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Pastoral Care of Migrants in the Catholic Church in the Czech Republic

Abstract: This article deals with the pastoral care of migrants in the Czech Republic. It starts from a description of the ethnic composition of inhabitants of the Czech Republic and of permanently settled foreigners from 1918 to the present. It also acquaints the reader with the principles and individual structures of pastoral care for migrants coming from special Church documents and codes of canon law. On this basis, it presents specific structures existing in the Czech Republic and evaluates them.

Keywords: Catholic Church, migration, local church, parish, diocese, exarchate, conference of bishops

Introduction

To describe and understand the current form of pastoral care of migrants in the Czech Republic, it is necessary to start from the demographic situation: the ethnic composition of the population of the Czech Republic and the number and composition of foreigners who reside there over a long period of time. This is the content of the first section of this article.

The second section, which has more of a general nature, deals with the principles of pastoral care for migrants, as contained in the official documents of the universal Catholic Church.

The third section, in turn, deals more specifically with the description of individual pastoral structures, as discussed in the already mentioned official documents of the Catholic Church and especially in the regulations of canon law.

The fourth section presents the structures of pastoral care that exist for migrants in the Czech Republic.

1. National diversity, unity and renewed diversity in the Czech Republic since 1918

Although the method of official recognition of nationality has varied over the years (from emphasis on the mother tongue to a subjective sense of belonging), quite reliable conclusions can be drawn from the data obtained.¹

1.1. National diversity in 1918—1938

The period between the two world wars was characterised by a relatively large ethnic diversity, partially distorted by the idea of Czechoslovakism — one Czechoslovak nation and one Czechoslovak language existing in two versions or tongues, namely Czech and Slovak, to which members of this “nation” professed. Therefore, we can also distinguish Czech and Slovak nationality for this period.²

In the Czech lands, there were thus two strong entities in 1921 in terms of mother tongue: the Czech one with 67.5% and the German one with 30.6% of the population. Other minorities were Polish with 1.0% and Slovak with 0.2%.³ However, it must be admitted that, especially at the beginning of the existence of the new state, some members of national minorities, for opportunistic reasons, generally declared themselves to be Czechoslovak, while the majority of the Jewish population declared themselves to be German. The dominance of the two main nationalities was confirmed by the census in 1930, when 68.4% declared Czech nationality and 29.5% German, then Polish 0.9% and Slovak 0.4%.⁴

¹ ČESKÝ STATISTICKÝ ÚŘAD [CZECH STATISTICAL OFFICE]: *Národnostní struktura obyvatel — 2011* [Nationality Structure of the Population — 2011], pp. 1—2.

² The concept of Czechoslovakism is based on the concept of a nation-building nation and language — and thus neither the Czech nor the Slovak nation could be in Czechoslovakia after the First World War due to the existence of very strong German minority in the Czech lands and of Hungarians in Slovakia.

³ ČESKÝ STATISTICKÝ ÚŘAD: *Národnostní struktura obyvatel — 2011...*, p. 3.

⁴ *Ibidem*.

1.2. Changes resulting from World War II (1938—1948)

The consequence of the Munich Agreement of 30 September 1938 was the secession of the predominantly German territories of the Sudetenland, and shortly thereafter the predominantly Polish territories (Zaolzie — ‘trans-Olza Silesia’) too. During World War II, the Jewish ethnic group was systematically killed.

At the end of the war in 1945, there was, to a lesser extent, a spontaneous departure of the German population to areas controlled by the Western Allies. The German population was further reduced by post-war *de jure* illegal deportation, often associated with manifestations of blind revenge; the decline of the German population culminated in the legally carried out deportation after the Potsdam Conference, held in July 1945, until 1946. The remaining German-speaking population in the Czech lands was subjected to various forms of persecution. As a result of these changes, the population in the Czech lands also decreased significantly: from 11,109,341 in 1944 and 10,692,912 in 1945 to 9,523,266 in 1946 and even to only 8,765,230 in 1947.⁵

The consequence of these changes was the creation of a nationally homogeneous society in the Czech lands. To illustrate it, one ought to read the results of the nearest census, conducted in 1950. The Czech nationality became completely dominant with 93.8%, the largest minority was Slovak with 2.9% (mainly due to the resettlement of border areas from which the German population was displaced, from less industrialised Slovakia), the second largest was the German minority with 1.8% and the third was the Polish minority with 0.8%.⁶

1.3. A nationally homogeneous society after World War II until 1990

Throughout the period of the communist regime (1948—1989), the territory of today’s Czech Republic represented a nationally homogeneous society.

⁵ ČESKÝ STATISTICKÝ ÚŘAD [CZECH STATISTICAL OFFICE]. *Obyvatelstvo — roční časové řady, Tab. 1: Pohyb obyvatelstva v Českých zemích 1785—2018, absolutní údaje* [Population — Annual Time Series, Tab. 1: Population and Vital Statistics in the Czech Lands 1785—2018, Absolute Data].

⁶ ČESKÝ STATISTICKÝ ÚŘAD [CZECH STATISTICAL OFFICE]. *Národnostní struktura obyvatel — 2011* [Nationality Structure of the Population — 2011], p. 3.

According to the census results from 1950, 1961, 1970, and 1980, the size of the Czech population was steadily dominant with a slight increase: 94.3% (as compared to 93.8% in 1950), 94.5%, and 94.6%, and the number of the Slovak population grew similarly: 2.9%, 2.9%, 3.3% and 3.5%. In contrast, the share of German nationals fell sharply: 1.8%, 1.4%, 0.8%, and 0.6%. The share of Polish nationals also decreased slightly: 0.8%, 0.7%, 0.6%, and 0.6%.⁷

Data on the number of foreigners living in the Czech lands are only available from the end of this period: from a very small number of 37,177 in 1985, there was a decrease to 35,198 in 1990,⁸ with a mean population of 10,336,742 in 1985 and 10,362,740 in 1990.⁹ The relative number of foreigners as part of the population thus ranged from 0.34 to 0.36%.

1.4. Change in the ethnic composition of the population of the Czech Republic since 1990

The census still remains the basic source for determining the ethnic composition. However, the methodology of this census, which has changed, plays an important role.

In the 1991 census, nationality meant belonging to a nation or nationality, leaving it to everyone to register a nationality according to his or her own convictions. In 2001 and 2011, in accordance with international methodology, nationality was understood to mean belonging to a nation, or national or ethnic minority, regardless of the language they speak. It was thus permissible to list more than one nationality, but it was not obligatory to indicate nationality. This results in a significant decrease in affiliation to Czech nationality in the 2011 census, apparently related to a significant increase in persons who did not state their nationality.¹⁰

⁷ Ibidem. It is not uninteresting that even in the 75 years after the end of World War II, the size of population at the end of World War II has not been reached.

⁸ ČESKÝ STATISTICKÝ ÚŘAD [CZECH STATISTICAL OFFICE]: *Data — počet cizinců, R03 Trvale a dlouhodobě usazení cizinci v ČR v letech 1985—2018 (k 31. 12.)* [Data — Number of Foreigners, R03 Permanently and Long-term Settled Foreigners in the CR, 1985—2018 (31 December)].

⁹ ČESKÝ STATISTICKÝ ÚŘAD [CZECH STATISTICAL OFFICE]: *Obyvatelstvo — roční časové řady, Tab. 1: Pohyb obyvatelstva v Českých zemích 1785—2018, absolutní údaje* [Population — Annual Time Series, Tab. 1: Population and Vital Statistics in the Czech Lands 1785—2018, Absolute Data].

¹⁰ ČESKÝ STATISTICKÝ ÚŘAD: *Národnostní struktura obyvatel — 2011...*, pp. 3—5.

Table 1. Population by nationality in 2001 and 2011

Nationality	2001		2011		Index 2011/2001 [%]
	N	%	N	%	
Total population	10 230 060	100.0	10 436 560	100.0	102.0
Persons applying for one nationality	10 044 255	98.2	7 630 246	73.1	76.0
Czech	9 249 777	90.4	6 711 624	64.3	72.6
Moravian	380 474	3.7	521 801	5.0	137.1
Silesian	10 878	0.1	12 214	0.1	112.3
Slovak	193 190	1.9	147 152	1.4	76.2
Polish	51 968	0.5	39 096	0.4	75.2
German	39 106	0.4	18 658	0.2	47.7
Roma	11 746	0.1	5 135	0.0	43.7
Hungarian	14 672	0.1	8 920	0.1	60.8
Vietnamese	17 462	0.2	29 660	0.3	169.9
Ukraine	22 112	0.2	53 253	0.5	240.8
Russian	12 369	0.1	17 872	0.2	144.5
other	40 501	0.4	58 289	0.6	143.9
Persons applying for two nationalities	12 978	0.1	163 648	1.6	1261.0
Czech and Moravian	—	—	99 028	0.9	x
Czech and Slovak	2 783	0.0	17 666	0.2	634.8
Czech and Roma	698	0.0	7 026	0.1	1006.6
Czech and German	—	—	6 158	0.1	x
Other combinations	9 497	0.1	33 770	0.3	355.6
Not specified	172 827	1.7	2 642 666	25.3	1529.1

It is obvious that Czech nationality still clearly predominates among the citizens of the Czech Republic (especially if we combine it with Moravian nationality); on the other hand, Ukrainian, Vietnamese, and Russian nationality is growing significantly.

1.5 The increase in the number of foreigners after 1990 and their composition

The democratisation of society since 1990 has resulted not only in far greater tourism, but also in significantly greater migration of population. Because of relatively good economic development, the Czech Republic has also become an interesting country in terms of immigration, which has been reflected in an enormous increase in the number of foreigners, as shown by the official table of the Czech Statistical Office:

Table 2. Permanently and long-term residing foreigners in CR in the years 1985—2018 (as of 31 December)

Year	Type of residence			
	total	permanent stay	long-term stay over 90 days*	Stateless
1985	37 177	27 892	8 891	394
1986	34 803	27 278	7 146	379
1987	34 933	27 310	7 263	360
1988	35 298	27 320	7 615	363
1989	35 561	27 325	7 899	337
1990	35 198	27 204	7 695	299
1991	38 002	28 457	9 204	341
1992	49 957	29 145	20 428	384
1993	77 668	31 072	46 070	526
1994	104 343	33 164	71 179	—
1995	159 207	39 242	119 965	—
1996	199 152	46 388	152 764	—
1997	210 311	56 797	153 514	—
1998	220 187	64 352	155 835	—
1999	228 862	66 754	162 108	—
2000	200 951	66 855	134 096	—
2001	210 794	69 816	140 978	—
2002	231 608	75 249	156 359	—
2003	240 421	80 844	159 577	—
2004	254 294	99 467	154 827	—
2005	278 312	110 598	167 714	—
2006	321 456	139 185	182 271	—
2007	392 315	157 512	234 803	—
2008	437 565	172 191	265 374	—
2009	432 503	180 359	252 144	—
2010	424 291	188 952	235 339	—
2011	434 153	196 408	237 745	—
2012	435 946	212 455	223 491	—
2013	439 189	236 557	202 632	—
2014	449 367	249 856	199 511	—
2015	464 670	260 040	204 630	—
2016	493 441	271 957	221 484	—
2017	524 142	281 489	242 653	—
2018	564 345	289 459	274 886	—

* Long-term stay over 90 days: since 1985—1999 long-term residence, 2000—2003 90-days-and-over visa, since 2004 temporary EU, long-term residence and 90-days-and-over visa (long-term visa) are included.

Source: Czech Statistical Office, Directorate of the Alien Police Service (table R03).

It can therefore be stated (with some simplification) that the number of foreigners in the Czech Republic has increased radically since 1990 from 0.034% to 5.311% of the population in 2018.

The Czech Statistical Office also publishes an overview of foreigners in the Czech Republic by citizenship, without publishing detailed data on the nationality or linguistic composition of foreigners. This can be deduced with a certain degree of inaccuracy from the list of countries from which foreigners come (in the following table limited to countries with at least 5,000 people in the Czech Republic)¹¹:

Table 3. Overview of foreigners in the Czech Republic according to their country of origin (2018)

2018		Citizenship
Total	long-term stays over 90 days	
564 345	274 886	Total
131 302	46 412	Ukraine
116 817	66 588	Slovakia
61 097	9 729	Vietnam
38 033	16 542	Russian Federation
21 279	10 464	Poland
21 267	16 781	Germany
15 593	10 322	Bulgaria
14 684	10 955	Romania
9 510	6 084	United States of America
9 075	3 914	Mongolia
7 485	3 036	China
7 093	4 902	United Kingdom
6 645	5 810	Hungary
6 161	3 276	Belarus
6 034	3 696	Kazakhstan
5 811	2 022	Moldova (the Republic of)
5 268	3 523	Italy

Nevertheless, it is possible to find out important facts from these data:

- the most numerous group are the people of Ukraine, who usually profess to be the followers of the Orthodox or Greek Catholic Church;
- the second largest group are the inhabitants of the Slovak Republic, who mostly belong to the Catholic Church (Roman Catholic or Greek Catholic) or to Evangelical Churches;

¹¹ Cf. ČESKÝ STATISTICKÝ ÚŘAD [CZECH STATISTICAL OFFICE]: *Data — počet cizinců, R04 Cizinci v ČR podle státního občanství v letech 1994—2018 (k 31. 12.)* [Data — Number of Foreigners, R04 Foreigners in the Czech Republic by citizenship, 1994—2018 (31 December)]. Updated on 28.04.2020.

- other significant groups of foreigners come from countries with a predominantly Orthodox tradition and usually also with a significant number of Greek Catholics (Russian Federation, Bulgaria, Romania, Belarus, Moldova);
- quite a lot of foreigners are also from countries with a significant representation of both Catholics and Protestants (Germany, Hungary);
- fewer foreigners come from countries with a Roman Catholic tradition (Poland, Italy).

It is therefore clear that the number of Eastern Christians has increased significantly in recent years: Orthodox and Greek Catholics, which must be reflected in pastoral practice.

2. Principles of pastoral care for migrants in documents of the Catholic Church

The most important special document of the Catholic Church on the issue of migration is the instruction *Erga migrantes caritas Christi* (hereafter EMCC)¹² of 2004. Other important documents are the joint pastoral directives of the two papal councils, for the Pastoral Care of Migrants and *Cor Unum*, entitled *I Rifugiati, una sfida alla solidarietà* of 1992 (hereafter *Rifugiati*)¹³ and *Accogliere Cristo nei rifugiati e nelle persone forzatamente sradicate Orientamenti pastorali* of 2013 (hereafter *Accogliere Cristo*).¹⁴

Further stimuli for the pastoral care of migrants are given by the annual papal messages on World Migrants' Day. In accordance with the overall pastoral focus of the current pope, the Catholic Church's approach

¹² PONTIFICIO CONSIGLIO DELLA PASTORALE PER I MIGRANTI E GLI ITINERANTI: *Istruzione Erga migrantes caritas Christi* [3.05.2004]. Available at: http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_it.html (accessed 28.04.2020).

¹³ PONTIFICIO CONSIGLIO *Cor Unum* E IL PONTIFICIO CONSIGLIO PER LA PASTORALE DEI MIGRANTI E GLI ITINERANTI: *I Rifugiati, una sfida alla solidarietà* (June 1992). Available at: http://www.vatican.va/roman_curia/pontifical_councils/corunum/documents/rc_pc_corunum_doc_25061992_refugees_it.html (accessed 28.04.2020).

¹⁴ PONTIFICIO CONSIGLIO *Cor Unum* E IL PONTIFICIO CONSIGLIO PER LA PASTORALE DEI MIGRANTI E GLI ITINERANTI: *Accogliere Cristo nei rifugiati e nelle persone forzatamente sradicate. Orientamenti pastorali* (June 2013). Available at: http://www.vatican.va/roman_curia/pontifical_councils/corunum/corunum_it/pubblicazioni/Rifugiati-2013-ITA.pdf (accessed 28.04.2020).

to migrants can be described as: acceptance, protection, support, and integration.¹⁵

All the documents of the dicasteries of the Roman Curia contain texts of a more general nature about migration and refugees themselves and about the Church's relationship to these facts and to the persons affected in this way. Because the emphasis in the present article is on the practical side, we would like to introduce the basic practical rules contained in the instruction *Erga migrantes caritas Christi*. With regard to Catholic migrants, it emphasises the need for specific pastoral care according to language, origin, culture, race, and tradition or belonging to a particular Church *sui iuris*, so that the uprooting caused by migration is not accompanied by uprooting from the migrant's religious identity (EMCC No. 49). Particular emphasis is placed on the pastoral care of Catholic migrants of Eastern rites (EMCC Nos. 52—55) in order to preserve their specific identities, while in cases of displacement of entire Christian communities, especially from the Middle East, the aim is to preserve the very existence of a particular Church *sui iuris* and its rite.

At the same time, in the spirit of apostolic love, due consideration must be given to helping Christians of other Churches and ecclesial societies, while maintaining the requirements of due ecumenical endeavour (EMCC Nos. 56—58).

3. Specific guidelines for the creation of pastoral structures for the care of migrants

Specific instructions for migrant pastors are systematically contained in the Juridical Pastoral Instructions given at the end of the *Erga migrantes caritas Christi* instruction as well as in the joint instructions of the two dicasteries *Rifiugati* and *Accogliere Cristo*. I will try to present them at different levels, and these guidelines do not, for obvious reasons, deal with Church-wide pastoral structures for the care of migrants,¹⁶ but only by

¹⁵ Cf., for example, FRANCIS: *Message to the World Day of Migrants* [14.01.2018]. Available at: http://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20170815_world-migrants-day-2018.html (accessed 8.04.2020).

¹⁶ Church-wide structures of care for migrants are clearly presented, for example, in the article: M. MENKE: "Kanonicko-právní rozměr pastorače migrantů" [The canonical-juridical dimension of the pastoral care of migrants]. In: *Vztahy státu a církvi a náboženské menšiny: Zborník zo sekcie „Vztahy státu a církvi a náboženské menšiny“ medzinárodného vedeckého kongresu Trnavské právnické dni, ktorý sa konal 20.—21. septembra 2018* [Rela-

particulate structures. At the same time, we will take into account the provisions of the two currently valid codes: the Code of Canon Law of 1983 (further CIC)¹⁷ and of the Code of Canons of the Eastern Churches (further CCEO).¹⁸

3.1. Structures at the level of local Churches

3.1.1. The mission and tasks of the local Church itself

The oldest *Rifiugati* instruction in No. 26 emphasises that the primary responsibility for the care of migrants lies with the local Church, as confirmed by the *Accogliere Cristo* instruction in No. 89.

The local Church is to develop care for migrants in two directions. The first direction is oriented externally mainly by the effort to cooperate with the local Church of origin of migrants and to help this “home” local Church (*Rifiugati* No. 30, EMCC Art. 1 § 3, *Accogliere Cristo* No. 93) above all by the effort to avoid reasons of the migration, especially conflicts (*Accogliere Cristo* No. 81). The second direction is focused on the inside by creating the necessary structures of special pastoral care and by formatting and entrusting persons suitable for this service — we will continue to focus on this direction.

In the description of personal structures, we will proceed from the bottom up, that is, from less autonomous structures to more autonomous ones.

tions between the state and churches and religious minorities: Proceedings of the section “Relations between the state and churches and religious minorities” of the international scientific congress Trnava Legal Days, which took place on 20—21 September 2018]. Ed. M. MORAVČÍKOVÁ. Trnava 2018, pp. 30—32.

¹⁷ *Codex iuris canonici auctoritate Ioannis Pauli PP. II promulgatus* [25.01.1983]. AAS 75 (1983) pars II, pp. I—320, correctiones: *Appendix de die 22 Septembris 1983*, pp. 321—324.

¹⁸ *Codex Canonum Ecclesiarum Orientalium auctoritate Ioannis Pauli PP. II promulgatus* [18.10.1990]. Roma 1990.

3.1.2. Personal parish

A personal parish (or quasi-parish) can be created on the basis of nationality, language and affiliation to the Church *sui iuris* (CCEO can. 280, cf. CIC can. 518 — the western code uses the rite as a criterion, which is rather inaccurate and which has been corrected by provisions of the motu proprio of Pope Francis *De concordia inter Codices* of 2016¹⁹). This structure as a suitable pastoral tool for larger and relatively homogeneous groups of migrants is explicitly mentioned in *Rifugati* No. 27, cf. EMCC Article 16 § 2 and *Accogliere Cristo* No. 91.

In accordance with the social doctrine of the Church, in addition to the requirement of a larger group of believers, it is necessary that whole families be part of this group as the basic cells of the Church and of civil society.

3.1.3. *Missio cum cura animarum*

Missio cum cura animarum is not explicitly mentioned in the codes, but only implicitly as another way of the bishop's pastoral care for a certain community of believers (CIC can. 516 § 2) or a certain community of persons excluded from parish care (CCEO can. 283).

But special documents concerning the pastoral care of migrants deal with it in great detail. While we do not find their regulation in the *Rifugati* instruction, the EMCC in Nos. 90—91 describes them as a classic but not exclusive form of pastoral care for migrants. In particular, it describes the mission and formation of missionaries/chaplains in pastoral law in Articles 4—10. There is emphasised, on the one hand, their subordination to the diocesan bishop; on the other hand, they are described there as priests entrusted with the pastoral care of migrants of the same language, same nationality or the same *sui iuris* Churches. They have to carry out their mission in close cooperation with the territorial pastor or pastors in the territory in which they carry out their missionary/chaplain ministry.

The formation of missionaries/chaplains and the requirements for them and their collaborators (deacons and religious, as well as lay

¹⁹ FRANCISCUS: *Litterae apostolicae motu proprio datae quibus nonnullae normae Codicis Iuris Canonici immutantur De concordia inter Codices*. AAS 108 (2016), pp. 602—606.

people) are specified in more detail in the instructions of *Accogliere Cristo* in Nos. 97—101.

From the point of view of canon law, it is important that the missionary/chaplain has the same rights and obligations as the chaplain according to CIC can. 566 § 1, and his assistants then a position similar to parish vicars according to CIC can. 545—552.²⁰

3.1.4. Other Structures in Local Churches

In this area, a large field of creativity is left to local ordinaries subsequent to the local pastoral situation. The EMCC explicitly mentions pastoral national or linguistic centres at the regional level in No. 91, and pastoral units in No. 95.

In addition, *Accogliere Cristo* mentions in No. 92 the need for stable pastoral care in large refugee camps and the need for proper stable pastoral care in them — outgoing from personal parishes to other forms of pastoral structures.

As support for the stimulation and formation of pastoral workers dedicated to migrants, the EMCC appoints, in No. 94, centres for specific youth and vocational pastoral care, centres for the formation of lay people and other pastoral workers, and centres for the study and reflection of pastoral care.

3.1.5. The figure of episcopal vicar

Another structural possibility to support the pastoral care of migrants in the local Church is the appointment of an episcopal vicar or *synceľ* (CIC can. 476, CCEO can. 246). This person then manages the pastoral care of migrants from his office in the position of a local ordinary with a vicarious power (*potestas vicaria*) according to his mission, possibly within a broader mandate.

²⁰ Unlike the CIC, the CCEO does not contain regulations for chaplains.

3.1.6. Establishment of an independent “specialised” local Church

The establishment of local Churches in the CIC is reserved to the highest ecclesiastical authority (CIC can. 372 and 373), and in the CCEO — with the exception of non-autonomous structures within the patriarchal Church or supreme archbishopric — the Apostolic See also (CCEO can. 172 § 2, 311 § 2 and 152).

While the Apostolic See completely opposes the establishment of local Churches based on national or linguistic principle, in the case of ceremonial minorities the Apostolic See is far more open to seeking appropriate solutions. It may be an eparchy or exarchate subordinate to the patriarchal Church or the High Archbishopric (*sui iuris*) and located outside its territory (cf. CCEO can. 149), or eparchies or exarchates directly subordinate to the Apostolic See (CCEO can. 174 and 175).

3.2. Structures at the national level

In the case of a large number of missionaries/chaplains in a given country, it is appropriate to appoint a national coordinator (EMCC No. 73 and Art. 11). The mission of the coordinator is fraternal supervision, moderation, and the interconnection of various activities in the territory of usually one conference of bishops. However, he has no direct jurisdiction over them, as they remain under the jurisdiction of the local Ordinary.

Similarly, in the case of a larger number of missionaries, a national migration commission with a secretary may be established at the level of the Episcopal Conference and similar structures of the Eastern Churches, or in the case of a smaller number of missionaries/chaplains, a promoter bishop may be appointed (EMCC Art. 19). Cooperation between the commission or the promoter-bishop and the individual bishops is to be mediated by the national director of care for migrants (EMCC Art. 20).

4. Implementation of care for migrants in the Czech Republic

4.1. Personal parishes

In the Czech Republic, academic parishes have been established in some larger cities, but this is not the subject of our research. Not a single parish has been established for a ceremonial minority, but — indeed only in Prague — several personal parishes have been established for linguistic minorities: Slovak, Polish, and Hungarian.

As an example of the personal definition of a parish, I present an excerpt from the decree establishing the Hungarian personal parish:

The Hungarian Roman Catholic Parish (further referred to as the “parish”) is a personal parish and community of Roman Catholic Christians of Hungarian nationality and their family members within the meaning of can. 518 and 204 CIC.

Catechumens of Hungarian nationality also belong to the community of this parish in a special way, according to the provisions of can. 206 and 1183 § 1 CIC.

The provision on parish affiliation fully respects Article 15 of the Charter of Fundamental Rights and Freedoms, according to which freedom of thought, conscience and religion is guaranteed. Everyone has the right to change his or her religion or belief or to be without religion.

Belonging to the parish is acquired by fulfilling both of the following conditions simultaneously:

1. She or he is a Roman Catholic Christian (catechumen) of Hungarian nationality;
2. Obtaining permanent or temporary canonical residence in the Archdiocese of Prague in the sense of can. 102 CIC (without prejudice to can. 262 CIC).

Parish members of these persons also acquire parish membership, and family members are considered to be the spouse, children, and children living in the same household as the parishioner meeting the conditions set out in points 1 and 2 above.

Parish membership is lost when at least one of the above conditions is not met (see points 1 and 2); at the same time, the family members of these persons lose their membership in the parish unless they have at the same time become members of the parish for another reason.

4.2. Special spiritual administrations

Directly in the CIC in can. 564 (but not in the CCEO) there are specified special spiritual administrations, headed by a priest bearing the title of “chaplain.”

In the Czech Republic, specifically only in Prague, separate spiritual administrations have been established for the following language groups: English, Spanish, French, Italian, and Vietnamese.

4.3. Determination of pastoral care in a part of the local Church

For a larger number of believers, in our case usually for more parishes, a vicar episcopal may be appointed in the Latin Church, and *synceľ* in the Eastern Catholic Churches. This possibility has not yet been used in the Czech Republic; no diocesan vicar for migrants and other minorities has been established in any diocese.

4.4. Establishment of an independent “specialised” local Church

In addition to Roman Catholics, there has been a relatively large group of Greek Catholics in the Czech Republic for decades. They were traditionally subordinated to the eparchy based in Prešov in eastern Slovakia,²¹ which led to administrative problems after the disintegration of Czechoslovakia into the Czech Republic and the Slovak Republic on 1 January 1993. Therefore, it was necessary to look for a viable “national” solution.

After the time of the existence of the Czech vicariate of the eparchy of Prešov (Eastern Slovakia), an apostolic exarchate was established in 1996, with a not entirely standard definition: a designation for all Eastern Catholics of the Byzantine rite, regardless of their affiliation with various *sui iuris* Churches and to their nationality.²² This solution is given by the

²¹ J.R. TRETERA, Z. HORÁK: *Církevní právo*. Praha 2016, p. 139.

²² IOANNES PAULUS II: *Constitutio apostolica Quo aptius pro fidelibus byzantini ritus. Exarchia apostolica pro christifidelibus byzantini ritus in Republica Cecha commorantibus constituitur*. AAS 88 (1996), p. 614.

situation of the Greek Catholic diaspora in the Czech Republic (compared to Roman Catholics), as well as by the very diverse ethnic composition of Greek Catholic believers in the Czech Republic: most exarchate believers are foreigners (migrants and workers returning home), especially from Ukraine.²³

The legal status of this exarchate is not entirely clear. According to the analysis of its charter and *de facto* status, it does not follow that it is a *sui iuris* Church, but rather a multi-ethnic *sui generis* structure.²⁴ The future of this exarchate is also shrouded in ambiguity, not only due to the development of the number of its believers, but also in terms of the future concept chosen by the Apostolic See. It could be either a separate eparchy *sui iuris* or an incorporation into the Slovak metropolitan church *sui iuris*, or an eparchy forming a part of the Ukrainian Church *sui iuris* outside its territory.²⁵

4.5. Structures on the national level

In the Czech Republic, no specialised national coordinating body has been established for the pastoral care of migrants. The only structure within the Czech Conference of Bishops is the Council for Roma, Minorities and Migrants. However, its activities are not observable from publicly available sources.

Conclusions

Since the 1990s, the Czech Republic has become a country in which foreigners and migrants are increasingly present. Unlike neighbouring countries, where these people form significant and relatively homogeneous groups, the national and religious structure of migrants in the Czech Republic is very diverse. Nevertheless, it can be stated that the larg-

²³ Cf. above the final text of section 1 of this article.

²⁴ J. DVOŘÁČEK: *Die Apostolische Exarchie in der Tschechischen Republik. Studien zur Geschichte, Gegenwart und Zukunft einer griechisch-katholischen Ostkirche*. [Habilitationsschrift.] Eichstätt: Katholische Universität Eichstätt-Ingolstadt, Theologische Fakultät, 2019, pp. 183—188.

²⁵ *Ibidem*, pp. 195—197.

est number of foreigners and migrants come to the Czech Republic from Slavic countries, mostly from Ukraine. The Eastern Christian tradition, both Orthodox and Greek Catholic, predominates in these countries.

This situation determines the pastoral reaction of the Catholic Church in the Czech Republic. The most significant response (but not only to the phenomenon of migration) is the establishment of the Apostolic Exarchate in the Czech Republic for all Catholics of the Byzantine rite, regardless of their nationality and belonging to any Catholic Eastern Church *sui iuris*. Significantly, in reality, most of the believers of the exarchate are Ukrainians who have come to the Czech Republic for work — some have settled here permanently, and most of them return to their homeland on the biggest feasts and holidays.

Within the structures of the Roman Catholic Church, the necessary structures were set up in Prague: three ethnic or linguistic personal parishes (Slovak, Hungarian, and German) and *de facto* pastoral administrations caring for other language groups (English, Spanish, French, Italian, and Vietnamese).

No diocese of the Czech Republic has a *missio cum cura animarum* or similar structure or a vicar episcopal for migrants or linguistic minorities.

At the level of the Conference of Bishops, there is a Council for Roma, Minorities and Migrants, which is, however, not observable.

Above all, unlike other countries, there is no significant group of Eastern Christians in the Czech Republic other than Greek Catholics from Slavic countries. Rather, there are dozens of people, mainly from the Middle East, who are taken care of by a Catholic charity, trying to help also in their countries of origin.

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DAMIAN NĚMEC

Souci pastoral pour les migrants dans l'Église catholique en République tchèque

Résumé

L'article traite de la pastorale des migrants en République tchèque. Il est basé sur une description de la composition ethnique de la population en Tchéquie et des étrangers installés de façon permanente à partir de 1918 jusqu'à nos jours. L'auteur analyse également les principes et les structures individuelles de la pastorale des migrants dans des documents ecclésiastiques spéciaux et des codes de droit canonique. Sur cette base, il présente et évalue les structures spécifiques existantes en République tchèque.

Mots clés : Église catholique, migration, Église locale, paroisse, diocèse, exarchat, conférence épiscopale

DAMIAN NĚMEC

Cura pastorale dei migranti nella Chiesa cattolica in Repubblica Ceca

Abstract

Il presente articolo tratta della pastorale dei migranti nella Repubblica Ceca. Si basa su una descrizione della composizione etnica della popolazione nella Repubblica Ceca e degli stranieri stabilmente insediati dal 1918 ai giorni nostri. L'autore analizza anche i principi e le singole strutture della pastorale dei migranti in appositi documenti ecclesiastici e codici di diritto canonico. Su questa base presenta e valuta le strutture specifiche esistenti nella Repubblica Ceca.

Parole chiave: Chiesa cattolica, migrazione, Chiesa locale, parrocchia, diocesi, esarcato, conferenza episcopale