it is important not to be disappointed. The initiative has to come from the pastor and then he leaves room for creativity. That the people can use the room freely and bring their own things. And this way something can develop. Maybe the different groups can tell us what feasts they celebrate and what about the faith is important to them because this can differ a lot. And this way we can all learn how the different groups celebrate different feasts in a different way, what is important content wise and what do they do and eat etc. Theologically every community is on the way and it is important to celebrate it and know it. Especially that we are on the way together.

Description of the Interviews (NCs, MCs, IE)

These narratives phases of the interviews can be divided in to three: The first is for the Native Catholics (Ncs) and the second for the Migrated Catholics (Mcs) and the third for the two individual experts (outsiders EI). As they chose the places to come together for the interview, so the important locations were the community room of St. Claret, coffee centre, and their own respective houses and offices. They found them convenient for sharing of their experiences and self-understandings.

The phase One: This interview was conducted for the Native Catholics 6 (Ncs) in St. Claret except for two of them whose written scripts were already collected. These four felt themselves free to share. This phase included all five major research questions with three sub questions. Here we see the narrative situations of the interviewees which was witnessed by the researcher. The content of the narration is not mentioned here, but the situation referred to the questions of mutual learnings. This shows further how the experiences and perceptions are narrated exactly to the questions. This will lead the research for further step of description of the inductive generalization of the text. These are the leading narrative questions for the interviewees.

During the narration of Ncs (4)

1. What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you give a concrete example?

Here the Ncs means the native Catholics or the hosting culture. The native people were very comfortable, despite few moments of discomforts. There were very much strict to the point with more examples. Their narrative answers were clear enough. When they were not clear of certain points, the researcher could help them arrive to the point. The researcher could give them few seconds of break in between the questions. They were very happy to answer the questions. 90 % percent of them were very much open with their genuine learnings and they appreciated the migrants very much for who they are in St. Claret. Here they spoke of their subjective experiences. Many of them were also challenged with certain points which they never spoke. Few did not want to touch few areas which they don't want to speak at all. Nevertheless, their human characters were very much pictured, hence, this looked more from their perceptions. The concrete examples are from their daily activities of the church. They were limited only within the circles of St. Claret community ever since it was established. The way they answered, showed how regular they are in the church specially for the Sunday worships. The narrations were limited to the community experiences specially to the Sunday worships and other common church activities. Above all, the mutual learnings from the migration context were not highlighted in all the aspects of life. They have rarely spoken of issues and behaviours connected to faith, moralities, politics, economics, sacraments etc... nevertheless it was an interesting phase.

2. What conversely did migrants in the community learn from the local believers? How do you notice this? Can you give a concrete example?

Here the expression of the locals was with confidence saying that the locals have learnt a lot in St. Claret. This part looked interesting for them. The answers were subjective. The elaboration based also on what that they have heard from the Mcs. The confirmation of the learnings of the Mcs were evidential according to the history of the community. The narration seemed to be convinced of how good the locals are for the Mcs. Many of them spoke from what they have been to St. Claret as a community, that the Migrants were able to learn from it.

3. What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give us a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

These two questions seemed to be the biggest of all the five questions. The time frame was longer than the other questions. The Ncs seemed to be comfortable to answer these questions with concrete examples as mentioned in the questions. The reference to the structural factors in the community was a clue for bringing more clear fostering factors for the mutual learnings. They were little serious and strict to the answers. In times of short answers, the researcher helped them to give important words for further sharing. These questions led them to share more of positive elements of community life in St. Claret. Sometimes it was a challenge to speak about the structural factors. It was not an easy task for them to share their experiences without the history of migration. Nevertheless, their openness showed that they belong to the community in the name of God.

4. What hinders or blocks the mutual learning of people with and without migration history?

The narrative expression seemed to be serious. The demand was from both sides equally. The juxtaposition of sharing was not at all observed. The Blocks and the hindrance seemed to be challenging. The narrative experiences reported more factors connected to the personals and to their efforts. The more challenges were on the personal level. The self-understanding of this question was never mentioned but it was more general in answering this question. This seemed to be one of the difficult questions for the interviewees. But still there are many rooms for growth according to their narrations.

5. What possibilities of mutual learning do you still see in the future?

The narrative atmosphere was like the 4th question. The answers were mostly the positive terms of the terminologies and premises, and hypothesis of the 4th question. The openness to share explicitly the future possibilities of learnings in the community was not at all a stumbling stone for the community. The courageous sharing about the authorities of the structures of the church seemed to show their honesty and interest for a better society.

Appendix 6: Phase two: This was conducted for the Migrant Catholics 6 (Mcs) in St. Claret. They felt themselves free to share. Here all the six persons were available. This phase included all five major research questions with two sub questions.

The Narration of the Mcs (6)

1. What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you give a concrete example?

Here the Mcs abbreviates the migrant Catholics. This was not a difficult question for them, nevertheless, the answers were according to the content of the question and their subjective conviction in the community experienced during the common spaces such as Sunday Worships and other religious activities of the parish. They were little discomfort to be fluent in their answers as the researcher recorded it with a machine. Most of them were very happy to say that the hosting culture has a different perspective on them. The learnings of locals shared by Mcs was only their personal perceptions in the community. The long years of relationship with the community had led them sharing convincingly what the Ncs have learnt from the Mcs. Most of the learning of the Ncs that the sharing has communicated based more on the communitarian

aspects of life in St. Claret. Not many Migrant Catholics show much interest to speak about their self-understandings of without the history of migration.

**2. What conversely did migrants in the community learn from the local believers?
How do you notice this? Can you give a concrete example?**

The learning of the Mcs from the Ncs during a long year of life in the community based more on their subjective experiences perceived in times of common spaces such as Holy Masses, prayers and cultural program in St. Claret. The narrative sharing based on the approach and the life style of the community, seemed to be a witnessing character of a catholic community. Above all, all are impressed by the treatment of St. Claret, and have a great respect for the community specially for their humanitarian services in the context of migration.

3. What fosters the mutual learning of people with and without the history of migration, in your view points? Can you give us a concrete example? (e.g. for structural factors e.g. common spaces of encounter: common tasks: mixed composition of the committees.

The fostering elements of mutual learnings between the Ncs and the Mcs with concrete example communicated the past and the present experiences in relation to the aspects of socio religious life in St. Claret. They look for more beautiful things to happen in all the structures of the programs. The life seems to be easy for the locals without the history of migration, yet they bear it up and builds a community of diversity and ethnicity.

4. What hinders or blocks the mutual learning of people with and without migration history?

According to the narration of the Mcs, the hindrances are not so much in the community as a whole but in the individual levels. The respects for the individuality was greatly understood. The narrative expression indicated the necessity of individuals to form a more meaningful catholic community in the context of multiculturalism and ethnicities. The life with only the same ethnic group seems to be easier than the life with a multicultural and linguistic ethnicity. Yet, there is a great respect for the Ncs specially for their tolerance and humanity.

5. What possibilities of mutual learning do you still see in the future?

The narrative experiences of the Mcs based more on the aspects of individual changes i.e. the transformative elements of life as individual as well as a community. Those future possibilities are not very challenging but acquirable and achievable.

Phase Three: This Interview was conducted for those two individual experts outside of the community. They are very important personalities about the subject of the research study in St. Claret in the archdiocese of Vienna, Austria. This is because of the more factual and experiential knowledge in the area of Catholic Migration in Vienna. The first person was the pioneer and the founder of the community of St. Claret – Zigelhof. The whole priestly service of this person centred around St. Claret community and the Quaden Strasse 53. The second person is the Secretary of ARGE (REKTORAT ARGE AAG - ERZDIÖZESE WIEN Kath. Gemeinden aus Afrika, Asien and Lateinamerika / Priesterstudienprogramm)²⁸⁵. He is a doctor and master's in theology and Oriental theological Studies. He is in this field of Migration since

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2003. The more experiential you are in the subject, the more facts, information, knowledges and wisdoms in relation to different angles of life are possible. The narrative questionnaire for the secretary specially the first two questions differed slightly according to the context of the persons and not the subject, because the subject of the research study and the subjective experience of these two in the past and now are the same that they worked in the migration context and still he works. The former parish priest of St. Claret was given the same questionnaire as the interviewees in St. Claret. The following questionnaire is therefore with a slight change as follows.

1. What have the local believers from your perspective, learned from the communities of migrants in the archdiocese of Vienna as you are in this field for more than 16 years? -How do you notice this? Can you give a concrete example?

IE-1: None of the question directed him to his own personal learnings in St. Claret, since he is neither of the Community of St. Claret nor from any other migrated communities in Vienna. But his experiences and self-understandings are valid as the other interviewees, not in the sense of personal learnings, yet he was free to share even his learnings. His narrative and experiential sharing's looked very positive. According to him migration are guests in some places as well as many communities are having their own communities for interactions specially for Sunday worships. The narration was very convincing and experiential. He was very free to share his rich experiential knowledges for this research. He finds this environment beautiful and as an invitation for communities to live respectfully accepting the traditions of each culture.

IE-2: The time frame of the questionnaire prolonged to this person due to his experiential sharing with the history of the community. The narrative expression looked so convinced and experiential in the subject area. he is thorough with facts and information regarding the community as well as all the members. His contribution as the primary source for this research is a great help. He was happy to point out the learnings of the local communities including himself. His narration is very evidential and strict to the subject of learning from one another.

2. What did migrants conversely learn from the locals in the diocese of Vienna? - How do you notice this? Can you give a concrete example?

IE-1: The narrative situation was very strict to the area where the migrants have learned from the locals in Vienna. He spoke more from the perspective of the experiences that he has with all the migrated Catholic communities from Africa, Asia, East Europe and Latin America specially of the communities who are in the Canisius Community, Vienna.

IE-1: Narrative sharing opened the ways of understanding many information and experiences specially about the learnings of the local people. His personal service as a Pastor has been a part and parcel of every experience of the people of God in St. Claret. The God aspects in the community was a central point in his sharing. The joy of the Gospel was very much stressed. It was a fruitful sharing for the construction of the community.

3. What fosters the mutual learning of people with and without the history of migration, in your view points? Can you give us a concrete example? (e.g. for structural factors e.g. common spaces of encounter: common tasks: mixed composition of the committees.

IE -1 : More of the narratives regarding the fostering elements for mutual learnings between the Ncs and Mcs stressed on the individual efforts, parish administrative programs and other social programs. The parish councils and the constitutive elements of a Parish had been

expressed as the main fostering factors. The ideal initiatives for establishing a better integrated society seemed to be a realistic coming together as one family.

IE-2: The theological dimensions and the God experiences derived from the pastoral services for the people of both communities is a great source of strength for him. The great satisfactions of being a pastor is centered around the mission of God and the personal relationship with God and transferring it to the people by being human and open to the reality of daily life.

4. What hinders or blocks the mutual learning of people with and without migration history?

IE-1: The narrative situation for this question limited with few important core points, seemed to be a great challenge for both communities in this modern city. The people are called to be a partner of a fruitful dialogue and then there is a peace and happiness. He seemed to be a real teacher of the subject. His systematic thinking in the field of theology narrates the fruits of being human toward one another.

IE-2: Here the narration was very much strict to the question. The more understandings of other person can be one way to be the brothers and sisters in the community of diversity. The human qualities are indispensable for a constructive loving community of God.

5. What possibilities of mutual learning do you still see in the future?

IE-1: The sharing for this question confirms the need of integration between cultures of different communities. The narration seemed to be like the 4th question. Personal transformation seems to be one of his personal suggestions in order to establish good mutual learnings from one another.

IE-2: The gospel values and human values are more stressed in answering to the future possibilities for mutual learning in the context of migration. 'The love of God impels us' (St. Claret) and so be a messenger of the good news of Love for the strangers and to all in the community. 'Do not be afraid', because they are all human beings in the community. The pastor's role is a vital need according to the human situation. Above all, his narrative situation for all the questions has constructive elements for a better future of the community.

Appendix 7: Step by Step Models

The following outcomes are the contents of the Questionnaire passed to the native catholic community of Six persons chosen for the interview in St. Claret Community. Die folgenden Ergebnisse sind der Inhalt der Fragebogen, die an die einheimische katholische Gemeinde von sechs Personen gerichtet sind, die für das Interview in der St. Claret Gemeinde ausgewählt wurden.

Q1: 1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

No	Die ansässigen Gläubigen und die Inhalte der Frage 1	Person: 1 Alter: mehr als 60 Wie langer: mehr als 25 Jm Mitglieder der Familie: 5 Heimat: Wien Qualifikation: Dr in Philosophie Zivilstand: Verheiratet	Person 2	Person 3	Person 4	Person 5	Person 6
1	New Culture (broader view of culture) specially Faith aspects. (Multicultural)	They got to know new cultures. They got to know new habits. They got to know new styles of clothing and so on. Locals experience the enrichment of a broader view of culture, style, way of life, way of faith... The whole community ends up with more flexibility, more readiness to invest into others, more openness to help each other. Good for everyone, not only for the migrants.	Over the last 30 years, the community of mainly German-speaking participants has changed into a community with many different languages in St Claret. It is impressive how much the migrants live with God and trust in God to create the difficult everyday life in Vienna.	Faith and culture are two different things. This led to a greater tolerance of other cultures. And that showed in the willingness to help these people with personal problems. - Faith and family are two things that belong together. This led to a greater awareness that children should have their own place in the church.	we as Christians are worldwide and we felt that we met Christians from other countries, we have specific faces, specific acquaintances in our own community from very different countries.		The local faithful of St. Claret are certainly surprised and delighted by the increasing number of new - migrant - worshipers.
2	A family-Church	The biggest impact most of the groups from overseas have on us in St. Claret is their big families! In a way St. Claret has always been a family-church.		Those migrants who have been in Austria for some time have confidently introduced their culture, e.g. the clothes of their home attracted or actively participated with their children in the community life.			
3	Children are Gifts	Children have ever been very					

		welcome and also allowed to be just children.					
4	Migrant Families are more complete. The family life is hard.	They are more complete: When they come it is not father, mother, one, two, three children – it is additionally uncle and auntie with their spouses and kids, then granny or grandpa and another granny and.... And this is definitely a thing we learn from them:	I find that migrants enrich our church because they are the families that have children. We have almost no Austrian young family, except our Pastoral Assistant. Another thing, that they value so much family life, they are very strict to the values, they care their children well and their parents. The women are to do the home works, the husband is the breadwinner of the family.				
5	Tolerance	lots of people, quite often not so very punctual, some minutes till everyone is settled in church. But we can learn from their ways of living thriving family-life; and we might learn a little tolerance as well					
6	Knowing them closely	When you get to know people, who have another background than you have yourself, and get to know them more closely, this WILL change you:					
7	Losing the fear of 'Strangers/foreigners'	Getting to know migrants is sometimes getting to know difficult life-stories. So, Austrians begin to get a different view					

		on migration. They begin to understand. Local people lose fear of “the foreigners”.					
8	A Hard history behind and Faith moves		They are with a hard history, hard past, harder than ours, but they believe in God, most complain how hard it is to leave everything behind, to learn new language.				
9	Gender equality		I also noticed that there are still a lot of problems in the migrant families from Africa and Asia, with the modern distribution of work and the self-image of men and women. Again, and again problems arise because women want to act independently, and men cannot allow it.				
10	Solidarity with Migrants		The community learned here - About the plight of many people in other countries. This was reflected in the willingness to donate to relevant projects. - About the decisiveness of many Christians in other countries.	For this matter we have a German course in our community which is held by Mrs. Mayrhofer and children have the possibility to get help with their homework for free 4 times a week.			
11	A lively community of Faith			Faith needs a „You“, faith needs relationship. We, as a community, are encouraged to	The Sunday service is very international with their presence. The faith of Indians touches me a lot. Eg. Prayers	There is a strong group of believers from Asia (Sri Lanka, India,	

					build relationships with the new people who are coming into the community. Therefore, a living faith is made possible. To live in love becomes specific and tangible when we live in relationship with each other.	and Adorations. The attachment that they have to the mystery of the Holy Eucharist. We have learned this aspect from them.	Philippines ...)
12	The community is open for all.				it was very clear that it is a very open community. Many people approach strangers in order to start a conversation with them and get to know them. This goes for everyone coming here, also for the people with a migrant background.		
13	Language is a big barrier for conversation				it needs to be said that the barrier of language is a problem,		
14	Open-mindedness of younger generation.				The community has learned to approach others, to help and also to integrate people. This is still a little bit difficult for the older people but especially the younger people show open-mindedness.		As I see it, the community of St. Clare Church is very happy and pleased with this growth. With the newcomers themselves, I have the feeling that they feel well and are welcome.
15	The stronger and active Religiosity					The brothers and sisters are regularly involved in prayers and religious activities. Polish brothers and sisters are very detached to the teachings of the catholic church. Eg. The	

						knowledge about the encyclicals. These are news from the catholic church. They are also very faithful to the teachings of the Catholic Church. They go to confession and keep the commandments.	
16	Integration						A girl of a Philippine family, who has been living here for some time, has been an avid ministrant for several years. But there are still some families from Europe (Poland, for example), who have integrated well into our community. So, the mother of two boys is active in the welcome service. Another young mother is a Lecter. The fathers are at processions (Corpus Christi) acting as the "bearer of heaven".

Q2: Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

No	Die ansässigen Gläubigen und die Inhalte der Frage 2	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
1	Punctuality	Well, some of them learn being more punctual on the long run					

2	Integration and Solidarity	Married to a Slovakian woman and father of three, he and his family are very well integrated, very active in the Parish and made lots of friends. First, this is a place where they can learn and experience German in a quite relaxed way. T				(People from the parish work with children and help them with their homework three afternoons a week).	
3	Integration in to the programs	There are cell-groups, family-groups, meetings for parents with toddlers, youth-groups, choirs etc... if you are ready to actively take part of one of these, you will make friends for sure and this will make it much easier to get used to the new life in a foreign country.				There are very faithful and dedicated families with their children. Teaching music, languages and other orientation programs for children and youth. These are moments for them to come and take part for a better understanding and integration. etc	
4	A community of vision	St. Claret is, by history, a pioneering community. Though those who lived through the first years of establishing the Parish get older now and go away, there is still this spirit of "we belong together, and we share in one vision".					
5	Building Relationship	Migrants who are ready to join in and "lend a hand" will be able to partake in a strong and beautiful relationship which is able to "carry through" ...					
6	Gratitude for the solidarity		They are very grateful to the solidarity extended to them in Austria.				

7	Child-education		They teach well and the parents also have learned to obey the rules regarding the rights of the children. If you don't change your way in educating the children, then it would be a problem. They have learned these things how to behave properly in the school.			They are learning a lot from the local Catholics too. How to dedicate yourself to the uprising of your children. Helping them to get more chances and opportunities in education.	
8	Poverty unites with God		They have also learned that having too much money will not help them in any way to be united with God.				
9	Language Burrier		They often do not have much of the sermons because they do not really understand the content. I would find small groups where people meet in addition to talk about their beliefs (possibly mixed in German and mother tongue) better.				
10	The church is a Home-land			Overall, the community has a very family character. This was particularly noticeable under the last pastor P. Erwin Honer.		Altar boys and girls are mostly from Nigeria and India. We have 3 different worship teams who have different Sundays for their music ministry. So we are blessed with great singing every Sunday. The greetings of peace, the gesture is a great sign in the Sunday service to express our fraternity and brotherhood. Many people have told me	Surely, they, the migrants, feel the special sense of community. The church is for them, through the living St. Claret community, a kind of "home", where they like to be at home.

						that they are impressed by these gestures. The children who are first or second generations now here in Vienna, can find an opportunity to serve others: serving all the people in St. Claret irrespective of cultures and ethnicity, support each other, to increase their strength in different aspects of life: social, economic, spiritual.	
11	The Austrian Culture			As a concrete learning content, I would say the following: The Austrian culture in many details, especially e.g. at the parish cafe.			
12	Theology of Austrians			As a concrete learning content, I would say the 'Austrian theology', which was reflected in the sermons and parish life.			
	Acceptance and belongingness/ Welcome gestures				I think that fact that we have people from many different countries in our mass every Sunday, shows that these people found a home here to a degree and that they feel accepted here and like they belong here. Eg. Intercessory prayers in English and International vernacular Rosary and Music in the liturgy.		They feel accepted.

13	Younger generations' readiness to serve all						
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Q3: Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

No	Die ansässigen Gläubigen und die Inhalte der Frage 3	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
1	Church Building structure	The building is square, it is not very big, and churchgoers sit on three of the four sides of the building, facing each other in a way. So, you see each other's faces, you see whether someone is new in church, you cannot ignore each other.					
2	Parish council's suggestion	So, there is a team for this now, and I think this helps a lot to make everybody feel welcome. Of course, after mass locals will go and talk to newcomers. It is relatively easy to "be in".					
3	Readiness to serve	When people are ready to engage themselves in duties within the Parish, they also fasten their integration actively. Leading a children's group for First Communion together with locals for example will build a deep connection. Or partaking with the "welcome group" will also make the partaker feel more welcomed him-/herself.					
4	Pastor's Role of bridging and Sunday Worship	The priest can also support integration a lot; for example, the habit to collect all the kids on Sunday around the altar during consecration makes all the children just equal children surrounding the altar					The visit to the service, especially on Sunday, unites everyone together. But since "church" does not mean just worship, but "service to the people", in our everyday life, it is good and necessary that all, locals

							and migrants are represented in the most diverse task areas.
5	Sense of one Family	They are kids and God loves them all the same.					
6	Intentional encounter with unknown/ Motivation to interact		I believe that this only works if we do things together, if we share everyday life with each other. I do not know if this is going to happen in a Catholic community, but as I said, when you're in a class together, it's much easier, or at community events, for example, when you consciously choose someone you do not already know.	Humans learn, if there is a motivation to do so, whether to survive or to grow. If someone struggles to survive in their maturity and health, then he needs security, trust, approach time, support, guidance, and more, to go through his own learning processes.		Regarding the common places where we are coming together. Here the migrants coming together is not very much visible. There might be reasons for them. Language, family tasks: They need to go back home soon, for cooking, preparing...etc. But mostly people are Austrians who come down for coffee and for a moment of interaction.	
7	Inviting migrant families and vice versa		For example, I have I met a young Hungarian family and would like to invite them home in the fall because they were very nice to me. (Unfortunately, I was often away on the weekends after getting to know each other and could not continue there). I could also imagine shopping for mutual help, such as babysitting, helping in the garden, connecting different groups.				
8	System/Structural changes			The structures include times, rules, responsible persons, narrative, rituals, media, interior design and much more. One of the rules that I consider particularly important is the encounter at eye level.	What's also fitting for this question is that a couple of years ago we wrote down our parish profile which is „living in love “and it is subdivided into twelve subsections and one of them is „openly reaching out to each	The parish council: I see only Austrian members. It is needed to encourage others. It may be a language barrier. But it is important for the integration that others are also included, more inclusive and being more of an international parish council.	In the individual committees in the parish council • At the festivals and events of the parish • Offering mutual help, for one another • For joint excursions • In the introduction of life, the way of life,

					other“which meets this question perfectly. we are an open parish who welcomes everybody and that everyone is allowed to be how they are, and everybody should be comfortable here.	For the relationship: welcome service, which is one of the most important gestures for the integration. We need to create atmospheres for more mutual relationships. We need to sit together and chat together. These aspects are less, even though there are moments of community.	their dreams and hopes in the community life
9	Change of Attitudes (insecurity, fear, etc)			This means a contact and relationship design according to the BIG FIVE: open, fearless, conscientious, tolerable and extroverted. Of course, these attitudes must be painstakingly acquired in their entirety.		The firsts and second generations know each other, because our parish was started from scratch. It was founded by the Brothers of St. Claret. They started in a small flat and built the church.	
10	Team Work and cultural programs				For example for the „Long Night of the Churches“ we organised a multinational buffet with people from different countries bringing specialties from their own cultures, for example we had people from Nigeria, Kenia, Austria of course, Germany, Slovenia, Slovakia, Hungary. Many very different dishes were offered there, and we had a very diverse buffet which was very well accepted because on the one hand the people with a migrant background	There are prayer groups to pray for different purposes and groups. Such as prayer meetings for the parish community, intercessory prayer where mothers pray for their children, worship nights, adoration of the Holy Eucharist etc.	

					were able to show a part of their identity and on the other hand that, they shared with each other.		
11	Migration as gift					There are more than 14 nations in our church. It can be observed, that our church might be empty sometimes on Sundays, if we did not have the presence of the migrants that I have seen in Aspernstrasse too. So, we need them, include them, integrate them, need to create atmospheres for more mutual relationships.	
	A participatory Church					We need to build up a participatory church where all are involved in different activities irrespective of their identities	
	The religiosity and spirituality (silence)					The Indian faith and their spirituality seem to influence, their intercessory prayers are very strong. Catechism needs to be rooted not only in the activities of the church, even the need to be organized, preaching is not only on the Gospel, but the realities, people are hungry to listen and hear the good news.	

						The need of the people is to be identified and perceived well.	
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Q4: Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte?

(What hinders or blocks the mutual learning of people with and without migration history?)

No	Die ansässigen Gläubigen und die Inhalte der Frage 4	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
	Sense of indifference (Prejudice and introverts)	Fear and prejudice are the biggest blockers, but they are no great problem in St. Claret. I do not think I could add a practical example.	People think that others have to do the things and missions eg, garden, children looking after, helping the classes.		Often mutual prejudice exists, and this certainly blocks the togetherness and openness towards each other and unfortunately in Austria we have a history which often wasn't very friendly toward foreigners and even here we feel remains of this in our community,	- Lack of curiosity to know others and their background. - Lack of interest. - Gleichgültigkeit: I don't care about you. I don't bother about you. - 'I' and other divisions are stronger in the environment. - The expansion of relationship is lacking. - You give yourself for others. This takes time. - The work of the Holy Spirit or the inspiration in this regard is lacking.	Reservations and prejudices can hinder mutual learning. Getting to know each other better, knowing more about one another, the joy and curiosity of the "other" help us to overcome barriers.
	Trend of Individualism					Individualism? The community aspect of life is very much initiated and encouraged to avoid the 6 individualistic way of life. For example, my children, they are in the present trend of the society, they go hand in hand with the sociological shifts and modern changes, they are not worried	

						about community and community way of life.	
	Trend of Secular morality					The present youngsters are not in the trend of community way of life. This is beyond their normal way of life. The Gospel instructions and the commandments are not a topic for them. -	
						It is good to take care of your body, but at the same time you need to care for your soul. The parents should encourage and motivate the children and the new generations for a community way of life, not being individualistic, it is not healthy always to be communitarian, you cannot be always community oriented, you need your own personal things, needs: you can always put an introvert aspect in this regard. You need to maintain a balance between community and individual.	
	Feeling of Resentment				among the adults I think a lot of resentment exists because of parenting styles, how to deal with children who are loud during the service, what responsibility for their children do the fathers take, in public as well.		
	Language barrier		Fears of the other group, linguistic		the language barrier that often exists.		

			barriers, prejudices, and, of course, having little to do with one another, if one is only present together in Mass, but otherwise does nothing to one another		Therefore, people often don't have the courage to express that they would like to take up a responsibility.		
	Previous negative experience			Negative knockouts- Negative advance information- The lack of competence in relation to a thing- The lack of competence in relation to the relationship- The lack of competence acquisition with regard to self-regulation- Lack of health- Lack of maturity- Lack of moral will.			
	Fears of the 'other group'		Fears of the other group, linguistic barriers, prejudices, and, of course, having little to do with one another, if one is only present together in Mass, but otherwise does nothing to one another.				
	Deterioration of local catholic faithful generations		. We have a mixed parish. We are becoming older and older, but there are no children in Austrians families.				
	Lack of interests to learn	On a beautiful Sunday after mass, Austrians might not be too interested in facing the	We need to reflect now, it's a high time for people to think of themselves. Migrants				

		challenge of talking to someone who hardly speaks their language.	need to learn the language.				
	The presence of Same ethnic groups	On the other hand, the migrant families can have a tendency to be happy with each other. Yes, they enjoy meeting people, shaking hands, have a chat; but it doesn't always go deeper. They have the social contacts they need either in their extended family and /or in the group of friends they know, so they do not long for more					

Q5: Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch?

What possibilities of mutual learning do you still see in the future?

No	Die ansässigen Gläubigen und die Inhalte der Frage 5	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
	More of understanding of religious values.	more deliberate way of sharing with one another					
	Motivational factors like cultural programs.	People from different nations as well as Austrians find an afternoon and listen to each other when they share things like: How was life like when I grew up as a child? What clothing is typical where I come from? How does a house look like back home? Eg. Food exhibitions.					
	Curiosity to know the unknown.		You could invite the people who are willing to accept it together with your name				

			and address, and those who would invite somebody get a migrant family and invite them to meet them.				
	Old system of Austrians		. Praying together and living to gather is to be cared. If we want to be existing, we need to touch our commitment, the community set up is needed. So that everybody has the chance to come closer to another, this is not easy here because the system is old in this society. The older Austrians need to look in to themselves more of changing the systems.				
	Evangelizing each other		. The society needs changes and we need to become more and more as Christians. We must evangelize too without seeing the differences. This is not only one side but both sides. We need to learn to accept and love one another.				
	Modern technologies and communications			For the future, I generally see a great opportunity for mutual learning in the increasing mobility and digital networking of people. As			

				a result, people of different cultures are no longer as alien as they used to be.			
	The standard of education			. Increasing educational standards and readiness for lifelong learning also increases the ability to engage with people from other cultures and their knowledge / wisdom.			
	The less sense of identity crisis			The central question, however, is currently that of identity. As long as I have to be afraid of my identity - and thus in the survival mode, I tend to lock myself from other identities and the mutual learning is prevented.			
	Agape meal				I think Jesus knew of the power of eating with each other and I think through eating with each other integration could be encouraged very well.		
	New younger generations				The are all very much integrated. They don't have anything negative in their minds.		
	Unity in diversity				Nevertheless, I think for encouraging integration it is important to keep your own national identity and that everybody is allowed to live out their national		

					identity here in this parish.		
	Faith builds a multi ethnic, cultural and linguistic community in love.				And I find it can be very fruitful to bring together different national identities and enrich each other but at the same time live as one community where people of different origins build one community because we have one mutual faith.		
	System and structural changes					The opportunities for sitting together could be utilized International gatherings Getting to know each other. The interest needs to be increased. More intercultural programs can be organized in the parish level. More interactions, Food sharing and exhibitions. The people can be given room for sharing their experiences in all aspects e.g. Culture, religions, displacements. God experiences as they have travelled a dangerous journey.	I remember when in the 90s about 20 Bosnians - families and individuals, especially young people - were accepted into the parish. Certainly, there were some problems, but the bond between these refugees from their homeland and the St. Claret community was very strong.
	Sharing of God experiences within the community.					The people can be given room for sharing their experiences in all aspects e.g. Culture, religions, displacements. God experiences as they have travelled a	As many of the church used to do for these people in their day-to-day lives, today it is equally necessary to approach one another, to experience

						dangerous journey	the problems and concerns, and to find common solutions.
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MCs

The following outcomes are the contents of the Questionnaire paused **to the Migrated catholic community of Six persons** chosen for the interview in St. Claret Community. Die folgenden Ergebnisse sind der Inhalte der Fragebogen, die an die Migrantinnen und Migranten der katholischen Gemeinde von sechs Personen gerichtet sind, die für das Interview in der St. Claret Gemeinde ausgewählt wurden.

Q1: 1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

No	Die Migrantinnen und Migranten und die Inhalte der Frage 1	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
1	Solidarity to share humanity	From my experience, one vivid area that I can indicate here is the sharing aspect of the community. Though the migrant catholic families are coming from different countries, cultures and ethnicities, there is always a withdrawal from the part of migrants. This is due to the new environment. I was just searching for a place where we are accepted as Catholics not as Africans. So, the place which I found is St. Claret church. This community has understood the migrants and they are ready to share their humanity. This is very impressive for me.	Moreover, sometimes our pastor announces the arrival of emigrants as guests and asks for community members to provide a home to them.				

	Pastors of the church play mediator's role	The former parish priest Fr. Erwin who was very charismatic, and he observed everyone well and gave a hand. Though we were Africans, he came to us and shook hands. Then we were encouraged. He was a pastor, who believed that the Migrants have brought something for contributing to the mission of the church.					
	Acceptance (accent, children) and welcoming /Integration /system changes	The community is also welcoming. The attitudes are very impressive and touching.	– integration and acceptance of other linguistic hymns, prayers and Doxology in liturgical and ceremonial services (English, Tamil – specially for Africans, Priests singing, they like it very much, they feel something touching their hearts) - Acceptance of who migrants are in the initial stage of their arrival - Visit to migrants by Pastor - They learn from the active programs of migrant's youth - Integration of Ministers of Alters (Philippines, Africans, Indians) - Integration of migrated Youth in the association	I am not a stranger here. I am very much accepted. All my children are baptized here.	. I, for example do readings in St. Claret and I am not Austrian, and you can here that in my accent but still I was asked whether I wanted to read during mass, and I liked that a lot because that means you are totally accepted.	We are very much accepted in this community. We love to come here.	St. Claret is always welcoming towards us and always accepts us and has repeatedly hugged us. St. Claret always ask us for example if we want to become altar servers and they communicate with us.
	God's Love	This spirit of bringing out the capacities, talents of strangers is a gesture of God's love in this community specially from the former Pastor.					
	Observing what Migrants are gifted with	It is not that we come and go to the church. But interacting with each other and					For example me, I was always a believer but I wasn't the sort

		learning to know each other in the community. And finding out what the migrants have brought in to the new community is a courageous initiative.					of person who prays everyday and I didn't know a lot about the bible. And only because of the youth group I became a person like this.
	Becoming more Intercultural community		One point that I noticed is that since more and more people with different cultural backgrounds (e.g. Philipppians, Indians, Africans, etc.) they started including more English hymns and prayers. Moreover, more dancing and hand movements are practised during the English songs as you usually find in Afro-American masses.				The community here has a lot of people from different countries, for example me, I am from the Philipppines. And what I think the community has learned is the diversity because there are so many different migration backgrounds
	Stronger Belief in God					The migrants have an in-depth belief in God. Stronger belief is leading them every day.	
	Belief is not only Sunday Mass					I feel that the local believers (not all of them) have restricted their belief to Sunday Holy mass. Sunday Holy mass shall not be just a regular process of going to church and sit there for one hour	
	Family Values					Stronger family values can be seen in the community of migrants. To respect elder ones is important	
	Way of dressing for religious services					The older generation of local believers had a very polite dress code to wear in churches and for religious functions.	

Q2: Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

No	Die Migrantinnen und Migranten und die Inhalte der Frage 2	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
	Sunday Liturgy is alive	There is a difference in the of faith of St. Claret community. This community is active and open to welcome. The liturgy is very active. Eg. Sharing of peace during holy Mass is touching.	Sunday Worship is very special. They put efforts to involve different ethnicities and culture. The Father Our prayer is prayed holding the hands as an indication of peace, joy, love, smile and a moment of real reconciliation with our brothers and sisters before receiving the Holy communion.	Children's noise is not a disturbance. The Sunday Masses are very beautiful and deeply experienced. Children are very free. People are not stiff. My children like to come here. it is not like in Poland.	I believe that the local believers are more flexible and straightforward to express their worship in their own and open way during the Holy mass. Examples: moving and clapping while singing; praying "Our Father ..." where everyone is holding hands with the near one like one family; whole family is sitting together	This is a Child-friendly church. I have three kids and come for holy mass. They play and be as kids. I read readings on Sunday. People appreciate it. This encouraged me to be faithful.	God is present in all the communities wherever you are. People are very positive during worship.
	Welcoming and openness of the Pastor and the community	The welcoming sign in this church is an outstanding symbol of love from the community. On the other hand, I respect priests with reverence. I was very much elevated and impressed by the pastor. St. Claret is a place of openness.	The welcoming gestures is a great sign of love and unity.	I learned, and maybe that sound weird, but I learned acceptance. Because I think even as a migrant you need to learn go accept the way the other people are and to try to meet them where they are and to help them out.			I thought even though I was born here, I wouldn't be accepted because of my skin colour and nationality and my German skills. And it is very nice to see here that everybody is accepted, and everybody is welcomed here, the people don't want anybody to feel left alone.
	"Friede sei mit dir".		– The behaviours and attitudes specially their mentality towards the following signs and symbols can teach the migrants a lot of human qualities and characters such as,				
	Openness to interculturality/ Church is human		The cultural openness is very impressive.	My traditions are enquired and childrens' laud and		Punctuality is getting better among migrants.	

			Locals like to taste the intercultural food and organize once in a year an exhibition.	noise are tolerated well. Any human situation during Sunday service is accepted and tolerated.		Being in time is very important for the local community which migrants have definitively learnt from them.	
	Live celebration		Migrants can forget their own sad stories and regrets when they sing together and clap and rejoice together with the people during the time of Hymns. Usually, migrants are impressed by the way the pastors and the parish members celebrate the feast days of patron saints, the announcements of birthdays, anniversaries, special days for Fathers and Mothers etc.	It's a very joyful celebration and the children can really experience it as such. I Poland it is a little bit different, people pay more attention to the exterior things. I have really enjoyed this here and this is something I have learned, that celebrations can be lovely and deeply experienced by people even without making a big			
	Integration and team work		They like to integrate all members for the common programs like decorations of the church especially during Christmas.				
	Solidarity			For example, I think it is great that in the community we have a German class for the migrants who don't speak germane very well. Eg. Deutsch Classes. Help for home work of the people.			
	Punctuality					Punctuality is getting better among migrants. Being in time is very important for the local	

						community which migrants have definitively learnt from them.	
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Q3: Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your viewpoint? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

No	Die Migrantinnen und Migranten und die Inhalte der Frage 3	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
	Structures of the programs	The catholic churches' structure is a very good example for learning. The organizations are very good models in the catholic church to mingle with one another. The active liturgical services, the sub-groups where the people can be part of it: the members of community, such as choir, liturgical teams, youth association, catechism classes, children choir, pious association, lectors, altar boys and girls etc... these are very good organized groups for learning.					
	The church is one body/ one Family spirit	Integration is always two ways. There are two ways of mutual learnings: One is integration from the part of immigrants and the part of locals or the indigenes. This is not political. This is a matter of human being. The migrants are	- From my perspective, I have observed people of both communities involving together as a family to do church decorations, organizing charity works, solidarity works like flow market, collecting of funds and things for people. - Without the history of migration, the		Evening of the Divine Mercy, prayer for the community, everywhere the members of the community are invited to join the prayer and they aren't viewed as members of their		

		human beings, they are most importantly Christians, they are here in search of God's people. The church is one body	people are united easily for the common tasks and responsibilities. Coming together as a family is easier than with the migrants. Migrants have the problems of communication, so this can be a big impediment.		nationality but simply as members of the community here and I think this helps.		
	A sense that Integration from both ways/ learning language	the church takes the initiative for showing the people to be active christens as long as we are one body, growing in faith and in our spiritual journey. This is to take part in the active mission of the church. The migrants on the other hand are unconditionally accepted. They have the responsibility to grow in their faith and duties of the church:	- Learning of language is one of the most difficult tasks of the migrants, but when they learn it, the local community is very happy, and they don't need to learn the language of the migrants.				
	Sharing of mission and faith	This awareness is created in community. It is not always possible for the priest to extend his helps, but it can come through the people of God. They find out the needy and take part in the mission of the church. The immigrants are also invited to come closer to learn from another, they should be active in their faith. Their faith should grow continuously in spirituality					In the Philippine community we have a youth group where people come to get to know God and get closer to God. For example me, I was always a believer but I wasn't the sort of person who prays everyday and I didn't know a lot about the bible. And only because of the youth group I became a person like this. And even though it is a group from the Philippine community I met people with different backgrounds like an Austrian

							background and we met there and got to know each other and we exchanged views and talked about God and I also got to know myself better
	Discovery of the values and beliefs of migrants		This awareness is created in community. It is not always possible for the priest to extend his helps, but it can come through the people of God. They find out the needy and take part in the mission of the church. The immigrants are also invited to come closer to learn from another, they should be active in their faith. Their faith should grow continuously in spirituality				
	Solidarity Programs		- Solidarity programs towards the needy and the integration of the migration in to the new environment E.g. tuition classes, looking after the children of the migrants when their parents are engaged with work. The migrants contribute more since the locals are reaching out a helping hand.				
	Migration is a place for learning		Without the history of Migration the community would not learn much about new possibilities. An interchange would be lacking and cultural awareness missing. Fostering elements to mutual learning in the common places with and without the history of Migration.				
	Understanding of multicultural / intercultural celebrations		This is not an easy task for me or my parents unless there is an openness and a deep understanding to each culture and tradition.	Mutual learning only works when the people are there for each other and are open. When they try to stay in			This is one example of how I learned from other people. Also in my school, we have a park where everybody

				contact with each other through different celebrations or for example in our community the children have the opportunity to receive tutoring, which isn't exclusively for children with a migration background but also for children who have some troubles or maybe the parents don't have enough time for their homework. Intercultural celebrations could be introduced once in a way.			could present their own language and culture and that was very interesting to me and opened up my eyes for how other people live and what other cultures are like.
	A mixed Parish council members		- With and Without migration, the committees constitute of all the people of the same ethnicity, I don't know how they are elected to be the members of the parish community (the election process).		I have been invited to parish council, but I declined because I have three small children, but I think in four years when the election happens again, I might join.		
	Without migration, religiosity is less		- Youth: both together is active, without migrants is less. - Choir: new hymns and music of other cultures is being integrated. People are very positive. - Pious association are active with migration, rosary and other Andacht .				
	Non-Stereotype Mentality		- Non stereotype characteristics of the community as a family fosters the mutual learning. More positive energy is found in the groups.			It depends on how open-minded people are to learn or not. It is easier for kids to	

			- The charisma of the church - Promotes a kind of family feeling. - All categorical people are present in this church.			mingle and to learn. I think age is also a factor of how flexible one can be. Yes, common spaces for interaction helps mutual learning.	
	Community prayers				Evening of the Divine Mercy, prayer for the community, everywhere the members of the community are invited to join the prayer and they aren't viewed as members of their nationality but simply as members of the community here and I think this helps.		

Q4: Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte?

(What hinders or blocks the mutual learning of people with and without migration history?)

No	Die Migrantinnen und Migranten und die Inhalte der Frage 4	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
	Abstoßung-rejection	. Because he or she is not of your colour or race, then rejection is being created. If there is no feeling of one body, then is no acceptance. To get closer to people, isolating and being separated is not a good attitude. The long stand is that we are one body as Christians. If immigrants are not your fellow beings, you cannot treat him as anybody, you cannot also isolate yourself, because you are Christians.					

	Keine Ahnung” attitude	attitude. The best way to save oneself is to say no idea. Don’t ask me. But as we Christians, we as immigrants, should be avoided (immigrants or migrants.) if you don’t know each other how you will					
	Negative attitude	To Know the migrants, you must be positive towards them. we should interact with one another in the community. You knock it, then the door is open. When you look at the situation of the Immigrants, you find that Many are exploited, scared....these people are cheated by many people, when they are here, they are timid					
	Insecurity	I am sorry to say that the people might have been affected by the past history of painful situations such as communism and other consequences of world war or cold war. The hurt feelings and pains are still remaining in the local people. The insecurity of the people does not make them move freely with unknown people like migrants. This situation specially the insecurity should be re-evangelized and there should come out a new creation of community. The rejection can be eradicated.					
	The Word of God is not deep	They don’t want to involve unnecessarily. So, knocking is important...whatever the condition of both could, be knocking is very important. The church is the main reason for knocking. Mutual learning come realistic when you are freely interacting with the people. if not, there is no possibility for					

		people to know each other.					
	Stereotype natures of the community/ Racism / Individualism , Prejudices		Stereotype natures of the community with and without migration should be a great block. - Groupism - Prejudices - Misunderstanding - Less knowing leads to less understanding - Individualism: self-dependency, not on others - Language barrier for communication - Racism but I have never seen in St. Claret		. I think cultural differences are there, but they are easier to overcome, if the intention is there.	No interest to learn from others and to mingle with others. No time to interact with others. No options to get in contact like common spaces.	I used to be very naive, when friends told me that something isn't good, I would always think the same way but it is important to always build your own opinion and be open towards everybody.
	Shared mission			I personally have to say that I don't contribute a lot because of a lack of time, and it is just not possible because I don't like standing in front of people, this is just a personal thing.			
	Community work /team spirit			But I know about migrant who are very active in helping for example organising celebrations and different tasks that have to be done in the community.			
	Language barrier	ALL	- Language barrier for communication is a block	ALL	I think the language barrier is what blocks mutual learning the most because when you don't know what people are talking about, you are automatically excluded, when you don't know	ALL	ALL

					German very well.		
	False media news						It is also important to remember that false reports exist in the media and social media and it is important to ask questions and not automatically think that everything the media portrays is correct. For example, the news about the refugee crisis becoming worse, it is not true and important to ask why the people are coming here and think about us being in the same situation and that we would move to a different country too.
	Judging		Tilcy				It is important to always get to know a person before judging them, whether they have a migration background or not

Q5: Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch?

What possibilities of mutual learning do you still see in the future?

No	Die Migrantinnen und Migranten und die Inhalte der Frage 5	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6
	More openness / One family of God	The fellow member of the same language can work more. There should be a coordinator (proper coordination, I speak very honestly, there should be no place for more divisions, to organize certain this. We are one body. Integration is a God given resource to know each other and to make community a fertile ground for the integration.			So, openness is probably what's most important.		
	Friendship and sharing	The readiness to share. The hand of friendship can be a possible way.					
	Evangelizing community orientation	The locals and all must see themselves as evangelizers. Knowing the human resources of migrants is one way to create a fertile ground for integration in the catholic community. How close I am with God can only be expressed the way how I am with my fellow beings in the community.					
	Language learning and Information	The power of language can not be under estimated. Living together should be pursued. The area of		It is a lack of communication because people aren't interested, they feel comfortable in their group but don't need the			There is better communication now and misunderstanding don't happen as often. And this learning process nowadays benefits both

		information dissemination is very important and so the parish community should be more organized		others who are maybe foreign, this is very blocking.			because everybody learns from each other. And it is possible to be an example for other people who haven't been taught this way. A benefit of the mutual learning is that you establish contacts that you otherwise wouldn't have and maybe you find people who actually want the same thing is you which is the best feeling in my opinion.
	A mixed composition of parish council / at least one	If there is a forum to understand everything, it would be better. If there is a immigrant in the community, it is important to consider him or her. This is the responsibility of the person who is in charge to get information about the migration. The pastoral assistants are very important and responsible persons in the church.					
	The Role of the pastor	As a Pastor, he is a gesture of God's love and his relationship. Jesus said, whatever you do to the least, you did it to me.	All Most all	ALL	What I see, I like very much. There used to be a different priest, P. Erwin, who was a special person and he really built up the community and people felt very comfortable. And I was worried that after his retirement it's not going to be like this anymore	ALL	ALL
	Awareness /motivation	This awareness is the best thing		And I think very importing is being			

	/interest to learn	for both to increase the Faith. The community is a place where the talents and the charisms of individuals specially the migrants are identified and encouraged.		interested because without interest people can't get to know each other and can't learn from each other.			
	Integration programs/ Family atmosphere	To live in ignorance is a big problem. So, every migrant should involve getting information and deformation. They should strive to learn the language. The parish community can be a mixed group, so that the migrants are also informed well about the parish programs, missions, and it can reach out easily to different ethnical, cultural and linguistic communities. This is completely dependent on the native Catholics.	More integration program for the community. - Through the initiative of Intercultural programmes: there is a possibility to learn from one another - Family gatherings with children - The more inclusiveness in the church activities, specially the cultural aspects - Children could be trained for creative programs according to their culture during holy Masses, not always - St. Claret is a place for family atmosphere, this could help both		I am thrilled to see that people who also have families and go to work are still so eager to make people feel comfortable. I really enjoy this very much and I always enjoy coming here to this community.		
	Respect to multiculturalism: everything			Even our priest who is from Poland sometimes tries to use some Polish during mass for example that the Our Father is said in different languages. This helps people to learn from each other and that it isn't so foreign anymore. It helps to see that it is all very normal and okay, and we are all different.	And of course, we could implement ideas like having a Polish evening, and African evening, an Asian evening so that people can show their own cultures, to have something like this is always possible.	understand the cultural background of both sides see the positive points and try to adapt	
	Non - judgemental						I think we have more general knowledge now and we can know learn from each

							other not to judge somebody quickly.

Appendix 8: Phase1:

Table 3: The following frame work shows the key paraphrases selected from the content of each question answered by Ncs with units (6)

No	Learnings of Ncs from Migration context	Learnings of Mcs from Native Catholics	Fostering factors for Mutual learning	Hindrances for mutual learnings	Challenges(future) for mutual learnings
	-Tolerance when children are, children and when faith and cultures are two different, it leads to great tolerance for other culture-2 -Knowing them closely -1 -Losing the fear of 'Strangers/foreigners'-1 -A Hard history behind and Faith moves – 1 -Gender equality -1 -Solidarity with Migrants -2 -A lively community of Faith -3 -The community is open for all. -6 -Language is a big burrier for conversation – -Open-mindedness of younger generation -3 -The stronger and active Religiosity – 3 -Integration -1	-Punctuality -1 -Integration and Solidarity -3 -Integration in to the programs -2 -A community of vision -2 -Building Relationship-1 -Gratitude for the solidarity -2 -Child-education -2 -Poverty unites with God -1 -Language Burrier - 4 -The church is a Home-land- 6 -The Austrian Culture -4 -Theology of Austrians- 1 -Acceptance and belongingness/ Welcome gestures - 6 -Younger generations' readiness to serve all -6 Getting Older -2	-Church Building structure -1 -Parish council's suggestion -2 -Readiness to serve -3 -Pastor's Role of bridging and Sunday Worship -6 -Sense of one Family – 4 -Intentional encounter with unknown/ Motivation to interact - 4 -Inviting migrant families and vice versa –1 System/Structural changes -4 -Change of Attitudes (insecurity, fear, etc)-2 -Team Work and cultural programs -2 -Migration as gift -2 A participatory Church-1 -The religiosity and spirituality (silence)- 1	-Sense of indifferences (Prejudice and introverts)-5 Trend of Individualism -3 Trend of Secular morality -2 Feeling of Resentment -2 Language barrier-5 Previous negative experience-2 Fears of the 'other group'-3 Deterioration of local catholic faithful generations-3 Lack of interests to learn -2 The presence of Same ethnic groups-2	-More of understanding of religious values. -2 -Motivational factors like cultural programs. - 2 -Curiosity to know the unknown. – 3 -Change of system-3 -Evangelizing each other-1 Language learning (3) -Modern technologies and communications-1 -The standard of education -2 -The less sense of identity crisis -1 -Agape meal -2 -New younger generations -2 -Unity in diversity -3 Faith builds a multi ethnic, cultural and linguistic community in love. -3 -System and structural changes -3 -sharing of God experiences within the community. -2

Phase:2

Table 4: The following frame work shows the key paraphrases selected from the content of each question answered by Mcs with units (6)

Learnings of Mcs from Native Catholics	Learnings of Ncs from Migrant Catholics	Fostering factors for Mutual learning	Hindrances for mutual learnings	Challenges(future) for mutual learnings
Solidarity to share humanity – 3 Pastors of the church play mediator's role- 1 Acceptance (accent, children) and welcoming /Integration /system changes – 6 God's Love-1 Observing what Migrants are gifted with – 2 Becoming more Intercultural community – 3 Stronger Belief in God, Belief is not only Sunday Mass-1 Family Values, respect for elders -1 Way of dressing for religious services -3 The youth association is active and regular to the church-2	Sunday Liturgy is alive – 6 Welcoming and openness of the Pastor and the community – 6 “Friede sei mit dir”. – 6 Openness to interculturality/ Church is human – 1 Live celebration Integration and team work – 3 Solidarity – 2 Punctuality – 2	Structures of the programs -1 The church is one body/ one Family spirit- 3 A sense that Integration from both ways/ learning language -2 Sharing of mission and faith- 2 Solidarity Programs -1 Migration is a place for learning – 1 Understanding of multicultural / intercultural celebrations – 1 A mixed Parish council member -2 Without migration, religiosity is less – 1 Non-Stereotype Mentality – 2 Community prayers -1	Abstoßung-rejection -1 Keine Ahnung” attitude – 1 Negative attitude- 1 Insecurity- 2 The Word of God is not deep -1 Stereotype natures of the community/ Racism / Individualism, Prejudices -4 Shared mission -2 Community work /team spirit -2 Language barrier -6	More openness / One family of God -1 Friendship and sharing- 1 Evangelizing community orientation - 1 Language learning and Information – 6 A mixed composition of parish council / at least one – 3 The Role of the pastor – 6 Awareness /motivation /interest to learn -3 Integration programs/ Family atmosphere – 4 Respect to multiculturalism: everything -3 Non -judgemental -1

Table 5: The inductive categorization with specific Themes according to the Data (Ncs) and Migrants (Mcs) in St. Claret -2019

No	Themes inducted from the Text (by Ncs)	Learnings of the Native Catholics from Migration context	Learnings of the Migrant Catholics from Native People	Fostering Factors for mutual learnings	The hindrances for learnings	Future possibilities for learnings
1	Respect for Diversity of Culture and ethnicity	New Culture (broader view of culture) specially Faith tradition (6), food, dress (2)	Austrian culture and Theology.	Migration is a gift for participatory church. (1)		Intercultural programs in the community level. (1), Agape meals (1) Avoidance of too much identity crisis (2)
2	Catholic Church is universal/or Church and community	St. Claret a Family – Church (Heimatkirche) (2)	A community of one vision (1), St. Claret is a homeland,	Parish council (1), Parish structure and system (3)		Change of system of the aged generation. (1)
3	Family life and Religiosity and Faith	Migrants families are more complete. (2) Expression for equality in the family and in the community (1)	Gratitude (1), Child-education is better, Obedience to the rules, (1), Detached from Money (1),	Bridging and pastoral role of the Priest (2), The silence and respect for Eucharist (1)	Individualism and secularism (1)	Standard of education (2)

4	Fraternal Dialogue in community with 'others'	Tolerance, Interaction and Knowing others. (1) losing fear of strangers' (1)		Church building architecture (1), Intentional interactions and personal encounter with strangers (3) Change of attitudes, fear (1)	Prejudices, previous negative experiences, I don't care about you, reservations, lack of morals, maturity, health etc (6) Fear of 'other' group (1) Lack of interest to learn (2)	More sharing of faith and values (1) Curiosity to know the unknowns (1) Evangelizing each other (1) Language learning (3)
5	Mission/ Solidarity-option for the poor	Helping the Migrants in the community. (2)		Readiness to serve others (1), Team works and cultural programs (2)		
6	Migration/Integration and Humanity	Integrating for open and community Faith. Language is a barrier for conversation (6)	Integration and solidarity (6). Punctuality (1) is better, language barrier blocks the Gospel.	Openness to others and understanding the situation (4)	Language barrier is a block for learning. (2) Same ethnicity gatherings. (1)	More interaction and changes in thinking. (3)
7	Youth and children are the future leaders of the community.	Open-mindedness of youth and their services (2) St. Claret is children's Church (2)			Deterioration of future Christians and children in the families. One visible young family with 3 children (1)	
No	Themes further inducted (by Mcs)	Mutual Learnings of the Native Catholics from Migration context	Mutual Learnings of the Migrant Catholics from Native People	Fostering Factors for mutual learnings	The hindrances for mutual learnings	Future possibilities for mutual learnings
1	Mission/ Solidarity-option for the poor	Solidarity to share their humanity (3)	Migrants are gifted with good solidarity programs in the church. -1	Discovery of the values and beliefs of migrants and sharing of Mission (2) More Solidarity programs for the migration and the needy. (1)	No willingness for shared mission and vision. (1)	Friendship and sharing (1) The role of the Priest (2)
2	Migration /Integration/Humanity	Acceptance and integration and welcoming (6)	Welcoming and openness of the community and the pastor (6), integration and team work. (3) Punctuality is getting better. (1) Punctuality (1)	A sense of integration from both ways Native and Migrants. Learning language and being faithful is important for Migrants. (2)	Language barrier for the 1 st generation (6)	Language learning (1) A mixed composition of Parish council members (4) Self-interest to know others. More integration programs (3)
3	Catholic Church is universal/or Church and community	The joyful role of the priest (2), Observation and initiative on what Migrants are gifted with, (2) e.g. Pastoral Asst.	Church is human (2)	The structure of the catholic church is an example for learnings. E.g Choir, pious asso. (1) A mixed parish council member (2) Church is one body of God (3)		One Family of God (2) Evangelizing orientation for all, how close I am with God can only be expressed the way how I am with my fellow beings in the community. (1)
4	Respect for Diversity of Culture and ethnicity	Becoming more of intercultural community. (3) Way of dressing for religious functions (1)	More flexible, open and investing for interculturality (2)	Migration is a place for learning. Without the history of migration, the community will not learn much about new possibilities. (1) Opening new ways for the multiplicity and intercultural celebrations. Unless there is an openness and understanding (3),		Respect for multicultural aspects of life (3),

				No Migration and less pious association members in the church (1)		
5	Family life, Religiosity and Faith	Sunday Mass is not only the activity for religiosity and faith. (1), family values (1)	Sunday Eucharist is very alive and creative. (6)	Community prayers (1)	When the word of God is not deeply rooted in you, then there is no care for others. (1)	More family atmospheres programs (3)
6	Fraternal Dialogue /interactions in community with 'others'			Opening new ways for the multiplicity and intercultural celebrations. Unless there is an openness and understanding (3), When there are contacts learning is possible, Non-stereotype mentality (2)	Rejection: The long stand is that we are one body as Christians. Avoid 'Keine Ahnung' Attitude, when there is a real need to help for the humanity. You don't isolate yourself (1). How will you learn from each other if you don't know the other one? (1) Negative attitudes, Insecurity to others (past affected stories) (1) No interest to interact with others (2), Cultural differences (2) Prejudices (1) Media and communication. False media News can lead to misunderstandings. (1) Judging others (2) Stereo-type mentality, groupism, prejudices, misunderstanding, individualism, less knowing (1),	Well Information disseminations (3) Non-judgemental attitudes. (1)
7	Youth and Children, the future Community leaders.		Youth association becomes active with more awareness to serve others. (1) I am faithful, because I was in the youth in my community and I see here also. (1)			

Appendix 8: Table 6: The inductive categorization of themes generalized from categorically ordered key paraphrases (longer) with the number of units from the two Individual Experts:

Themes inducted from the text	Mutual Learnings from Migration context	Mutual Learnings from the Native Catholics	Factors for mutual learnings	Hindrances from Mutual learnings	The possibilities for Mutual Learnings
1. Catholic Church is universal/or Church and community	1. Our church is universal church. same belief but live it out differently (and vice versa for both)	I think this is something that they have learned from us, that they can take part in	•1. common celebrations are a good opportunity for this to happen	1. When we are believers this is one of the most important contents of faith, there are	•1. for the migrants it is important to learn how a parish works here (organisation)

	1. community is the spiritual home (love, care, comfort, emotion, feelings, trust, loyalty) 1. Community, a spiritual home for a mental health. 2. Opportunity for believers to pray, celebrate mass and live a religious life in their own language	the liturgy. And they have learned from us that for us the community is the spiritual home.	• but doing everything together could become strenuous, that shouldn't happen • but celebrating mass together several times a year is a good possibility • every community prepares a part • it is a learning process • common excursions • bringing together groups of people who are in the same life situation	no slaves and no Greeks, no pagans. Being human is something connecting, and it is important admit to this connection. • 1. an important point is the great diligence with which we handle finances in order to be transparent and responsible • and both sides can learn from each other concerning organisation	because there are often big differences. • 1. representatives from the migrant community should be in the parish council, maybe not all the time but especially for topics that affect them • it is important to create an annual plan together. • 1. look for opportunities to do something together eg celebrations, mass • Christmas, Easter: opportunities to celebrate together - readings in different languages, which means everybody of the community doesn't understand certain parts (learning that there are other mother tongues), • developin g projects together
2. Fraternal dialogue with 'other' in Community.	1. Everybody was a stranger at first. And the people had known each other first. After seeing their piety for the eucharist, we conversed with them.	1. We need to avoid having prejudices on others.	• 1. the most important thing is getting to know each other and showing interest • for migrant communities it is very important to see that people show interest towards them and want to start a conversation • it is also important that that migrant community takes a step towards the parish. The community, a place for Dialogue with one another and knowing each other.	1. And fear for me is another word of unbelief because it says that I don't believe in the other. It can also be blocking when I think I am better than the other and this is pride, which is one of the worst sins, I think. When you are so proud of yourself that you don't need the other anymore.	• 1. encounter • inviting each other and inviting them to really take part, not just watch • eating and celebrating together. The most important thing to get over prejudice: getting to know each other • in personal dialogue every problem can be solved
3. Mission, Solidarity and option for the needy.		1. The longing for rootedness was over time fulfilled in the community. I think this is what the people experienced, and it is what each of us experienced because all of us were new at some point.		1. the question is how we approach each other.	1. We offered German courses for refugees, to which the children gladly came but the parents often didn't come because they thought they don't need it
4. Migration, Integration,	1. we are never alone, and we always walk	1. A new sense of home developed	1. An important factor I think is to put down	1. Learning the language is a sign	1. When you don't understand someone,

assimilation and humanity.	together. (character, not appearance important) 2. cultural and religious roots can be preserved. it is not about assimilation but integration. • integration means respectfully preserving your own tradition and cooperation and integration into the local parish and the local traditions • both sides need to meet each other and show respect and tolerance • it is important to accept that the other side sees and lives certain things differently than you do yourself	and an awareness of I am welcome here and I am good here and I can deal with experiences of ambivalence here the best. And I think that this is what almost everybody would confirm. And the new people, the migrants, integrated over time very well.	the fear of each other. What is foreign automatically generates fear. Something that I think very beautiful is: Love your neighbour because he is like yourself. What is essential is that we greet each other. 1. Something that I think is very beautiful is: Love And it is important to show interest and the take the other seriously in their own culture and the way they are here and to learn to understand their own fears.	how seriously someone takes it and whether they have a real interest of being here or not. But it is important to try to understand everybody and it is very essential to know that in being human we are all the same. Language is barrier. Strangers attitude: 1. they are mostly guests in a parish, only a few have their own parish (the Polish, Croatians ...)	the interest decreases. because the wanted to go back home soon but then often they didn't go back home and they now have a big problem with language here. Learning the language is a sign how seriously someone takes it and whether they have a real interest of being here or not. 1. Heurigen "like the „Pfarrheurigen“ in St. Claret which was very popular even for people who didn't find their way to church but they did find their way to the „Pfarrheurige“.
5. Respects for the Diversity of culture and ethnicities	1. What we learned was to accept every person how they are. 1. It is important to have an open heart and the doors of our community are always open for everybody.	1. Something that they learned is that we have an atmosphere where you can move freely. we have about 30-40 people who are willing to read during mass.	1. Now since the year 2000, since the social buildings got accessible for people (from Asia, Europe, Africa, Latin America)		
6. Great missionary St. Claret's Motto and spirituality	The role of the Priest can be a great sign of bringing the good news and hope for the migrants	The role of the Priest can be a great sign of bringing the good news and hope for the migrants.	1. Also St. Claret celebration, whose motto is „For Christ's love impels us“, which we tried to implement in the community		1. Pastor's roll, the pastor is someone who invites, and this is not always easy, and many people don't respond well but it is important not to be disappointed.
7. Family life and Religiosity and Faith	1. it was new to see others kneeling, respecting, being silence, in front of Holy eucharist). we accepted that and didn't look at them funny. 1. Alter servers are often migrants now and often when I did baptisms for migrant families, they later became active in the community.	• 1. the differences shouldn't be seen as bad and it is important to ask why they celebrate this way; how did this form of celebrations develop.	1. And concerning the mass, the greeting of peace has become very important and that the priest and the deacon go through the rows and wish everybody the peace of God and peace between each other.		1. Theologically every community is on the way and it is important to celebrate it and know it. Especially that they are on the way together. The people of God on the way is what is important for migration. And our actual home is heaven.
8. Children and Youth are future community leaders	Alter servers are often migrants now.				• it is valuable and important even for the young people who grew up here to get to know their roots and culture.

Appendix 9: First categorization of the texts

Mcs.

The following outcomes are the contents of the Questionnaire passed to the Migrated catholic community of Six persons chosen for the interview in St. Claret Community. Die folgenden Ergebnisse sind der Inhalte der Fragebogen, die an die Migrantinnen und Migranten der katholischen Gemeinde von sechs Personen gerichtet sind, die für das Interview in der St. Claret Gemeinde ausgewählt wurden.

Q1: 1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Solidarity to share humanity – 2

Pastors of the church play mediator's role- 1

Acceptance (accent, children) and welcoming /Integration /system changes – 6

God's Love-1

Observing what Migrants are gifted with – 1

Becoming more Intercultural community – 2

Stronger Belief in God – 2 , Belief is not only Sunday Mass

Family Values, respect for elders -1

Way of dressing for religious services -1

Q2: Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Sunday Liturgy is alive – 6

Welcoming and openness of the Pastor and the community – 6

“Friede sei mit dir”. – 6

Openness to interculturality/ Church is human – 1

Live celebration

Integration and team work – 3

Solidarity – 2

Punctuality – 2

Q3: Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Structures of the programs -1

The church is one body/ one Family spirit- 3

A sense that Integration from both ways/ learning language -2

Sharing of mission and faith- 2

Solidarity Programs -1

Migration is a place for learning – 1

Understanding of multiculturalism / intercultural celebrations – 1

A mixed Parish council member -2

Without migration, religiosity is less – 1

Non-Stereotype Mentality – 2

Community prayers -1

Q4: Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte?

(What hinders or blocks the mutual learning of people with and without migration history?)

Abstoßung-rejection -1

Keine Ahnung” attitude – 1

Negative attitude- 1

Insecurity- 2

The Word of God is not deep -1

Stereotype natures of the community/ Racism / Individualism, Prejudices -4

Shared mission -2

Community work /team spirit -2

Language barrier -6

**Q5: Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch?
What possibilities of mutual learning do you still see in the future?
More openness /**

One family of God -1

Friendship and sharing- 1

Evangelizing community orientation -1

Language learning and Information – 6

A mixed composition of parish council / at least one – 3

The Role of the pastor – 6

Awareness /motivation /interest to learn -3

Integration programs/ Family atmosphere – 4

Respect to multiculturalism: everything -3

Non -judgemental -1

Native

The following outcomes are the contents of the Questionnaire passed to the native catholic community of Six persons chosen for the interview in St. Claret Community. Die folgenden Ergebnisse sind der Inhalt der Fragebogen, die an die einheimische katholische Gemeinde von sechs Personen gerichtet sind, die für das Interview in der St. Claret Gemeinde ausgewählt wurden.

Q1: 1. Was haben die ansässigen Gläubigen in der Gemeinde St. Claret aus Ihrer Sicht von den Migrantinnen und Migranten der Gemeinde gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel

(What have the local believers from your perspective, learned from the community of migrants in St. Claret? How do you notice this? Can you explain this with a concrete example?)

Tolerance -1

Knowing them closely -1

Losing the fear of 'Strangers/foreigners' -1

A Hard history behind and Faith moves – 1

Gender equality -1

Solidarity with Migrants -2

A lively community of Faith -3

The community is open for all. -6

Language is a big burrier for conversation –

Open-mindedness of younger generation -3

The stronger and active Religiosity – 3

Integration -1

Q2: Was haben umgekehrt die Migrantinnen und Migranten in der Gemeinde von den Ansässigen gelernt? Nachfragen: Woran erkennen Sie das? Erzählen Sie ein konkretes Beispiel-

(What did migrants conversely in the community learn from the local believers? How do you notice this? Can you explain this with a concrete example?)

Punctuality -1

Integration and Solidarity -3
 Integration in to the programs -2
 A community of vision -2
 Building Relationship-1
 Gratitude for the solidarity -2
 Child-education -2
 Poverty unites with God -1
 Language Burrier -4
 The church is a Home-land- 6
 The Austrian Culture -4
 Theology of Austrians- 1
 Acceptance and belongingness/ Welcome gestures -6
 Younger generations' readiness to serve all -6
 Getting Older -2

Q3: Was fördert aus Ihrer Sicht das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte? Erzählen Sie dazu ein konkretes Beispiel. Auch strukturelle Faktoren nachfragen: z.B. gemeinsame Räume der Begegnung, gemeinsame Aufgaben, gemischte Besetzung der Gremien.

(What fosters the mutual learning of people with and without the history of migration, in your view point? Can you give explain this with a concrete example? (structural factors: e.g. common spaces of encounter, common tasks, mixed composition of the committees etc.)

Church Building structure -1
 Parish council's suggestion -2
 Readiness to serve -3
 Pastor's Role of bridging and Sunday Worship -6
 Sense of one Family – 4
 Intentional encounter with unknown/ Motivation to interact -4
 Inviting migrant families and vice versa –1
 System/Structural changes -4
 Change of Attitudes (insecurity, fear, etc)-2
 Team Work and cultural programs -2

Migration as gift -2

A participatory Church-1

The religiosity and spirituality (silence)- 1

Q4: Was behindert oder blockiert das wechselseitige Lernen von Menschen mit und ohne Migrationsgeschichte?

(What hinders or blocks the mutual learning of people with and without migration history?)

Sense of indifference (Prejudice and introverts)-5

Trend of Individualism -3

Trend of Secular morality -2

Feeling of Resentment -

Language barrier-5

Previous negative experience-2

Fears of the 'other group'-3

Deterioration of local catholic faithful generations-3

Lack of interests to learn -

The presence of Same ethnic groups-

Q5: Welche Möglichkeiten wechselseitigen Lernens sehen Sie noch?

What possibilities of mutual learning do you still see in the future?

More of understanding of religious values. -2

Motivational factors like cultural programs. -2

Curiosity to know the unknown. – 3

Change of system-3

Evangelizing each other-1

Modern technologies and communications-1

The standard of education -2

The less sense of identity crisis -1

Agape meal -2

New younger generations -2

Unity in diversity -3

Faith builds a multi ethnic, cultural and linguistic community in love. -3

System and structural changes -3

Sharing of God experiences within the community. -2

Appendix 10: Description of Inductive evaluation and the categorization of themes according to the Paraphrases.

The quality of the inductive Evaluation is based on the quality of the samples that have been selected for this research. The inductive evaluation is in three phases as there are 14 units of analysis in three Categories such as Native Catholics 6 (Ncs), Migrated Catholics 6 (Mcs) and Individual Experts 2 (EI). The description of the inductive evaluation is based also on the quality of the questions, and on the quality of inductive categorization of themes according to the interrelated hypotheses (key paraphrases) of the questionnaire. All the questions are very narrative and explorative, so that the interviewees speak of their perceptions with their experiential knowledges from different perspectives in the community, specially the exact learnings of behaviours and actions connected to multi-socio, cultural and religious (Catholic) aspects of life in the context of migration in St. Claret. There are seven generalized inductive themes related to different subjects which are parallel to the first phase of (Ncs) and the second phase of (Mcs). In the phase of three given to the experts Individual, there are eight generalized themes among which seven are parallel to the phases of 1 (Ncs) and 2 (Mcs). However, the differing generalized themes from the third phase is taken in to considerations. Therefore, there are eight generalized themes altogether for the description and for further research. (this is also for the inspection of my Guide who can suggest what are necessarily related to the research question). The themes are 1. Migration, integration and humanity, 2. Respect for the diversity of culture and ethnicity, 3. The church is universal/ the community 4. The Family life, religiosity and Faith, 5. Fraternal dialog with ‘other’ in the community, 6. Mission, solidarity and option for the poor, 7. Children and youth, the future leaders of the community and 8. The spirituality of St. Claret, the patron saint of the community. All the themes are basically derived from the analysis of the data collected from the interviews. The formation of the themes is only generalized according to the key-paraphrases derived from the Data collections. Under each generalized theme, there are number of hypotheses (key- paraphrases) with calculated number of units of analysis for every research question. The following description reports first on the Native Catholics and their self-understandings of the research question referred to ‘the mutual Learnings of the Native Catholics from Migration context with examples’, ‘the mutual Learnings of the Migrant Catholics from Native People with examples’, the fostering factors for mutual learnings with and without the history of migration with examples, the hindrances for mutual learnings with and without the history of migration , and the future possibilities for mutual learnings from one another in the community. The followings are descriptions under nine generalized inductive themes and hypothesis or the key paraphrases of all five explorative questions according to the units of analysis (Ncs, Mcs and EI).

Phase 1: Native Catholics (Ncs)

3.6. Theme 1: The respect for the diversity of culture and ethnicity:

First, the name of this theme is generalized by the researcher but the actual contents that this theme indicates is derived from the data collected from the native catholic faithful (6) and categorized according to the questionnaire. Secondly, all the five answers of the questions except for the fourth one, speak of cultural mutual learnings, fostering factors for learnings and the future possibilities of learnings. Nobody has shared anything as hindrances for learning in the fourth question (0%). Almost all the six cases (100%) have spoken with their subjective mutual learnings on the aspects of culture for the first question in the context of Migration in St. Claret. In answering to the second question, that is, the reciprocal learnings of Migrants according to the native Catholics, only one person has spoken that they should have learned

the culture and the theology of Austria. For the third question, only one of them shared under the fostering factors for mutual learnings that migration is a gift for the participatory church in St. Claret. For the fifth question, under future possibilities for mutual learnings, almost four persons have shared that intercultural programs in the community level, Agape, food sharing and exhibition, and avoidance of too much identity crises. According to them, they are enriched by this wider horizon of culture in their community specially the broader understanding of culture such as, catholic faith traditions, worshiping patterns, values, prayers and meditations (silence), food, dresses, languages, behaviours and etc...

3.6.1: Theme 2: The universality of Catholic church /the catholic church is universal /the system of the parish.

First, the name of this theme is generalized by the researcher but the actual contents that this theme indicates, is partially derived from the data collected from the native catholic faithful (6) and categorized according to the questionnaire. The strict observation of the answers can lead to some other formation of themes, nevertheless this seems to be appropriate in a proportionate sense. Therefore, among the six natives Faithful, two of them spoke for the first question that St. Claret is very inclusive and is like a homeland church (Haimatkirche). Only one of them speaks for the second Q2, that the Mcs have learned to see St. Claret as their own homeland Church. For the Q3, three of them have shared that the parish council, the structures, and system can foster more mutual learnings. For the Q4, nobody has explicitly shared anything on the hindrances under this theme, but one of them has noted for the Q5 that the changes of thinking in aged generations can be a future possibility for mutual learnings. Those who did not speak anything on this theme, have shared also their self-understandings under other themes.

3.6.2. Theme 3: The Family life, religiosity and Faith:

First, the name of this theme is generalized by the researcher but the actual contents that this theme indicates, is derived from the data collected from the native catholic faithful (6) and categorized according to the questionnaire. Secondly, all the five answers of the questions speak of mutual learnings, fostering factors for learnings, the hindrances for mutual learning and the future possibilities of mutual learnings with and without the history of migration and with examples in different proportionate of the units of analysis (6). Thirdly, there are three aspects in this theme. All three are interconnected and therefore, two of them have shared their experiences for the Q1 that the family life of the migrants seems to be more complete, yet there are also struggles for gender (women equality). For the Q2, two of them have said that Mcs are with gratitude for the solidarity, child-education and obedience to the rules are better and they realize that detaching from wealth and money can be a good way to be a good religious. For the Q3, two of them have said that bridging and pastoral role of the parish priest can be a fostering factor and one of them has said that the worshiping pattern is impressive specially, the silence in the church before Mass and the respect for the Holy eucharist. For the Q4, only one of the has explored that individualism and secularistic way of life can be a hinder for the religiosity and the family life specially for the mutual learnings. The example has been indicated from the person's own family that the children who are adult, don't mind about faith, God and religiosity. For the Q5, one of them said the standard of education and awareness can be few future possibilities for mutual learnings.

For the Units of analysis of the first group Native Catholics (Ncs -6)

3.6.3. Theme 4: Fraternal dialog with ‘other’ in the community:

First of all, the name of this theme is generalized by the researcher but the actual contents that this theme indicates such as similar terminologies like interaction, knowing each other, avoiding prejudices and misunderstandings, losing fears when there is an encounter, the stranger is a fellow being, is derived from the data collected from the native catholic faithful (6) and categorized according to the questionnaire. Secondly, four questions are answered for mutual learnings of the natives, fostering factors for learnings, the hindrances for mutual learning and the future possibilities of mutual learnings with and without the history of migration and with examples in different proportionate of the units of analysis (6). Nobody has shared anything on this under second question which is about the mutual learning of the Mcs from the Ncs. Thirdly, there are three aspects in this theme such as dialog, community and the so called ‘other’/stranger. For the Q1, two of them have spoken two different things such as tolerance, personal interactions and this led to a loss of fear of ‘other’ as mutual learnings. For the Q2, nobody has spoken anything directly regarding the learnings of Mcs from the Ncs. For the Q3, one has said that church building architecture itself is a sign for the interactions with one another, three of them have said that the personal encounters and interaction are necessary factors for mutual learnings and one of them has communicated that the change of attitude is a must. This is a personal determination from everyone in the community. For the Q4, all six of them have spoken what they have experienced in the community, that prejudices, previous negative experiences, ‘don’t care about’ attitudes, reservations, lack of morals, poor maturity, poor health condition are some of the hindrances. One of them has also said that fear of ‘other’ is a big hindrance and two others have said that lack of interest to learn as hindrances. For the Q5, three persons have said three different possibilities for future mutual learnings such as more sharing of faith and values, curiosity to know the unknown and evangelizing one another in the community.

(For the Units of analysis of the first group Native Catholics Ncs -6)

3.6.4. Theme 5: Mission, solidarity and option for the poor.

First of all, the name of this theme is generalized by the researcher but the actual contents that this theme indicates similar terminologies like helping the migrants, readiness to do eservice, sharing of missions, team works, more cultural programs and other solidarity programs for the migrants, is derived from the data collected from the native catholic faithful (6) and categorized according to the questionnaire. Secondly, two questions are explicitly answered with mutual learnings of the natives, fostering factors for learnings, and the hindrances for mutual learning and the future possibilities of mutual learnings with and without the history of migration are not identified or inserted under this theme by the researcher, because there is another theme like this such as Migration, integration and humanity. For the Q1, two of them have said that helping migrants in all possible ways is a mission, God’s call and a way of being faithful to God (ex: different classes, sharing of readings turns for worships, prayers groups with migrants, alter - servants services, helping children to home works etc.). For the Q3, one of them has shared readiness to serve as a fostering factor for mutual learnings and two among them have shared, team work and more of intercultural programs could be possible ways of learnings from each other.

(For the Units of analysis of the first group Native Catholics Ncs -6)

3.6.5. theme 6: Migration, integration and humanity,

First, the name of this theme is generalized by the researcher but the actual contents that this theme indicates, is derived from the data collected from the native catholic faithful (6) and categorized according to the questionnaire. Secondly, all the three answers of the questions speak of mutual learnings, fostering factors for learnings, the hindrances for mutual learning. For the Q1, all six of them (100%) have spoken about their self-understanding of mutual learnings through integration specially being open to the migrants (welcoming them for the Eucharist, alter servants are more, prayers leaders, international prayers, sharing of peace d, hand shaking, choir members are of other languages etc) , being faithful to community life, and the understanding of learning language (Duetsch classes are arranged). For the Q2, all six of them agreed to share that the Mcs have learned from them what is integration, being human towards the migrants, how to be punctual and how difficult it is to learn the language to understand the Gospel message (people are punctual for Mases in spite of families with many children, welcoming them for the masses, intercessors prayers in English language, sometimes Doxology is sung in Tamil when a Tamil priest celebrates Mass, choir is made up of English hymns etc...) . for the Q3, three of them have said that Openness to others and understanding the situation could be better times for learning. (4)For the Q4, two of them have said that language is a barrier for the integration in to the community and for the mutual learnings. One of them has said that gathering of same ethnicity can be a block in a common place of gathering for short times.

3.6.6. Theme 7: Children and youth, the future leaders of the community.

First, the name of this theme is generalized by the researcher but the actual contents that this theme indicates, is derived from very few data collected from the native catholic faithful (6) and categorized according to the questionnaire. Secondly, two answers of the questions speak of mutual learnings, and, the hindrances for mutual learning under this theme in good proportionate way. For the Q1, two of them said that the open mindedness and services of our youth, and the sign of Claret church as children-Church are some of the important mutual learnings (examples: youth team, alter services, flow market helps, Sunday services, children-training , paintings, praying our father together around the alter, sharing the non-consecrated host for the children during communion, sports and games, etc). for the Q4, one of them said that the families are very limited with children, (some Austrian families have children). This deterioration is a thread for the future survival of the catholic community.

(For the Units of analysis of the first group Native Catholics Ncs -6)

3.7. Phase 2: This phase describes the self-understandings of the Migrated Catholics 6 (Mcs) under the categorized themes and the paraphrases according to the questionnaire.

3.7. 1. Theme 1: The respect for the diversity of culture and ethnicity:

First, the name of this theme is generalized by the researcher but the actual contents that this theme indicates is derived from the data collected from the Migrated catholic faithful 6 (Mcs) and categorized according to the questionnaire. Secondly, all the five answers of the questions except for the fourth one, speak of cultural mutual learnings of both sides, fostering factors for mutual learnings and the future possibilities of learnings. For the Q1, three of them have shared that becoming more of intercultural community, (my daughter was encouraged to sing for the choir in English, the parish priest encouraged us to come forward, many countries are inclusive in the liturgy, the youth group) imitating the dressing of Austrians for religious functions, and the youth are altogether. For the Q2, two of them have said that the community of St. claret is more flexible due to the presence of Migration, and they have learned to invest a lot for the interculturality. For the Q3, three of them have said that opening ways for the multiplicity and the intercultural celebrations, and one of them has said that migration is a learning place, without the history of Migration, the Natives will not learn much new possibilities and another one has said that without the migration, there is less members for the pious groups. For the Q4, nobody has said anything directly. For the Q5, three people have said that more respects for the multicultural aspects of religious community life can be a possible challenge in the future for more mutual learnings.

Theme 2: The universality of Catholic church /the catholic church is universal /the system of the parish.

First, the name of this theme is generalized by the researcher but the actual contents that this theme indicates, is proportionately derived from the data collected from the Migrated catholic faithful 6 (Mcs) and categorized according to the questionnaire. Secondly, all the four answers of the questions except for the fourth one, speak of mutual learnings of both sides, fostering factors for mutual learnings and the future possibilities of learnings under this theme catholic church is universal. The have spoken more of the nature of the catholic church and it has been fulfilled to a certain extent in St. Claret. For the Q1, two of them have said that the role of the catholic priest has been realized in the former priest in this context, the observing nature of the church of her sons and daughter is achieved, what the migrants have brought from their lands or gifted with was an impressive attitude that we have learned. For the Q2, two of them have affirmed saying that the church is more human here in St. Claret: (more caring, welcoming, sharing, handshaking, inclusion of the migrants for programs, appreciating, opening their hearts etc). For the Q3, one of them has said that the structure of the church is an example for learnings, that means no institution has such an organized group as brother and sisters like choir, youth, welcoming group, different prayer groups, parish council, children choir, and trainers, teachers for learnings, international rosary groups etc.). Two of them said a mixture of parish council is good for the migrants. And three of them have said that the church is one body of God. This is more of speaking universal catholic church. For the Q4, nobody has said anything regarding the hindrances of mutual learnings under this theme. For the Q5, three of them have said that this is a one family of God, this spirt is important for the future learnings that, how close I am with God, can only be expressed the way how I am with my fellow brother and sister in the community.

(For the Units of analysis of the second group Migrated Catholics (Mcs -6)

Theme 3: The Family life, religiosity and Faith:

For the Q1, one has said that Sunday Worship is not the only religious activities for being faithful, but there are also many catholic activities for deepening the faith in the family as well as in the community (other prayers times such as rosary, other common programs of the parish). Another person has said that the family values are very important to maintain in the future. (respecting the elders, serving them, upbringing children in a faithful way). For the Q2, all six of them have shared their experience about the richness of the Sunday worship which is the centre of their life. Eucharist brings them together. Eucharist is very alive and creative. (welcoming signs, international language readings, intercessions, families are sitting together, the priest is joyful, handshaking during the time of peace sharing, the children are children and are made solid programs during sermons specially drawings, sharing of non-consecrated hosts for children). They were highly appreciative. It was their strength that they felt very alive with holy Eucharist. For the Q3, one of them has said under this theme that coming together for prayer is one way to increase our relationship. For the Q4, one of them said that when the Word of God is not deeply rooted in you, then there is no care and love for others. This is because the Word of God is life giving. For the Q5, one of them has said that more family atmosphere programs can be possible

Theme 4: Fraternal dialog with ‘other’ in the community:

Here there are three important words as three prominent themes in the context of Migration such as ‘Dialogue’, ‘Other’ and ‘community’. There were no much to hear for the Q1 and Q2 under this theme. However, for the Q3, three of them have said that opening new ways and means for the practice of multicultural socio and religious programs in the church could be a possible means for learnings from one another. Two of them have said also that the stereo-type mentality will not help the members learnings from one another. This was one of the places that the native people have negatively spoken. This was also highlighted that unless there are contacts between people, the learnings is not easy. For the Q4, one of them was very emotional to narrate these experiences both in his old community with native people and in St. Claret and therefore he said that the attitude of ‘Rejecting the ‘other’ by saying ‘keine ahnung – no idea’ without properly enquiring and knowing, could be one of the most painful hindrances not only in this community but also in any context of catholic communities with migration background. It was a painful experience. You don’t need to isolate yourself by saying keine Ahnung -no idea’ but encountering with other humanity is better, because you are a Christian. How will you learn about others if you don’t have contacts with others? All six of them have contributed their experiences under this theme hindrances: Negative attitudes, Insecurity to others (past affected stories), no interest to interact with others, Cultural differences, Prejudices, Media and communication, false media News can lead to misunderstandings, Judging others Stereo-type mentality, groupism, prejudices, misunderstanding, individualism, less knowing are some of the few areas where more integration and improvement is need for a better relationship between people in St. claret. For the Q5, three of them have said that well information dissemination is necessary. The non-judgemental attitude is a needed tool for more understanding and communication.

(For the Units of analysis of the second group Migrated Catholics (Mcs -6)

Theme 5: Mission, solidarity and option for the poor.

This is one of the main themes according to the data. There are three themes in this topic such as Mission, solidarity and option for the poor. All three are interrelated in the light of Christianity. For the Q1, three of them have said that solidarity of the native people to share their humanity with migrants in St. claret is an outstanding character of the community. This has been shared as strength of the community. For the Q2, one of them has said that migrants are gifted with good solidarity programs. For the Q3, two of them have said that discovery of the values and beliefs of migrants and sharing of mission could be a possible way to foster the mutual learnings and more solidarity programs for the migrants and the needy, can be also promoted for the better relationship. For the Q4, one of them has said that unwillingness for shared mission and vision in the community can block the mutual learnings in the context of migration. For the Q5, three of them have said that friendship and sharing is important. Two of them have said that the role of the parish priest is a important mediation between the people of different cultures.

Theme 6: Migration, integration and humanity,

The migrated Catholics were very impressive to share about their self-understandings under this theme. There are three aspects to be considered, migration, integration and humanity. For the Q1, all of them have shared that they were welcomed warmly by St. Claret. We are accepted well here. Integration is crystal clear in this community. They have learned these things because the migrants are well understood. For the Q2, all of them have shared that the migrants have learned to be welcoming, open, punctual, relating freely with ‘other’ like the parish priest, and integrating after coming to St. Claret. For the Q3, two of them have shared that being faithful to God is always important for the migrants, so that they can develop their relationship with St. Claret at the same time a sense of integration should be from both sides. Migrants should learn the language of the native people, so that the communication is better. For the Q4, all six of them have shared that language is a barrier for more learnings specially the first generation need to deepen it, because when they don’t take time and interact with the native community in common places, then the children also don’t do it. The children follow their parents after the holy Mass. For the Q5, one of them has said that the language improvement is always better for good communication. Four of them have shared that the parish council is always a prominent factor for making the community alive by promoting a healthy relationship between the community members. Three of them have said under this same theme that self-interest to know others and more integration.

Theme 7: Children and youth, the future leaders of the community.

The sharing of the migrants basing on a specific theme like this was not direct, but only two of them were stressing for the Q2, that Youth association becomes active with more awareness to serve others. The faith aspect is nurtured in them since they were in the youth group of their own cultural community, but now they can maintain it here in St. Claret.

(For the Units of analysis of the second group Migrated Catholics Mcs -6)

Phase 3: This phase describes the self-understandings of the two individual experts under the categorized themes accordingly the Questionnaire.

3.5.1.1. Individual Experts

3.5.1.2. Expert Interview Person 2: (The description of the Self-Understanding of the IE-1)

1. What have the local believers from your perspective, learned from the communities of migrants in the archdiocese of Vienna as you are in this field for more than 16 years? -How do you notice this? Can you give a concrete example?

The number of inputs spoken by the secretary of ARGE are necessary factors for deepening the understanding of migration background in Vienna. For the first question, he said that a big number of catholic communities of people who speak other languages in Vienna (over 30) are mostly guests in parishes, except a few who have their own parishes (Polish and Croatians). They have no other options. However, the believers have the opportunity to pray, celebrate mass and live a religious life in their own language. According to him, the cultural and religious roots can be preserved when the same ethnicity celebrates together. It is not about assimilation but integration. Integration means respectfully preserving your own tradition and cooperation and integration into the local parish and the local traditions. In this moment, both sides need to meet each other and show respect and tolerance. The need of personal encounters and dialog is a necessary factor. It is important to accept the other side of the group, their culture and tradition which do certain things differently than you do yourself. Our church is a world church and it is important for Viennese believers to see that there are people from different cultures who have the same belief but live it out differently (and vice versa). It is problematic when one side gives absolute importance to their own tradition and sees the other traditions as a strange. Another problem can arrive when a small migrant community dominates the bigger Austrian community and vice versa. Usually the communities use the space of the parishes when the rooms are free. This happens usually on Sundays. It is not that you sit away from the people on Sundays but together. Another point he hinted is that the representatives from the migrant community should be in the parish council, maybe not all the time but especially for topics that affect them. It is important to create an annual plan together. Looking for opportunities to do something together eg celebrations, Christmas, Easter are good signs. Opportunities to celebrate together - readings in different languages can help others to understand more what the good news is. This way people of both communities can learn their languages, cultures and so on so forth.

2. What did migrants conversely learn from the locals in the diocese of Vienna? - How do you notice this? Can you give a concrete example?

It is important for both sides to learn how do they celebrate the liturgies as well the cultural programs. The differences shouldn't be bad, and it is important to ask why they celebrate this way and how did this form of celebrations develop in this way. These are very important questions to be asked from both sides in order to accept others as they are. For the migrants it is important to learn how a parish works here (organisation) because there are often big differences and both sides can learn from each other concerning organisations. He also stressed the importance of handling the finances in a proper manner in order to be transparent and accountable. Otherwise, this will lead to a great misunderstanding in the presence of God's people.

4. What fosters the mutual learning of people with and without the history of migration, in your view points? Can you give us a concrete example? (e.g. for structural factors e.g. common spaces of encounter: common tasks: mixed composition of the committees.

The most important thing is getting to know each other and showing interest. This is very personal effort. Everyone should develop this attitude of encountering others. This can avoid also unnecessary fear of others. For migrant communities, it is very important to see that people show interests towards them and want to start a conversation. This signals also the importance of learning the language in a new territory. It is also important that that migrant community takes a step towards the parishes where the common celebrations taking places and they are a good opportunity for more mutual learnings. At the same time doing everything together could become strenuous, that shouldn't happen. But celebrating Holy Mases together is a great opportunity in a year. This would be an ideal place for everyone to take part in the liturgies as well as to contribute something as a community. These are all learning process that they need to realize it in a new place, for examples organizing common excursions and celebrating it as communities. These are some of the ideal and practical examples for more interactions and learnings from one another.

5. What hinders or blocks the mutual learnings of people with and without migration history?

Prejudice can be a block for the people from being together and interacting with each other. When you have prejudices, then there is no understanding. Therefore, the most important thing to get over prejudice is to get to know each other. The personal dialogue can be a good method to solve all the problems.

5. What possibilities of mutual learnings do you still see in the future?

The encounter with one another is a possible way for knowing each other and learning from one another. Inviting each other and inviting them to really take part in the celebrations and other programs is an opportunity for learning. There must be an intention to learn, otherwise it would be a just watch. Celebrations are good with meals and celebrating together with both communities can be more meaningful. Developing new projects together could be a method of working together as a team. It is important not to overstrain people. It is valuable and important even for the young people who grew up here to get to know their roots and culture. It is not about assimilation but integration in the context of Migration in Vienna.

IE- 1:

Theme 1: The respect for the diversity of culture and ethnicity:

The description of this phase is explained in the perspective of both expert individuals one by one, so that the analysis for the percentage will be easily countable.

For him, it is important to have an open heart to welcome the unknown. Welcoming them will open the way for knowing the strangers. There will be a new community with beautiful cultures and differences. For the Q2, he shared that they (Ncs) learned to have an atmosphere where they can move freely. The atmosphere is very important for the strangers to open their hearts. They are fearful. They need a place where they can expose themselves. For the Q3, he said that we have about 30-40 people who are willing to read during the Sunday worship. Sunday liturgy is the source and summit of Christians life. The holy Eucharist gathers all together. Further he said that Since the year 2000, the social buildings is accessible for people (from Asia, Europe,

Africa, Latin America). The buildings are open for their children and the members of migrant's families for interactions and play.

Theme 2: The universality of Catholic church /the catholic church is universal /the system of the parish.

His sharing basing on this theme was mainly on the community aspect of life. He said for the Q1, community is the spiritual home (love, care, comfort, emotion, feelings, trust, loyalty) the community is also mental healer, place of love and comfort. These are the signs of God's providence for people. for the Q2, he said that they have taken part in the liturgies. This is universal church. The church is for all in the world. The church finds ways to be new according to the human situation when they take part in the liturgy. For the Q3, he said that people should come together for programs and to celebrate it joyfully. The learning of the language is also an important factor for the mutual relationship. For the Q4 he said that there are no slaves if we are believers. There is no differences in the catholic communities. We are sons and daughters in the Lord. It is being human that we express and proclaim Lord Jesus Christ. And for the Q5, he said that When migrants meet each other it is mostly the case that they only meet migrants from their own country. But I think there would be a lot of potential for migrants to meet others in the community. For example, in St. Claret when a Philippine group has a celebration, they could invite people from other migration backgrounds, and they could participate in it. they may show a dance or performances. In order to do this, the community probably would have to take initiative. There are rooms opened for them. the question is how we approach each other when we do not know them. For example, we have experienced such events in the past. (Bosnians invited us for their feasts)

Theme 3: The Family life, religiosity and Faith:

For the Q1, he said that Whenever the migrant communities had celebrations, they always invited him, and he was always open and approached them. Some people were very happy about it. H remembered the sacrament of baptisms for Philippine families and after that they always invited him together with other families. A lot of people were in the flat and they ate together, and some people were standing some sitting which a very vibrant experience for him was as well as for the families. it was new to see that some of them were more devout, for example they kneeled during eucharistic celebration or communion and we accepted that and didn't look at them funny and then afterward maybe started a conversation with them about it. For the Q2, he said that what they celebrated was that their actual home on earth and what they wish is heaven and so they celebrated with joy and confidence and hope. This is the way of being spiritual to ourselves and to others. For the Q3, he said, that Something which was very essential in their community is that they greeted each other. And concerning the mass, the greeting of peace has become very important and that the priest and the deacon go through the rows and wish everybody 'the peace of God and peace between each other'. For the Q4, he said that an important factor is to put down the fear of each other. What is foreign automatically generates fear. And this has to be overcome and as believers they have to think that the other person is a person just like me. This kind of relationship will not be a hinder for mutual learnings. For the Q5, he said that inviting people from other migration backgrounds can be a possible way for mutual learnings as families with faith and religiosity.

Theme 4: Fraternal dialog with 'other' in the community:

For this Q1, he said that accept everyone as they are and overcome the prejudice that you had previously. This is only possible by meeting each other. For the Q3, he has said under this

theme that for migrant communities it is very important to see that people show interest towards them and want to start a conversation. This is a great observation from his part that initiates the dialogue with other and creates an atmosphere of peace of mind and heart. For the Q5, he said that Pastor's roll: The pastor is someone who invites, and this is not always easy, and many people don't respond well but it is important not to be disappointed. This can create an atmosphere for talks with others and to learn.

Theme 5: Mission, solidarity and option for the poor.

For the first Q1, he said that opening of our hearts for the new people means we are for them as Christians (Residences for the migrants, flow markets, prayers for them in the mass, special classes). For the Q2 he said that the longing for rootedness was fulfilled in St. Claret. This is an important moment for those who are migrants. And for the Q5 he said that the timely Classes for German language has helped them a lot.

Theme 6: Migration, integration and humanity,

For this Q1, he said that 'we are never alone', and 'we always walk together'. (character, not appearance important). These two sentences mean a lot for the people. This understanding makes any one to think how the local people have done the service together with the priest. The priests is an important mediator in the parish. For the Q2, he said that 'a new sense of Home developed here in St. Claret for both sides. People had a sense of belongingness, and they were very aware that they are welcomed in to the community. People were ready to deal with the experience of ambivalence. For the Q3, he said that love is beautiful. Loving your neighbour is loving yourself. Showing interest to others and taking effort seriously to know other people can help everyone to learn and do mission. For the Q4, he said that learning the language is a must, even though it is not easy for the migrants. For the Q5, he said that when you don't understand someone, interest the decreases. Community programs like 'parish-meal' are best locations to learn and to deepen the relationship. The language is also a must to communicate. People are not interacting because of languages problem.

Theme 7: Children and youth, the future leaders of the community.

For this Q1, he said that St. Claret has more migrant alter servants. They re the future signs of the community leadership. Both community young people are integrated. They have no language problem. They should maintain the momentum in the future.

Theme 8: The spirituality of St. Claret, the patron saint of the community.

For the Q1, he has said the role of the Priest can be a great sign of bringing the good news and hope for the migrants. He quoted the patron saint of St. claret and his missionary thirst and preaching style of the word of God. The community should have been centred around the spirituality of St. Claret. For the Q2, he said that the local people have understood the community as bringing the sign of good news. He said St. Claret's motto is also a reason that the people have been touched with. For the Q3, he said celebrating feasts like the feast of St. Claret can be a possible time for learning. He quoted the famous word of God 'love of Christ impels us' which St. Claret had in his heart and wrote in his Autobiography. For the Q4, he has also insisted that the role of the priest as a Claretian can bring a lot of changes. The Claretian charism itself can play a vital role in bringing the good news for the people of God especially in this context.

Appendix 11: The Certificate from the Translator from Deutsch to English.

Hiermit bestätige ich, dass ich, Lea Lakits, alle für die Masterarbeit zu dem Thema
„Migration in the context of St.Claret - Ziegelhof“ verwendeten Aufnahmen der Interviews
im Zeitraum von August bis September 2019 für den Forscher Pater Everest Dias
ANTHONYAIAH aus der Bennogasse 21, 1080 Wien von deutsch auf englisch übersetzte.

Wien, am 30. 10. 2019



Appendix 12: The Certificate from the Parish Moderator of St. Claret Ziegelhof.

ST. CLARET
WIEN - ZIEGELHOF

A – 1220 Wien, Quadenstr. 53
Tel.: 0043-1-2822347 / Fax: 0043-1-2822347-4
E-Mail: pfarre@claret.at
www.claret.at

Bestätigung

Hiermit bestätige ich als Moderator der Pfarre St. Claret, 1220 Wien-Ziegelhof, dass Pater Anthonyaiah Everest Dias seine empirische Forschung zum Thema Migration in der Pfarre St. Claret-Ziegelhof durchgeführt hat. Die Gemeindemitglieder, die Gottesdienstbesucher und die Menschen aus anderen Kulturen, die Kontakt zur Pfarre pflegen, haben Pater Dias entsprechend ihren Möglichkeiten tatkräftig unterstützt.

Wien, den 1. November 2019




(P. Georg Hopf CMF, Moderator)

Appendix 13: The witnesses for the permissions of Interviews (NCs, MCs, IE)

Fragebogen für: Die Experten der katholischen Gemeinde der Ureinwohner und Migranten von St. Claret Kirche, Ziegelhof, Quadenstraße 53, 1220 Wien. Privat und vertraulich.

Sehr geehrte Damen und Herren,

Ich bin ein studentischer Priester (Claretiner Ordengemeinschaft) der katholischen theologischen Fakultät für Pastoraltheologie mit der Master- theologisch Spezialisierung an der Universität Wien, Österreich. Infolge meiner Abschlussarbeit in pastoral Theologie unter der Leitung von Assoz. Prof. Mag. Dr. Mag. Dr. Regina Polak, MAS, forsche ich über „Migration, ein Phänomen zum Lernen und Teilen des Glaubens: Eine Plattform für gegenseitige Bereicherung und die Mission verschiedener Gemeinden in der St. Claret Gemeinde. Anbei finden Sie einen offenen Fragebogen mit fünf explorativen Fragen, die von den einheimischen und migrantischen katholischen Experten der St. Claret Gemeinde zu beantworten sind. Es ist für Ihre freundliche Einsicht. Ihre Teilnahme erfordert ungefähr eine Stunde Ihrer wertvollen Zeit. Ich würde mich freuen, wenn Sie den ausgefüllten Fragebogen so bald wie möglich zurücksenden. Alle eingebrachten Informationen werden mit größter Wertschätzung und vertraulich behandelt. Ich danke Ihnen vielmals für Ihre wertvolle Zeit im Namen von mir und der St. Claret Gemeinde. Ihre wertvollen Antworten von Wissen, Erfahrungen, Gefühlen und Beobachtungen werden dazu beitragen, die Gemeinschaft im Kontext der Migration in St. Claret zu entwickeln. Ihre freundliche Unterstützung und Mitarbeit bei dieser Forschungsstudie werden sehr geschätzt.

Mit vielen Grüßen,


.....

Fr. Everest Dias ANTHONYIAH CMF (06769515616)

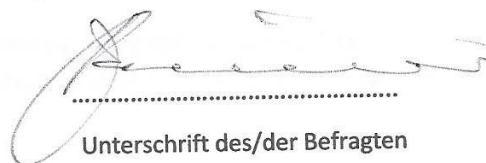
01.08.2019
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E-Mail: everestdias@yahoo.com, Postal Adresse: 21 Bennogasse, 1080 Wien, Österreich.

1.8.2019
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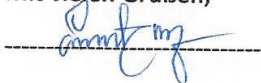
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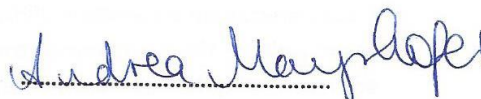
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Datum

E-Mail: everestdias@yahoo.com, Postal Adresse: 21 Bennogasse, 1080 Wien, Österreich.

18.08.2019

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St. Claret Church, Ziegelhof, Quadenstraße 53, 1220 Wien.

Private and confidential

Questionnaire survey

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Thank You Very Much Indeed,

Yours faithfully,

27/07/2019

Fr. Everest Dias ANTHONYIAH CMF (06769515616)

Date

E-Mail: everestdias@yahoo.com, Postal Adresse: 21 Bennogasse, 1080 Wien, Österreich.

July 27, 2019

Datum

Dr. Michael Schubert

Unterschrift des/der Befragten

Forschung genehmigt durch die Betreuerin

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Unterschrift der Betreuerin

**Fragebogen für: Die Experten der katholischen Gemeinde der Ureinwohner
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27.08.2019

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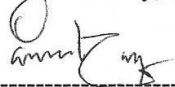
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Date

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20.07.2019

20.07.2019

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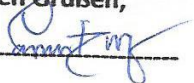
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16.08.19
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16.08.2019

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From Mcs.

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Private and confidential

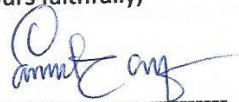
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Date

15.07.2019

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15.07.2019

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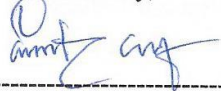
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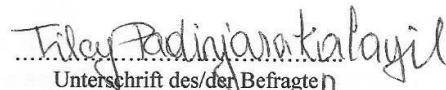
Fr. Everest Dias ANTHONYALAH CMF (06769515616)

Date

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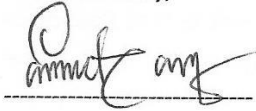
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Fr. Everest Dias ANTHONYIAH CMF (06769515616)

18.08.2019

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E-Mail: everestdias@yahoo.com, Postal Adresse: 21 Bennogasse, 1080 Wien, Österreich.

18.08.2019

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Unterschrift der Betreuerin

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25.07.19

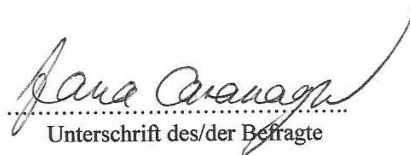
Fr. Everest Dias ANTHONY AIAH CMF (06769515616)

Date

E-Mail: everestdias@yahoo.com, Postal Adresse: 21 Bennogasse, 1080 Wien, Österreich.

25.07.2019

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Datum:

Unterschrift der Betreuerin

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Mit vielen Grüßen,



23.08.2019

Fr. Everest Dias ANTHONYIAH CMF (06769515616)

Datum

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23.08.2019

Datum


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Unterschrift des/der Befragten

Forschung genehmigt durch die Betreuerin

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Datum

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Unterschrift der Betreuerin

From Individual Experts (IE)

Fragebogen für: Die Experten der katholischen Gemeinde der Ureinwohner und Migranten von St. Claret Kirche, Ziegelhof, Quadenstraße 53, 1220 Wien. Privat und vertraulich.

Sehr geehrte Damen und Herren,

Ich bin ein studentischer Priester (Claretiner der Ordensgemeinschaft) der katholischen theologischen Fakultät für Pastoraltheologie mit der Master- theologisch Spezialisierung an der Universität Wien, Österreich. Infolge meiner Abschlussarbeit in pastoral Theologie unter der Leitung von Assoz. Prof. Mag. Dr. Mag. Dr. Regina Polak, MAS, forsche ich über „Migration, ein Phänomen zum Lernen und Teilen des Glaubens: Eine Plattform für gegenseitige Bereicherung und die Mission verschiedener Gemeinden in der St. Claret Gemeinde. Anbei finden Sie einen offenen Fragebogen mit fünf explorativen Fragen, die von den einheimischen und migrantischen (Hintergrund) katholischen Experten der St. Claret Gemeinde zu beantworten sind. Es ist für Ihre freundliche Einsicht. Ihre Teilnahme erfordert ungefähr eine Stunde Ihrer wertvollen Zeit. Ich würde mich freuen, wenn Sie den ausgefüllten Fragebogen so bald wie möglich zurücksenden. Ich werde auch das Interview der Aufnahme machen. Alle eingebrachten Informationen werden mit größter Wertschätzung und vertraulich behandelt. Ich danke Ihnen vielmals für Ihre wertvolle Zeit im Namen von mir und der St. Claret Gemeinde. Ihre wertvollen Antworten von Wissen, Erfahrungen, Gefühlen und Beobachtungen und Wahrnehmungen werden dazu beitragen, die Gemeinschaft im Kontext der Migration in St. Claret zu entwickeln. Ich habe schon dem Pfarrer Georg Hopf CMF informiert. Ihre freundliche Unterstützung und Mitarbeit bei dieser Forschungsstudie werden sehr geschätzt.

Mit vielen Grüßen,



Fr. Everest Dias ANTHONYIAH CMF (06769515616)

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20/09/2019

Datum

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Mit vielen Grüßen,



02.09.2019

Fr. Everest Dias ANTHONYIAH CMF (06769515616)

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2. Sept 2019

Datum



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6. ABBREVIATION

1. NCs – Native Catholics
2. MCs – Migrant Catholics
3. IE – Individual Experts

7. ABSTRACT

All people are one community and have one origin, because God caused the whole human race to dwell on the face of the earth (Acts 17:26). This empirical research study concentrates only on social and religious human situations: the mutual learning and missions of the community of St. Claret-Ziegelhof, Vienna throughout their faith journey. Pastoral theology is an interpretation of the actions of the Church in the present day. It is a theological practice of reflection and a self-assurance of the pastoral aspect of the Church in the light of the present. God's action took place in history and is visible in the world today. Migration is a challenge in today's society. The integrated perspective of looking at this reality can teach lessons for a Catholic community in the context of migration. Integration into society provides an opportunity for learning new realities of social and religious life in a given context. The lessons learned by each community pave the way for a better Catholic community whose members can be supportive of one another. The diversity of cultures and ethnicities in St. Claret-Ziegelhof aspires to be an example to inspire the world.

Abstrakt

Alle Völker sind eine Gemeinschaft und haben einen Ursprung, weil Gott die ganze Menschheit auf der Erde wohnen ließ (Apg. 17:26). Diese empirische Forschungsstudie konzentriert sich nur auf die sozialen und religiösen menschlichen Situationen: das gegenseitige Lernen und die Missionen der Gemeinschaft auf ihrer Glaubensreise in St. Claret. Die Pastoraltheologie ist eine Interpretation des Handelns der Kirche in der Gegenwart. Es ist theologische Reflexionspraxis und Selbstvergewisserung der kirchlichen Pastoral im Lichte der Gegenwart. Gottes Handeln war in der Geschichte und ist heute in der Welt sichtbar. Migration ist eine Herausforderung in der heutigen Gesellschaft. Die integrierte Perspektive, diese Realität zu betrachten, kann Lektionen für eine katholische Gemeinschaft im Kontext der Migration vermitteln. Die Integration in die Gesellschaft bietet die Möglichkeit, neue Realitäten des sozialen und religiösen Lebens in einem bestimmten Kontext kennenzulernen. Die Erkenntnisse jeder Gemeinde ebnen den Weg für eine bessere katholische Gemeinde, deren Mitglieder sich gegenseitig unterstützen können. Die Vielfalt der Kulturen und Ethnien in St. Claret-Ziegelhof, Wien möchte ein Vorbild sein, um die Welt zu inspirieren.

