



universität
wien

DISSERTATION / DOCTORAL THESIS

Titel der Dissertation / Title of the Doctoral Thesis

“Three-dimensional integration: Pastoral-theological
reflection on the Croatian Catholic Mission in Vienna”

verfasst von / submitted by

Mag. theol. Mateja Šapina Svirać

angestrebter akademischer Grad / in partial fulfilment of the requirements for the degree
of

Doktorin der Theologie (Dr. theol.)

Wien, 2022 / Vienna, 2022

Studienkennzahl lt. Studienblatt / degree programme
code as it appears on the student record sheet:

UA 780 011

Dissertationsgebiet lt. Studienblatt / field of study as
it appears on the student record sheet:

Katholische Theologie

Betreut von / Supervisor:

Emer. Univ.-Prof. DDr. Paul Michael
Zulehner

Content:

1. Introduction: research overview.....	6
1.1.Beginning	6
1.2.Research contextualization	6
1.3.Notes	8
1.4.Topic overview	9
2. The Republic of Croatia as an emigration state.....	11
2.1.Definition of migration	11
2.2.Types of migration	11
2.3.Reasons for migration	12
2.4.The impact of migration.....	13
2.5.Emigration waves from Croatia	13
2.6.The migration of Croats to Austria/Vienna	16
3. Special cultural and socio-religious aspects of the Croatian identity with the focus on religiosity, religion, and commitment.....	21
3.1.The Catholic Church in Croatia - introductory guidelines.....	21
3.2.The Catholic Church in Croatia and the Communism	22
3.3.Communist regime and the parishes in Croatia	22
3.4.Scientific studies on the religiosity of Croats.....	24
3.4.1.The religious picture of Croatia.....	26
3.4.2.The religious practice.....	27
3.4.3.Mass attendance	27
3.4.4.Attending Mass according to the gender	28
3.4.5.Attending Mass according to the age	29
3.4.6. Prayer.....	29
3.4.7.Reading the Bible	30
3.4.8.Laymen in the Church	30

4. Croatian Catholic Missions: history.....	32
4.1.Croatian Catholic Missions in Western Europe: beginnings and development	32
4.2.Croatian Catholic Mission in Vienna: beginnings, growth, and history	34
4.3.Catholic missions and Integration.....	35
5. Integration.....	37
5.1.Integration in Social Sciences	37
5.1.1. <i>The Migration process in history.....</i>	37
5.1.2. <i>Integration: difficulties in finding a definition.....</i>	38
5.1.3. <i>Integration and assimilation: their development through history</i>	41
5.1.4. <i>Integration: Dimensions.....</i>	43
5.1.5. <i>Integration processes: Actors</i>	44
5.1.6. <i>Integration: Levels at which it takes place.....</i>	45
5.1.7. <i>Integrational policies and their classification.....</i>	46
5.1.8. <i>Integration of the migrants in the European Union</i>	48
5.1.9. <i>The Integration of the migrants in the first “wave” of documents of the European Union.....</i>	49
5.1.10. <i>The Integration of the migrants in the second “wave” of documents of the European Union.....</i>	52
5.1.11. <i>Remarks and issues in the documents of the European Union on the Integration of migrants.....</i>	53
5.2.Church’s pastoral care for the migrants in her official documents with the focus on Integration.....	54
5.2.1. <i>Official Church documents</i>	54
5.2.2. <i>The initial stage of pastoral care for the migrants</i>	54
5.2.3. <i>„Exsul Familia“: Magna carta of pastoral care for migrants.....</i>	55
5.2.4. <i>Second Vatican Council.....</i>	57
5.2.5. <i>Motu proprio „Pastoralis migratorum cura“ and Instruction „De pastorali migratorum cura“</i>	58

5.2.6. <i>Motuproprio „Apostolicae caritatis“, circular letter „Church and human mobility“, and encyclical “Laborem Exercens”</i>	59
5.2.7. <i>Canonical norms</i>	64
5.2.8. <i>Instruction „Erga migrantes caritas Christi“</i>	65
5.2.9. <i>Pope Benedict XVI and encyclical „Caritas in veritate“</i>	68
5.2.10. <i>The latest reactions toward migrants and Integration</i>	68
5.2.11. <i>Conclusion</i>	72
5.3. <i>Biblical understanding of migration: Migration theology of the Old and New Testaments</i>	73
5.4. <i>The Church in Austria: Migration and Integration</i>	74
5.5. <i>The Church in Croatia: Migration and Integration of the Croats in the new society</i>	78
6. Three dimensions of Integration	82
6.1. <i>The first dimension of Integration: Integration into the society</i>	82
6.1.1. <i>The process of migration</i>	82
6.1.2. <i>The process of Integration</i>	83
6.1.3. <i>The role of Croatian Catholic Missions in the process of social Integration</i> ..	85
6.1.4. <i>Theological view: the role of Croatian Catholic Missions in the process of social Integration</i>	86
6.1.5. <i>Croatian people in Austria as an example of successful Integration</i>	88
6.2. <i>The Second dimension of Integration: Ecclesiastic Integration. Integration of the Catholic Missions in the local Church respectively in the archdiocese of Vienna?</i>	89
6.2.1. <i>The foundations of Ecclesiastic Integration based on Official Church documents</i> 89	
6.2.2. <i>Comprehensive and unifying importance of the Catholicity of the Church</i>	90
6.2.3. <i>Integration between assimilation and ghettoization</i>	92
6.2.4. <i>Church and Integration: Final thoughts</i>	96
6.3. <i>The third dimension of Integration: Faith Integration</i>	99

7. Methods and data collection.....	103
7.1.Qualitative methodology and Grounded Theory.....	103
7.2.Research question.....	106
7.3.Data collection.....	107
7.3.1.Sampling.....	107
7.3.2.Sampling results.....	109
7.4.The preparation and the development of the interviews	111
7.5.The interview questions.....	113
7.6.The transcription of the interviews	113
8. Research and data analysis	117
8.1.Introduction: Coding.....	117
8.2.Open coding.....	117
8.3.Axial coding.....	118
8.3.1.Axial coding: introduction.....	118
8.3.2.The process and the first attempt.....	119
8.3.3.The process and second attempt: coding paradigm.....	120
8.3.4.Third attempt: Success.....	122
8.3.5.Categories: explained.....	123
8.3.6.Axial coding: Conclusion	128
8.4.Selective coding	129
8.4.1.Central category: “Ours and Yours” (in Croatian: “Naši i Vaši”).....	129
8.4.2.Selective coding: methodological background.....	130
8.4.3.The process of selective coding.....	133
8.4.4.Story line.....	134
8.5.Research and data analysis: Conclusion	207
9. Conclusion and outlook for the pastoral practice	211
9.1.Praxeology: Introduction.....	211
9.2.Pastoral-theological proposals for the practice.....	211

9.2.1.Social Integration.....	212
9.2.2.Migration-element.....	214
9.2.3.Joint celebrations	218
9.2.4.Pastoral staff.....	221
9.2.5.Structural changes	225
9.2.6.Social Media	226
9.3.Praxeology: Conclusion	227
10. Conclusion.....	229
11. Bibliography	232
12. Abstracts	246

1. Introduction: research overview

1.1. Beginning

The inspiration for writing this doctorate comes from the time when I had the opportunity to participate in a seminar called “Missiology”. I asked the professor if I could write about Croatian Catholic Missions, and he agreed, although he said that perhaps the subject was too broad. When I started reading the literature, everything seemed so familiar and so natural to me. This was because I have always identified myself as a “migrant”.

Namely, during the Croatian War of Independence in the 1990s, my family and I moved (or fled) to Berlin, Germany. I also started with school there, attended a Catholic kindergarten, and regularly went to Holy Mass together with my parents and brothers at the Croatian Catholic Mission in Berlin. Although I was a child, some memories remained permanently etched in my memory, and also my mother kept telling me about all the memories from Berlin. During my three years in Vienna, the Croatian Catholic Mission in Vienna and its members have generously opened their doors and shown me how they live as migrants in Vienna. Today, when I confirmed my status as a migrant living in Switzerland, I look at the topics of migration, integration, and the Croatian Catholic Mission in a different way: I try to apply the topic of my dissertation to my life. While interviewing the members of the Croatian Catholic Mission in Vienna, it was easy for me to assess how integrated they are and at what level, according to certain criteria, because of the knowledge I gathered through reading the scientific literature about these topics. Today, when I am myself in that role, I ask myself: am I integrated, am I at least on the right track?

In today’s modern world, when mobility is ubiquitous (although, at the time of the corona virus it may not be the case), this topic is very relevant because anyone can easily become a migrant who is supposed to integrate himself into a new society and community.

1.2. Research contextualization

The title of my dissertation is “Three-Dimensional Integration: Pastoral Theological Reflection on the Croatian Catholic Mission in Vienna”. When I say, “*Three dimensions of integration*”, I mean 1. Social integration, 2. Church integration and 3. Faith integration.

“*Pastoral-theological reflection (...)*” means that the field of my research is located in theology, more specifically, in the field of *pastoral theology*. I have used two methods in

this dissertation. As the primary method that I use in my work, I want to mention the classical and unavoidable pastoral-theological method: *Criteriology - Cairology - Praxeology*. Criteriology is focused on content and goal, Cairology coordinates situation, context with the proclamation of the Gospel (Kairos means: at the right time), and Praxeology refers to Christian action and decision-making.¹ Criteriology is the science of the goals of Church activity, that is, the criteria with which the goals are checked. Cairology is the science of situations in which the Church's action occurs, but also of situations that the Church co-forms through its action. Praxeology answers the question of how the activity of the Church can be further developed or reformed without the safety of the goal being preserved, rediscovered, or multiplied?² I have also used the sociological method, *Grounded Theory*. Grounded Theory is a method that I place in Cairology *and* in Criteriology. It is located within Cairology because the interview partners expressed their opinions and views on the situation - on their integration within the society in Austria/Vienna in which they live and work, on the Croatian Catholic Mission and its role in integration within the Archdiocese of Vienna, the state of their personal faith within this new society in Vienna, which is certainly different from the society which they originally came from. Furthermore, the Grounded Theory method is also included in the Criteriology part because interview partners are viewed as active participants in Church pastoral activity, and as such their answers and opinions are taken as *criteria* for future improved pastoral practice. The sociological method Grounded Theory is in this context subordinate to the theological-pastoral method Criteriology-Cairology-Praxeology.

However, although I use the sociological method Grounded Theory in my work, I would like to emphasize that my dissertation is primarily a theological work, and that in my opinion, one work does not become theological just because it deals with a Church reality, as in my case the Croatian Catholic Mission in Vienna, but my research question is also theologically oriented. The research question of my dissertation is: "How can the pastoral activity of the Croatian Catholic Mission in Vienna be improved regarding the three dimensions of integration?". The research question of my dissertation is actually viewed in relation to the *goal and purpose* of pastoral theology. The goal of practical theology is to

¹ Cf. GASTGEBER, Karl, *Metode osnovnog pastoralna za ponovnu evangelizaciju Europe*, Crkva u svijetu, 25, 1990, 1, pp. 38-46, here: p. 39

² Cf. ZULEHNER, Paul Michael, *Pastoraltheologie. Band 1. Fundamentalpastoral. Kirche zwischen Auftrag und Erwartung*, Patmos Verlag, Düsseldorf, 1989, p. 15

improve the practical work of the Church in terms of helping the main mission of the Church, which is to spread the Good News and message of God who loves with immeasurable love and liberates all people, without exception, especially those who are poor and those who suffer.³ Many Church documents show that culture, language, and integration are important for the faith, and they are also important for salvation, and therefore work and improvement are necessary in these areas. My research question therefore gains in importance from a theological perspective, the improvement of pastoral practice in the light of the three dimensions of integration helps the fundamental pastoral activity of the Church, respectively, the Croatian Catholic Mission in Vienna. Therefore, it can be seen here that I approach this topic as a theologian, not as a sociologist. If I were to deal with this topic as a sociologist, I might approach it from a different prism. However, for me, as a theologian this topic is primarily seen through the prism of Jesus Christ, who himself showed by his example how differences are overcome, he accepted *others* regardless of their affiliation: he, as a Jew, talked by a well with a Samaritan woman and he asked her to give him water from the well (John 4, 5-42).

Furthermore, when I say “(...) *on the Croatian Catholic Mission in Vienna*”, then I want to emphasize that my desire was mostly to engage people in my dissertation, and not so much only and exclusively the professional literature. It was important for me to give the floor to the members of the Croatian Catholic Mission in Vienna, the people who *are* the Croatian Catholic Mission in Vienna. I wanted to give them the opportunity to express their opinions and wishes. In this sense, the Grounded Theory method has proven to be very convenient because it allows listening, questioning, talking, communicating. Also, the Croatian Catholic Mission in Vienna was chosen because of its long tradition (since 1960), the large number of believers who visit them regularly, the abundance of activities and sizes offered, making the Mission one of the largest in Austria.

1.3. Notes

Here I want to make a very important note: throughout the dissertation I talk about Croatian Catholic Missions, by which I mean Catholic communities visited by believers who are Croats (mostly from Croatia and Bosnia and Herzegovina, sometimes Serbia), pastoral

³ Cf. METTE, Norbert, *Aktualno stanje i perspektive pastoralne teologije kao teološke discipline*, in: STIPE NIMAC, *Praktična teologija danas. Stanje i perspektive*, Ranokršćanski cvit, Lepuri, 2016, pp. 123-155, here: p. 155

staff are also Croats (pastor, priests, nuns), and they are located mainly in Germany and Austria, but also in other parts of Europe and the world, such as those in France, Sweden, Norway, Switzerland, Australia etc. Croatian Catholic Missions have been established to help Croatian believers to live their faith abroad, and all pastoral activity takes place mainly in the Croatian language. I wanted to mention this because many people understand the “Missions” as something different from the Croatian Catholic Missions. In German language, they are called “*Fremdsprachige Gemeinden*” or “*Anderssprachige Gemeinden*” or “*Muttersprachliche Gemeinden*”. Throughout this paper, I have chosen to use the term: “Croatian Catholic Mission” (if I am talking about them in general) or the “Croatian Catholic Mission in Vienna” (if I am talking about this particular community in Vienna) for the simple reason that they are officially called like that. As far as I am aware of that subject, there are only few exceptions, but mostly all Croatian Catholic Missions are called like that.

Another very important note: in one of the initial chapters I list terms such as migration, emigration, and immigration, and they differ from each other in terms of how their subject is viewed. Thus, Croats, members of the Croatian Catholic Mission in Vienna from the perspective of Austria would be immigrants - because they immigrated to Austria, or more precisely, to Vienna. On the other hand, from the Croatian perspective, they would be emigrants – because they emigrated from Croatia, so they left Croatia. To simplify understanding and avoid doubts, I call them “neutrally” - migrants. Also, every time I spoke in the text about the issue of migrants, I did not specify whether they are emigrants or immigrants, but I use the exact term - migrants.

1.4. Topic overview

I started this paper with a historical overview of the migration of Croats from Croatia, clarifying the concepts of migration, emigration, immigration. Then I move on to a review of social research on the state of the Church in Croatia, with special reference to the *Aufbruch* study. After that, I turn to the issue of integration from a sociological perspective, and the Church perspective, as well as the presentation of Church documents that look at migration and integration, starting with the initial stages of the Church’s work on this topic and ending with Pope Francis’ latest views on these issues. These elements are very important because they are indicators of the real situation (such as the *Aufbruch* study) and they are the criteria for action (elements such as Church documents on the topic of integration and migration). Then I dedicate several chapters to the presentation of the central theme of this paper, and

these are the three dimensions of integration: 1. Integration into the society, 2. Integration into the Church/Archdiocese, and 3. Faith integration. In these chapters, I explained in detail the understanding of each individual dimension of integration and their significance in this paper. After that, as another great and important feature in this paper, I move on to a large chapter in which I used Qualitative Methods, or more precisely Grounded Theory, and it is related to the interviews I had with members of the Croatian Catholic Mission in Vienna. In that part, I carefully described in detail the procedure, from sampling all the way to the final results. Finally, the chapter focused on qualitative methods is followed by the last chapter, which completes the results of the two segments Cairology and Criteriology, therefore, it gives a view of what the future improved pastoral practice of the Church should look like.

2. The Republic of Croatia as an emigration state

This initial chapter talks about the Republic of Croatia and its migration picture. Therefore, the Republic of Croatia is known as a country with relatively largest number of emigrants in Europe, respectively citizens beyond its borders. The Croatian population is characterized by decreasing fertility, negative natural growth (natural depopulation), emigration depopulation, total depopulation and by the aging of the population. This demographical picture of Croatia is the result of the demographic trends and social events throughout the centuries, but in its formation the biggest role had the occasions in the 20th century. One of the factors which has “local” characteristics is the external migration, respectively emigration as an output component of this process and the negative side of the overall demographic balance.⁴

2.1. Definition of migration

When it comes to migration (lat. *migratio*, movement), there is no one standardized definition of migration in the social science, but for sociological purpose it is possible to mention three important constitutive aspects of migration: the change of location, change in social relationships, and border experiences. Therefore, migration is a process of relocating on another place of all the relevant areas of life, which go together with the social, politic, and/or culture experience.⁵ The migration process is not just a movement from place “A” to place “B”, while crossing a border by an individual or a group. The “border” can be a national state border, a river which separates two regions, but it could also be a non-spatial border, for example, language and knowledge space respectively cultural-ethnic borders.⁶

2.2. Types of migration

It is possible to distinguish different types of migration in term of reason or purpose. For example, there are *labor* migration, *family*, *educational*, *political* and *war* migrations. Considering the duration, it is possible to make a difference between *permanent*, *temporary*,

⁴ Cf. NEJAŠMIĆ, Ivo, *Iseljavanje iz Hrvatske od 1900. do 2001.: demografske posljedice stoljetnog procesa*, in: *Migracijske i etničke teme* 30, 2014, 3, pp. 405-435, here: pp. 405-406

⁵ Cf. OSWALD, Ingrid, *Migrationssoziologie*, UVK Verlagsgesellschaft mbH, Konstanz, 2007, p. 13

⁶ Cf. *Ibid.*, p. 14

and *seasonal* migration. Also, it exists a difference between *emigration state*⁷- the state which the citizens are leaving, and the *immigration state*⁸- the state in which people come to live temporary or permanently.⁹

Migrations can therefore be typologized according to whether they are collective or individual, forced, or voluntarily, and temporal or permanent. Migration processes can also differ according to their scope or according to whether they take place in phases or build on specific migration traditions. They may appear as chain-migration driven by a variety of reasons, such as political, economic, environmental, demographic, social, or cultural migration, but most migration movements are caused by a variety of reasons. Finally, they can be differentiated according to the nature of the respective migration regimes or the effects they have on the receiving society.¹⁰

2.3. Reasons for migration

There are also many different reasons for migration, but they are mostly directed toward finding a better quality of life and higher wages. The reasons are most often classified in two groups. The first group are the *push* factors – the factors that encourage to leave the state, or, the second group, the *pull* factors – the factors that attract to come to a state.¹¹ The push and pull factors can also be divided into: 1. *economic* reasons as poverty, unemployment or adverse business and investment climate, which are acting as push factors and opposite them are the possibilities to achieve higher earnings, better life and work conditions in other countries, which are the pull factors; 2. *political* reasons as wars, civil conflicts, insecurity because of political tendencies and religious orientation and the neglect of human rights as opposite to countries where personal and legal security and political freedom are guaranteed; 3. *environmental* (climatic) reasons as the rainy, flood and the dry areas versus to the more pleasant climate areas; 4. *social and cultural* reasons as disrespect of civil rights, ethnic, racial, sexual or religious stratification of the society and lack of

⁷ Also called *home state* or *sending country*

⁸ Also called *host state* or *receiving country*

⁹ Cf. VUKOREPA, Ivana, *Migracije i pravo na rad u Europskoj uniji*, Zbornik PFZ, 68, 2018, 1, pp. 85-120, here: p. 86

¹⁰ Cf. BEGER, Kai-Uwe, *Migration und Integration. Eine Einführung in das Wanderungsgeschehen und die Integration der Zugewanderten in Deutschland*, Leske Budrich, Opladen, p. 9

¹¹ *Ibid.*, p. 90

educational services versus the pull factors as migrant social networks, effective immigration policy and historical connection.¹²

2.4. The impact of migration

As a component of the overall population movement, migration affects: 1. the size of the total population and his spatial arrangement; 2. the components of natural motion (fertility and mortality); 3. the population composition (demographic, social-economic and cultural-anthropological). The ultimate effect of emigration on the total population is a negative component of the total movement, and it causes a decrease in the population number. The population which is affected by the migration has certain features: 1. they are in average younger than the population they came from (the dominant group is at the age of 20 to 40 years); 2. they are in average more educated than the population they came from; 3. they are working population and procreative more vital than the population they came from.¹³ Besides that, emigration also has two time-effects: 1. immediate – which immediately reduces the population, and 2. long-term effect – which is the result of the immediate effect, and it is reflected in the fact that the population takes with themselves away all the future births and deaths which they would experience in the place of origin if they did not leave it.¹⁴

2.5. Emigration waves from Croatia

Regarding emigration from Croatia, it can be said that it is a historical process that began in the second half of the 19th century and continued into the 20th and 21st century.¹⁵ In this context five¹⁶ major waves of emigration from Croatia can be discerned: The first wave of emigration started at the beginning of the 20th century when the Croatian emigrants from

¹² Cf. *Ibid.*, pp. 90 – 91

¹³ Cf. MESARIĆ ŽABČIĆ, Rebeka, *Temeljne značajke iseljavanja hrvatskog stanovništva s posebnim naglaskom na iseljavanje u proteklih petnaestak godina*, in: *Dve domovini, Two Homelands* 26, 2007, pp. 97-115, here: p. 102

¹⁴ Cf. NEJAŠMIĆ, Ivo, *Iseljavanje iz Hrvatske od 1900. do 2001.: demografske posljedice stoljetnog procesa*, in: *Migracijske i etničke teme* 30, 2014, 3, pp. 405-435, here: p. 407

¹⁵ MESARIĆ ŽABČIĆ, Rebeka, *The importance of the Croatian Diaspora for the development of the Republic of Croatia: Examples from Australia and the USA*, in: *Croatian Studies Review* 8, 2012., pp. 130 – 147, here: pp. 135-136

¹⁶ The literature before 2013 talks about four waves of emigration from Croatia, but the literature after 2013 included the fifth wave of emigration, which started since Republic of Croatia entered the European Union in July 2013.

the area of today's Croatian state territory gravitated towards the overseas countries. Mostly persons who were engaged in agriculture emigrated in this first wave, especially toward the USA. This emigration process activated the self-generated factor, that means even when the initial causes stop working, they continue to work creating a tradition of emigration. After the World War I, the USA brought in 1921 strict laws of immigration policy. For this reason, the emigration flows turn towards the countries of South America, Canada, and Australia, but the intensity of the emigration of the Croatian people was not that tight as in the beginning.¹⁷

The second wave of emigration began after the Second World War, and it was caused by insufficient development agrarian overpopulation and poverty of the country, but also by the political and geographical situation in the former Yugoslavia.¹⁸ Based on the contract between Yugoslavia and Italy from 1947, it was possible to achieve Italian citizenship or to emigrate and also based on the release from the Yugoslavian, achieve the Italian citizenship. Also, at that time there was an unusually large scale of illegal emigration. Estimates show that the total number of legally and as well illegally emigrated Croats at that time was about 110,000.¹⁹

The third emigration wave was in the 1960s and the 1970s. It came to the “*opening of the borders*” in Yugoslavia, which was the only socialist country who legalized emigration, and even encouraged emigration. The traditional route toward the overseas countries lost its importance, and the main emigration was to the Western European countries, mostly to German-speaking countries, as well as France and Sweden. Most of them started as so-called “*temporary workers*”, respectively, as it is in colloquial speech often used, “*Gastarbeiter*”. The term *Gastarbeiter* is also in itself a very interesting term because, according to Vladimir Ivanović, this term is possible to use only for a specific type of persons. According to him, *Gastarbeiters* are those who went from the former Yugoslavia to work in a foreign country during the 60s and 70s years of the 20th century, with the intention to earn as much money as possible and as quick as possible, with the aim to solve

¹⁷ Cf. NEJAŠMIĆ, Ivo, *Iseljavanje iz Hrvatske od 1900. do 2001.: demografske posljedice stoljetnog procesa*, in: *Migracijske i etničke teme* 30, 2014, 3, pp. 405-435, here: pp. 409-411

¹⁸ MESARIĆ ŽABČIĆ, Rebeka, *The importance of the Croatian Diaspora for the development of the Republic of Croatia: Examples from Australia and the USA*, in: *Croatian Studies Review* 8, 2012., pp. 130 – 147, here: p. 135

¹⁹ Cf. NEJAŠMIĆ, Ivo, *Iseljavanje iz Hrvatske od 1900. do 2001.: demografske posljedice stoljetnog procesa*, in: *Migracijske i etničke teme* 30, 2014, 3, pp. 405-435, here: p. 415

some of their existential problems in their homeland. They did not leave their homeland to learn a new language, to establish a family, or just to start a new life somewhere else, but they went with the *intention to come back*. They usually had a lower education background, a specific mentality and language, most often preserved in time related to their departure from their homeland.²⁰

Both countries taught at that time that the so-called “temporary workers” are a good solution for both sides. In one hand because of the needed labor force, and on the other hand, the temporary workers earned enough money to provide a decent life to their families. However, the temporary workers turned into *permanent* migrants. The number of Croatian emigrants in the period from 1961 till 1991 is about 300,000, of which 40,000 refers to the overseas emigration (most of them re-emigrate from European countries), and 260,000 refers to the European emigration.²¹ The largest number of workers leaving Croatia in the 1960s, were from Dalmatia – Makarska and Split, further from Karlovac, Gospić and Krapina, and slightly less of them were from Zagora, Banovina, Kordun, and Lika.²² Furthermore, the largest number of the workers were at the age between 25 and 35 years, and the number of women who emigrated at that time was relatively small, about 14%. Most of the workers were based in the FR Germany in the industrial district of Stuttgart, as well as in the province of North Rhine-Westphalia. The workers in tourism and the seasonal workers were most frequently based in Tyrol, Carinthia, and Salzburg. In addition, unqualified workers were usually employed in the agriculture and forestry works in the provinces Upper and Lower Austria, Burgenland, and around Vienna.²³

Furthermore, the fourth wave of the emigration started at the beginning of the 1990s. This period was characterized by the Croatian War of Independence (1991 – 1995) when the Republic of Croatia resisted aggression and won her freedom and independence. The price for freedom in Croatia was also a big number of refugees. The emigration loss, as a result of

²⁰ Cf. IVANOVIĆ, Vladimir, *Geburtstag pišeš normalno. Jugoslavenski gastarbajteri u SR Nemačkoj i Austriji 1965-1973.*, Institut za savremenu istoriju, Beograd, 2012., p. 27

²¹ Cf. NEJAŠMIĆ, Ivo, *Iseljavanje iz Hrvatske od 1900. do 2001.: demografske posljedice stoljetnog procesa*, in: *Migracijske i etničke teme* 30, 2014, 3, pp. 405-435, here: pp. 416 - 417

²² Cf. IVANOVIĆ, Vladimir, *Geburtstag pišeš normalno. Jugoslavenski gastarbajteri u SR Nemačkoj i Austriji 1965-1973.*, Institut za savremenu istoriju, Beograd, 2012, p. 52

²³ Cf. *Ibid.*, p. 53

the war, is 418 507 persons or 93% of all demographic losses in the War of Independence.²⁴ Most of them went to Western European, but also in overseas countries.

Finally, the fifth wave of emigration started in 2013, when Croatia became a member of the European Union. The Republic of Croatia entered the European Union in the time of world economic and financial crisis, which lasted for a longer time in Croatia than in other countries, and affected it deeper, which stimulated the emigration of Croatian people. Unfortunately, this emigration wave is persisting up until today, and according to some research, 93,000 of Croats moved to Germany in the period from 2013 – 2015.²⁵

In conclusion, the emigration from the Republic of Croatia is a strong phenomenon which did not lose on its intensity with the time, but it still lasts and has his demographical consequences such as depopulation, aging of the population, reduced natality and the increase of the mortality rate which means a negative demographical balance.²⁶

2.6. The migration of Croats to Austria/Vienna

The political situation in Croatia had, since the beginning, an influence on the migration of Croats to Austria. Also, the waves of migrations of Croatian people to Austria are overlapping with the general waves of migration of Croats mentioned in the previous chapter, with the exception that the start of the migration of Croats to Austria is not dated to the beginning of the 20th century, but already in the 15th century with the Ottoman conquest.

The first wave of migration of Croatian people to Lower Austria, West Hungary and Slovakia is caused by the Ottoman conquest, as well as the Croatian nobles, who owned territories in these areas, so they initiate the migration.²⁷ The Ottoman conquest, which started in the middle of 15th century and continued through almost the entire 16th century, caused a series of demographic disorders in the territory of Croatia (especially the territory between Sava and Velebit). This territory became a starting point of migration of the Croatian population, it was left desolate, and the depopulation caused a decline of the social

²⁴ Cf. NEJAŠMIĆ, Ivo, *Iseljavanje iz Hrvatske od 1900. do 2001.: demografske posljedice stoljetnog procesa*, in: Migracijske i etničke teme 30, 2014, 3, pp. 405-435, here: p. 417

²⁵ Cf. ANČIĆ, Nedičko Ante, *Identitet u dijaspori – Hrvatski katolici između stare domovine i novog prebivališta*, Crkva u svijetu 52, 2017, 1, Split, pp. 49-66, here: p. 52

²⁶ Cf. NEJAŠMIĆ, Ivo, *Iseljavanje iz Hrvatske od 1900. do 2001.: demografske posljedice stoljetnog procesa*, in: Migracijske i etničke teme 30, 2014, 3, pp. 405-435, here: pp. 430 – 431

²⁷ Cf. DOMINI, Mirjana, *Gradišćanski Hrvati – zajedništvo usprkos granica. Osvrt na sudbinu ogranka Gradišćanskih Hrvata u Mađarskoj*, Migracijske teme, 6, 1990, 3, pp. 325-334, here: p. 325

communities. The preserved documents show that after the Ottoman invasion almost half of the estates in Croatia have been devastated.²⁸

Consequently, it is possible to talk about a migration process which lasted for a century and a half. The most accepted theory of the periodization of the migration from Croatia is the three-period theory: 1. since the end of 15th century till the 1530s, 2. since 1530s till the 1570s, and 3. since the end of the 16th century till the middle of 17th century.²⁹ The first period started after the Battle of Krbava Field 1493 when the political and military situation became even more complicated, and the first refugees could be found on the territory of West Hungary and Lower Austria. After the Battle of Mohacs in 1526 the migration was even more intensified.³⁰ The second period started after 1532 when the Croatian people from the territory between rivers Kupa and Una fled to Western Austria running from the Ottomans. However, the mass migration wave to West Hungary happened in 1533. This year represents the beginning of the life of Croatian people in a new territory.³¹ The third period refers to the migration of the Vlachs from Lika and the basin of Zrmanja to West Hungary. The migration of the Vlachs closes the mass migration from Croatia.³²

This migration process was much different, because of the number of people leaving their homeland, then the silent, mostly individual migrations which were noted before in Europe during Middle Age when people moved to areas which offered better existential possibilities.³³ It is estimated that in this time many Croats numbering between 60,000 and 100,000 migrated to the new area and occupied between 180 and 277 villages.³⁴ The area they inhabited covers the now-day territory of Burgenland and Lower Austria, Hungarian Sopron, Moson, Vas, Zala and Győr, and parts of Slovakia and the Czech Republic.³⁵ The settling of Croats in Lower Austria was specific by the fact that they did not establish new villages, but they inhabited partially or completely uninhabited villages.³⁶ The language of

²⁸ Cf. VRANJEŠ-ŠOLJAN, Božena, *Gradišćanski Hrvati. Između tradicije i suvremenosti*, Educa, Zagreb, 2005, p. 13

²⁹ Cf. *Ibid.*, p. 17

³⁰ Cf. *Ibid.*, p. 18

³¹ Cf. *Ibid.*, p. 18

³² Cf. *Ibid.*, pp. 18-19

³³ Cf. *Ibid.*, p. 13

³⁴ DOMINI, Mirjana, *Gradišćanski Hrvati – zajedništvo usprkos granica. Osvrt na sudbinu ogranka Gradišćanskih Hrvata u Mađarskoj*, Migracijske teme, 6, 1990, 3, pp. 325-334, here: p. 325

³⁵ VRANJEŠ-ŠOLJAN, Božena, *Gradišćanski Hrvati. Između tradicije i suvremenosti*, Educa, Zagreb, 2005, p. 22

³⁶ Cf. *Ibid.*, p. 23

the Burgenland Croats is a variety of Chakavian, and Stokavian dialect was preserved since the 16th century with his own unique development, separated from the standard Croatian language in Croatia.³⁷ Finally, it is very important to mention the undeniable role of the priests in the process of migration. Croatian priests accompanied the refugees from Croatia and shared with them adversities which they encountered.³⁸ In the year 1976 the descendants of original refugees, the Burgenland Croats, were listed as an indigenous minority group. According to the census from 2001, there is approximately 20,000 Burgenland Croats in Burgenland, and according to the Croatian Cultural Society, between 10,000 and 15,000 members of this minority live in Vienna.³⁹

The second significant migration period of Croatian people to Austria was by the end of World War II. In this period, it is possible to talk about a few different waves of migration. The first was in 1945, which was politically motivated, just like the second one in the 1950s. The third and fourth period in the 1960s and 1970s were without doubt economic migrations. However, after the economic migration in the 1970s, there also appeared another political migration waves, after the year 1971.⁴⁰

It is well known that after both World Wars it came to significant political-territorial and social-political changes, and accompanying this change was the migration of the population across the borders of the country. It also left a deep trace on the demographical development of Croatia. The Second World War and dissolution of Austria-Hungary are followed by a significant migration of the population to their homelands. During the Austro-Hungarian Monarchy, a plenty number of administrative workers and experts came to Croatia from Austria, Hungary, Czech Republic, and other parts of the Monarchy. This large number of the population, together with their families, returned mostly to their homelands in Austria and Hungary. The exact number of people who left Croatia at that time is not known, but it is estimated that 100,000 people participated in this migration process.⁴¹

³⁷ PAVLINIĆ, Andrina, ANIĆ, Josip, *Djeca hrvatskih migranata u europskim zemljama – iseljavanje, motivacija za očuvanje i njegovanje materinskog jezika te povratak u domovinu*, Migracijske teme, 7, 1991, 3-4, pp. 277-291, here: p. 282

³⁸ Cf. VRANJEŠ-ŠOLJAN, Božena, *Gradišćanski Hrvati. Između tradicije i suvremenosti*, Educa, Zagreb, 2005, p. 29

³⁹ SERŠIĆ, Josip, *Kroatisches Wien – Hrvatski Beč*, Carl Gerold's Sohn Verlagbuchhandlung KG, Wien, 2013, p. 13

⁴⁰ Cf. BOŽIĆ, Saša, *Kroaten in Wien. Immigranten und Integration in Zusammenhang mehrschichtiger ethnischer Beziehung*, Naklada Jesenski i Turk, Zagreb, 2000, p. 59

⁴¹ Cf. NEJAŠMIĆ, Ivica, *Iseljavanje iz Hrvatske od 1850 do 1981*, Migracijske teme, 6, 1990, 4, pp. 511-526, here: pp. 516-517

Furthermore, after the Second World War, among the Croatian migrants are also included all the soldiers who were on the military training in Austria, the patients, the wounded in hospitals, and finally, officials of diplomatic representative offices and workers' in organizations who took care of the cultural, social, and religious problems and needs of Croatian people. It is considered that in Austria, on the first days of May 1945, were about 30,000 workers, 2,000 soldiers, and about 50 officials from Croatia. To this number can be added about 200 women and children who immigrated from Croatia in 1944, when Soviet soldiers were stopped at the borders of Croatia.⁴² Croatian soldiers and civils who emigrate from Croatia in the time of the Independent State of Croatia's breakdown were as well Croatian emigrants at that time. In 1945 about 300,000 civils and soldiers were arrested at the Bleiburg field in Carinthia by the allies and were handed to the Yugoslavian Partisans. A small number of them survived, while the other part stayed in Austria or fled through Austria to the West. Also, many of them ended up in refugee camps, or they were given a refugee status after some time.⁴³

The Yugoslavian restrictive politic of emigration in the 1950s stops in the 1960s because of the rough economic situation. At the same time, Austria, as well as other European industrial countries, needed foreign workers. To solve this problem, an agreement on the admission of the workforce between Austria and the Socialist Federal Republic of Yugoslavia was signed in 1966. Although this agreement provided that the workforce will be engaged only seasonal and afterward, they are supposed to return to their homeland, the workers who brought their families with them, were reluctant to return. Additionally, the Austrian employers were not ready to continually train a new workforce, so they offered permanent contracts to the workers.⁴⁴ In the year 1971 there were more than 93,000 workers in Austria from the former Yugoslavia, mostly from the state of Croatia.⁴⁵ After 1971 a significant number of politically active workers, students and artists were forced to leave the former Yugoslavia. This number includes persons who went to Catholic schools, and their

⁴² Cf. ČIZMIĆ, Ivan, SOPTA, Marin, ŠAKIĆ, Vlado, *Iseljena Hrvatska*, Golden Marketing – tehnička knjiga, Institut društvenih znanosti Ivo Pilar, Zagreb, 2005, p. 16

⁴³ Cf. HRVATSKA KATOLIČKA MISIJA BEČ, *Povijest Misije*, <http://www.hkm-wien.at/index.php/misija/povijest-misije/13-povijest-misije/27-hrvati-u-austriji-od-1945-do-1960> (Last access: 14. 01. 2019)

⁴⁴ Cf. SERŠIĆ, Josip, *Kroatisches Wien – Hrvatski Beč*, Carl Gerold's Sohn Verlagbuchhandlung KG, Wien, 2013, p. 13

⁴⁵ Cf. *Ibid.*, p. 14

diploma was not recognized in the former Yugoslavia, so they were forced to study in foreign countries (in whole Austria almost 200 persons).⁴⁶

The last big migration wave started in the year 1991 with the war in the former Republic of Yugoslavia. The exact number of Croatian refugees who migrated to Vienna because of the war will probably never be known.⁴⁷ They received the right to reside in Austria, but after the end of the war, most of them returned to their homeland.

⁴⁶ Cf. BOŽIĆ, Saša, *Kroaten in Wien. Immigranten und Integration in Zusammenhang mehrschichtiger ethnischer Beziehung*, Naklada Jesenski i Turk, Zagreb, 2000, p. 59

⁴⁷ Cf. *Ibid.*, p. 60

3. Special cultural and socio-religious aspects of the Croatian identity with the focus on religiosity, religion, and commitment

After defining the concept of migration and a historical overview of migration flows from Croatia to the world and especially to Austria, this chapter discusses the socio-religious picture of the identity of Croatian people.

3.1. The Catholic Church in Croatia - introductory guidelines

The most common Church structure is a territorial parish. The contact with believers is realized mostly on the level of a territorial parish, which means in other words - the actual pastoral activity. The parish, how it exists nowadays, is a result of many factors combined through the history until today. On one side are the church-regulations, which regulate the structure of the parish, on the other side are the tradition, mores, and other occasions specific for certain parts, or countries. Therefore, a parish in nowadays form is a fruit of all these interactions.

The Catholic Church in Croatia is territorially divided on five archdioceses and 12 dioceses, including one independent archdiocese (the archdiocese of Zadar), one Greek-Catholic diocese in Križevci, and one Military Ordinariate. According to some sources, the total number of parishes in Croatia is 1544, including 117 parishes from the independent archdiocese of Zadar and 32 parishes from the Greek-Catholic parish in Križevci.⁴⁸

The two most important historical situations for the pastoral work of the Church in Croatia are the time before democratic changes, which includes the time before the Second World War, and the time after the Second Vatican Council. Both are located in the time of the communistic regime, and both stages were very difficult for the Catholic Church in Croatia.⁴⁹

⁴⁸ POPEC, Tanja, *Crkva u Hrvatskoj 2010, Upoznajmo naše biskupije I njihove pastire*, Veritas – glasnik svetog Antuna Padovanskog, lipanj, 2010 URL: http://www.veritas.hr/casopisi/2010_06/Crkva%20u%20Hrvatskoj%202010..pdf (last access: 14. 07. 2020)

⁴⁹ Cf. ARAČIĆ, Pero, RAZUM, Ružica, *Župni pastoral*, in: ARAČIĆ, Pero, „Jeremija, što vidiš?“ (*Jer 24,3*) *Crkva u hrvatskom tranzicijskom društvu*, Teologija u Đakovu, Biblioteka Diacovensia 3, Đakovo, 2002, pp. 127-150, here: p. 128

3.2. The Catholic Church in Croatia and the Communism

The communistic regime wanted to eliminate the Church and religion from the society. Therefore, the regime disabled the regular communication of the Church in Croatia with Rome, as well as the communication within Croatia between the bishops and the priestess. The priestess and the bishops were tracked in their work and speech, and their meetings were secretly recorded.⁵⁰ Also, the Church institutions such as schools, hospitals, publishing, associations, movements were disabled. The real freedom of the Church in the internal-church questions were much bigger than in other Eastern European countries, which means that the priest candidates could study abroad, the bishops were able to appoint parishioners, the maintenance of religious celebrations was enabled although they were often banned.⁵¹ The communistic regime tried to enable the presence of the Church in the media as much as possible. The biggest holidays and celebrations which included a religious, cultural-historical, and national dimension, were suppressed, or mentioned in a distorted form at the expense of the Church.⁵² At this time, Christians found themselves in a difficult situation. They were under constant suspicion, and in the case of practicing their faith or if they publicly expressed themselves as believers, it would be impossible for them to reach a higher social position. *Discrimination in employment and dismissal from work because of, for example, wearing a religious symbol, was a regular occurrence.*⁵³

3.3. Communistic regime and the parishes in Croatia

Accordingly, the communistic regime also affected the function of the parishes in Croatia. The most used pastoral model in Croatia was the model “*Church of the People*” or also called “*Church as People*”, which was developed under the influence of the communistic regime and its treatment of the Church, as well as the Second Vatican Council with its view on the Church as the “People of God”. This pastoral model was considered as a good pastoral model for the Church in Croatia in that time, because it includes all members of the Church – convinced members, those who practice their faith, as well as the distanced

⁵⁰ Cf. *Ibid.*, p. 130

⁵¹ Cf. *Ibid.*, p. 130

⁵² Cf. *Ibid.*, p. 130

⁵³ *Ibid.*, p. 131

ones.⁵⁴ Not all Church members are equally strong believers by their personally acquired belief and personally created decision. However, many of the Church members are members of the Church because they are born, raised, and belong to this people whose values they accepted without any particular thoughts and decision. Usually per tradition. Those Church members are not highly conscious believers, but they live by Christian values, as values which they inherited, and their faith is carried by tradition or folklore.⁵⁵

This pastoral model, except the tolerance and openness to all layers of believers from convinced to distanced believers, devotes a lot of attention to sacraments of initiation whereby it is possible to maintain a certain degree of ecclesiasticalness. This model is starting from the minimum of ecclesiasticism of the Church member, it seeks for cooperation, but only to the extent on which the individual is able to accomplish, based on his faith at that particular point.⁵⁶

At that time theologist in Croatia were aware that this pastoral model is not a sustainable pastoral model and that it should not be the dominant one for the longest time, because it is overly focused on the Church itself, and not so much on the world and society in which the Church lives and works. The recognized weaknesses are also the youth-pastoral, formation of adult Christians, family pastoral, catechumenate for adults, pastoral engagement of laity.⁵⁷ However, it was positively evaluated because the weak faith of some members of the Church has also a big value even it is not on the same level as the faith of some convinced and formed Christians, and therefore it is a responsibility of the Church to preserve and fight for this model.⁵⁸ This pastoral model is seen as an not static model, but a very dynamic model, always open to new modifications.⁵⁹

Overall, the parishes reacted on the communism on a defensive mode. Because the believers could not have been active in the pastoral of their parishes, the priests were the

⁵⁴ Cf. BALOBAN, Josip, *Pastoralni model na snazi u našoj Crkvi*, in: BALOBAN, Josip, *Pastoralni izazovi Crkve u Hrvata*, Kršćanska sadašnjost, Zagreb, 1992, pp. 73-85, here: p. 78

⁵⁵ ŠAGI-BUNIĆ, Tomislav Janko, *Krstiti u Crkvu „malo stado“ ili „Veliki narod“?*, Bogoslovska smotra 48, 1978, 1-2, pp. 1-8, here: p. 6

⁵⁶ Cf. BALOBAN, Josip, *Pastoralni model na snazi u našoj Crkvi*, in: BALOBAN, Josip, *Pastoralni izazovi Crkve u Hrvata*, Kršćanska sadašnjost, Zagreb, 1992, pp. 73-85, here: pp. 80 – 81

⁵⁷ *Ibid.*, p. 81

⁵⁸ ŠAGI-BUNIĆ, Tomislav Janko, *Krstiti u Crkvu „malo stado“ ili „Veliki narod“?*, Bogoslovska smotra 48, 1978, 1-2, pp. 1-8, here: p. 6

⁵⁹ Cf. BALOBAN, Josip, *Pastoralni model na snazi u našoj Crkvi*, in: BALOBAN, Josip, *Pastoralni izazovi Crkve u Hrvata*, Kršćanska sadašnjost, Zagreb, 1992, pp. 73-85, here: p. 83

only bearer of the pastoral activity. Such attitude contributed to the strengthening of the traditional mentality, which means that it prevailed the passivity of the Church members, and the tightness of the priests. The pastoral activity was reduced to the liturgical life and the parish catechesis.⁶⁰ Although the fall of the communism was expected, from a pastoral point of view, it came surprisingly. The “new society” had big expectations and the Church did not come upon in democracy. Suddenly new opportunities and obligations emerged, such as religious education at schools, hospital, police, and military pastoral, opening of Church-schools. With the introduction of religious education at schools, professional theological-pastoral workers appeared, which meant a challenge of cooperation between clerics and laymen, and a pluralism inside the Church. An especially questionable situation was with the persons who wanted to approach the Church after the political changes, considering it was desirable to be a Church member after the fall of communism. Many adults received the sacraments of initiation, mostly without a longer initiation process, which caused resentment of those who have always been members of the Church.⁶¹

3.4. Scientific studies on the religiosity of Croats

When it comes to the current situation in the Church in Croatia, there are four studies for Croatia which provide results on the pastoral situation in the Church in Croatia. They are important for the pastoral theology in Croatia because when the research data of the studies is compared with the Christian and ecclesiastical reality in Croatia, it is possible to make an evaluation of the faith, as well as to decide for the commitment to an adequate concept of ecclesiastical activity. The first one is a socio-religious study “*Religion and Morality in Croatia*”, which is realized under the leadership of professor Marijan Valković. The second one is the “*Aufbruch study*”⁶² I. and II., which is an international study in ten post-

⁶⁰ NIMAC, Stipe, *Župa, kultura i praktična teologija. O nekim zadatcima praktične teologije u našoj Crkvi i društvu*, in: NIMAC, Stipe, *Praktična teologija: profil jedne teološke discipline s osvrtom na njezine zadaće u hrvatskoj Crkvi i društvu*, Biblioteka Ravnokotarski Cvit, Lepuri, 2009, pp. 149-166, here: p. 152

⁶¹ ARAČIĆ, Pero, RAZUM, Ružica, *Župni pastoral*, in: ARAČIĆ, Pero, „Jeremija, što vidiš?“ (*Jer 24,3*) *Crkva u hrvatskom tranzicijskom društvu*, Teologija u Đakovu, Biblioteka Diacovensia 3, Đakovo, 2002, pp. 127-150, here: pp.136-137

⁶² The results of the *Aufbruch study* were published in the following books: PRUDKÝ, Libor, ARAČIĆ, Pero mit NIKODEM, Krunoslav und ŠANJEK, Franjo, ZDANIEWICZ, Witold, TOMKA, Miklós, *Religion und Kirchen in Ost (Mittel) Europa: Tschechien, Kroatien, Polen*, Schwabenverlag, Ostfildern, 2001; TOMKA, Miklós; ZULEHNER, Paul Michael, *Religion im gesellschaftlichen Kontext Ost(Mittel) Europas*, Schwabenverlag, Ostfildern, 2000; ZULEHNER, Paul, TOMKA; Miklós; NALETOVA, Inna, *Religionen und Kirchen in Ost (Mittel) Europa. Zehn Jahren nach der Wende*, Schwabenverlag, Ostfildern, 2008; TOMKA, Miklós, *Expanding religion. Religious revival in post-communist Central and Eastern Europe*, De Gruyter, Berlin, 2011

communistic countries in transition: Lithuania, East Germany, Poland, Ukraine, Czech Republic, Slovakia, Hungary, Romania (only Transylvania), Slovenia and Croatia.⁶³ The third study is “*EVS -European Values Study*” carried out by the Catholic Faculty of Theology in Zagreb, and the fourth one would be the research by the Croatian Caritas on solidarity and the research by the Franciscan Institute from Split on gender equality.⁶⁴ The next segments contain mainly the results of the *Aufbruch* study, but the results of the *Religion and Morality in Croatia* study and the *European value study* will be also included in some parts.

As mentioned, the *Aufbruch* study is an international study, and the research for Croatia is done in November of 1997 on a sample of 1032 participants at the age between 18 and 65 years.⁶⁵ The special focus will be placed on three main subjects which are the most interesting and most important for the better understanding of the socio-religious aspects of the Croatian identities. The three main aspects which will be shown here are: the *beliefs*, which refers on the orthodoxy, and it is measured by testimonies of belief in God and other fundamental religious truths. The second aspect is the *religiosity*, which refers on the emotional relationship towards religion, and it is researched based on a series of questions, such as: whether a personal God is there, how important is God in the life, whether the faith comforts and encourages. The third category is the *commitment* of Croatian people.⁶⁶ Based on the data from *Aufbruch* study⁶⁷, it is possible to make certain conclusions about what the pastoral picture in Croatia looks like today.

⁶³ Cf. TOMKA, Miklós; ZULEHNER, Paul Michael, *Religion im gesellschaftlichen Kontext Ost(Mittel) Europas*, Schwabenverlag, Ostfildern, 2000, p. 9

⁶⁴ Cf. ARAČIĆ, *Pastoral Crkve pred zbiljnošću pokreta*, in: Bogoslovna smotra 78, 2008, 2, pp. 271-284, here: p. 275

⁶⁵ Cf. PRUDKÝ, Libor, ARAČIĆ, Pero mit NIKODEM, Krunoslav und ŠANJEK, Franjo, ZDANIEWICZ, Witold, TOMKA, Miklós, *Religion und Kirchen in Ost (Mittel) Europa: Tschechien, Kroatien, Polen*, Schwabenverlag, Ostfildern, p. 147

⁶⁶ ZRINŠČAK, Siniša, ČRPIĆ, Gordan, KUŠAR, Stjepan, *Vjerovanje i religioznost*, Bogoslovna smotra, 70, 2000, 2, pp. 233-255, here: p. 233

⁶⁷ Pero Aračić, together with Gordan Črpić and Krunoslav Nikodem, published an article in the Croatian language in which he presents the religious situation in the Croatian transitional society based on the data from the *Aufbruch* study. Since that article brings data from the *Aufbruch* study and is written in Croatian language, it was most often quoted in the following text. The mentioned article is: ARAČIĆ, Pero, ČRPIĆ, Gordan, NIKODEM, Krunoslav, *Vjerska situacija u hrvatskom tranzicijskom društvu prema istraživanju “Aufbruch”*, VDSB 128, 2000, 12, pp. 775-815

3.4.1. The religious picture of Croatia

According to *Aufbruch* study from 1997, on the question are they members of any Church or a religious community, 85,1% responded positively, while 14,9% answered that they are not a part of any Church or religious community. That leads to 83,2% Catholics, 0,9% Orthodox believers and 0,5% Muslims, and 15,5% thinks that this question should not be asked.⁶⁸ The *Religion and Morality in Croatia* study from 1997, came to similar results, but a bit different, 89,7% of the Croatian popularity declared themselves as Catholics, 2,9% as orthodox, 1,1% as Muslims, 4,7% didn't want to specify their religious affiliation, and the rest are atheist, agnostics and members of various sects or ensembles.⁶⁹ The results of the *European Values Study* from 1999, are more similar to the *Aufbruch* study than the results from the *Religion and Morality in Croatia* study. 84,5% of Croatian popularity are declared as Catholics, 0,1% are orthodox, the rest are declared as members of various sects or ensembles.⁷⁰ Interesting is that 13,2% of the population didn't want to declare themselves, which most likely has two reasons why. The first one being the several decades tradition where the religion was a private matter, and according to which is the Croatian popularity last time asked about their religious affiliation in the 1953. The second reason could be the overall socio-political situation in Croatia at this moment, where some individuals didn't want to specify their confessional affiliation.⁷¹

It is possible to say that most of the members of the catholic parish communities in Croatia are aware of their nominal affiliation to the Church, as well as the affiliation to their territorial parishes. This majority is differently distributed in rural and urban parishes. Croatia has rural parish communities where 95% of Catholic popularity live on the territory of the parish, as well as urban parishes on which territory lives 80% Catholics, and the others could be atheist and agnostics.⁷²

⁶⁸ Cf. ARAČIĆ, Pero, ČRPIĆ, Gordan, NIKODEM, Krunoslav, *Vjerska situacija u hrvatskom tranzicijskom društvu prema istraživanju "Aufbruch"*, VDSB 128, 2000, 12, pp. 775-815, here: p. 786

⁶⁹ Cf. ČRPIĆ, Gordan, KUŠAR, Stjepan, *Neki aspekti religioznosti u Hrvatskoj*, Bogoslovna smotra, 68, 1998, 4, pp. 513-563, here: pp. 514-515

⁷⁰ Cf. BALOBAN, Josip, ČRPIĆ, Gordan, *Određeni aspekti crkvenosti*, Bogoslovna Smotra, 70, 2000, 2. pp. 257-290, here: 260

⁷¹ Cf. *Ibid.*, p. 261

⁷² Cf. BALOBAN, Josip, *Crkvenost župne zajednice*, Diacovensia, 9, 2001, 1, pp. 7-23, here: p. 10

3.4.2. The religious practice

In the next part the dimension of religious practice and religious response to the practice of that faith in everyday life in Croatia will be analyzed. The ritual dimension is often combined with the key life moments in a life of an individual. It is difficult to estimate is the participation in ceremonies a result of personal beliefs and faithful attitudes or a result of the social influence and the traditional sign of belonging to a certain culture.⁷³

According to the *Aufbruch* study, 95% of Croats are baptized, 78% of them received the sacrament of the first communion, 75% of Croats said that they received the sacrament of confirmation, and 8% that they did not.⁷⁴ When it comes to the key moments in life, the birth, wedding, and death, most of the Croatian population wants to accompany these events with religious rituals, both Christians and atheists and nonreligious persons. 96,5% of the practical believers consider the baptism of children as very important, they also consider as very important a wedding with a church ceremony (93,8%) as well as a burial of the dead with a church ceremony (96,1%). Regarding the nonpractical believers, 43,5% of them consider the baptism of children very important, 48,25% consider a burial with a church ceremony very important and 25,1% of them consider a wedding with a church ceremony as important. Accordingly, to the results of the analysis, it is possible to conclude that religious ceremonies in specific life moments are important for the Croatian citizens,⁷⁵ and it is also possible to see that the ceremonies have gained a cultural significance in Croatian parish communities.

3.4.3. Mass attendance

The Mass attendance is a classic element of the ecclesiality of a parish community. A believer confirms his personal faith and his Church affiliation in his territorial parish community by his regularly, occasionally and/or conveniently Mass attendance. It is possible to classify the parishioners of a certain parish in four categories. The first category are Catholics closely connected with the parish and which are actively engagement within the parish. The second category refers to the Catholic who are regularly practitioners, they

⁷³ Cf. BALOBAN, Josip, ČRPIĆ, Gordan, *Određeni aspekti crkvenosti*, Bogoslovna Smotra, 70, 2000, 2. pp. 257-290, here: 274

⁷⁴ ARAČIĆ, Pero, ČRPIĆ, Gordan, NIKODEM, Krunoslav, *Vjerska situacija u hrvatskom tranzicijskom društvu prema istraživanju "Aufbruch"*, VĐSB 128, 2000, 12, pp. 775-815, here: p. 790

⁷⁵ *Ibid.*, p. 791

regularly attend Mass, but they are not engaged in the parish. The third category refers to the marginal Catholics who don't have a contact with the parish, and they practice their faith irregularly and rarely. And the last category refers to the nominal Catholics who are completely away from the Church and they live up to the non-Christian system of values.⁷⁶ According to the *Aufbruch* study, 14,1% of Croatian people don't attend Mass, 14,0% of them claim that they attend Mass "less often", 29,8% attend Mass "several times a year", 17,0% claim that they attend Mass "at least once a month", 24,5% attend Mass "weekly, once or more", and 0,6% of them attend Mass "daily, once or more times". Therefore, it follows that - 14,1% of Croatian people doesn't attend Mass, 43,8% attend Mass regularly, and 42,1% of them attend Mass at least once per month and on Sundays.⁷⁷ The results of the *Religion and Morality in Croatia* study shows that actively practitioners make 30,3%, regularly practitioners make 16,1%, occasionally practitioners make 42,4% and non-practicing members make 11,1% of the total Croatian population.⁷⁸ The *European Values Study* shows similar results: actively practitioners make 31,0%, regularly practitioners make 37,7%, occasionally practitioners make 18,8%, and non-practicing members make 11,0% of the total Croatian population.⁷⁹

3.4.4. Attending Mass according to the gender

When it comes to the question - persons of which sex are attending Mass in Croatia more often, it is possible to see that 49,4% of the Croatian women and 34,6% of Croatian men attend Mass "once per month and on Sundays", 39,2% of women and 48,5% of men attend Mass "periodically", and 11,4% of women and 16,9% of men don't attend Mass.⁸⁰ In conclude, the results of the study show the already known difference, that women in Croatia are more religious than men and they attend Mass more often than men.

⁷⁶ BALOBAN, Josip, *Crkvenost župne zajednice*, Diacovensia, 9, 2001, 1, pp. 7-23, here: p. 13

⁷⁷ ARAČIĆ, Pero, ČRPIĆ, Gordan, NIKODEM, Krunoslav, *Vjerska situacija u hrvatskom tranzicijskom društvu prema istraživanju "Aufbruch"*, VĐSB 128, 2000, 12, pp. 775-815, here: p. 792

⁷⁸ ČRPIĆ, Gordan, KUŠAR, Stjepan, *Neki aspekti religioznosti u Hrvatskoj*, Bogoslovna smotra, 68, 1998, 4, pp. 513-563, here: p. 516

⁷⁹ BALOBAN, Josip, *Crkvenost župne zajednice*, Diacovensia, 9, 2001, 1, pp. 7-23, here: p. 14

⁸⁰ ARAČIĆ, Pero, ČRPIĆ, Gordan, NIKODEM, Krunoslav, *Vjerska situacija u hrvatskom tranzicijskom društvu prema istraživanju "Aufbruch"*, VĐSB 128, 2000, 12, pp. 775-815, here: p. 792

3.4.5. Attending Mass according to the age

When it comes to the age, and when the age is linked with Mass attendance, the oldest generation born until 1940 includes the biggest number of people who don't attend Mass, 17,7% (in the generation born in between 1941-1960, 14,7% doesn't attend Mass, and from the youngest generation born after 1961, 12,3% doesn't attend the Mass). The oldest generation also includes the biggest number of people who attend Mass regularly, 51,7% (in the generation born in between 1941-1960, 42,8% of them attend Mass regularly, and from the youngest generation born after 1961, 37,8% of them attend Mass regularly). This phenomenon of the oldest generation who has the biggest number of people who regularly attend Mass, and also don't attend Mass is a phenomenon which is influenced by the communistic regime, where the atheism was the official ideology, and the Catholic Church was persecuted.⁸¹

3.4.6. Prayer

The prayer is a complex reality. It refers on the appeal of the petitioner to the holy, the transcendent, most commonly thought as God, but in modern society also thought much wider, as the holy in general.⁸² The results from the *Aufbruch* study suggest that Croatian people prayed more when they have been 11-12 years old than now - 13,6% of them answered that they didn't pray, 21,6% of them prayed several times a year, and 64,7% of them prayed *more often* (several times a month, week, and day). Nowadays is the number of those who don't pray almost the same, 13,2%; 29,5% of them pray several times a year, and the number of those who prayed *more often* is lower than it was when they have been young children – 57,3%.⁸³ The *Faith and Morality study* shows interesting information on the questions about *family* prayer. Because the family has the biggest impact on forming of the religious feeling, it is interesting to see that 21,6% of Croats doesn't pray at all in their family, 18% of them said that they never pray together with their families, and 49,8% of them said that they pray together with their families on special occasions (holidays, baptism, death). Also, 4,7% of them said that they pray with their families every Sunday, and 5,5%

⁸¹ *Ibid.*, p. 792

⁸² *Ibid.*, p. 793

⁸³ *Ibid.*, p. 793

of them pray with their families daily.⁸⁴ Moreover, 66,1% of women in Croatia said that they are praying, and 48,2% of men said that they are praying, which means that women are praying more than men. In the category of those who said that they don't pray are 9,4% of women, and 17,2% of men. When it comes to periodically praying, more men than women in Croatia are praying periodically. So, 24,5% of women, and 34,6% of men said that they are praying periodically.⁸⁵

3.4.7. Reading the Bible

The largest part of the population in Croatia is Christian, so the next section shows the results of the *Aufbruch* study on the reading of the Bible. 46,6% of Croatian population owns a complete Bible, 10,8% of them owns only the New Testament, and 42,6% of them doesn't own any part of the Bible.⁸⁶ 5,9% of them read the Bible "often", and 0,7% of them read the Bible daily. Furthermore, according to the *Faith and Morality* study, 0,9% of Croats reads the Bible every day, 5,5% of them reads the Bible frequently, 31,8% of them read the Bible periodically, 18,2% of them read the Bible, and do not read it anymore, and 17,1% of them doesn't read the Bible.⁸⁷ When it comes to only the catholic population, again according to the *Faith and Morality study*, 60,9% of them doesn't own, or doesn't read, or they read the Bible and they don't find in the Bible anything what would bring them back to reading it. 32,6% of the Catholics in Croatia read the Bible periodically.⁸⁸

3.4.8. Laymen in the Church

The most common requests for the Church in Croatia nowadays are the role of laymen in the pastoral activity and the cooperation between them and the clerics. The parish members should not be just passive recipients of religious goods but engaged workers of their Church. So, there is a need for a shared responsibility and development of a dialogue on all levels of the Church communion, especially nowadays when so many of the laymen

⁸⁴ ČRPIĆ, Gordan, KUŠAR, Stjepan, *Neki aspekti religioznosti u Hrvatskoj*, Bogoslovna smotra, 68, 1998, 4, pp. 513-563, here: p. 532

⁸⁵ ARAČIĆ, Pero, ČRPIĆ, Gordan, NIKODEM, Krunoslav, *Vjerska situacija u hrvatskom tranzicijskom društvu prema istraživanju "Aufbruch"*, VDSB 128, 2000, 12, pp. 775-815, here: p. 793

⁸⁶ *Ibid.*, p. 794

⁸⁷ ČRPIĆ, Gordan, KUŠAR, Stjepan, *Neki aspekti religioznosti u Hrvatskoj*, Bogoslovna smotra, 68, 1998, 4, pp. 513-563, here: p. 533

⁸⁸ *Ibid.*, p. 534

are studding theology.⁸⁹ This is closely connected with the parish pastoral councils and parish economic councils, which are most often just an expression of formalistic obedience, and their activity is usually focused on economic discussions such as construction and building repairs, instead of a pastoral activity.⁹⁰

⁸⁹ ARAČIĆ, Pero, RAZUM, Ružica, *Župni pastoral*, in: ARAČIĆ, Pero, „Jeremija, što vidiš?“ (*Jer 24,3*) *Crkva u hrvatskom tranzicijskom društvu*, Teologija u Đakovu, Biblioteka Diacovensia 3, Đakovo, 2002, pp. 127-150, here: pp. 146-147

⁹⁰ *Ibid.*, p. 138

4. Croatian Catholic Missions: history

4.1. Croatian Catholic Missions in Western Europe: beginnings and development

The Croatian Catholic Missions are found all around the world, from northern and western Europe to Australia, New Zealand, Canada, USA, South Africa, and South American countries. Because this dissertation is mainly focused on the Croatian Catholic Mission in Vienna and due to the similarity with other Western European Croatian Catholic Missions, the following text will give an historical overview of the beginnings of the Croatian Catholic Missions in Western Europe.

As it was already mentioned, the pastoral care for Croats abroad actually started when in the early 60's of the 19th century, the vicar apostolic in Egypt, Paškal Vujčić, sent fra Ilija Tvrtković-Škorić to take spiritual care of the Croatian workers on the Suez Canal. Fra Ilija Tvrtković Škorić was also the first missionary pastor among the Croatian workers abroad.⁹¹ The beginnings of the formation of Croatian Catholic Missions in the Western World (countries as Canada, USA) started by the end of the 19th century, which means many years before the formation of the Croatian Catholic Missions in Western Europe. The organized pastoral care for Croats abroad in the Western and Northern Europe started during the Second World War, when the cardinal Alojzije Stepinac sent few priests to take pastoral care about Croatian workers in the German Reich. Immediately after the war, the Croatian pastoral care were related to the refugee camps in Germany, Austria, and Italy. But, as the time went by, Croatian parishes were established, and they have been taking care for the post-war refugees, as well as the Croatian people who came illegal to these countries. The number of the post-war refugees decreased with the time and the fact that they migrated overseas.⁹² At the beginning of the 1960's many Croats were part of the many work-migrants in Germany, after the recovery of the economic situation in Germany after the Second World War. At that time in Germany, following the instructions of the document *Exsul familia*, many different “*Muttersprachlichen Gemeinden*” were formed, which were named “*Missionen*”, or in English “*Missions*”. The Missions are under the jurisdiction of the local

⁹¹ Cf. STANKOVIĆ, Vladimir, (ed.), *Katolička Crkva i Hrvati izvan domovine*, Kršćanska Sadašnjost, Zagreb, 1980, p. 36

⁹² Cf. *Ibid.*, p. 85

dioceses, and as a part of the local Parishes, they have a special pastoral care assignment.⁹³ Those national Missions are also Missions outwards because they have their part in the mission of the Catholic Church, which means, in the evangelization.⁹⁴ The Catholic Church in Germany contacted the worker's domestic Bishops Conferences and asked for priests who would take a pastoral care for their workers. This was the beginning of the Catholic Missions in general, but also the beginning of the Croatian Catholic Missions.⁹⁵ Basically, it is possible to say that the Catholic Missions as they are nowadays, which also includes the Croatian Catholic Missions, have their beginnings in the 1960s, when Germany, and other European countries that followed Germany, established Catholic Missions, according to the directions of the official Church documents.

The purpose of establishing the Croatian Catholic Missions was to preserve and enable a religious life, religious instruction in the native language, but also preservation of identity and assistance during the process of integration in a foreign society.⁹⁶ The Croatian Catholic Missions have a particular role for Croatians abroad being the first place accepting emigrants, but also being a place where the emigrants meet the community which accepts them. Thus, the Catholic Missions have a double task: it should be a belief, ethnic and cultural shelter, and residence of the emigrants, enabling the first steps of the integration in the society and into the Church community.⁹⁷

The first organized Croatian Catholic Mission is the one in Munich (Germany), which was established in 1948. There is nowadays a total of 95⁹⁸ Croatian Catholic Missions in Germany, which is the largest number of Croatian Catholic Missions. The biggest

⁹³ Cf. MIEHLE, Wolfgang, *Die muttersprachlichen Gemeinden zwischen gestern und morgen*, in: BEBIĆ, Josip (ed.) *Budućnost hrvatskih katoličkih misija u Europi*, Frankfurt am Main, Denona, 2006, pp. 77 – 106, here: pp. 81 – 82

⁹⁴ BILETIĆ, Stjepan, *Hrvatska pastva u skandinavskim zemljama*, in: BEBIĆ, Josip (ed.), *Budućnost hrvatskih katoličkih misija u Europi*, Frankfurt am Main, Denona, 2006, pp. 25-33, here: p. 31

⁹⁵ POLEGUBIĆ, Adolf, *Dušobrižništvo za Hrvate u Njemačkoj*, Hrvatski dušobrižnički ured – Kroatenseelsorge in Deutschland, Frankfurt am Main, 2017, p. 35

⁹⁶ KLARIĆ, Josip, *Uvod u simpozij o stanju i perspektivi hrvatskog dušobrižništva u SR Njemačkoj*, in: KLARIĆ Josip (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*, Biblioteka Diaspora Croatica, Hrvatski dušobrižnički ured, Frankfurt am Main, 1999, pp. 11-15, here: p. 13

⁹⁷ CONCLUSIONS of the European Summit on the Ministry of Migration, in: *The Church in the New Seas of Nations. Ecology of Contemporary Migrations. The First European Meeting on Migrant Relief*, Rome, 1973, Zagreb, 1974, p. 159, cited by: BALOBAN, Josip, *Pastoralno teološki pogled na migrante u svijetu globalizacije*, in: KLARIĆ, Josip (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*, Biblioteka Diaspora Croatica, Hrvatski dušobrižnički ured, Frankfurt am Main, 1999, pp. 17-32, here: p. 27

⁹⁸ KROATENSEELSORGE IN DEUTSCHLAND/HRVATSKI DUŠOBRIŽNIČKI URED U NJEMAČKOJ, *O nama/Nekoliko važnih podataka*, URL: <https://kroatenseelsorge.de/o-nama/> (last access: 01. 04. 2020)

Croatian Catholic Mission in Austria is the one in Vienna. Austria counts a total of seven Croatian Catholic Missions. Besides in Vienna, there are Croatian Catholic Missions in Graz, St. Polten, Linz, Salzburg, Innsbruck, Klagenfurt, and Feldkirch. Switzerland counts today 12 Croatian Catholic Missions⁹⁹. Besides the German-speaking countries, the Croatian Catholic Missions are present in many other European countries, such as Denmark, Belgium, France, Italy, Luxemburg, Hungary, Netherlands, Norway, Slovenia, Sweden, Great Britany, and Ireland. The Croatian Catholic Mission in Dublin, Ireland is the youngest Croatian Catholic Mission, established in 2016, after a wave of migration of Croats to Ireland, upon Croatia's accession to the European Union.

4.2. Croatian Catholic Mission in Vienna: beginnings, growth, and history

Vienna, the capital of Austria, was until 1955 under the Russian occupation zone, and the occupation ended with the Austrian State Treaty. Thereby it was enabled to visit the refugee camps, and they become available for pastoral activity. For this reason, the priest Mirko Čović, who was at that time active in Linz, started regularly visiting the camps and gather a community of those who were already granted a refugee's status, left the camp and attempted to start a regular life.¹⁰⁰ Also, In January 1955, for the first time in Vienna, the Holy Mass was held in the Croatian language in the chapel of the Ursulines in the Johannesgasse.¹⁰¹ Father Mirko Čović moved from Linz to Vienna, and he established in the year 1960 the "Croatian Pastoral-care Office", which will later on, change its name into "Croatian Catholic Mission". Already in 1959, besides Mirko Čović, in the Croatian Catholic Mission there were three other priests, Jure Globan, Ivan Vitezić and Ivo Jakovljević, and in 1970 were also present two other priests in the Croatian Catholic Mission, Mato Bonić and Stipo Pavić.¹⁰²

⁹⁹ According to: MOJA DOMOVINA, *Adrese hrvatskih katoličkih misija u Švicarskoj I raspored misa*, (last access: 25. 04. 2019), URL: <https://moja-domovina.net/2019/04/25/adrese-hrvatskih-katolicnih-misija-u-svicarskoj-i-raspored-misa/>

¹⁰⁰ HRVATSKA KATOLIČKA MISIJA BEČ, *Nastanak Hrvatske Katoličke Misije Beč*: <https://www.hkm-wien.at/index.php/misija/povijest-misije/13-povijest-misije/26-nastanak-hrvatske-katolicke-misije-bec> (last access: 21.01. 2019)

¹⁰¹ BOŽIĆ, Saša, *Kroaten in Wien. Immigranten und Integration in Zusammenhang mehrschichtiger ethnischer Beziehung*, Naklada Jesenski i Turk, Zagreb, 2000, p. 56

¹⁰² Cf. ČIZMIĆ, Ivan, SOPTA, Marin, ŠAKIĆ, Vlado, *Iseljena Hrvatska*, Golden Marketing – tehnička knjiga, Institut društvenih znanosti Ivo Pilar, Zagreb, 2005, p. 264

4.3. Catholic missions and Integration

In the first years, the Croatian Catholic Mission in Vienna changed its accommodation many times. At the beginning it was in the Koplinghaus in the fifth district in Vienna, then in the Johannesgasse in the first district, then in a Franciscan church in the first district, later in the Peter's church in the first district, and then finally in 1969 the Croatian people received their own church, "The Church of the Nine Choirs of Angels", also known as the "*Kirche am Hof*".¹⁰³ The fact that the Croatian Catholic Mission was given a big church to use shows the importance of the increasing Croatian community. The church object and a part of the monastery has been given to the Croatian Catholic Mission in Vienna to use, but the owner of the object is still the Archdiocese of Vienna.¹⁰⁴

The Croatian Catholic Mission gathered the Croatian people in every big wave of the immigration. The interest of the Croatian Catholic Mission for the, in the beginning, war refugees after 1945, relates to the significant number of them.¹⁰⁵ The Croatian Catholic Mission showed also later a special pastoral and social care for the economic immigrants in the 1960s (which was an especially challenging period for the Croatian Catholic Mission because it was just established), as well as the refugees during the Croatian War of Independence in the 1990's.

Before I touch on the issue of integration and the three dimensions of integration, it is important to point out here that catholic missions in general, not only Croatian Catholic Missions, have a very important role in the integration process. Author Simon Foppa distinguishes between so called *Türöffner* (door openers) and *Social Receptors*¹⁰⁶ in the integration process. People who have just arrived in the parish, they regularly do not know anyone in the new parish. In order for them to integrate themselves more easily, they need to actively approach other people. Since this is very rare because it is difficult in itself and

¹⁰³ Cf. POLAK, Regina, „*Wir sind keine Indianer!*“ *Pastoraltheologische Reflexion zu den Erfahrungen einer katholischen Migrationsgemeinde in Wien*, in: REGINA POLAK, *Migration, Flucht und Religion. Praktisch-theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 161-201, here: p. 171

¹⁰⁴ Cf. HRVATSKA KATOLIČKA MISIJA BEČ, *Nastanak Hrvatske Katoličke Misije Beč*: <https://www.hkm-wien.at/index.php/misija/povijest-misije/13-povijest-misije/26-nastanak-hrvatske-katolicke-misije-bec> (last access: 21.01. 2019)

¹⁰⁵ Cf. BOŽIĆ, Saša, *Kroaten in Wien. Immigranten und Integration in Zusammenhang mehrschichtiger ethnischer Beziehung*, Naklada Jesenski i Turk, Zagreb, 2000, p. 56

¹⁰⁶ Cf. FOPPA, Simon, *Kirche im Zeitalter der Migration*, St. Gallen: Schweizerisches Pastoralsoziologisches Institut (SPI), 2018, <https://www.ssoar.info/ssoar/handle/document/60198> , (last access: 08.03.2022), p. 13

requires a lot of effort, it would be best if people from the local parish approached the migrants. Those people who actively approach migrants are called *Türöffner* (door openers). Social Receptors, on the other hand, are people who accept migrants *as they are* into their circle of friendship and nurture relationships with them. “As they are” means, as Simon Foppa says, with all their linguistic, cultural, and religious specifics.¹⁰⁷ Furthermore, the author says that it is often said that migrants should find friends from the country they immigrated to as soon as possible, which means that they (people from the new society) should be receptors who accept migrants into their circle of friendship, even if they are not yet perfectly integrated into that society or they don’t know speak the new language good enough. Such people are rare. Therefore, other migrants are better receptors because they themselves are looking for social contacts.¹⁰⁸ Migrant communities are different from ordinary parishes in terms of social behavior. In such parishes, people know each other and do something together after Mass. This probably stems from the fact that ordinary parishes do not specialize in the specific requirements of migrants, while mission parishes are focused on exactly that.¹⁰⁹ This implies, among other things, the special position and importance of migrant communities in the integration process. Sociocultural differences are also an important reason why migrants integrate better in mission communities than in normal, territorial parishes. In Missions, they meet people who suit them culturally and religiously.¹¹⁰

¹⁰⁷ Cf. *Ibid.*, p.13

¹⁰⁸ Cf. *Ibid.*, pp. 13-14

¹⁰⁹ Cf. *Ibid.*, p. 15

¹¹⁰ Cf. *Ibid.*, p. 17

5. Integration

This chapter deals with the notion of integration, through several different areas, which is closely related to the term migration. It starts from the notion of integration in the sociological sciences, and then the understanding of these notions by the Church, more specifically, within the Church's documents throughout history until today in the messages of Pope Francis. Furthermore, it is shown how the Church in Croatia and in the German-speaking area treated the understanding of integration.

5.1. Integration in Social Sciences

After seeing the religious image of Croatian people in the previous chapter, this following chapter is an introductory chapter on the topic of “integration” from a perspective of the social science, which is one of the key topics of this paper, and also a key to understanding the threefold dimension of integration from the title of this dissertation.

5.1.1. The Migration process in history

Integration and migration were always an interesting topic for Social Sciences. Migrants are viewed throughout history very differently, the most common “type” of migrants also varies. In Western Europe for example, from working-migrants, or so-called *Gastarbeiter*, to third-country nationals, and their descendants. Nowadays, after the big migration wave in 2015, the usual type of migrant is a refugee, forced migrant, third-country national.¹¹¹ Also, social science eventually realized that immigration flows to western Europe cannot be compared to the classical immigrational countries as the USA, Canada, or Australia. So, the approach to that topic in western Europe was a little bit different than overseas. The classical assimilation theory of Milton Myron Gordon¹¹² cannot be applied to the migration processes in Western Europe. This approach would be inappropriate for

¹¹¹ Cf. INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), p. 1

¹¹² GORDON, Milton Myron, *Assimilation in American Life. The Role of Race, Religion, and National Origins*, Oxford University Press, New York, 1964, cited by: ESSER, Hartmut, *Does the “New” Immigration Require a “New” Theory of Integrational Integration*, Mannheimer Zentrum für Europäische Sozialforschung, Arbeitspapiere, 2003, p. 3

ideological determination and peaceful multiculturalism in Western European countries.¹¹³ In addition, for example, in Germany, working-migrants (*Gastarbeiter*) and their family members were under high assimilation pressure, but the general opinion was that they will eventually leave Germany and there was no need for a special model of integration. Therefore, German sociological literature talked about so-called *Gastarbeiterforschung*, which was later changed to *Ausländerforschung*.¹¹⁴

5.1.2. Integration: difficulties in finding a definition

The topic of integration caused disputes of opinion among some theoreticians. When it comes to integration, the first problem is to define it, because there is no such thing as a universal definition of integration of the society or the definition of integration of immigrants in the society. The problem has its roots in the fact that integration is a multi-dimensional process, and it is hard to define it unambiguously. Integration is often misunderstood (and it is often intentionally called by different terms) for terms as *incorporation*, *inclusion*, *adaptation*, *acculturation*, and *accommodation*, as well as with *assimilation*. There are many reasons for that. One of them is that the term integration wakes negative associations in the minds of the immigrants, as well as in the expert's minds. The study of the concept of integration showed many different definitions of the term integration, often observed from different perspectives. The following text will show some of them with their similarities and differences.

The first, most simple definitions of integration would be 1. *restoring a whole*, or 2. *inclusion in a larger whole*, which can find their use in scientific fields from mathematic to biology. Sociologists are using the term integration to address the cohesion of society, although they make a distinction between system integration (which means the integration of social sub-areas), and social integration (which means the integration of the individual).¹¹⁵ However, although these two definitions are short and clear in themselves, some authors consider them problematic for several reasons. For example, author Kirsten Hoesch sees definition number one (restoring a whole) as a problem due to the vagueness of the term

¹¹³ Cf. ESSER, Hartmut, *Does the "New" Immigration Require a "New" Theory of Integrational Integration*, Mannheimer Zentrum für Europäische Sozialforschung, Arbeitspapiere, 2003, p. 3

¹¹⁴ Cf. OSWALD, Ingrid, *Migrationssozilogie*, UVK Verlagsgesellschaft mbH, Konstanz, 2007, p. 110

¹¹⁵ Cf. WINTERHAGEN, Jenni, *Transnationaler Katholizismus. Die kroatischen Migrantengemeinden in Deutschland zwischen nationalen Engagement und funktionaler Integration*, LIT Verlag, Münster, 2013, p. 7

“restoring”. She asks the question: does integration mean something that is normal, a permanent process, or does it mean the repair of a whole that has been destroyed?¹¹⁶ Furthermore, the definition number two (inclusion in a larger whole) raises a number of questions for the author Hoesch:

*“Which smaller unit is integrated into which larger one? Which reference values are relevant? Individuals into society? Groups in society? Individuals in groups? And what is a successfully integrated society anyway? The human being in society or the migrants in the receiving society or all together in one society, a society that would always have to be in the process of integration even without international migration.”*¹¹⁷

These questions posed by the author, in themselves indicate the complexity of the issue of integration and the attempts to define the term.

Furthermore, a definition of integration that comes from the online encyclopedia says:

*“Processes of connecting and uniting individuals and groups into a functionally harmonized whole; also, the acceptance of existing social norms and standards of behavior, which ensure the individual's acceptance and social support. The degree of achieved integration is manifested in the existence and effectiveness of norms, solidarity, and in special symbols and signs that indicate community. At the subjective level, social integration is perceived as a sense of belonging to a group ("we-feeling"), acceptance, and social support. The diversity, complexity, and dynamism of integration processes act integrative or disintegrative. The same goals act integrative if they are shared with others, if they are desirable for all, and if they can be achieved only by mutually coordinated, joint actions. Identical goals that are not shared with others can cause conflicts and disintegration.”*¹¹⁸

The next definition says that other terms as incorporation, inclusion, adaptation, acculturation, and accommodation and assimilation cannot replace the term integration, because of its special connection to the paradigm “nation-state-society”.¹¹⁹

¹¹⁶ Cf. HOESCH, Kirsten, *Migration und Integration. Eine Einführung*, Springer VS, Münster, 2018, p. 80

¹¹⁷ *Ibid.*, p. 80

¹¹⁸ LEKSIKOGRAFSKI ZAVOD MIROSLAV KRLEŽA, *Hrvatska enciklopedija, mrežno izdanje, Socijalna integracija*, 2020, URL: <http://www.enciklopedija.hr/Natuknica.aspx?ID=56928> (last access: 25. 09. 2020)

¹¹⁹ Cf. INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), pp. 1-2

*“Integration can be defined as a process of inclusion and acceptance of immigrants in the main institutions, relations, and positions in the host society, but also as a consequence of rational responses by actors in the social environment.”*¹²⁰

The integration process is a two-way process between immigrants and the host society, although it is also recommended to include the country of origin of the immigrants as the third part in the integration process. That is why it is possible to perceive migration as a three-way process.¹²¹

Another interesting and simple definition of integration which is given by the Dutch migration researcher Rinus Penninx would be: *“integration is the process of becoming an accepted part of society”*.¹²² This short but clear definition is described as an open definition in two ways, it emphasizes the integrational process, rather than defining an end situation. On the other hand, it does not state the particular requirements for acceptance by the receiving society.¹²³

The next definition of integration is given by the author Kai-Uwe Beger: *“Integration can generally be described as the connection of individuals/groups to form a social unit - with recognition and acceptance of cultural differences.”*¹²⁴ After setting this definition, he continues and says that the integration is a process that takes place over several generations and results in narrowing the differences between migrants or migrant descendants and the local population: *“Integration is a process that often takes place over generations and in which there is a narrowing of differences in the living conditions of natives and immigrants.”*¹²⁵ However, if it is taken into account that the author stated in the first part of his text that cultural differences in the integration process are recognized and accepted, and in the second he says that they should be reduced, the question arises whether integration in his opinion means assimilation and whether integration aimed at assimilation, or acculturation. Namely, the author states that in sociology an ideal typical phase model of

¹²⁰ Cf. *Ibid.*, p. 2

¹²¹ Cf. *Ibid.*, p. 2

¹²² PENNINX, Rinus, *Integration Process of Migrants: Research Findings and Policy Challenges*, in: *Migrantske i etničke teme*, 23, 2007, 1-2, pp. 7-32, p. 10

¹²³ Cf. PENNINX, Rinus, GARCÉS-MASCARENAS, Blanca, *The concept of integration as an analytical tool and as a policy concept*, in: PENNINX, Rinus, GARCÉS-MASCARENAS, Blanca (ed.), *Integration Processes and Policies in Europe. Context, levels, and actors*, Springer Open, 2016, pp. 11-29, here: p. 14

¹²⁴ BEGER, Kai-Uwe, *Migration und Integration. Eine Einführung in das Wanderungsgeschehen und die Integration der Zugewanderten in Deutschland*, Leske Budrich, Opladen, 2000, p. 10

¹²⁵ *Ibid.*, p. 10

integration of migrants into a new society has been developed, which consists of acquiring language skills and learning social rules, and this functional learning and adaptation is called *accommodation*, which is the first phase of the integration process. The second phase is called *acculturation* and is marked by changes in the values, norms and attitudes of migrants and may lead to extensive adoption of the culture of the local population.¹²⁶ Thus, the author states that acculturation is one of the phases of integration.

All those definitions have few things in common, regardless of the type of definition. The first thing is that defining the concept of integration is viewed under different prisms and thus the understanding of integration differs. Integration has always included only the question of the degree of separation of immigrants from the values, resources, rights, roles, and identities of the receiving society. All authors discuss integration or (structural) assimilation as a process or situation in certain areas of objective and social reality. So, it is possible to talk about: socio-economic, legal-political, social, and cultural integration.¹²⁷

5.1.3. Integration and assimilation: their development through history

The concept of integration as we know it today developed itself through time and effort of different sociological schools, sociologist, and diverse models. Also, the term “integration” was not in use at the beginnings, it was often talked about assimilation since assimilation was the desired goal. Nowadays, it is more often talked about integration than assimilation.

By the late 1960s onwards, with the emergence of new social conflicts and the collapse of a linear life course, previously dominating understandings of integration as a social consensus became inappropriate for understanding the functioning of modern, post-industrial societies.¹²⁸ The first classic assimilation model is the one by the Chicago school, created for the European immigrants in the USA, in the early 20th century. This took a close look at all the different generations of the immigrant. This means that the first generation of immigrants can only get used to a new culture of the receiving country. The second generation is the one in between cultures, the new culture, and the culture of their parents,

¹²⁶ Cf. *Ibid.*, p. 11

¹²⁷ Cf. BOŽIĆ, Saša, *Integracija i etnički odnosi hrvatskih migranata: Bečki slučaj*, *Revija za sociologiju*, 28, 1997, 1-2, pp. 63-82, here: p. 64

¹²⁸ Cf. TOMIĆ-KOLUDROVIĆ, Inga, *Pojam integracije u suvremenim socioloskim teorijama*, in: IVAN GRUBIŠIĆ, SINIŠA ZRINŠČAK (ed.), *Religija i integracija*, Zagreb: Institut društvenih znanosti Ivo Pilar, 1999, pp. 11-29, here: p. 13

which means that they must resist the pressure on both sides. Only in the third generation, it would be possible to talk about true assimilation in the receiving society. The process that immigrants go through is called the race-relation-cycle.¹²⁹

The next concept was the *Step-model* by Alan Richardson and Ronald Taft who have criticized many aspects of the Chicago school, but the main goal stayed the same: assimilation.¹³⁰ Further models can be categorized as forms of partial assimilation, and they are the absorption model in Israel, the cultural pluralism in the USA, and multiculturalism in Canada.¹³¹ The problem with those models is that assimilation is often connected with culture, which implicitly contains ethnicity as well. Emphasizing culture leads to emphasizing ethnicity, and the likelihood that different ethnicities will end up in conflict is high. For this reason, the term assimilation has been avoided in recent times, and the term integration is increasingly used.¹³²

The integrational theory by Hartmut Esser became important in the 1980s. He builds it on Milton Gordon's assimilation model. Milton Gordon considers that assimilation often does not happen because the immigrants sometimes just adapt superficially to the values and ways of behavior of the host society. Integration occurs only for those who separate themselves from their narrow primary group, and those who receive certain preconditions in the society of the receiving country, especially the possibility of participation in civil rights.¹³³ For Hartmut Esser, integration, respectively assimilation, means a "state of equilibrium" which is a result of the aligning process, and it takes place in several stages, but the end result should be - assimilation. The four phases of assimilation according to Hartmut Esser are: cognitive, structural, social, and identification phase. The cognitive stage means language learning and skills, learning, and reflecting on rules. The structural phase means getting a job, income, prestige, and social mobility in a new society. Social assimilation means acceptance of interethnic contacts, which means, contacts outside of the primary group. The identification phase means the reflection on the ethnic affiliation and the

¹²⁹ Cf. OSWALD, Ingrid, *Migrationsssoziologie*, UVK Verlagsgesellschaft mbH, Konstanz, 2007, pp. 94-95

¹³⁰ Cf. *Ibid.*, p. 96

¹³¹ For more information: Cf. OSWALD, Ingrid, *Migrationsssoziologie*, UVK Verlagsgesellschaft mbH, Konstanz, 2007, pp. 101-108

¹³² Cf. OSWALD, Ingrid, *Migrationsssoziologie*, UVK Verlagsgesellschaft mbH, Konstanz, 2007, p. 108

¹³³ Cf. *Ibid.*, p. 110

customs, as well as the beginning of the political activity, such as participation in elections.¹³⁴

In the last 25 year, there was a lot of discussions about the different phases in the integrational process, and which phase follows which. Sociologist Hans-Joachim Hoffman-Novotny participated in these discussions, and he connected the term integration with social structure and assimilation with culture as a symbolic system of society. Therefore, integration is in connection with work, neighborhood, associations, and social mobility, while assimilation includes language learning, knowledge of norms and customs, and a certain degree of internalization of them. In that sense, someone can be economically integrated, but not in their personal and family life.¹³⁵

5.1.4. Integration: Dimensions

It is very important to put a focus on the dimensions of integration, because of the absence of a one universal definition of integration. The most common way of understanding integration is the understanding of integration divided in three dimensions: the *legal-political*, the *socio-economic*, and the *culture-religious*.¹³⁶ Those dimensions of integration are focused on the institutional and normative dimension, but it is possible also along with these three dimensions to include the *interactional* and the *identification* dimension of integration, which would put the focus on the immigrant and his subjective perception of the integration process. In both cases, the starting points are those who only fragmentarily participate in different social areas that are mutually independent and relatively autonomous. Such an understanding represents a shift from a holistic approach that places integration within the framework of the national community and its dominant culture, to an approach that breaks it down and fragments it.¹³⁷

The *legal-political* dimension means that the immigrants are fully-fledged members of the political community. In this dimension, the important questions are the way and possibilities of getting residence rights, right to family reunification, political participation,

¹³⁴ Cf. *Ibid.*, pp. 110 - 111

¹³⁵ Cf. *Ibid.*, p. 112

¹³⁶ Cf. INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), p. 2

¹³⁷ *Ibid.*, p. 2

and the obtaining of the right of citizenship. The integration of the immigrants in a legal-political way is it is conditioned by legal provisions. This means that if the immigrants have legally regulated their position, they are integrated, and vice versa, if they did not, their position is illegal.¹³⁸ This dimension has also a very important role for the other two dimensions because, on one hand, if the immigrants have a good legal position and the related rights, it could have positive, respectively negative consequences for their behavior and their effort to integrate. On the other hand, exclusion of legally residing immigrants from access to local, and national political system is not conducive for participation and integration, which means that such policies will have negative effects on the integration process of immigrants.¹³⁹

The *socio-economic* dimension refers to the social and economic position and rights of residents, irrespective of national citizenship. This dimension of integration also means that the immigrants should have the same access to work-related benefits and insurance as the citizens of the receiving country and that they should have the equal rights to accept work and to use institutional facilities to find it.¹⁴⁰

The third dimension, *culture-religious*, means that the immigrants should have the equal rights to organize and manifest themselves as cultural, ethnic, and religious groups, as well as to be recognized, accepted, and treated like other comparable groups.¹⁴¹

5.1.5. Integration processes: Actors

The common way of perceiving the integration process is that the integration process involves few parties, which means that the integration process is a two-dimensional process. The two main actors of the integration process would be: the immigrants and the receiving society.¹⁴² The integration process consists of the interaction between immigrants and the receiving society. However, the two parties are fundamentally unequal in terms of power and resources.

¹³⁸ Cf. *Ibid.*, p. 3

¹³⁹ Cf. PENNINX, Rinus, *Integration Process of Migrants: Research Findings and Policy Challenges*, in: *Migrantske i etničke teme*, 23, 2007, 1-2, pp. 7 - 32, here: p. 10

¹⁴⁰ Cf. *Ibid.*, p. 11

¹⁴¹ Cf. *Ibid.*, p. 11

¹⁴² Cf. *Ibid.*, p. 11

For the receiving society is very important to define how migrants are perceived: as a problem, or as potential? Further, it is possible for the receiving society to have different attitudes towards migrants who stay longer in society. They can be considered as foreigners, temporary phenomena, or permanent members of society who are given or want to be given the same rights and responsibilities as citizens.¹⁴³

Nowadays, there is often included a *third* actor in the integration process, which is the country of origin of immigrants. Since the 1990s, the idea has been spread that the modern forms of communication and cheap transport enable strong transnational connections of migrants, especially with the society of origin, which further prevents them from fully integrating into the social relations and culture of the receiving society. However, the research of the interrelationship of migrant “transnationalism” and integration shows that these two concepts can complement each other, or in other words, they can be in synergy. In most cases, immigrants do not cease to be emigrants, and links with the society of origin are always an important part of the strategy of adaptation and socio-cultural integration in the receiving society.¹⁴⁴

5.1.6. Integration: Levels at which it takes place

The first level on which integration is taking place is the level of the individual immigrant, where the migration is measured in terms of the migrants’ housing, job, and education and their cultural adaptation to the new society. The second level is the immigrant groups. Immigrant groups can become an accepted part of civil society, or they can isolate themselves from society, or on the other hand the society can isolate them. The third level takes place in two parts, the general public institutional level and institutions that are of relevance for integration.¹⁴⁵

The first part includes - the educational system, institutional arrangements in the labor market or public health, or the political system. The second group includes the specific

¹⁴³ INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), pp. 3-4

¹⁴⁴ Cf. BOŽIĆ, Saša, KUTI, Simona, *Europska politika integracije migranata: od standardiziranja mjera za zemlje Europske unije prema integracijskom servisu utemeljenom na društvenoznanstvenim spoznajama*, *Revija za sociologiju* 48, 2018, 1, pp. 49-75, here: p. 66

¹⁴⁵ Cf. PENNINX, Rinus, *Integration Process of Migrants: Research Findings and Policy Challenges*, in: *Migrantske i etničke teme*, 23, 2007, 1-2, pp. 7 - 32, here: p. 12

institutions of and for immigrant groups, for example in the religious or cultural domain, which can manifest themselves in the public sphere as important actors of civil society although their place is primarily in the private sphere. These institutions can have a big role in the receiving society if they don't isolate themselves which would make them unacknowledged and excluded. Institutions and organizations together create the structure of opportunities and limitations for individuals, or individuals may mobilize and change the landscape of organizations, and potentially contribute to significant changes in institutional arrangements.¹⁴⁶

5.1.7. Integrational policies and their classification

The process of inclusion of migrants in the receiving society is the result of the interaction of institutional structures and migrants themselves, and the outcome of the integration process still largely depends on the institutional structure and attitude of members of the receiving society towards immigrants. Modern pluralistic societies base the integration of migrants on the adoption of common orientation, and in Western societies, this refers to liberal civil rights. When deciding on integration frameworks, first of all, it is important to pay attention to the opening of integration policies for a society of diversity, the harmonization of diversity with the required level of social cohesion, and the perception of migrants by political and social actors.¹⁴⁷

If migrants are perceived as permanent residents, integration policies encourage their inclusion in society. This involvement can take place in different ways and regarding the legal-political, socio-economic, and cultural-religious aspects. Likewise, integration policies can be focused on migrant groups or migrants individually.¹⁴⁸

Integration policies based on state-nation affiliation are grounded on three criteria: ethnicity, political communities, and immigration, and they can be classified into four different models: *policies of complete exclusion, differential exclusion, assimilation, and pluralism*.¹⁴⁹

¹⁴⁶ Cf. *Ibid.*, p. 11

¹⁴⁷ Cf. INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), p. 3

¹⁴⁸ Cf. *Ibid.*, p. 4

¹⁴⁹ Cf. *Ibid.*, p. 4

Policies of complete exclusion – it prevents migrants from entering a country, an immigrant is defined as a foreigner, one who does not belong to that country. In fact, this would not be about politics, but about its absence, because the instruments of this policy are based on “ad hoc responses to a specific problem”.¹⁵⁰

Policies of differential exclusion – This policy understands migrants as a temporary phenomenon, they have moved into the country because of the needs of the labor market, and they will move out after the need for workforce in that country disappears. This policy allows migrants to participate in certain segments of society (such as the labor market), but at the same time prevents participation in others (social assistance, access to education, acquisition of citizenship, political participation...). A feature of this policy is a restrictive quota for issuing residence and work permits, preventing the reunification of migrant families, strict laws on citizenship, etc. The role of migrants is mainly reduced to the economic role, they are seen as workers and consumers. Such policy is typical for Western European countries in the middle and second half of the 20th century - Germany, Switzerland, Austria, and Belgium, which in that period mainly implemented the “Gastarbeiter” policy.¹⁵¹

Policies of assimilation – means the inclusion of migrants in the receiving society through a one-sided process of “adaptation”. The migrant is expected not to emphasize his cultural, linguistic, and religious affiliation, that is, the origin, in order to melt as easily as possible in the majority population. The state aims to transfer the dominant culture and values of the majority population to migrants. That is primarily accomplished through the official language and education system. This model was prevalent in the United States in the early 20th century, and of the European countries, it was most represented in France. Because this model did not achieve the goal of merging immigrant groups with the dominant culture, it was gradually abandoned and replaced by the pluralistic model.¹⁵²

Policies of pluralism – in this model, migrant groups are understood as ethnic communities that differ from the majority population in language, culture, customs, and other characteristics. Further, representatives of migrant groups are obliged to accept fundamental social values, but at the same time retain the right to diversity. Migrants are

¹⁵⁰ Cf. *Ibid.*, p. 4

¹⁵¹ Cf. *Ibid.*, pp. 4-5

¹⁵² Cf. *Ibid.*, p. 5

legally equated with the majority population. This model has two versions. The first version is a *laissez-faire* approach that tolerates diversity but does not support it on a state level. This model is typical for the USA. The second version is the *multicultural policies*, based on institutional support and acceptance of cultural differences. Such a model is present in Canada, Australia, and Sweden.¹⁵³

5.1.8. Integration of the migrants in the European Union

Since Croatia and Austria are both members of the European Union, the next chapter will give an overview of the development of the understanding of the term integration, the integration politics of the European Union, and the development of its documents through the years.

After the Second World War, many western European countries were confronted with negative population trends, which is why they had to “import” their workforce. Namely, the fundament of the economic system is a sufficient workforce. Wealthier western European countries “import” their workforce usually from other European countries with a weaker economic situation, or from countries on the European borders (for example, Turkey).¹⁵⁴ However, in the last years, especially during and after 2015 when the number of refugees increased and many immigrants came from the Middle East and Africa, the integration of the migrants became more important in the European countries.

Different members of the European Union use different models of immigrant integration because the migration flows have been spatially and temporally very different, as well as the receiving countries are historically, culturally, and socio-politically very different, but there is an existing tendency to unify and standardize those models. The differences and deviations in the forming of integration policies are usually based on three historical archetypes that determine affiliation to a nation and state - ethics, political community, and migration.¹⁵⁵

¹⁵³ Cf. *Ibid.*, p. 5

¹⁵⁴ Cf. HARAMIJA, Predrag, TROŠELJ Miočević, Tanja, *Religija I ekonomska integracija migranata u Europskoj Uniji*, Ekonomska misao I praksa, DKB 27, 2018, 1, pp. 335-374, here: p. 336

¹⁵⁵ Cf. INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), p. 3

When it comes to the integration of the immigrants, the main goal of the European Union is to have as similar as possible rights for the legal immigrants, as for the EU nationals. However, it isn't still achieved, as it is possible to see by the lower education level of children of immigrant origin, the earlier school-leaving than children of non-migrants, lower level of achievement in school and, generally, the higher risk of poverty and social exclusion of migrant families/households.¹⁵⁶

5.1.9. The Integration of the migrants in the first “wave” of documents of the European Union

The most relevant documents of the European Union which speak about integration can be divided into two “waves” of documents, where the integration of the immigrants is shown as a social and political phenomenon on a European level, and the social integration is dominating, while the focus is relocated only later on the pre-migration integration measures, social cohesion, diversity management, and security.¹⁵⁷ Before the brief review of the documents is presented, it is important to mention that the term integration cannot be found in the founding treaties of the European Union. The often mentioned first European document about the integration of the migrants has been the *Action Program in favor of migrant workers and their families*, adopted in 1974, but since the year 1999, European institution regularly develops migration and integration policies.

The politics of European integration are not binding for the members of the European Union, although it is decided about them by consensus. As already mentioned, the first European document about the integration of the migrants is an *Action Program in favor of migrant workers and their families*. After the *Tampere European Council* in 1999, a clear need for a common migration and integration politics has been expressed. One of the basic documents of the European Commission is the *Communication from the Commission to the Council and the European Parliament on a Community Immigration Policy*, from 2000. This document shows the aims and guidelines of the further development of the migration and integration politics, in conjunction with the findings from Tampere. Also, the document includes the management of migration flows, fight against illegal migration, trafficking, and

¹⁵⁶ Cf. *Ibid.*, p. 6

¹⁵⁷ Cf. BOŽIĆ, Saša, KUTI, Simona, *Europska politika integracije migranata: od standardiziranja mjera za zemlje Europske unije prema integracijskom servisu utemeljenom na društvenoznanstvenim spoznajama*, *Revija za sociologiju* 48, 2018, 1, pp. 49-75, here: pp. 50-51

human trafficking, asylum policy, the voluntary and forced return of migrants, fight against discrimination, xenophobia, racism, promoting diversity. Europe is shown as a pluralistic and welcoming, and the document suggests the development of civic citizenship intended for immigrants. Also, because the migration process is a long process, the document has in mind the migrants of the second generation and it promotes horizontal access to integration, including actors of the civil society, with state, regional, and local authorities.¹⁵⁸ The document defines integration as a two-way process involving adaption on the part of both, the immigrant and the host society.¹⁵⁹ After the *Tampere European Council* in 1999, a huge change in perception has been made in overcoming the concept of assimilation and integration as a one-way process that ends in full incorporation. Although the document does not explain the process of integration, it is clear that the authors of it follow the trends in the Social Sciences, which emphasize the multidirectional adaptation and importance of the environment of individual and group action of immigrants.¹⁶⁰

In 2001 the Commission of the European Communities published the document *Communication from the Commission to the Council and the European Parliament on an Open Method of Coordination for the Community Immigration Policy* which puts in focus the economic and social dimension of the integration, where it is being alternately used the term integration with the concept of inclusion, and it has advocating for the adoption of a holistic approach to the integration of migrants.¹⁶¹

Furthermore, in 2003 the Commission of the European Communities published the document *Communication from the Commission to the Council, the European Parliament, the European Economic and Social Committee and the Committee of the Regions on Immigration, Integration and Employment*. This document stands for a holistic approach to integration, and it brought up a definition of integration, where it is mentioning that there is no uniformed definition of integration in any of the member states of the European Union,

¹⁵⁸ Cf. *Ibid.*, p. 52

¹⁵⁹ COMMISSION OF THE EUROPEAN COMMUNITIES, *Communication from the commission to the council and the European Parliament on a community immigration policy*, Brussels, 2000, URL: <https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52000DC0757&from=EN>, p. 19

¹⁶⁰ Cf. BOŽIĆ, Saša, KUTI, Simona, *Europska politika integracije migranata: od standardiziranja mjera za zemlje Europske unije prema integracijskom servisu utemeljenom na društvenoznanstvenim spoznajama*, *Revija za sociologiju* 48, 2018, 1, pp. 49-75, here: p. 53

¹⁶¹ Cf. *Ibid.*, p. 54

but they certainly agree “that integration is composed of different elements and that it must be a two-way process involving both immigrants and their local community.”¹⁶²

In 2004 *The Common Basic Principles for Immigrant Integration Policy in the EU* was published by the Council of the European Union, where the Integration is defined as “a dynamic, two-way process of mutual accommodation by all immigrants and residents of Member States”.¹⁶³ The eleven *Basic Principles* received some critics for being focused on the immigrants as sort of objects of integration, whereby certain behavior is expected of them. Although EU citizens should be equal partners in the integration process, the substantive focus of the principle is on immigrants, while the encouragement for interaction, as a key component of integration, comes from “above”, not from “below”. The critics go further by noticing that the *Basic Principles* are primarily focused on individual migrants, and migrant associations are not included.¹⁶⁴

The Common Basic Principles for Immigrant Integration Policy in the EU are further developed in 2005 through the document *A Common Agenda for integration – Framework for the Integration of Third-County Nationals in the European Union*. This document repeats most of the positions of the *Basic Principles* which have been criticized, as showing migrants as objects of integration, linearity, and irreversibility of the integration process, neglecting the possibility of segmented integration. However, the document acknowledges specific needs of female migrants, children, and the youth.¹⁶⁵ The second document published in 2005 which partially includes the problem of integration was *The Policy Plan on Legal Migration*. This document is especially interesting for putting the focus on the pre-departure integration measures in cooperation with countries of origin, as language courses, civic orientation courses, but the document still shows migrants as the objects of integration.¹⁶⁶

¹⁶² COMMISSION OF THE EUROPEAN COMMUNITIES, *Communication from the Commission to the Council, the European Parliament, the European Economic and Social Committee and the Committee of the Regions on Immigration, Integration and Employment*, Brussels, 2003 URL: <https://eur-lex.europa.eu/legal-content/EN/ALL/?uri=CELEX%3A52003DC0336> , p. 44

¹⁶³ EUROPEAN COMMISSION, *The Common Basic Principles for Immigrant Integration Policy in the EU*, Brussel, 2004, URL: [file:///C:/Users/sweet/Downloads/docl_1274_415560448%20\(1\).pdf](file:///C:/Users/sweet/Downloads/docl_1274_415560448%20(1).pdf) , number 1

¹⁶⁴ Cf. BOŽIĆ, Saša, KUTI, Simona, *Europska politika integracije migranata: od standardiziranja mjera za zemlje Europske unije prema integracijskom servisu utemeljenom na društvenoznanstvenim spoznajama*, *Revija za sociologiju* 48, 2018, 1, pp. 49-75, here: p. 55

¹⁶⁵ Cf. *Ibid.*, pp. 55-56

¹⁶⁶ Cf. *Ibid.*, p. 56

5.1.10. The Integration of the migrants in the second “wave” of documents of the European Union

The first important document about integration in the second “wave” is the document from 2011, by the European Commission, *Communication from the Commission to the Council, the European Parliament, the European Economic and Social Committee and the Committee of the Regions on European Agenda for the Integration of Third-Country nations*. In this document integration is viewed as a dynamic and long-lasting process involving several areas of public policy at several levels, while it promotes the bottom-up approach to integration. Additionally, a very important role in the integration process has also the country of origin. Its role arises through the development of pre-migration measures, promotion of ties with the diaspora. For the first time, the “three-way process” of integration was mentioned, which includes migrants, country of destination, and country of origin.¹⁶⁷

The following document from the same year, *European Union Initiatives Supporting the Integration of Third-Country Nationals* defines integration as a “multidimensional process of interactions between immigrants and the receiving society”.¹⁶⁸ Integration has to be managed, and it is necessary to include many different actors at local, regional and national levels.

The European Union Council confirms in 2014 *The Common Basic Principles for Immigrant Integration Policy in the EU* from 2004, and their role in the further development of the integration measures and practice of the member states.¹⁶⁹ Next year, in 2015, the European Commission published the *European Agenda on Migration*, which talks about integration by considering short-term and long-term measures for the reception and resettlement of refugees and asylum seekers in the EU.¹⁷⁰

In 2016 the European Commission published the *Action Plan on the integration of third country nationals*. This document continues, as the 2011 document, *Agenda for the Integration of Third-Country nations*, to highlight priority areas, such as pre-migration

¹⁶⁷ Cf. *Ibid.*, p. 59

¹⁶⁸ EUROPEAN COMMISSION, *European Union Initiatives Supporting the Integration of Third-Country Nationals*, Brussels, 2011, URL: <https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52011SC0957&from=EN>, p. 2

¹⁶⁹ Cf. BOŽIĆ, Saša, KUTI, Simona, *Europska politika integracije migranata: od standardiziranja mjera za zemlje Europske unije prema integracijskom servisu utemeljenom na društvenoznanstvenim spoznajama*, *Revija za sociologiju* 48, 2018, 1, p. 49-75, here: p. 60

¹⁷⁰ Cf. *Ibid.*, p. 60

measures, education, integration into the labor market, and it also emphasizes the important role of cultural organizations, youth associations, and sports associations. The two-way process of integration is re-defined, so it provides opportunities for participation in the economy and society of the receiving society, which means that it can no longer be expected from citizens of third countries to accept the fundamental values of the EU and learn the language of the receiving society.¹⁷¹

5.1.11. Remarks and issues in the documents of the European Union on the Integration of migrants

The attempt to standardize the approach to the integration of migrants at the level of the European Union, however, has resulted in certain problematic and questionable conclusions.

The first of such problematic conclusions is the question of the need to formulate an integration framework at the national level. The basic principles of political affiliation differ from each other in the member states of the European Union, although they tend toward uniformity. EU documents on the integration of migrants strive to standardize the principles of integration so that they become applicable in all countries of the European Union, but the European Union depends entirely on the political support of political representatives of countries with different philosophies of national decline and inclusion of migrants in national societies.¹⁷² The purposefulness of the supranational approach to the integration of migrants is also questionable because an European society does not exist in the form of a national society, but primarily as a relational field of interconnectedness. The European Union is not a state, although it has some characteristics of a federal state, but it is, so to say, an ongoing process of unification. If the European Union does not try to be a superior political system to other functional systems, then it cannot prescribe integration measures but only propose reducing asymmetry in the field of integration and horizontally encourage the inclusion of migrants in various social systems regardless of national migration policies.¹⁷³ There is also the issue of the integration of other citizens of European Union countries who are often

¹⁷¹ Cf. *Ibid.*, pp. 60-61

¹⁷² Cf. *Ibid.*, p. 62-63

¹⁷³ Cf. *Ibid.*, p. 63

excluded from the labor market, political participation, education system, or health care. Social cohesion can only be achieved by involving all populations.¹⁷⁴

5.2. Church's pastoral care for the migrants in her official documents with the focus on Integration

After reviewing the understanding of the concept of integration from a sociological perspective, in this chapter the view turns to the Catholic Church and the issue of integration. More specifically, a review of Church documents relating to the concepts of integration, migration, and migrants. This chapter is very important because these Church documents are ultimately the criteria for the action or the pastoral practice.

5.2.1. Official Church documents

The term integration is closely connected with the term migration. Before it even came to the reflection on the term of integration, the Official Church was primarily focused on the general term of migration and migrants. Therefore, the next pages will show a chronological overview of the Official Church documents and about the development of the pastoral care for the migrants.

5.2.2. The initial stage of pastoral care for the migrants

The Church has always carefully followed the processes of migration and took care of refugees and migrants,¹⁷⁵ but the more systematic care for the migrants started with Pope Leo XIII in 1887, when he started to write documents about the care for catholic migrants in overseas countries, although they were mostly concentrated on the Italian migrants. Also, his encyclic *Rerum Novarum* from 1891 condemns the exploitation of workers and pleads for the respect of their human condition and for fair salaries.¹⁷⁶

¹⁷⁴ Cf. *Ibid.*, p. 64

¹⁷⁵ POLEGUBIĆ, Adolf, *Dušobrižništvo za Hrvate u Njemačkoj*, Hrvatski dušobrižnički ured – Kroatenseelsorge in Deutschland, Frankfurt am Main, 2017, p. 21

¹⁷⁶ Cf. CASTILLO GUERRA, Jorge G., *Contribution of the Social Teaching of the Roman Catholic Church on Migration, Exchange*, 44, 2015, 4, pp. 403-427/1-19, here: p. 11 URL: https://www.caritas.eu/wordpress/wp-content/uploads/2018/10/contributions_of_the_social_teaching_of_the_roman_catholic_church_on_migration_castillo_guerra.pdf.pdf (access: 28. 09. 2019)

Pope Pius X started the official systematic pastoral care of the Catholic Church for her emigrated children with the *motu proprio* “*De Catholicorum in exteras regiones emigratione, Cum omnes Catholicos*”, in 1912. This Document ordered the opening of the “*Office for Pastoral Care for Migrants and Refugees*” by the Sacred Consistorial Congregation (since 1967 it is called Congregation for Bishops), whose function was to research and take care about everything important for the improvement of life conditions of Catholic migrants.¹⁷⁷

An interesting fact is that the first decree from the Sacred Consistorial Congregation was directed to Croatian bishops in October 1911: “*Decretum de clericis in Americam profecturis, ad omnes Dalmatiae, Croatiae, Slavoniae, Bosniae et Hercegovinae Ordinarios, Neminem latet*”. This decree said that the regulations about Italian priests from the decree “*Clericos peregrinos*” from the year 1903, are extended also to the priests from other European countries who were moving to the USA. Worth mentioning is also the decree “*Ethnographica studia*” from 1914, which proscribed regulations for the priests who are moving from European countries to the USA or the Philippines. Further, very important is also the decree “*Magni semper negotii*” from 1918, which coordinates and adjusts all the previous regulations of the Code of Canon Law, and as well brings newer and deeper regulations according to the pastoral care for the migrants. This decree was in force until the publication of the constitution “*Exsul Familia*”.¹⁷⁸

With the pontificate of Pope Pius XI, it came to a progress in various structures in social and spiritual care for the Catholic migrants, and especially in case of national parishes, Missions, and the number of priests who took care of them.¹⁷⁹

5.2.3. „Exsul Familia“: *Magna carta* of pastoral care for migrants

Besides the many speeches and messages where he advocates the rights of immigrants and refugees, Pope Pius XII wrote in 1952 his most important apostolic constitution “*Exsul Familia*”.¹⁸⁰

¹⁷⁷ Cf. STANKOVIĆ, Vladimir (ed.), *Katolička Crkva i Hrvati izvan domovine*, Kršćanska Sadašnjost, Zagreb, 1980, p. 11

¹⁷⁸ Cf. *Ibid.*, p. 11

¹⁷⁹ Cf. *Ibid.*, p. 11

¹⁸⁰ Cf. *Ibid.*, p. 11

Exsul Familia is a magna carta of pastoral care for emigrants, as well as a fundamental document of extraordinary importance for the history of Catholic emigrants.¹⁸¹

This Document is divided in two parts, a historical and a juristically part. The first part is a historical overview, and it shows the activity of the Church on the field of pastoral care for the migrants throughout the history, with a special accent on the devotion of the previous Popes. The second part shows legal regulations and gives some new guidelines to show how could the pastoral care for the migrants be more efficiently organized. The apostolic constitution *Exsul Familia* states that the family in the world is the same with what the parish is in the Church.

Furthermore, the parish is the basis of a well-organized pastoral work and a religious life. That is why the constitution insists on establishment of the national parishes, or at least so-called “*Missio cum cura animarum*”, which means - the national pastoral care stations or “*Missions*” with all parish rights. The constitution also requires a special formation for the priests working with the migrants. Because the work with migrants isn’t just an obligation of the clergy, but all members of the Catholic Church, everyone must contribute according to their possibilities. In that sense, every diocese has to have a migration council, and a “World Day of Migrants and Refugees” has to be organized every year.¹⁸²

The Document shows a distinction of various kinds of persons who migrate: the refugees, those displaced from their countries, those living in Diaspora, the boat people, foreigners, outlaws, pilgrims, emigrants and so forth. It also shows a great advance in the social teaching of the Catholic Church because it regarded emigration as a natural right; a right that shows up clearly in Chapter 2 of the Gospel of Matthew in the narration of the exile of the Sacred Family. The experience of the Sacred Family makes them a comfort model for all of those who are forced to leave their native land to seek a foreign country.¹⁸³

¹⁸¹ ŠKVORČEVIĆ, Antun, *Crkveno učiteljstvo o migracijama*, Bogoslovska smotra, 63, 1993, 3-4, pp. 317-336, here: p. 319

¹⁸² Cf. STANKOVIĆ, Vladimir (ed.), *Katolička Crkva i Hrvati izvan domovine*, Kršćanska Sadašnjost, Zagreb, 1980, p. 12

¹⁸³ Cf. CASTILLO GUERRA, Jorge G., *Contribution of the Social Teaching of the Roman Catholic Church on Migration, Exchange*, 44, 2015, 4, pp. 403-427/1-19, here: p.12, URL: https://www.caritas.eu/wordpress/wp-content/uploads/2018/10/contributions_of_the_social_teaching_of_the_roman_catholic_church_on_migration_castillo_guerra.pdf.pdf p.11 (access: 28. 09. 2019)

5.2.4. Second Vatican Council

There was a very big interest in the phenomenon of migration before the Second Vatican Council. It was decided that there will be a discussion about this topic in the post-council period. However, some matter was already prepared in some of the documents of the Council, especially in the constitution “*Gaudium et spes*” in the numbers 63, 65, 66, 84 and 87.¹⁸⁴ For example, the number 65 of the constitution says that, everyone has the right to move from a place where the material and spiritual sources needed for life are denied,¹⁸⁵ the number 66 talks about the dignity of migrants¹⁸⁶, the number 63 talks about the need to overcome inequalities in economic and social development¹⁸⁷, and the number 84 is adding the necessity of providing an answer to the authentic needs of the human person.¹⁸⁸ On the other hand, the Council recognizes, in the number 87, the right of the public authorities, in a particular context, to regulate the flow of migration.¹⁸⁹ Moreover, the Decree concerning the Pastoral Office of Bishops “*Christus Dominus*”, in the number 18, shows a special concern “for those who, on account of their way of life, cannot sufficiently make use of the common and ordinary pastoral care of parish priests or are quite cut off from it”.¹⁹⁰ The Decree further lists all those who belong in this group: “the majority of migrants, exiles and refugees, seafarers, air-travelers, gypsies, and other of this kind, and suitable pastoral methods should be promoted to sustain the spiritual life of those who go to another land for a time for the sake of recreation”.¹⁹¹

¹⁸⁴ Cf. ŠKVORČEVIĆ, Antun, *Crkveno učiteljstvo o migracijama*, Bogoslovska smotra, 63, 1993, 3-4, pp. 317-336, here: p. 320

¹⁸⁵ Cf. SECOND VATICAN COUNCIL, *Gaudium et Spes, Pastoral constitution on the Church in the Modern World*, 07. 12. 1965, URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html (last access: 09. 04. 2022), number 65

¹⁸⁶ Cf. PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, *Erga migrantes caritas Christi (The love of Christ towards migrants)*, Instruction, (2004), URL: https://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html (last access: 09. 04. 2022), number 21

¹⁸⁷ Cf. *Ibid.*

¹⁸⁸ Cf. *Ibid.*

¹⁸⁹ Cf. *Ibid.*

¹⁹⁰ SECOND VATICAN COUNCIL, *Christus Dominus, Decree concerning the pastoral office of bishops in the Church*, 28. 10. 1965, URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_christus-dominus_en.html (last access: 09. 04. 2022), number 18

¹⁹¹ Cf. *Ibid.*, number 18

5.2.5. Motu proprio „*Pastoralis migratorum cura*“ and Instruction „*De pastorali migratorum cura*“

For the pastoral care for migrants is also very important the pontificate of Pope Paul VI. During his pontificate several important documents on this topic are published. The most important documents are *motu proprio* “*Pastoralis migratorum cura*” from the year 1969, which replaced the constitution “*Exsul Familia*”, since the apostolic constitution “*Exsul Familia*” needed an update after the Second Vatican Council and its conclusions.¹⁹² On the initiative of the “*Pastoralis migratorum cura*”, the Congregation for Bishops wrote, also in 1969, the “*Instructio de pastorali migratorum cura*”, which was a big improvement in comparison with “*Exul Familia*”. The Instruction has seven chapters: the first describes the general principles; the second one talks about the norms for the Sacred Congregation for Bishops; the third chapter includes the norms for the National Conferences of Bishops; the fourth chapter are the norms for Ordinaries of the Place; the fifth shows the norms for the Chaplains or Missionaries for Immigrants and the Delegates for Chaplains or Missionaries; the sixth chapter is called “Men and women religious”; and the final, seventh chapter talks about the participation of lay-people. Already in the beginning of the Instruction, it puts a special focus on the new forms and reasons for migration, and it recognizes the new circumstances of the humankind: rapid technical and economic progress, contacts between citizens and nations, ever wider and more frequent interdependence, the widespread zeal in civil society for juridical and political unity of the human family, and the immense increase today in the media of communication.¹⁹³ Furthermore, the Instruction shows a positive approach to the phenomenon of migration, because it: “*promotes the unity of the human family, and confirms that communion of brotherhood among peoples*”.¹⁹⁴ Although the view on migration was mainly positive, the instruction is also aware of the problems inherent to migration, such as social relations which “*are not always promoting the corresponding maturity of the individual*”¹⁹⁵, tensions due to economic inequality, conflicts proceeding

¹⁹² Cf. STANKOVIĆ, Vladimir, (ed.), *Katolička Crkva i Hrvati izvan domovine*, Kršćanska Sadašnjost, Zagreb, 1980, p. 12

¹⁹³ SACRED CONGREGATION FOR BISHOPS, *De Pastoralis Migratorum Cura (On the Pastoral Care of People who Migrate)*, Instruction, 22. 08. 1969, URL: <https://www.acmro.catholic.org.au/about/church-documents-on-migration/the-teaching-of-the-universal-church/other-vatican-documents/409-instruction-de-pastoralis-migratorum-cura/file> (last access: 09. 04. 2022), number 1

¹⁹⁴ *Ibid.*, number 2

¹⁹⁵ *Ibid.*, number 3

from differences of mentality and tradition, and historical prejudices and political or ideological intolerance.¹⁹⁶ For that reason, the Instruction emphasizes that it is important for the Church to preserve the rights of the human person,¹⁹⁷ which means that the pastoral care for the migrants in this Instruction is based on the fundamental rights of the human person.¹⁹⁸ On top of that, the instruction brings also a new view of the term *migrant*. The “*Exsul Familia*” thinks about a migrant as a believer who left his home. The Instruction is oriented on the catholic migrants, but now the Instruction “*De Pastoralis migratorum cura*” calls migrants: “*all those who live outside their homeland or their own ethnic community and need special attention because of real necessity*”,¹⁹⁹ which means that it shows the orientation on not only Catholics but every human being.

5.2.6. Motuproprio „*Apostolicae caritatis*“, circular letter „*Church and human mobility*“, and encyclical “*Laborem Exercens*”

Pope Paul VI published in 1970 his *motuproprio* “*Apostolicae caritatis*” which is a foundation for the Pontifical Council for the Pastoral Care of Migrants and Itinerant that unites the offices of the Roman Curia which takes care for the people on the move.²⁰⁰ Pope Paul VI says in the *motuproprio* that the “*travel of every kind has been facilitated by the marvelous advance of technology, and mutual relations between citizens and nations and human encounters have greatly increased.*”²⁰¹ He emphasizes the importance of making a scientific research on what the causes and consequences of these phenomena are, so the Church can give as much help as possible.²⁰²

The Pontifical Commission for the Pastoral Care of Migrants and Itinerant wrote in the year 1978 a circular letter “*Church and human mobility*” (the original was written in

¹⁹⁶ Cf. *Ibid.*, number 3

¹⁹⁷ Cf. *Ibid.*, number 4

¹⁹⁸ Cf. ŠKVORČEVIĆ, Antun, *Crkveno učiteljstvo o migracijama*, Bogoslovska smotra, 63, 1993, 3-4, pp. 317-336, here: p. 322

¹⁹⁹ SACRED CONGREGATION FOR BISHOPS, *De Pastoralis Migratorum Cura (On the Pastoral Care of People who Migrate)*, Instruction, 22. 08. 1969, URL: <https://www.acmro.catholic.org.au/about/church-documents-on-migration/the-teaching-of-the-universal-church/other-vatican-documents/409-instruction-de-pastoralis-migratorum-cura/file> (last access: 09. 04. 2022), number 15

²⁰⁰ STANKOVIĆ, Vladimir, *Katolička Crkva i Hrvati izvan domovine*, in: Bogoslovska smotra, 56, 1986, 1-2, pp. 73-98, here: p. 75

²⁰¹ PAUL VI, *Apostolicae Caritatis*, Motu Proprio, 19. 03. 1970, URL: <https://www.acmro.catholic.org.au/about/church-documents-on-migration/the-teaching-of-the-universal-church/pope-paul-vi/410-motu-proprio-apostolicae-caritatis/file> (last access: 09. 04. 2022)

²⁰² Cf. *Ibid.*

Italian with the title: “*Chiesa e mobilità umana*”), directed to the Episcopal Conferences. The Document has, besides the introduction and conclusion, three chapters. The first one being “The Phenomenon of People on the move”, the second one is “The Church and the phenomena of people of the move” and the last one is “The Church at work in the world on the move”. The Document reminds on the Second Vatican Council document – *Christus Dominus* and its number 18²⁰³, where it is recommended to make one specific text which will summarize all the aspects of human mobility and which will be a help especially for the bishops who are asking themselves how to improve the pastoral activity in this field, or to lay the basis for it where the extent of the phenomenon is still being grappled with.²⁰⁴ The Church recognizes the human mobility as one of the “*strata of humanity which are transformed*”²⁰⁵ and it accepts the problems coming from it, and the Church is also participating in it. The Letter introduces the concept of human mobility which includes all forms of the migration, and that means the standard group of migrants, such as: workers, industrial technicians, exiles, and refugees in search for freedom, but to these are added also the young students who go abroad in order to improve their technical skills or cultural understanding. The second group are sailors or fishermen who are separated from their families and the country of their birth. The third group are the travelers by air, passengers, and airport personnel. The fourth group are nomadic peoples whose life consists of wandering. They are nearly always strangers to society. And the last group are tourists who meet new surroundings and societies for reasons of pleasure, health, cultural enrichment or religious pilgrimage.²⁰⁶ The Letter has also on mind that the progress of the humankind brings traveling with itself. On one hand, the borders are disappearing, the world has become a small place, it is impossible to remain indifferent to the intermingling of races, civilizations, cultures, and ideologies.²⁰⁷ However, in front of the travelers is the temporality, which can in some people awake curiosity and make them ready for dialogue, it can also make them aware of their loneliness, their isolation, and anonymity. On the other hand, the

²⁰³ PAUL VI, *Christus Dominus*, Decree concerning the pastoral office of bishops in the Church, 28. 10. 1965, URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_christus-dominus_en.html (last access: 09. 04. 2022), number 18

²⁰⁴ Cf. PONTIFICAL COMMISSION FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, *Church and Human Mobility*, Circular letter to Episcopal Conferences, 26.05.1978, URL: <file:///C:/Users/sweet/Downloads/Church-and-Human-Mobility.pdf> (last access: 09. 04. 2022), number 1

²⁰⁵ *Ibid.*, number 1

²⁰⁶ Cf. *Ibid.*, number 4

²⁰⁷ Cf. *Ibid.*, number 5

migration process can cause some negative changes in a human being – it emphasizes loneliness, as well as isolation in anonymity.²⁰⁸ Further, it is possible for a migrant to compromise its religious life because of the new life which he lives now in a dynamic, industrial, rich society. In a situation like this one, the faith cannot be just a legacy to be conserved or preserved; it is a reality to be deepened, developed, diffused.²⁰⁹ The overriding commitment of the Church is the proclamation of the Good News. In many cases, the human mobility had a determining influence on the birth and growth of new Churches, so the increasing human mobility in the present time has a unique significance for the Church to preach the Gospel.²¹⁰ The Church wants to show a special Care for all people, but especially for her own children. It is important for the Church to help Christians to stand up to the new conditions, to overcome the ensuing discomforts. The Church listens to the anxieties of the world on the move, she is trying to forearm the believer against the various forms of dangers and idolatry which the Christians are exposed.²¹¹ The Document also reminds on the ecumenic perspective, where all the Christian religions are fighting for preserving and deepening the faith in the God amid the assaults of encroaching secularism.²¹² Further, the Document reminds of the social dimension of the Church. Namely, the task of the Church is to inspire the social life, to bring peace in it, and this task is based on the truth, justice, charity, and freedom. Because of the human mobility, it is possible that it comes to some sorts of individual or collective racism, and that is characteristic of a society afflicted by severe imbalances. So, the human mobility is a chance to form people to engage in interpersonal relation according to those values which are essential for peace.²¹³ The last part of the second chapter of the Document explains the style of the pastoral care for the people on the move. Therefore the Document talks about three important requests for the local Churches: a) the Church of departure feeling itself obliged to follow up the believers who, for whatever reason, move elsewhere; b) the Church of arrival feeling itself deeply sensible of its new duties of service, particularly to those who take up residence in its territory; c) both keeping up their own pastoral responsibility in the light of a lively and practically-

²⁰⁸ Cf. *Ibid.*, number 6

²⁰⁹ Cf. *Ibid.*, number 7

²¹⁰ Cf. *Ibid.*, number 8-9

²¹¹ Cf. *Ibid.*, number 11

²¹² Cf. *Ibid.*, number 13

²¹³ Cf. *Ibid.*, number 16

expressed feeling of reciprocity.²¹⁴ The Document puts a special accent on the preparation for the migration process of the believers before the migration process even starts, which is the task of the Church of departure, and it should be included in the regular catechesis, preaching and spiritual formation. The Christians should be conscious of the duties of their vocation, even when they find themselves outside of their regular religious context. A person in a new society can find it hard to adjust to the new surroundings, and it could be a danger for a religious uprooting. Therefore, the Document finds it as very important to give appropriate directions to the persons who are moving, directions based on a solid religious education.²¹⁵ On the other hand, a “warm welcome” is the task of the Church of arrival. That means understanding and respect, and it is a way of Christian witness.²¹⁶ The number 23 of the Documents puts a special accent on the universal character of the Church. Because of it, no one can be a stranger in the Church, and when someone find himself in a part of the Church of God, he has to receive the instruments and benefits of salvation, so the local Church has a special pastoral care for those who arrive in it, as well as the tourist centers, especially of large-scale tourism, international airports, large motorway junctions and seaports.²¹⁷ *“This welcome is naturally called upon to express itself concretely in special pastoral initiatives. We say “special” in the sense they must be appropriate to their objects, answering, that is, to their mentality, their language, and their particular situation. But we are not dealing here with initiatives which are completely self-contained: those who dedicate themselves to this work do so as delegates of the local Churches and communities, which are not in this way exonerated from their responsibilities.”*²¹⁸ The last chapter of the Document talks about the work of the Church in the world. The Document emphasizes the universality of the pastoral concern, and that no one can be a stranger or just a guest in the Church. That leads to the fact that every member of the Church has his part in the pastoral concern for the migrants, and even it was said before that the qualified persons should be caring the pastoral care for migrants, it should not be just their concern, but from every member of the Church. Phenomena as migration encourages generosity and altruism.²¹⁹ Further, the document talks about every call in the Church and its special function in the

²¹⁴ *Ibid.*, number 19

²¹⁵ Cf. *Ibid.*, number 21

²¹⁶ Cf. *Ibid.*, number 22

²¹⁷ Cf. *Ibid.*, number 23-24

²¹⁸ *Ibid.*, number 25

²¹⁹ Cf. *Ibid.*, number 29

World. So, the laypeople have a special function and privilege in the life in diaspora by performance of particular tasks, as for example the catechesis or the celebration of the Liturgy of the Word in accordance with prevailing norms.²²⁰ When it comes to the priests, the Document refers a lot to the Second Vatican council, emphasizing the need for special educated and prepared priests, which is especially important for efficacy of this kind of pastoral work.²²¹ The number 34 has in mind the chaplains which can be entrusted with a personal parish or a mission with the care of souls or a simple mission or a vicariate, as is provided for in the assistance of emigrants.²²² As a migrant cannot be an outsider in the new surroundings, the same applies for the priests, and he also should fully participate in the life of the local Church and the parity of the diocesan clergy is supposed, as well as the mutual cooperation between these chaplains and the local parish priests.²²³ The Document ends with an overview of the role of the permanent diaconate, women religious, the Episcopal Commissions, and the Papal Commission in the modern world of the migration.

Here is also worth to mention the encyclical “*Laborem exercens*”, written by the pope John Paul II in 1982. The encyclical talks mainly about work, but it also refers to the importance of people who had to move to another country in order to achieve a better life for themselves and their families. Concretely, the number 23 of the encyclical is submitted to the question of work and the emigration. The encyclical says that every person has the right to leave its country and to move in order to find a better job and better life conditions, but this step is also a great loss for the country he is leaving.²²⁴ So, the encyclical finds the migration process in some way - an evil, and in certain circumstances a *necessary evil*, and it says that “*everything should be done, and certainly much is being done to this end, to prevent this material evil from causing greater moral harm.*”²²⁵ Therefore, the encyclical emphasizes the importance of protecting the rights of the person who migrated in comparison with other workers from that society, which means that the whole emigration process cannot lead to an opportunity for financial or social exploitation, and “*the value of work should be*

²²⁰ Cf. *Ibid.*, number 30

²²¹ Cf. *Ibid.*, number 33

²²² Cf. *Ibid.*, number 34

²²³ Cf. *Ibid.*, number 35

²²⁴ Cf. JOHN PAUL II, *Laborem Exercens*, Encyclical letter, 14. 09. 1981, URL: https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html (last access: 09. 04. 2022), number 23.

²²⁵ *Ibid.*, number 23

measured by the same standard and not according to the difference in nationality, religion or race”.²²⁶ Pope John Paul II also defended the rights of emigrants in his annual messages on the World Day of Migrants. Except the defending of the rights of the emigrants, he also encourages the formation of the societies that share their rights and responsibilities with migrants. Pope John Paul II called for responsibility the states to create necessary conditions for people to achieve a life of dignity, so the people will not have the need for emigration. The summary of his thoughts would be that the emigration countries should take care about “the right to not need to emigrate”, while the destination countries should take the concerns and the responsibility about the “right to immigrate”.²²⁷

5.2.7. Canonical norms

Moreover, *the New Code of Roman Canon Law* was proclaimed by the Pope Johan Paul II, in 1983. Although it does not talk directly about integration, it sure does talk about taking pastoral care for immigrants. In the Canon 518, the New Code of Roman Canon Law says that the parish should be territorial, but if it is expedient, it is possible to establish personal parishes which are determined by reason of the rite, language, or nationality of the Christian faithful of some territory²²⁸, and here is also possible to include the canon 516, which talks about so-called “quasi-parishes”, which are on the same level as the regular parish, they include a specific group of people and they are entrusted to a priest, but because of specific circumstances it still not erected as a parish.²²⁹ These canons explain the possibility to establish personal parishes (can. 518) or missions for a spiritual care of the faithful (can. 516) for Christians who are living in a country which is not their homeland. Thus, the New Code of Roman Canon Law also envisages a pastoral care by creating specific pastoral figures, such as episcopal vicars and chaplains for migrants - in the canons 476 and 568.²³⁰

²²⁶ *Ibid.*, number 23

²²⁷ Cf. CASTILLO GUERRA, Jorge G., *Contribution of the Social Teaching of the Roman Catholic Church on Migration*, Exchange, 44, 2015, 4, pp: 403-427/1-19, here: p. 14-15, URL: https://www.caritas.eu/wordpress/wp-content/uploads/2018/10/contributions_of_the_social_teaching_of_the_roman_catholic_church_on_migration_n_castillo_guerra.pdf.pdf p.11 (access: 28. 09. 2019)

²²⁸ Cf. CODEX IURIS CANONICI / CODE OF CANON LAW, 1983, URL: https://www.vatican.va/archive/cod-iuris-canonici/cic_index_en.html (last access: 09. 04. 2022) can. 518

²²⁹ Cf. *Ibid.*, can. 516

²³⁰ Cf. *Ibid.*, can. 476 and 568

Further, the canon 529, in the first paragraph, says that the pastor of the parish should take a special care of those who are weighed down by special difficulties, where are also included those who are exiled from their country.²³¹ All this is concluded in a few words of instruction *Erga migrantes caritas Christi* in the number 24: “The New Code of Roman Canon Law, in confirmation and application of the Councils wishes, requests parish priests to be especially attentive towards persons who are far from their own country (can. 529, §1) and stresses the desirability and obligation whenever possible of arranging specific pastoral care for them (can. 568), as well as Missions for the spiritual care for the faithful (can. 516) and even the creation of specific pastoral figures such as episcopal vicars (can. 476) and chaplains for migrants (can. 568).”²³²

5.2.8. Instruction „Erga migrantes caritas Christi“

The Pontifical Council for the pastoral care of migrants and itinerant people wrote in the year 2004 the Instruction “*Erga migrantes caritas Christi*” (Eng. “*The love of Christ toward migrants*”). The Instruction is written 35 years after the Pope Paul VI’s Motu proprio “*Pastoralis migratorum cura*” and the Congregation for Bishops related Instruction “*De pastorali migratorum cura*”. The Instruction consists of four chapters, including the Introduction and the Conclusion. The Introduction talks about the today’s migration phenomenon; the first chapter hangs on the Introduction and talks about the migration as a sign of the times and as a concern for the Church. The second chapter talks about the pastoral care and the welcome of the migrants; the third chapter talks about the workers in a pastoral care of communion; the fourth chapter talks about the structures of missionary pastoral care; and the final chapter, the Conclusion talks about the universal mission. The Instruction presents in the introductory part an overview of the phenomenon of migration, emphasizing that it influences the social, economic, political, and religious life, but it becomes a regular reality. The Document finds the roots of the phenomenon in exaggerated nationalism, and, in many countries, it even evolves to hatred and systematic or violent exclusion of ethnic or religious minorities from society. This can be seen in civil, political, ethnic, and even religious conflicts raging in all continents. Such tensions swell the growing flood of refugees,

²³¹ Cf. *Ibid.*, can. 529

²³² Cf. PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, *Erga migrantes caritas Christi* (*The love of Christ towards migrants*), Instruction, 2004, URL: https://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html (last access: 09. 04. 2022), number 24

who often mingle with other migrants.²³³ On the other hand, the migration process also helps to connect the people, to get to know one other and provides opportunity for dialogue and communion or indeed integration at various levels.²³⁴ It explains further the phenomenon of the international migration process, in which both, the rich and the poor countries have a contribution and it brings a lot of positive as well as negative consequences for both sides.²³⁵ The first part of the Document is a historical overview of the teaching about migration of the Official Church, where it shows the gradual development of church's thought about migration and migrants. The second part, as mentioned, talks about the pastoral care of welcome, where the Document in the number 42 emphasizes the importance of taking care of accepting of the migrants, and it makes a difference between *assistance* in a general sense, *true welcome* and *integration*. The assistance in general sense would be a first, short-term welcome, the true welcome is a longer-term project, and integration would be an aim which should be pursued constantly over a long period and in the true sense of the word.²³⁶ The term *integration* is also mentioned in the next number, 43, as very important part of the pastoral care for the migrants. That means that the "first welcome" has still a great importance, but the welcome in its full sense is even more important, because its aim is the progressive integration and self-sufficiency of the immigrant.²³⁷ When it comes to the Catholic migrants, they are subjects of uprooting that moving abroad involves (from country of origin, family, language), so it should not be worse by uprooting the migrant from his religious rite or identity too.²³⁸ When the groups of the immigrants are bigger, they should be encouraged to keep up their specific Catholic traditions, they should be provided with a special organized religious assistance by priests of the language, culture and rite of the migrants. The Document is especially emphasizing the need for the closest communion between language-based missions and territorial parishes. The bond between them is on a special way important for the Church, and that's why the pastoral work should be focused on involving the immigrants in the life of the local parishes. In case that the number of the immigrants is not big enough for a specific organized religious assistance, the particular Church has to help them to overcome the problems caused by uprooting from their

²³³ Cf. *Ibid.*, number 1

²³⁴ *Ibid.*, number 2

²³⁵ Cf. *Ibid.*, number 5

²³⁶ Cf. *Ibid.*, number 42

²³⁷ Cf. *Ibid.*, number 43

²³⁸ Cf. *Ibid.*, number 49

community of origin and the serious difficulties of finding their place in their new one.²³⁹ The third part of the Document talks again about the importance of the strong connection between the Churches of departure and arrival. The strong connection is based on the reciprocal exchange of information on matters of common pastoral interest. For the better coordination of all pastoral activity in favor of immigrants, the Episcopal Conferences should entrust it to a special Commission, with the appointment of a National Director to animate the corresponding diocesan commission. In this way, it will be clear that the pastoral care for those who are far away from their home is a pastoral task, a clear ecclesial commitment.²⁴⁰ Furthermore, the Document indicates the importance of the function of the national coordinators for chaplains/missionaries, the migrants' chaplains/missionaries, diocesan/eparchial presbyters as chaplains/missionaries, religious presbyters, brothers and sisters working among migrants, and the laity, lay associations and ecclesial movements. The number 78 says that the three principal tasks of the pastoral worker among immigrants are safeguarding the ethnic, cultural, linguistic and ritual identity of the migrants, further, to form the missionary and evangelizing spirit among the migrants, and to guide along the way to authentic integration, avoiding a cultural ghetto and at the same time opposing the pure assimilation of migrants into the local culture.²⁴¹ The fourth part talks about the structures of the missionary pastoral care, where the Document confirms the overcoming of the mono-ethnic pastoral care and asks for the pastoral based on dialogue and constant mutual collaboration. It also asks for new structures which will be more flexible and open to mobile or temporary immigration.²⁴² The Conclusion unites the thought which is permeated through the whole Document, that the specific pastoral for, among and with migrants is a pastoral of dialogue, communion and mission and it should be a significant expression of the Church,²⁴³ as well as it should express the universality of the Church while giving a historical chance for the Church to prove its four characteristic marks: the Church is *one* because in a certain sense it also expresses the unity of the whole human family; it is *holy* also because it makes all people holy so that Gods name may be sanctified in them; it is *catholic* in its openness to

²³⁹ Cf. *Ibid.*, number 50

²⁴⁰ Cf. *Ibid.*, number 70

²⁴¹ Cf. *Ibid.*, number 78

²⁴² Cf. *Ibid.*, number 90

²⁴³ Cf. *Ibid.*, number 100

diversity that is to be harmonized; and it is *apostolic* because it is as well committed to evangelize the whole human person and all people.²⁴⁴

5.2.9. Pope Benedict XVI and encyclical „*Caritas in veritate*“

Pope Benedict XVI wrote in his third (and first social) encyclical: *Caritas in veritate*, in the year 2009, and in the number 62 he talks about the phenomenon of migration. He took the main lines of *Erga Migrantes Caritas Christi* and deepened the call towards an international planning of the migratory policies according to the needs and inalienable rights of migrants.²⁴⁵ He writes in the encyclic that the phenomenon of migration should be a concern of the migrants' countries of origin, in a close collaboration with the host state, and also that no country can be expected to address today's problems of migration by itself.²⁴⁶ Further, he again took the lines of *Erga Migrantes Caritas Christi* and said that the migrants are human persons who, as such, they own fundamental and inalienable rights which must be respected by everyone and in every circumstance. In connection with this encyclic is the Message for the World Day of Migrants and Refugees from the year 2011, where he talks about the whole world as one human family, where the globalized world in which is everything connected, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family. He is also reminding of the duty of the migrants "to integrate into the host country, respecting its laws and its national identity".²⁴⁷

5.2.10. The latest reactions toward migrants and Integration

Lastly, nowadays, Pope Francis stands up for issues related to migrants in a special way. Pope Francis considers engagement with migrants and refugees a central task of the Church. That is why his first trip was to the island of Lampedusa. Furthermore, when he

²⁴⁴ Cf. *Ibid.*, number 97

²⁴⁵ Cf. CASTILLO GUERRA, Jorge G., *Contribution of the Social Teaching of the Roman Catholic Church on Migration, Exchange*, 44, 2015, 4, pp: 403-427/1-19, here: p. 15-16, URL: https://www.caritas.eu/wordpress/wp-content/uploads/2018/10/contributions_of_the_social_teaching_of_the_roman_catholic_church_on_migration_castillo_guerra.pdf.pdf p.11 (access: 28. 09. 2019)

²⁴⁶ BENEDICT XVI, *Caritas in Veritate*, Encyclical letter, 29. 06. 2009, URL: https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html (last access: 09. 04. 2022), number 62

²⁴⁷ BENEDICT XVI, *Message of His Holiness Benedict XVI for the 97th World Day of Migrants and Refugees: "One Human family"*, 2011, URL: https://www.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf_ben-xvi_mes_20100927_world-migrants-day.html (last access: 09. 04. 2022)

visited the island of Lesbos in January 2016, he said, “We are all migrants and we are all refugees,” This surprising statement is explained as follows: “We are all migrants based on our faith in an existential way. Being on the road is a necessary part of human dignity. One man who is not on the way is not alive.”²⁴⁸ When Pope Francis started his pontifical period in 2013, he published the apostolic exhortation *Evangelii Gaudium* (*The joy of the Gospel*) where he announced that the migrants present a particular challenge for him. He exhorts all the countries to a generous openness which is capable of creating new forms of cultural synthesis, rather than fearing the loss of local identity, and he also encourages all to overcome the mistrust and help integrate all who are different, and make integration a new factor of development.²⁴⁹ Furthermore, although the Messages of the Pope for the World Day of Migrants and Refugees don’t have the same importance as the official Church documents, like the encyclicals or instructions, they will be mentioned here because they follow the thought of Pope Francis. Hence, except the *Messages of Pope Francis for the World Day of Migrants and Refugees* in 2014, 2016, and 2019, here is especially important his Message from the year 2018, which is called “*Welcoming, protecting, promoting and integrating migrants and refugees*”. At the beginning of the Message, Pope Francis recalls his speech from the beginning of his pontificate in Lampedusa in 2013, where he called the migration situation a “sign of the time”.²⁵⁰ Furthermore, in his Message, he talks and explains four verbs: to *welcome*, to *protect*, to *promote* and to *integrate*. To “welcome” means to insure to the migrants a safe and legal enter to the destination countries and to offer them an adequate and dignified initial accommodation.²⁵¹ To “protect” includes few steps of defending the rights and the dignity of the migrants, independent of their legal status. If they choose to come back to their homeland, it should be developed social and professional re-integration programmers for them.²⁵² Besides that, “protecting” means to ensure the healthcare and pension plans for the migrants. “Promoting” means to ensure that every

²⁴⁸ SCHWEIZER BISCHOFSKONFERENZ, RÖMISCH-KATHOLISCHE ZENTRALE KONFERENZ DER SCHWEIZ, *Auf dem Weg zu einer interkulturellen Pastoral. Gesamtkonzept für die Migrationspastoral in der Schweiz*, Freiburg, 2020, p. 8

²⁴⁹ Cf. FRANCIS, *Evangelii Gaudium*, Apostolic Exhortation, 2013, URL: http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html (last access: 09. 04. 2022)

²⁵⁰ Cf. FRANCIS, *Message of His Holiness Pope Francis for the 104th World Day of Migrants and Refugees*, 14. 01. 2018, URL: https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20170815_world-migrants-day-2018.html (last access: 09. 04. 2022)

²⁵¹ Cf. *Ibid.*

²⁵² Cf. *Ibid.*

migrant can achieve its potential as a human being in all dimensions that constitute the humanity intended by the Creator, which also includes the recognition of the religious dimension.²⁵³ And the last verb is the most important in this context. Pope Francis refers to Pope John Paul II when he gives the, so to say, definition of Integration:

*“Integration is not an assimilation that leads migrants to suppress or to forget their own cultural identity. Rather, contact with others leads to discovering their ‘secret’, to being open to them in order to welcome their valid aspects and thus contribute to knowing each one better. This is a lengthy process that aims to shape societies and cultures, making them more and more reflection on the multi-faceted gifts of God to human beings”.*²⁵⁴

This means that Pope Francis, calls for an authentic integration, just like the document *Erga migrantes caritas Christi* in the number 78, when it asks for avoiding the ghettoization, as well as the assimilation into the local culture, but to promote the intercultural exchange, and to documenting and disseminating best practices of integration.²⁵⁵ The Message ends by the commitment of the Church to realizing all the initiatives proposed above, where the contribution of the political communities and civil societies is indispensable according to their own responsibilities.²⁵⁶

In addition, it is important to mention here the Pope Francis’s latest Message for the 107th World Day of Migrants, called *Towards an ever wider “We”*. This Pope’s Message proved to be very important for this dissertation because of the “search for a We”, which will be visible in a special way in the next chapters of this paper. Pope Francis begins his Message by recalling the encyclical *Fratelli Tutti*, the number 35, and expresses the hope that after the health crisis there is no longer “them” but only “us”²⁵⁷. Following this, he continues, explaining that he titled his message *Towards an ever Wider “We”* for the reason that he wants to provide a clear perspective on the common journey of all people in this world. For him, this “We” means that all people are in the same ship and that everyone is called to fight against the walls that divide people so that there are no more “others”, but this

²⁵³ Cf. *Ibid.*

²⁵⁴ Cf. *Ibid.*

²⁵⁵ Cf. *Ibid.*

²⁵⁶ Cf. *Ibid.*

²⁵⁷ Cf. FRANCIS, *Message of His Holiness Pope Francis for the 107th Day of Migrants and Refugees*, 26. 09. 2021, URL: https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20210503_world-migrants-day-2021.html (last access: 09. 04. 2022)

“we” includes all of humanity²⁵⁸. This call to “tear down the walls”²⁵⁹ for Catholics means increasing the faithfulness to the Catholic faith, and this Catholicism, that is, the universality of the Church, must be accepted and lived in every age. Then Pope Francis emphasizes that the Holy Spirit enables us to accept all people and never impose uniformity that depersonalizes, but he enriches this diversity and thus the Church grows. “*All the baptized, wherever they find themselves, are by right members of both their local ecclesial community and the one Church, dwellers in one home and part of one family.*”²⁶⁰ Apart from Catholics, Pope Francis calls on all other men and women in the world to strive together for a growing “we” because the future of society is “colorful”, enriched by diversity and intercultural exchanges²⁶¹. In order to achieve the ideal of a new Jerusalem, Pope Francis calls again all people to break down the walls that separate and build bridges that connect. At the same time, he emphasizes that borders can be turned into places of encounter, where the miracle of the growing “we” develops, and that “we” must be increasingly co-responsible, because every good done to the world is done to present and future generations. It is a matter of caring for the common wealth and no one can be excluded from caring for it and its benefits.²⁶² Pope Francis recalls again the words from the Encyclical letter *Fratelli tutti*, number 8, and concludes his message by emphasizing the fact that all people are brothers and sisters on earth which is our common home, and we are called as such to dream together as one humanity.²⁶³

The significance of this Pope’s Message lies in the fact that it constantly encourages all the people of the world to create one “we”, and all those people live in one common world. This “we” breaks down barriers created by fears which strive for uniformity that depersonalizes, and the same “we” creates bridges that allow the diversity of others to enrich. Although Pope Francis does not specifically use the word integration here, his Message can still be read as a contribution to the integration process. It is this above that is understood when it comes to integration.

²⁵⁸ Cf. *Ibid.*

²⁵⁹ Cf. *Ibid.*

²⁶⁰ Cf. *Ibid.*

²⁶¹ Cf. *Ibid.*

²⁶² Cf. *Ibid.*

²⁶³ Cf. *Ibid.*

5.2.11. Conclusion

Through the review of the Church documents regarding migration and integration, it has been shown that the Church has always showed a particular care for migrants. However, the pastoral care for migrants has been, so to say “put on the paper”, in the year 1887, when the Pope Leo XIII started to write documents about the pastoral care for migrants in overseas countries, respectively with the encyclic *Rerum Novarum* in 1891.

The pastoral care of the Church for migrants evolved through the years, which means that it included many other aspects of the life of the migrants, which also includes the term *integration*. The integration process of migrants into the new society became a topic in the newest Church documents. The topic of migration and integration reached a peak only nowadays when the world has faced the migrant crisis and also with the start of the pontificate of Pope Francis. Pope Francis plays a big role in formation of a modern pastoral care of the Church for migrants, especially through his Messages where he consistently emphasizes the concern about the migrants, the suffered, and the abused ones. This includes putting the accent on the integration of the migrants in the new society in which they will be an enrichment through their culture and language, and on the other side, they have to avoid assimilation and ghettoization.

All things considered, it can be said that the Catholic Church was one of the first international organizations to deal with the pastoral care of migrants: every year the Pontifical Council for the Pastoral Care of Migrants and Itinerant People publishes texts on the issue of migration; Pope John Paul II has pushed for issues of illegal immigration, global social injustice and political instability to be addressed through international cooperation; Pope Francis went on his first trip to Lampedusa; Catholic social ethics sees migration primarily as an opportunity to develop righteous international relations within the human family.²⁶⁴

After this review of the global Church documents about the concept of the migration and integration, it is also worth to take a look at the involved parties and the way how they handled the phenomenon migration and integration, in particular the Church in Austria or Church in German-speaking countries, as well as the Church in Croatia.

²⁶⁴ Cf. POLAK, Regina, *Migration als Lernort für globales Zusammenleben in Verschiedenheit*, PThl, 34, 2014, 2, pp. 205-220, here: p. 211

5.3. Biblical understanding of migration: Migration theology of the Old and New Testaments

Before listing the various texts on integration and migration in local Church documents, it is appropriate to briefly mention and describe the fact that the Bible abounds in various texts on migration, departure, emigration, escape, persecution, exile, and diaspora. In this sense, it is possible to talk about the entire history of Israel with special emphasis on Exodus, Abraham and Sarah, Jacob, Moses, Miriam, Ruth, and later in the New Testament on Paul and the Christian people, Christ himself and many other Biblical figures who can also be included.

Abraham left his country which means geographical territory, but also his social, economic, and religious homeland, while becoming a liberator from idolatry and completely surrendering to God's promise²⁶⁵ and guidance. Furthermore, *Jacob* fled from his brother Esau and this escape was just like Abraham's - leaving a certain territory, but it included both moral and spiritual wanderings until God brought him where he belonged.²⁶⁶ Then, there is *Joseph* who became a paradigm of the social rise of a migrant after arriving in Egypt where he experienced a state of never-actually-belonging.²⁶⁷ The *Exodus* shows how God freed the Israelites from Egyptian bondage after which they spend a difficult forty years on their way through the desert to the Promised Land. This experience that they, the Israelites, themselves were "foreigners" has been repeated all the time. Responsibility for the Strangers belongs to the Torah and the treatment of diversity is determined: Strangers can participate in celebrations without having to take on religious obligations because one can meet God in the "strangers".²⁶⁸ Furthermore, *Jesus Christ* primarily belonged to the people of Israel, but in his conversation with non-Jews, he acknowledged their great faith (Mt 15: 21-28) and

²⁶⁵ Cf. POLAK, Regina, *Migration: Heimkehr zu Gott und seiner Sozialordnung*, in: POLAK, Regina, *Migration, Flucht und Religion, Praktisch-Theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 107-124, here: p. 111

²⁶⁶ Cf. BILIĆ, Niko, *Neki ključni vidici selilaštva i izbjeglištva u Svetom pismu*, in: *Obnovljeni život*, 75, 2020, 1, pp. 9-23, here: p. 18

²⁶⁷ Cf. POLAK, Regina, *Migration: Heimkehr zu Gott und seiner Sozialordnung*, in: POLAK, Regina, *Migration, Flucht und Religion, Praktisch-Theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 107-124, here: p. 112

²⁶⁸ Cf. POLAK, Regina, JÄGGLE, Martin, *Diversität und Convivenz. Miteinander Lebensräume gestalten*. In: KRIEGER, Walter, SIEBERER, Balthasar (ed.) *Migration und Integration: Pastorale Herausforderungen und Chancen*, Werner Verlag, Linz, 2013, pp. 152-189, here: 154

stressed that those who accept the stranger have actually accepted him (Mt 25: 31-46). He also sent his disciples to all nations after the resurrection (Mt 28: 16-18).²⁶⁹

Thus, in the process of reading and studying of the literature, the article by the author Regina Polak²⁷⁰ especially stood out regarding this topic. In the article she mentions a certain *migration theology* that arises from the Old and New Testaments. This migration theology stems from the theme of migration in the Bible, which was seen as a problem, a danger, and a bad thing, but the authors of the Bible do not give these negative concepts the last word. On the contrary, they talk about how migration can become a blessing that provides orientation, a promising future, opportunities, and potential in which God opens himself to migrants in a special way and he stands faithfully with his people.²⁷¹ The author Regina Polak states that in the context of the Biblical texts and their actors, it is actually very important to understand how the writer of Biblical texts talks about the experience of migration. These texts are not just metaphors but are described as realities in which God reveals himself in history and gives a specific experience of knowing God, which stands out in a special way in the fact of loss of location.²⁷² Therefore, the author Regina Polak sees in the biblical texts' migration as a place of learning, liberation from injustice, struggle for attitude towards "foreigners", and a place of practical theophany.²⁷³

5.4. The Church in Austria: Migration and Integration

As seen in the previous chapters, the Catholic Church started a to make an even more organized way of the pastoral care for the migrants after the Second World War. When the Motu Proprio "*De pastorali migratorum cura*" was published in 1968, its regulations about the organization of the pastoral care for the migrants were certainly accepted in the Austrian Church and its pastoral practice.

²⁶⁹ Cf. SCHWEIZER BISCHOFSSKONFERENZ, RÖMISCH-KATHOLISCHE ZENTRALEKONFERENZ DER SCHWEIZ, *Auf dem Weg zu einer interkulturellen Pastoral. Gesamtkonzept für die Migrationspastoral in der Schweiz*, Freiburg, 2020, p. 8

²⁷⁰ POLAK, Regina, *Migration: Heimkehr zu Gott und seiner Sozialordnung*, in: POLAK, Regina, *Migration, Flucht und Religion, Praktisch-Theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 107-124

²⁷¹ Cf. *Ibid.*, here: pp. 108-109

²⁷² Cf. *Ibid.*, pp. 112-113

²⁷³ For more information on this topic and a look at today's situation, I recommend the mentioned article by Regina Polak: POLAK, Regina, *Migration: Heimkehr zu Gott und seiner Sozialordnung*, in: POLAK, Regina, *Migration, Flucht und Religion, Praktisch-Theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 107-124

Consequently, the so-called “*Ausländerseelsorgestellen*” were renamed and modified in *Missions*. The Austrian Bishops’ Conference established the *National direction for foreign speaking Catholics in Austria* in 1975.²⁷⁴ Later, the pastoral care for migrants in Austria was organized by the Church in Austria, yet not many Church-documents on this topic were written by the Austrian Bishops Conference or by the certain dioceses. To be precise, when it comes to the migration and integration, the Church in Austria has just three documents on which it is basing its activity: the “*Richtlinien der Österreichischen Bischofskonferenz*” from 1997, which includes the “*Pastorale und rechtliche Richtlinien für die fremdsprachige Seelsorge in Österreich*” and “*Richtlinien für den Dienst des Nationaldirektors für die fremdsprachigen Gemeinden im Bereich der Österreichischen Bischofskonferenz*”²⁷⁵ and the third one would be the *Instruction “Erga migrantes caritas Christi”* from 2004. These mentioned documents related to the topic of integration of catholic migrants in Austria on which is the pastoral care of the Church in Austria based will be described in the text below.

The document „*Pastorale und rechtliche Richtlinien für die fremdsprachige Seelsorge in Österreich*” is written by the Austrian Bishops Conference in the year 1998. It refers at the beginning that there are few documents that the pastoral care for migrants with another first language uses as its base for their pastoral activity, at that time - the Motu Proprio “*Pastoralis Migratorum Cura*” from 1969, the “*Instruktion zur Seelsorge unter den Wandernern*” from 1969, the regulations of the Codex Iuris Canonici from 1983, and the last one would be this Document as a new addition to the others. The Document never uses the term *integration*, but it could be concluded from it that it touches the topic on an indirect way. The Document makes it clear in the number 2 that every Catholic, no matter which nation or culture he is coming from, has the right on service of proclamation, receiving the sacraments, diaconia, and that there is no such thing as one national Church.²⁷⁶ Again, the Document does not use specifically the term *integration*, but it implies on it in the number 3.1. when it explains that the migrants in Austria should settle down in the local Church

²⁷⁴ VENCSEK, Laszlo, *Einleitung von Nationaldirektor KsR Prof. Dr. Laszlo Vencsek*, in: VENCSEK, Laszlo, SCHARL, Franz (ed.), *Einheit in Vielfalt, 40 Jahre Nationaldirektion der katholischen fremdsprachigen Seelsorge in Österreich*, Wagner Verlag, 2015, pp. 21-25, here: pp. 21-22

²⁷⁵ VENCSEK, Laszlo, *Der pastorale Dienst für die Migrant/innen – muttersprachliche Seelsorge*, in: KRIEGER, Walter, SIEBERER, Balthasar (Hg.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, 2013, pp. 54-75, here: p. 61

²⁷⁶ Cf. ÖSTERREICHISCHE BISCHOFSKONFERENZ, *Pastorale und rechtliche Richtlinien für die fremdsprachige Seelsorge in Österreich*, in: Amtsblatt der Österreichischen Bischofskonferenz, nr. 22, 20. May 1998, II. 1, number 2

which is receiving them, in the way that they learn the language, in this case - German language, and that they should learn to appreciate its history and the culture, so they can easier incorporate themselves into the society. This number also says that the pastoral care for the second and third generations of the migrants should be a common task of the foreign-speaking parish, as well as the local parish. Therefore, there is asked for a cooperation between those two parishes.²⁷⁷ The second important spot where the Document refers on the term integration, again indirectly, is in the number 14. The number 14 talks about the “*Ausländersonntag*”. “*Ausländersonntag*” is a once in a year event, on a Sunday, which takes place in the parishes in Austria. The meaning of this event, which has the accent on the Sunday liturgy, is to make an opportunity to develop the understanding for the life of the migrants living in Austria, in order to achieve a better life together in the spirit of the Gospel. It wants to make it clear that all Catholics have the right to have a home in every part of the Church, and that they rely on each other.²⁷⁸

Although the Document never directly used the term *integration*, it is clearly aware of the necessity of the migrants to, so to say, fit into the society. That is why it encourages them to learn about the new society in which they are now living, but it also calls for the common task of the local parishes and the foreign-speaking parishes. The work is not just put on the migrants, but along with them on the local Church which must be also open and to strive for a better knowledge of others in order to achieve a better life together.

The documents “*Richtlinien für den Dienst des Nationaldirektors für die fremdsprachigen Gemeinden im Bereich der Österreichischen Bischofskonferenz*” and “*Erga migrantes caritas Christi*” will be mentioned here just briefly. The first document speaks mostly about the position and duties of the National Director for the foreign-speaking communities in the Austrian Episcopal Conference. In that sense, this document does not have a specific connection with the topic of integration or migration, besides the description and regulations of the important role of the National Director who is managing the foreign-speaking communities. Furthermore, when it comes to the document “*Erga migrantes caritas Christi*” from 2004, it has already been described and explained in detail in the previous chapters, and therefore its importance for the issue of migration and integration is known.

²⁷⁷ Cf. *Ibid.*, number 3.1

²⁷⁸ Cf. *Ibid.*, number 14

As it was possible to see, the Church in Austria and its pastoral care about migrants, especially its position when it comes to integration, is expressed, and based on just few official documents. The Church in Austria, respectively Episcopal Conference or individual dioceses, didn't published a specific document about integration in the sense of Catholic Missions. Namely, nowadays is possible to find a lot of literature about the integration of modern migrants, in terms of refugees and similar, considering that this issue is a very topical matter, but again, there is no official documents of the Church in Austria about the integration of Catholics, members of the Catholic Missions. However, here it is not the intention to say that the Church in Austria is not caring about the Catholic migrants, members of the Catholic Missions, because even though, there is no documents about their integration process, many different actions are implemented by the Church in Austria. The best example would be the already mentioned, "*Sonntag der Völker*", which was called before "*Gastarbeitersonntag*" respectively "*Auständersonntag*". It is standing for a greater dialog, and a better common life in the spirit of the Gospel between the migrants and Austrian people.²⁷⁹ Despite that, it is evidently possible to see a huge difference in the activity of the Church in Austria and other German-speaking countries, in particular Germany. The Church in Germany, not just the Episcopal Conference, but also almost every dioceses published multitude of documents about migration and integration, only few of the most important ones will be listed here: "*Die ausländischen Arbeitnehmer*", "*Eine Kirche in vielen Sprachen und Völkern*", "*Gemeinsam Kirche sein*", "*Richtlinien für die Pastoral mit Katholiken anderer Muttersprache in den Seelsorgeeinheiten der Diözese Rottenburg-Stuttgart*".²⁸⁰ It must also be emphasized that the Church in Austria, when it comes to this topic in particular, does not have a transparent way of showing the documentation on the Internet, in comparison with the Church in Germany, their level of transparency is so high that a simple Google-search can show almost every document, without much difficulty.

However, what can be easily found on the Internet is the information that in different dioceses in Austria there are different places that take care of the pastoral care of migrants, so it exists in the Archdiocese of Vienna and Salzburg, the dioceses of St. Pölten, Eisenstadt, Linz, Innsbruck, Feldkirch, Gurk-Klagenfurt and Graz-Seckau. In the Archdiocese of Vienna, the Episcopal Vicariate for Categorical pastoral care and second

²⁷⁹ Cf. *Ibid.*, number 14

²⁸⁰ POLEGUBIĆ, Adolf, *Dušobrižništvo za Hrvate u Njemačkoj*, Hrvatski dušobrižnički ured – Kroatenseelsorge in Deutschland, Frankfurt am Main, 2017, pp. 34-38

mother tongue communities are specifically in charge of migrant communities. There is also a “Department for second mother tongue communities”, and a “Department ARGE AAG” (catholic communities from Africa, Asia and Latin America). The Episcopal referent is Auxiliary Bishop Franz Scharl from the Archdiocese of Vienna. It will be possible to see later in the text that he was mentioned very often in the answers of the interview partners. Of course, as it is prescribed, there is also a National Director for Migrants in Austria. The national director in Austria is currently Alexander Kraljic, who recently succeeded Laszlo Vencser. The national director is responsible for establishing relationships with migrant communities, advising Austrian bishops on the issue of migrant pastoral care, organizing the *Ausändersonntag (Sonntag der Völker)*, establishing relationships with national directors for migrant pastoral care in Europe, and maintaining contacts with the Papal Council²⁸¹.

5.5. The Church in Croatia: Migration and Integration of the Croats in the new society

After the overview of the pastoral care of the official Church for the migrants, which is presented in the chapter: “Official Church documents about integration and migration”, and after that, “The Church in Austria and the topic of integration”, the logic sequence would be to see what the Church in Croatia did and wrote about these topics.

The pastoral care for Croats actually started when the vicar apostolic in Egypt, Paškal Vujčić, sent fra Ilija Tvrtković-Škorić to take pastoral care about the Croatian workers on the Suez Canal in the early 60’s of the 19th century.²⁸² Furthermore, in the year 1894 the bishop Josip Juraj Strossmayer sent Dobroslov Božić to the United States of America, after the Croatian community there asked for a Croatian priest. After that event, many other Croatian communities were established, along with many different religious orders from Croatia who have joined the pastoral care for Croatian communities in the USA.²⁸³ The Croatian Institute of St. Jerome in Rome profiled itself as a pastoral and caritative center which takes care of Croats in the whole world, not just in Italy. The situation changed when

²⁸¹ Cf. *Anderssprachige Pastoral, Fremdsprachige – anderssprachige – muttersprachliche Seelsorge*, URL: <https://www.pastoral.at/pastoral/anderssprachige-pastoral> (last access: 08.03.2022)

²⁸² Cf. STANKOVIĆ, Vladimir, (ed.), *Katolička Crkva i Hrvati izvan domovine*, Kršćanska Sadašnjost, Zagreb, 1980, p. 36

²⁸³ Cf. STANKOVIĆ, Vladimir, *Crkva u Hrvata i njezina briga za hrvatske migrante*, u: KLARIĆ, Josip (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*; Biblioteka “Diaspora Croatica” Hrvatski dušobrižnički ured, Frankfurt am Main, 1999, pp. 33-45, here: p. 33

the Consistorial congregation named in 1957 Krešimir Zorić a part of its Council for emigration.²⁸⁴ He established in 1958 the office “*Cura pastoralis pro emigrantibus Croatis*” in Rome, which coordinated the Croatian communities in West Europe. Krešimir Zorić was succeeded on this position by Vladimir Vince, a priest from Đakovo, in 1966, who also established the administration of the Croatian foreign community called “*Directio nationalis Operum pro migrationibus Croatis*” in Rome in the Via del Casaletto 481. The administration stayed there until 1989 when it was moved to the Papal institute of St. Jerome until its closing in 1998 when everything moved to Zagreb, Croatia. In Zagreb is that office still in function, as an operative part of a joint Council for the foreign flock.²⁸⁵ When the Pope Paul VI wrote his *Instructio de pastorali migratorum cura*, the Bishops’ Conference of Yugoslavia established the *Council of the Bishops conference of Yugoslavia for Croatian migration* and a special *Council for the Slovenian migration*. The first president of the Council for Croatian migration was the auxiliary bishop of Zagreb, Josip Lach, and the secretary was Vladimir Stanković, a priest from the Archdiocese of Zagreb, who succeeded Vladimir Vince in his function of the National Director from 1969 to 1999. After him, the national director was Pero Aračić, again a priest from the now Archdiocese of Đakovo. He was followed by Pero Ivan Grgić, from the diocese of Banja Luka, from 2001 to 2005. Ante Kutleša came in 2005 on the function of the director, a priest from the Franciscan Province of the Most Holy Redeemer from Split, who was succeeded by Josip Bebić in 2010, and he was lastly succeeded by Tomislav Markić in 2014, who is now the director of pastoral care for Croats abroad.²⁸⁶

The Croatian Bishops’ Conference was established in 1993, and the Bishops’ Conference of Bosnia and Herzegovina was established in 1994. The Council for the Croats abroad is a mutual Council for these two Bishops’ Conferences, considering that the Croatian believers abroad, whether from Croatia, from Bosnia and Herzegovina or from other parts, meet always together in the same parishes. The Council of the Croatian Bishops’ Conference and the Bishops’ Conference of Bosnia and Herzegovina meets once every year.²⁸⁷

²⁸⁴ Cf. STANKOVIĆ, Vladimir, *Katolička Crkva i Hrvati izvan domovine*, in: Bogoslovska smotra, 56, 1986, 1-2, pp. 73-98, here: p. 88

²⁸⁵ Cf. STANKOVIĆ, Vladimir, *Crkva u Hrvata i njezina briga za hrvatske migrante*, u: KLARIĆ, Josip (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*; Biblioteka “Diaspora Croatica” Hrvatski dušobrižnički ured, Frankfurt am Main, 1999., pp. 33-45, here: pp. 34-35

²⁸⁶ Cf. POLEGUBIĆ, Adolf, *Dušobrižništvo za Hrvate u Njemačkoj*, Hrvatski dušobrižnički ured – Kroatenseelsorge in Deutschland, Frankfurt am Main, 2017, pp. 26-27

²⁸⁷ Cf. *Ibid.*, pp. 27-28

The pastoral care for Croats abroad, as an organized way of the pastoral care, including the forming of the Croatian Catholic Mission, started in the 1950s, especially at the beginning of the 1970s, when the increased number of Croats in the Western European countries needed pastoral care and a presence of a Croatian priest. The Church in Croatia answered the needs for priests in the countries where Croats usually immigrated, for example Germany and Austria, with sending a significant number of priests and members of religious orders.

It was many times stated in the literature that the Church in Croatia had always in mind the difficulties in front of every Croat who immigrated from Croatia, so it wanted to provide them with a pastoral care in a form of a Croatian Catholic Missions, whose functions were to preserve the faith and as well the Croatian national and cultural identity and the Croatian language. One of the tasks of the Croatian Catholic Missions is also sharing the difficulties which were in front of the local Church in the moment of time.²⁸⁸

Although the Church in Croatia took care of the Croats who immigrated at the beginning of the first mass-immigration waves, there were no official documents of that sort issued from the Croatian Bishops Conference about integration of Croats in the new society. The topic of integration, as well as other difficulties that come with moving into another country was usually what the Croatian Catholic Missions took care about. Therefore, from the literature is possible to notice that the Croatian Catholic Missions did always follow the regulations of the Official Church documents and the local Bishops' Conferences, for example in the German-speaking countries, and they always worked together towards achieving common goals (for example, the so-called "*Sonntag der Völker*" takes place every year in Vienna, where the attention is drawn on the diversity of the nations in the Catholic Church in Austria, and the Croatian Catholic Mission in Vienna regularly participates in it). In addition, it is important for me to mention that the Croatian Pastoral Office for Migrants publishes collections of proceedings from pastoral workers from Western Europe in the series "*Diaspora Croatica*".²⁸⁹ Their book editions are very valuable, instructive, and informative because they present news, changes, the situation and events in the local Church and the Croatian Catholic Missions. Therefore, although the Church in Croatia has not written a specific document, its great contribution and work to make Croatian people feel

²⁸⁸ Cf. *Ibid.*, pp. 40-42

²⁸⁹ A list of different literature can be found at the following link, URL:
<https://www.kroatenseelsorge.de/de/produkt-kategorie/diaspora-croatica/>

better in the diaspora is indisputable, and this commitment has lasted from the very beginning until today.

6. Three dimensions of Integration

In this chapter, the topic moves on to a new area of research that is crucial for this doctorate thesis, in addition to the qualitative research, and these are the three dimensions of integration. By these three dimensions of integration, it is meant the integration into the society, Church integration and faith integration. These three dimensions will be explained in the following chapters.

6.1. The first dimension of Integration: Integration into the society

This chapter explains the first dimension of integration - the integration into the society, and what it means for the migrants, migrant groups, but as well for the receiving society. This dimension of integration is the first of three dimensions, which are, so to say, the main focus of this dissertation. The topic of integration into the society explains and describes the arrival of migrants in the new society, their coping within the new society and the reaction of the local population to it, and the role of Croatian Catholic Mission in the whole process.

6.1.1. The process of migration

When someone arrives in a new society, they are often perceived as the “others” or as the “strangers”, who do not belong there. This perception can be based on various grounds: on the legal status, on physical appearance (“race”), on cultural and religious differences, on the class characteristics or any combination of these elements.²⁹⁰ The picture of migrants as “others” or “strangers” is rooted in the idea of a “nation-state” in which the society is understood as a connected, functional and structured whole, and all those who, according to the judgment of the majority group in society, do not belong to that whole, are perceived as “others” or “strangers”.²⁹¹ The national-states from the 18th and 19th centuries proved themselves as effective in reducing the cultural diversity and homogenization of the society, especially after establishing clear territorial boundaries. National states became the

²⁹⁰ Cf. PENNINX, Rinus, *Integration Process of Migrants: Research Findings and Policy Challenges*, in: *Migrantske i etničke teme*, 23, 2007, 1-2, pp. 7-32, here: p. 9

²⁹¹ Cf. INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), p. 1

main organizer of the cultural connecting peoples on national territory. However, the globalization processes question the integrative function of the national states, hitting the center of national sovereignty. Namely, they break primarily territorial boundaries by connecting the members of different societies through the global movement of capital, consumption, and leisure (tourism). Migrations of any kind become an everyday occurrence. In that sense, it is possible to speak about trans-nationalization and deterritorialization of the culture. The integrational possibilities of national states have been weakened externally and internally. Externally it means that it is not anymore possible to keep the borders as the defensive barrier of the national culture, and internally it means that the ability to control cultural differences is reduced.²⁹² Through the years, in Europe, the classic “type” of migrants has been changed from the working-migrants, third-country nationals and their descendants, to refugees and/or forced migrants due to mass refugee flows in recent years.²⁹³

6.1.2. The process of Integration

“*The moment migrants settle they have to acquire a place in the new society, both in the physical sense (house, job, and income, access to educational and health facilities, etc.), but also in the social and cultural sense.*”²⁹⁴ Since the migrants come and settle into a new society, this process implies their effort to become a part of this new society. But this process does not stop just on their effort, but it requires an effort from the receiving society. Almost necessarily, from the discourse on migrants and migration, the question of integration arises, but as well the term assimilation. It happens very often that many people misuse the term integration, whereby they mean assimilation. That happens because the term adaptation (in German: *Anpassung*) or assimilation has a negative connotation, so by avoiding these terms it comes to misuse of the term integration.²⁹⁵ In general, it is possible to speak about four different acculturation strategies: assimilation (which would mean one-sided adaptation),

²⁹² Cf. BANOVAČ, Boris, MARKOVČIĆ, Marko, *Integracije i akteri: proturječnosti i izazovi*, in: *Migracijske i etničke teme*, 23, 2007, 4, pp. 319-345, here: pp. 335-336

²⁹³ Cf. INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), p. 1

²⁹⁴ PENNINX, Rinus, *Integration Process of Migrants: Research Findings and Policy Challenges*, in: *Migrantske i etničke teme*, 23, 2007, 1-2, pp. 7-32, here: p. 9

²⁹⁵ Cf. SCHEIDLER, Monika, *Assimilation oder Integration? Erwartungen und Realitäten*, in: WALTER KRIEGER, Walter, SIEBERER, Balthasar (ed.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, 2013, pp. 124-151, here: p. 134

separation, marginalization (which means isolation), and integration. Which of these strategies would be accepted by the migrants in their private lives, free time, or at work, depends on how they answer the next two questions: Would you rate preserving your own cultural identity as something positive? Would you rate seeking to meet others as something positive? If both questions are answered with “yes”, it is possible to speak about integration.²⁹⁶

In that sense, it is possible to define integration as a process of including and accepting the migrants in the main institutions, relations, and positions of the receiving society, but also as the result of rational responses of actors to the social environment. Integration is always a two-way street, which includes the migrants and the receiving society.²⁹⁷ Furthermore, a very suitable definition of integration would be the one of Rinus Penninx: *the process of becoming an accepted part of society*.²⁹⁸

However, the question would be, which kind of integration *is needed*? According to Saša Božić, it is possible to talk about different kinds of integration, he does not numerate them because his opinion is that a certain dimension has no priority over another or that it determines another. The kinds of integrations which he mentions are: *socio-economical* (refers to the position of migrants within the work structure, respectively to the job and workplace, but also to the possession of goods), *legal-political* (refers to the political rights, political representation in the institutions of the host society, participation in education), *social* (refers to the intensity and direction of the relationship between migrant groups and most of the host society), and *cultural* integration (refers to the question of participation of migrants in the symbolic structure of the receiving society, on the separation from the values and identity of the receiving society, as well as the exchange and appropriation of cultural content).²⁹⁹ The literature review shows that some authors (for example Rinus Penninx³⁰⁰

²⁹⁶ *Ibid.*, p. 135

²⁹⁷ Cf. INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021), p. 2

²⁹⁸ PENNINX, Rinus, *Integration Process of Migrants: Research Findings and Policy Challenges*, in: *Migrantske i etničke teme*, 23, 2007, 1-2, pp. 7-32, here: p. 10

²⁹⁹ BOŽIĆ, Saša, *Integracija i etnički odnosi hrvatskih migranata: Bečki slučaj*, *Revija za sociologiju*, 28, 1997, 1-2, pp. 63-82, here: p. 64

³⁰⁰ PENNINX, Rinus, *Integration Process of Migrants: Research Findings and Policy Challenges*, in: *Migrantske i etničke teme*, 23, 2007, 1-2, pp. 7-32, here: pp. 10-11

and others) call those *kinds* of integration - *dimensions* of integration, but in both cases, the question of integration focuses on these few indicated areas.

Therefore, in this chapter “*First dimension of integration – integration into the society*”, the main theme is the integrational process of migrants who enter a new society, how they integrate themselves in different layers of society which would mean their readiness and resourcefulness in finding a job, which workplace they have, the importance of learning the new language, their opportunities for education, health care, their political rights, creating relationships in terms of social contacts with people from the host society but also with other migrants, accepting the cultural values of the receiving society. And since integration is a two-way process, which means that not everything is only left to the activity of migrants, but also means the active involvement of the receiving society, here is also considered their role in the process of acceptance and including of migrants in this new society. The, for migrants, new society has also expectations from the migrants. For example, they expect them to learn the language and to become familiar with particular political rules of the receiving society. On the contrary, the receiving society has to build structures that allow inclusion, without alluding to forced assimilation.

6.1.3. The role of Croatian Catholic Missions in the process of social Integration

If the above mentioned would be applied to a particular case of Croatian Catholic Mission in Vienna and the Austrian or Viennese society, it is possible to see three actors in this integrational process – migrants (Croatian Catholic Mission members), Croatian Catholic Mission (viewed as an institution), and the Viennese society. In that sense, Croatian Catholic Mission would act as, from a sociological view, a sort of institution where integration can take place – *specific institutions of and for migrant groups* in the religious or cultural domain. Those kinds of institutions work primarily in private domains, but they can manifest themselves in the public sphere as important actors of civil society.³⁰¹ Also, from a sociological view, religious communities can often have a dual function when it comes to supporting the integrational process. On one hand, religious communities as the Croatian Catholic Missions can focus on secular functions, where they perform as “*social service agencies*”. On the other hand, they focus on religion as an important factor in the migration

³⁰¹ Cf. *Ibid.*, here: p. 12

process, and therefore they strengthen the identity of migrants and give them self-confidence.³⁰² This would mean that the Croatian Catholic Missions (in general, not only the Croatian Catholic Mission in Vienna) can act in a way that supports the social integration of migrants. This means helping the parish members to find their place in society, in a particular secular sense. Namely, Croatian Catholic Missions have always helped newcomer members of the Mission who come to the new society with tasks as: finding jobs, apartments, helped them to learn the language, translated for them documents that they did not understand because of the language barrier, etc. This has been published in many records from different Croatian Catholic Missions across Europe. A good example would be the report by Mato Antunović from the Croatian Catholic Mission in Paris. He writes that at the very beginning of the work of the Croatian Catholic Mission in Paris, there was not an organized social service such as the German “*Caritasverband*”, there were no special social workers, but on the contrary, all segments of social care fell on the backs of missionaries, besides their hard pastoral work. All the priests who worked in the Mission had to arrange residence and work permits, look for work and housing for the members of the Mission, visit (as interpreters and as translators) hospitals, prisons, and other institutions.³⁰³ In addition, similar records can be found on the websites of almost all Catholic missions in Germany, Austria, and Switzerland.

6.1.4. Theological view: the role of Croatian Catholic Missions in the process of social Integration

The question that arises here is: why do the Croatian Catholic Missions operate on the social field if such activity is not in itself assumed? Namely, in the sociological interpretation of integration, there are two opinions on the reasons for the importance of integration into society. The first one considers that the importance of integration lays in the attempt of avoiding conflict and establishment of social peace. The second opinion starts from the demand of all people for a successful life, whereby it wants to avoid social inequality, unequal life chances and it wants to reduce existential risks, and this stems from

³⁰² Cf. WINTERHAGEN, Jenni, *Transnationaler Katholizismus. Die kroatischen Migrantengemeinden in Deutschland zwischen nationalen Engagement und funktionaler Integration*, LIT Verlag, Münster, 2013, p. 40

³⁰³ ANTUNOVIĆ, Mato, *Hrvatske katoličke misije u Francuskoj*, in: JOSIP BEBIĆ (ed.), *Budućnost hrvatskih katoličkih misija u Europi*, Zbornik radova, Frankfurt am Main, Denona, 2006, pp. 35-45, here: p. 38

the human right to non-discrimination.³⁰⁴ Therefore, one position emphasizes the importance of integration because of avoiding conflict in the society and the other position emphasizes that this request comes from human rights. The Church's understanding of integration into the society coincides with modern values of freedom, human rights, and equality³⁰⁵, which would say that the Church agrees with this second opinion.

Helping the believers as members of the Mission also on the social level, not only in religious matters, stems from the Church activities *ad intra* and *ad extra*. The *ad intra* activity of the Church will be presented in the next chapter, but by the *ad extra* activity of the Church is meant a social engagement in the areas of integration and migration, as well as supporting the integration process of migrants, which are important areas for the life of migrants.³⁰⁶ The social engagement of the Church is directed at social equality among people, and it is very important for the Church because the Church stands for social justice. GS1: *“The joys and the hopes, the griefs, and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.”*³⁰⁷ This quote shows how the Catholic Church participates, sympathizes, and shares all situations that concern humans nowadays, but in a special way the poor and all who are in need. Migrants can also be included in this special group of people. Migrants, who find themselves in extraordinary circumstances and who are struggling with unusual difficulties, and therefore are in special need of solidarity and compassion. In the second sentence of the same paragraph, it is possible to see that Christ's disciples, which means the Church, or the believers, are marked with an anthropological-social aspect (next to the Christological, Pneumatological, and

³⁰⁴ Cf. BISCHOF, Karin, HALBMAYR, Brigitte, LERCHER, Kerstin, LIEGL, Barbara, *Integration als kommunales Politikfeld. Entstehungsbedingungen, Problemlagen und Modelle*, in: SWS-Rundschau 47, 2007, 2, pp. 164-185, here: p. 168

³⁰⁵ Cf. KEßLER, Tobias, *Kann denn aus Nazaret etwas gutes kommen?*, Verlag Friedrich Pustet, Regensburg, 2018, p. 77

³⁰⁶ Cf. *Ibid.*, p. 75 – footnote number 242

³⁰⁷ SECOND VATICAN COUNCIL, *Gaudium et Spes, Pastoral constitution on the Church in the Modern World*, 07. 12. 1965, URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html (last access: 09. 04. 2022), number 1

missionary aspect). The anthropological-social aspect marks the Church as a community of people that is also a social reality but has a strong sense of solidarity with all people.³⁰⁸ Therefore, the two sorts of activities of the Church, *ad intra* and *ad extra* are not separated from each other, but even more so, they are mutually correlated.

In that sense, to conclude this chapter, it is possible to say that social engagement of the Church by helping migrants to integrate themselves into the new society, is not separable from its theological goal – the proclamation of the Gospel, rather it belongs to it in a special way. The Church's activity in the society is not infrequently directed towards the most vulnerable parts of society. In this context, the Church's engagement on social level (helping, supporting, and facilitating the integration process) would certainly include migrants, as a vulnerable group within society.

6.1.5. Croatian people in Austria as an example of successful Integration

This subchapter is a brief digression, just to present the level of integration of Croats in Austria. Namely, according to the representative research about migration and integration in Austria³⁰⁹, 83% of *all migrants* in Austria feel fully integrated. However, 84% of *Croatian migrants* feel fully integrated. Only 15% of them feel that they are rather less or not at all integrated, but this percentage is below the average of 16% of all migrants who feel insufficiently integrated. The successful integration of Croats in Austria is often mentioned as an example of excellent integration. It is safe to say that, according to this data, three-quarters of Croatian migrants are integrated into the Austrian society, which is possible to see by the fact that they agree with the way most people in Austria led their lives, and as well with the values and goals they have. While only 21% cannot identify with it.³¹⁰

³⁰⁸ Cf. STARIĆ, Aldo, *Crkva ususret svijetu. Komentar br. 1-3 Pastoralne konstitucije 2. Vatikanskog sabora "Gaudium et spes"*, Bogoslovska smotra, 67, 1997, 1, pp. 1-20, here: pp. 5-7

³⁰⁹ GRUBER, Barbara, *Kroatische Migrant/innen in Österreich. Zahlen. Fakten. Einstellungen.*, In: ÖIF-Dossier, n. 23, Wien, 2012

³¹⁰ *Ibid.*, pp. 16-17

6.2. The Second dimension of Integration: Ecclesiastic Integration. Integration of the Catholic Missions in the local Church respectively in the archdiocese of Vienna?

6.2.1. The foundations of Ecclesiastic Integration based on Official Church documents

In this chapter it will be further investigated the importance of migrant integration into the local Church. Migrants, who are members of the catholic Missions, are the foundation and form the catholic Missions. Therefore, the meaning of the phrase “the integration of migrants”, equals, in this chapter, the integration of the catholic Missions into the local Church, respectively into the archdiocese. Besides, the meaning of “the integration in the *local Church*”, respectively in “*the archdiocese*”, means in the archdiocese on which territory the Mission is located. Applied on the case in this text: by “Mission” it is meant the Croatian Catholic Mission in Vienna, and by “archdiocese” or “local Church” the Archdiocese of Vienna.

The organization of pastoral care for migrants in German-speaking countries are defined based on the Instruction “*De pastoralis migratorum cura*”, issued by the Congregation for Bishops in 1969. It provides three special forms of pastoral units as a way of pastoral care for migrants: personal parish, pastoral mission (*Missio cum cura animarum*), and ordinary mission.³¹¹ For the establishment of a *personal parish*, it is enough that a larger number of migrants sharing the same language live in a certain territory, that the exact territory of the parish is set, and that spiritual care is entrusted to a priest of their language.³¹² *Missio cum cura animarum* is the most common model used in German-speaking countries. *Missio cum cura animarum* “is a special pastoral form with a precisely defined territory, believers who are members of the same ethnic group and a missionary who takes pastoral care for them.”³¹³ The missionary’s authority applies to all believers of a particular language and to the territory of that particular Mission, whether they are permanently or temporarily settled there or only temporarily or only passing by. As for the believers themselves, they

³¹¹ NIMAC, Ivan, *Dušobrižništvo selilaca*, in: Služba Božja: liturgijsko-pastoralna revija, 22, 1982, 3-4, pp. 263-269, here: p. 266

³¹² Cf. *Ibid.*, p. 266

³¹³ *Ibid.*, p. 266

are left free to contact the missionary or the local pastor for their own needs.³¹⁴ Ordinary mission is a specific territory in which the missionary is entrusted with the pastoral care of migrants of the same language, and for which the Ordinary has certain jurisdiction. When the Ordinary is unable or unwilling to establish a pastoral mission, it is possible to give a missionary the necessary jurisdiction to take pastoral care of migrants on a particular territory. In that case, the rights and duties of the missionary should be determined by the Ordinary.³¹⁵

Few years after the mentioned Instruction, in 1973, in the *Conclusions of the first European meeting on pastoral care in Rome*, it has been clearly defined the cooperative relationship between the Mission and local parish. “The Mission is the first institution of accepting of the migrants, as well as a place where the migrants are prepared for meeting with the community which is going to accept them. The Mission has a dual task: to be a religious, ethnic, and cultural residence and shelter for immigrants, but also a place that enables initial and gradual steps of integration into the society and the Church community.”³¹⁶ Those two mentioned documents still have a great value for the approach to the pastoral care for immigrants in German-speaking countries because they show that since the beginnings, catholic Missions have been supporters of the migrants and their (gradual) integration in the new society, which also includes the integration in the local-Church community.

6.2.2. Comprehensive and unifying importance of the *Catholicity* of the Church

Now that the question of integration of migrants into the local Church has been touched, it raises up the question of the catholicity of the Church, and as well why the question arises at all in one, universal, Church. The word “*catholic*” comes from ancient Greek, “*καθολικός*” and means “*general*”, “*universal*”. Therefore, the name alone suggests the universality of the Catholic Church. *The dogmatic constitution on the Church, Lumen Gentium*, in the number 13 explains the universality or catholicity of the people of God. It

³¹⁴ Cf. *Ibid.*, p. 266

³¹⁵ *Ibid.*, p. 267

³¹⁶ BALOBAN, Josip, *Pastoralno-teološki pregled na migrante u svijetu globalizacije*, in: KLARIĆ, Josip, (ed.) *Zbornik radova Simpozija o stanju i perspektivi Hrvatskog dušobrižništva u Njemačkoj*, Biblioteka „Diaspora Croatica”, Frankfurt am Main, 1999, pp. 17-32, here: p. 27

states that the members of the Catholic Church, or in other words, people of God, are chosen by God all over the world: *“It follows that though there are many nations there is but one people of God, which takes its citizen from every race, making them citizens of a kingdom which is of a heavenly rather than of an earthly nature.”*³¹⁷ Furthermore, the Church or people of God, supports all the good customs of every nation, and by receiving them, it purifies, strengthens and uplifts them: *“Since the kingdom of Christ is not of this world, the Church or people of God in establishing that kingdom takes nothing away from the temporal welfare of any people. On the contrary, it fosters and takes to itself, insofar as they are good, the ability, riches, and customs in which the genius of each people expresses itself.”*³¹⁸ The feature of universality is a gift of God. This characteristic of universality makes every part of the people of God connected to the other by giving its presents to some other parts, as well as the Church as a whole. Therefore, every part of the Church and the Church as a whole, can grow together while striving for fullness in unity. That means that people of God are made up of different nations: *“In virtue of this catholicity each individual part contributes through its special gifts to the good of the other parts and of the whole Church. Through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase. Not only, then, is the people of God made up of different peoples but in its inner structure also it is composed of various ranks.”*³¹⁹ Accordingly, the Dogmatic constitution *Lumen Gentium* talks about the catholicity of the Church as the Church is made up of different people across the world, meaning that the Church does not exclude any nation, but rather *includes* every nation. Besides, it also embraces all the good, worthy customs of every nation.

In addition to the universality of the Church, it is important to mention the *sacrament of baptism*. Namely, through the sacrament of baptism, each person becomes a full member of the Catholic Church, and therefore all the members of the Catholic Church are equal in dignity, rights, and obligations. *Lumen Gentium* says in the number 11: *“Incorporated in the Church through baptism, the faithful are destined by baptismal character for the worship of the Christian religion (...)”*³²⁰. Along with *Lumen Gentium*,

³¹⁷ SECOND VATICAN COUNCIL, *Lumen Gentium*, Dogmatic constitution on the Church, 21. 11. 1964, URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html (last access: 09. 04. 2022), number 13

³¹⁸ *Ibid.*, number 13

³¹⁹ *Ibid.*, number 13

³²⁰ *Ibid.*, number 13

Codex Iuris Canonici also speaks about the same issue in the canon 208: *“From their rebirth in Christ, there exist among all the Christian faithful a true equality regarding dignity and action by which they all cooperate in the building up of the Body of Christ according to each one’s own condition and function.”*³²¹ Consequently, from the moment one is baptized, this person becomes a full member of the Church, equal in rights and obligations as any other Catholic Church member from across the world.

6.2.3. Integration between assimilation and ghettoization

Now that the foundations of the equality of every Catholic Church member are theologically explained, it is important to state that the title “Second dimension of integration – Ecclesiastic integration. Integration of the Catholic Missions in the local Church respectively in the archdiocese Vienna?” is theologically marked. It indicates the theological way of how and why one should be integrated into a Church community. The need for integration into the local Church proceeds from the fact, which is easily empirically provable, that the Universal Church is composed of many smaller Church groups (by this are meant the local parishes and catholic Missions). Those are distinguished by cultural, ethnic, custom and language elements. But, as the universal Church is composed of those smaller Church communities, every of those smaller ones are automatically subordinated to the universal assignment of the Universal Church. That means that the integration of the Catholic Missions into the local Church/archdiocese represents a *conditio sine qua non* because of the Jesus’ supreme task of proclaiming and spreading the Gospel to the whole world and to all creation. This is what connects both sides and it is the main assignment to always keep in mind. Hence, it is important to distinguish the second from the first dimension – integration in the society for the reason that the Church, as it is, is a part of the society, but also a separate *kind* of society, or respectively, can be viewed separately *from* the society. Therefrom comes the need to separate these two dimensions and observe them independently.

So, although the topic of integration should not be the subject of discussion at all in the Church, it is still very present. The topic of integration is especially present, as Stjepan Biletić said: *“from time to time, same as in the political matters, when some problems arise,*

³²¹ CODEX IURIS CANONICI / CODE OF CANON LAW, 1983, URL: https://www.vatican.va/archive/cod-iuris-canonici/cic_index_en.html (last access: 09. 04. 2022), can. 208

starts the talk about the need for better integration of the foreign into the local Church.”³²² Also, many have thought that every issue about the migrants would resolve itself over the time, if not in the first, then in the second or third generation of migrants. However, the reality still shows another picture: we know each other little and insufficiently and we are still strangers to each other.³²³ Hence, the word integration has become a magic formula which is a key for solving all questions and issues about perspective and positions of Catholic Missions in the local German-speaking Church. However, there is hidden the stumbling stone of misunderstanding of the meaning and the goal of integration.³²⁴

Additionally, it is very important to have in mind the distinction between assimilation, ghettoization, and integration. What often happens is the misunderstanding of the term integration and what it means for both sides - migrants and the receiving society. The Catholic Church has since the 1960s expressed her views on the position and rights of migrants. As already mentioned, in 1973, in the *Conclusions of the first European meeting on pastoral care in Rome*, Catholic Missions are seen as places that enable initial and gradual steps of integration into new societies and the local Church community.³²⁵ This means that the Catholic Church supports societal integration of the migrants, and therefore excludes any attempt at forced assimilation, as well as ghettoization of Catholic Mission. To support the speech of integration of the migrants, Church uses different elements: theological arguments, human rights and modern notions of freedom and equality of individuals.³²⁶ This opinion was valid since the beginning of the forming of the Catholic Missions, but it is as well valid nowadays. For example, according to the Croatian theologian Josip Klarić, integration represents a dynamic process of rapprochement which goes two ways and it is a concern of both, the hosts, and the foreigners as well. If the local Church accepts Catholics of another mother tongue, it will not lose its identity, but quite the opposite - this way it confirms its universal commitment. Catholic Missions will not drown, impoverish or disappear if they are actively involved in the life of the local Church, but will get enriched and practically

³²² BILETIĆ, Stjepan, *Hrvatska pastva u skandinavkim zemljama*, in: BEBIĆ, Josip (ed.), *Budućnost hrvatskih katoličkih misija u Europi*, Frankfurt am Main, Denona, 2006, pp. 25-33, here: 29

³²³ Cf. POLEGUBIĆ, Adolf: *Interview with Josip Klarić*, in: POLEGUBIĆ, Adolf, *Povratak, integracija ili asimilacija? Razgovori o Hrvatskoj dijaspori*, Denona, Frankfurt am Main, 2006, pp. 9-13, here: p. 11

³²⁴ Cf. BATINIĆ, Anto, *Perspektiva hrvatskih katoličkih misija u Njemačkoj*, in: KLARIĆ, Josip (ed.) *Zbornik radova Simpozija o stanju i perspektivi Hrvatskog dušobrižništva u Njemačkoj*, Biblioteka „Diaspora Croatica“, Frankfurt am Main, 1999, pp. 53-70, here: p. 54

³²⁵ Cf. *Ibid*, here: p. 55

³²⁶ KEßLER, Tobias, *Kann denn aus Nazaret etwas gutes kommen?*, Verlag Friedrich Pustet, Regensburg, 2018, p. 75

show that there are no strangers in the house of God and that we are all always “at home”.³²⁷ In close connection with authors’ words, a definition of integration can also be mentioned here, which says that “*integration means accompanying people to find a new home and being able to help shape it.*”³²⁸ On the other hand, Wolfgang Miehle shares the same opinion with author Klarić and for him integration cannot be understood as “*a demand or call for assimilation, nor should it be misinterpreted as multicultural equality. It is, moreover, about multicultural openness and cooperation between the host country and migrants without expectation or demand for renunciation of their own cultural, social, and religious identity and tradition. For migrants, it means to “find themselves” in the new circumstances; and for the German (meaning: receiving society) society, this means recognizing and acknowledging that migration is not a threat, loss or impoverishment, but the expansion of horizons and enrichment of society and Church, economy and culture.*”³²⁹ The Instruction *Erga migrantes Caritas Christi* says almost the same in number two when quoting Pope John Paul II: “*In the case of many civilizations, immigration has brought new growth and enrichment. In other cases, the local people and immigrants have remained culturally separate but have shown that they are able to live together, respecting each other and accepting or tolerating the diversity of customs.*”³³⁰ Integration has to include both sides, the receiving society, as well as the migrants. It was possible to see in previous chapters that those two subjects of integration, although they both have to be involved into the entire process, they nevertheless have an unequal position. Therefore, migrants are more likely to change themselves. However, when it comes to a true and successful integration, the receiving society is also obligated to be ready for changes.³³¹

³²⁷ Cf. POLEGUBIĆ, Adolf: *Interview with Josip Klarić*, in: POLEGUBIĆ, Adolf, *Povratak, integracija ili asimilacija? Razgovori o Hrvatskoj dijaspori*, Denona, Frankfurt am Main, 2006, pp: 9-13, here: pp. 11-12

³²⁸ POLAK, Regina, LEHNER-HARTMANN, Andrea, PIRKER, Viera, FRAUNBAUM, Katja, *Von Angst bis Zuversicht: Migrationskompass: Leben und Lernen von und mit geflüchteten Menschen*, Institut für Praktische Theologie, Katholisch-Theologische Fakultät der Universität Wien, Wien, 2018, p. 82

³²⁹ POLEGUBIĆ, Adolf, *Interview with Wolfgang Miehle*, in: POLEGUBIĆ, Adolf, *Povratak, integracija ili asimilacija? Razgovori o Hrvatskoj dijaspori*, Denona, Frankfurt am Main, 2006, pp: 21-26, here: p. 25

³³⁰ PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, *Erga migrantes caritas Christi (The love of Christ towards migrants)*, Instruction, 2004, URL: https://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html (last access: 09. 04. 2022), number 2

³³¹ Cf. SCHEIDLER, Monika, *Assimilation oder Integration? Erwartungen und Realitäten*, in: WALTER KRIEGER, Walter, SIEBERER, Balthasar (ed.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, 2013, pp. 124-151, here: p. 141

It is possible to see how those authors have understood the term integration in a way whereby they avoid two extremes, ghettoization, and assimilation. Ghettoization of the migrant communities means that they close themselves from other members of the receiving society and avoid every contact with them. Ghettoization can occur voluntarily, by force, or by fatal disinterest. Also, ghettoization can lead to the danger forming of parallel societies and/or parallel Churches, isolated of others, which is contrary to what Church stands for – *communion*. Sometimes the Catholic Missions can find, in the words about integration of the receiving Churches, a *disguised assimilation*. Assimilation means complete adaptation (in German, *Anpassung*) of the migrants on the receiving community. Those who have daily contacts with members of another culture, and don't try at all to preserve the values and customs they have inherited from their culture. It is important for them to assimilate in order to avoid discrimination by the local population, and in this way, they change their identity.³³² Monika Scheidler stated that the host society can often expect from foreigners who come to their country to be adapted (*angepasst*), and since the word adaptation (*anpassen*) does not sound appealing, many often misuse the word integration due to its more positive appeal, whereby the underlying meaning is assimilation.³³³ But, this disguised use of integration by which assimilation is actually meant, is evident and provokes a reaction in migrants, closure and defensive attitude.³³⁴ For example, Croatian theologian Nediljko Ante Ančić wrote in one of his articles about Croatian Catholics between their old homeland and new residence. In this article he mentions the author Jenni Winterhagen³³⁵, a German sociologist, who wrote in one of her works about functional, social, emotional, and cultural integration. She describes emotional integration as the identification of migrants and their children with (in this case) German nation and culture, and this way of fitting into society would mean complete and successful integration. In her work, Jenni Winterhagen claims in that the Croatian Catholic Missions in Germany blocks emotional integration because Croatian Catholicism is strongly nationally marked, which means that the Croatian Catholic Missions nurture and advocate their own cultural self-awareness and national identity, which of course

³³² *Ibid.*, p. 136

³³³ *Ibid.*, p. 134

³³⁴ ANČIĆ, Nediljko Ante, *Identitet u dijaspori – Hrvatski katolici između stare domovine i novog prebivališta*, Crkva u svijetu 52, 2017, 1, Split, pp. 49-66 here: p. 56

³³⁵ Cf. JENNI WINTERHAGEN, *Migrantengemeinden der katholischen Kirche in Deutschland*, in: Religion & Gesellschaft in Ost und West 42 (2014) 9,8; cited according to: ANČIĆ, Nediljko Ante, *Identitet u dijaspori – Hrvatski katolici između stare domovine i novog prebivališta*, Crkva u svijetu 52, 2017, 1, Split, pp. 49-66, here: p. 56

does not fit into the logic of identification with the German nation.³³⁶ In the words of Jenni Winterhagen about emotional integration, it is, according to the author Nediljko Ante Ančić, possible to see nothing else but a hidden name for the assimilation of foreigners.³³⁷ In situations like this, it is possible to see that even in the Church exist the fear of the others and the different ones, which is theologically unfounded and incomprehensible. Yet, the Church as a community of people, holy and at the same time sinful, and it succumbs under the same problems as a society, therefore a talk about a Church-integration must be present. In the end, it all comes back to having in mind that the Church is a multicultural society, and at the same time, Church is above any culture and nation, but it also supports and encourages the right to express their customs, culture, and language. But that is not all. Namely, it should be remembered that both sides, the receiving society, as well as the migrants are on the same side. They both have the same goal, which is to spread the Gospel of Jesus Christ into the whole world. Josip Bebić stated it very conveniently: *“We are not sent in our Missions for our own interests, or for the sake of our bishops or communities. Our original task is not to preserve the Croatian identity of our migrants, nor to nurture our customs and preserve the cultural heritage of our people, but to proclaim the Gospel and the catechesis of our emigrants.”*³³⁸

6.2.4. Church and Integration: Final thoughts

To conclude this chapter, the question of integration is clearly an important topic for the Church as a whole. Integration should be a way of living in a multicultural society, such as the Church is. Although the civil society tends towards a social homogeneity, in the Church it cannot be the case, especially if Paul’s words are kept in mind: *“There is neither Jew nor Greek, there is neither slave, nor free, there is neither male nor female; for you are all one in Christ Jesus”* (Galatians 3, 38). As Christians, we are called to realize Paul’s vision of a world-Church where the People of God transcended societies, nations, races, or classes, and historically became part of the “New People” and find a new identity from God. The

³³⁶ Cf. ANČIĆ, Nediljko Ante, *Identitet u dijaspori – Hrvatski katolici između stare domovine i novog prebivališta*, Crkva u svijetu 52, 2017, 1, Split, pp. 49-66, here: pp. 63-64

³³⁷ Cf. *Ibid.*, p. 63

³³⁸ BEBIĆ, Josip, *Budućnost hrvatskih katoličkih misija u Njemačkoj*, in: JOSIP BEBIĆ (ed.), *Budućnost hrvatskih katoličkih misija u Europi*, Zbornik radova, Frankfurt am Main, Denona, 2006, p. 13- 23, here: pp. 18-19

New People should have the slogan: “The Church is there for all”, which means that no one is a stranger in the Church.³³⁹

Integration is in that sense a two-way street, which includes on one hand the Catholic Missions, and on the other the local Church. Effort is needed from both sides in the process of integration, and it requires both sides for a change. That means, for both sides, to give something up, but as well to let the other side in their lives, as a new element of development and enrichment. Besides, it is hard to speak only about integration of the Catholic Missions into the local Church or Archdiocese, but, because it is a mutual process, not only do migrants have to change and open up, but so does the local Church society. Also, according to experts, integration can be discussed only when the receiving society agrees to change.³⁴⁰ This explains the question mark placed in the title of this chapter. Therefore, the subjects of integration are not only migrants, respectively Catholic Missions, but also the receiving population, which means that both sides actually have to go through the process of integration. If the focus is put only on the elements that separate them from each other, it is hard to recognize that both sides can benefit from the integration process because it enriches them. Mariano Delgado states that in the name of “the right to diversity” the differences only deepen, and one cannot focus on seeking similarities that connect both sides.³⁴¹ It is inadmissible for the Church what happens in some parishes nowadays, parishes are not meeting places where all kinds of languages can be heard praying together, but separate Christian peoples who do not know each other.³⁴² The way how the integration process is carried on in the Church, should be an example for the social dimension of integration. The Church brings a theological contribution to the social science by its understanding of integration. The integration that takes place within the Universal Church is an integration which appreciates diversity and presents a good coexistence is a good pattern for the social dimension of integration. In all its fullness, the Church expresses what this dissertation wants to show, and that is to avoid two extremes, assimilation, and ghettoization. Theologically

³³⁹ Cf. DELGADO, Mariano, *Lebendige Katholizität gestalten: auf dem Weg zu einem Miteinander von einheimischen und zugewanderten Katholiken*, Stimmen der Zeit, Freiburg - Breisgau, 218, 2000, pp. 595-608, here: p. 600

³⁴⁰ SCHEIDLER, Monika, *Assimilation oder Integration? Erwartungen und Realitäten*, in: WALTER KRIEGER, Walter, SIEBERER, Balthasar (ed.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, 2013, pp. 124-151, here: p. 141

³⁴¹ Cf. DELGADO, Mariano, *Lebendige Katholizität gestalten: auf dem Weg zu einem Miteinander von einheimischen und zugewanderten Katholiken*, Stimmen der Zeit, Freiburg - Breisgau, 218, 2000, pp. 595-608, here: p. 601

³⁴² Cf. *Ibid.*, p. 601

speaking, this path to integration is already paved. And, in addition, as the Church should be an example for the entire society, the Bishop of Stockholm Andreas Arborelius said once that it should be noted that “it is not a coincidence to talk about “*Missions*”. National Missions are also missions to the outside, to a secularized society.”³⁴³

The literature review mentions repeatedly few key words that are closely related to integration, or in other words, they represent the constituent elements of integration: *openness without fear, continuity, compromise and adjustment, dialog and communication, cooperation, meetings, focus on each other, acceptance, to get to know each other, common mission, and hospitality*. Openness without fear means to not be afraid to lose its own identity, customs, language. Integration is a dynamic process, but it is also a lengthy process which asks for constant adjusting and compromise according to the situation at a given moment. Besides, continuity and adjustment, implies on perseverance in the intention to achieve the goal of good coexistence, but it certainly takes time. Integration relates to dialog and communication, and an open communication is a key for good interpersonal relationships. Cooperation means having right to be independent, but everyone should be directed at the other because the Church is a community which is deeply united in God and has a common mission. The pastoral activity of the Church should be a spiritual care for every human being, meeting him, accepting him as an individual, regardless of race, nation, language. Although the Church should show hospitality toward all people of good will, it should have a special relation toward migrants. The message of Church includes helping others and migrant groups, as a vulnerable group of people, also require a peculiar pastoral care, accepting, and welcoming them in a spirit of hospitality.

To summarize this chapter, Anto Batinić's words are found as appropriate: “*The local Church represents and realizes universal Church on the spot. Therefore, it should be the sacrament of unity in solidarity, to achieve the unity of different and unequal factors, which, however, have a common mission. This common mission, Jesus' supreme task of proclaiming and spreading the Gospel to the whole world and to all creation, requires a new integration. Then the mission of the Church can be done together. This new integration means the*

³⁴³ Statement by Bishop Andres Arborelius of Stockholm, 06. 10. 2005, cited according to: BILETIĆ, Stjepan, *Hrvatska pastva u skandinavkim zemljama*, in: BEBIĆ, Josip (ed.), *Budućnost hrvatskih katoličkih misija u Europi*, Frankfurt am Main, Denona, 2006, pp. 25-33, here: p. 31

inclusion and connection of the catholic Missions with the local Church, which represents the universal Church. Namely, the common mission connects, gathers, and unites."³⁴⁴

6.3. The third dimension of Integration: Faith Integration

The third dimension of integration is a specific dimension which includes the process of migration, settling into the, for migrants, new society (by the "new society" here is concretely meant the city of Vienna as a multicultural city) and then the changes that affect an individual's faith.

The integrational process has been explained in the two previous chapters as a two-way street process where two sides are included, the migrants, and the receiving society. The receiving society has certain expectations from migrants, for example, to learn the language, to be familiar with the political rules, to include themselves into the society by finding a job, to be familiar with the cultural characteristics, and so on. Also, the receiving society has to enable this integrational process for the migrants by creating structures that make it possible, without any indication of forced assimilation, which actually means adaptation.³⁴⁵ So, the integrational process is a mutual process. It means that both sides maintain good contacts, and nurture and preserve their cultural identity. Both sides understand and accept elements of the other culture as enrichment.³⁴⁶

Every migrant's story is different, but it is possible to have in mind a few various options of the history of migration in the Croatian Catholic Mission. For example, the Croatian Catholic Mission in Vienna was founded in 1960 when it showed pastoral care to war-refugees after the war in 1945. Just a few years later, the Croatian Catholic Mission took pastoral care for the first "*Gastarebeiter*" who started coming to Vienna since 1962. The third main group of migrants in the Mission are the war refugees who arrived in Vienna in the 1990s. The first two groups of migrants were mostly persons who came to Austria to find work. The migrants in the third phase are higher educated migrants, engineers, teachers,

³⁴⁴ BATINIĆ, Anto, *Perspektiva hrvatskih katoličkih misija u Njemackoj*, in: KLARIĆ, Josip (ed.) *Zbornik radova Simpozija o stanju i perspektivi Hrvatskog dušobrižništva u Njemačkoj*, Biblioteka „Diaspora Croatica“, Frankfurt am Main, 1999, pp. 53-70, here: p. 55

³⁴⁵ Cf. BISCHOF, Karin, HALBMAYR, Brigitte, LERCHER, Kerstin, LIEGL, Barbara, *Integration als kommunales Politikfeld. Entstehungsbedingungen, Problemlagen und Modelle*, in: SWS-Rundschau 47, 2007, 2, pp. 164-185, here: p. 167

³⁴⁶ Cf. SCHEIDLER, Monika, *Assimilation oder Integration? Erwartungen und Realitäten*, in: WALTER KRIEGER, Walter, SIEBERER, Balthasar (ed.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, 2013, pp. 124-151, here: p. 141

doctors.³⁴⁷ Furthermore, it is possible to make a logical conclusion that every member of the Croatian Catholic Mission is a believer. Therefore, it is possible to talk about two kinds of believers: 1. those believers who migrated in Vienna from Croatia, with a traditionally marked faith (which is usually the case for Croats, due to traditional religiosity in Croatia wherein the Church is the model *Volkskirche* still in use, and this model *Volkskirche* was also transferred on the Croatian Catholic Missions. The priests who worked in the Croatian Catholic Missions at the beginning transferred the practice and methods from their homeland Church because they were not familiar with the practice of the local Church. The Catholic Church in Croatia, due to the political situation at the time when the Missions began to be established, had no possibility to build structures of cooperation with the layman in the way it took place in the German-speaking area where the Church enjoyed freedom and democracy.³⁴⁸), or 2. those who grow up in Vienna in a Croatian family, and the development of their faith was influenced by their Croatian parents, which means that the person at least actively participated on Sundays in a Mass celebration.

The question for both cases, regarding the third dimension of integration – *faith integration*, is: *what happens to the faith of those persons when they meet the “multicultural and secular Vienna” where it is not self-evident to be a Christian, at least by tradition?* Vienna is a multicultural city, and this is visible by the huge number of migrants of various origins. At the beginning of 2020, 1,911,191 people lived in Vienna. Also, at the beginning of 2020, 1,121,131 Viennese were of Austrian origin, and 790,060 Viennese were of foreign origin. Furthermore, at the beginning of 2020, the highest number of migrants in Vienna (101,888) were people of Serbian origin, 76,281 were from Turkey, 61,946 from Germany, and 55,051 from Poland. At the beginning of 2020, a total of 28.073 people of Croatian origin lived in Vienna.³⁴⁹ It is hard to see the precise religious picture of the city because 2001 was the last census when religious affiliation was included as a category. So, the

³⁴⁷ Cf. POLAK, Regina, „*Wir sind keine Indianer!*“ *Pastoraltheologische Reflexion zu den Erfahrungen einer katholischen Migrationsgemeinde in Wien*, in: REGINA POLAK, *Migration, Flucht und Religion. Praktisch-theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 161-201, here: p. 171

³⁴⁸ KLARIĆ, Josip, *Uvod u simpozij o stanju i perspektivi hrvatskog dušobrižništva u SR Njemačkoj*, in: KLARIĆ Josip (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*, Biblioteka Diaspora Croatica, Hrvatski dušobrižnički ured, Frankfurt am Main, 1999, pp. 11-15, here: pp. 13-14

³⁴⁹ STADT WIEN, *Wiener Bevölkerung 2020: Daten und Fakten zu Migration und Integration*, URL: <https://www.wien.gv.at/menschen/integration/daten-fakten/bevoelkerung-migration.html> (last access: 12. 02. 2021)

specific data can only be obtained from the (partly estimated) information provided by the individual religious communities. Some data shows that in 2019, in Vienna lived 598,000 Roman Catholic Christians. Catholics are therefore the biggest religious community in Vienna, followed by an estimated number of 195,000 Muslims.³⁵⁰ Also, when it comes to the number of atheist or persons who are non-religious, statistic data (although it is important here to say that this statistic data cannot be taken as completely accurate, as it is stated by the authors, but it is mentioned here because it is the only current data found) shows that in 2018, 29% of Austrians declare themselves to be non-religious, and 4% of Austrians declare themselves as convinced atheists.³⁵¹ These data are supported by the fact that Austria has changed from a Catholic country to a religiously colorful Austria. Changes in Austria began to happen in the not-so-distant past. These changes include a decrease in the number of Catholics, a decrease in the number of priests, people going to church, an increase in the number of confessionals, and at the same time an increase in the number of members of Islam due to the number of immigrants.³⁵²

The title of this chapter is intentionally chosen to be “faith integration” because it observes the impact of the, for migrants, new multicultural and secular society in a big city like Vienna. Also, this dimension of integration is observed on an individual level, so it makes it the most difficult to draw a universal conclusion about what does it mean to be integrated on a faith basis. Therefore, it is possible to include here the theological aspect since it is talked about the “from tradition to a choice” element. The faith of the members of the Croatian Catholic Mission is marked by tradition, this can already be seen from the fact that a large number of believers attend Mass. Some data say that about 1,000 believers attend Sunday Mass in the Croatian Catholic Mission in Vienna, and other estimates mention 2,000 to 3,000.³⁵³ However, Mass attendance is a part of the tradition for many Croats, and it has not been reached on the level of choice. The Catholic faith of Croats is still supported by the

³⁵⁰ STATISTA, *Anzahl der Gläubigen von Religionen in Wien im Jahr 2019*, URL: <https://de.statista.com/statistik/daten/studie/1087721/umfrage/religionszugehoerigkeit-in-wien/> (last access: 12. 02. 2021)

³⁵¹ MOHR, Martin, *Statistiken zur Religion in Österreich*, 10. 05. 2021, URL: <https://de.statista.com/themen/2066/religion-in-oesterreich/> (last access: 23. 02. 2021)

³⁵² ZULEHNER, Paul Michael, POLAK, Regina, *Religion - Kirche – Spiritualität in Österreich nach 1945*, Studien Verlag, Innsbruck, 2006, pp. 52-53

³⁵³ Cf. POLAK, Regina, „*Wir sind keine Indianer!*“ *Pastoraltheologische Reflexion zu den Erfahrungen einer katholischen Migrationsgemeinde in Wien*, in: REGINA POLAK, *Migration, Flucht und Religion. Praktisch-theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 161-201, p. 171

tradition of the society in Croatia, and the society in Croatia still in some way assumes that Croatian people are Christians, due to the fact that officially 86,28% of Croats are Catholic, according to the last census in Croatia from 2011.³⁵⁴ However, for the multicultural and secular society in Vienna, faith is not a self-evident reality, it is not a matter of tradition, but faith rather became an option. A multicultural and secular society does not presuppose faith, it is indifferent toward the faith of the individual, and an individual must actually opt for faith. This will be best illustrated by the story of St. Stephen's Cathedral in Vienna, brought by Herbert Haslinger. Namely, he says that on one occasion he entered the Cathedral of St. Stephen in Vienna, and there, in the front of the cathedral around the altar a group of believers was celebrating Mass, some people were sitting in the nave and listened to the Mass, but they were clearly not part of the active group around the altar because they soon left. In the lower part, tourists visited the church. At the two altars at the bottom of the church, some people would briefly stop by, pause for a bit, or sit down, pray, or just pause in silence and then leave. In another corner, some people were lighting candles, etc.³⁵⁵

Since the difference between these two poles is great, the traditionally marked Catholicism in which Croats were raised and the multicultural society of Vienna, it is to be expected that the religion of some migrants is either: 1. changing, in the sense that it is being adapted to the influence of the multicultural society, or 2. yet there is a tendency with some migrants to resist the new influences and keep the same faith in another social context. That would be one of the reasons why Croats are looking for other Croat migrants and why they gather within Croatian Catholic Missions. It is possible to assume that they are looking for an oasis of traditional faith in the midst of a greatly secularized city. This is a very common case of migrants who, due to socio-cultural differences, are looking for other migrants or migrant communities in which they can integrate more easily than in local church communities. In migrant communities, they are more likely to find people who fit their cultural and religious views.³⁵⁶

³⁵⁴ Stanovništvo prema gradovima/općinama, popis 2011., URL: https://www.dzs.hr/hrv/censuses/census2011/results/htm/H01_01_10/h01_01_10_RH.html (last access: 27.02. 2021)

³⁵⁵ HERBERT HASLINGER, Lebensort für alle. Gemeinde neu verstehen, Patmos, Düsseldorf, 2005, p. 14, cited according to: NIMAC, Stipe, *Župni pastoral pred izazovima našeg vremena*, in: Crkva u svijetu, 42, 2007, 1, pp. 65-80, here: p. 76

³⁵⁶ Cf. FOPPA, Simon, *Kirche im Zeitalter der Migration*, St. Gallen: Schweizerisches Pastoralsoziologisches Institut (SPI), 2018, URL: <https://www.ssoar.info/ssoar/handle/document/60198> accessed: 08.03.2022, p. 17

7. Methods and data collection

This chapter is a transition to a new area of research, and that is questioning the situation in practice. To investigate this, I³⁵⁷ used qualitative methods, more specifically the Grounded Theory method. Below I describe all the steps in this research process.

7.1. Qualitative methodology and Grounded Theory

At the very beginning of writing this doctoral dissertation, after I determined the format of this paper, due to the research topic and research question, it was immediately clear to me that I would use qualitative methods. Then began my research for the most appropriate qualitative method for my work. In that search, I came across an article by the author Ivana Jeđud, *Alice in Wonderland – Qualitative methodology and Grounded Theory method*³⁵⁸, which explains in detail the Grounded Theory, and besides, I found it very inspiring for using this method. At the beginning of her article, the author described her entry into the world of qualitative methods, comparing it to the story of Lewis Carroll, Alice in Wonderland. Namely, when Alice arrived in Wonderland, she met a Cheshire cat and asked him: “Would you tell me, please, which way I ought from here?” The cat said: “That depends a good deal on where you want to get to.” Alice said: “I don’t much care where, so long as I get somewhere.” The Cheshire Cat said: “Then it does not matter which way you go, you are sure to do that if you only walk long enough.”³⁵⁹ The world of qualitative methodology was the authors own Wonderland in which she lost herself many times, and she taught that she found something that she taught is the right way, and then she again loosed herself. Finally, she found the Grounded Theory method as the right way, or one of the right ways for her to follow.³⁶⁰ I would agree with the author Ivana Jeđud that the world of qualitative methods can indeed be called Wonderland, but I would also agree with her experience of finding her “right path” to follow in the Grounded Theory method. Researching the literature

³⁵⁷ At this point the use of impersonal academic language stops due to the empirical nature of the research.

³⁵⁸ JEĐUD, Ivana, *Alisa u zemlji čudesas – kvalitativna metodologija i metoda utemeljene teorije*, in: Hrvatska revija za rehabilitacijska istraživanja, 43, 2007, 2, pp. 83-101

³⁵⁹ Cf. CARROLL, Lewis, *Alice in Wonderland – Alice im Wunderland, Zweisprachige Ausgabe*, Anaconda Verlag, Köln, 2015, pp. 116-117

³⁶⁰ JEĐUD, Ivana, *Alisa u zemlji čudesas – kvalitativna metodologija I metoda utemeljene teorije*, in: Hrvatska revija za rehabilitacijska istraživanja, 43, 2007, 2, pp. 83-101 here: p. 83

on Grounded Theory, I also realized that this would be the best, “right path” to follow this dissertation.

Qualitative and quantitative methods have in common that they seek to describe, explain, understand, and interpret a complex social reality. Differences between them are found in philosophical roots and epistemological approaches. Qualitative analyzes have in the past been somewhat neglected in relation to quantitative methods, both in the literature and by researchers and their reports on qualitative methods. This has changed in recent times, and there is much more literature on different approaches to performing qualitative analyzes.³⁶¹

Some of the characteristics of qualitative research are: 1. Qualitative research investigates the quality of the situation, reality, process, relationships between people, 2. Qualitative research techniques are used to perform their role directly in the hands of researchers, 3. The researcher is, so to say, the key research instrument, he directly gets to know the social world, 4. The research is focused on inductive data analysis and inductive hypothesis creation, instead of deductive hypothesis setting and their empirical testing and verification, 5. The research focuses on small-scale problems, 6. The research is based on an interpretive paradigm with an emphasis on understanding situations, processes, relationships from the perspective of the participants themselves - a personal perspective.³⁶²

The definition of Grounded Theory would be, according to Kathy Charmaz: “*a method of conduction qualitative research that focuses on creating conceptual frameworks or theories through building inductive analysis from the data. Hence, the analytic categories are directly ‘grounded’ in the data. The method favors analysis over description, fresh categories over preconceived ideas and extant theories, and systematically focused sequential data collection over large initial samples. This method is distinguished from others since it involves the researcher in data analysis while collecting data - we use this data analysis to inform and shape further data collection. Thus, the sharp distinction between data collection and analysis phases of traditional research is intentionally blurred in Grounded Theory studies.*”³⁶³ The history of Grounded Theory starts with two American

³⁶¹ Cf. SPENCER, Liz, RITCHIE, Jane, O' CONNOR, William, *Analysis: Practices, Principles, and Processes*, in: RITCHIE, Jane, LEWIS, Jane (ed.), *Qualitative research practice*, Sage publications, London, 2003, pp. 200-218, here: p. 200

³⁶² Cf. JEDUD, Ivana, *Alisa u zemlji čudesne – kvalitativna metodologija i metoda utemeljene teorije*, in: Hrvatska revija za rehabilitacijska istraživanja, 43, 2007, 2, pp. 83-101, here: pp. 84-85

³⁶³ CHARMAZ, Kathy, *Constructing Grounded Theory*, Sage publications, London, 2006, pp. 187-188

authors, Barney Glaser and Anselm L. Strauss, who wrote their book “The Discovery of Grounded Theory”. The methodology of the Grounded Theory itself has shaped several directions with its development, the most prominent being the Glaserian type and the Straussian type, but Kathy Charmaz’s constructivist approach and Adele Clarke’s postmodernist approach are also well known.³⁶⁴ The name “Grounded Theory” comes from the way the theory is developed. Namely, the theory is developed during the current research process through a constant process of dynamic interaction between data collection and analysis by following the method of constant comparison. The second opinion is that the name Grounded Theory refers to a specific scientific method of data analysis, but also to the final result of the analysis/research.

Grounded Theory is not limited to any particular method of data collection but uses data collection methods that best suit the research and further analysis of data.³⁶⁵ Qualitative sources are most often used - interviews and field observations, but the possibility of applying quantitative data sources is also emphasized, as well as different variants of combining qualitative and quantitative data.³⁶⁶ The whole process is actually focused on constructing a theory for the purpose of understanding reality. The theory is created during the research process and is gradually created through a dynamic process between data collection and analysis. The Grounded Theory methodology is not only focused on the study of the process, but it is assumed that the construction of a theoretical understanding of social life is also a process.³⁶⁷ Unlike other methods that use a deductive approach, starting in advance from a known theory based on which hypotheses are defined whose truth is tested based on collected data, the Grounded Theory uses an inductive approach. In the inductive approach, the data dictate the theory, and in the deductive approach, they support or reject the set hypotheses / theory. In the inductive approach, the researcher collects data and creates

³⁶⁴ BENDRA, Ivana, MIHALJEVIĆ, Vine, *Primjena metodologije utemeljene teorije u sociološkim proučavanjima fenomena religije i religioznosti*, in: Bogoslovska smotra, 86, 2016, 4, pp. 891-914, here: p. 895

³⁶⁵ Cf. THORNBERG, Robert, PERHAMUS, Lisa M., CHARMAZ, Kathy, *Grounded theory*, in: SARACHO, Olivia (Ed.) *Handbook of Research Methods in Early Childhood Education*, Information Age Publishing, Charlotte, 2014, pp. 405-439, here: p. 407

³⁶⁶ BENDRA, Ivana, MIHALJEVIĆ, Vine, *Primjena metodologije utemeljene teorije u sociološkim proučavanjima fenomena religije i religioznosti*, in: Bogoslovska smotra, 86, 2016, 4, p. 891-914, here: p. 895-896

³⁶⁷ Cf. BATURINA, Danijel, *In expectation of the theory: Grounded theory method*, in: Metodčki obzori, 10, 2015, 1, pp. 77- 90, here: p. 78

a theory based on the data.³⁶⁸ The usage of Grounded Theory began in the field of sociology, but today it is used by scientists in various fields of science, where it has proven to be a very suitable method. Thus, this method proved to be suitable for the area in which I am researching.

Doing the literature research, but also the way I did it, I concluded that the research process itself could be explained in the following few points that make up the research structure, (also illustrated in the Diagram “Research structure”): 1. Finding a research question, 2. Data collection, 3. Coding, categorizing, and analysis, 4. Axial coding, 5. Selective coding and sorting, 6. Theory-building, 7. Communicating theory. However, some of the key elements of Grounded Theory that find their place in the process are certainly: 1. The constant comparative method, 2. Theoretical sampling, 3. Memo writing, 4. Theoretical sensitivity, and the 5. Ability to conceptualize. All these elements will be explained below.

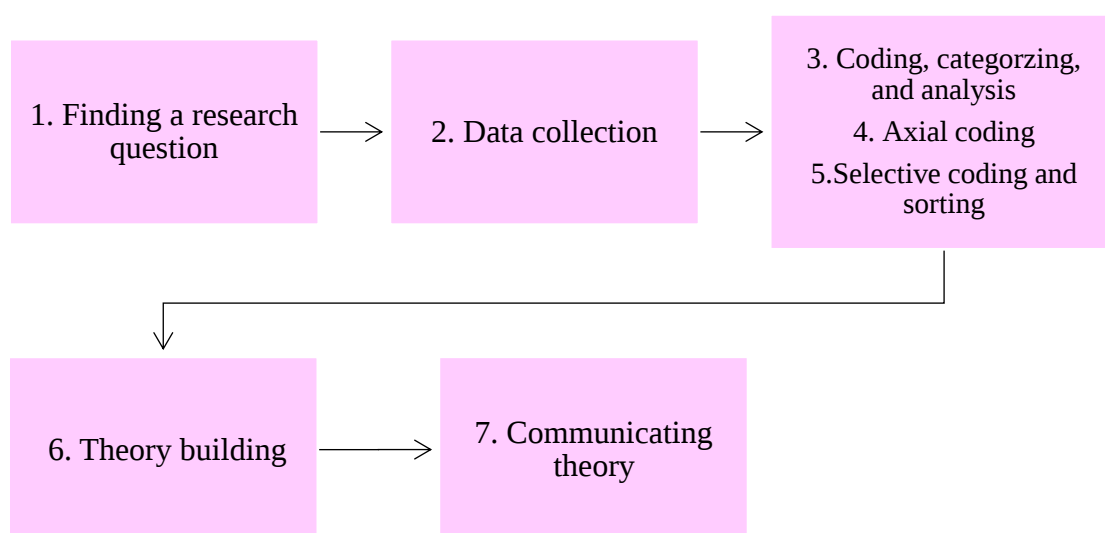


Diagram 1.: “Research structure” (24. 03. 2021)

7.2. Research question

After I identified my topic of research, I formulated my research question. In the process of formulation, I tried to follow the advice on framing the research question by Juliet Corbin and Anselm Strauss: “*The purpose of the question is to lead the researcher into the data where the issues and problems important to the persons, organizations, groups, and*

³⁶⁸ Cf. JEĐUD, Ivana, *Alisa u zemlji čudesu – kvalitativna metodologija i metoda utemeljene teorije*, in: Hrvatska revija za rehabilitacijska istraživanja, 43, 2007, 2, pp. 83-101, here: pp. 85-86

communities under investigation can be explored”³⁶⁹ When designing my research question, I tried to cover all elements for a research question, which the authors mention as important: I identified the topic area and tried to tell the reader what there is about this particular topic that is of interest for me as a researcher (the pastoral practice of the Croatian Catholic Mission in Vienna and its improvement regarding the three dimensions of integration), and I also didn’t want it to be too general and nonspecific, so I can also have boundaries of what will be studied, which the authors mention as important.³⁷⁰

The research question is: “How can a melioration (*lat. melior*, better) of the current pastoral practice in the Croatian Catholic Mission in Vienna be achieved, regarding the three dimensions of integration?” The three referring dimensions of integrations are: 1. Socio-cultural integration, 2. Integration into the local Church/Archdiocese, and 3. Faith integration. More about those three dimensions is explained in the chapter “Three dimensions of integration”. My research question is especially focused on the needs and wishes of the members of the Croatian Catholic Mission and therefore tries to answer the additional question: “What do the members of the Croatian Catholic Mission want (again, regarding the three dimensions of integration)?”.

7.3. Data collection

7.3.1. Sampling

The selection of the participants started with setting the main criteria of persons who would be qualified to be a good interviewee. The first thing that I noticed is that since the Croatian Catholic Mission in a parish which is visited, almost as a rule, by Croats who are traditionally Catholics, I was not expecting to interview recent or experienced converts. Therefore, the main criteria for me was that the person is a member of the Croatian Catholic Mission, which means that they are Croats, who migrated to Vienna (regardless of the reason of migration), or are born in a Croatian family in Vienna, and they visit the Croatian Catholic Mission more or less frequently (at least on Sundays), so they are familiar with the pastoral activity of the Mission.

³⁶⁹ CORBIN, Juliet, STRAUSS, Anselm, *Basics of qualitative research: Techniques and procedures for developing Grounded Theory*, Sage publications, Thousand Oaks, 2008, p. 25

³⁷⁰ *Ibid.*, pp. 25-26

After I set the main, general criteria, I started by contacting the pastor of the Croatian Catholic Mission, whom I contacted even before I started with the whole dissertation project. After I informed him about my intention to write this dissertation, he gave me his consent and support to have interviews with the parish members.

Further, in January of 2020, I attended the sitting of the Parish Pastoral Council, where I informed the members of the Parish Pastoral Council about my dissertation project, the topic, and the aim of it. I met there, among the Parish Pastoral Council members some future interview participants. However, I did not want to restrict my research on just the members of the Council, since I wanted to have as diverse group of people as possible. Therefore, I limited the number of people from the Parish Pastoral Council to maximum of four people. When I say “diverse” I mean diverse in the sense of age, education, sex, and the role they play in the life of the Mission. In my opinion, diversity helped me to have a better view of the whole Mission, and not just a view of one group of people. So, after the first few interviews with the members of the Parish Pastoral Council, some of them would recommend me someone who they knew would be a good candidate, and then the other persons who are not members of the Parish Pastoral Council recommended me someone whom they knew, and so on. However, I tried to “check” each person’s background before each interview to make sure they were a good candidate, because I didn’t want to just blindly follow all recommendations. Therefore, I would say that I used the combination of *quota* sampling and *snowball* (or chain sampling) sampling method. The quota sampling method is practiced in the way how I selected the interview partners according to their specific traits or qualities.³⁷¹ Then I extended this method with the “snowball” method, which is visible by the fact that the interview partners recommended their acquaintances, so the sampling group grew - *like a rolling snowball*.³⁷² In addition to the three members of the parish pastoral council, I also interviewed two people from “Frama” (*Franjevačka mladež* - *Franciscan youth*), and the rest are members of some other prayer communities or have been very active members before. Every interviewee was first contacted by me, if they accepted to be part of this research, we agreed on the place and the time of the meeting. Finally, ten interviews were conducted.

³⁷¹ Cf. *Snowball sampling*, Wikipedia, URL: https://en.wikipedia.org/wiki/Snowball_sampling. (last access: 28. 05. 2021)

³⁷² Cf. *Ibid*.

Because some of the Parish Pastoral Council members were told at the sitting that they had been interviewed for some other qualitative research-article about the Mission before and that they had an unpleasant experience with the interpretation of their words, I offered, for those who asked, to send them the interview questions. And just to be fair to those who are not members of the Parish Pastoral Council, I offered them the same. Some of them were interested to see the questions before the interview, but others were not so much interested in it, and even they had the questions before, they did not check the questions.

7.3.2. Sampling results

The statistic overview of the participants is showed in the following points:

- Age: two persons are in their early twenties, two persons are in their late thirties, two persons are in their early forties, three persons are in their early fifties, and one person is in her early sixties.
- Sex: Six of the interviewees are women, and four of them are men.
- Three persons are born to Vienna, so they spend their whole life in Vienna. Two persons came with their families in Vienna when they were at a very young age. One person came to Vienna when he was a teenager. Two persons came to Vienna when they were students, for an exchange program or similar. One person came to Vienna in the early 1970s, at the time of the first wave of migration from Croatia to Vienna. And finally, one person came to Vienna as an adult.
- Immigrant generation: Five of the interviewees are the first generation of Croats in Vienna, which means that they came to Vienna as adults. Five of the interviewees are the second generation of Croats in Vienna, which means that they are either born in Vienna, or their parents brought them to Vienna at a very young age, so they would be the children or grandchildren of those who immigrated originally.
- Citizenship: Six interviewees have Austrian citizenship, three persons have Croatian citizenship, and one person has Croatian and Bosnian Herzegovinian citizenship.³⁷³

³⁷³ However, I must honestly say that I am not sure about the truth of this information. When I asked that question right at the beginning of the interviews, some interview partners gave their answers quickly and I think that some meant by that question “where do they (or they parents) come from?”. Since that information doesn’t have too much of an impact, and I only noticed it later, I did not consider it necessary to double check it with each interview partner.

- Education: Two of them are still students, six of them are highly educated, mostly with a higher academic degree, and two persons have lower education.
- Language skills: Every single participant is fluent in the German language, and speak, understand, and write it very good or excellent. Those who are born in Vienna or spend the biggest part of their lifetime in Vienna, have an even better relationship with German than the Croatian language.
- Every interviewed person has a good relationship with the Croatian Catholic Mission in Vienna, in the sense that they all visit it mostly for the Holy Mass on Sundays, and they are more or less familiar with the pastoral activity of the Mission.

Participant	Sex	Age	Immigrant generation	Citizenship
P1	Female	Early fifties	Second	Austrian
P2	Male	Early forties	Second	Austrian
P3	Female	Early twenties	Second	Croatian
P4	Male	Early fifties	First	Croatian and Bosnian Herzegovinian
P5	Male	Late thirties	Second	Austrian
P6	Female	Early sixties	First	Austrian
P7	Male	Late thirties	Second	Austrian
P8	Female	Early forties	First	Austrian

P9	Female	Early fifties	First	Croatian
P10	Female	Early twenties	Second	Croatian

Table 1.: Overview of the Participants, based on their sex, age, which immigrant generation they are belonging and their citizenship.

7.4. The preparation and the development of the interviews

The Interviews were conducted between January and March of 2020, and they were recorded with one recorder device. One additional interview was conducted in September 2020. Before every interview, all the Interviewees explicitly said they agreed to the recording, and I guaranteed them anonymity.

Every interview was conducted in Vienna, either in my apartment in Vienna, the participants' apartments, or their offices, and one interview was conducted at a coffee shop. It always depended on the interviewees' choice where they wanted to meet. Because of the COVID-19 situation in 2020, the last participant and I could not meet in person, so we had an online meeting which I also recorded on the recording device. Fortunately, the Internet connection was excellent, and it is not even noticeable that we have not had the conversation in person but online.

Before I even recorded the first official interview, I conducted few short "test interviews" with my friends and family. Those interviews were not meant to be submitted the analysis or as part of this dissertation, but to, as the name said, test the recorder device and the previously prepared questions for the interviews.

The length of the interviews always depended on the interviewees and their personalities, which is expected. Therefore, some of them felt naturally very comfortable to speak in front of the recorder device, without feeling the pressure of "being recorded". I tried to give them the freedom to express their reflections on the asked questions as much as possible, without interrupting them. However, few of them replied on some asked questions very briefly, so I had to ask some sub-questions if I noticed that the question wasn't fully answered.

When I prepared the interview questions, it is possible to see that I had to create the questions with a certain assumption. Because the story and the history of every interviewee is different, and because I could not know it in advance since I did not actually know any of the interviewees from before, I had to create a certain assumption of. For example, the reasons why someone came to Vienna, why is he a member of the Croatian Catholic Mission, do they want that their children to become members of the Croatian Catholic Mission, and so on. This “assumption example” was the easiest way for me to ask as much as possible questions in which I was interested to know the answer. Therefore, I noticed that some of the questions can’t relate to everyone, or also that some questions have been answered in the question before. For example, one question was: “When did you come to Vienna and why?” My first assumption was that every participant was an immigrant, but it turned so that some of them were born in Vienna, and it was not their choice, but it was their parents’ decision. So, they could not answer this question in the way someone who immigrated to Austria can. In such cases I asked them to explain the migration story of their families. In some other cases, because I could not know beforehand what someone will answer, and to make sure that I will get answers on my questions, it came to the situation that some questions have been answered in the previous question, so it could look like I’m repeating myself with my questions. After I noticed it happening, I announced such a possibility to the interviewees before the interview started and asked them to ignore the fact that they already said the same. That showed itself as a great technique since they started their answer with the repetition of their words, but also deepened them with few sentences more, and therefore I got great answers.

In addition, I wanted to mention here that I followed the same structure with all participants, I started with a brief introduction, I thanked everyone for participating and I asked everyone all my pre-prepared questions. Most participants were very relaxed, but one particular person became nervous as soon as I turned on the recorder device. This participant answered the questions very short, although before (and after) the interview itself, she was very relaxed and expressed herself much more freely. I tried to create as pleasant an atmosphere as possible for her and encourage her to speak freely and ignore the recorder device, but she continued to answer the questions nice but very briefly - in comparison with the way she spoke to me when I was not recording. I would attribute this to my personal assumption that she is a “camera shy” person (although I just recorded the sound, not the image) because I noticed that she suddenly blushed in the cheek and chest area as soon as I

turned on the recorder device. I think it's a pity, because she seemed like a very good participant who had a lot to say. However, I decided to still use that interview since the interview partner gave very interesting answers despite the circumstances.

7.5. The interview questions

The interview questions are structured in three parts. The first part contains the general questions, where the interviewees gave the basic information about themselves. The second part is the part where I put my focus on the *socio-cultural integration* while going through some personal aspects of each individual. The last part is focused on the *faith integration* and *the integration in the local Church*, in which I asked a lot about the Croatian Catholic Mission and their relationships with the local Church or other Catholic Missions.

Because the term *integration* can be intimidating to some people, in the sense that they feel attacked and that they have to defend themselves and show themselves as completely integrated people, I avoided saying it directly and waited for the interviewees to bring that topic out. If the conversation did not go in that direction, I tried to ask about integration as much as I feel it was possible, again, trying to not mention the term directly, but in some cases, if I felt that I can, I asked about it directly.

Furthermore, every interview was conducted on Croatian language. Every interviewed person does speak very fluently Croatian, but here and there it was possible to see some words on German language.

7.6. The transcription of the interviews

The transcription of the interviews started right after every individual interview was conducted on the Croatian language, because there were usually a few days gap between each interview, and this saved a lot of time.

The transcription of the interviews is based on the book “*Grundlagen der Transkription*”³⁷⁴ by Susanne Fuß and Ute Karbach, and it strictly follows the instructions, respectively eight modules of the book. The next points show all the modules I followed:

³⁷⁴ FUß, Susanne, KARBACH, Ute, *Grundlagen der Transkription*, Verlag Barbara Budrich, Opladen & Toronto, 2019

- For the reason that many of the Croats from Bosnia and Herzegovina are members of the Croatian Catholic Mission, and many of them were my interviewees, and not every one of them speaks the best official, standard Croatian language, probably also due to the many years spent in Vienna and to the fact that conversational language includes more grammar mistakes, I followed the instruction of the book and choose the “slight smoothing”³⁷⁵ of the interviewees words. The book offered two other options as well, the “complete smoothing” and “no smoothing”. I decide to use the “slight smoothing” method because I wanted the transcriptions to be as true as possible to the original conversation I had with the interviewees, but I also wanted to avoid some keywords in a certain context which are not a part of the standard Croatian language. I replaced them with standard Croatian language words, which also makes the reading process easier.
- When it comes to the module “pause”, a pause up to one second is marked with: (.), shorter pauses around two seconds: (..), pauses up to five seconds: (...).³⁷⁶
- Under the module “speech sound” is meant the intonation while speaking. Stressed words are underlined, when some syllables are stressed in a word, just the syllable would be underlined. If a word is pronounced very quietly in comparison with other words in a sentence, it would be put in cursive, and if a word is pronounced noticeably louder than other words, it would be written in bold. If some word is pronounced “starched”, after the word the sign colon, would be put. The number of the signs corresponds to the length of the stretch, as well as if a syllable in a word is stretched, the colon sign would be after the starched syllable.³⁷⁷
- The next module is “utterances, word brakes, and loops”. Some different utterances that might appear in a regular conversation are marked with: “mhm, ehm, aha”. The book suggested the signs: “ähm, mhm, öhm”, but since the interviews were on the Croatian language, I used the Croatian way of transcribing those utterances, and as well, to be consistent in the transcription. If I, as the interviewer, would in the conversation express my “listener signals”, it would be marked with: (I: mhm). If I or the interviewee would emphasize the approval, it would be marked as:

³⁷⁵ FUß, Susanne, KARBACH, Ute, *Grundlagen der Transkription*, Verlag Barbara Budrich, Opladen & Toronto, 2019, pp. 42-43

³⁷⁶ Cf. *Ibid.*, pp. 44-45

³⁷⁷ Cf. *Ibid.*, p. 46

“((affirmative)) mhm”. If someone while speaking stops in the middle of the word, respectively, “breaks” his word it would be marked with the sign: “-“, right where the word stopped. In the case of noticeably fast connection of the words, I would mark it with the sign: “&” in between the connected words. The same sign was used if someone would noticeably fast repeat a word.³⁷⁸

- The module “non-linguistic expressions” covers all the, as the word says, non-linguistic expressions, which were put in parenthesis, for example, if someone starts laughing during the interview, I would mark it with: “(smiling)”, as well as if someone smiles and talks at the same time, and the end of the smiling part would be marked with: “(+)”. In the case when the cellphone of the interviewee rang, it was marked with “(the cellphone ringing)”.³⁷⁹
- Modul “interaction”. If I and the interviewee spoke at the same time, I would mark the words said at the same time in square parenthesis. On the other hand, in the case when I or the interviewee gave “listener signals”, for example: mhm, while the other person was speaking, it was marked with: “(I: mhm)” or “(P1: mhm)”, without skipping to a new row and marking the speech of the person who would say it.³⁸⁰
- The last module is “uncertainties, interruption, and omission”. In the case that a word was incomprehensible, it would be marked with: “(...?)”. If more words were incomprehensible, it would be marked with: “(...??)”. A supposed word is marked with it in a parenthesis and a question mark.³⁸¹

In addition, during my research I saw that many people anonymize interviews by giving the interview partners a different name, for example in alphabetical order or similar, but it seemed to me the most practical to anonymize them with the label “P1”, “P2”, “P3” and so on. I did this primarily because I most simply remembered the interview partners in a chronological order. “P” indicates the participant or (interview) partner and the numbers indicate the number of interviews in a chronological order. So, the person I had my first interview with was anonymized with “P1”, the second person with “P2”, and so on.

Finally, the authors also suggested some transcription tables, which are supposed to stand at the beginning of the transcription texts, and they include few data about the interview

³⁷⁸ Cf. *Ibid.*, pp. 47-49

³⁷⁹ Cf. *Ibid.*, pp. 50-51

³⁸⁰ Cf. *Ibid.*, pp. 52-53

³⁸¹ Cf. *Ibid.*, pp. 54-55

and its transcription. I chose the more simple version which includes: the number of the interview, name of the audio data, interview recording date, length of the interview, tag for the participant, interviewer, date of the transcription, name of the transcriber, and finally, some particularities in case there is something worth to note.³⁸²

³⁸² Cf. *Ibid.*, pp. 82-84

8. Research and data analysis

In this chapter, I explain the coding process using the Grounded Theory method. This means that I explain in detail the way I used the triple coding process and, as well, the results obtained by that process.

8.1. Introduction: Coding

Coding is the pivotal link between collecting data and developing an emergent theory to explain these data. Through coding, it is defined what is happening in the data and begins to grapple with what it means.³⁸³ Codes stick closely to the data, show actions, and indicate how dilemmas surrounding disclosure arise. As we code, we ask: which theoretical categories might these statements indicate?³⁸⁴ In Grounded Theory research, there are three types of coding: open coding, axial coding, and selective coding which are explained in the following text.

8.2. Open coding

Open coding is an analytical process of conceptualization of data, which is later necessary to define and to assign them dimensions and properties. During this process, it is common to identify a multitude of codes.³⁸⁵

I started the open (also called “initial” coding) coding process by asking myself the, by the author Glasser, recommended questions: What is actually happening in the data? What are these data a study of? What category does this incident, statement, or segment of data indicate? What is the participant’s main concern?³⁸⁶ Furthermore, at the very start of my coding process, I followed the suggested practice of using *line-by-line coding* which means that every line in the transcribed text is coded. *Line-by-line* coding is recommended because it reduces the chance of missing essential elements, although it seems sometimes

³⁸³ CHARMAZ, Kathy, *Constructing Grounded Theory*, Sage publications, London, 2006, p. 46

³⁸⁴ *Ibid.*, p. 45

³⁸⁵ Cf. BENDRA, Ivana, MIHALJEVIĆ, Vine, *Primjena metodologije utemeljene teorije u sociološkim proučavanjima fenomena religije i religioznosti*, in: Bogoslovska smotra, 86, 2016, 4, pp. 891-914, here: p. 897

³⁸⁶ According to: THORNBERG, Robert, PERHAMUS, Lisa M., CHARMAZ, Kathy, *Grounded theory*, in: SARACHO, Olivia (Ed.) *Handbook of Research Methods in Early Childhood Education*, Information Age Publishing, Charlotte, 2014, pp. 405-439, here: p. 410

excessive considering not every line may appear to be important.³⁸⁷ Later, when I was already deeply involved in the coding process, I stopped with this technique, but of course, I did the coding as detailed as possible. Therefore, the number of codes started to grow gradually, especially as I was going through every single interview.

I started with the coding process of the interviews chronologically, the way I collected the interviews. In several circumstances, a convenient situation for the use of so-called *in vivo* codes also occurred. For example, one participant used the words: “the way you yell in the woods, so the echo returns to you” (in Croatian: “kako vičeš u šumi, tako ti se eho vraća”) to express her impression of life in Vienna. Although this expression was not foreign to me, I still cannot call it a “saying” that is very often used in the Croatian language. Therefore, I understood it as “participant’s innovative term that captures meanings or experience”³⁸⁸, as Charmaz explains *in vivo* codes (one way of explaining it), since it completely coincides, in my opinion, with her explanation of the *in vivo* codes.

After I coded the first few interviews, I slowly started to form specific groups under which I sorted codes by a specific topic. I started doing this primarily for the sake of clarity and tidiness, but I found that it proved very useful in the later process of creating categories. Furthermore, after I was done with the first cycle of coding, I decided to go through all the interviews once more, to be sure that I covered all interviews in detail, to compare data, and as well to rewrite or even delete certain codes. That would be my way of using the *constant comparative method*, which would be a circling process of a circular process of comparing and reflecting old and new material.³⁸⁹ Each interview is of course very different, but, at the end of the first cycle, each interview had about 100-200 coded sections in a transcript, depending on the length of the interview. That led me to a total of about a hundred codes.

8.3. Axial coding

8.3.1. Axial coding: introduction

The step that follows open coding is the *axial coding process*. Axial coding relates categories to subcategories, specifies the properties and dimensions of a category, and

³⁸⁷ CHARMAZ, Kathy, *Constructing Grounded Theory*, Sage publications, London, 2006, p. 50

³⁸⁸ *Ibid.*, p. 55

³⁸⁹ Cf. JEĐUD, Ivana, *Alisa u zemlji čudesas – kvalitativna metodologija i metoda utemeljene teorije*, in: Hrvatska revija za rehabilitacijska istraživanja, 43, 2007, 2, pp. 83-101, here: p. 89

reassembles the data fractured during initial coding to give coherence to the emerging analysis.³⁹⁰ In open coding, the data is broken down into smaller parts, and in the axial coding process, the data is reunited into larger parts, in a different way.³⁹¹

8.3.2. The process and the first attempt

After determining the original codes in open coding, I moved on to determine the categories. As I mentioned earlier, I have, so to speak, automatically started defining categories during the open coding process itself. Namely, over time, in the process of open coding, a certain number of open codes were collected, which I grouped under the appropriate topics, for reasons of clarity and tidiness. I did the open coding process in the MaxQDA program, which gave me a very clear view of all the codes, and it also had the option of sorting the codes, which I also used in this sense.

As I began to move on to the next step, axial coding, and to think more deeply about categorizing codes, I realized that certain topic names under which I categorized codes could serve me well as category names, of course with minor modifications, given that the codes are classified by meaning, topic, and common link. This move proved to be particularly meaningful given the fact that open and axial coding actually overlap and are not two strictly separated processes.

When I started reviewing codes and categorizing them, some categories began to appear naturally, but I also noticed that many codes refer to several opposite realities, such as time periods – “past, present and future”, then “individuals and communities”, “positive and negative”, “openness and closedness”, “return and stay”, “known and unknown”. Some other categories are: “discrepancy”, “language”, “feelings”, “contacts”.

As I said before, the categories past, present, and future have appeared to me. These three categories seemed very interesting and important to me, so I decided to further develop my theory based on them. The category “past” is related to the codes that came from the answers of the interview partners, where I looked at, for example, the reasons for coming to Austria, including visiting the mission (for example, code: “war”). Further, I selected the category “future” because it refers to codes such as: “retirement”, “future”, or “staying in Austria”. Furthermore, I envisioned these three categories as a guide to two categories that

³⁹⁰ CHARMAZ, Kathy, *Constructing Grounded Theory*, Sage publications, London, 2006, p. 60

³⁹¹ *Ibid.*, p. 60

would be at an even higher level: “private” and “ecclesiastical”. The category “private” would refer to all those codes that talk about the life of an individual as a private person within Austrian society. The category “ecclesiastical” would refer to all the codes that talk about the ecclesiastical or religious elements that the respondents presented during the interview.

However, after reviewing the interviews, categories, and codes several times, I decided that this concept was not enough for me. Furthermore, reading the literature, I have noticed that the authors Anselm Strauss and Juliet Corbin offer a special technique that helps with axial coding: *the coding paradigm*. In their own words: “*The paradigm is a perspective, a set of questions that can be applied to data to help the analyst draw out the contextual factors and identify the relationships between context and process.*”³⁹²

8.3.3. The process and second attempt: coding paradigm

The coding paradigm is a procedure during the axial coding process, recommended by Juliet Strauss and Anselm Corbin, who developed it. Namely, the coding paradigm observes casual conditions, phenomenon, context, intervening condition, actions, and interaction strategies, and consequences that help to discover relations between concepts and categories in order to relate them on meta-level.

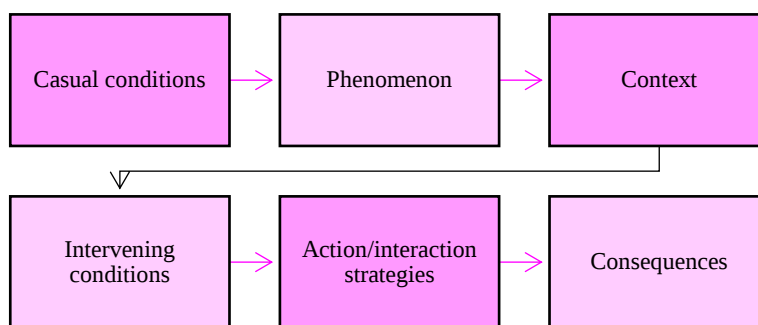


Diagram 2.: The paradigm model (16. 05. 2021)

³⁹² CORBIN, Juliet, STRAUSS, Anselm, *Basics of qualitative research: Techniques and procedures for developing Grounded Theory*, Sage publications, Thousand Oaks, 2008, p. 89

The first step in the coding paradigm is to discover casual conditions, that is, we ask ourselves what factors caused the changes in the central phenomenon.³⁹³ Secondly, the phenomenon is the central event to which the actions/interactions of the research related. Furthermore, context is a specific set of characteristics related to a phenomenon, but also a specific set of conditions under which action/interaction strategies take place in order to overcome, react or deal with the phenomenon. Fourth are the intervening conditions, those are all broader and specific situational factors that influenced the strategies/actions. Fifth is the actions and interaction strategies, and they refer to all actions that are or are not performed in response to a phenomenon, which leads to consequences. Consequences can be real or hypothetical in the present or future, they can change according to their frame of reference because at one point they may be consequences of action/interaction, and at another time they may be part of causal conditions for another phenomenon.³⁹⁴

My first step in applying the coding paradigm was to think about the first step of the Coding Paradigm – The casual condition. I asked myself about the motives for visiting and preferring The Croatian Catholic Mission in Vienna in relation to other Austrian parishes in Vienna. Again, the original categories and codes that I began to place under the first step were determined by the time. So, the category “past” is connected with codes as “war”/“poverty”. In addition, the category “identity” appeared, which includes both religious and national identity, and includes codes such as “Croatian language” and “piety”.

After much deliberation, comparison, and review of interviews, codes, and categories, and although I was pleased with the way I have made the first step in the Coding Paradigm - *Casual Conditions*, doubts about the use of the Coding Paradigms arose. The doubts arose due to a certain restriction that I felt - as if my vision were limited with the use of the Coding Paradigm. I then read in Kathy Charmaz’s book that she states that this is exactly what can happen to some students: “*The frame (of coding paradigm) may extend or limit your vision, depending on your subject matter and ability to tolerate ambiguity. Students who prefer to work with a preset structure will welcome having a frame.*”³⁹⁵

³⁹³ Cf. BENDRA, Ivana, MIHALJEVIĆ, Vine, *Primjena metodologije utemeljene teorije u sociološkim proučavanjima fenomena religije i religioznosti*, in: Bogoslovska smotra, 86, 2016, 4, pp. 891-914, here: p. 897

³⁹⁴ Cf. VOLLSTEDT, Maike, REZAT, Sebastian, *An Introduction to Grounded Theory with a Special Focus on Axial Coding and the Coding Paradigm*, in: KAISER, Gabriele, PRESMEG, Norma, (ed.) *Compendium for early career researchers in mathematics education*, Springer, Cham, 2019, pp. 81 – 100, here: p. 88

³⁹⁵ CHARMAZ, Kathy, *Constructing Grounded Theory*, Sage publications, London, 2006, p. 61

8.3.4. Third attempt: Success

Therefore, I stopped with the literal application of the coding paradigm, but I did not stop using it completely. I still decided to use it as a certain type of reference in axial coding. In order to finally resolve the situation I found myself in, I returned to the method of constant comparison and the very meaning of axial coding - which aims to connect categories with subcategories, and it asks how they are related. I compared and grouped codes and compared them with emerging categories. Furthermore, I compared: different incidents, data of the same or similar phenomena, actions in different situations and contexts, different people, specific data with the criteria for the category, categories in the analysis with other categories.³⁹⁶

Along with that, the whole time I was writing my *memos*, my extended notes. Memos are highly suggested while using the Grounded Theory, and they helped me tremendously during my research. Kathy Charmaz summarizes the importance of memo writing in the following sentences: “*Memo writing is the pivotal intermediate stage of analysis between coding and writing the first draft of a paper or chapter. We write memos on topics such as the properties of our tentative categories, the conditions when a category is evident, how the category accounts for data, comparisons between codes and category. In grounded theory practice, we write memos throughout the research process and make them more analytic and precise as we learn about our topic and focus our research. We start writing memos during our early coding and continue until we reach our most sophisticated analysis of a category and its relationship to other categories. In short, grounded theory memo writing engages us in sustained and successive analysis of our emerging categories.*”³⁹⁷ I used her recommendations as guidelines and followed them almost literally in my memo writing. This procedure, as I have already said, was a great help in discovering categories in the axial coding process.

³⁹⁶ Cf. THORNBERG, Robert, PERHAMUS, Lisa M., CHARMAZ, Kathy, *Grounded theory*, in: SARACHO, Olivia (Ed.) *Handbook of Research Methods in Early Childhood Education*, Information Age Publishing, Charlotte, 2014, pp. 405-439, here: p. 416

³⁹⁷ CHARMAZ, Kathy, *A constructivist Grounded Theory analysis of losing and regaining a valued self*, in: WERTZ, Frederick J., CHARMAZ, Kathy, MCMULLEN, Linda J., JOSSELSO, Ruthellen, ANDERSON, Rosemarie, MCSPADDEN, Emalinda, in: *Five ways of doing Qualitative analysis: Phenomenological Psychology, Grounded Theory, Discourse Analysis, Narrative Research, and Intuitive Inquiry*, Guilford Press, New York, 2011, pp. 165-204, here: p. 166

The result of my work and the procedures I did are the categories which are in-depth described and explained on the following pages.

8.3.5. Categories: explained

- ***Category: “History”***

I decided to make this category from two subcategories – “Migration” and “Faith Background”. I decided to take this step because both categories refer to the past that each individual has, and it carries with it certain aspects. Migration refers to the social reality behind the reason for leaving Croatia, staying in Vienna, and the desire to stay (or the non-existence of that desire) in Vienna. The second subcategory is “Faith Background” which refers to all those elements from the past that formed an individual’s faith and that are possibly exercising future religious life of the individual. All these elements belong to the biography of people, and here is important to emphasize that those elements do not remain only in the past, but that they have an effect on the present. These subcategories are explained below.

- ***Subcategory: “Migration”***

The category “Migration” is the first category I have identified. It refers to all the individual aspects of the past of the interview partners that speak about their arrival in Vienna and the beginning of their visit to the Croatian Catholic Mission in Vienna. In this subcategory, I also included all the elements related to the desire or unwillingness to return to Croatia or Bosnia and Herzegovina. Here, migration would refer to arrival in Austria, and return from Austria to Croatia (Bosnia and Herzegovina). Thus, here are included codes such as: “War”, “Poverty”, “Study”, “Migration of my parents to Vienna”, “I am the second generation of migrants”, “Desire for a better future”, “Decision to come to Vienna”, “Return”, “Return home?”, “Migrant”, “Lots of sacrifice”.

- ***Subcategory: “Faith background”***

This subcategory (“Faith background”) refers to all the peculiarities that lie behind the current faith of the interview partners. It refers to all those peculiarities that make their faith as it is today. Everyone's religion has peculiarities that arise from the diversity of people and their biographies, it follows that something was learned from parents, something arose as a habit that remained, some realities have simply always been done that way and the

persons just kept going. Under this category, I have included the codes: “Habit”, “Because I have learned so”, “Piety”, “Customs”, “Roots”, “Before”.

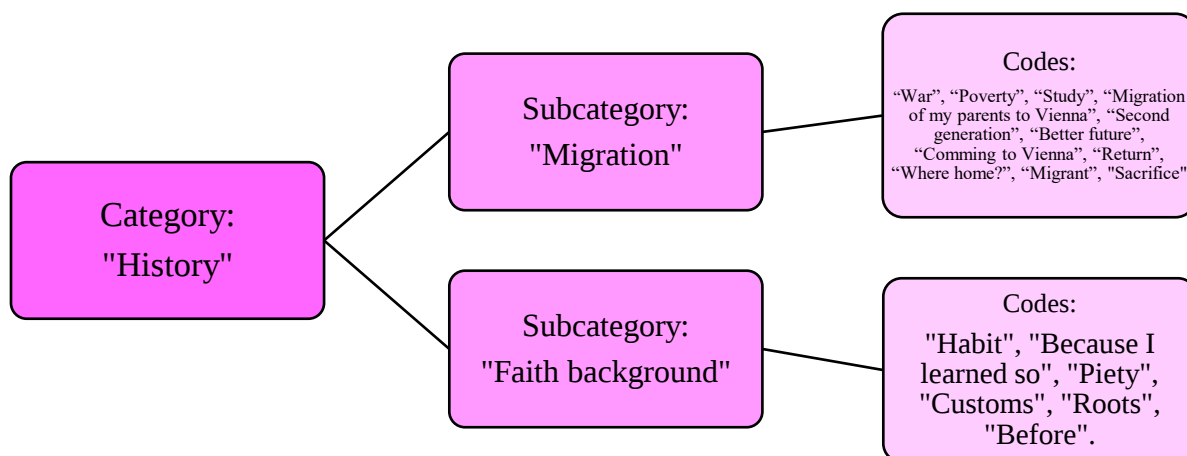


Diagram 3.: Category “History”, 25.05.2021

- **Category: “Faith preference”**

This category was especially important to me because it speaks about the diversity of people, their ability, and their right to decide which parish they want to go to – either the Croatian Catholic Mission, their residential parish, or any other parish in Vienna. Here is not the word about the interview partners who go *exclusively* to the Croatian Catholic Mission in Vienna (or other parishes in Vienna), but about their *preference* of the Croatian Catholic Mission over other parishes in Vienna (or vice versa). Therefore, this category is focused on all those elements that affect the reasons why people prefer to go to the Croatian Catholic Mission or other parishes in Vienna. This category consists of two subcategories: “Faith motivation” and “Social motivation”. Both will be explained below, in the following text:

- **Subcategory: “Preferences - Faith”**

The subcategory “Preferences – Faith” means all those motives of a religious nature that encourage respondents to go or not to go to the Croatian Catholic Mission, or other parishes in Vienna. The codes that fall under this subcategory are: “Piety”, “Faith”, “Attendance at Mass on Sundays”.

- ***Subcategory: “Preferences - Social”***

The subcategory “Preference – Social” means all those elements of a social nature that encourage people to go or not to go to the Croatian Catholic Mission, respectively, other parishes in Vienna. The codes that this category consists of are: “Croatian language”, “Identity”, “Everyone has to decide for themselves”, “Relationship”, “Nostalgia”, “Familiar”, “Faith in Austria”, “If I have time/if I don't have time”, “Togetherness”, “Closest to me”, “Only old people go there”, “There is no such feeling”, “I don't know exactly what they lack”, “It's different”, “Because of work”, “It has to be by the rules”, “Number of people”, “A matter of preference”, “I am nicely received”.

- ***Category: “Experience and Impressions”***

This category refers to all the positive and negative experiences that respondents have gained during their life in Vienna and some of the characteristics by which they mark their impression of life in Vienna. It focuses on the social level - life in the city of Vienna itself, people in Vienna, the German language. Furthermore, it refers on a religious level to the experiences and impressions of the Croatian Catholic Mission and other parishes in Vienna. Thus, under this category I include codes such as: “the way you yell in the woods, so the echo returns to you”, “Mass - too many people”, “Multicultural society”, “Adaptation”, “German language is difficult”, “Togetherness in Croatian Catholic Mission”, “I like Vienna”, “Organized city”, “Safe city”, “Ausländersonntag”.

- ***Category: “Feelings”***

By this category, I mean all kinds of emotions that the interview partners expressed during the interview, again, related to the Croatian Catholic Mission, their homeland Croatia/Bosnia and Herzegovina, and related to life in Vienna. The codes that fall into this category are: “Gap”, “Divided in half”, “I feel good in both Croatia and Vienna”, “Nostalgia”, “It was hard”, “I missed it”, “I don't mind these people”, “I am also touched and makes me sad”, “I feel good in Austria”, “I felt bad because I didn't understand”, “Austria is good to earn, but not to enjoy”, “I become bored of Vienna”, “No sense of community in Austrian parishes”, “I don't count the days when I'll go home anymore”, “Security”, “Constant”, “Grateful to be in Vienna”.

- ***Category: “Contacts”***

The category “Contacts” was created based on the expression of the interview partners about the cultivation of certain connections, or the non-existence of the same. “Contacts” is actually a point of touch for the two cultures, Croatian culture with Croatian, or Croatian with some other culture. Furthermore, “Contacts” was a frequently mentioned topic in interviews, and respondents spoke about contacts that exist, that do not exist, that they would like to have, or those contacts that they do not want to have. In any of these cases, it always refers to relations between Croats or relations with others in the city of Vienna, which means with Austrians or other peoples. The codes that fall into this category are: “Running away from Austrians”, “No desire to hang out with Austrians”, “Not only with Austrians, but with many other nations”, “Exclusivity does not exist for me”, “I do not avoid Austrians, but...”, “Desire for contacts”, “More contact with Croats”, “How it turns out”, “Friends from school/youth”, “Neighbors”, “Among Austrians”, “Both”, “You have to be with others”, “Only at college/work”, “The priest certainly has contact”, “Connection with Burgenland Croats”.

- ***Category: “Expectations”***

The next category I discovered is the category “Expectation” which refers to the future, with a focus on the expectations of the interview partners regarding the society in Vienna, what they expect in faith, Croatian Catholic Mission, and what would be their wishes and also suggestions for the future. The codes included in this category are: “The Youth”, “Children”, “Young families”, “Cooperation with the diocese”, “Plan”, “More”, “Women”, “Young mothers”, “Meetings and prayer communities”, “More personal”, “Franciscan youth”, “Without committing”, “Home visits to families”, “Better life”, “Possibilities”, “Better perspective here”.

- ***Category: “Croatian Catholic Mission in Vienna”***

Under this category, I have put all those codes related to the Croatian Catholic Mission, under different aspects, and therefore this category is divided into several subcategories. This category is much larger in nature, which I initially expected because many of the questions in the interviews were related to the Croatian Catholic Mission in Vienna. The categories that fall under this category are: “Place of socialization”, “Organization”, “Mass”. All categories are explained below.

- ***Subcategory: “Place of socialization”***

This subcategory refers to all those codes that refer to the Croatian Catholic Mission in Vienna as a place of socialization, a meeting place for Croats in Vienna. The Croatian Catholic Mission in Vienna is here seen not only as a place where the faith is practiced, but also as a place where wider social contacts are made, as contacts with family members or where friendships are made. I singled out the codes: “They know me/we know each other”, “Big family”, “Our people”.

- ***Subcategory: “Organization”***

The subcategory “Organization” talks about the pastor of the Croatian Catholic Mission, other staff, and the structural organization of the Croatian Catholic Mission in Vienna. Namely, many respondents mentioned the pastor during interviews and talked about the very important role of staff employed in the Mission, and about the structures. I first wanted to call this subcategory only “The priest” or “The pastor”, where I would single out only the codes about the often-mentioned person - the pastor, but due to the strong links between the codes “staff” and “structured”, I decided to link them into the subcategory “Organization”. The codes that fall under this subcategory are: “Priest for sure...”, “Priest meets with them”, “They work non-stop”, “They are always with the people”, “They have distance”, “They are a part of us”, “They are from Croatia and do not understand”, “Franciscan Youth”, “Full Church on Sundays”, “Choir”, “Religious Education”, “Confession”, “Sacraments”, “Croatian Language”, “Pilgrimage to Croatia”, “Support”, “Not just service”.

- ***Subcategory: “Mass”***

The previous subcategory spoke about the priest, church staff, and activities for which they are in charge, which would certainly include the Holy Mass. But I decided to single out the “Mass” subcategory because it relates to the importance of the Mass in the lives of believers for their religious life. I am aware that the title “Mass” sounds maybe a bit misleading, especially because the topic Mass is not in the foreground. However, I decided to call it like that anyway because the interview partners often spoke about their faith in the context of Mass, and in such moments, I got the most information from them. The codes that fall under this subcategory are: “My orientation”, “It matters to me”, “Faith”, “Big factor”, “Principles”, “I go there because of my faith, not because of...”, “Experiencing people who they want to live their faith”, “Faith is the same”.

The second element under this subcategory is the emotional factors. During the interviews, many respondents stated certain realities of emotional nature that arouse in them going to Holy Mass in the Croatian Catholic Mission in Vienna. Thus, the codes fall under this category: “Pride”, “My heart is full”.

- **Category: “Immersion”**

The “Immersion” category arose from interview partners’ answers about life in Vienna. This category refers to both, their social life and the Croatian Catholic Mission. The social aspect refers to their attitude towards the very immersion into the life in Vienna, a possible parallel life, or their attitude towards others who are not Croats, with the question of whether it is important to them at all to fully immerse into life in Vienna. Immersion in the ecclesiastical sense means the understanding of the interviewees about the importance of immersion in the life of the Vienna diocese of them as believers and members of the Croatian Catholic Mission in Vienna, their attitudes towards other Catholic missions, other parishes that are not missionary, etc. The codes that are included in this category are: “I am integrated”, “I do not need to integrate”, “Pretending/Acting”, “Member of both societies”, “Mutual opening”, “Exclusivity does not exist for me”, “Catholic - Universal Church”, “Exotic”, “Learning from others/others from us”, “Structures have failed”, “Clichés”, “Coexistence”, “Prejudice”, “Isolation”, “Closedness of Croats”, “Lange Nacht der Kirchen”, “Ausländersonntag”, “Bishop of Vienna”, “Faith in Austria”, “Other Churches in Vienna”, “Burgenland Croats”, “Other Missions in Vienna”, “Distance”.

8.3.6. Axial coding: Conclusion

The categories which are the result of the process of axial coding are: “History”, “Faith preferences”, “Experience and impressions”, “Feelings”, “Contacts”, “Expectations”, “Immersion” and “Croatian Catholic Mission in Vienna”. These categories will be shown in Table 2., in the text below.

The process of axial coding was certainly a very long, diligent, time-consuming process, and it consisted of a lot of thinking, combining, linking codes and categories, constantly re-reading interviews, reading literature on axial coding, trial and error, going back to previous steps, dissatisfaction with the results achieved, and ultimately reaching the results that I consider acceptable. Finally, I would in one expression call axial coding: a rewarding process. The next step is as Grounded Theory recommends it - selective coding.

Categories:
1. "History"
2. "Faith preference"
3. "Experience and Impressions"
4. "Feelings"
5. "Contacts"
6. "Expectations"
7. "Immersion"
8. "Croatian Catholic Mission"

Table 2.: Categories (01.06.2021)

8.4. Selective coding

8.4.1. Central category: "Ours and Yours" (in Croatian: "Naši i Vaši")

What was interesting and what often stood out to me is the category "we/they". What would "we/they" mean? Does this mean that the interviewees view Austrians as "they" and themselves as "we"? Or is it viewed as - all together, both Austrian/Viennese society and Croatian migrants as "we"? And then, who would "they" be?

Before I start interpreting the category "We/They", I must point out here that I decided to rename this category to: "Ours and Yours" (meaning: Our People and Your People, but I will keep the short version, "Ours and Yours"). This decision was inspired by the most-watched television comedy show of modern Croatia: "Ours and yours" (in Croatian: "Naši i Vaši"). Namely, the show is about two families who bonded because of the marriage of their children. These two families are completely different, one is from the vicinity of Zagreb (Prigorci), and the other family are newcomers, Herzegovinians. The book

on which the series was based says that it is unfortunately possible to find deep and irreconcilable contradictions - in Croatia and also in other nations and environments, and the Croatian history testifies this as well. However, “this show didn’t want to deepen the divisions, but it wanted, by deliberately pointing out the uniqueness and special features of both sides, emphasize how those things that seem on the first look irreconcilable, are *actually complementing and enriching each other*, as well as making them a *community of differences*.”³⁹⁸ I certainly liked that sentence from the book for the reason that it reminded me of the term *integration*. It seemed extremely appropriate and unavoidable for me to choose to name the central category “Ours and Yours” (in Croatian, “Naši i Vaši”).

8.4.2. Selective coding: methodological background

The standard methodology in pastoral theology is a threefold methodology, consisting of *Cairology*, *Criteriaology*, and *Praxeology*.³⁹⁹ At this point, a suitable place has emerged to explain certain elements regarding the method that I have not touched on so far, except briefly in the introduction.

This paper is not primarily sociological, but theological, yet I also use sociological methods in this paper. This can be seen from the division of the work itself - theological methodology takes precedence. So, this paper is divided into three parts: *Cairology*, *Criteriaology*, and *Praxeology*.

Second, the method itself is not only theoretical, as might be expected from a method that investigates social phenomena, such as a society or a community, but is also based on experience, that is, on empirical data.

However, in this method, it is more difficult to find a suitable place for empirical research because empirical research requires a special method, different from the triple theological method - *Cairology*, *Criteriaology*, and *Praxeology*. In this paper I primarily used theological methods, but it seemed appropriate to use the sociological method - Grounded Theory, still without “violating” the theological method. For this reason, I have put sociological research at the center of my paper, within *Criteriaology*, because I wanted to obtain from such research certain criteria according to which I would make the third part -

³⁹⁸ RAGUŽ, Mario, *Naši i vaši*, URL: <https://www.alfa.hr/artikl/info/5463299b5c2195b8450005e5>, (last access: 27. 05. 2021)

³⁹⁹ More about this method: in the introductory chapter where I explain the methodological structure of the entire paper.

Praxeology. The sociological method Grounded Theory in itself implies the *real situation*. It is not only *Criteriological*, but in terms of the theological method that I primarily use – it is also *Cairological*. The interviews that I conducted with the members of the Croatian Catholic Mission give a realistic picture with regard to the issue under investigation, but also some *criteria* according to which the practice can be guided or improved in the future.

Therefore, the position of the interview and the analysis of the interviews come to the end of the *Criteriology* part. This leads to the fact that the results of such research have a dual nature - *Cairological* and *Criteriaological*. In *Cairological* terms, interviews help to better understand the real picture of migrants in one society or city, in this case, Vienna, which means that interviews contribute to a better understanding of the migrant's situation. So, not in general, but concrete and specifically in Viennese society, since they are people who are living in Vienna.

Everything I mentioned in the paper before this chapter was general, and thus filled a hole in *Cairology*, that is, the lack or insufficiency of literature specifically for the Viennese society. In terms of criteria, this research also fills a different gap, and that is the same concretization of criteria that are often very general and do not necessarily apply only to the Viennese society. General, for example, are the Church documents and various sociological literature on integration, which often look only at the general picture. And in this paper, I deal with one specific society, a specific community, which in itself differs from the general picture.

Adding sociological research to *Criteriology* is not only necessary to meet the lack of generality of other sources/criteria but is also theologically justified. Theologically speaking, the sources for the criteria of a certain pastoral activity are not only the Church documents, current theology, but also the believers themselves who are in some way the object of pastoral activity. In this sense, it can be said that believers, members of the Croatian Catholic Mission in Vienna, are the object of pastoral activity if the pastoral activity is aimed at meeting their religious needs. They are therefore active subjects (or they *should* be active subjects) in the shaping of the pastoral activity, of which they are also objects. That means, the interview partners are both - objects and subjects. For this reason, the wishes of specific people must be addressed theologically as a *criterion*, just as on the Church documents, sociological literature, and theology. Sabrina Müller calls it “lived theology”, a phenomenon that manifests itself in practice, and signifies a situation when religious experience and living faith become theology when they get their moment in public, and it becomes the subject of

discussion. This “lived theology” is shown in everyday action and speech, in discussions and reflections analogously and digitally on social media. The author also states that the construction of theology is no longer exclusively attributed to academically educated theologians but is nowadays being developed on social media as well. “Lived theology” is an expression of the realization of the “universal priesthood”, and it is therefore important to give people (who are not necessarily academically educated theologians) the opportunity to speak theologically and openly discover the experience of the vital importance of the visionary practice of the Gospel.⁴⁰⁰

In this particular case of Grounded theory, it was then useful that I already have processed most of the professional literature previously within the criteria, and in my opinion, it is justified that the research of Grounded Theory is not completely independent and separate from other parts of the theological methodology. It is not just an addition, an independent element in the entire research. This is most evident in this step, where the theoretical construction that emerged from the interviews themselves, respectively the data, is further substantiated. I had already developed theoretical aids within general criteria, and I was able to help myself in articulating Grounded Theory.

The most useful term in this sense was, of course, the concept of *integration*, which is understood not only in the sociological, but also in the theological sense, and the separation of the term of integration into three dimensions (“integration in the society”, “integration in the Church” and “faith integration”⁴⁰¹). It is important to keep in mind that I followed the rules of Grounded Theory, of which perhaps the basic rule is that the theory must arise from the data, interviews themselves, without first going with some previous theory that would then be confirmed in the interviews. For example, the self-sufficiency of this method was taken into account, although the result of the analysis often seems similar to the already performed theoretical part of *criteriology*, and the basic concepts in the articulation Ground Theory appeared in *criteriology*. This can be explained by the fact that the independent method of Ground Theory within the broader three-fold theological methodology comes to the end of criteriology, not as a special phenomenon that should guide future pastoral

⁴⁰⁰ MÜLLER, Sabrina, *Gelebte Theologie als Aufgabe der Kirchenentwicklung*, URL: <https://www.futur2.org/article/gelebte-theologie-als-aufgabe-der-kirchenentwicklung/> (last access: 03. 07. 2021)

⁴⁰¹ Each of these dimensions has been previously explained in separate chapters.

practice, but only as one of the criteria. Therefore, the theoretical part that proved to be useful, was done even before the sociological Grounded Theory research.

However, as a final result, the key result, of such research (central category – “Ours and Yours”) is something that came from the interviews themselves, from the data itself, and was not conditioned by previous criteria or previous concepts, such as integration and migration, although these aids are very useful for theoretical articulation and, perhaps pictorially expressed central categories created by Grounded theory.

8.4.3. The process of selective coding

Before I began the process of selective coding, I read plenty of literature explaining the process of selective coding itself. I summarized this process and described it primarily for myself as a guide and reminder as the process took place. Below I list how the selective coding process takes place, and then I list the procedure as I did the selective coding, following those steps.

Selective coding or theoretical coding is the third coding step in the application of Grounded theory. It is similar to axial coding but takes place at a higher level of abstraction. This step usually follows in the later stages of the research. Under this coding is meant a process in which all categories are united around one (or sometimes more) central category/categories. Its goal is to discover how categories and codes derived from data are interconnected around a hypothesis so that they can be linked into theory. The goal is to discover the *main phenomenon*, often called the *central category* or *core category*. At this stage, open coding is stopped, as well as the search for new categories. The focus is on those categories that are sufficiently related to the central category in a way that they can produce a theory.⁴⁰² Not all categories derived from research are equally important for the emerging theory, and the category that has great importance in explaining a phenomenon (explanatory power) is called the *central category*. It has a high frequency and is more related to other categories. It should be set only when the researcher is completely sure of its frequency and connection with other categories. It is important that the researcher does not “force” the process of determining the central category, but that it “emerges” and appears within the data itself.⁴⁰³ Juliet Corbin and Anselm Strauss say that the core category represents the

⁴⁰² Cf. JEĐUD, Ivana, *Alisa u zemlji čudesa – kvalitativna metodologija i metoda utemeljene teorije*, in: Hrvatska revija za rehabilitacijska istraživanja, 43, 2007, 2, pp. 83-101, here: p. 92

⁴⁰³ Cf. *Ibid.*, here: p. 92

central phenomenon of research, and it is possible to identify it by asking questions such as: *“What is the main analytical idea presented in this research? If my findings are to be conceptualized in a few sentences, what do I say? What does all the action/interaction seem to be about? How can I explain the variation that I see between and among the categories?”*⁴⁰⁴ These two authors also state that it is possible for the central category to be developed from already identified categories, but the more abstract terms may be needed to explain the main phenomenon⁴⁰⁵ *Central category can be any kind of theoretical code: process, typology, continuum, range, size, condition, consequence, and so on. Its primary function is to integrate theory and make it dense and saturated. In an attempt to explain how the main problem is continuously processed or handled, central category becomes the focus of selective data collection and coding.*⁴⁰⁶

In this process of finding the central category, it is very important to thoroughly examine and classify memes. This process of sorting of notes helps in the theoretical integration of data and ideas and prevents over-conceptualization and premature conceptualization. After the process of sorting the notes, the process of writing a report on the research starts, that is, the theory that has emerged. It is necessary to ask at this point what story the data tells me. *Guiding questions for this kind of record are: What is the issue here? What have I learned from the investigation? What is central? What relationship exists? The main story revolves around a core category, unfolds this in a concise way, and shows relationships with other important categories.*⁴⁰⁷

8.4.4. Story line

8.4.4.1. Central category: naming of the category

As I already mentioned previously, the central category is called „Ours and Yours“ or in Croatian „Naši i Vaši“. Originally, I wanted to name it „Us and They“, but I was inspired by a well-known TV series on Croatian television that showed the differences that

⁴⁰⁴ CORBIN, Juliet, STRAUSS, Anselm, *Basics of qualitative research: Techniques and procedures for developing Grounded Theory*, Sage publications, Thousand Oaks, 2008, p. 14

⁴⁰⁵ Cf. *Ibid*, p. 14

⁴⁰⁶ BATURINA, Danijel, *In expectation of the theory: Grounded theory method*, in: Metodčki obzori, 10, 2015, 1, pp. 77- 90, here: p. 83

⁴⁰⁷ BÖHM, Andreas, *Theoretical coding: Text analysis in Grounded Theory*, in: FLICK, Uwe, von KARDORFF, Ernst, STEINKE, Ines, (ed.), *A companion to qualitative research*, London, SAGE Publications, 2004, pp. 270-275, here: p. 273

exist in two families united by the love of their children, and those differences exist as well in every society. The show did not want to deepen the differences, but on the contrary, in the spirit of the concept of integration, the goal of the series was to show that the differences are there, and they contribute to the enriching process of each other. Since I found it appropriate and did not want to miss the opportunity, I decided on the name „Naši i Vaši“ or „Ours and Yours“.

8.4.4.2. Central category: Meaning and properties

As I mentioned earlier, the process of selective coding led me to recognize the category “Ours and Yours” (in Croatian: “Naši i Vaši”) as the central category. Since selective coding takes place at a higher level of abstraction, I am aware that the name “Ours and Yours” do not overly reflect that abstraction, but I still consider it most appropriate primarily because of its meaning (which I will of course explain later in the text), so I stick to it. The central category has a descriptive character, and the theoretical framework would be the theoretical result of the Grounded theory method. I associate the terms “*Identity*” and “*Distinction*” with this category - *differences within the integration*. I will explain its more abstract significance below, as well as with the central category related subcategories “*Identity*” and “*Distinction*”.

The data I received from the collected interviews showed that the category “Ours and Yours” stood out very often. The questions that came to my mind were: What would “we/they” mean? Does this mean that the interviewees view Austrian people as “They” and themselves as “We”? Or is it viewed as - all together, both Austrian/Viennese society and Croats as “We”? And then who would “They” be?

The category “Ours and Yours” marks a kind of distinction between migrant Croats and members of the for them new society in Vienna. Already in this sentence, the word “Distinction” can be noticed, and two different groups can be mentioned, which means, two different “Identities” (by which I mean Croatian migrants in Vienna and members of Austrian society). This is exactly what implies and makes the results of this research.

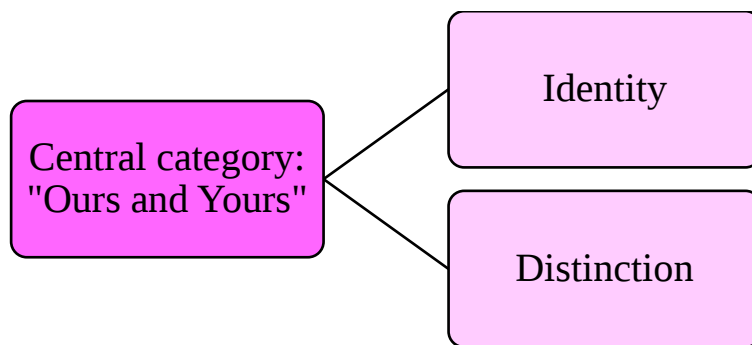


Diagram 4: Central category and Properties (11.06.2021)

The distinction may have a negative connotation at first, but in this case, this can be seen in both a positive and a negative aspect.

A negative connotation means that it could be objected that a difference is created within Viennese society and migrants, thus preventing a sense of community, wholeness, that is, if migrants think within such a category, it cannot be said that the ideal of a sociologist understand and for example *identificational integration*, where migrants identify with a particular group, society, etc. Assuming that there is such a category and that migrants do not see anything wrong with it, according to sociologists, such a category would prevent the completion of the integration process, which would probably lead to ghettoization. In some aspects of integration or in general.

On the other hand, it can also be viewed positively - Croat migrants are aware of their background or different historical background from other people in Vienna. As such, they could contribute, enrich Austrian society with their different cultural heritage. It may be important to note that the ideal of integration found in the sociological literature on integration, for example in *identificational integration*, is not at all applicable or impossible because in Austrian society itself, as in most other societies, there is no absolutely homogeneous feeling or unanimity.

In integration, the distinction was mostly understood as something positive, which the analysis has already explained. This distinction should be seen as a legitimate relationship between migrants and local society, as a middle ground between assimilation and ghettoization. Some form of integration but which does not mean integration at all levels, it is not seen as something bad for the respondents, but as a successful integration, since they are relatively well-functioning members of society. This category “Ours and Yours”, and the categories “Identity” and “Distinction”, are well related to the theory before the interviews on the three dimensions of integration because such differentiation allows a more detailed

observation in which sense respondents are more or less integrated, or where “Ours” - are immigrants and Austrians, and where “Ours” - are only Croats or the Croatian Catholic Mission. Who is “Ours”? Somewhere are the interview partners observed together with the Austrians, and somewhere the distinction between “Us” and “Them” occurs in the things in which they differ. It is necessary to say, this category is connected with the concept of integration, this term is inevitable, in the understanding of the central category “Ours and Yours”, or “Naši i Vaši”.

Furthermore, individual elements structure a person’s personal identity. But these elements, although they may in themselves be elements that objectively make a person different from the majority population, however, they do not always have to be viewed in a negative sense because they can also denote elements that are objectively different but are not a kind of obstacle. Therefore, we can talk about compatible and incompatible differences. Compatible differences do not impair the possibility of identification with others, or the later integration, while incompatible differences impair the same.

In the following text, I will present the explained categories of identity and distinctions that lead to the central category of “Ours and Yours”. Here it should be taken into account that I have classified everything under a dual form of “Identity” or “Distinction”. Under “Identity” I look at all the elements that make up the identity of the interviewed persons. In this context, there are visible some differences from the society in the city of Vienna, but within this framework, there are only those differences that interviewees do not see as incompatible differences. In this sense, “Identity” does not always mean only the identity of Croats or the identity of Austrians but can also mean cases in which Croats identify with Austrians even though they are different from them in some respects, such as language or migration background. By “Distinction” I mean all those elements that distinguish respondents from Austrians in such a way that there can be no “We”-feeling. These are incompatible differences in which respondents cannot or do not want to identify with Austrian society. “Distinction” then stands for the elements in which the respondents do not intend, so to say, to integrate or adjust to the society.

Furthermore, these two categories serve me for a theoretical explanation of the descriptive central category “Ours and Yours”. The subcategories of these two categories are different relationships of “Identity” or “Distinction” where “Ours and Yours” are understood differently. Thus, sometimes under “We” or “Ours” can be observed – “we Austrians”, “we Catholics”, “we Croats”. For this reason, it was necessary to determine the

subjects of identification or distinction within each example for “Identity” or “Distinction”, which indicates the complexity of the topic of integration, which cannot be viewed only through the prism of migrant-local society but implies a complex relationship. Generally speaking, it was observed where migrants identify (“Identity”) or differ (“Distinction”) from the 1. Viennese society in general, and 2. the Church in Vienna.

- ***Religious element***

The distinction between “Ours” and “Yours” can take place on several levels, and I decided to start reviewing the interviewees’ answers with the “religious element”. The interview partner never got a direct question about their faith, but this topic always appeared in interviews on their initiative. Usually, it did not appear as a topic, but it rather appeared “along the way” when they would talk about something else. However, this topic definitely carried great weight and importance for the respondents. In this sense, the theme of faith was revealed in two quite different ways:

- ***“Identity”: Religious element - Catholic Church***

First, the Catholic faith is very important for all interviewees, and it has been repeatedly stated they go to the Croatian Catholic Mission primarily because of the faith, the faith in which they grew up, the faith that simply belongs to their person. In most cases, faith was mentioned as something that connects them, which is common to the interviewees - members of the Croatian Catholic Mission. Furthermore, for them, this means that they will also visit other churches in Vienna, not necessarily exclusively the Croatian Catholic Mission. The reason for this is, according to the interview partners: faith in the Croatian Catholic Mission is equal to faith in any other Catholic parish in the city of Vienna.

The Catholic faith is the element that does not make the respondents different from other Catholics who do not visit the Croatian Catholic Mission, but on the contrary, it is the element that connects them with other Catholics in the city of Vienna. “Religious level” refers to respondents as “us Christians”, “us Catholics”.

Therefore, all who go beyond that framework, all those who are not Catholics or Christians would be in this context “Vaši” or “Yours” (meaning: “Them”).

I placed this dimension “religious element” under the identity because for the participants the religion is not different, but the same as with other members of the Viennese

society. It also belongs under “Identity” because it does not speak of incompatible differences, under the prism of Catholicism the respondents are not viewed differently, but the same as other members of the Viennese society.

“[...] Relationship with the Church and that religious life is not only connected geographically. There is no exclusivity, there is not just one Mass... Ehm, the Mass is universal, we are the Catholic Church. Ehm, Mass is a sacrament, God’s love is not just exclusive in one community.” P2, p. 9-10

“[...] Because faith is the same. And I mean, ehm, Mass now in German, it’s not that big of a difference” P8, p. 7

“[...] A believer as a believer goes to Mass. He goes to Mass where he finds himself at that moment. Of course, a lot of our people [...] have a language barrier. [...] So, there is certainly one language barrier. So, [...] whether it will be in the Polish Catholic Church, Austrian, Croatian, I think, is a completely irrelevant thing. [...] So, I’m coming back, Mass is Mass, faith is faith. [...] One should go to Mass. Where one feels best, that is where one should go.” P4, p. 7-8

- **“Distinction”: Religious element**

Yet, when it has been talked about the religious element, a difference emerged when it came to the expectations respondents have for their children. None of the respondents stated that it was important for their children to marry a Croat - man or woman. This actually speaks to the awareness that they live in a city that is multinational, and it naturally follows to have relations with people who are not Croats. Some respondents stated that they would like a person who does not have to be a Croat for their child, so it is not a question of an individual’s national identity, but it would be important for that person to be a Catholic or a Christian in general. “Ours” would therefore be: Catholics, Christians. Who are “Yours”? “Vaši” or “Yours” would be, based on the answers of the respondents - the rest of the Viennese society who are not Catholics; this follows to be a distinction at the social level.

“When it comes to their choice of their partners, it is something that I would not limit to Croats (male and female) and Austrians (male and female), I am completely open

here, we live in multicultural environments, and these are not some very strict boundaries. What I see is, Christianity is essential, what connects us. So far less at that national level, the more in the Christian spirit to meet maybe with someone. It is easier to identify with val-, with Christian values:” P1, p. 4

It also shows that Croats as migrants feel like a part of society, in one part of Viennese society they are more integrated, and in another less. “Ours” are not only Croats but wider, Catholics, Christians. Therefore, some interviewees are more integrated into one part of society - Catholic than, for example, Muslim. Viennese society shows itself here as more complex than one would first think when it comes to integration. The element of “Identity” is seen here as what connects the respondents with certain members of society in the city of Vienna, and that is the Christian or Catholic faith. On the other hand, we can see the “Distinction” according to which the respondents want more relationships with people of the same faith, and less with people who are not of the same faith.

“The Austrian parish cannot give me the feeling of homeland that the Croatian parish gives me. [...] Their way of practicing the faith is different, for example, we have a home blessing in the Christmas time, when a priest or deacon, or at least one of them is sent to come to our home to bless it, and they have Three Kings where they find three children and the one who is walking with them. [...] It's all nice, but it's not that way of expressing it. This is not the connection with the Church that we have.” P5, p7

Here we see that many respondents have a sense of the general Church where culture or nation is not so important for religion, so that a sense of “community” or a sense of “belonging” can be created. However, for some, there is a fundamental difference according to which nation and religion belong together, which means that despite the existence of the perspective of general ecclesiology, the most intimate expression of religion remains faith in its language and in learned traditions and customs. In this sense, this religious element is one of the elements that prevent migrants from fitting into a new Church community, for example here in a Church in Austria. Their most intimate fulfilled feeling is in the context of their own language and their own culture.

- **Conclusion: Religious element, “Identity” and “Difference”**

It is possible to see here that differences or similarities can be emphasized in certain topics and according to the interests of the interview partners in a particular thing. For example, when asked “Who they want their children to marry?”, it is acceptable for them if they marry Austrians who are Christians, but not Austrians of other faiths. Then, secondly, when it comes to the area of religion, the differences are emphasized if in the focus is only the relationship between Croatian Christians and Austrian Christians. However, where a third party can be assumed in terms of religion - atheistic or any other religion, the similarity of cultural-religious communities such as Croatian or Austrian is emphasized. On the contrary, if this third element is not in the discussion, then the details and differences that may appear in the previous case are emphasized, and in this, they prove to be insurmountable and crucial.

As an example, I can mention here a situation that fits perfectly in this context, and which was mentioned by one of the interview partners. Namely, many Croats, when they come abroad and see other Croats, feel belonging, and when they are in Croatia, they look at Croats from other parts of Croatia differently, and some details and differences come into question that is not paid attention to in another context. Thus, one respondent says:

“We still look too much: “the one is Bosnian, the one is Herzegovinian, the one is Dalmatian, the one is Livnjak⁴⁰⁸, the one from Posavina, the one from here, the one from there.” It doesn't matter where I'm from, whether I'm from Livno, Brčko, Trsat, from Vojvodina... The priest addresses us all with “brothers and sisters” and we need to get to know that we are brothers and sisters of the Croatian language. [...] It doesn't matter where someone is from, it's the smallest problem...” P5, p. 8.

- **Fitting into communities: Context**

The category “Ours and Yours” refers to different communities, groups, organizations. Here it is primarily the word about the members of the Croatian Catholic Mission in Vienna as opposed to the Austrian Church or Society or one part of Viennese Society.

⁴⁰⁸ “Livnjak” is a person from Livno

In terms such as “Identification” and “Distinction”, between an individual and a society, respectively a wider social subject, there can never be complete identification of an individual with a particular social subject, whether it the Croatian Catholic Mission in Vienna or some other parish in Vienna or general society in the city of Vienna. That is, in the context of the categories “Identity” and “Distinction”, a certain “Distinction” appears between individuals in relation to a larger organization, and in this case, it refers to the Croatian Catholic Mission in Vienna.

Thus, in the answers of many interview partners, the category “Identity” can be noticed, especially in elements such as the Croatian language, history, customs, traditions, Croatian culture. This means that they can identify themselves with the Croatian Catholic Mission in Vienna at these levels. However, it is not possible for everyone to be *fully* identified with the Croatian Catholic Mission in Vienna in *every* sense. Thus, in addition to the listed “Identification” elements, there are also “Distinction” elements. These other elements are especially visible in the situations or issues in which the respondents do not agree with the actions of the whole community or the actions of those who represent that community according to public opinion (by which is meant priests) or they wish for a different reality. In such a context, there is a difference of opinion, respectively in such matters, the respondents no longer identify with one community, as in this case the Croatian Catholic Mission in Vienna and wish for a change that would then help their even stronger identification - it would add additional identification elements, of which there is no shortage.

- **Background**

What all interview partners have in common, of course, is that they are active members of the Croatian Catholic Mission in Vienna. It is an interesting fact that each of the interview partners starts visiting the Croatian Catholic Mission in Vienna from “the beginning”. For some, the word “beginning” refers to the moment they come to Vienna as an adult, and for some who were born in Vienna, it is meant generally their first visits to the church “Am Hof”, even as children. Therefore, in all the answers given by the interview partners is possible to see the category “Identity”, which means the identification with the Croatian Catholic Mission. The first basic, so to speak, “instinct” for them was to go to or search for “Ours” – “our” people, “our” language, “our” customs, and so on.

This category “Identity” or identification dimension with the Croatian Catholic Mission is primarily based on custom, Croatian language, and tradition. Those who were

born (or came to the city of Vienna as children) in Vienna talk about their beginnings in Croatian Catholic Mission always related to their parents who took them there because they themselves regularly went to Holy Mass. Those who came as adults Vienna, connect it with their custom of going to Holy Mass in Croatia or Bosnia and Herzegovina and of course, because of the Croatian language.

An interesting fact is that each of the interview partners who came to Vienna as adults (or, as I quote one example, as a young adult) could very vividly describe how they first came to the Croatian Catholic Mission, their journey from the apartment to the church “Am Hof”, and some even knew what the exact date was.

“Since we were little, we went to Mass every Sunday and I remember, [...] whenever we are after the weekend, when you sit with the class in primary school and the teacher asks you: “what did you do for the weekend?”. It was the same story every Sunday. We went to Mass on Sundays and then we went to our grandparents later. So, I simply, (I: mhm) go to Mass there from a young age. And, (.) It is my Mission, and the parish, and here I am at home.” P3, p.5.

The interview partner P3 in the above quote talks about the Croatian Catholic Mission as “her parish”, she expresses her affiliation with it since childhood, (therefore, the category “Identity” appears) it is the church she went to from an early age together with her parents. She was different from all the other children in school, that is, a part of the Austrian society. So, this affiliation is a part of the identification, and the category “Distinction” occurs in a situation where she differs in her answers to the teacher from other members of the particular community she describes - her class at a school in Vienna, which would therefore represent a part of Viennese society.

As another example, I am quoting interview partner P5 (he was also born in Vienna) where he talks about how he had been associated with the Croatian Catholic Mission in Vienna since he was a child, primarily because of his parents who were already there regularly attending Holy Mass. Thus, for him, from the very beginning, this category of “Identity” appeared, which is rooted in the history of these specific individuals and in the custom and tradition of going to church regularly. He also states that he had health problems, and his parents did not have enough knowledge of the German language, so priests and nuns from the Croatian Catholic Mission came to their aid. In this sense, for him and his parents,

the category “Identity” appears in the identification with the Croatian language, and “Distinction” in the insufficient knowledge of the German language:

“[...] My parents have been connected since my earliest age, because there was one nun when they came, my mother’s cousin was a nun there. So they connected, and ::, as it was a personal situation, because I needed a lot of doctors, my father had to work, my mother, even today she doesn't know enough German to be able to talk to doctors about diagnoses, therapies [...] Then the friars jumped in, [...] “we are going to take him somewhere, take him to therapy, then they do it...” [...] the nun and the friars were regular guests at lunch with us, so, you meet them, you see, you go to Mass there, you go to the Mass, and... (I: mhm) So it actually grew from a young age.” P5, p. 5

Interview partner P6 came to Vienna as an adult. She states the exact day when she first went to the Croatian Catholic Mission - the first attempt that ultimately failed was on Maundy Thursday, and the second successful attempt, was on Good Friday. She remembers very well and describes that first visit to the Church “Am Hof”. The first attempt to attend the Mass was unsuccessful, but she explained that it was very important for her to find the Croatian Catholic Mission and to go there. They did not give up, but even on the contrary, the next day, on Good Friday, she was already there with her family. This persistence testifies about the importance of going to church for her, and an important factor is, of course, the fact that everything takes place on the eve of the greatest Christian holiday, Easter. She calls the church “Am Hof” – “Our Church”, therefore, it expresses an identification element, that is, the dimension “Identity” is recognized in her answer in relation to the Croatian Catholic Mission in Vienna:

“When I arrived, there was some ours man who took us (.) on Maundy Thursday. (.) And we did not know how to find that Mission, instead we wandered and returned home in the evening. He left before us (.) he did not have time to wait for us. (I: mhm) But there was my cousin, then we through her, she's a nun, we talked to her, and then we set off. (.) On Good Friday we have already found the church. And since then, we have always been in our church.” P6, p. 5.

Interview partner P2 also very vividly describes his first visit to the Croatian Catholic Mission in Vienna, he calls this experience “*fascinating*”. The dimension of “Identity” is very obvious in his answer in this case. He came to Vienna as a young adult and from the other answers he gave, it can be seen that the transition, or migration, to the new country was difficult for him, but in the Croatian Catholic Mission in Vienna he saw something “his”, something familiar, or the dimension “Ours” in relation to everything new that was foreign to him, that is, “Yours”. For him, it was, as he puts it, “*like going to a spa somewhere nowadays*”, which means it was a very enjoyable experience and an experience of relief:

“[...] It was summer, I was fascinated when we got out of the subway, a little walk and we came to the city center, to our church in Croatian, full as a match⁴⁰⁹. So, (I: mhm) full, full. And, ehm, you just:: felt, that's what it is, what you (.) I mean, you didn't bring anything from your homeland, you brought a couple of rags and some documents, but there was something yours, that [...] And you come to your church, that's what... It was like&like when you nowadays go somewhere to a spa, that means.” P2, p.7.

- **Attending Holy Mass**

Attending Holy Mass differs among different interview partners. Some go (1) *exclusively* to the Croatian Catholic Mission in Vienna, some go (2) *primarily* to the Croatian Catholic Mission in Vienna, but occasionally to another church in Vienna (for example, if they do not manage to go to Croatian Catholic Mission, or it is easier to go to another church because of the bad weather, or it is closer to go to another church during the week), and some (3) *sometimes* go to the Croatian Catholic Mission in Vienna, and sometimes to another church, depending on the weather, mood and similar. These three types of persons speak in different ways about the categories of “Identification” or “Distinction”:

“We are only going to the Croatian Catholic Mission. I knew::, while I was going to school, and I used to go to Mass when&when it was necessary for Easter and

⁴⁰⁹ This is a literal translation and means that there were a lot of people in the church.

Christmas, and during the week we always had Mass in German at school, but otherwise (.) I knew that on Sundays we go to HKM⁴¹⁰ Vienna (smiling).” P3, p.6

The interview partner P3 here expresses how she feels as a part of the Croatian Catholic Mission in Vienna. In her answer is possible to recognize the identification with the Croatian Catholic Mission in Vienna, and that can be seen by the fact that she nowadays goes “only” to the Croatian Catholic Mission. During her education, she also attended Austrian parishes, which was a part of her education at a Catholic school. Nevertheless, on Sundays, she always visited the Croatian Catholic Mission in Vienna, together with her family. So, here too it is shown that the visit to the Croatian Catholic Mission on Sunday represents the dimension “Identity”. This, so to speak, “custom” of going to the Croatian Catholic Mission in Vienna on Sundays is a certain norm of behavior for her and her family, something she did not deviate from.

“Not only in Vienna. Yes, I’m going. I have here I don’t know how to translate it into Croatian, “Heimatpfarre”. (I: mhm) [...] They are very pleasant. Ehm, I have&I am going to another third church, it’s not in Vienna. It’s, ehm, in Leopoldsdorf. [...] So, we were there several times in the church. And we went also... So yes. Ehm, as for my husband, yes, ehm, where is he, he was in a private Catholic school. So we are in that church as well. [...] One of my work colleagues, who teaches, ehm, I mean, religion, an Austrian. He also held Masses. He called us so we went. So, we are not only in the Croatian (I: mhm) church “Am Hof”. (I: mhm) But mostly there.” P8, p. 6.

Unlike the interview partner P3 who attends Holy Mass and goes exclusively to the Croatian Catholic Mission in Vienna, the interview of partner P8 in the above quote, for example, speaks completely differently about attending Holy Mass. For that reason, she would belong to the third group of respondents - who *sometimes* go to Holy Mass in Croatian Catholic Mission in Vienna, and sometimes to another church in Vienna (or in the vicinity of Vienna). Namely, she mentions not only one other church in Vienna to which she goes, but also lists several other churches, but in the end, she states that she is “mostly” in the

⁴¹⁰ “HKM” is an abbreviation in Croatian language for the Croatian Catholic Mission in Vienna – Hrvatska katolička misija u Beču.

Croatian Catholic Mission. Her response notes the dimension “Distinction” toward the Croatian Catholic Mission, because of the way she lists many other churches in which she sometimes goes with her family. However, there is still the dimension of “Identity”, because she still goes regularly to the church “Am Hof”.

“[...] But sometimes I visit this one here in “Brigitte” (I: mhm) because it's close to me, and if I have a flu or (s...?) then... It's easier for me to go there. (I: mhm) You know what, I need less time and the church is warmer in winter.” P6, p. 5

In the above quote, it is possible to see how the interview partner P6 says that she primarily attends Mass in the Croatian Catholic Mission, but sometimes she also goes to another church that is closest to her house. So, from this one can read the “Identification” with the Croatian Catholic Mission in Vienna, because it is the church she primarily goes to, but this “Identification” (therefore, the dimension “Identity” occurs) also occurs with another church in Vienna that she goes to whenever she does not go to the church “Am Hof”.

Following the interview partner, P6 is the interview partner P2 who also says that he primarily attends Holy Mass in the church “Am Hof”, but also says that for him exclusivity does not exist and that he believes that his religious life is not only “geographically” determined, but still he believes that one must have a certain, as he calls it, “nursery” from which he comes “in order to be able to participate in other communities”. Therefore, the dimension “Identity” is also recognized in his answer because the Croatian Catholic Mission in Vienna is his so-called “nursery” from which he originates, and in that sense, a certain “Distinction” can be seen towards other parishes in the city of Vienna, but this “Distinction” is not rough and uniformed. On the contrary, it becomes an “Identification” with the other churches in Vienna that he visits because his faith is not only geographically determined, as he puts it:

“Of course, I go. [...] So, our parish is my parish, ehm, we don't leave it, but as much as we can, we will and we love to go. [...] Therefore, ehm:::, the relationship with the Church and that&that religious life is not only geographically connected. [...] Ehm, ehm, there is no exclusivity [...] But, on the other hand again, community, you have to have your [...] nursery, ehm (I: mhm) from where you start to be able, to be able to participate in other communities. [...]” P 2, p. 9-10

- **Reasons**

When it comes to the “reasons” why someone is an active member of the Croatian Catholic Mission, or how they became active members in general, all interview partners answered with the same answer – because of the family tradition, customs, because of the Croatian language, habits, special feelings, or it simply came naturally. Of course, the interview partners can be placed into different groups - those who came as adults and those who were born in Vienna. Those who were born in Vienna started coming into the “Church am Hof” with their parents, and then over time, they became more and more active in the parish. For those who came to Vienna as adults, it was a natural sequence for them. Furthermore, here in the case of “reason”, it is again possible to see the categories “Identity” and “Distinction”. The element of “Identification” with the Croatian Catholic Mission appears mostly because of the previously mentioned elements - language, custom, traditions, habits, but there is also a certain “Identification” with other churches in Vienna. Elements that are an attractive factor for one group or community or society reappear, but it also means that they would be a rejection factor from another community.

As a first example, the interview with partner P3 expresses her “Identification” dimension with the Croatian Catholic Mission on several levels. Namely, she says that she became an active member of the Croatian Catholic Mission in Vienna because she went to the church “Am Hof” “*all her life*” with her parents. She expresses it in the words “*because I learned so, because I grew up so*”, and from this expression, it is possible to read a certain custom, or common practice in her family of going to that Church. Additionally, she expresses further in her answer a certain dimension “Distinction” from the Austrian churches, which means something that does not attract her there, and that is the empty churches during Holy Mass. She states that in the church “Am Hof” “*at least people are more present*” and that it is “*very important*” for her. Here we can see how this category “Distinction” from other churches in Vienna represents for her the dimension “Identity” toward the Croatian Catholic Mission. The third very important factor she mentions is the language, which is, again, “*very important*” for her, from which one can read again the “Distinction” towards other German-speaking parishes in Vienna, or “Identity” towards the Croatian Catholic Croatian-speaking mission in Vienna:

“[...] Probably because I learned that way, because I grew up that way. Because with my parents all my life, I went to the Croatian Catholic Mission. But when I look

at::: which are:::, how they develop or, unfortunately, negatively develop the attending of Austrians in their churches. And then I still have the feeling that in our, where there are still a thousand or more people at the Mass, that it is (.) simply, I feel that (..) Croats are more emh&and at least more present at the Mass, and&and that is very important to me. And at the same time, it is simply important to me that I can be present at our Mass in&in Croatian language and p&praj and&and be present. Simply, it is very important to me and that is why I come mostly to Croa&in&Croatian (I: mhm) catholic mission.” P3, p. 6

Therefore, it can be concluded that for the interview partner P3 “Identity” consists primarily of two factors: the language and the number of Croats. These are attractive factors for her with which she can identify. She is part of that “crowd”, a part of that large number of people who pray in the Croatian language, which for her is the language in which she learned to pray from an early age. And the German language spoken in Austrian parishes in the religious context is “Their” language, that is the “Distinction” factor and she talks about that in the next quote:

“Simply, when I pray, I also pray in Croatian, because that's how I learned, and:::, in Austrian⁴¹¹, I don't think I would even know how to pray more than the “Lord's prayer” & “Lord's prayer” and “Hail Mary”. Of course, it's all the same and, and it's not at all, you can pray at the Austrian Mass in Croatian, it all stands, but it's simple... (.) When you see the people and&and&and your friends and family at the Mass, then it's just completely different but when I would go to an Austrian parish where I am alone again and need to meet the Austrians again, and (.) I am simply not connected with them.” P3, pp. 6-7

It is important to emphasize here that the interview partner P3 stressed that although attending Mass in the Austrian parish is a certain “Distinction” for her, or as she puts it, “It's different”, she still says that it is “possible”. Therefore, for her going to the Croatian Catholic Mission is not exclusive, respectively the language and number of people are not crucial

⁴¹¹ Interview partner meant German language, not Austrian.

reasons to the extent that she would never go to the Austrian parish, but here in this context is greatly emphasized the “Identification” with the Croatian Catholic Mission in Vienna.

When it comes to language, a few more interesting facts have emerged. Namely, all interview partners talk about the importance of the Croatian language as an identification element (therefore, the dimension “Identity” appears toward the Croatian Catholic Mission in Vienna). Likewise, all interview partners speak and understand German excellent or very well. But, for example, the interview partner P3 who was previously quoted, grew up in Vienna, which means that she went to school in Vienna and studied in Vienna, which in itself shows that she has no problems with the German language. However, the Croatian language is of special importance to her. This has happened to almost all interview partners who grew up in Vienna - when they pray, they pray in Croatian. From this it can be recognized that for those interview partners who were born and raised in Vienna, language has a special meaning because it pulls them towards their roots, they want to learn it as good as possible. For those who came to Vienna as adults, the language has a certain nostalgic significance because, again, it draws them to their roots, but in a different sense, it reminds them of their homeland, the regions from which they originate.

What was also very interesting was the response of the interview partner P7 who said that language is a very important reason why he goes to the Croatian Catholic Mission in Vienna (again dimension “Identity”), especially when he first came to Vienna, and then he says: *“in the meantime, it doesn’t play that much of a role”*. Thus, the dimension “Identity” appears because the language is an attractive factor for the Croatian Catholic Mission in Vienna, and the dimension “Distinction” towards other parishes in Vienna is no longer “Distinction” but has grown into “Identity” because the German language is not an obstacle for him:

“[...] At the beginning it was also, ehm, important to me. In the meantime, it doesn't play that much of a role, but ehm (.) I understand people who may not speak German very fluently, that it's easier for them in::, HKe&HKM.” P7, p.5

Following this, only one person, interview partner P8, shared an interesting personal situation where she explicitly said that she prays in both languages, Croatian and German. She says that she wants and likes to go to the Croatian Catholic Mission in Vienna because

she “wants to hear”⁴¹² the Holy Mass in Croatian, but sometimes it is even better for her to go to Mass in another church in Vienna because she “understands it better”. So, here can also be recognized the category “Identity” with the Croatian Catholic Mission in Vienna because of the language she likes to hear, but this Croatian language as a factor of attraction for her becomes a “Distinction” at the same time because the German language has become “closer” to her, even “closer” than the Croatian language. And the same does not mean for her “Distinction” in relation to other churches in Vienna, but also “Identity” with other churches in Vienna because the German language is that a factor of attraction for her:

“[...] I go to our church “Am Hof” more often because, ehm (..) I crave sometimes, (..) it may sound silly, ehm, to hear the Mass also in Croatian. To me, I can, I also know how to pray in German. I, for example, reflect and think in German. (I: mhm) I have to translate it into Croatian for myself (smiling). So, sometimes it's better for me to hear a homily in German, because::, I understand better. (I: mhm) Ehm, and into Croatian simply, I like to go to the Croatian church because everything is familiar to me. I went there for years, (I: mhm) it is familiar to me, and then I also like to see my sisters, ehm, (I: mhm) somehow, I crave. And::, also, we, my whole family, just few do not go in&in the Croatian, our church.” P7, p. 6-7

From the answer of the interview partner P7, it can be seen that she also states as the reason why she is going to the Croatian Catholic Mission in Vienna, apart from the language, is because she is “familiar” with everything there. The term “familiar” uses several other interview partners. In this expression, one can read how she sees the category “Our” in the Croatian Catholic Mission, and that sense of being “familiar” is an important factor in feeling that they are part of a certain community because they know the people around them, friends and family, customs, piety, and traditions. The interview partner P1 talks about the Croatian Catholic Mission in Vienna as a place where everyone knows each other, she recognizes in this parish her homeland and the home, she calls it a place where “we are ours”. So, the category “Ours” is noticeable, she sees the Croatian Catholic Mission in Vienna as a community close to her. In this context, she also emphasizes the Croatian language as a very

⁴¹² In the Croatian language, some people use the expression – to go to the church to “hear” Mass, which is of course a slang. However, in this case the interview partner literally wants to *listen* to the Mass in Croatian language.

important aspect that is an appealing for her, especially in terms of religion. She believes that religion is not and cannot be without emotions, and for her, the Croatian language is, as she calls it, an “*emotional language*” in a religious sense, a language she first learned and which “*let go of its roots much earlier*”, and everything else just builds on that.

“[...] there is that home, that homeland, that where I say [...] we all know each other, [...] there we are "our own". [...] Yes. So, language is certainly, uh, what I experience, that, I would say emotional language because in spirituality I don't experience any difference, but, ehm, through that emotional side of faith, because faith is not without emotions and cannot be. [...] I would say that in any case, ehm, that primary language, ehm, is the mother tongue, the Croatian language, which nevertheless gave its roots much earlier and&and this only builds on that. Upgrades.” P1, p.9

It is clear that emotions proved to be one very important element that interview partners express in this context. In addition to the “sense of belonging”, there is also a sense of “community”, and the previously mentioned “feeling of a full church”. The interview partner P10 very explicitly expresses the importance of community for her as a factor that attracts her to the Croatian Catholic Mission in Vienna:

“Community. (I: mhm) Totaly community. Because (..) ours, after all again, our friars and nuns, ehm, know who you are and what you are. (I: mhm) They take care of you. [...] rather just how you are and what you do. [...] I mean, I would go, like I said, I would go to the Austrian parish, but there is no such feeling. Community.” P10, p.7

“When I come there, I don't see strange people, only my own people. (I: mhm) You know, whoever I see there, I know him. And they know me [...] Well, we're a big family. [...] Know that you can go back somewhere. Pray somewhere. And not that you go somewhere and (.) and you don't know if you are welcome there now (.) or not, can you pray here, can you rely on someone or not.” P10, p.8

“I don’t know if you noticed when you were here, the Austrian churches are full of old grandmothers and grandfathers, there are no young people here. They all lost that one (..)” P10, p.7 [...]

As an alluring factor toward the Croatian Catholic Mission, that is, an element that I also include in the “Identification” category is, therefore, community and recognition by the Croatian Catholic Mission. These two elements mark the Croatian Catholic Mission in Vienna as a place where the interview partner P10 feels accepted, as a part of the community, as a place she is familiar with, and a place where she is well known. She calls it a kind of “feeling”. Also, she calls the Croatian Catholic Mission a large family, a place where she has no doubts about the issue of her acceptance.

At the same time, she says that she does not have that “feeling” when she goes to another parish in Vienna, so she expresses the dimension “Distinction” in relation to other parishes in Vienna. This dimension “Distinction” continues in her expression about other parishes in Vienna when she says that she does not distance herself from Austrian parishes, but only older people go to parishes near her, there are not many young people. Thus, the dimension “Distinction” shows up in the answers of the interview partner P10 in relation toward the parishes in Vienna due to the lack of young people who are believers in those parishes. However, this will be discussed in more detail later in the text.

The number of people coming to the Croatian Catholic Mission for Holy Mass has proved to be one of the elements that is appealing to many interview partners, which means that the dimension of “Identity” emerges. A large number of people at Holy Mass in the church “Am Hof” also represents a “Distinction” dimension in relation to other churches in Vienna that are not so much visited. In any case, this is one element that, above all, noticeably distinguishes the Croatian Catholic Mission from other parishes in Vienna, and it evokes certain feelings in the interview of partners. Those feelings interview partners P7 and P8, for example, describe as something positive, primarily saying that it is a “nice” feeling.

“[...] I mean, when there is a lot of people, it is a nice feeling. [...]” P7, p.5

“[...] It is a nice feeling, for example, especially when it's&when there are some holidays, [...] for Christmas and for Easter. The difference is huge when you enter the Croatian Catholic Church, than when I am, than when I go here, ehm, at

Kepplerplatz. (I: mhm) Ehm, we get together, so there are really more people. [...] Maybe it attracts me in some way, because other churches, so (.) let's say, that they are not like that or it is played differently. [...]" P8, p.7

- **Differences: context**

When it comes to “Differences”, in this chapter I want to refer to the opinion of the interview partners expressed in the interviews about what differs the Croatian Catholic Mission from other Austrian churches. Any “Difference” that the interview partners mention here does not necessarily have to be something negative, but it could be also something positive, something that they would like to be incorporated into the Croatian Catholic Mission in Vienna. Thus, the elements of “Identity” and “Distinction” reappear. “Identity” means those things with which the interview partners identify with the Croatian Catholic Mission or other parishes in the city of Vienna, respectively “Distinction” - elements in which the interview partners cannot be identified with the Croatian Catholic Mission in Vienna or other parishes in the city of Vienna.

As a first note, it is important for me to say that it rarely happened that someone explicitly compared the Croatian Catholic Mission in Vienna with another parish in the city of Vienna, but these comparisons arose spontaneously when they talked about another topic. So, they did not talk about it with the intention of comparing, which means that they did not even explicitly say that one parish is better than the other for the exact reasons given. Therefore, it happened very often that some interview partners talked about individual topics, and therefore some topics were touched upon by certain interview partners, without other interview partners mentioning them at all. It cannot then be stated how many times something is mentioned, although of course, some topics have appeared more than once.

- **Differences: Topics**

The first sentence I want to start this chapter with is the sentence of the P2 partner interview who said that “*every parish has its own Mangel*⁴¹³”. I consider this an excellent sentence for the beginning of this subchapter because I begin the chapter “*Fitting into communities*” with the words that no one can fully identify in a way that suits him perfectly with any community, not only in the Church but in society in general. The interview partner

⁴¹³ in English: lack, shortage

P2 further states that he has never seen a community that is perfectly organized, and which could be said to be modeled on all other communities from now on. He also says that when he goes to the Croatian Catholic Mission or any other parish in Vienna, he cannot say that he goes to one of those parishes for specific reasons, nor that he goes to another one because in the first one he did not find that missing “part”. According to the interview partner P2, it is clear that there are negative things or things that bother him in both communities. However, it is more important for him to focus on the positive and beautiful things, such as communion, prayer, the sacrament of the Eucharist, and similar, but of course, he does not want to deny the existence of these negative things. He also states that he cannot say for one community that it is better than another because they are not “disciplines to compare”. On this track, I conclude that the interview partner P2 can identify with the Croatian Catholic Mission and other parishes in the city of Vienna because he focuses on those positive things in each of them or as he specifically states: communion, prayer, the sacrament of the Eucharist. Therefore, I would say that he has an identification (therefore, dimension “Identity” appears) element with the universal Church that arises from faith. Although religion is essentially determined by nation, language, culture, it transcends it, therefore the interview partner P2, according to his answers, can identify with the Universal, Catholic Church:

“For me, (... ???) both worlds are the best. So, ehm, it's not me now - we're going here because that's where something is, I'm going here, there's no such thing. Each&each parish has its own Mangel. Every community, no&no there isn't a single community at least (...?) I haven't&I haven't seen (.) which is top, so you can say: "well, this is it" let's go, now, this is how we're going to duplicate all the communities, that... Ehm, what which is missing something that bothers&bothers me in the Croatian one and there is something that bothers me here in the vicinity and so on. [...] I want to go into the community spiritually and concentrate s&on what is beautiful. So, no&no&no sometimes I struggle not to&to see these negative things, not to be taken away from&from&from, ehm, from&from that, from that communion, from that prayer, from that sacrament of the Holy Eucharist. [...] We can't say that we are the best, we are not the best, these are not disciplines to compare them at all.”

P2, pp. 11-12

Following the above-mentioned “Identification” dimension of the interview partner P2 with the Croatian Catholic Mission and other parishes in the city of Vienna, and also the “Identification dimensions” with the Universal, Catholic Church, I would like to quote the statement of the interview partner P4 who says that there is no difference between the Croatian Catholic Mission and other parishes in Vienna for him because he visits both by reason of faith and because of God’s word. He then states that the only thing he can say is that in the other parishes in the city of Vienna misses, is that they do not use the Croatian language and there are no priests who are Croats. Thus, in the answer of the interview partner P4, it is possible to see a certain “Identification” dimension, just like in the answers of the interview partner P2, with the Catholic, universal Church. That is a result of what is important to him. Namely, according to his answers, the reason why he visits one or another church is the faith and God’s word. However, it is important to note here that the interview partner P4 before this statement also expressed a clear “Identification” dimension with the Croatian Catholic Mission in Vienna by stating that he was attracted to the Croatian language, general acquaintances, and personal acquaintances with the priests and nuns, which makes his life much easier:

“[...] It is certainly simpler in&in&in&in the language that is, in the language in which you grew up (... ?????) And then acquaintances. You know the priests and nuns [...] personally.” P4, p. 9

“[...] Because even in the Croatian Catholic Mission and&and&and& in the Austrian parish, I will now tell you that you are going for the faith. You go because of faith, because of God’s word. So, the only thing I can, there is no in Austrian&Austrian parish, no Croatian language, they don’t have priests who are Croats. [...]” P4, p. 9

Furthermore, I have already mentioned the importance of the “feelings” expressed by the interview partners in previous chapters, which arise as a result of being in a church which is visited by many people. Thus, as the initial evident difference between the Croatian Catholic Mission in Vienna and other churches in the city of Vienna, which was discussed by almost all interview partners, is the *number of believers* in the Croatian Catholic Mission and not so many believers in other parishes in the city of Vienna. Since I have written about

this several times in previous chapters and I have quoted several statements of various interview partners, I will very briefly quote here the interview partner P3 and the interview partner P2. The interview partner P3 states that a “crowd” of believers come to the Croatian Catholic Mission for Holy Mass, and in other parishes in Vienna, something is missing, she feels like their parishes are “*dying out*” because there are not enough believers who attend Holy Mass. Therefore, she expresses the “Identification” dimension with the Croatian Catholic Mission in Vienna since it is “*very important*” to her, as well as the visits of young people at Holy Mass. She also expresses a “Distinction” dimension with other churches in Vienna which are not visited by many people (in comparison with the Croatian Catholic Mission in Vienna). On the other hand, the interview partner P2 talks about the “Identification” dimension with the Croatian Catholic Mission in Vienna and the “Distinctive” dimension with other parishes in Vienna because he believes that praying in the church together “*with two thousand other souls*” creates a particularly beautiful feeling in him. The number is a big difference compared to other parishes in which not so many believers gather:

“Not only is it, let's say, compared to Austrian parishes, a crowd of people coming to Mass, but also:: young people who are active. I think it was for me on&ehm&especially when I was younger, it was very important to me [...] Simply, it is that what&ehm&what Austrian parishes unfortunately lack, that&n&that n¬ enough believers who come and that they are slowly, let's say, dye out. (I: mhm) At Mass. (I: mhm) Unfortunately.” P3, p.7

“[...] And that people, I mean the feeling, to relax in prayer with s&ehm, that people, that people of God who at that moment, ehm, two thousand souls, ehm, pray together and you feel that&that prayer... [...] But I have to say that & that it is still nice to be in a full church [...]” P2, pp.10-11

Furthermore, several interview partners stated that there exist a clear difference in a so-called, religious way of behaving between believers coming from Croatia and Bosnia and Herzegovina, from believers visiting other parishes in Vienna. This is possible to see according to certain traditions and customs. Interview partner P5 states the differences between the faith practice were priests from the Croatian Catholic Mission come to bless the

homes of the believers at Christmas time. As for Austrian customs he mentions that for the feast of the Three Kings, three children visit the houses of the believers and it can be compared to the blessings of the homes in some way, or it can be seen as a similar custom. Here is possible to recognize a partial “Distinctive” dimension of the P5 interview partner with Austrian customs because he states that their way is nice, but it is not the same as it is done in the Croatian Catholic Mission, and he sees these customs as “Theirs”. The “Identification” dimension with the Croatian Catholic Mission in Vienna arises from the fact that he feels that “We” have a different connection with the Church. This “different connection” with the Church can be interpreted as something with which he primarily identifies:

“[...] Their way of practicing the faith is different, for example, we have a Christmas blessing of homes, when a priest or deacon comes or at least one of them is sent to come to bless the homes, and they have Three Kings where they find three children and that who walks with them and&& (...??). It’s all nice, but it’s not that way of expression. That is not the connection with the Church that we have.” P5, p.7

Interview partner P4, on the other hand, says that in his opinion there are certain customs or traditions that are specific to the Croatian people, but he does not look at them so positively. He specifically referred to “touching statues” and “carrying statues”. In his further explanation, the interview partner P4 states that the believers from the Croatian Catholic Mission are more attached to the content and not to the form, unlike, as he says, not only the Austrian churches but also others that are more related to the form. He explains that in the Croatian Catholic Mission in Vienna, a priest’s homily does not have to have a specific duration of five to seven minutes, also that it will not be a big problem, unlike in other churches if Holy Mass begins a few moments later. This shows how he expresses the “Distinctive” dimension toward some devotions related to the Croatian Catholic Mission because he specifically says that he is not a “supporter” of it. However, as for the other differences he mentions between the Croatian Catholic Mission and other churches in Vienna, it is difficult to determine which of these two communities he views as “Naši”, “Ours” and which as “Vaši”, “Yours”, especially because he immediately after states that he doesn’t have a clear position on this matter and that he visits the Croatian Catholic Mission more often, but he also goes to other parishes in Vienna:

“[...] I am not a supporter of these big (.) Touching statues, carrying statues and so on... [...] It is difficult to say whether it is true or not, maybe we are still a little, ehm, more attached to&to&to&to the content, less to the form, so to us::, it doesn't have to be all by the rope⁴¹⁴, unlike, for example, somewhere from&from&from some churches, not only Austrian parishes but in general where, where essential&essential&essential, this, form, is not the content that it must formally start at ten, that it must be at ten and ten, that the homily must not last more than five minutes, or seven minutes. [...] I don't have an ehm:::, clear&clear&clear, I don't know, what attracts me. (...?) As I said, I am mostly in the Croatian Catholic Mission, although I also go to others.” P4, p. 10

The interview partner P1 is also on the same trail of talking about differences in traditions, but she talks about it in a very interesting and different way. In the first part of her answer, she says that she noticed that members of the Croatian Catholic Mission are more involved in sacramental life, they come to Holy Mass more regularly, and also tradition is for them very important and much more emphasized than for members of other parishes in Vienna:

“And, I would say here that my experience of meeting, ehm, Austrian societies is, (.) ehm, faith, ehm, practicing faith, ehm, it is not necessary to be involved in the Holy Mass, to s&to attend, to be regular. So, this sacramental life, ehm, is, ehm, for me still in&within, ehm of our approach, of our society, of tradition far more pronounced than in Austrian societies. [...] I really have to also, ehm, limit myself to, and, to as much as I saw.” P1, p.17

In the second part of her answer, she talks about her experience and impression of Austrian believers. Her experience is very positive, so it is already possible to see the “Identification” dimension with Austrian believers. Namely, she believes that they do not devote too much time to piety and prayer, but to concrete persons and a certain social engagement. Unlike the believers of the Croatian Catholic Mission, who are more focused on personal piety, they are guided by the slogan: “Save your soul”, which in her opinion is

⁴¹⁴ This is a literal translation of the Croatian expression “sve po špagi”, which means that something has to (or in this case – does not) be done very precisely.

too individual. In a special way, she emphasizes her sympathy for the practice of the faith of Austrian believers because, in her opinion, this coincides with the Christian values and love of neighbor. She actually describes here the way the Church in Croatia performs her pastoral activity (and that same way of performing pastoral activity was just transferred or mirrored to the Croatian Catholic Mission in Vienna), which means that the *Volkskirche* model is used. In earlier chapters, I have already mentioned that many Croatian authors talk about different pastoral models and that the Church in Croatia follows the *Volkskirche* model, and it is evident from the answer of the interview partner P1 that she also recognized this and has the same impression, although she does not mention the term *Volkskirche*.

I will only briefly remind here that the *Volkskirche* model is a pastoral model according to which a person enters the community by birth, the baptisms of adults therefore rarely occurs, priests are in a privileged position and they lead the community in an authoritarian style, tradition plays a very important role in people's lives, and the faith is considered as a part of the tradition,⁴¹⁵ pilgrimages, piety and similar activities have a big importance.

So, in this answer is possible to see her clear "Identification" dimension with Austrian believers because of their Christian focus on the neighbor, on caring for the individual, shifting the focus from oneself to others, to the neighbor. There is also a clear "Distinctive" dimension with the believers, members of the Croatian Catholic Mission who are in her opinion focused on themselves, their soul, their piety, their pilgrimage without taking care for others, for their neighbors. In the end, however, she states that she feels privileged because she can see the benefits of both sides and integrate that into her life:

"I will now limit myself to the Catholic Austrians that I know, it is really, this, sometimes is more an engagement about man, himself, the needs of man, than to now go into those individual piety, that man devotes himself to piety that, ehm, I say what&I say what we have, ehm, prayer, ehm, that's what I met through my parents too. But, ehm, by the Austrians, not so much as how much is a man in the center, and that's what I like. (I: mhm) What I must say is that, ehm, it is a great pity that in our circles that I know, the ones::&who defines himself as a great believer and a pious one, and, and, to say, here is faith I will learn, it will show me some way, ehm, that

⁴¹⁵ BALOBAN, Josip, *Pastoralni model na snazi u našoj Crkvi*, in: BALOBAN, Josip, *Pastoralni izazovi Crkve u Hrvata*, Kršćanska sadašnjost, Zagreb, 1992, pp. 73-85, here: p. 74

holiness is too individual for me, he shares too much with others, it is too much, ehm, it focuses on its own soul, that (I: mhm) “to save my soul” and I link that to pilgrims, everything that I link, I link somehow for myself. It’s important that I go, somehow, I follow Christ, ehm, that’s what, to me again with the Austrians is, ehm, those Austrians who are engaged in it, much more that social factor, that means the man who, who stands in the center. And that is what fits for me (I: mhm) in Christian values, in, ehm, love of neighbor. And that is why I say, I see what are the advantages of one society and the advantages of another society. And, here I have the privilege of being able to integrate (I: mhm) both into my life.” P1, p. 17-18

The interview partner P8 speaks similarly to the interview partner P1, which in several places makes a comparison between the Croatian Catholic Mission in Vienna and other parishes in Vienna. She describes in detail that she likes the fact that the Croatian Catholic Mission in Vienna has its own traditions, but she believes that it is not flexible enough. She believes that the Croatian Catholic Mission is not sufficiently adapted for children and that children are not sufficiently involved in the Holy Mass. She also states that in other Austrian parishes she had a different experience, which in her opinion was better. Namely, during the Holy Mass, the nun takes the children, and the content of the Gospel is explained to them in a way that is familiar and understandable to them. She further states that they do not agree with the fact that children in religious education in the Croatian Catholic Mission are rewriting⁴¹⁶ the Catechism, because “*they will not learn anything that way, that is not the goal*”. In the end, she says that she understands her sister, whose children will only go to the Austrian parish for religious education, but it is still very important for her that her child gets to know both sides. Thus, the interview partner P8 clearly expresses the “Distinctive” dimension with the Croatian Catholic Mission because she believes that it is insufficiently flexible and could fit children much better into their pastoral care, and thus expresses the “Identifying” dimension with other Austrian parishes who do the same things in her opinion better:

⁴¹⁶ I have not heard this statement about the rewriting of the catechism in religious education for children in the Croatian Catholic Mission from any other respondents and I am not able to verify the veracity of this information, but I still bring it here to express my interview partner’s view as credibly as possible.

“On the one hand, I mean, what I like and which I like, is that: it has its own traditions. And on the other hand, it is not flexible enough.⁴¹⁷ [...] I think it should be a little more to, that the program, if I may say program, to look more at&at, just at (I: mhm, just at small children). Yes, just at small children. It is not attractive to them. (...) In the Austrian church, they invite the children, they ehm, more&more:: are, involved, which means, m&can and they can be part of the Mass. And nem¬ that they sit or stand, kneel, wait for Mass to be done. Because then they don’t understand what it’s about. [...] If, then, a friar who philosophizes on some topics that children would not understand in German, then how will they understand in Croatian? [...] It’s hard for them. But, Mass does not have to be like that. In the Austrian churches there are also sometimes, as I saw that&that in Leopoldsdorf, they pick up the little ones, and while the Mass, the Mass&it means, the friar holds a Mass for&for the adults, or a little bigger, and the sister comes to pick up these very little ones, she takes with her and [...] that topic, ehm, what the homily is about, they try to explain it to the little ones in another way. [...] For example, we do not have that. (I: mhm) In our we have religious education, and it sometimes shocks me because I studied pedagogy, so children still to this day have to rewrite the catechism. (I: mhm) That’s not the goal, it’s not, it doesn’t make sense. [...] I then understand for example, why my sister, she decided, her children, they will not, they only go to the Austrian, ehm, church. My son will go to both, because it’s important to me that he meets them both. (I: mhm) And, I think, I don’t think that one hour or those fifty minutes will, ehm, hurt him. But I think it can be done much better. [...]” P8, p.8

The interview partner P8 further states that the Croatian Catholic Mission could do many more different projects with the believers, as they do in another parish in Vienna that she visits. She says that in that other parish they organize meetings for Christmas where people gather, make cookies together, then after the Holy Mass, they drink tea, coffee, and eat cookies together. She then states that they also have some projects within the parish that are not necessarily related to religion, for example, that young mothers exchange clothes for their children. She looks at those things very positively because, although it does not necessarily have anything to do with religion, their goal is to become a community and help each other. She states that this is not the case in the Croatian Catholic Mission in Vienna,

⁴¹⁷ The interview partner P8 talks here about the Croatian Catholic Mission in Vienna.

and she also expresses her understanding for it because the church “Am Hof” gathers a very large number of people who are difficult to accommodate in the smaller spaces they have at their disposal. So, it is clear here that the interview partner P8 expresses the dimension “Identity”, she identifies with other parishes in the city of Vienna, and not with the Croatian Catholic Mission, where she sees that not enough projects are organized to bring believers together, while in other parishes are working on that:

“[...] There are in other churches, I have a feeling that a lot more, ehm, there are opportunities to somehow participate, to become a member. [...] ehm, they make cookies for Christmas, after Mass there is one room and they all meet together, drink coffee, drink tea, someone brings cakes, and they talk. And we don’t have that. (I: mhm) On the one hand I understand because there are a lot of us. (I: mhm) It’s a big church and where with them all? [...] Why not? In the Austrian church you have for young mothers, ehm, I don’t know, they change, ehm, baby clothes. [...] It is possible to organize much more through the Church what it would&what, and perhaps at first glance that has nothing to do with religion. [...] In fact, it is also a part of how to become a community. How to ehm (I: mhm) and to meet others, (I: social element) to help others.” P8, p. 9

Another interesting topic mentioned by the interview partner P8 is the difference between the homily of priests in the Croatian Catholic Mission in Vienna and other parishes in Vienna. Interview partner P8 here, too, expresses the “Distinction” dimension in relation to the Croatian Catholic Mission in Vienna, and the “Identification” dimension with other parishes in Vienna. In other words, she talks about how certain priests (she notes that this does not apply to all priests, but only some) while preaching during Holy Mass in the church “Am Hof” have a very specific way of preaching, which she calls “*judging people*” and “*listing where they went wrong*”, he tells them that they are “*unrighteous*” and he is “*yelling*”, which in her opinion is the “*old way*” that she has never seen in another parish in Vienna, even though the priest there is also older. In this other parish in Vienna, the priest performs quite differently during the homily, “*he is more positive*” and sends “*a different energy*”. She believes that the way some priests in the church “Am Hof” structure their homily is not good because it would be better if he encouraged believers to “*perform better*”, “*what we can do to help others*”, “*what we need to learn*”, and at the same time she considers

their method “counterproductive”. From this it is very clear that she cannot identify with the Croatian Catholic Mission (so, the category “Yours” appears) in the way she can with other parishes in Vienna (the category “Ours” appears):

“[...] You can't step forward and just judge people and say, for example, to them, classic, ehm: “you're not good, don't lie to yourself, you're not good, you're not good, you didn't come...”. They came to the church, don't talk to them like that [...] It never happened to me in the Austrian church. I mean, that you do&come and then someone judges you and just counts where you are wrong. [...] Yes, how can we, ehm, perform, how can we, what can we do. [...] I would concentrate more on how I can help others, what I can do, what we want, ehm, there. (I: mhm) What we need to learn from that. And not for someone comes and says: “You're unrighteous” and to yell. That's, that's not, ehm, that's counterproductive. [...] It's some old way, but I can't say it's the old way because it also depends on who&who holds the Mass. And, the same in Austria. In this mine, our one, Heimatpfarrer (...?) he when he holds, ehm (.) he is also older, but, that is another energy. (I: mhm) That's more positive.”
P8, p. 12

- **Differences: conclusion**

In this chapter, I have shown how interview partners see the differences between the Croatian Catholic Mission in Vienna and other parishes in the city of Vienna. Among these differences the following components can be seen: the difference in the number of people who gather at Holy Mass, the focuses of believers (on a person or on customs), the emphasis on tradition, the difference in the preaching of pastors. Of course, these two sides differ from each other also in other elements (such as language) but since I have already explained many of these elements in previous chapters, and also because they are obvious in themselves, I have not repeated the same in this chapter. It is possible to see that in this chapter the interview partners very often express themselves in a way where the “Ours” category is revealed with other parishes in Vienna, with the Croatian Catholic Mission in Vienna often being associated with the “Yours” category. This again confirms the fact that people can never fully identify with a particular community, but only to a certain extent.

- **Mutual relations: context**

In this chapter, I explain the mutual relations between the Croatian Catholic Mission and the Archdiocese of Vienna from the perspective of the parishioners. During the interviews, many interview partners spoke about their impression of the relationship between the Croatian Catholic Mission in Vienna and the Archdiocese of Vienna. So, they express certain positive and negative sides of those relations, with which they may or may not identify. These include the visits of the Auxiliary Bishop of Vienna to the Croatian Catholic Mission, participation in various events organized by the Archdiocese, various relations throughout history. Some interview partners are, of course, more knowledgeable about these relationships because they are in leadership positions in the parish pastoral Council, and some have somewhat more superficial knowledge. For this reason, the answers vary.

- **Mutual relations: topics**

When it comes to the relations between the Croatian Catholic Mission and other parishes in the city of Vienna, respectively the Archdiocese of Vienna, the interview partner P10 talks about the dimension “Identification” with the Croatian Catholic Mission and its relationship with other parishes in Vienna. In her view, there is no intentional distancing from other parishes in Vienna. This “Identification” element is recognized primarily in the view of the Croatian Catholic Mission as “Naši” or “Ours”, and other parishes in Vienna as “Vaši” or “Yours”. She talks about the fact that Bishop Scharl occasionally visits the Croatian Catholic Mission in Vienna, for example when the sacrament of Confirmation is celebrated in the parish “Am Hof”. She looks at the occasional visits positively and believes that it is a certain action that “must” be done. She explains this “must” as an act that Catholics do, they do not distance themselves from others:

“[...] They come to us at Mass, we go to them. [...] Someone always comes to Confirmation, some Austrian priest, ehm, they always visit us, and we visit them. (I: mhm) And we’re really connected to them. We have to. (smiling) (I: yes) We have to. We cannot distance ourselves and move away from them. It is not... (I: mhm) It would not be Catholic... Thinking.” P10, p. 10

Furthermore, several other interview partners talk about the bishop’s visits to the Croatian Catholic Mission, which most of them view very positively. For example, I want

to mention here the answer of the interview partner P9, who speaks very positively about the visit of auxiliary bishop Franz Scharl to the Croatian Catholic Mission. She states that he often came to visit them, held Mass, and that her impressions were very positive. She thinks that he put a lot of effort in everything, and she was especially impressed by how he said a few words in Croatian language, which even provoked a very emotional reaction in her, so she teared up. The interview partner said that his Croatian was not so good, but his efforts are very significant, and thus certain close relationships with them have been created. Therefore, it can be concluded that she considers this move of Bishop Scharl to be something positive so that the “Identification” dimension appears here with the Archdiocese of Vienna (specifically Bishop Scharl) and their way of communication:

“[...] We have already had m&really it really happens :: often their this bishop, what is his name? (..) Franz Scharl, or how, I don’t know his name anymore. (I: Scharl, yes) Yeah, something like that. I mean, this::, he holds also our Mass. And everything has been, I mean, great. (I: mhm) Because he really tries, it doesn’t matter that he reads it in Croatian, I mean, (I: wow) to speak to us. Yes, yes, it really has been beautiful. And it happens to me v&every time, just like that, something me, it just touches me and makes me sad, simply, my eyes tear up just because of that. That has been so beautiful. [...] And, I mean, he really did his best to speak Croatian. (I: mhm) It was beautiful. I&I like it.” P9, p.8

- ***Prejudice and Isolation: context***

As part of the speech on mutual relations, I will mention in the following text a topic that has appeared only with a few interview partners, namely interview partners who are in leading positions in the Parish Pastoral Council and who also have more insight into communication with the Archdiocese of Vienna – *Prejudice*. By “*Prejudice*” I mean the answers of certain interview partners who express their opinion that the Archdiocese of Vienna has a mostly negative opinion about the Croatian Catholic Mission in Vienna and allude that the Archdiocese of Vienna has a steady and preconceived assumption about them. Related to this is the prejudice about the *Isolation* of the Croatian Catholic Mission, which most of the interview partners deny and believe is not the case. When I say, “Archdiocese of Vienna”, I cannot say who exactly is meant, because no one has specifically named anyone,

so my guess would be, some of the people who work in the Diocese, and are in charge of communication with the Croatian Catholic Mission.

- ***Prejudice and Isolation: topics***

Since I mentioned in the previous section the positive attitudes towards the visits of Bishop Scharl in the Croatian Catholic Mission, I now want to mention the opinion of the interview partner P2 who does not look positively at those occasions. Namely, he says that the Archdiocese of Vienna and the Auxiliary Bishop are very kind to the believers, members of the Croatian Catholic Mission, but he asks himself the question: “*What do some believers have from his kindness?*”. He primarily criticizes the Auxiliary Bishop/Archdiocese for not going deeper into the lives of the believers, but, as he says, “*he sees a community that is beautiful, that has many children, they are singing, the outside look nice.*” Because they only superficially observe the community, they do not see how hard the Croatian Catholic Mission in Vienna works to achieve such a beautiful picture. Therefore, the interview partner P2 here expresses a clear dimension “Distinction” with the Auxiliary Bishop, that is, to the Archdiocese of Vienna because of their only superficial approach to the members of the Croatian Catholic Mission in Vienna. Thus, he sees the auxiliary bishop and the Archdiocese of Vienna as “They”, and on the other hand the Croatian Catholic Mission as “Us” or “Ours”. In other words, he expresses the dimension of “Identity” in relation to the Croatian Catholic Mission in Vienna, which in his opinion is working very hard but gets very little recognition from the Archdiocese and the Auxiliary Bishop:

“[...] But, it’s nice here, they hold you, you know, everyone is kind to you, but, ehm, I can’t a woman who, for example, is 60 years old, and is going to retirement, ehm, where she’s about all her problems, she needs post&pastoral, ehm, support and all that. What can she gain from that kindness of an auxiliary bishop? Nothing. [...] And that auxiliary bishop, ehm, so he doesn’t go in at all, he doesn’t care about that life. He sees a community that is beautiful, ‘that has a lot of children’, they sing, all of that, (.) The outside looks nice. But, for that to be the case, it’s a job, it’s&it’s a trench job.” P2, p. 16

The interview partner P5 speaks very similarly to the interview partner P2. He states that the “Austrian Church”, by which is he very likely referring to the Archdiocese of Vienna (but at the same time not naming anyone specifically) accuses the Croatian Catholic Mission

of isolating itself. So, he is talking about a certain *prejudice* that, in his opinion, the Archdiocese of Vienna has towards the Croatian Catholic Mission. But, according to his opinion, the Archdiocese of Vienna did not even try to get closer to the Croatian Catholic Mission to see what was really going on there. In his opinion, there is no intentional isolation by the Croatian Catholic Mission in Vienna, but since it brings together a very large number of people, from many different dioceses, it is necessary to work with them differently than within ordinary parishes which can lead to such an opinion on the part of the Archdiocese. However, based on his answer, it can be concluded that the Archdiocese should approach the Croatian Catholic Mission in Vienna with more interest. Although the interview partner P5 did not give a detailed explanation of the issue of isolation of the Croatian Catholic Mission here, he will give a more extended answer on that topic later in his answer. Therefore, it can be concluded that the dimension of “Distinction” arises here with Archdiocese of Vienna due to fact that the interview partner does not see any commitment on their part to get to know the Croatian Catholic Mission better, but rather, they remain only with these prejudices. On the other hand, the appearance of the “Identity” dimension towards the Croatian Catholic Mission is visible as the Interview partner P5 sees it as the “victim” of the prejudices of the Archdiocese of Vienna. So, the Archdiocese would be “They” for him and the Croatian Catholic Mission in Vienna is viewed as “We”, “Ours”.

“It reminds me of the impression (.) that the Austrian Church often accuses us of, that we isolate ourselves, that we are always looking for something of our own. (deep breath) However, that impression is wrong. (I: mhm) Because, those who speak like that, regularly (.) They say it from their perspective, which has not moved a step towards the Croatian mission, so that it can see what the Croatian mission is actually doing, what its official task is and what she needs to do. It bothers them that there are a lot of us, that we are different from them, and who of them came, and said: “I am going to live in the Croatian community, I will go there for Mass [...]” This was not done by any Austrian theologian. [...] That they then understand that this is not isolation, (.) But that it is in fact a necessary (.) the emphasizing particularities of the Croatian mission. The mission is not territory. Mission brings together, how much? [...] So, we have about thirty dioceses that the Mission brings together. Let them make me an Austrian parish with thirty dioceses, and then we will ask him what it would look like?” P5, pp.8-9

Furthermore, the interview partner P7 believes that the Croatian Catholic Mission is not isolating itself, and it is not closing itself from the Archdiocese of Vienna and that it is ready to cooperate. He also mentions several activities organized by the Archdiocese of Vienna in which the Croatian Catholic Mission participates, “Lange Nacht der Kirchen” and “Ausländersonntag”, and he considers this as a certain “opening”, which means that it is not isolated. Interview partner P7 further states that he sees the attitude of the Vienna Archdiocese as a “stepmotherly” attitude towards the Croatian Catholic Mission and believes that this is due to the large number of believers who visit the church “Am Hof”, unlike other parishes in Vienna where fewer people visit the churches. He also extends this interesting statement to the idea that the Archdiocese of Vienna is now beginning to rely on Catholic Missions, such as the Croatian one. Here he gives an example of the situation when in 2007 Pope Benedict XVI visited Vienna, and he also visited the church “Am Hof”, so that he could see, in his words, a “full church”. The way the interview partner P7 says this, especially when he says that the Archdiocese wanted Pope Benedict to see the “full church” and the fact that he smiled twice as he explained it, reveals a slight irony in his words. Ultimately, from the response of the interview partner P7, I cannot reveal any “strong feelings” towards either side but based on the aforementioned “irony” in his voice, I conclude that the dimension “Distinction” with the Archdiocese of Vienna appears here. However, I must admit that this conclusion is also on a very weak basis because the interview partner P7, so to speak, only describes the situation and does not make any personal judgment. Apart from the irony in his voice, which highlights in a way the attempt of “damage control” by the Archdiocese of Vienna, due to the current show of interest in Catholic Missions, as well as that his answer includes the expression “stepmotherly” attitude of the Archdiocese of Vienna towards the Croatian Catholic Mission. A “stepmotherly” attitude towards someone is in itself presumed to be something negative. So, for these two reasons is possible to see a “Distinctive” in the answer of the interview partner P7. Likewise, I cannot conclude here that there is a strong “Identification” dimension with the Croatian Catholic Mission because he mentions it only with the fact that it is - very well visited by the believers. The only thing that could “strengthen” the dimension of “Identification” toward the Croatian Catholic Mission is his opinion that it is not isolating itself because the members participate in activities organized by the Archdiocese of Vienna, which in his opinion is a kind of “opening”, so this would be something positive in itself. Despite the vagueness with the

dimensions “Identity” and “Distinction”, I still find the answer of the interview partner P7 worth mentioning because it brings a different perspective to this topic:

“Well, well, in general, I don’t think it is closing itself and, as I said, that there is, ehm, a desire for cooperation and that there is this Ausländersonntag, where they participate and::, on what is being offered by the Archdiocese of Vienna, they participate in it. [...] Well, now they want to do that (.) “Lange Nacht der Kirchen” [...] You know, it’s also a sign of opening outwards. [...] Well, there is this kind of, I guess, more of a stepmother relationship. Stiefmütterlich, perhaps by the Archdiocese of Vienna, because they have empty church&they have empty churches. [...] I think that the Austrian (smiling) Church and the Archdiocese of Vienna have an interest now, since they have fewer and fewer believers, and then they rely a lot on those communities and their traditions. [...] For example, when th::is Pope Benedict came, then he was sent to “Am Hof”, (smiling) to see the full church and such things [...]” P7, pp. 6-7

Furthermore, the interview partner P4 says that, in his opinion, the Croatian Catholic Mission is open, not isolated, active, always one of the bearers of all events. He believes that this is probably not so visible because none of them (believers, members of the Croatian Catholic Mission in Vienna, or the priests/pastor) are prone to media appearances. But, he is also convinced that it is God who sees their work and effort. The appearance of the category “We”, or “Ours” is very obvious here for the reason that the interview partner can identify with the work and effort of the Croatian Catholic Mission, which is of great importance, in his opinion:

“We are active, we are always somewhere&somewhere the carriers. Of course, maybe, that is not recorded somewhere, ehm, because we are not (.) too much in favor of a big media appearances. [...] We work. (I: mhm) Someone sees it all from above. [...]” P4, p. 14

The interview partner P4 continues his answer with the opinion that the Archdiocese of Vienna (again, it is not clear who exactly is meant here) has a very negative opinion about the believers, members of the Croatian Catholic Mission. He states that catechists (he is

probably referring to catechists working in schools in the city of Vienna), the pastor, and other employees of the Archdiocese (who are also members of the Croatian Catholic Mission in Vienna) are talking about it. He specifically says that the Archdiocese of Vienna says that they are creating a “ghetto”. His opinion on this alleged prejudice by the Archdiocese of Vienna is quite the opposite. In his opinion the Croatian Catholic Mission does not create a ghetto, but is “*fully open, cooperates, works and participates*” on all events and meetings where they are expected to participate. He also states that they organize trips, pilgrimages not only to shrines in the Republic of Croatia but also to other world shrines, such as those in Italy and France. Here, again very clearly, he emphasizes the view of the Croatian Catholic Mission in Vienna as “We” or “Ours”, which can be seen from the fact that “They” (the Archdiocese of Vienna) speak negatively about “Us”. Thus, the dimension “Identification” arises from the agreement of the interview partner P4 with the activities of the Croatian Catholic Mission. The appearance of the dimension “Distinction” toward the Archdiocese of Vienna is also very simply detectible, and it arises from disagreement with the alleged negative opinion and inaccurate (according to the interview partner P4) claims about the attempts of the Croatian Catholic Mission to create a “ghetto”. He views the Archdiocese of Vienna as “They” or “Their”, something that “attacks” *us*, accuses *us*, creates prejudices, something that is not “Ours”, and he specifically uses that expression “They” (meaning the Archdiocese of Vienna):

“[...] We know, from&from catechists, from&from&from the pastor, from&from&from people working in the Archdiocese, they are always&always negative. They talk very negatively about Croats, thinking that we are creating some kind of, the Croatian Catholic Mission some kind of a ghetto. (... ??) on the contrary. We are completely open, we cooperate, we work, we come, ehm, they come to, ehm, to the parishes, we come to the parishes, not only in (...?) but we also travel. I saw, how much, you know (.) pilgrimage is done. Which are not related to Croatian shrines, but to world shrines, to Italy, (...?) France, I don’t even know where everywhere. [...]” P4, p.14

Interview partner P4 in his further response interprets previous statements that members (priests and the Parish Pastoral Council) are present and active at all official meetings and events. So, there is cooperation on their part and there is no boycott of that. He

adds that “*at the official level*” they do everything that is required of them. He corroborates his statement with an example where catechists who are members of the Croatian Catholic Mission invited students from the school to see the Croatian Catholic Mission and to see the large number of people who visit the church “Am Hof”. This speaks, in his opinion, about the openness towards others. He also talks about the participation of the Croatian Catholic Mission in the event organized by the Archdiocese of Vienna “Lange Nacht der Kirchen”. The interview partner P4 concludes his answer with the opinion that the Croatian Catholic Mission is “*open, we are even very open*”.

Here, of course, the question can be asked - does participation in all meetings and events at the level of the Archdiocese mean openness? Is that enough to say that the Croatian Catholic Mission is open and integrated? Also, can it be said that a community is closed even if it does not boycott something? The interview partner P4 does not talk about it, but these questions are certainly open here. However, he concludes his answer with a very interesting fact:

“Of course, we should always take into account the time available to us (.) And&and the number of people available to us.”

The limited-time and staff available to the Croatian Catholic Mission will be discussed in the following chapters, but it can already be said that this is certainly one of the factors that prevents a greater openness and involvement of the Croatian Catholic Mission.

However, here again, it is possible to see how the interview partner P4 expresses the dimension “Identity” toward the Croatian Catholic Mission in Vienna because he can identify with the activities of the priests and the Parish Pastoral Council which, in his opinion, is “*involved in all*” events at the Archdiocese level:

“So, through the Parish Pastoral Council, we are involved in everything. So, he goes to regular meetings, and we get regular calls. So, we work on&on&on the official level. Ehm, our priests are in reg®ular relations, at regular meetings of all who, ehm, are happening at&at&at the level of the Archdiocese. [...] That&that that official part is covered one hundred percent. A good part of&of&of our believers, that is, those who&who are at some level of pastoral assistants, catechists, and so on, are attached to one and the other. There is&there is this collaboration.

Here, I even heard ne&here&today today, even tw&two of our catechist [...] brought classes to meet them, [...] showed their Mission, what it is like to see&to see how many people come (.) to Mass. [...]" P4, p. 15

"[...] I do not think it is closing itself. Here, and now we are talking (I: mhm) that this year we will get involved in::: "Long Night of the Churches" (...?) With some program, I think that&that&that, even on the contrary that&that&that (I: mhm) that we are opening ourselves, we are very open. Of course, we should always take into account the time available to us (.) And&and the number of people. [...]" P4, p. 15

The interview partner P1 says that she also believes that the Croatian Catholic Mission is not isolating itself and adds that it is not isolating itself “consciously, with intent”, but she also believes that opportunities to open up more are not being presented to them. She also states that the Croatian Catholic Mission participates in the “Lange Nacht der Kirchen” and she considers that as a certain “opening” recognized by society and the media. Then she says that there is no isolation in everyday life, at the level of social and charitable pastoral care, and that the Croatian Catholic Mission opens and cooperates in that sense. Interestingly, she calls this “isolation” a “prejudice” against the Croatian Catholic Mission, which she does not want to confirm without verification. Namely, the interview partner P1 says that she is insufficiently informed to know all the details about it, but her impression is that the Croatian Catholic Mission does not isolate itself. Therefore, in the end, she says that if she also said that the Croatian Catholic Mission was isolating itself, it would be “a prejudice that she would confirm without checking it”. In this case, it can be concluded that the interview partner P1, based on the impressions she expressed about the Croatian Catholic Mission and the topic of its isolation, communicates the dimension “Identity”. That is so because she, in one hand, expresses understanding toward the fact that members of the Croatian Catholic Mission “want to remain among our own”, and, in the other hand, that there is no intentional isolation, but also that they are working on opening through participation in events organized by the Diocese:

“What would it mean that it is isolat&isolating itself? I don’t think it isolates itself consciously, ehm, with the intention that we want, ehm, we want to stay among our own. [...] But, ehm, such possibilities are not actively created, ehm, such possibilities

are not opened. [...] We used to have “Lange Nacht der Kirchen”, that is once a year, it is organized. We had, through, I don’t know, a few years, we opened the doors. We can say on that way, ehm, it’s, ehm, there was an openness after all. But that is what can be said, an openness that is visible, that is noticeable, that society recognizes and the media recognizes. But I think that in everyday life, ehm, there is that social, pastoral, ehm, social pastoral, charitable pastoral. I would say that there isn’t any, ehm, closure, [...] I think there is work there. [...] I’m not involved, I know too little about it, but I wouldn’t say there’s one isolation, with intent. (I: consciously, mhm) Consciously. In order for us not to want, ehm to involve anyone. That, that I would not dare to say so on my part (I: mhm) because it would be to me maybe, I would consider it, it is a kind of prejudice that I would confirm and not check, (I: mhm) yes.” P1, pp.12-13

The interview partner P3 says the same as all interview partners until this point - in her opinion, the Croatian Catholic Mission in Vienna is not isolating itself. However, she explains that on the other hand she can understand that Austrians may think that they are isolating themselves because Croats are mostly active members only of the Croatian Catholic Mission and not of other churches in Vienna, but also because, as she said, “*our people like to be among their own people*”. It is noticeable that she is not talking specifically about the Archdiocese of Vienna here, as the previous interview partners did, but about Austrians in general. However, I believe that it can be assumed that this includes the Archdiocese of Vienna because she says later that the priests and the pastor of the Croatian Catholic Mission, in her opinion, certainly cooperate with the Archdiocese of Vienna. Thus, her perspective is different from some other previously mentioned interview partners who mostly took a defensive attitude and, so to speak, insisted that the Croatian Catholic Mission is not isolating itself, or at least not consciously. However, the interview partner P3 openly states that in her opinion, which is also a fact for her, most believers are not active in other parishes in Vienna in the same way as in the Croatian Catholic Mission, and this may be what triggers this “feeling”, “idea” or “prejudice” among Austrians about their desire for isolation. The category “Ours” therefore appears here because whenever she speaks of the believers, members of the Croatian Catholic Mission, she always speaks as “We”, “*Our people*”, “*Our priests*”. Thus, according to her linguistic construction, the dimension “Identity” is evident, but also because of the belief that the pastor and other priests from the Croatian Catholic Mission cooperate with the Archdiocese of Vienna. Nevertheless, the dimension

“Distinction” is revealed by what she calls the Austrians and the Vienna Archdiocese “Them”, but here is important to keep in mind that she is showing understanding toward the reasons why they might have the impression of their isolation:

“I think that Austrians have a feeling that we are isolating ourselves because, again, we live, in a way, our own life, our own, you know, our culture and in the Mission, and all that... [...] And I think that most of our people simply visits the Croatian Catholic Mission, and not, is not a member, an active member [...] of the Austrian parishes, so I think that Austrians may have a picture of us (.) that we are isolating ourselves. Which, to some extent, may be true because our people like to be among their people, this is a fact, and::: But as for, let’s say the contact of the friar and::: (.) Archdiocese of Austria&Vienna, I think ours cooperate as much as they need and how much they can. So [...] the priests and the pastor certainly cooperate, but still, there is probably a picture for the Austrians that we are isolating ourselves a little. Because the fact is that we all visit [...] the Croatian Catholic (...?)” P3, p.8

- ***Prejudice and Isolation: conclusion***

The issue of *Prejudice and Isolation* is certainly one of the frequent topics related to migrant communities, so it was important for me to mention it here. Many interview partners, as I mentioned earlier, almost insisted that the Croatian Catholic Mission is not isolating itself, although some of them looked at it somewhat differently, but still confirmed the same opinion that it is not isolating itself, at least not consciously. However, the question that arises here is: do these prejudices come only from the Archdiocese of Vienna? And are those really prejudices? Or do the members of the Croatian Catholic Mission just *think* that the Archdiocese *thinks* so about them? Don’t they therefore also have prejudices, preconceived notions against the Archdiocese? Is it possible to talk about *mutual prejudices*? However, since in this paper the focus is on the opinion of the interview partners, members of the Croatian Catholic Mission and their opinions have been presented here, therefore it can be said that: the interview partners unanimously confirm that in their opinion there is no intentional isolation of the Croatian Catholic Mission from others, there is an awareness that isolation is something negative and undesirable, but it can also be said that some interview partners disapprove of the prejudices that in their opinion exist on the part of the Archdiocese of Vienna and do not agree with them. Thus, the interview partners mostly expressed the

dimension “Identity” with the Croatian Catholic Mission, and very often the dimension “Distinction” with the Archdiocese of Vienna, and sometimes the Auxiliary Bishop.

- ***Criticism and Mistrust***

In this short subchapter, I present, so to speak, the continuation of the previous chapter. More specifically, here is only possible to read the thoughts of one interview partner P2, who presents in detail all the realities that caused for him *mistrust and criticism* towards the Archdiocese of Vienna. Although none of the other respondents has mentioned similar things, except those previously mentioned in the chapter “Prejudice and Isolation”, I still consider the answers of interview partner P2 significant and worth mentioning because they gave significant impulses on which it could be worked more in the future.

I am starting with the criticism that the interview partner P2 directs to the Archdiocese of Vienna, but also to the Church in Croatia (he includes here also the Church in Germany because there are located other Croatian Catholic Missions). Namely, he says that some (Arch)Dioceses require some changes from the Croatian Catholic Mission, but those changes are only for the sake of change, which he considers absurd. He also believes that there is no one who actually cares about the Croatian Catholic Missions, and it is more about Church-politic, where the Croatian Catholic Missions always get “the shorter end”. In his opinion, it is necessary to see their value (not only for the Church overall but for the whole society), that they are communities which have a history of 50 or 60 years, and they should therefore be taken seriously and not “*patch holes which are made by someone else*” with them. Furthermore, he thinks that one should think carefully about their value and therefore invest in them not only materially. In this context, it can be said that the interview partner expresses the dimension “Distinction” with the Church in Croatia, Austria (and Germany). He sees in them “They” because they are different from “We” - the Croatian Catholic Mission in which he sees great value as opposed to “Them” who do not see it:

“[...] And (.) Croatian Episcopate and Austrian episcopate or German or I don't (...?) where. They have to really think. Ehm, what they have in these communities and (.) and what they need to invest there, ehm :::, not materially, but&but organizationally, legally and everything. To&To (.) To preserved it in that. [...] Ehm, something is being done to get something done. Holes are being patched with&with

our pumpkin⁴¹⁸, ehm, holes that someone else made. These are the things that happen in the Church, in the Dioceses, and those&those&those church policies. And then you stay shorter. [...] These are the things where we should, ehm, stop and say “ok, 50 years, 60 years of one community”. It's history. It is not, it is not a community that was created yesterday and that you can... I mean now, those ar&those are roots. [...] Perhaps more work should be done on this [...] to make it clear that all these communities are, those foreign, those guest-workers, that th&that they are [...] a part [...] of the whole society, and not that only c&some&some communities for undercutting particular interests, ehm, of one diocese or another diocese, of one people or another people.” P2, pp. 12-13

Furthermore, the interview partner P2 refers to the fact that the Archdiocese of Vienna has changed several times the official name for communities with a different first language. In his answer, he was no longer sure whether it was called “*Anderssprachige*” or “*Fremdsprachige*” communities and then he called that out and said that this sounds “childish” to him. He said this in the context of certain indecision on the behalf of the Archdiocese of Vienna and lack of vision for such communities. Therefore, it can be said that he expressed the dimension “Distinction” towards the Archdiocese of Vienna, which is for him “They” who change “Our” titles. In this context, he also talks about the fact that the Croatian Catholic Mission has existed in the city of Vienna for 60 years, but they are still seen at meetings in the Archdiocese as different, or as he puts it, as “exotic”. He asks himself: how long does it take someone to stop being “exotic”? He also states that all Catholic Missions in the city of Vienna differ from each other, which he sees very positively and believes that something can be learned from each of them, and the Archdiocese of Vienna puts them all in the same category. He looks at it negatively, and therefore the dimension “Distinction” appears toward the Archdiocese of Vienna in which he sees “Them” who stand opposed to other Catholic Missions, in which he sees “We”, that is, toward Catholic Mission the dimension “Identity” appears.

⁴¹⁸ Interview partner P2 literally said in Croatian “*with our pumpkin*”. Personally, I am not familiar with that term, but he most likely meant “patching holes with us”.

“[...] But, ehm, us, ehm&ehm, Anderssprachige Gemeinde or how, Fremdsprachige or... Alone&alone by the very fact that they are, that they are (smiling) changing our names non-stop, you see that it is... To me it is childish [...]” P2, p. 15

“[...] They always kind of see you as&as an exotic one. For 60 years you have had a community in one city, in one diocese, and you are still “exotic”. So, how long do you need to be present? So, ehm, we’re not&we’re not exotic. [...] And secondly, all these Fremdsprachige, Anderssprachige Gemeinde, are placed in one same box. [...] So, there are all of them, all those twenty, I don’t know how many there are, each one is different. And thank God, different. And&and from every single one it can be learned something, [...]” P2, p. 15

The interview partner P2 then talks about a situation when a few years ago there was pressure from the Archdiocese of Vienna because of the religious education for children, which took place in the premises of the Croatian Catholic Mission in Vienna. He did not explain in detail what the issue was, but he stated here that the Archdiocese of Vienna was exerting pressure, instead of helping in organizing religious education. He considers such behavior hypocritical because it does not help the Croatian Catholic Mission, but when they see the ultimate success of 300 or 400 candidates for Confirmation, then they consider it beautiful and praiseworthy. Equally, the interview partner expresses disagreement with the demands for integration because the requirement is not clearly set, and no matter how much effort is put into something, it is never enough for the Archdiocese of Vienna. Here, the interview partner P2 again expresses the dimension of “Distinction” with the Archdiocese of Vienna for creating pressure and setting different requirements, without putting efforts that would help the Croatian Catholic Mission in achieving them. Therefore, he considers the Croatian Catholic Mission “Ours”, with which he can identify, unlike the Archdiocese of Vienna, which he considers as “Their”:

“[...] Instead of helping you, asking you “ok, you have 800, 900, 1000 children in religious education, is it&is it necessarily, ehm, can we help you with something? Is there anything we can do for you?” Do you understand? That was not the case. Not. They put pressure on you. Ehm&ehm, without... Then when they see how nice it is to see 300, 400 Christians, this and that, yes. You need those candidates for

Confirmation, you need&need with 15–16-year-old, 14-year-old children, you need to do it. That is, it is hard work. And that’s why I say, it’s hypocritical. Ehm, ask us for integration, and, m&on which place? Where? No matter how much you do, it is not enough. [...]” P2, p.16

- ***Criticism and Mistrust: conclusion***

In this short chapter, “Criticism and Mistrust”, interview partner P2 brings to light very interesting questions, such as: the importance of Croatian Catholic Missions, both for the Church in Croatia and for the Church in Austria; how long should the Croatian Catholic Mission in Vienna exist without its members being considered new and different?; putting all Catholic missions in the same box; and finally making demands, without providing enough help to fulfill them. Of course, these are all the opinions and impressions of the interview partner P2, and I cannot confirm that everything is exactly as he stated, since I did not check these specific mentioned situations in detail, but it is certainly possible to find impulses that can be further discussed and to eventually find a solution. Interview partner P2 presented them very bluntly, genuinely, and in detail, and there was mostly noticeable a criticism of the Archdiocese of Vienna and the dimension “Distinction” with it, and the dimension “Identity” towards the Croatian Catholic Mission, who he in most cases called “Us” or “Ours”.

- ***Difficulties in Croatian Catholic Mission in Vienna: Context***

This chapter is related to the topic which the interview partners brought up, and it addresses the issues related to the Croatian Catholic Mission in Vienna. In the first part of this chapter, I mention the problems related to the lack of pastoral staff in the Croatian Catholic Mission that causes, according to some interview partners, the impossibility of opening toward other parishes in Vienna because the Croatian Catholic Mission is already large in itself, so the focus should be on the members of the Croatian Catholic Mission. Furthermore, there is the question of opening to others, but the key question is: to whom? Who would be that partner in a dialogue? In the addition to this chapter, I have added two more examples mentioned by two interview partners, and they address two other mutually independent issues related to the Croatian Catholic Mission that are relevant for interview partners.

- ***Difficulties in Croatian Catholic Mission in Vienna: Topics***

In the previous chapters, the topic of prejudice and isolation of the Croatian Catholic Mission from others was discussed. The interview partners mostly responded to these two topics with the opinion that the Archdiocese of Vienna has certain prejudices and that the Croatian Catholic Mission is not isolating itself. Apart from the opinion that it is not isolating itself, some interview partners also expressed opinions and the reasons *why* in their opinion the Croatian Catholic Mission is not isolating itself and why an impression like that could be possible.

Interview partner P5 says that, in his opinion, the Croatian Catholic Mission is not isolating itself from other parishes in Vienna, and believes that, since the Croatian Catholic Mission is a very large community, priests and nuns who are very few for such a large community, simply do not have the time or the opportunities for a more intensive relationship with other parishes in Vienna. In his opinion, the pastoral staff of the Croatian Catholic Mission should therefore simply give priority to their own community or, as he puts it: *“the Croatian people to whom they were sent”*. In his further answer, he calls this small number of pastoral staff a *“chronic deficiency”* and describes the work of an elderly priest for whom it is, because of his age, very difficult to serve several Masses and to travel to other branch churches every day. The priests don’t have to take pastoral care just for the Croatian Catholic Mission in Vienna, but also about a few other branch churches. The interview partner P5 concludes his answer that he *“admires the priests and nuns”* for their commitment to do the best they can despite the challenging situation they have to face. Furthermore, the interview partner P3 says in her, rather short, response that she also believes that the Croatian Catholic Mission needs more pastoral staff and that the ones who are working in the Croatian Catholic Mission, work very hard, and in fact, they are *“overloaded”* with work. The overload with work would be the prime reason why she thinks that there is a need for more staff members in the Croatian Catholic Mission:

“I think there is, I think that for some of that more intense relationship, ehm, the official level of the Mission has no time. (I: mhm) Simply, that is completely understandable. When I see that we have four friars who need, ehm, at Christmas time up to eight thousand people come to the sacrament of reconciliation, (.) then, when we see that there are many sick people, many social needs, many, ehm, spiritual

needs, problems. (deep breath) Then I say, the priority for the Croatian friars should be the Croatian people to whom they were sent. [...]” P5, p.9

“[...] Is really a chronic lack of staff, to be present where we need to be present, where we want to be present. (.) So that we can do it all well. (.) I say, when we have four friars who need to visit forty thousand believers in the area of the two Zagreb archdioceses. [...] When a priest who is over 70 years old, who can barely walk, still needs to hold three Masses, and if possible someone will take him to the branch, three hundred kilometers in two directions, to have a Mass at the branch because there is no one who& anyone else to send. (.) Then I can really only say this, I admire the friars, I admire the sisters, because, from the situation they are in, they still try to do more than the best possible every day, they try [...]” P5, pp. 14-15

“[...] The only thing I would like is to have maybe more friars, even more nuns because I just think they’re very, very overworked, they have a lot of responsibilities and things to do, and they need more staff.” P3, p.7.

Further, the interview partner P7 brings a different perspective from the previously mentioned interview partners who mainly mention the number of believers and the lack of pastoral staff, and their overload. In his opinion, the Croatian Catholic Mission does not want to isolate itself, but rather wants to cooperate with others, but for him, the important question here is - *with whom* to cooperate? Interview partner P7 says that he talked about that with the pastor of the Croatian Catholic Mission who told him they don’t have anyone to work with. Namely, the church building, and the ancillary rooms of the Croatian Catholic Mission are located in the first district in Vienna, and this makes it difficult to cooperate with others because there are no other parishes with which one could cooperate, in his opinion. Mostly tourists come to the first district, there are not many young people and children there, mostly older people, and therefore it is clear for him that in fact there is no partner with whom the Croatian Catholic Mission in Vienna could cooperate:

“[...] I think there is certainly a willingness to cooperate, but the question is whether they have anyone to cooperate with. And that’s what I (.) I talked to the priest, and he also said the last time that there is no one to cooperate with. Because, for example,

he is in the area of the first Bezirk, where mostly tourists come and there are none, there are no young people in the Church, no children, they are all old people, and there is not many people w&ehm (I: mhm) to cooperate with. And in the branch churches, he said the same thing, they try to meet the local believers once or twice, but usually come people who are seventy years old and older. And that's a clear thing, a problem for cooperation, at that level." P7, pp. 5-6

Besides those answers of the interview partners, the interview partner P4 states that he believes, like most other interview partners, that the Croatian Catholic Mission is limited in time and pastoral staff. He states in his answer that it is very important for such a large community to have a sufficient number of pastoral staff because if they don't have enough of them, the situation becomes complex for the whole community. As an example he mentions some situations when one of the priests or nuns cannot have a religious education class, it is very difficult for them to find a replacement. It is also difficult, as he states, during the big holidays (such as Christmas and Easter) when a lot of people come for the sacrament of confession, or during the blessings of the families and their homes. He says that the blessing of the family is not only a short visit of the priest to the family and the blessing of their apartment, but it also includes a conversation with the family, which in itself requires a lot of time, especially for such a large number of families. Further in his answer, he says that in some other parishes in the city of Vienna he once saw that only 26 believers attended Holy Mass, and in one other case only 12 believers. Judging by this situation, he concludes that it is certainly much easier to work in Austrian parishes where only so many believers visit the Holy Mass, unlike in one large community, such as the Croatian Catholic Mission, where time and pastoral staff play a very important role:

"[...] First, ehm, should&should, be realistic that s&ehm&ehm, And people limited, and&and&and&and time and space. [...] It is always a problem when one of our nuns or priests is not there, to find a replacement, to organize the religious education. [...] Here, now during the holiday season, to make I do not know, three to four thousand blessings and family visits. Because the blessing is not only to come and bless the apartment, but also to visit the family, and no&make some notes and to see, to make a record how they, how people live there. [...] But the question is, ehm, a question of time. Because, we have to be honest, it's easy&it's easy to work if...

Unfortunately, with the parishes where&where&where the number of believers dropped, (... ??), I mean you have 26, I had the opportunity to count it, once I even counted 12 at&at&at a Mass. Then it's easy to work with 12 people, you can do whatever you want. But, it's hard to work with a few thousand people [...]" P4, pp. 12-14

In the previous quote, the interview partner P4 mentioned the issue of time and the insufficient number of pastoral staff as opposed to a large number of believers in the Croatian Catholic Mission in Vienna, and this problem is especially emphasized when the time comes for the blessings of the families and their homes (usually around Christmas). On the other hand, the interview partner P8 describes a situation related to this topic based on her personal experience. She describes the situation when she and her family have expected the priest to come to her home to bless the apartment and the family. The whole situation was a bit disappointing and sad for her because they waited few hours for the priests to arrive, prepared dinner, and expected him to stay for dinner and a conversation with them. She uses the exact expression “*disappointed*” to describe her feelings. Unfortunately, because of the very large number of members of the Croatian Catholic Mission, the priest was very late, and on top of that, he could not stay a little longer with her and her family. Although she expressed understanding for the situation and the lack of time available to the priest, she still expressed in her response regret and disappointment because everything seemed as if he just “*got the job done*” in five minutes and then had to move on:

“[...] When the friar came, ehm, the blessing of the family, and::, ehm, I can&can say that I waited a long time. I was glad that he will come. We prepared dinner here. We didn't announce it would be a dinner, but we did prepare. And... I thought, nice, I don't know, we can m&maybe 15 minutes at least, ehm, talk, talk, ehm... I remembered it so when I was (.) at my mom's still, I remember. Whenever the friar came, then, I don't know, we sat down for at least half an hour-an hour, ehm, with him and then with the friar, one friar visits, you talk, you joke a little&a little, they also have humor and talk jokes. (I: mhm) (smiling) I mean, I was, I don't know (.) how they say it in Croatian, enttäuscht (I: disappointed) I'm disappointed. I was kind of sorry because it was like got the job done. I mean, I understand that it's his job, but he was, ehm, five minutes. It's not even five minutes. He went inside. I mean,

okay. It's not his fault. He was three hours late. We waited, but I thought, well, we'll have a drink. It doesn't matter, a coffee, a juice, we'll talk a little. And then after five minutes... [...]" P8, pp. 13-14

- ***Difficulties in Croatian Catholic Mission in Vienna: Conclusion***

In the text above, the interview partners spoke mostly in the same or similar way about the issue of insufficient number of pastoral staff in the Croatian Catholic Mission, and most of them expressed the need for more pastoral staff, but also about the fact that due to lack of the staff in the Croatian Catholic Mission, the focus should be on the believers, members of the Croatian Catholic Mission. Therefore, this chapter is clearly somewhat different from the previous ones and differs in the way that it could not be specifically determined whether the interview partners expressed the dimension of "Identity" or "Distinction", or a certain preference for either side. This is exactly the question that is most important here - who could be "Ours" and who "Yours", or with whom the Croatian Catholic Mission in Vienna can work with or cooperate in order to work towards eliminating the prejudice about isolation? How can the members of the Croatian Catholic Mission feel "together with someone" if there doesn't exist this particular community for cooperation? So, here we are talking now about the (1) lack of a Church community with which interview partners could create identification elements, and also about the lack of a partner with whom a dialogue takes place. Furthermore, this is about (2) lack of funds, time, and pastoral staff because it is a large community that is already sufficiently occupied by their own internal pastoral care because of which they do not have time to work outwards, towards other Church communities, whether it is - the Church in Austria or any other parish in the city of Vienna.

- ***Addition: Other problems***

In addition, I want to mention the opinions that the interview partner P4 mentions about other problems for the Croatian Catholic Mission. The interview partner P4 talks about some problems that he considers specific, and they are related to the Croatian Catholic Mission in Vienna as a special parish community. He first talks about the problem of believers who are primarily migrants, which means people constantly "come and go", unlike any other regular parish where believers are members of the same residents of a particular area. So, believers are constantly present in other parishes. The interview partner P4 says in

his words “*a parish is a constant*”, but for the Croatian Catholic Mission, on the contrary, that cannot be said. Although the Croatian Catholic Mission and its staff are always there for all believers, it is the believers who come and go. Thus, he mentions the situation when around the big holidays, for example, the singing of “Passion” is practiced for Easter, and then the main singers decide to spend those days in Croatia or Bosnia and Herzegovina. Then arises the problem of looking for their replacement. This type of problem is certainly specific to a community such as the Croatian Catholic Mission, and it makes it difficult for the staff of the Croatian Catholic Mission to function on a desired level.

Another matter that he mentions is the issue of space. He says that the church “Am Hof” is located in a very attractive location, in the center of Vienna, but because of that, there are not many rooms in which various gatherings or events could take place. In addition, there is the problem of parking, again, due to the location where the church “Am Hof” is located. He expresses understanding for this because it is a common occurrence in large cities, but still mentions it as a special kind of problem faced by the Croatian Catholic Mission in Vienna, and it is one of the realities that should always be considered when organizing any pastoral activities:

“[...] Ehm, ehm, it’s hard to do some kind of improvement, [...] it’s much easier to work in the parish because you know that the parish is a constant, that you have a certain number of believers there and everyone with there. You have a very big problem in the Croatian Catholic Mission, here you take&take the big days, the big holidays, I don’t know, Easter, Christmas, when you, the number of people (...?) You train everything, I don’t know, singing the Passion, And then the three of your main singers say “(...) we are going home for Easter.” And what then? (smiling) [...]”
P4, p. 11

“[...] So these are others. Ehm, of course, the Mission has its other limitations, which are primarily related to the space. Spatial constraints. Although the location, ehm, of the church “Am Hof” is certainly very attractive, very good in the first Vienna district, in the center of Vienna. But all the accompanying rooms (.) are very cramped spaces. Ehm, the problem of parking lots if more people come is... Of course, as in any big city problematic. [...] You have one, we have three or four (...?) rooms, in one you hold religious education, one larger hall that cannot accommodate more

than 120, 130 people, and we are limited there. (...?) If we do, if you had a chance to see this, (...?) Christmas Market, there's as much crowd there as you want [...]"
P4, p. 11

This example of the interview partner P4 is a somewhat independent topic, but the interview partner P4 lists them as an issue that is important to him. In the response of the interview partner P4, it was not possible or necessary to determine the categories “Ours” and “Yours”, but I still consider the topics he mentioned important because they show the problems that the Croatian Catholic Mission in Vienna faces on a daily basis and the problems the interview partner as a believer and a member of the Croatian Catholic Mission noticed. That is why these topics have found their place within this chapter. The pastoral activity of one Catholic Mission consists not only of striving for relationships with others, but also of coping with what they have at their disposal, and these circumstances can sometimes be mitigating or aggravating. When the circumstances are difficult, as in this case, then a lot of time and effort is spent on solving them, and this also leaves less room for other realities.

As the last example, I wanted to mention the answer of the interview partner P10, who gives an interesting opinion that I have not had the opportunity to insert anywhere before, and it concerns her personal opinion and the Croatian Catholic Mission. She states that she sees herself as part of the Croatian Catholic Mission in Vienna, that she believes that all Croats from Croatia or Bosnia and Herzegovina, can identify in a certain way with the community within the Croatian Catholic Mission in Vienna, unlike some other parishes in Vienna where they maybe do not understand the language. Further, it is possible to see from her response how the interpersonal relationships are complex because she wishes that the Croatian Catholic Mission, is more inclusive for others who are not from Croatia. For example, here we could talk about Serbs who understand the Croatian language. For her, the refusing element from the Croatian Catholic Mission is the prayer after the Rosary and before Holy Mass for the republic of Croatia. She states that those people who come to the church “Am Hof” and are not from Croatia, they can feel a certain non-belonging to the community because of that. Thus, she as a person cannot fully identify with an emphasis on prayer only for Croats, but her religious opinion is more widespread, burdened with the Croatian element which should be “Identification”, and in fact is “Distinctive”:

“Always, eh, before the Mass begins, there is the Rosary, and at the end a prayer is said for the Croatian people. (I: aha, smiling) [...] And for me it’s, sometimes I feel it’s wrong, that people who may not be Croats, that, that they may not feel there (I: mhm) welcomed[...] But I think that someone who comes from Croatia or Bosnia, that it will be easier to find their way in our church and pray there, [...] than to go now in Austria, does not understand a word there” P10, p.6

- ***Life in Austria/Vienna: context***

When it comes to the social element in Austria/Vienna, most interview partners express almost the same opinion - they have chosen Austria for their life, they generally feel good in Austria/Vienna, they consider Austria/Vienna their home and they *feel* “at home”, they plan to spend their future in Austria or on the route between Austria and Croatia/Bosnia and Herzegovina, and they feel a certain gratitude for all the opportunities provided to them. However, several interview partners also list various other elements which affect their lives in Vienna, and they are not seen as positive:

- ***Life in Austria/Vienna: topics***

The interview partner P3 says that she likes life in Austria, concretely, the life in the city of Vienna. She describes Vienna as a good city to live in, so she mentioned the good infrastructure, but also everything else that one can do in Vienna, in her words “*you can do in Vienna whatever you desire*”. She also mentions the fact that many Croats live in Vienna and therefore she does not feel that she cannot meet the Croatian culture, people, and traditions from which she and her family come. Therefore, she says that there is a possibility to “*continue to live their roots*”. Thus, the interview partner P3 expresses the dimension of “Identity” with to life in the city of Vienna for the reason that she experiences it positively because of all the opportunities offered to her in it:

“I love it somehow because I have a feeling I’m safe in Vienna. And I have a feeling that let’s say everything is in front of my nose, not only when it comes to infrastructure, (.) but in general, whatever, I think whatever you want in Vienna, you can, and whatever interests you, you can somehow get to it. And I love (.) I find it beautiful that Croatian people, a lot of Croatian people immigrated, and yet, there is a kind of Croatian culture in Vienna, and that you are not really isolated from your

homeland and from your (.) compatriots, but you are further connected. And you can somehow still live your roots.” P3, p. 4

Furthermore, the interview partner P1 states that she has always experienced Austria as an organized country where she has never actually experienced something that would be unacceptable to her. She explains her life in Austria with the phrase “the way you yell in the woods, this way the echo returns to you”, which means that she always starts from herself and, judging by her behavior she can expect the same reaction. Thus, if she behaves well, just such a reaction from society returns to her. It is possible to see from her answer the dimension “Identity” with Austrian society, which can be seen by the way she expresses a very positive opinion about Austrian society:

“[...] Within, ehm, Austrian society, ehm, both institutions, and as well privately, I experience, and I have always experienced, one very neat, ehm. System as system [...] The way you yell in the forest, your echo returns. It means, starting from myself, if I behave politely, according to my behavior, that I can expect reactions. and... so now I can't remember, ehm, that something was beyond my tolerance. [...]” P1, p. 3

The interview partner P8 talks about Austria as her homeland, the place where she grew up, went to school, and where her friends are. She thinks that it is a “*nice change*” when she goes on holiday to Croatia, but when she returns to Vienna, then she feels “*at home*”. In the second part of her answer, she says that in her opinion, life in Austria is more organized than in Bosnia and Herzegovina or in Croatia. She mentions two examples. The first example is when people in Bosnia and Herzegovina (when she visits Bosnia and Herzegovina) suddenly come to her home for a coffee and a conversation without announcing themselves before. She is accustomed to a different way of life in Austria, keeping in mind her obligations and appointments, and therefore cannot suddenly receive guests in her home. The second example she describes is the personal situation wherein Croatia, in Pula, she and her husband wanted to renovate their apartment and the construction workers did not meet the deadlines. For her, it was an unexpected situation because in Austria she did not experience a situation where someone doesn't respect the agreements and deadlines. Therefore, the interview partner P8 shows a clear dimension of “Identity” with Austria and Austrian society because she grew up in Vienna and she feels “*at home*”

there and because she can identify with such a way of life. On the other hand, she expresses the dimension “Distinction” with Croatia/Bosnia and Herzegovina exactly because of the way of life, which, in her opinion, is different, does not strictly take into account other people’s deadlines and agreements:

“Yes, this is my homeland. (I: mhm) Definitely. I grew up here, I went to school here, ehm, there is my company, there is, ehm... For example, I like to go to Croatia, I crave it a little bit, ehm, it’s a nice change for me, but when I go back to Austria, especially, especially to Vienna, then that’s it, then I know that’s it. (I: mhm) It’s a homeland for me.” P8, p.2

“[...] this is my homeland. I was, I mean, I’m in Croatia every summer, I’ve been to Bosnia several times, and ... It’s all strange to me. For example, in Bosnia it was strange to me that the people, ehm, (.) that someone, just stops by for coffee. He walks past the house, waves to you and “Can I come in? Can I come in for coffee?” It’s something to me, that life, it doesn’t work that way for me. [...] I don’t know, I’m used to some organized way of life. You have your deadlines, you have your obligations, you stick to it. I think it works much better here in this (.) In Austria than in Croatia or Bosnia. At least that’s how I experienced it. (I: mhm) And I’m used to that life. For example, it bothers me if I agree with someone and that man, for example, it’s us, we were in Pula just last year, ehm, from ehm, my husband’s parents have a house. And they gave us one floor, that is, the first floor, and we prepared it for ourselves (.), and we paid the workers there to do it for us. It was organized when to do it, until when to finish, what material. And, in the end, something completely different turned out. (smiling) And they were a month late. It’s kind of for me ... It annoyed me. W&we don’t function like that (I: mhm) we here. (I: yes) We, I have a feeling it’s a little, (.) easier. (I: mhm) I don’t know ... (I: relaxed) Relaxed! More relaxed, (I: mhm) yes.” P8, p.3

The interview partner P6 follows on the answers of the interview partner P8 and says how she feels “at home” in Vienna, especially after all the years she has spent in Vienna. In addition, she says she prefers the fact that other people in Vienna don’t care about what she does and where she goes, unlike people in Bosnia and Herzegovina who always know when

she goes for a walk or to a store. However, the interview partner P6 says that she does not like in Vienna is that people “*put the key in the door*”, which means that people are separated from each other, everyone is locked in their own home, and they are not open to others. From the answer of the interview partner P6, it can be concluded that she expresses the dimension “Identity” towards the Austrian society because she feels “*at home*” and that no one cares too much about what she does and where she goes, which is something positive in her opinion. However, she also expresses the dimension “Distinction”, which means that she sees other people in Vienna as people who are separated from each other, everyone lives their life for themselves and are not as connected with others as people in Bosnia and Herzegovina:

“I feel more at home here. [...] After all these years, I feel more. Because I don’t have mine anymore down (who...?) And I’m used to it more here.” P8, p.3

“I like what I can do here, no one is looking after me where I’m going. (I: mhm) Let’s say we go for a walk, I go to the store, I go ... nobody knows about me. The only one of my friends to whom. (I: mhm) And everyone at home already knows that. (I: Yes, yes, yes) Yes.” P8, p.3

“It usually bothers me that we are all squeezed everyone to themselves. The key into the door.” P8, p.3

The interview partner P9, as well as the interview partner P3, spoke about the infrastructure in the city of Vienna and states that public transport would be one of the things she would miss if she moved out of Vienna. She compared public transport in Vienna to the one in Bosnia and Herzegovina and concludes that she prefers the one in Vienna because it is always on time. Further in her answer, she says that she feels “*at home*” in Vienna and that after so many years spent abroad, she can no longer call Bosnia and Herzegovina her home, especially because she no longer has her family or friends there. She says that she feels like a stranger when she visits Bosnia and Herzegovina because people there no longer know her. Therefore, it can be concluded that the interview partner P9 expresses the dimension “Identity” towards Vienna and all the positive things that life in Vienna brings, but due to an explicit comparison, it is possible to see also the dimension “Distinction” with

Bosnia and Herzegovina, where public transport is not organized as in Vienna, and because she no longer feels “at home” there due to the number of years she has spent in other countries, and because there are not as many acquaintances there as before:

“[...] Well, I like Vienna like this as an artistic city. (I: mhm) And maybe if somewhere else, well, we have also some artistic cities, of course, and everything. But, let’s say, I mean, that (.) I don’t know if I would miss something (.) extra, or that, maybe this (smiling) this open, this, how do you say, this transport. Only that. (I: mhm) You know, wherever you go, you know, in Bosnia, transport sometimes annoys me a little. And that wait and all. But the rest, I don’t know, is good.” P9, p.3

“Well, to be honest, I feel more at home here in Austria. (I: mhm) Because now I have no one and nothing down there. And when I go down, I’m a stranger. (I: mhm) Neither I know, nor, you know, who looks now at you as if you are the domestic one there or that you were born there, or that you once lived there. There is no old company of mine, no longer old, I don’t know, it’s... It’s just that everything has become different. (I: mhm) So that here is for me now somehow. This is for me, as I said, my second home already.” P9, p.3

The interview partner P1 says that Austria, or Vienna, is a place she calls her “home”. Likewise, she says that when she thinks about the future, she can only see it in Austria. She believes that Austria provides her with a good quality of life, but she would also like to spend her retirement days in Austria because of her children. Apart from saying that Austria is her “home”, she also says that it is the place from which she starts, but she also returns to it. In this sense, it can be said that the dimension “Identity” clearly appears here because of the fact that the interview partner P1 wants to spend her future in Austria where she sees her home, so it can as well be said that she sees Austria as “We”, or “Ours”, and therefore every other place would be for her “Yours” or “They” - that is, something with which she does not have the same connection, something with which she cannot be identified in the way she can with Austria:

“[...] As so far, so and retirement time because, ehm, I see in Austria, uh, great, ehm, for myself, ehm, opportunities and::, the quality of life, so I can coordinate

private life, so, family, and, ehm, closeness, ehm, of the children [...] but this is for me for sure, uh, the place I would start from and if I temporarily decided to stay somewhere, but it would always be that, ehm, here, is home and from here to (I: mhm) I come and I go, but I also come back again.” P1, p. 5

The interview partner P9 speaks the same as the interview partner P1 and says that she wants to spend her retirement days in Austria. She also says that “down”, which means to Croatia/Bosnia and Herzegovina, she will go only on certain occasions, such as vacation. The interview partner P9 does not give much detail on this topic, but she explicitly says that she does not want to leave Austria. Therefore, the interview partner P9 expresses the dimension “Identity” towards Austria in which she wants to spend her retirement days, and at the same time expresses the dimension “Distinction” with Croatia/Bosnia and Herzegovina for the reason that she does not want to spend her retirement days there. So, in that sense, Austria is for her “We”, what she can identify within her future, and Croatia/Bosnia and Herzegovina would be “They” because she cannot see herself there in the future:

“Yes. (I: mhm) I w&when I retire, if God allows me to, to experience that, I when I retire, then I’ll stay here. And then, I’m going to go down, you know, just like, just on vacation and so on. But, you know, I don’t want to live Vienna.” P9, p.4

The interview partner P3 also, as well as the interview partner P1 and P9, says that she sees her retirement days in Austria. She, like the interview partner P1, sees Austria as her homeland more than Croatia. Although she is young and does not know what will happen in the future, it would still be considered “very unexpected” for her if she would decide to spend her retirement in Croatia. Therefore, the dimension “Identity” with Austria is possible to be recognized here as well, and the dimension “Distinction” with Croatia. This can be seen from her answer about her future in Austria, which she considers her homeland, and direct comparisons with Croatia, where she cannot imagine herself in her retirement:

“Surely. Austria is more my (.) homeland than Croatia. So, I don’t see (.) I don’t know, I can never say where I’ll be in twenty years, but (I: mhm) from this perspective it might be very unexpected for me to go back down in twenty years and my life and

in:: retirement, and I see myself certainly in Austria&Austria in the next thirty years or so.” P3, p.5

The interview partner P8 explicitly states that she can very well imagine her future in Vienna. She states that a few years ago she thought differently, she even thought about moving to other countries, but today, as she says - probably because she became a mother, she firmly decided together with her husband, to spend her future in Vienna. Therefore, the interview partner P8 shows a clear appearance of the dimension “Identity” with her future in the city of Vienna. She made that decision together with her husband, and that decision was influenced by the fact that she had a child. Since she expresses a clear and firm decision about her future, it can be said that she identifies with the city of Vienna for her future, and sees in it “Ours”, and in everything else she has not opted for it is possible to see the category “Yours”:

“Yes Yes Yes! (I: mhm) So I can imagine myself very well here and to grow old here and:: Now, when someone would ask me, ten years ago I was still ready to go, to live in, I don’t know, some third country. Try something else. Today not anymore. (I: mhm) Maybe it’s the same connected with, because I’m a mother now [...] I’ll stay here, it’s for me and for my husband as well, ehm, we decided a long time ago that he won’t&to&that this&you know, that we will stay in Vienna, not only in Austria, but also in Vienna. (I: mhm) And I can imagine very well living here.” P8, pp. 4-5

The interview partner P6 states as well, as the previously mentioned statements of the interview partners, that she certainly wants to spend her retirement days in Austria. She did not give detailed explanations as to why she wanted to stay in Austria, but at the end of her answer she said decisively and directly that she did not want her “bones to stay here” in Austria, but she wants to be buried in Bosnia and Herzegovina when the time comes. Apart from her, none of the other interview partners commented on the question in that way (and I did not ask directly either). I still find her answer interesting because it brings another different perspective since she does not speak only about her near future, but also about her, so to say, further future - when she dies. Here, in the answer of the interview partner P6 the dimension “Identity” appears, both towards Austria and towards Croatia/Bosnia and Herzegovina. This is possible to recognize by the fact that she sees her life in Austria, wants

to spend it there, she can identify with this way of life, but still wants to be buried in Bosnia and Herzegovina, so she can be identified with that as well. On the other hand, it means at the same time that she does not identify with Austria because she does not want her “bones to stay here”, and therefore it is possible to identify the dimension “Distinction” with Austria:

“Retirement yes (... ??) But, when I die, I go down⁴¹⁹. (I: mhm) I don’t want my bones to stay here. (I: Mhm. But at home) But at home.” P6, p.4

The interview partner P10 gives a very interesting answer to a question about her future. Namely, she says that she talked to her fiancé about the future and that they decided to live in Austria, but that they plan to spend their retirement in Bosnia and Herzegovina. In her response, she says that she thinks that Austria is a good country in terms of salary, life, and work, but she thinks that it is not possible to enjoy your “last days” in Austria. The interview partner P10 here expresses the dimension “Identity” with Croatia/Bosnia and Herzegovina, and this can be seen in the fact that she thinks that she wants to spend her “last days” there enjoying herself. Although she cannot imagine “enjoyment” in Austria, the dimension of “Identity” with Austria can still be recognized, since the interview partner P10 says that it is good to live in Austria and that she will surely spend her near future there. However, there is also a dimension of “Distinction” with Austria because the interview partner P10 explicitly compares these two sides and still can identify more with Croatia/Bosnia and Herzegovina than in Austria. For her, “We” or “Ours” would be Croatia/Bosnia and Herzegovina more than Austria:

“[...] But we have both already said that we would like to go down to Duvno when we retire. And there... To live, because, I think, Austria is good to work and to make money and (..) to be here and live here, but to enjoy, now in your last days, that I wouldn’t exactly say. (I: mhm) That you know, I wouldn’t say.” P10, p. 5

⁴¹⁹ “Down” is a term most often used by Croatian people from Bosnia and Herzegovina for Croatia or Bosnia and Herzegovina. They most often use it when they are located in a more northern country to describe Croatia or Bosnia and Herzegovina as “down”. Most likely because Croatia/Bosnia and Herzegovina are further south then, so they would be “down”.

- ***Life in Austria/Vienna: Conclusion***

What is interesting here is that only one interview partner said explicitly that she wanted to spend her future/retirement days in Croatia, respectively Bosnia and Herzegovina. It was the interview partner P10 whose answer I described in detail in the text above. Apart from her, the interview partner P7 said at the beginning of his answer that he will certainly spend his retirement days in Croatia, but he still complements his answer by explaining that he will probably live on the route between Zagreb and Vienna. Therefore, it cannot be said that he wants to spend his future in Croatia explicitly and exclusively. In addition, the interview partner P4 expresses that (although he is not completely sure at the moment) he assumes that he will spend his retirement days on several routes - between Croatia, Bosnia and Herzegovina, and Vienna. Most of the other interview partners said that they see Vienna as a place they can identify with for their further future (retirement), but as for the near future, it can be said that *all* the interview partners said that they would definitely spend in Vienna. Therefore, in most answers of the interview partners, it is possible to see the “Identity” dimension, because Vienna is the place where they found their home, and as well the place where they spend their life, so the category “We” or “Ours” can be clearly seen. On the other hand, it logically follows that it is possible to notice the dimension “Distinction” in most responses towards Croatia/Bosnia and Herzegovina, or any other place because the interview partners decided that they do not want to spend their future there, that is, they cannot identify with those other places, therefore is possible to say that the category “Yours” appears:

“[...] Where it will be spent how much time I don’t&don’t know. Ehm, I have&we have some property and a house in Livno, where we were born, we have something also in Croatia, we have something in Vienna. We have, now ask where the children will live... They will go in a circle, su&sure (I: mhm) If God gives health.” P4, p.6

“[...] Well, I will probably earn a pension here, [...] I will certainly be more in Croatia in my retirement. (I: mhm) Because we built a house down and it will for surely be, you know, more ... Possibilities and time to be down, since it’s not that far, it’s near Zagreb. We need four hours. And::, we’ll definitely spend more time down there then, yes. And then combine (..) Vienna, that is, Mauerbach with Croatia, with Stubica, with Zagreb, and so on...” P7, pp. 3-4

- **Addition**

Here I also want to highlight the response of the interview partner P2 who gave the most extensive answer of all the interview partners. Namely, he started his answer by saying that he sees his retirement days in Austria, and then expanded his answer to the fact that although his roots are from Croatia, he still does not see a reason why he should necessarily spend his retirement in Austria or Croatia. He believes that migrants are a special kind of people, he calls them people “*between two worlds*” who can live well everywhere and says that he knows several examples of such people who have settled in several different locations. He calls this special ability of migrants – *a mental and physical mobility*. At the end of his answer, he concludes that he can see himself “*everywhere*” in the future. Therefore, in the answer of the interview partner P2 it is not possible to see the dimensions’ “Identity” or “Distinction” with Austria or Croatia. However, it could be said more that he has expressed a “We” category when it comes to migrants. He considers himself and other migrants to be people who are “in between” and who can move, leave, and return several times. His roots from Croatia or his current life in Austria do not mean for him that he has to stay and spend his retirement there, but that is still an open question for him:

“Ehm, the retirement days in Austria (...) M&m&you know, n&n&ehm, I don’t know, and&these are..., things f&for&for different generations of Gastarbeiter. [...] In Austria, that would mean, no&no&ehm... Although I (...?) Although I have my&my&my Croatian roots, ehm, although, I spend everything I can from my free time either in Austria or in Croatia... Ehm, I don’t see that [...] it’s ehm&ehm now, it’s inevitable that I have to be now either in Austria or in&in&in:: Croatia. So that’s an open question to me. [...] That kind of mobility, that means that status of our Gastarbeiter or people who were, who were between two worlds or grew up, ehm, we can everywhere. I see from my family, from my (...) grandparents who are still alive [...] they c&co&could have lived in Zadar, and in Vienna and&and&and in, and in Styria and everything... [...] we are not more so narrow-minded people that, that this mobility even in the older &and&ehm&older generations is impossible. [...] if I can say something completely positive about what I am, what I am proud of is this, that mobility. Ehm, both physical and mental. Ehm, and&and, ehm, our people can really ehm&ehm imagine a lot of [...] I know, a lot of cases, where people are, they can. They can go back, they can go back&ehm, ehm, it’s not a one-way street.

Yes. (I: mhm) Migration is not a one-way street. Migration is, is&is&is really a move. (I: mhm) It's not&it's not&it's not just&just a transfer, it's a move. [...] And you are on&on non-stop, you know. So, I can see myself everywhere" P2, pp. 6-7

- ***Austrian society: the positive aspects***

The first topic to appear here is the topic of "gratitude", which appeared in several answers of the interview partners. I place it in the context of the topic "Society" because the interview partners express gratitude to the Austrian society. Several interview partners in this context say that they are grateful to Austria and the Austrians for the given opportunity to live in Vienna, to live their faith in Vienna, and that they can have "their own" church in Vienna. Austrian society has contributed to them, so they are able to feel good and have a good life in Vienna.

Thus, the interview of partner P3 says that she believes that all members of the Croatian Catholic Mission, in the end, chose⁴²⁰ to come and live in Vienna, but in her opinion, they should be aware that Austrians are the ones who contributed to the members of the Croatian Catholic Mission, so they have a good life now in Vienna. She also emphasizes that she is personally grateful for the opportunity to have the Croatian Catholic Mission in Vienna, and she expresses the opinion that the Croatian Catholic Mission is in fact a key factor in coexistence with the Austrians. Here it can be clearly recognized that the interview partner P3 expresses the dimension of "Identity" in relation to Austrian society. This is noticeable by the fact that she speaks very positively about the Austrians, recognizes their role in the life of the members of the Croatian Catholic Mission through the acceptance of Croats in their society. She also identifies with the Croatian Catholic Mission, which, as she puts it, is a "*key factor*" in that:

⁴²⁰ Interview partner P3 said „they chose to come here”, but I still think it would be more accurate to say that they *decided to stay* in Vienna because some people came to Vienna because of the war, so, as refugees and they simply had no other choice. For example, the interview partner P9 says that she would never have left Bosnia and Herzegovina if there was no war. So, it can be assumed that the members of the Croatian Catholic Mission decided to stay in Vienna, but not everyone decided willingly to come to Vienna because some were simply forced to do so.

“And in the end, we all chose to come from&to here [...] And I think it’s important, to, that we should thank the Austrians to some extent (.) not to thank but be aware that&that they have con&contributed a lot to the fact that we can live here.” P3, p.4

“(.) Ehm, I am very grateful that we have the opportunity and&and the gift of God that we can live in Vienna as Croats actively our faith with the Croatian people and that we have the Croatian Catholic Mission in Vienna, which is a very key factor in coexistence with the Austrians. And in general, in the life of Croats in Vienna.” P3, p.11

The interview partner P1 at the beginning of her response expresses gratitude primarily for the privileges of freedom of religion in Austria. She is grateful that Austrian society provides the opportunity to believe in public without having to hide herself, but she can show herself entirely “*what she is, who she is, and where does she come from*” in the Austrian churches and the Croatian Catholic Mission, but she can also contribute to this same society. The interview partner P1 also clearly expresses the “Identity” dimension with Austria, life in Austria, and Austrian society. This is possible to evidently see in the fact that in her answer she is aware of the fact that she lives in a society that has given her a privilege which does not restrict her freedom of belief and she can live without fear:

“I am grateful to all those who are, ehm, participating in it and contributing to the existence of this offer, that there is a possibility that I have the privilege to choose. That we have so much, you know, a city that offers, ehm, that I can really say thank God to all the people engaged in that, ehm, that we can choose that no one, ehm, narrows us down too much in that freedom and... I think (.) yes&yes, sometimes we are not even aware of how much, ehm, it means to have that freedom of religion, in general that we can believe (I: mhm) And in public. And, ehm, not to be afraid of anything and, and not to have to be ashamed anywhere, ehm, to show myself in all that I am, in all that I am, and who I am, and where I am from. And, I say with that, ehm, that openness of one, ehm, society in the Catholic churches, as in Austria, of course, the Croatian Catholic Mission is there, ehm, it has a special status one and that status cannot be taken away from it in my life. [...] Here, a big thanks to God that it is so and that we have all these possibilities (I: mhm) that we are such a

privileged, in fact, privileged society and community where we have, ehm, the opportunity to use, and we have the opportunity to give something of ourselves (I: mhm) that means, ehm, in both directions. If we want to.” P1, p. 18

- ***Negative aspects of Austrian society: context***

From the above-mentioned texts it was possible to see that many interview partners express various positive things regarding their life in the city of Vienna. So, many of the interview partners say that the city is beautiful, the quality of life is good, they are grateful that they have the opportunity to live in Vienna and especially, to live their faith in Vienna. However, as it has been shown many times during this analysis, negative aspects of life in Vienna can also be discussed here. In the beginning, I am listing the answers of the interview partners who stated negative remarks about their personal experiences about Austrians in general and then in the context of religion. The first three examples show the interview partners' experiences with Austrians, where they have proven to be people who emphasize the distinction between themselves and other non-Austrians, showing themselves distanced, thinking that they are more valuable and better than others. However, in the second part of the interview, the interview partners express their experience with Austrians in terms of religion. In previous chapters, I have already mentioned the answer of the interview partner P1 who said that she had an impression of the Austrians (those who are believers and active in the Church) as people who help others and focus on the individual people. Here, on other hand, they are talking about Austrians in general, who interview partners meet in everyday life, regardless of the Church.

- ***Negative aspects about Austrian society: topics***

The interview partner P5 expresses his opinion about the Austrians by starting with the fact that “*they show no understanding*” towards someone who is different (meaning, other nations). He further states that in his opinion “*Austria has not solved the fascist past*”. By this, he means the way how they treat people who come to Austria from other countries, and he thinks that Austrians think they are better and more capable than others. This way of thinking, in his opinion, is not right and everyone who moved to Austria is first and foremost a human being and does not deserve it. On the other hand, he expresses understanding towards the requirements for migrants on learning the German language because it is very useful for the life in Austria. Thus, the interview partner P5 expresses a clear dimension of

“Distinction” with Austrians who think they are better and more capable than others and who show a lack of understanding towards people who are different:

*“[...] ... I feel that there is still a lot of work to be done on the adjustment, that there is still, ehm, a lack of understanding on their part. I don't understand why it's a difference, what's the problem, why it's a problem. [...] Austria has not yet solved its fascist past. And Austria (...?) you will feel in many Austrians, they think they are something better, they think they are more capable, just look how many people choose the right political option, which clearly emphasizes that fascism. Ehm, (.) It's, ehm, it's something that's absolutely disgusting to me because we're human first, ehm, especially those people who know the language. Ehm, I'm not saying, it's good that it was introduced that foreigners who come here to live that they should learn the language, that's a good thing for me, it's not fascist, it's **useful**, I need that in everyday life and people who don't see it, have to ask themselves - so how do they plan to live here if they don't know the language?” P5, p.3*

The interview partner P3 says that she considers Vienna a beautiful city, but she also thinks that life in the city has its shortcomings. For example, she says that to some Austrians she, as a Croat, has to “triple prove herself”, only because she is of another origin, even though she was born in Vienna and spent her whole life in Vienna. Here she emphasizes that not all Austrians are the same, but it is clear how she expresses the “Distinction” dimension with some Austrians who have prejudices towards people who have different roots from them:

“I don't know, I feel nice in Vienna, and I like to live in Vienna, although Vienna has for sure, let's say in terms of quality of life, without further ado, it's a very beautiful city, but it also has shortcomings. And [...] I don't like, no&thank God, not all Austrians are the same&same, but when you meet Austrians who have prejudices and like&whom&who&ho you feel you have to prove yourself triple times more just because you are a Croat or a foreigner or any other nation.” P3, p. 4

The interview partner P10 says that she also noticed that some Austrians treat her differently when they realize that she is originally from Croatia, although, as the interview

partner P3, she was also born and lived in Vienna all her life. Namely, she states that they are very kind to her and accept her, but when they realize that she has a different name and that she is not Austrian⁴²¹, they immediately show a certain distance. It can be seen from her answer that they treated her differently and that she did not like it. Therefore, it could be concluded from her answer that she expresses the dimension “Distinction” with Austrians who behave in this way. The interview partner P10, therefore, views such Austrians as “Yours”, and she cannot identify herself with them:

“[...] Well, it’s not that I don’t like, but simply::, ehm::, maybe only in college [...] as soon as they find out that, ehm... At first they think you’re Austrian (.) and, well, you’re welcomed. And then when they realize that you have one -ić in the last name ... Or in my name, when they find out that Marija is written with j, and not without j, like like&like it would be in their names... Well then, ehm:: as if they have some distance from you. (I: mhm) Because it is not the same for them.” P10, p. 3

The following answers of the interview partners relate to their experiences of Austrians regarding religion. So, interview partner P7 says that he sees Austrians as “indifferent” to religion. He says that no one was ever unkind to him, or said something unkind about his faith, but he gave the example of how when, the school where he works, organizes Holy Mass for students four times a year, other teachers are invited, and very few of them respond to the invitation. The interview partner P7 here does not clearly express the dimension “Distinction” toward Austrians, but the dimension “Distinction” can be seen here because of the way he describes Austrians and their attitude towards religion. He calls this attitude towards religion “*more indifferent*”, from which it can be read that he says - *more indifferent than something else*, and that would be in this case – *more indifferent than the Croatian people*. Therefore, it can be seen that, although he does not say that one or the other is better or worse for him, the Austrians are “They” or “Yours” for him because they do it differently from the Croats, differently from what he identifies with:

“[...] Well, the relationship is quite indifferent, you know::, it is put as if it is everyone’s private matter (.), But, yes, the Austrians are, you know, much more

⁴²¹ Interview partner P10 has Austrian citizenship, but her parents are not originally from Austria.

indifferent. Nobody blamed anything, but (.) [...] But, let's say, at school it is (.) for example, when we do Masses for children, four times, four times a year, m::&a couple of colleagues from 130-140. It was once at most, I think it was nine once. (I: mhm&mhm) That is&that when we extra invited them [...]" P7, p. 8

The first thing that the interview partner P10 says in her answer is that she has met only maybe one person in her life who is Austrian and a believer and adds – “*the way we believe*”. She goes on and says that she disagrees with the way Austrians, her college colleagues, think about the issue of abortion, and also with the way they deal with life's problems. According to the way she says it all, she clearly expresses the dimension “Distinction” with Austrians and the dimension “Identity” with Croatian people. For her, the Croatian people are clearly “Ours”, or “We” in this case, and the Austrians are “Yours”, or “They”. This can be recognized by the fact that she likes more her own way of dealing with problems in life, especially in some issues such as abortion, and in general in the topic of faith, and she also clearly expresses dislike for the way how Austrians deal with those topics and moral problems. Of course, it should be considered here that she spoke from her own experience and gave examples which she saw, and this does not mean that all Austrians behave exactly like that:

“Well, I have, I've never met a single person in my life. Not one. (I: mhm) which is... Maybe one. Maybe one. But, no one but her. In Austria, I did not meet one person that was Austrian and that he believed. (I: mhm) As we believe. [...] They are totally (..) It's hard to say [...] When it comes to the topic of abortion (.) I just turn myself off. [...] Here in Austria everyone just thinks that (..) I respect it, they just say that, that it should be from everyone, [...] the right. To decide for himself. [...] They when they have problems or when they feel bad, it is not their first thought that they may, [...] then pray and maybe think about it, to reflect on it. [...] No, they immediately, go to some mystical things. (.) Or I don't know, they go get drunk first and then we'll see. [...] There are no some principles in life. And I think that our faith (..) gives us some principles in addition to faith. [...]" P10, pp. 15-16

The interview partner P5 had an interesting statement about his relationship with the Austrians in terms of religion. Namely, because of his work, he is in contact with various

people from the Archdiocese of Vienna, so he had some negative experiences that he did not share with me in detail, but from his answer, it can be seen that these experiences influenced his impression of Austrians. He first says that he was “*mocked*” for saying that he tries to go to Holy Mass every single day, then he was accused of being a “*sectarian*” because he regularly visits the Croatian Catholic Mission. From his answer, it is possible to read anger at such treatment of him, especially because he says that if they behave like that, “*then I have nothing to talk about with the Austrians*”. Further in his response, he says that the Austrian people also experienced that, not only he as a Croat. It is very interesting that he further says that the Church gets a negative connotation because of that, and the only thing that is possible to receive from the Church is an “*envelope for the Church tax*”. Thus, it is very clear how the dimension “*Distinction*” toward Austrians can be seen in the response of the interview partner P5. He is obviously talking here about a certain group of Austrians, not everyone, and he views this group as “*Yours*”, and he cannot identify himself with such behavior:

*“[...] Modern Austrian society and the Church have definitely a negative impact on me [...] If the reason for **mocking** is that I say I go to Holy Mass every day or at least try to go to Holy Mass every day. [...] If I am ac&accused of being sec&t a sort of sectarian because I am going to the Croatian Catholic Mission [...], then I **have** nothing to talk about with the Austrians. They&because they did not then understand the basics of what the Church to which **they** belong, not to which I belong (I: mhm) Then they did not understand themselves. [...] The Austrians also experienced this. (I: mhm) They experience it too. [...] And then it is felt in the society as well, because the Church gets a negative connotation (I: mhm) If the only thing I will get annually from the Church is that&that envelope for the church tax (.) Then I wonder (.) how can society have a positive opinion of the Church that only cashes, that gives me nothing [...]”.* P5, p.13

Apart from the interview partner P5, no one else talked about some specific cases of negative influence by the Austrians on them personally. However, the interview partner P6 stated that she is often questioned by Austrians at work about why she goes to the Holly Mass so often and that she became a bit “*noticeable*” because of that. Also, the interview partner P9 stated that she never heard negative comments, but that she does not hide, but even always talks at work about how she believes in God and how she was on many

pilgrimages. Thus, those two interview partners do not express explicitly and clearly the dimension of “Distinction” with Austrians, but it can be seen from the way they describe these situations, these “questions” and “wondering” are not something they do identify with:

“Well, at work, when you’re with people, people... (I: mhm) Well, you’ll be a little noticeable when you say “I’m going to Mass.” [...] They didn’t bother me, I just say (...?) “So why are you going?” (I: mhm) It was as many times as you wanted, but I didn’t pay attention to it (I: mhm) It was incidentally, I don’t care, you can talk whatever you want [...]” P6, p.9

“[...] As far as that goes, really no one, and mine at work everyone knows. (I: mhm) That I go to church, to pilgrimages, to Israel and everything. [...] No one ever said, you know, anything. And I openly, in fact, I don’t hide it, I openly say I believe in God. [...]” P9, p.9

- **Negative aspects about Austrian society: conclusion**

Based on the answers of the interview partners, it can be said here that the interview partners mostly expressed personal impressions and they presented private situations that happened to them. Not everyone has the same experience, nor have they talked about the same people, but about a certain group of people from the circles in which they circulate during everyday life. However, it is interesting that similar situations are repeated several times, and this may already testify to a certain path of behavior among some Austrians. There has been mentioned few times about interview partners who have to “prove” themselves to Austrians who make differences between people, and similar. In the end, it can be seen that most of the interview partners talk about Austrians as “They” or “Yours”, which means they are different from “Us” – Croatian people. Many interview partners said that the Austrians are indifferent to religion, they find it strange when someone tries to go to Holy Mass every day, they treat problems in life differently, and so on. Thus, their experience of Austrians as people who do some things different from Croatian people (again, not all Croats but interview partners and people close to them) is repeated, with which they cannot identify and do not consider such behavior to be, in their opinion, good. This is exactly what shows the frequent appearance of the dimension “Distinction” towards Austrians, and thus the dimension “Identity” towards Croats, that is, towards themselves and their way of dealing

with religion and other issues. It is important for me to mention here that some interview partners did not have such experiences and could not say anything about similar things.

- ***Negative aspects about Austrian society: Addition***

In addition, here I wanted to include also the topic mentioned only by the interview partner P4, and it refers to the Croatian language in Austrian schools. This topic is placed in the context of “Austrian society” because it relates to one of the elements important to society, and that is the issue of other languages in schools. Namely, the interview partner P4 says that it is important for him that his children also go to the Croatian Catholic Mission because of the Croatian language they can hear and learn there, especially because they cannot learn Croatian so easily in their regular school education. He then mentions that in Austrian schools, children cannot learn Croatian separately, but only within *something* called “BKS” or “Bosnian-Croatian-Serbian language” (*Bosnisch-Kroatisch-Serbisch*). His child attended this subject at school and the teacher’s name was Fadila, so he then says, a bit ironically, that they called it “*the Fadila course*”. *Fadila* is not a name that is often heard in Croatia, but it sounds like a person who is a Muslim from Bosnia and Herzegovina. The irony stems from the fact that this course was not called “Croatian Language Course” but after that teacher. With this irony, the interview partner actually showed that he does not identify with the way the Croatian language has been taught in Austrian schools, so it can be said that the dimension “Distinction” appears here. However, the issue of the “BKS” language in Austrian schools is a very important issue for Croatian people (as well as for the other involved nations) because a very large number of Croats live in Austria. Croatian people speak the Croatian language, not a language called “BKS”. The “BKS” language does not exist in Croatia, Bosnia and Herzegovina, or Serbia, but only in Austria, a country where other languages can also be taught in schools, but the independence of those other languages is not in question, no matter how similar they could be (good examples are: Slovak language and Czech or Swedish and Norwegian)⁴²². This issue of the “BKS” language is very interesting, especially in the context of the topic of integration. Namely, the idea arises here that in a certain sense Austrian authorities want to settle Croatian people together with other countries from the former Yugoslavia, whereby they do not recognize the individual

⁴²² For more information on this topic, I suggest the article: BATARILO, Željko, *Hoće li tzv. Bosansko – hrvatsko – srpski još uvijek u Austriji biti umjesto hrvatskog jezika?* 16. 03. 2021, URL: <https://kroativ.at/u-kojoj-je-fazi-gradanska-inicijativa-tzv-bosansko-hrvatsko-srpski-jos-uvijek-umjesto-hrvatskog-jezika/> (last access: 7. 10. 2021)

elements of migrants who are present in Austria in very large numbers. If integration is a “two-way street” where cooperation is expected from both sides, then how can it be expected from migrants to learn the language and culture of the country in which they come to when they are all “put in the same basket” with other migrants and not allowed to learn their language, separated from other *similar* languages? A *similar* language doesn’t mean it’s the *same* language. In conclusion, none of the interview partners mentioned anything on the subject, except for the interview partner P4 - with an ironic connotation:

“[...] We want our children to speak Croatian as well [...], so, since there&there&there is no great possibility in:::, education, you probably know that, ehm, it was not possible to introduce Croatian language as a separate language in the Austrian school system, but it exists as, as they call it, BKS, Bosnian, Serbian and Croatian, as a mixture so, my, and, for example, child’s, tea&teac&ehm&teacher was Mrs. Fadila, so they called it Fadila course. [...]” P4, p.9

- **Addition at the end**

In addition, in the end, I want to add a short statement to the interview partner P8, which I have not had the opportunity to place in previous topics, but I consider this statement of hers very appropriate for the end. In her answer, she talks about her son, and she says that it is very important for her that he does not forget his roots, she wants him to learn the Croatian language, to be familiar with the Croatian history, to know why his mother came to Vienna, why he was born in Vienna and not in Croatia. This statement is, in my opinion, very beautiful and connects the identity, culture, language, past, and present of a migrant. Interview partner P8 now lives with her family in Vienna where she was given the opportunity to live a good life, learned the German language, got a job, started a family, and very likely everyone would say that she is well integrated, but she did not fully assimilate and forget when, how, and where she came from, and she wants to pass on the same to her son, whom she teaches all of that every day:

“[...] I want my son to learn Croatian, better than me, if possible. Yes, ehm, it is very important to me that every year, ehm, you know, that we go to Croatia. Yes, or visiting at&at relatives [...] It is important to me that he has contact. It is important to me that he learns the language, it is important to me that he knows where he is from,

that... To learn something about Croatian history, how it all happened, to know why his mother ended up in Vienna, why he was born in Vienna (I: mhm) and not in Bosnia, in Croatia. [...]” P8, p.4

8.5. Research and data analysis: Conclusion

During my qualitative research, I have used the Grounded Theory method. Right at the start of the research, it was clear to me that I was focusing on the Croatian Catholic Mission in Vienna. Later I did interview guidelines, purposive sampling, and then I also carried out interviews with a sample of ten people. These ten people were of different ages, between the early 20s and 60s, all of whom were mostly highly educated, from different parts of Croatia and Bosnia and Herzegovina, but all are active members of the Croatian Catholic Mission in Vienna. That means that everyone is very familiar with its pastoral activity, but at the same time, every interview partner has been in Vienna for a relatively long time so, every interview partner could talk about their experience and impressions of life in this big city.

The Grounded Theory method in this case was an instrument in my research, as one part within a comprehensive threefold pastoral-theological method: *Cairology*, *Criteriaology*, *Praxeology*. Thus, the Grounded Theory method was an instrument within *Cairology* for my research since the results obtained by this method showed: the state of people viewing their integration within the Austrian/Viennese society in which they live and work, the Croatian Catholic Mission as part of their integration into the Archdiocese Vienna as the Church community, and how they view themselves and their faith in that rather different social environment than the one they originally came from (in Croatia/Bosnia and Herzegovina). Here, the interview partners, as active members of the Croatian Catholic Mission and in general as Catholic believers, are viewed as *active participants* in Church pastoral care, and as such are taken as *criteria* for future pastoral practice. Therefore, Grounded Theory can be categorized not only within *Cairology* but also within *Criteriaology* - since some criticisms and wishes of the interview partner must be considered when improving the practice. Therefore, the answers and the views of the interview partners will be of great importance in the next chapter - *Praxeology*.

During the research, I tried to see the specific situation, while the interview partners presented their understanding of the realities with which they identify and from which they

“distance” themselves. Very quickly during the research, it became clear that society is a very complex reality and that one cannot simply say that someone is integrated or not integrated into a certain community, but that someone *is in some sense* integrated and *in another sense is not* integrated, which means that it does not necessarily mean that the person is not well accepted by the society or in the society. It also quickly became clear that this principle does not apply only to the relation migrants-host society (in this case the members of the Croatian Catholic Mission and the society in Vienna), but that the migrants themselves do not fully identify with absolutely all elements concerning them as one community. Just as the members of any other society or group, they never fully identify with all the corresponding aspects, there is no homogeneous society. In this sense, it can be said that the possibility of creating elements of identification, not only the relationship between migrants and Austrian society has been shown, but it is necessary to expand horizons in the sense that migrants within Austrian society cannot be viewed only in such narrow horizons. The parties are viewed as equal members of a wider society, which means, the human race - humanity. On the other hand, when looking at the relationship between migrants (members of the Croatian Catholic Mission) and Austrians, or the Church in Austria, this relationship could improve quickly if both sides are seen as equal members of one wider group within society, that is, one church-society reality, the general Catholic Church.

As one of the most important results obtained by this research, the thought that particularly occupied me during the research, which is actually the goal of the methodological construction of this paper, is that it is important to *hear* the *opinion* of a specific community, specific people. The next step was to shape it into pastoral or social “cures” that could overcome the “Distinctions”. This overcoming of the “Distinction”, that is, how to reach a “We” when there are two different opposites, “Ours” and “Yours”. That is the goal of the next step of this work - *Praxeology*. The main question then remains - where can a “We” be found, but without removing some of the “Distinctions” that contribute to the wealth and diversity of the society? It may be important in this sense that “Ours” and “Yours” stay preserved, but to emphasize on the “We”, despite the differences. Are we looking for a Church or a society where everything will be equal, as a homogeneous whole, or is a Church or a society possible in which diversity is respected and cherished - are they welcomed? On that trail, Pope Francis says that the Holy Spirit enables us to embrace all people in order to achieve communion in diversity, to unify differences, never imposing depersonalizing uniformity, and that meeting strangers or migrants, gives us the opportunity

to enrich each other and grow as a Church.⁴²³ An additional question is - what kind of differences can be made without compromising unity? Which differences can be accepted, and which can be changed, which realities do not disturb unity?

The category “Naši/Ours” refers to the category in which interview partners express identification with a certain group of people or other realities, while “Vaši/Yours” shows where interview partners find a distinction from other people or other realities, in which they differ from them. As the sociological literature on integration often states, when migrants come to a new society, their task should be to begin to identify with that new society, on multiple levels. However, the results of my research have shown that interview partners in certain segments of life can feel like “Ours”, that is, they can identify with certain elements, but with some segments they feel like “Yours”, that is, they distance themselves from it. As soon as they do not identify with a particular reality, they automatically identify with someone/something else. With what the interview partners cannot identify within the Croatian Catholic Mission, the interview partners find in other Austrian parishes and vice versa. Therefore, the question arises - does this mean that integration is not successful if migrants do not fully identify with all aspects of the society in which they came? My opinion is that they do not have to fully identify with every aspect of the new society, and this is confirmed by the results of the analysis of the interview. In some things they can identify, and in some a certain distinction can remain, but that does not say whether the integration succeeded or not. That it is real life, it happens everywhere, in all aspects of society. It is not possible to absolutely identify with everything.

“Naši i Vaši” is a category that has proven to be a variable in itself. The interview partners showed in their answers that they can sometimes identify with certain realities, both within the Croatian Catholic Mission and on other social levels of life in the city of Vienna. It can be said that the results of my analysis show that depending on the feeling and the topic, one comes to identification with a certain reality. Society as such is not a perfectly functioning machine that migrants need to fit into to be just another gear in a series of others within that machine so that the operation of the whole machine is disrupted if one of these gears does not work well. Society cannot be viewed as a homogeneous reality, but on the contrary, it is layered. This means that society does not have to be monolithic, monotonous,

⁴²³ Cf. FRANCIS, *Message of His Holiness Pope Francis for the 107th Day of Migrants and Refugees*, 26. 09. 2021: https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20210503_world-migrants-day-2021.html (last access: 09. 04. 2022)

but it must be acknowledged that its unity stems from the diversity of everything, and this is exactly what allows for different degrees of integration. This leads to the fact that this paper is observing three dimensions of integration for the reason that it shows the gradation of integration, or integration on three levels, because integration is scientifically difficult to verify.

9. Conclusion and outlook for the pastoral practice

9.1. Praxeology: Introduction

Praxeology refers to the pastoral practice and proposals that will be introduced based on the previous two chapters, Cairology, and Criteriology. This means including the results of qualitative methods and three dimensions of integration, as a response to the research question: “How can the pastoral praxis of the Croatian Catholic Mission in Vienna be improved, regarding the three dimensions of integration?”. On the other hand, it was important for me here also, based on the results of qualitative research, to try to find an answer to the question: how to get from the difference between “Ours and Yours” to a “We”, or as Pope Francis says in his Message for 107th World Day of Migrants and Refugees 2021, how can we go together: “Towards an ever wider We”⁴²⁴? In writing this chapter, I have always kept in mind and tried to achieve the words of the author Christian Bauer, who said that people in concrete pastoral practice don’t need when academic theoretical heroes express themselves in the conjunctive/conditional, with the words “we could, we should”, but they should be encouraged to cultivate theological inspirations that will motivate concrete practitioners to find their own independent solutions in their respective context.⁴²⁵

9.2. Pastoral-theological proposals for the practice

In the following text several pastoral-theological proposals for the concrete practice are put up for discussion. These suggestions are based on inspiration from already existing pastoral practice (from different parishes in the German-speaking area), various literature, or suggestions from interviewees during my qualitative research. These proposals were written with the aim of improving the pastoral practice of both, the Croatian Catholic Mission in Vienna and other similar missionary communities.

⁴²⁴ FRANCIS, *Message of His Holiness Pope Francis for the 107th Day of Migrants and Refugees*, 26. 09. 2021: https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20210503_world-migrants-day-2021.html (last access: 09. 04. 2022)

⁴²⁵ BAUER, Christian, *Kršćanska suvremenost? Pastoralna teologija u avanturama kasne moderne*. In: STIPE NIMAC (ed.), *Praktična teologija danas. Stanje i perspektive.*, Ranokršćanski cvit, Lepuri, 2016, pp. 157-184, here: p. 180

9.2.1. Social Integration

Croatian Catholic Missions, everywhere in Europe, including the one in Vienna, have been known for helping their members not just as a form of pastoral care, but also in a social way from the very beginning of the establishment of the Croatian Catholic Missions. Thus, my interview partner P6 also mentioned how the priests of the Croatian Catholic Mission in Vienna helped her and her family and went with them to the doctor, helping them to find a home and a workplace. Interview partner P6 says:

“...They were searching for jobs for us, they were searching for apartments for us, they went to the doctor with us when needed. Either with us or with our children. Because they knew the German language, they found for us apartments, and then we more or less asked them for everything, our generation. And they helped us because we needed help. [...] And you came to a big city, a big place. That’s where you needed to get along. And that’s when we went to them.” P6, p. 6

Therefore, it can be concluded that the Croatian Catholic Missions greatly support the structural integration of believers in the field of employment, health, education, and similar. The author Jenni Winterhagen also confirms the fact that the Croatian Catholic Missions (in general, not specifically the one in Vienna) support the structural integration of Croatian believers, especially in the field of education, employment, and health.⁴²⁶ In this sense, it can be said that the Croatian Catholic Missions should continue to support their members in their integration into all structures of society.

The author further says that the Croatian Catholic Missions do not support social integration, and this thesis is based on the opinion that contacts between the Croatian community and the local parish happened by chance or are limited to certain holidays.⁴²⁷ Also, what the author calls social integration (which includes mutual relations between the two communities, the Croatian Catholic Missions and local Church communities) I call in this paper Church-integration. However, this opinion is questionable, so did also my interview partners put it few times in a question. Some of them said that from their

⁴²⁶ Cf. WINTERHAGEN, Jenni, *Katholischer Nationalkatholizismus und funktionale Integration. Die kroatischen Gemeinden in Deutschland.*, in: WISO Diskurs, *Migrantenorganisationen. Engagement, Transnationalität und Integration*, 2013, pp. 32-41, here: p. 35

⁴²⁷ Cf. *Ibid.*, p. 37

perspective, social integration is not blocked by the Croatian Catholic Mission and that they participate in everything what takes place in the Archdiocese of Vienna. The author Jenni Winterhagen says later in the text that Croatian Catholic Missions “are not the engine of social integration”.⁴²⁸ Such a view builds on the first statement that “they do not encourage social integration”, because if they participate in everything, it does not mean that they block it or do not have interest in it. Nevertheless, being a “engine of social integration” means, for example, organizing contacts with local communities on one’s own initiative. One interview partner explicitly told me in an interview that the Croatian Catholic Mission participated as the initiator of the “*Sonntag der Völker*” in the Archdiocese of Vienna and he also claims that they are always the carriers of all joint activities into the Archdiocese of Vienna:

“[...] So we are the founders of the “Day of the Strangers” or I do not know what they call it professionally, it was done by Croats, year seventy first, the first meeting, in, is it in (Meidling?), or I do not know where it was. And only later was it taken over to the Cathedral. So, yes, we are active, we are always the carriers somewhere. [...]” P4, pp. 13-14

Therefore, opinions on the role of Croatian Catholic Missions in social integration vary, but it can definitely be said, according to the interview partners, that it does not block it. It is clear that the social integration of believers should be strengthened and according to the statements of the interview partners, this is what is being done and they should persist in it. However, integration is a complex reality in itself and certainly depends on the individuals. It is not possible to say for someone that he is fully integrated at all levels, neither it can be said for the Croatian Catholic Mission in Vienna, but that does not mean that they do not feel part of the community or that the Church in Austria should not see them as part of the community.

In the literature, integration is most often presented by the author as a way to integrate migrants within certain social communities, while trying to retain their own characteristics. Integration can be seen as one of the goals of pastoral care, and this is justified from a theological perspective. First, it is justified because the Church, as a Catholic, universal

⁴²⁸ Cf. *Ibid.*, here: p. 37

Church, should help all those who are weak and those on the margins of society. If this is taken as a starting point, then it can be said that Church should keep this in mind when structuring the pastoral practice.

9.2.2. Migration-element

The peculiarity of a Church community, such as the Croatian Catholic Mission or any other Mission, comes from the fact that it cannot be organized independently of its status of the migration, but it also cannot be organized in the same way as parishes are organized in Croatia and then only copy this pastoral type in another country, in this case in Austria. This kind of pastoral care cannot be appropriate pastoral care for migrants. Also, the pastoral care of communities like the Croatian Catholic Mission cannot be reduced to just one or two events a year in which Croatian Catholic Missions meet with the Church in Austria.

On the contrary, the pastoral care for migrants must be permeated by the topic of migration and integration because it is a specific case. The question that arises is - to what extent should this be the case, how far should the permeation by the topic of migration and integration of the pastoral care for migrants go? Clearly, this depends on several factors - the size of the migration community, the extent to which they differ from the culture and history of the country they came to, and how much are they wanted by the society in which they live. What is meant by the *migration element* in the pastoral care of the Croatian Catholic Mission? Migration element is every element of pastoral care, such as homilies, catechesis, and other activities which must be directed towards migration issues, emphasizing the Catholicism of the Church, which is both – large, numerous, and diverse. Here are particularly important the homilies because in the Croatian Catholic Mission people can be most influenced through homilies since many members of the Croatian Catholic Mission most often attend Holy Mass and because it includes people who may not be members of other groups within the parish.

Furthermore, if integration is understood as one of the pastoral goals of both sides, the local Church, and the Croatian Catholic Mission, then a certain space is created here in which they can act together. The primary goal of both sides is, of course, to spread the Gospel, but this special goal - integration is also a common goal. But, both sides should approach the integration process following their position, which means that both sides should make every effort to bring the two perspectives together through exchanges of experiences and to find a way how life within the same society or Church can not only be symbolic, but

real. Therefore, it is important to emphasize the pastoral activity of the Croatian Catholic Mission in Vienna, which should be fully imbued with thoughts of integration, but it is also expected from the local Church, local society, that their pastoral activity is also imbued with migration and integration, and it should not be reduced on only a few meetings a year. This becomes especially important when it is considered that Vienna is a multicultural city, and the topic of migrants and integration is actually a constant.

At this point I want to refer to the author Regina Polak, who talks about how the migration society is nothing new, it is not a passing phase, a hindrance, a problem, but, as the author says, it is *normality*.⁴²⁹ So, if the issue of migrants is observed in the way that migration and integration are a normal state, that would mean that these topics should be taken as well as topics which should be constantly kept in mind in the context of the receiving Church and migrant communities, they should permeate pastoral activity on a regular basis, and not just occasionally, at certain celebrations several times a year. Further the author Regina Polak says that migrant groups are not structurally understood, despite the large number of them, and this is most evident in the fact that migrant communities are not given enough space to express themselves. She specifically mentions the situation in 2010 when a gathering took place at the level of the Archdiocese of Vienna, in which out of 1,200 representatives of the local Church, not a single representative of migrant communities has participated.⁴³⁰

Therefore, here is very important to avoid the one thing mentioned above: the occasionally and conveniently mention of migrants. Communities such as the Croatian Catholic Mission in Vienna should be given a chance to participate actively, they should become regular members at all events within the Archdiocese of Vienna. Accordingly, it is important for me to note that this was one of the guiding threads of this doctorate. My wish was first and foremost to give the floor to the members of the Croatian Catholic Mission in Vienna. It mattered to me that they know that they are taken seriously, to find out what do they as concrete persons and believers want, what they need, how they see their position, and I also fitted here the opinions of several generations of migrants. Namely, stories and memories enable learning from each other and are therefore a great contribution to integration. Every person and their story are unique and cannot be generalized. In order for

⁴²⁹ Cf. POLAK, Regina, *Migration als Lernort für globales Zusammenleben in Verschiedenheit*, PThl, 34, 2014, 2, pp. 205-220, here: p. 207

⁴³⁰ Cf. *Ibid.*, p. 207

values and traditions, teachings and theories to remain alive, they have to be “translated” into memories and stories time and again in every generation.⁴³¹ Although this research is, so to say, “one opportunity” for them to express themselves, to get the word out, it is still, in my opinion, a big step towards their active participation in the Church’s pastoral care or, more specifically, the Church’s pastoral care in Austria. It is also important that it does not stop on this, but to move towards the understanding of migrant communities such as the Croatian Catholic Mission in Vienna as active subjects in the Archdiocese who participate in its life as equal members, and that their voice is heard because they are not just a passing reality, they are no longer foreigners, but already for few generations⁴³² a part of the Archdiocese of Vienna. Therefore, they are a normality in Vienna. The author Anto Babić also says that the first step towards the integration of Catholic Missions into the local Church would be their opening toward others. The author spoke about them coming out of their own isolation and that the priests and the representatives of the believers must be more active in entering the diocesan councils.⁴³³ In addition, he mentions the question that often appeared in the answers of the interview partners - the question of a stronger connection with the local parish, which is logical, but he also asked the question, as well as my interview partners - with which local parish?⁴³⁴

As it was many times mentioned in this paper, integration is a complex process that should avoid extremes such as ghettoization and assimilation. However, after conducting and the analysis of the interviews, it became clear that some elements that distinguish the two sides (the members of the Croatian Catholic Mission from the local society) cannot be viewed as elements that hinder the process of integration. On the contrary, it is necessary to pay clear attention to the realities that really hinder the integration process and to those that contribute to the enrichment of both sides, because some elements do not pose a real threat to the process of integration. This can be specifically applied to the case of the Croatian

⁴³¹ Cf. POLAK, Regina, LEHNER-HARTMANN, Andrea, PIRKER, Viera, FRAUNBAUM, Katja, *Von Angst bis Zuversicht: Migrationskompass: Leben und Lernen von und mit geflüchteten Menschen*, Institut für Praktische Theologie, Katholisch-Theologische Fakultät der Universität Wien, Wien, 2018, p. 46

⁴³² Cf. POLAK, Regina, *Migration als Lernort für globales Zusammenleben in Verschiedenheit*, PThl, 34, 2014, 2, pp. 205-220, here: p. 210

⁴³³ Cf. BABIĆ, Anto, *Perspektiva Hrvatskih katoličkih misija u Njemačkoj*, in: JOSIP KLARIĆ (ur), *Zbornik radova simpozija o stanju i perspektivi Hrvatskog dušobrižništva u Njemačkoj*, Diaspora Croatica, Frankfurt am Main, 1999, pp. 53-70, here: p. 59

⁴³⁴ Short reminder - the interview partners stated that they also have this issue, primarily because the Croatian Catholic Mission in Vienna is located in the First District, and the surrounding parishes are mostly visited by tourists or elderly people, which in itself reduces and aggravates potential cooperation with surrounding parishes.

Catholic Mission, whose members must clearly see and be aware (and I am not saying they don't) that there are other ways of believing in life and pastoral activities, such as those in the multicultural city of Vienna. These different ways of living of the faith do not diminish the Catholicism of the Church. Both ways or both sides can be seen as members of one and the same Catholic Church.

For a multicultural city like Vienna, it can be said that most people understand religion as an option, while for Croats, members of the Croatian Catholic Mission, it can be said, based on interview results, that religion is mainly conditioned by their history, roots, and tradition. In the case of those who have chosen their faith and questioned it in cooperation with those who believe differently, their faith differs from those who have been actively acquainted with that faith from an early age, and there is a possibility that they have not reached a mature decision in their faith, and it is reduced to spirituality. In the first case, individualism in religion should be overcome and in the second case, traditionalism through awareness and questioning of religion, so that they stand behind that religion, and not just their history or culture or family.

Thus, for example, the author Nediljko Ante Ančić states that a few years ago the Catholic Church in Germany decided on so-called *austerity measures* and decided to make a fusion of many parishes and create larger pastoral units. Croatian Catholic parishes were also affected, especially those with a relatively small number of Croatian immigrants.⁴³⁵ It is interesting how the author describes what happened to the Croatian Catholic Missions: “*some of them were abolished, others were more strongly connected with the German parish communities, they lost their own spaces which they now have to share with others. Croatian priests are required to be at least partly involved in the pastoral care of German believers. In this situation, Croatian Catholic parishes and many believers are in a certain gap and do not know the right way forward.*”⁴³⁶ The author, therefore, mentions a “difficult” situation that affected the Catholic Church in Germany, and thus the Croatian Catholic Mission in Germany. What stands out, in particular, is the fact that Croatian Catholic Missions now have to share spaces with others, and that Croatian priests are required to be partly involved in the pastoral care of German believers. Although this situation does not currently affect the Croatian Catholic Mission in Vienna (given that they have at their disposal a large church in

⁴³⁵ Cf. ANČIĆ, Nediljko Ante, *Identitet u dijaspori – Hrvatski katolici između stare domovine i novog prebivališta*, Crkva u svijetu 52, 2017, 1, Split, pp. 49-66, here: p. 61

⁴³⁶ *Ibid.*, p. 61

the city center, although some interview partners mentioned that the accompanying rooms are not ideal), I still believe that such situations - sharing church premises - can reveal a great chance for potential future situations and not just look at them as “difficult” situations (of course, it is understandable that it is easier when every community has their own resources instead of sharing them). Namely, the situation from the example represents a way for the two sides to support each other, learn to cooperate, get closer, have more contact with the local population, and become engines of a stronger integration of Church and society. It is important to understand that one building cannot be strictly appropriated, but it is more important to focus on developing awareness of the common church and its sharing and common use. This is exactly what the author Peter Pressel is talking about when he explains the “New Concepts of Pastoral Care for Catholics of the Second Mother Tongue in Germany” and the background and advantages of these moves and says: *“the more the German and foreign communities get closer to each other, the better the cultural diversity of the Church in the unity of faith can be experienced.”*⁴³⁷

At this point, when it comes to sharing church buildings, I would like to mention that despite the importance of *sharing* and *communion*, I am not against both sides having some “time for themselves”. Here I want to build on the opinion of the author Monika Scheidler, who says that on the one hand there must be encounters between locals and migrants, but on the other hand, it is important that both sides also have room to be among “their own” because in that way the development of identity and integration of people with and without a migratory background is enabled.⁴³⁸ Therefore, based on the opinion of the author above, I come to the conclusion - we should not constantly force “to be together” despite all its advantages, but we should also leave room from time to time to “be among our own”.

9.2.3. Joint celebrations

Furthermore, from the above-mentioned example of Croatian priests who should participate in the pastoral care of the local Church, one of the excellent forms of pastoral practice is born - one of the local priests (non-Croatian priests) could occasionally visit the

⁴³⁷ PRESSEL, Peter, *Nova koncepcija dušobrižništva za katolike drugoga materinskog jezika u SR Njemačkoj*, in: KLARIĆ, Josip (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*, Biblioteka diaspora Croatica, Frankfurt am Main, 1999, pp. 47-51, here: p. 50

⁴³⁸ Cf. SCHEIDLER, Monika, *Assimilation oder Integration? Erwartungen und Realitäten*, in: WALTER KRIEGER, Walter, SIEBERER, Balthasar (ed.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, 2013, pp. 124-151, here: p. 147

Croatian Catholic Mission in Vienna and hold Mass in German, but also that Croatian priests occasionally hold Mass in other churches in Vienna. This would be one of the points of interaction with the local Church through a joint Eucharistic celebration, both sides would be connected, the local population could also participate in these Holy Masses, not just Croats, and other churches which have a shortage of priests would be helped. Of course, the question of language arises because these Holy Masses would be held in German or by exchanging the Croatian and German language, but it is evident from the answers of the interview partners from the Croatian Catholic Mission in Vienna that language is not a big obstacle since they are already visiting the Holy Mass in other churches in Vienna. Furthermore, the interview partners expressed in their responses that they believe that priests from the Croatian Catholic Mission should keep as a priority their own members. However, considering integration into the local Church, this way could Croatian priests have more contact with local Austrian priests and local believers would have occasional contact with members of the Croatian Catholic Mission, thus supporting each other in those matters in which it is needed, and in this case, it is the lack of priests. How often these Masses will take place can be left to the pastoral prudence of the community. Joint celebrations are often viewed positively in the literature, so the authors Regina Polak and Martin Jäggle state that there are different ways of celebrating, and Christ is the one who invited everyone to celebrate, regardless of social status, gender, origin, but above all, those who are the edge of society. Celebrations, according to the authors, can bring people closer and change, encourage and question, but above all it is a learning process, and it means entering a dialog. Therefore, it can be said that the Eucharist can become a place where unity in diversity is being lived, and it becomes experiential.⁴³⁹

9.2.3.1. Joint celebrations: example

At the time of writing this part of the paper, I saw an excellent example of the realization of this proposal, and it took place in Würzburg, Germany. Namely, there was a “Joint Rorate Mass with candles for Germans and Croats.” The article that reports on this says: “*The meditation with an Advent candle at the beginning of the Mass was led by the parish community advisor and religious teacher Hubert Hemmerich, while the parish priest*

⁴³⁹ Cf. POLAK, Regina, JÄGGLE, Martin, *Diversität und Convivenz. Miteinander Lebensräume gestalten*, in: KRIEGER, Walter, SIEBERER, Balthasar (ed.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, Linz, 2013, p.152-189, here: pp. 183-184

Klaus Oehrlein and Ivan Penava read the Gospels in German and Croatian. Under the light of candles and accompanied by the music of an organ, German and Croatian words of Biblical readings and Advent songs alternated.”⁴⁴⁰ This example shows the possibilities of a joint celebration, which is an excellent form of rapprochement between the two sides and which, in my opinion, would be recommended to every Croatian Catholic Mission, including the one in Vienna. This example is very good since it does not just take place on a higher level, not just representatives of communities are present, but in this way concrete believers from both sides gathered for a Eucharistic celebration. At the same time, when something like that would take place in the Croatian Catholic Mission in Vienna, Austrian believers who would come to the Croatian Catholic Mission and they would be able to hear the Croatian language and as time goes by, the Croatian language would be seen as less strange to them. Also, it would be possible for them to see that among them is a particular community that has its own customs, its own peculiarities, its own history, and that it nurtures its own language. Besides, if the Austrian believers would visit the Croatian Catholic Mission in Vienna, Croats would see openness from the Austrian side, acceptance of the mutual differences, that they appreciate them as such, and, again, it would be clear that Croats are not just foreigners among to them. I consider this exchange of languages, German and Croatian, especially important in order to raise awareness of the importance of the preached *Message*. The Christian message is the same even though the languages are different. The Catholic Church consists of many different languages and peoples, but the unifying element of the Catholic Church is not that multitude and diversity as such, but Christ and the Christian message that is open to everyone. If integration in itself is not possible on a secular-human level, it is possible in the sense of Christianity. In this manner, the Church would have the role of expanding horizons of humanity because the source of the new unity of humanity is not just a nation, language, or culture, but faith in one Savior who is open to all, even those who do not believe. Thus, the unifying element of the members of the Croatian Catholic Mission and the local believers in Vienna is the faith in Jesus Christ, and although they differ in language, the fundamental message is the same. Faith in Christ does not only result in “enduring” or “tolerating” others, but in opening themselves to their neighbor through faith in Christ. Because faith in Christ is not possible without one’s neighbor, it can also be said

⁴⁴⁰ *Zajednička zornica pod svijećama za Nijemce i Hrvate u Würzburgu*, Informativna Katolička Agencija, 16. 12. 2021, URL: https://ika.hkm.hr/novosti/zajednicka-zornica-pod-svijecama-za-nijemce-i-hrvate-u-wurzburgu/?fbclid=IwAR0wpugCZerxL72K1bCCylp98Nlz3a4TZ_IGZNh8G6F1rpboii0h70VtDvg (last access: 17. 12. 2021)

that community is not just one closed unit in itself, but it must be open to others. Openness and contact must thus be desired and sought. In this sense, as in this example in Germany the Rorate Mass is an occasion or a space where different people can meet, such occasions should be created as much as possible in multicultural environments and not just as a praiseworthy thing, but a necessary thing. If the two sides, the Croatian Catholic Mission in Vienna, and the local Church in Vienna, are closed in on themselves, it means that they lack something - they lack a relationship with their neighbor. In the wake of what I have said before, the constant emphasis on migration topics at liturgical celebrations and similar occasions - all this should be an inspiration and it should spiritualize the daily life of the believers. The most important thing is what remains for the believers for their daily lives. The believers spend most of their time outside the Church, at work, school, and with their families. If this *migration-aspect* of pastoral care does not come to their personal life or decision, then such liturgical events or structural changes become only “beautiful symbols”. However, symbols of something that does not exist realistically in their lives, only as an ideal.

9.2.4. Pastoral staff

Furthermore, the issue of pastoral staff means not only a shortage of priests but also a shortage of other employees. The question of the pastoral staff is something that could often be heard during the responses of my interview partners, as one of the problems of the Croatian Catholic Mission in Vienna. Therefore, here I look at further proposals to address this issue. Almost all interview partners stated that it would be better to have more pastoral staff, especially given the large number of believers visiting the Croatian Catholic Mission in Vienna. Currently, the Croatian Catholic Mission in Vienna has four priests who are friars - Fr. Josip Koren (Head of the Croatian Catholic Mission in Vienna), Fr. Marko Vuković, Fr. Radovan Čorić, and Fr. Darko Grmača, and four nuns: Dragana Tomić, Lucija Klarić, Ivana Džambaš, and Nikolina Pejić⁴⁴¹ The issue of the lack of pastoral staff in Croatian Catholic Missions is very common, not only in Vienna but also in other communities, such as the Croatian Catholic Missions in Germany, but the lack of priests certainly appeared in the Western world long before in the Croatian Catholic Missions. This is a very good

⁴⁴¹ Information taken from the official website of the Croatian Catholic Mission in Vienna: HRVATSKA KATOLIČKA MISIJA BEČ, *Osoblje Misije*, URL: <https://hkm-wien.at/clanovi-misije/> (last access: 6. 12. 2021)

opportunity for the Church in Croatia, which is often called upon by the Catholic Missions to take care of their diaspora. I am mentioning this here because “Successful pastoral care of migrants requires close, multifaceted cooperation between the Church of Immigration and the Church of Emigration.”⁴⁴² In Austria, where, similarly to Germany and Switzerland, it is known that lay theologians have the possibility to work as *Seelsorger*. In Croatia, on the other hand, lay theologians usually work only as religious teachers in schools or additionally on a volunteer basis in parishes (exceptions are very rare) for the reason that there are still enough priests. The number of lay theologians has increased over the years, so they cannot find a job in schools, and therefore they do not have any other option.⁴⁴³ This would therefore be an excellent opportunity for those lay theologians - they could work in the Croatian Catholic Missions as *Seelsorger*. In this way, a parish with a lack of pastoral staff, such as the Croatian Catholic Mission in Vienna, would open to other pastoral models, such as the parishes in Austria, Germany, or Switzerland, and would not copy exclusively pastoral models from Croatia, and also, they would have employed Croatian lay theologians from Croatia. However, it does not necessarily mean that only lay theologians from Croatia should work there, this option would also be open to lay theologians who are Austrians, which would, again, lead to further acquaintance and rapprochement between the two sides. This becomes especially important in terms of the ecclesiastical understanding of laypeople and priests. It has been mentioned several times that the Church in Croatia overemphasizes the role of priests, and the role of the layman and woman has been reduced to a volunteer base, which is historically conditioned by the pressure of the Marxist ideological system. Thus, for example, the author Stipe Nimac states that the Church in Croatia must give a new internal organization and adopt new methods of pastoral action, it must develop from the Church of the “clergy” to the Church of the “People of God”, with active laymen engaged in the life of the parish community by accepting the concept of the Second Vatican Council that parishes must express the ecclesiastical feeling of clergy and laity in their commitment

⁴⁴² KLARIĆ, Josip, *Uvod u simpozij o stanju i perspektivi hrvatskog dušobrižništva u SR Njemačkoj*, in: KLARIĆ Josip (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*, Biblioteka Diaspora Croatica, Hrvatski dušobrižnički ured, Frankfurt am Main, 1999, pp. 11-15, here: p. 13.

⁴⁴³ This concrete example of too many lay theologians who cannot find work in Croatia happened in the archdiocese I come from, Đakovo-Osijek. Lay theologians who did not want to wait for a job at schools, generally had to opt for retraining or they had to move to other parts of Croatia where the workplaces as a religious teacher in schools are offered. This is confirmed by the Dean of the Catholic Theological Faculty in Đakovo in an interview which can be found on the following website: *Dekan đakovačkog KBF-a o smanjenom zanimanju za studij teologije, ali i otvaranju novih područja za djelovanje teologa u društvu*, Radio Đakovo, 20. 10. 2021, URL: <https://www.radio-djakovo.hr/2021/10/dekan-dakovackog-kbf-a-o-smanjenom-zanimanju-za-studij-teologije-ali-i-otvaranju-novih-podrucja-za-djelovanje-teologa-u-drustvu/> (last access: 8. 12. 2021)

to the new evangelization where the emphasis shifts from self-referentiality to missionary style of action.⁴⁴⁴ This also applies to the case of the Croatian Catholic Mission in Vienna, which basically copies the pastoral practice from the Church in Croatia. Applying my previous advice (in addition to the one mentioned above that it is not good to literally take over pastoral practice from Croatia due to the special position of the Croatian Catholic Mission in Vienna) would overcome the passivity of lay people by replacing their passive role with an active role in the pastoral practice of the Croatian Catholic Mission in Vienna. Lay theologians, as well as non-theologians, are not only a flock but also active members in creating the pastoral care of the community. The already mentioned author Peter Prassel says that “*foreign Missions should no longer be so strongly centered on the priest but should develop a new affiliation to the local Church and thus understand their living space as a place where God has called them to the ecclesial communion of one nation in all languages and nations.*”⁴⁴⁵ In his article, the author Josip Bebić states the importance of the need to change the pastoral staff of the Croatian Catholic Missions and says that “*many priests and pastoral associates have been a part of the Missions for a long time, others are ill, and others need to be retired. We really need fresh strength if we want our Mission to survive. In the future, we will have to pay more attention to the training of laypeople and involve them more actively in the work in the new circumstances. We need to educate them to work responsibly and take on some of the tasks we have had so far.*”⁴⁴⁶ Therefore, the need for new staff, but also the desire to include laypeople by Croatian Catholic Missions,⁴⁴⁷ has existed for a long time. However, it is very important that these laypeople, as well as clerics, have an adequate formation. This proposal is actually the first proposal I came up with at the very beginning of writing this paper. Namely, since I completed my theological studies in Croatia, I have never seen a course or seminar there that would deal with the issue of migration, Croatian

⁴⁴⁴ Cf. NIMAC, Stipe, *Župa, kultura i praktična teologija. O nekim zadatcima praktične teologije u našoj Crkvi i društvu*, in: STIPE NIMAC, *Praktična teologija: profil jedne teološke discipline s osvrtom na njezine zadatke u hrvatskoj Crkvi i društvu*, Biblioteka Ravnokotarski Cvit, Lepuri, 2009, pp. 149-166, here: p. 152

⁴⁴⁵ PRESSEL, Peter, *Nova koncepcija dušobrižništva za katolike drugoga materinskog jezika u SR Njemačkoj*, in: KLARIĆ, Josip (ur), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*, biblioteka diaspora Croatica, Frankfurt am Main, 1999, pp. 47-51, here: p. 50

⁴⁴⁶ BEBIĆ, Josip, *Budućnost hrvatskih katoličkih misija u Njemačkoj*, in: JOSIP BEBIĆ (ed.) *Budućnost hrvatskih katoličkih misija u Europi*, Zbornik radova, Frankfurt am Main, Denona, 2006, pp. 13- 23, here: p. 19

⁴⁴⁷ The author is a former delegate for the Croatian people in Germany, which means that he also represents the opinion and the need of the Croatian Catholic Missions to include laypeople in pastoral care.

Catholic Missions or in general pastoral care abroad,⁴⁴⁸ and I was always surprised that the document *Erga migrantes caritas Christi* states that educational institutions must have a certain form of teaching on these topics. So, I wondered: what kind of training did these priests and nuns who work in the Croatian Catholic Missions go through? *Erga migrantes caritas Christi* states in number 71 that the Episcopal Conferences must encourage their educational institutions to devote themselves to “*studying various aspects of the migration itself, for the benefit of a specific pastoral ministry for the migrant.*”⁴⁴⁹ My suggestion would be to offer an elective course at Croatian theological faculties where students will have the opportunity to learn about different forms of pastoral care for migrants, which includes different countries with the largest number of Croatian Catholic Missions and, most importantly, their pastoral practice. Furthermore, it is important to get acquainted with the goals of Catholic Missions, their plans for the future, their history, organization, the issues of migration and integration. In addition, learning the language of the country they come to is important. The author Pero-Ivan Grgić states: “*at least for a start, minimal preparations. Before that or in parallel, educational institutions should work on providing basic and important information and knowledge related to the problems and needs of migrants and people on the move.*”⁴⁵⁰ So, the author talks about the same and encourages at least minimal preparations. In this regard, I think it is important that also on the other hand the theological faculties in Austria teach lay theologians and clerics during their education about the same. I find this particularly important because in Vienna, as a multicultural city, there are many different communities of a second mother tongue, and it would be important to get to know them, especially because of the very likely mutual cooperation after graduation. Integration is achieved through a mutual acquaintance that guarantees better cooperation. Many things are known or learned over time while working in practice, but still, some things should be able to be adopted during studies so as not to learn only “on the spot” because, in this way, possible inconveniences are skipped.

⁴⁴⁸ Of course, this does not mean that something like this does not exist at some other faculties in Croatia, but at the time of writing this paper I have not found such information.

⁴⁴⁹ Cited by: GRGIĆ, Pero-Ivan, *Ususret budućnosti Hrvatske inozemne pastve*, in: JOSIP BEBIĆ (ed.), *Budućnost Hrvatskih katoličkih misija u Europi*, Zbornik radova, Denona, Frankfurt am Main, 2006, pp. 115-121, here: p. 118

⁴⁵⁰ *Ibid.*, p. 120

9.2.5. Structural changes

Further, the next topic as a possible suggestion for application in practice are the structural changes. Namely, the author Anto Batinić quotes the words of Josef Hochstaffl, who states that ecclesiastical-legal Missions are not personal parishes, but that they behave in this way. In addition, it does not correspond to the pastoral-theological picture of the Catholic Church, which should be a “community of communities.”⁴⁵¹ Then Anto Batinić states that because of that, the local parish does not feel responsible for the migrants in its area, even though they are formally its parishioners. In addition, he talks about how important it is for migrant communities, but also for the local parishes, to understand that there is a mixed identity among believers. While in society there is the experience of the life of a “*together*” in this respect, the Church has remained predominantly “*side by side*” way of life.⁴⁵² This raises the question of structural changes in the Croatian Catholic Mission and its understanding as an independent parish, rather than that it belongs to a larger whole, and with that comes the question - how to get a real sense of community that is not just one or two meetings a year. Here I want to draw a parallel with the so-called “*Seelsorgeeinheit*” or “*pastoral care units*”, which encompasses several parishes and goes beyond the limitations of the parish, it is not limited to itself, but it seeks to create a sense of important community affiliation. Structural changes that would no longer view the Croatian Catholic Mission as a literally independent parish, but rather that it belongs to a larger whole, a kind of community of parishes, remain questionable as to whether the structural change would lead to results. In principle, structural change alone does not bring real change in the life of a parish community, and in the case of Catholic Missions, this becomes especially difficult because of the language of worship. It might not be so much of a problem for Croatian migrants to go to Mass in the German language if they had to, but what does it mean for local believers to go to Mass that is not in German? It can be clearly said that structural change *alone* is not enough. Changes in structures can contribute to joint action and would contribute to the creation of a sense of community in overcoming the dichotomy “Ours and Yours” and its transformation into just “Ours”. Consequently, although structural change alone is not enough, it does not mean that it should be completely abandoned, but it also plays its role in

⁴⁵¹ Cf. BATINIĆ, Anto, *Perspektiva hrvatskih katoličkih misija u Njemačkoj*, in: KLARIĆ, Josip (ed.) *Zbornik radova Simpozija o stanju i perspektivi Hrvatskog dušobrižništva u Njemačkoj*, Biblioteka „Diaspora Croatica“, Frankfurt am Main, 1999, pp. 53-70, here: p. 56

⁴⁵² Cf. *Ibid.*, p. 56

the issue of integration. Therefore, in the end, it remains that this concept and the general unity between different communities should be accepted as *desirable*. But it should not be accepted only by the pastoral theology or pastoral policy of the archdiocese, but also by the believers who are at the very base of the parish community. It is important to be aware of the desirability of the community in this database, but also that each individual is ready for teamwork.⁴⁵³ At the same time, when talking about this distinction between “Ours and Yours”, it is important to emphasize that the goal is not to reach a homogenous “Us” or “Ours”, because, as it has been stated many times, neither is the society homogeneous. It is important to find a nuanced “Us” or “Ours” with an emphasis on the universality or the *Catholicism* of the Church which is an identifying element rather than a distinctive element. Structural changes could help because then there would be a community at least structurally, at a higher, official level it would be “Us” or “Ours”. However, structures do not exist in themselves, they are not abstract entities, but only as they are embodied in those who carry them, therefore - in believers, people. If the structure is not lived by those who carry them, it remains only a dead letter on paper. In this sense, it is possible to speak of the desirability of a fraternal relationship between parishes, and yet they are not only structurally a whole, but they are also in reality a whole. Something like *Seelsorgeinheit* made by a multitude of volunteers, they are the base where there must be a desire for change because if they do not want it, such a project is certainly doomed.

9.2.6. Social Media

Another proposal that is very easy to implement into the pastoral practice is: the even bigger presence of the Croatian Catholic Mission in Vienna on social media. Namely, today’s migration processes are certainly much easier for people due to the use of social networks since communication with friends and family who are not close to the migrants has become much easier than it was in the times when, for example, the Croatian Catholic Mission in Vienna was just established. Likewise, in today’s world it is a normal thing for people to be active on social media, especially for young people, and it is almost rare for someone not to be active on at least one social media platform. In that sense, it has become normal for different institutions and organizations to be present on social networks, and

⁴⁵³ Cf. VON DER LINDEN, Monika, *Das Konzept ist ein tragfähiger Baustein. Interview mit Franz Kreissl*, 26. 11. 2014, URL: <https://rheintaler.ch/artikel/das-konzept-ist-ein-tragfaehiger-baustein/8697> (last access: 11.12.2021)

therefore parish communities are as well very present on them and show various examples of good work. Also, it has become so normal that nowadays social media is seen as a regular tool in pastoral activity. I have seen on several occasions that the use of different social networks in pastoral practice is highly recommended. For example, in the book *Von Angst bis Zuversicht* the authors list several suggestions for the practice and one of them is the organization of social media chat and its moderation in order to achieve greater communication on certain topics.⁴⁵⁴ This would certainly be a good example that can be used in the pastoral practice. The Croatian Catholic Mission in Vienna recently upgraded its website, and they are present on the platform Facebook⁴⁵⁵ as well. Being present on social networks means a very good step in informing believers, updating them, increasing the sense of community, but it could be also inviting to some believers to participate in some new activities they were not a part of. The presence on social media is especially important when it comes to young people and youth groups in the parishes. During the recent pandemic, social networks gained special significance because, at least in this way, believers managed to maintain their religious life, even only with a virtual community. Therefore, for the pastoral practice nowadays it is very important to maintain the presence on social networks because they *open new evangelizing and catechetical possibilities, which are associated with new forms of proclamation of the Gospel that require dynamism, two-way communication, and more openness*⁴⁵⁶ (same requirements as its integration puts in front of us). The potential of social media is endless, it requires creativity, but caution as well. Thus, it is in any case a useful instrument in the pastoral activity of every parish community today that can bring many positive results for pastoral practice, and it is recommended to always look for the best possible way to proclaim the Gospel on social networks.

9.3. Praxeology: Conclusion

At the end of this chapter, it remains to keep in mind that integration is an approach of mutual enrichment as well as a two-way street and not a one-way street. When I said at

⁴⁵⁴ Cf. POLAK, Regina, LEHNER-HARTMANN, Andrea, PIRKER, Viera, FRAUNBAUM, Katja, *Von Angst bis Zuversicht: Migrationskompass: Leben und Lernen von und mit geflüchteten Menschen*, Institut für Praktische Theologie, Katholisch-Theologische Fakultät der Universität Wien, Wien, 2018, p. 8

⁴⁵⁵ The Facebook profile of the Croatian Catholic Mission in Vienna can be found under the following link, URL: <https://www.facebook.com/hrvatskakatolickamisijabec>

⁴⁵⁶ STRUJIĆ, Jure, *Društvene mreže, evangelizacija i kateheza*, in: *Bogoslovna smotra*, 86, 2016, 2, pp. 441-462, here: p. 442

the beginning of this chapter that my aim was to answer my research question: “How can the pastoral practice of the Croatian Catholic Mission in Vienna be improved, regarding the three dimensions of integration?”, it also included the local Church, the Archdiocese of Vienna, which also plays a role in the integrative process. Pope Francis says that all nations, united in peace and harmony, should strive to break down the walls that separate us and build bridges that will support a culture of encounter. Borders can be turned into privileged meeting places where the miracle of an ever wider “We” can develop.⁴⁵⁷ Thus, the pastoral practice of the Archdiocese of Vienna can also be improved. Author Monika Scheidler says the Church in the German-speaking countries has understood the Catholic Missions as a certain “alibi” so that they do not have to deal with migrants.⁴⁵⁸ By all means, it is important to keep in mind that responsibility and all the burden should not be shifted from one side to the other, but to realize that we are all in the same boat and that only mutual cooperation and effort can lead to many positive results.

⁴⁵⁷ Cf. FRANCIS, *Message of His Holiness Pope Francis for the 107th Day of Migrants and Refugees*, 26. 09. 2021, URL: https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20210503_world-migrants-day-2021.html (last access: 09. 04. 2022)

⁴⁵⁸ Cited by: Cf. WINTERHAGEN, Jenni, *Katholischer Nationalkatholizismus und funktionale Integration. Die kroatischen Gemeinden in Deutschland.*, in: WISO Diskurs, *Migrantenorganisationen. Engagement, Transnationalität und Integration*, 2013, pp. 32-41, here: p. 37

10. Conclusion

The Conclusion of this doctoral dissertation which goes by the title „Three-Dimensional Integration: Pastoral-theological reflection on the Croatian Catholic Mission in Vienna” will summarize and reflect on the research, answer the research question and show the new contribution to the research of the issues of integration, migration, and Catholic Missions.

As it can be seen in the title, the notion of integration is at the heart of this dissertation. It is viewed through the sociological prism, the prism of the Church and Church documents, and then through the prism of the three dimensions of integration that are hidden in the very title of this dissertation: social integration, intra-Church integration, and faith integration. Throughout the thesis is possible to see the difficulty of defining the concept of integration and the danger of turning into what is called “controversial” due to its strong normative character and that is: assimilation, inclusion, multiculturalism, ethnic pluralism.⁴⁵⁹

For the best understanding of integration, the perspective from which it is viewed is very important. So, if it is viewed from politics (the analysis of the political field of integration), economics (the area of labor market integration), sociology (how migrants arrive in a society and become at home and under which conditions migrants and the host society change and in what way), linguistics and culture (the area of acculturation and identification)⁴⁶⁰, each of these perspectives, to which the theological perspective can be added as well, has a different subject of observation, goal and vision of “successful integration”. This thesis observes integration under three mentioned dimensions, but also the integration of Croats, believers, members of the Croatian Catholic Mission in Vienna within the qualitative method Grounded Theory.

Since this paper has its own research question, the aim was of course to answer this question: “How can the pastoral practice of the Croatian Catholic Mission in Vienna be improved, regarding the three dimensions of integration?”. This question finds its answer in the previous chapter “Praxeology”, which offers a multitude of different practical recommendations for the future pastoral practice of the Croatian Catholic Mission in Vienna, but it may also be applied by other catholic Missions or migrant parishes. However, it is

⁴⁵⁹ Cf. HOESCH, Kirsten, *Migration und Integration. Eine Einführung*, Springer VS, Münster, 2018, p. 120

⁴⁶⁰ Cf. *Ibid.*, p. 123

important to point out that, since integration is a two-way process, and the key to the improvement of the pastoral practice lies not only in the hands of the Croatian Catholic Mission in Vienna, but also in the hands of the local Church, the Archdiocese of Vienna (when it comes to the Church realities). Namely, the Catholic Church is universal in itself, which means that in the ideal case there should not be “two sides”. However, the reality sometimes turns out to be different. Therefore, cooperation, communication, and commitment should first and foremost exist - on both sides - because integration in itself is a permanent process of weighing, negotiating and redefining as a teamwork that includes the whole society⁴⁶¹ (when it comes to social realities).

The novelty of this paper stems mostly from the fact that migrants, Croats, members of the HKM in Vienna, and as well, part of the local Church were finally given the floor to express their wishes, dreams, goals, and opinions. This was done as a part of the above-mentioned qualitative research, which gave strong importance to this paper. The results of this qualitative research showed a dichotomy between “We” and “They”, that is, “Ours and Yours” (in Croatian: “Naš i Vaši”). The author Donatella di Cezare calls the “We and They” “the grammar of hatred”⁴⁶². However, through this dissertation it can be seen that this dichotomy does not necessarily have to be negatively perceived as animosity between two opposite poles, on the one hand Migrants/Migrant communities, and on the other, domestic population. These two sides are supposed to overcome that obstacle through the construction of a certain “We”. This “We” should not be understood as a single homogeneous whole but should be viewed in a positive sense. This positive meaning is also revealed through the Christian understanding of reality, the Church is a people whose “[our] citizenship is in Heaven” (Philippians 3, 20), as it St. Paul says. Therefore, the state of the migrant is not exceptional, but a normal state of movement and orientation towards Heaven. Author Emanuele Coccia explains that in his opinion, there is no “home country” but only various ships and rafts that are constantly sailing. Every living and non-living being is subject to the process of change and is constantly forced to change. In his opinion, the state or *conditio* of being in the world is one state or *conditio* of migration - *not a journey from one place to another, but a perpetual form of movement - a drift*⁴⁶³. Therefore, according to the author, it is impossible to think that migrants are only a small part of living beings, but even more so,

⁴⁶¹ Cf. *Ibid.*, p. 121

⁴⁶² DI CESARE, Donatella, *Philosophie der Migration*, Matthes und Seitz, Berlin, 2021, p. 118

⁴⁶³ COCCIA, Emanuele, *Metamorphosen*, Carl Hanser Verlag, München, 2021, p. 131

everything is migrating⁴⁶⁴. Integration necessarily brings with itself a certain change that implies a metamorphosis where both sides change and something new emerges that did not exist before. This does not mean that Austrian society is now viewed only *next to* Croatian people in Austria, but that it changes *with* the presence of Croats in Austria. Likewise, Croatian migrants in Austria are not only just Croats in Austria, but they have also changed through being there.

Finally, during this dissertation, Pope Francis' Message for the 107th Day of Migrants and Refugees 2021 - "Towards an ever wider We" was mentioned several times. He does not narrow the "We" only to the members of the Catholic Church, but the "We" must be as big as the whole human family, without exception. The Holy Spirit enables people to achieve a communion in diversity by not imposing depersonalizing uniformity but enriching each other and enriching each other with diversity and intercultural relations. This diversity that seemingly represents a wall that separates people should be turned into a bridge of enrichment that connects people who are residents of the same world from whose benefits no one should be excluded.⁴⁶⁵ The words of Pope Francis are very appropriate for the conclusion of this chapter because they reflect the essence of integration – the task of the humankind is to reach a "We" which includes all people, without exception and regardless of the differences, because all people are on a common journey in this world. In addition, noteworthy are the words of Josip Bebić about the future of the Catholic Missions. He says that the key to the survival of migrant communities does not lie only in human work. *Jesus is their foundation. Jesus Christ holds the keys to our lives and our actions. When he decides to lock something, it will be locked forever, and vice versa.*⁴⁶⁶

⁴⁶⁴ Cf. *Ibid.*, pp. 130-131

⁴⁶⁵ Cf. FRANCIS, *Message of His Holiness Pope Francis for the 107th Day of Migrants and Refugees*, 26. 09. 2021, URL: https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20210503_world-migrants-day-2021.html (last access: 09. 04. 2022)

⁴⁶⁶ BEBIĆ, Josip, *Budućnost Hrvatskih Katoličkih Misija u Njemačkoj*, in: JOSIP BEBIĆ (ed.) *Budućnost hrvatskih katoličkih misija u Europi*, Zbornik radova, Frankfurt am Main, Denona, 2006, pp.13-23, here: p. 22

11. Bibliography

- ANČIĆ, Nediljko Ante, *Identitet u dijaspori – Hrvatski katolici između stare domovine i novog prebivališta*, Crkva u svijetu 52, 2017, 1, Split, pp. 49-66
- ANTUNOVIĆ, Mato, *Hrvatske katoličke misije u Francuskoj*, in: JOSIP BEBIĆ (ed.), *Budućnost hrvatskih katoličkih misija u Europi*, Zbornik radova, Frankfurt am Main, Denona, 2006, pp. 35-45
- ARAČIĆ, *Pastoral Crkve pred zbiljnošću pokreta*, in: Bogoslovna smotra 78, 2008, 2, pp. 271-284
- ARAČIĆ, Pero, ČRPIĆ, Gordan, NIKODEM, Krunoslav, *Vjerska situacija u hrvatskom tranzicijskom društvu prema istraživanju "Aufbruch"*, VDSB 128, 2000, 12, pp. 775-815
- ARAČIĆ, Pero, RAZUM, Ružica, *Župni pastoral*, in: ARAČIĆ, Pero, „Jeremija, što vidiš?“ (Jer 24,3) *Crkva u hrvatskom tranzicijskom društvu*, Teologija u Đakovu, Biblioteka Diacovensia 3, Đakovo, 2002, pp. 127-150
- BABIĆ, Anto, *Perspektiva Hrvatskih katoličkih misija u Njemačkoj*, in: JOSIP KLARIĆ (ur), *Zbornik radova simpozija o stanju i perspektivi Hrvatskog dušobrižništva u Njemačkoj*, Diaspora Croatica, Frankfurt am Main, 1999, pp. 53-70
- BALOBAN, Josip, *Pastoralni model na snazi u našoj Crkvi*, in: BALOBAN, Josip, *Pastoralni izazovi Crkve u Hrvata*, Kršćanska sadašnjost, Zagreb, 1992, pp. 73-85
- BALOBAN, Josip, *Crkvenost župne zajednice*, Diacovensia, 9, 2001, 1, pp. 7-23
- BALOBAN, Josip, ČRPIĆ, Gordan, *Određeni aspekti crkvenosti*, Bogoslovna Smotra, 70, 2000, 2, pp. 257-290
- BALOBAN, Josip, *Pastoralno-teološki pregled na migrante u svijetu globalizacije*, in: KLARIĆ, Josip (ed.), *Zbornik radova Simpozija o stanju i perspektivi Hrvatskog dušobrižništva u Njemačkoj*, Biblioteka „Diaspora Croatica“, Frankfurt am Main, 1999, pp. 17-32
- BANOVAČ, Boris, MARKOVIĆ, Marko, *Integracije i akteri: proturječnosti i izazovi*, in: Migracijske i etničke teme, 23, 2007, 4, pp. 319-345

- BATINIĆ, Anto, *Perspektiva hrvatskih katoličkih misija u Njemackoj*, in: KLARIĆ, Josip (ed.) *Zbornik radova Simpozija o stanju i perspektivi Hrvatskog dušobrižništva u Njemačkoj*, Biblioteka „Diaspora Croatica“, Frankfurt am Main, 1999, pp. 53-70
- BATURINA, Danijel, *In expectation of the theory: Grounded theory method*, in: *Metodički obzori*, 10, 2015, 1, pp. 77- 90
- BAUER, Christian, *Kršćanska suvremenost? Pastoralna teologija u avanturama kasne moderne*. In: STIPE NIMAC (ed.), *Praktična teologija danas. Stanje i perspektive.*, Ranokršćanski cvit, Lepuri, 2016, pp. 157-184
- BEBIĆ, Josip, *Budućnost hrvatskih katoličkih misija u Njemačkoj*, in: JOSIP BEBIĆ (ed.) *Budućnost hrvatskih katoličkih misija u Europi*, Zbornik radova, Frankfurt am Main, Denona, 2006, pp. 13- 23
- BEGER, Kai-Uwe, *Migration und Integration. Eine Einführung in das Wanderungsgeschehen und die Integration der Zugewanderten in Deutschland*, Leske Budrich, Opladen, 2000
- BENDRA, Ivana, MIHALJEVIĆ, Vine, *Primjena metodologije utemeljene teorije u sociološkim proučavanjima fenomena religije i religioznosti*, in: *Bogoslovska smotra*, 86, 2016, 4, pp. 891-914
- BILETIĆ, Stjepan, *Hrvatska pastva u skandinavkim zemljama*, in: BEBIĆ, Josip (ed.), *Budućnost hrvatskih katoličkih misija u Europi*, Frankfurt am Main, Denona, 2006, pp. 25-33
- BILIĆ, Niko, *Neki ključni vidici selilaštva i izbjeglištva u Svetom pismu*, in: *Obnovljeni život*, 75, 2020, 1, pp. 9-23
- BISCHOF, Karin, HALBMAYR, Brigitte, LERCHER, Kerstin, LIEGL, Barbara, *Integration als kommunales Politikfeld. Entstehungsbedingungen, Problemlagen und Modelle*, in: *SWS-Rundschau* 47, 2007, 2, pp. 164-185
- BOŽIĆ, Saša, *Kroaten in Wien. Immigranten und Integration in Zusammenhang mehrschichtiger ethnischer Beziehung*, Naklada Jesenski i Turk, Zagreb, 2000
- BOŽIĆ, Saša, *Integracija i etnički odnosi hrvatskih migranata: Bečki slučaj*, *Revija za sociologiju*, 28, 1997, 1-2, pp. 63-82
- BOŽIĆ, Saša, KUTI, Simona, *Europska politika integracije migranata: od standardiziranja mjera za zemlje Europske unije prema integracijskom servisu*

utemeljenom na društvenoznanstvenim spoznajama, Revija za sociologiju 48, 2018, 1, pp. 49-75

- BÖHM, Andreas, *Theoretical coding: Text analysis in Grounded Theory*, in: FLICK, Uwe, von KARDORFF, Ernst, STEINKE, Ines, (ed.), *A companion to qualitative research*, London, SAGE Publications, 2004, pp. 270-275
- CARROLL, Lewis, *Alice in Wonderland – Alice im Wunderland*, Zweisprachige Ausgabe, Anaconda Verlag, Köln, 2015
- CHARMAZ, Kathy, *A constructivist Grounded Theory analysis of losing and regaining a valued self*, in: WERTZ, Frederick J., CHARMAZ, Kathy, MCMULLEN, Linda J., JOSSELSO, Ruthellen, ANDERSON, Rosemarie, MCSPADDEN, Emalinda, in: *Five ways of doing Qualitative analysis: Phenomenological Psychology, Grounded Theory, Discourse Analysis, Narrative Research, and Intuitive Inquiry*, Guilford Press, New York, 2011, pp. 165-204
- CHARMAZ, Kathy, *Constructing Grounded Theory*, Sage publications, London, 2006
- COCCIA, Emanuele, *Metamorphosen*, Carl Hanser Verlag, München, 2021
- CORBIN, Juliet, STRAUSS, Anselm, *Basics of qualitative research: Techniques and procedures for developing Grounded Theory*, Sage publications, Thousand Oaks, 2008
- ČRPIĆ, Gordan, KUŠAR, Stjepan, *Neki aspekti religioznosti u Hrvatskoj*, Bogoslovna smotra, 68, 1998, 4, pp. 513-563
- ČIZMIĆ, Ivan, SOPTA, Marin, ŠAKIĆ, Vlado, *Iseljena Hrvatska*, Golden Marketing – tehnička knjiga, Institut društvenih znanosti Ivo Pilar, Zagreb, 2005
- DELGADO, Mariano, *Lebendige Katholizität gestalten: auf dem Weg zu einem Miteinander von einheimischen und zugewanderten Katholiken*, Stimmen der Zeit, Freiburg - Breisgau, 218, 2000, pp. 595-608
- DI CESARE, Donatella, *Philosophie der Migration*, Matthes und Seitz, Berlin, 2021
- DOMINI, Mirjana, *Gradišćanski Hrvati – zajedništvo usprkos granica. Osvrt na sudbinu ogranka Gradišćanskih Hrvata u Mađarskoj*, Migracijske teme, 6, 1990, 3, pp. 325-334

- ESSER, Hartmut, *Does the "New" Immigration Require a "New" Theory of Integrational Integration*, Mannheimer Zentrum für Europäische Sozialforschung, Arbeitspapiere, 2003
- FUß, Susanne, KARBACH, Ute, *Grundlagen der Transkription*, Verlag Barbara Budrich, Opladen & Toronto, 2019
- GASTGEBER, Karl, *Metode osnovnog pastoralna za ponovnu evangelizaciju Europe*, Crkva u svijetu, 25, 1990, 1, pp. 38-46
- GRGIĆ, Pero-Ivan, *Ususret budućnosti Hrvatske inozemne pastve*, in: JOSIP BEBIĆ (ur.) *Budućnost Hrvatskih katoličkih misija u Europi*, Zbornik radova, Denona, Frankfurt am Main, 2006, pp. 115-121
- GRUBER, Barbara, *Kroatische Migrant/innen in Österreich. Zahlen. Fakten. Einstellungen.*, In: ÖIF-Dossier, n. 23, Wien, 2012
- HARAMIJA, Predrag, TROŠELJ Miočević, Tanja, *Religija I ekonomska integracija migranata u Europskoj Uniji*, Ekonomska misao I praksa, DKB 27, 2018, 1, pp. 335-374
- HOESCH, Kirsten, *Migration und Integration. Eine Einführung*, Springer VS, Münster, 2018
- IVANOVIĆ, Vladimir, *Geburtstag pišeš normalno. Jugoslavenski gastarbajteri u SR Nemačkoj i Austriji 1965-1973.*, Institut za savremenu istoriju, Beograd, 2012
- JEĐUD, Ivana, *Alisa u zemlji čudesa – kvalitativna metodologija i metoda utemeljene teorije*, in: Hrvatska revija za rehabilitacijska istraživanja, 43, 2007, 2, pp. 83-101
- KEßLER, Tobias, *Kann denn aus Nazaret etwas gutes kommen?*, Verlag Friedrich Pustet, Regensburg, 2018
- KLARIĆ, Josip, *Uvod u simpozij o stanju I perspektivi hrvatskog dušobrižništva u SR Njemačkoj*, in: KLARIĆ Josip (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*, Biblioteka Diaspora Croatica, Hrvatski dušobrižnički ured, Frankfurt am Main, 1999, pp. 11-15
- MESARIĆ ŽABČIĆ, Rebeka, *Temeljne značajke iseljavanja hrvatskog stanovništva s posebnim naglaskom na iseljavanje u proteklih petnaestak godina*, in: Dve domovini, Two Homelands 26, 2007, pp. 97-115

- MESARIĆ ŽABČIĆ, Rebeka, *The importance of the Croatian Diaspora for the development of the Republic of Croatia: Examples from Australia and the USA*, in: *Croatian Studies Review* 8, 2012, pp. 130 – 147
- METTE, Norbert, *Aktualno stanje i perspektive pastoralne teologije kao teološke discipline*, in: STIPE NIMAC, *Praktična teologija danas. Stanje i perspektive*, Ranokršćanski cvit, Lepuri, 2016, pp. 123-155
- MIEHLE, Wolfgang, *Die muttersprachlichen Gemeinden zwischen gestern und morgen*, in: BEBIĆ, Josip (ed.) *Budućnost hrvatskih katoličkih misija u Europi*, Frankfurt am Main, Denona, 2006, pp. 77 – 106
- NEJAŠMIĆ, Ivica, *Iseljavanje iz Hrvatske od 1850 do 1981*, *Migracijske teme*, 6, 1990, 4, pp. 511-526
- NEJAŠMIĆ, Ivo, *Iseljavanje iz Hrvatske od 1900. do 2001.: demografske posljedice stoljetnog procesa*, in: *Migracijske i etničke teme* 30, 2014, 3, pp. 405-435
- NIMAC, Ivan, *Dušobrižništvo selilaca*, in: *Služba Božja: liturgijsko-pastoralna revija*, 22, 1982, 3-4, pp. 263-269
- NIMAC, Stipe, SEVESO, Bruno, *Praktična teologija: profil jedne teološke discipline s osvrtom na njezine zadaće u hrvatskoj Crkvi i društvu*, Ravnokotarski cvit, Lepuri, 2009
- NIMAC, Stipe, *Župa, kultura i praktična teologija. O nekim zadacima praktične teologije u našoj Crkvi i društvu*, in: NIMAC, Stipe, *Praktična teologija: profil jedne teološke discipline s osvrtom na njezine zadaće u hrvatskoj Crkvi i društvu*, Biblioteka Ravnokotarski Cvit, Lepuri, 2009, pp. 149-166
- NIMAC, Stipe, *Župni pastoral pred izazovima našeg vremena*, in: *Crkva u svijetu*, 42, 2007, 1, pp. 65-80
- OSWALD, Ingrid, *Migrationssociologie*, UVK Verlagsgesellschaft mbH, Konstanz, 2007
- PAVLINIĆ, Andrina, ANIĆ, Josip, *Djeca hrvatskih migranata u europskim zemljama – iseljavanje, motivacija za očuvanje i njegovanje materinskog jezika te povratak u domovinu*, *Migracijske teme*, 7, 1991, 3-4, pp. 277-291
- PENNINX, Rinus, GARCES-MASCARENAS, Blanca, *The concept of integration as an analytical tool and as a policy concept*, in: PENNINX, Rinus, GARCES-

- MASCARENAS, Blanca (ed.), *Integration Processes and Policies in Europe. Context, levels, and actors*, Springer Open, 2016, pp. 11-29
- PENNINX, Rinus, *Integration Process of Migrants: Research Findings and Policy Challenges*, in: *Migrantske i etničke teme*, 23, 2007, 1-2, pp. 7-32
 - POLAK, Regina, *Migration: Heimkehr zu Gott und seiner Sozialordnung*, in: POLAK, Regina, *Migration, Flucht und Religion, Praktisch-Theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 107-124
 - POLAK, Regina, *Migration als Lernort für globales Zusammenleben in Verschiedenheit*, PThl, 34, 2014, 2, pp. 205-220
 - POLAK, Regina, „Wir sind keine Indianer!“ *Pastoraltheologische Reflexion zu den Erfahrungen einer katholischen Migrationsgemeinde in Wien*, in: REGINA POLAK, *Migration, Flucht und Religion. Praktisch-theologische Beiträge, Band 1: Grundlagen*, Matthias Grünewald Verlag, Ostfildern, 2017, pp. 161-201
 - POLAK, Regina, JÄGGLE, Martin, *Diversität und Convivenz. Miteinander Lebensräume gestalten*, in: KRIEGER, Walter, SIEBERER, Balthasar (ed.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, Linz, 2013, pp.152-189
 - POLAK, Regina, LEHNER-HARTMANN, Andrea, PIRKER, Viera, FRAUNBAUM, Katja, *Von Angst bis Zuversicht: Migrationskompass: Leben und Lernen von und mit geflüchteten Menschen*, Institut für Praktische Theologie, Katholisch-Theologische Fakultät der Universität Wien, Wien, 2018
 - POLEGUBIĆ, Adolf, *Dušobrižništvo za Hrvate u Njemačkoj*, Hrvatski dušobrižnički ured – Kroatenseelsorge in Deutschland, Frankfurt am Main, 2017
 - POLEGUBIĆ, Adolf: *Interview with Josip Klarić*, in: POLEGUBIĆ, Adolf, *Povratak, integracija ili asimilacija? Razgovori o Hrvatskoj dijaspori*, Denona, Frankfurt am Main, 2006, pp: 9-13
 - POLEGUBIĆ, Adolf, *Interview with Wolfgang Miehle*, in: POLEGUBIĆ, Adolf, *Povratak, integracija ili asimilacija? Razgovori o Hrvatskoj dijaspori*, Denona, Frankfurt am Main, 2006, pp: 21-26
 - PRESSEL, Peter, *Nova koncepcija dušobrižništva za katolike drugoga materinskog jezika u SR Njemačkoj*, in: KLARIĆ, Josip (ed.), *Zbornik radova simpozija o stanju*

i perspektivi hrvatskog dušobrižništva u Njemačkoj, Biblioteka diaspora Croatica, Frankfurt am Main, 1999, pp. 47-51

- PRUDKÝ, Libor, ARAČIĆ, Pero mit NIKODEM, Krunoslav und ŠANJEK, Franjo, ZDANIEWICZ, Witold, TOMKA, Miklós, *Religion und Kirchen in Ost (Mittel) Europa: Tschechien, Kroatien, Polen*, Schwabenverlag, Ostfildern
- SCHEIDLER, Monika, *Assimilation oder Integration? Erwartungen und Realitäten*, in: WALTER KRIEGER, Walter, SIEBERER, Balthasar (ed.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, 2013, pp. 124-151
- SERŠIĆ, Josip, *Kroatisches Wien – Hrvatski Beč*, Carl Gerold's Sohn Verlagbuchhandlung KG, Wien, 2013
- SPENCER, Liz, RITCHIE, Jane, O'CONNOR, William, *Analysis: Practices, Principles, and Processes*, in: RITCHIE, Jane, LEWIS, Jane (ed.), *Qualitative research practice*, Sage publications, London, 2003, pp. 200-218
- STARIĆ, Aldo, *Crkva ususret svijetu. Komentar br. 1-3 Pastoralne konstitucije 2. vatikanskog sabora „Gaudium et spes“*, Bogoslovska smotra, 67, 1997, 1, pp. 1-20
- STANKOVIĆ, Vladimir, (ed.), *Katolička Crkva i Hrvati izvan domovine*, Kršćanska Sadašnjost, Zagreb, 1980
- STANKOVIĆ, Vladimir, *Katolička Crkva i Hrvati izvan domovine*, in: Bogoslovska smotra, 56, 1986, 1-2, pp. 73-98
- STANKOVIĆ, Vladimir, *Crkva u Hrvata i njezina briga za hrvatske migrante*, u: KLARIĆ, Josip, (ed.), *Zbornik radova simpozija o stanju i perspektivi hrvatskog dušobrižništva u Njemačkoj*; Biblioteka "Diaspora Croatica" Hrvatski dušobrižnički ured, Frankfurt am Main, 1999., pp. 33-45
- STRUJIĆ, Jure, *Društvene mreže, evangelizacija i kateheza*, in: Bogoslovna smotra, 86, 2016, 2, pp. 441-462
- ŠAGI-BUNIĆ, Tomislav Janko, *Krstiti u Crkvu „malo stado“ ili „veliki narod“?*, Bogoslovska smotra 48, 1978, 1-2, pp. 1-8
- ŠKVORČEVIĆ, Antun, *Crkveno učiteljstvo o migracijama*, Bogoslovska smotra, 63, 1993, 3-4, pp. 317-336

- THORNBERG, Robert, PERHAMUS, Lisa M., CHARMAZ, Kathy, *Grounded theory*, in: SARACHO, Olivia (ed.) *Handbook of Research Methods in Early Childhood Education*, Information Age Publishing, Charlotte, 2014, pp. 405-439
- TOMIĆ-KOLUDROVIĆ, Inga, *Pojam integracije u suvremenim socioloskim teorijama*, in: GRUBIŠIĆ, Ivan, ZRINŠČAK, Siniša, (ed.), *Religija i integracija*, Zagreb: Institut društvenih znanosti Ivo Pilar, 1999, pp. 11-29
- TOMKA, Miklós; ZULEHNER, Paul Michael, *Religion im gesellschaftlichen Kontext Ost (Mittel) Europas*, Schwabenverlag, Ostfildern, 2000
- VOLLSTEDT, Maike, REZAT, Sebastian, *An Introduction to Grounded Theory with a Special Focus on Axial Coding and the Coding Paradigm*, in: KAISER, Gabriele, PRESMEG, Norma, (eds.) *Compendium for early career researchers in mathematics education*, Springer, Cham, 2019, pp. 81 – 100
- VENCSEK, Laszlo, *Einleitung von Nationaldirektor KsR Prof. Dr. Laszlo Vencser*, in: VENCSEK, Laszlo, SCHARL, Franz (ed.), *Einheit in Vielfalt, 40 Jahre Nationaldirektion der katholischen fremdsprachigen Seelsorge in Österreich*, Wagner Verlag, 2015, pp. 21-25
- VENCSEK, Laszlo, *Der pastorale Dienst für die Migrant/innen – muttersprachliche Seelsorge*, in: KRIEGER, Walter, SIEBERER, Balthasar (Hg.), *Migration und Integration: Pastorale Herausforderungen und Chancen*, Wagner Verlag, 2013, pp. 54-75
- VRANJEŠ-ŠOLJAN, Božena, *Gradišćanski Hrvati. Između tradicije i suvremenosti*, Educa, Zagreb, 2005
- VUKOREPA, Ivana, *Migracije i pravo na rad u Europskoj uniji*, Zbornik PFZ, 68, 2018, 1, pp. 85-120
- WINTERHAGEN, Jenni, *Transnationaler Katholizismus. Die kroatischen Migrantengemeinden in Deutschland zwischen nationalen Engagement und funktionaler Integration*, LIT Verlag, Münster, 2013
- WINTERHAGEN, Jenni, *Katholischer Nationalkatholizismus und funktionale Integration. Die kroatischen Gemeinden in Deutschland.*, in: WISO Diskurs, *Migrantenorganisationen. Engagement, Transnationalität und Integration*, 2013, pp. 32-41

- ZRINŠČAK, Siniša, ČRPIĆ, Gordan, KUŠAR, Stjepan, *Vjervanje i religioznost*, Bogoslovna smotra, 70, 2000, 2, pp. 233-255
- ZULEHNER, Paul Michael, *Pastoraltheologie. Band 1. Fundamentalpastoral. Kirche zwischen Auftrag und Erwartung*, Patmos Verlag, Düsseldorf, 1989
- ZULEHNER, Paul Michael, POLAK, Regina, *Religion - Kirche – Spiritualität in Österreich nach 1945*, Studien Verlag, Innsbruck, 2006

Church documents:

- BENEDICT XVI, *Caritas in Veritate*, Encyclical letter, 29. 06. 2009, URL: https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html (last access: 09. 04. 2022)
- BENEDICT XVI, *Message of His Holiness Benedict XVI for the 97th World Day of Migrants and Refugees: "One Human family"*, 2011, URL: https://www.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf_ben-xvi_mes_20100927_world-migrants-day.html (last access: 09. 04. 2022)
- CODEX IURIS CANONICI / CODE OF CANON LAW, 1983, URL: https://www.vatican.va/archive/cod-iuris-canonici/cic_index_en.html (last access: 09. 04. 2022)
- FRANCIS, *Evangelii Gaudium*, Apostolic Exhortation, 2013, URL: http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html (last access: 09. 04. 2022)
- FRANCIS, *Message of His Holiness Pope Francis for the 104th World Day of Migrants and Refugees*, 14. 01. 2018, URL: https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20170815_world-migrants-day-2018.html (last access: 09. 04. 2022)
- FRANCIS, *Message of His Holiness Pope Francis for the 107th Day of Migrants and Refugees*, 26. 09. 2021, URL: https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20210503_world-migrants-day-2021.html (last access: 09. 04. 2022)

- JOHN PAUL II, *Laborem Exercens*, Encyclical letter, 14. 09. 1981, URL: https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html (last access: 09. 04. 2022)
- PAUL VI, *Apostolicae Caritatis*, Motu Proprio, 19. 03. 1970, URL: <https://www.acmro.catholic.org.au/about/church-documents-on-migration/the-teaching-of-the-universal-church/pope-paul-vi/410-motu-proprio-apostolicae-caritatis/file> (last access: 09. 04. 2022)
- PAUL VI, *Christus Dominus*, Decree concerning the pastoral office of bishops in the Church, 28. 10. 1965, URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_christus-dominus_en.html (last access: 09. 04. 2022)
- PONTIFICAL COMMISSION FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, *Church and Human Mobility*, Circular letter to Episcopal Conferences, 26.05.1978, URL: <file:///C:/Users/sweet/Downloads/Church-and-Human-Mobility.pdf> (last access: 09. 04. 2022)
- PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, *Erga migrantes caritas Christi (The love of Christ towards migrants)*, Instruction, 2004, URL: https://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html (last access: 09. 04. 2022)
- SCHWEIZER BISCHOFSKONFERENZ, RÖMISCH-KATHOLISCHE ZENTRALE KONFERENZ DER SCHWEIZ, *Auf dem Weg zu einer interkulturellen Pastoral. Gesamtkonzept für die Migrationspastoral in der Schweiz*, Freiburg, 2020
- SECOND VATICAN COUNCIL, *Christus Dominus, Decree concerning the pastoral office of bishops in the Church*, 28. 10. 1965, URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_christus-dominus_en.html (last access: 09. 04. 2022)
- SECOND VATICAN COUNCIL, *Gaudium et Spes, Pastoral constitution on the Church in the Modern World*, 07. 12. 1965, URL:

https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html (last access: 09. 04. 2022)

- SECOND VATICAN COUNCIL, *Lumen Gentium, Dogmatic constitution on the Church*, 21. 11. 1964, URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html (last access: 09. 04. 2022)
- SACRED CONGREGATION FOR BISHOPS, *De Pastoralis Migratorum Cura (On the Pastoral Care of People who Migrate)*, Instruction, 22. 08. 1969, URL: <https://www.acmro.catholic.org.au/about/church-documents-on-migration/the-teaching-of-the-universal-church/other-vatican-documents/409-instruction-de-pastoralis-migratorum-cura/file> (last access: 09. 04. 2022)
- ÖSTERREICHISCHE BISCHOFKONFERENZ, *Pastorale und rechtliche Richtlinien für die fremdsprachige Seelsorge in Österreich*, in: Amtsblatt der Österreichischen Bischofskonferenz, nr. 22, 20. May 1998, II. 1.

Internet sources:

- *Anderssprachige Pastoral, Fremdsprachige - anderssprachige - muttersprachliche Seelsorge*, URL: <https://www.pastoral.at/pastoral/anderssprachige-pastoral> (last access: 08. 03. 2022)
- BATARILO, Željko, *Hoće li tzv. Bosansko – hrvatsko – srpski još uvijek u Austriji biti umjesto hrvatskog jezika?* 16. 03. 2021, URL: <https://kroativ.at/u-kojoj-je-fazi-gradanska-inicijativa-tzv-bosansko-hrvatsko-srpski-jos-uvijek-umjesto-hrvatskog-jezika/> (last access: 07. 10. 2021)
- CASTILLO GUERRA, Jorge G., *Contribution of the Social Teaching of the Roman Catholic Church on Migration*, Exchange, 44, 2015, 4, pp: 403-427/1-19, URL: https://www.caritas.eu/wordpress/wp-content/uploads/2018/10/contributions_of_the_social_teaching_of_the_roman_catholic_church_on_migration_castillo_guerra.pdf.pdf p.11 (access: 28. 09. 2019)
- COMMISSION OF THE EUROPEAN COMMUNITIES, *Communication from the Commission to the Council, the European Parliament, the European Economic and Social Committee and the Committee of the Regions on Immigration, Integration and*

- Employment*, Brussels, 2003 URL: <https://eur-lex.europa.eu/legal-content/EN/ALL/?uri=CELEX%3A52003DC0336> (last access: 08. 03. 2022)
- COMMISSION OF THE EUROPEAN COMMUNITIES, *Communication from the commission to the council and the European Parliament on a community immigration policy*, Brussels, 2000, URL: <https://eur-lex.europa.eu/legal-content/EN/ALL/?uri=CELEX%3A52000DC0757> (last access: 08. 03. 2022)
 - Dekan đakovačkog KBF-a o smanjenom zanimanju za studij teologije, ali i otvaranju novih područja za djelovanje teologa u društvu, Radio Đakovo, 20. 10. 2021, URL: <https://www.radio-djakovo.hr/2021/10/dekan-dakovackog-kbf-a-o-smanjenom-zanimanju-za-studij-teologije-ali-i-otvaranju-novih-podrucja-za-djelovanje-teologa-u-drustvu/> (last access: 08. 12. 2021)
 - EUROPEAN COMMISSION, *European Union Initiatives Supporting the Integration of Third-Country Nationals*, Brussels, 2011, URL: <https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52011SC0957&from=EN>
 - EUROPEAN COMMISSION, *The Common Basic Principles for Immigrant Integration Policy in the EU*, Brussel, 2004, URL: [file:///C:/Users/sweet/Downloads/doc1_1274_415560448%20\(1\).pdf](file:///C:/Users/sweet/Downloads/doc1_1274_415560448%20(1).pdf) (last access: 08.03. 2022)
 - INSTITUT ZA MIGRACIJE I NARODNOST/INSTITUTE FOR MIGRATION AND ETHNIC STUDIES, *Integracija migranata u Europskoj Uniji s osvrtom na Hrvatsku: Strateška polazišta Instituta za migracije i narodnosti*, Zagreb, 2016, URL: https://www.imin.hr/wp-content/uploads/2021/01/Strateska-polazista-o-integraciji_FIN.pdf (downloaded: 01. 02. 2021)
 - FOPPA, Simon, *Kirche im Zeitalter der Migration*, St. Gallen: Schweizerisches Pastoralsoziologisches Institut (SPI), 2018, URL: <https://www.ssoar.info/ssoar/handle/document/60198> (last access: 08. 03. 2022)
 - HRVATSKA KATOLIČKA MISIJA BEČ, *Osoblje Misije*, URL: <https://hkm-wien.at/clanovi-misije/> (last access: 6. 12. 2021)
 - HRVATSKA KATOLIČKA MISIJA BEČ, *Povijest Misije*, URL: <http://www.hkm-wien.at/index.php/misija/povijest-misije/13-povijest-misije/27-hrvati-u-austriji-od-1945-do-1960> (Last access: 14. 01. 2019)

- KROATENSEELSORGE IN DEUTSCHLAND/HRVATSKI DUŠOBRIŽNIČKI URED U NJEMAČKOJ, *O nama/Nekoliko važnih podataka*, URL: <https://kroatenseelsorge.de/o-nama/> (last access: 01. 04. 2020)
- LEKSIKOGRAFSKI ZAVOD MIROSLAV KRLEŽA, *Hrvatska enciklopedija, mrežno izdanje, Socijalna integracija*, 2020, URL: <http://www.enciklopedija.hr/Natuknica.aspx?ID=56928> (last access: 25. 09. 2020)
- MOHR, Martin, *Statistiken zur Religion in Österreich*, 10. 05. 2021, URL: <https://de.statista.com/themen/2066/religion-in-oesterreich/> (last access: 23. 02. 2021)
- MOJA DOMOVINA, *Adrese hrvatskih katoličkih misija u Švicarskoj I raspored misa*, URL: <https://moja-domovina.net/2019/04/25/adrese-hrvatskih-katolickih-misija-u-svicarskoj-i-raspored-misa/> (last access: 25. 04. 2019.)
- MÜLLER, Sabrina, *Gelebte Theologie als Aufgabe der Kirchenentwicklung*, URL: <https://www.futur2.org/article/gelebte-theologie-als-aufgabe-der-kirchenentwicklung/> (last access: 03. 07. 2021)
- POPEC, Tanja, *Crkva u Hrvatskoj 2010, Upoznajmo naše biskupije I njihove pastire*, Veritas – glasnik svetog Antuna Padovanskog, lipanj, 2010 URL: http://www.veritas.hr/casopisi/2010_06/Crkva%20u%20Hrvatskoj%202010..pdf (last access: 14. 07. 2020)
- RAGUŽ, Mario, *Naši i vaši*, URL: <https://www.alfa.hr/artikl/info/5463299b5c2195b8450005e5>, (last access: 27. 05. 2021)
- STADT WIEN, *Wiener Bevölkerung 2020: Daten und Fakten zu Migration und Integration*, URL: <https://www.wien.gv.at/menschen/integration/daten-fakten/bevoelkerung-migration.html> (last access: 12. 02. 2021)
- STATISTA, *Anzahl der Gläubigen von Religionen in Wien im Jahr 2019*, URL: <https://de.statista.com/statistik/daten/studie/1087721/umfrage/religionszugehoerigkeit-in-wien/> (last access: 12. 02. 2021)
- *Snowball sampling*, Wikipedia, URL: https://en.wikipedia.org/wiki/Snowball_sampling, (last access: 28. 05. 2021)

- *Stanovništvo prema gradovima/općinama, popis 2011.*, URL: https://www.dzs.hr/hrv/censuses/census2011/results/htm/H01_01_10/h01_01_10_RH.html (last access: 27. 02. 2021)
- VON DER LINDEN, Monika, *Das Konzept ist ein tragfähiger Baustein. Interview mit Franz Kreissl*, 26. 11. 2014, URL: <https://rheintaler.ch/artikel/das-konzept-ist-ein-tragfaehiger-baustein/8697> (last access: 11. 12. 2021)
- *Zajednička zornica pod svijećama za Nijemce i Hrvate u Würzburgu*, Informativna Katolička Agencija, 16. 12. 2021, URL: https://ika.hkm.hr/novosti/zajednicka-zornica-pod-svijecama-za-nijemce-i-hrvate-u-wuerzburgu/?fbclid=IwAR0wpugCZerxL72K1bCCylp98Nlz3a4TZ_IGZNh8G6F1rpboii0h70VtDvg (last access: 17. 12. 2021)

12. Abstracts

- **English**

This paper explores the issue of integration of believers of the Croatian Catholic Mission in Vienna under three dimensions: social, Church, and faith integration, and the question how to improve the pastoral practice of the Croatian Catholic Mission in Vienna concerning these three dimensions of integration. The Croatian Catholic Mission is a parish community that brings together mostly Croatian believers living in Austria, or, more specifically, in Vienna. Their way of practicing faith differs from other parishes in Vienna in its strong traditional character. Vienna is a multicultural city that offers many options, and this is also reflected in the religious life, where faith is an option among many other.

From a methodological point of view, this paper follows the approach of Paul Michael Zulehner and is divided into three parts: Criteriology, Cairology, and Praxeology. In the first part of the paper, Criteriology, the issues of integration and migration are observed through the prism of sociological sciences, theology, and numerous Church documents that study these topics. This literature sets out, so to speak, certain criteria which should be followed.

The second part of the paper, Cairology, deals with the current and real situation in practice. Namely, in this part of the paper, empirical data are analyzed using the Grounded Theory method. Also, very important and interesting in this paper is that it emphasizes what the believers, members of the Croatian Catholic Mission in Vienna say 1. about their integration within the Vienna society in which they live and work; 2. their opinion on the Croatian Catholic Mission and its role in the integration process within the Archdiocese of Vienna; 3. and how they view themselves and their faith within this “new” society that is different from the one they come from. Interview partners were therefore understood as active participants within the Church’s pastoral care, and as such, their responses were taken as a criterion for the future improvement of pastoral practice, or Praxeology. Therefore, the empirical data here actually represent a certain overlap of Criteriology and Cairology.

The third part of the paper, Praxeology, is the part that answers the research question: “How can the pastoral practice of the Croatian Catholic Mission in Vienna be improved regarding the three dimensions of integration?”. In this sense, several pastoral proposals are

presented which can contribute to the improvement of the future pastoral practice of the Croatian Catholic Mission in Vienna.

Finally, the concluding chapter reflects yet again on the issue of integration and summarizes the results of empirical research, emphasizing once again that integration is a two-way street, which is why all responsibility cannot be shifted to the Croatian Catholic Mission in Vienna, but it is necessary to look for a certain “We” as opposed to the dichotomy “Ours and Yours”.

• Deutsch

Dieses Dissertationsprojekt untersucht die Frage der Integration von Gläubigen der Kroatischen Katholischen Mission in Wien unter drei Dimensionen: soziale, innerkirchliche und religiöse Integration, wie auch die Frage wie die pastorale Praxis der Kroatischen Katholischen Mission in Wien in Bezug auf diese drei Dimensionen der Integration verbessert werden kann. Die Kroatische Katholische Mission ist eine Pfarrgemeinde, die hauptsächlich kroatische Gläubige zusammenbringt, die in Österreich oder der Stadt Wien leben. Ihre Glaubenspraxis unterscheidet sich durch ihren starken traditionellen Charakter von anderen Kirchengemeinden der Stadt Wien, einer multikulturellen Stadt mit vielen Optionen, was sich auch im religiösen Leben widerspiegelt.

Aus methodischer Sicht folgt diese Arbeit dem Ansatz von Paul Michael Zulehner und gliedert sich in die drei Teile: Kriteriologie, Kairologie und Praxeologie. Im ersten Teil der Arbeit, Kriteriologie, werden die Themen Integration und Migration durch das Prisma der soziologischen Wissenschaften, der Theologie und zahlreicher kirchlicher Dokumente betrachtet, die sich mit diesen Themen befassen. Diese Literatur legt gewisse Kriterien fest, an denen sich die Dissertation orientiert.

Der zweite Teil der Arbeit, Kairologie, befasst sich mit der aktuellen und realen Situation in der Praxis. In diesem Teil der Arbeit werden nämlich empirische Daten mit der Methode der Grounded Theory analysiert. Erarbeitet wird, was die Gläubigen, Mitglieder der kroatischen katholischen Mission in Wien sagen, über ihre Integration in die Wiener Gesellschaft, in der sie leben und arbeiten, über die kroatische katholische Mission und ihre Rolle in dem Integrationsprozess in der Erzdiözese Wien und wie sie sich selbst und ihren Glauben in dieser „neuen“ Gesellschaft sehen, die anders ist als die, aus der sie stammen. Die Interviewpartner wurden daher als aktive Teilnehmer an der kirchlichen pastoralen

Praxis verstanden und ihre Antworten als solche als Kriterium für die zukünftige Verbesserung der pastoralen Praxis oder der Praxeologie herangezogen. Daher stellen die empirischen Daten hier tatsächlich eine gewisse Überschneidung von Kriteriologie und Kairologie dar.

Der dritte Teil der Arbeit, Praxeologie, ist der Teil, der die Forschungsfrage beantwortet: „Wie kann die pastorale Praxis der Kroatischen Katholischen Mission in Wien im Hinblick auf die drei Dimensionen der Integration verbessert werden?“ In diesem Sinne werden einige pastorale Vorschläge präsentiert, die zur Verbesserung der zukünftigen pastoralen Praxis der Kroatischen Katholischen Mission in Wien beitragen können.

Zusammenfassend reflektiert das Schlusskapitel das Thema Integration und die Ergebnisse der empirischen Forschung und betont noch einmal, dass Integration keine Einbahnstraße ist, weshalb nicht alle Verantwortung auf die Kroatische Katholische Mission in Wien abgewälzt werden kann, sondern, notwendig ist nach einem bestimmten „We“ (Wir) zu suchen, im Gegensatz zur Dichotomie „Ours and Yours“ (Unsere und Eure).