

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 generously opened their doors and showed 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 coronavirus 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: *Criteriaology–Cairology–Praxeology*. Criteriaology 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 Criteriaology 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 Criteriaology. 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 that they originally came from. Furthermore, the Grounded Theory method is also included in the Criteriaology 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 Criteriaology–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 Mis-

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.

sion 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 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 for 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 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, and communicating. Also, the Croatian Catholic Mission in Vienna was chosen because of its long tradition (since 1960), the large number of believers who vis-

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.

it them regularly, and 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 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, and Australia. 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*,” “*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 a 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, and 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. Then, 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. Then, 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. The chapter focused on qualitative methods is followed by the final 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 the 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 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 that 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 (in Latin: *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 that 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*, and *seasonal* migration. Also, there

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.

exists a difference between *emigration state*⁷ – the state that the citizens are leaving, and the *immigration state*⁸ – the state in which people come to live temporarily 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 into two groups. The first group is the *push* factors – the factors that encourage to leave the state, and the second group is 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, and 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; and (4) *social and cultural* reasons as disrespect of civil rights, ethnic, racial, sexual, or religious stratification of the

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.

society and lack of 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 its spatial arrangement; (2) the components of natural motion (fertility and mortality); and (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 causes a decrease in the population number. The population that is affected by the migration has certain features: (1) they are on average younger than the population they came from (the dominant group is at the age of 20–40 years); (2) they are on average more educated than the population they came from; and (3) they are working population and procreative more vital than the population they came from.¹³ Besides, 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 that 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 centuries.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 the area of today's

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.

Croatian state territory gravitated toward 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, which 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 toward 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 World War II, which 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 illegal emigration. Estimates show that the total number of legally as well as 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 the 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 1960s and 1970s 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 some of

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.

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. On the 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 the war, is 418 507

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.