
Spring 4-11-2016

Hospitality Ethos with Justice and Dignity: Catholic, Vincentian, and Jesuit Perspectives on Global Migration

Marco Tavanti Ph.D.

Follow this and additional works at: <https://via.library.depaul.edu/vhj>

Recommended Citation

Tavanti, Marco Ph.D. (2016) "Hospitality Ethos with Justice and Dignity: Catholic, Vincentian, and Jesuit Perspectives on Global Migration," *Vincentian Heritage Journal*: Vol. 33 : Iss. 1 , Article 6.
Available at: <https://via.library.depaul.edu/vhj/vol33/iss1/6>

This Article is brought to you for free and open access by the Vincentian Journals and Publications at Via Sapientiae. It has been accepted for inclusion in Vincentian Heritage Journal by an authorized editor of Via Sapientiae. For more information, please contact digitalservices@depaul.edu.

Hospitality Ethos with Justice and Dignity: Catholic, Vincentian, and Jesuit Perspectives on Global Migration

MARCO TAVANTI, PH.D.



[BACK TO CONTENTS](#)



Introduction

On his first pastoral visit outside of Rome, newly-elected Pope Francis celebrated mass in a “boat cemetery” on the tiny Italian island of Lampedusa. Using a small painted boat as his altar, he prayed for those who drowned trying to reach the shores of Europe. He condemned the global indifference to their plight as well as the human traffickers who sent them off in the overcrowded, rickety boats.¹ Pope Francis, an Argentinian Jesuit, reminded the world about its shared responsibility toward migrants and our common humanity in light of God’s call for a dignified life.

God asks each one of us: Where is the blood of your brother that cries out to me? ...Today no one in the world feels responsible for this; we have lost the sense of fraternal responsibility.... In this world of globalization we have fallen into a globalization of indifference. We are accustomed to the suffering of others, it doesn’t concern us, it’s none of our business.... The Church is near to you in the search for a more dignified life for yourselves and for your families.²

At the end of the celebration Pope Francis thanked the people and organizations of Lampedusa for their example of hospitality—symbolically representing how the world should welcome desperate migrants.

Before imparting my blessing to you I want to thank you once again; you people of Lampedusa, for the example of love, charity and hospitality that you have set us and are still setting us. The Bishop said that Lampedusa is a beacon. May this example be a beacon that shines throughout the world, so that people will have the courage to welcome those in search of a better life. Thank you for bearing this witness!³

His words are a powerful reminder of the global responsibilities and human-divine love (*caritas*) we owe to people affected by forced migration. Before any policy formulation, migration is an ethical call for human rights in the global community. From a Christian standpoint, the ethical reawakening of our consciences is a necessary step to recuperate our responsibility as brothers and sisters for victims of forced migration. Pope Francis’s words, along with many examples of the Church’s hospitality for migrants, are inspiring challenges to the world, an invitation to move our global societies from ‘xenophobia’ to ‘xenophilia.’

¹ “Pope Francis visits Italy’s migrant island of Lampedusa,” BBC.com, 8 July 2013, <http://www.bbc.com/news/world-europe-23224010> (accessed 28 June 2014).

² “Message of His Holiness Pope Francis for the World Day of Migrants and Refugees (2014): Migrants and Refugees: Towards a Better World,” http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world-migrants-day.html (accessed 28 June 2014).

³ *Ibid.*

Hospitality as social responsibility and human dignity is central to the mission of numerous hospitals, shelters, and services named after Saint Vincent de Paul and other charity champions in the Vincentian tradition. Vincent de Paul, a seventeenth-century priest from France, symbolizes the quest for human dignity in the name of *caritas*. A popular quote attributed to Vincent explains his understanding and expectations for gratuitous quality service in the name of dignity.

You will find out that Charity is a heavy burden to carry, heavier than the kettle of soup and the full basket. But you will keep your gentleness and your smile. It is not enough to give soup and bread. This the rich can do. You are the servant of the poor, always smiling and good-humored. They are your masters, terribly sensitive and exacting masters you will see. And the uglier and the dirtier they will be, the more unjust and insulting, the more love you must give them. It is only for your love alone that the poor will forgive you the bread you give to them.⁴

From Vincent de Paul's perspective, the top-down action of charity to the needy is an unequal and humiliating relation that can only be re-equalized by an act of divine love for the poor (*caritas*). The human-divine dignity of poor people draws from his equal recognition of our shared identity as children of God. The poor person (the stranger, the orphan, widow, sick person, etc.) has dignity because of his/her image in God. Vincent's vision continues to be an inspiration for organized charities in recognizing dignity. His human dignity faith-based perspectives can also be applied to modern challenges such as forced migration.

What would St. Ignatius, St. Vincent de Paul, St. Louise de Marillac, and Frédéric Ozanam, principal co-founder of the Society of Saint Vincent de Paul, do in the face of the current problem of modern-day slavery? What would they do to alleviate the suffering of forced migration and poor migrants who are victims of exploitation? What would they do to institute effective quality services while seeking systemic solutions to these problems? How would they inspire people to recognize the shared human dignity of all, even in the face of extreme inequalities, emergency needs and radical differences in beliefs? Both the Jesuit and Vincentian traditions demonstrate examples of hospitality, service, and practical solutions to the issues of forced migrants, trafficking victims, and other migration related crises.

As both voluntary and forced migration is on the rise, we must ask ourselves about the social and ethical implications of hospitality. Studying biblical passages, Catholic social teachings and religious traditions of hospitality and social service, we focus on these implications. This article reflects on the aspects of social justice and human dignity demonstrated by the Jesuit and Vincentian values and traditions. Specifically, we argue that the dynamics of justice and dignity apply not only to moral consequences linked

⁴ Vincent de Paul, as quoted in Mary Ellen Hombs, and Mitch Snyder, *Homelessness in America: A Forced March to Nowhere* (Washington, D.C.: Community for Creative Non-violence, 1983), 121.



Welcome to the land of freedom.

Immigrants on the steerage deck of an ocean steamer pass the Statue of Liberty.

Published in Frank Leslie's Illustrated Newspaper, 2 July 1887.

Public Domain



to charity, but also to organizational and institutional responsibilities based on human rights⁵ and global citizenship rights.⁶ Although the debate on migration policies and state regulations desperately needs new innovative designs and comparative policy studies,⁷ our insights about a hospitality ethos for social justice and human dignity encourage an understanding of migration in relation to diversity relations, social services, and systemic change for poverty reduction.⁸

Global Migration Yesterday and Today

“Give me your tired, your poor, your huddled masses, yearning to breathe free, the wretched refuse of your teeming shore, send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door.”

— Emma Lazarus (1883)

Human migration explains human history and development. Both migration and hospitality are at the core of an American identity symbolically represented by the Statue of Liberty, that icon of freedom and a welcoming symbol to immigrants arriving from all over the world. Lazarus's inscription at the base of the statue reminds us of the immigrant history of the United States and our collective responsibility toward new migrants.

Currently, the polarized debates in Congress over migration make it difficult to move forward toward regulated and comprehensive migration policies.⁹ However, even before

⁵ Yaffa Zilbershats, *The Human Right to Citizenship* (Ardsey: Transnational Publishers, 2002).

⁶ Ronnie Munck, Carl-Ulrik Schirup, and Raul Delgado Wise, *Migration, Work and Citizenship in the New Global Order* (London: Routledge, 2012).

⁷ For an overview of the debate on immigration policies see Carissa Byrne Hessick and Gabriel J. Chin, *Strange Neighbors: The Role of States in Immigration Policy* (New York: New York University Press, 2014); See also, Bill Ong Hing, *Ethical borders: NAFTA, Globalization, and Mexican Migration* (Philadelphia: Temple University Press, 2010).

⁸ For an overview of Vincent de Paul and Vincentian efforts at poverty reduction see Edward R. Udovic, “Our Good Will and Honest Efforts. Vincentian Perspectives on Poverty Reduction Efforts,” *Vincentian Heritage* 28:2 (2008), 69-77. See: <http://via.library.depaul.edu/vhj/vol28/iss2/5/>

⁹ Judith Gans, Elaine M. Replegle, and Daniel J. Tichenor, *Debates on U.S. Immigration* (Los Angeles: SAGE Reference, 2012).

addressing migration debates and policy solutions, we need to consider human migration at its moral foundation, and the serious impact it has upon topics such as diversity relations, human rights, and human services. We also need to better understand the current migration phenomenon's ethical implications upon human rights, social justice, and human dignity.

Globalization has both accentuated and exasperated the mobility of people across the world. According to estimates of the International Organization for Migration (IOM), the number of international migrants was around 220 million people in 2013, and it is expected to reach 405 million by 2050.¹⁰ The International Labour Organization (ILO) states that the primary reason that more than three percent of the world's population move internationally is to seek employment. The ILO also observes that about 48% are women, and 12% are young people between the ages of 15 and 24. Asians are the largest diaspora group and the U.S. border with Mexico is the largest corridor of international migration.¹¹

Contemporary reasons for migration are not so different from those of the past. Four centuries ago, Marc Lescarbot, a contemporary of Vincent de Paul, described the three primary motives for migration in France. In his 1609 *Histoire de la Nouvelle-France* he wrote, "Three things drive men to seek lands far away and to abandon their homes. First, is the desire to find something better. Second, is when a province is full to bursting of people.... Third, are divisions, disputes and quarrels."¹²

In the twenty-first century, economic, political, social, and environmental conditions are the main factors in the decision to migrate. As of 28 June 2014, the ILO website recognizes the movement of labor migrants in the context of globalization as both a challenge and an opportunity:

Today, there are an estimated 232 million migrant workers around the world. Globalization, demographic shifts, conflicts, income inequalities and climate change will encourage ever more workers and their families to cross borders in search of employment and security. Migrant workers contribute to growth and development in their countries of destination, while countries of origin greatly benefit from their remittances and the skills acquired during their migration experience. Yet, the migration process implies complex challenges in terms of governance, migrant workers' protection, migration and development linkages, and international cooperation.¹³

Sadly, migration often includes severe risk and dehumanizing treatment. Human trafficking frequently happens when desperate migrants are looking for work within and

¹⁰ Frank Laczko and Gervais Appave, eds., *World Migration Report 2013: Migrant Well-being and Development* (Geneva: International Organization for Migration, 2013).

¹¹ "Labour Migration: Facts and Figures," *International Labour Organization*, at: http://www.ilo.org/global/about-the-ilo/media-centre/issue-briefs/WCMS_239651/lang--en/index.htm (accessed 28 June 2014).

¹² Marc Lescarbot, W.L. Grant, and Henry Percival Biggar, *The History of New France. Volume 1* (Toronto: The Champlain Society, 1907), at: http://link.library.utoronto.ca/champlain/item_record.cfm?Idno=9_96828&lang=eng&query=The%20history%20of%20New%20France,%20Vol.%20I&browsertype=Title&startrow=1 (accessed 28 June 2014).

¹³ Learn more at: <http://www.ilo.org/global/topics/labour-migration/lang--en/index.htm>

across countries, and the ILO estimates that the majority of the 20.9 million victims are trafficked for labor exploitation. About 9.1 million (44%) persons have migrated prior to their exploitation.¹⁴

Human trafficking profits are estimated at US \$44 billion annually. Victims often incur debt bondage with little or no pay, and they can experience devastating physical and emotional pain.¹⁵ Human trafficking is the antithesis of the human dignity and social justice paradigms of hospitality. Forced migration is an alarming and dehumanizing outcome of our globalizing societies. The International Association for the Study of Forced Migration (IASFM) defines forced migration as “a general term that refers to the movements of refugees and internally displaced people (those displaced by conflicts) as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects.”¹⁶

In addition to the 1951 United Nations definition of refugees and asylum seekers, forced migration includes internally displaced people (IDPs), development displacees, environmental and disaster displacees, smuggled people, and trafficked people. It explains the situation of any person who migrates to escape persecution, conflict, repression, natural and human-made disasters, ecological degradation, or other situations that endanger their lives, freedom, or livelihood. Often these situations reach beyond the regular channels of national and international protection and regulation of migration, generating insecurity, crime, and modern slavery.

Many studies explain migration with ideas of human security and push factors related to poverty, war, violence, human rights violation, systematic discrimination, and environmental disasters.¹⁷ Much emergency assistance is given from those with limited resources and scattered political support from the international community, including many international, national, and local non-governmental organizations (NGOs) and civil society organizations (CSOs). About 36 million refugees, internally displaced people and other forced migrants (only a small fraction of the current reality), receive some protection and care from the United Nations Refugee Agency.¹⁸

Migration is also considered a fundamental element of human freedom. The 2009 Human Development Report, *Overcoming Barriers: Human Mobility and Development* documents this concept.¹⁹

¹⁴ “Global estimate of forced labour. Executive summary,” *International Labour Organization*, at: http://www.ilo.org/wcmsp5/groups/public/---ed_norm/---declaration/documents/publication/wcms_181953.pdf (accessed 28 June 2014).

¹⁵ “Mainstreaming of Migration in Development Policy and Integrating Migration in the Post-2015 U.N. Development Agenda,” *International Labour Organization*, at: http://www.ilo.org/global/topics/labour-migration/publications/WCMS_220084/lang--en/index.htm (accessed 28 June 2014).

¹⁶ “What is forced migration?” International Association for the Study of Forced Migration (IASFM). Available at: <http://www.forcedmigration.org/about/whatisfm>

¹⁷ Elspeth Guild, *Security and Migration in the 21st Century* (Cambridge, England: Polity, 2009).

¹⁸ United Nations High Commissioner for Refugees, UNHCR, *The State of the World’s Refugees 2012: In Search of Solidarity* (Oxford: Oxford University Press, 2012).

¹⁹ United Nations Development Programme, UNDP, *Human Development Report 2009: Overcoming Barriers: Human Mobility and Development* (New York: United Nations, 2009).

In a world with increased opportunity for some yet increased disparity for others, the human freedom and human rights aspects of migration is lost in the ongoing and contentious immigration policy debate. Nevertheless, migration through remittances and fluid movement of people between countries (circular migration) is a powerful tool for poverty alleviation, economic development and social change.²⁰ Migrants encompass a diverse group of people, nearly 1 billion either moving within their country or crossing borders, and the diversity of these individuals and laws that govern their movement makes migration a global multifarious issue.²¹

Migration is also recognized as a crucial element behind human innovation and global progress. “Throughout history, migrants have fueled the engine of human progress. Their movement has sparked innovation, spread ideas, relieved poverty, and laid the foundation for a global economy. In a world more interconnected than ever before, the number of people with the means and motivation to migrate will only increase.”²² Acknowledging how human migration is key to human development should inspire our attitude toward hospitality and our openness to the diverse perspectives of others. Yet, migration is also representative of numerous misconceptions and dysfunctional phenomena linked to forced migration, human trafficking, terrorist mobility, brain drain, and xenophobia.

An ethically centered and balanced approach to human migration needs an analysis of hospitality as a societal responsibility and a human right. It requires understanding the core of a hospitality ethos centered on the notion of human dignity and social justice. The inclusion versus exclusion perspectives in the immigration debate would benefit from rediscovering the justice and dignity implications of migration in our globalizing communities and workplaces.²³ It also requires a re-examination of our understanding of common identities and appreciation of the value added by the diversity of people considered as ‘others.’²⁴

Today, in spite of the many multi-cultural expressions, recognition and respect for diversity is still quite challenging. This is not only due to the lack of cultural intelligence (also referred to as CQ). It is also due to our inability (or unwillingness) to recognize our common humanity and shared concern for a better future.

²⁰ Laczko and Appave, *World Migration Report* 2013.

²¹ *Human Development Report* 2009.

²² Ian Goldin, Geoffrey Cameron, and Meera Balarajan, *Exceptional People: How Migration Shaped our World and Will Define our Future* (Princeton: Princeton University Press, 2011).

²³ Uma Anand Segal, Doreen Elliott, and Nazneen S. Mayadas, *Immigration Worldwide: Policies, Practices, and Trends* (Oxford: Oxford University Press, 2010).

²⁴ Hurriyet Babacan, *Challenges of Inclusion: Cultural Diversity, Citizenship and Engagement* (Queensland: University of the Sunshine Coast, 2005).



“Hospitality.” Icon by Andrei Rublev, circa 1425.

The icon depicts the three nameless visitors who were provided with food and drink by Abraham.

Public Domain



Abrahamic Hospitality Ethos and Migration

Hospitality values are at the root of Judaism, Christianity, and Islam—the Abrahamic religious traditions. Hospitality relates to generosity and graciousness, not only to friends but also to strangers and enemies. Under the shared identity labeled people of God (Judaism), children of God (Christianity), and believers of God (Islam), there is a shared responsibility toward giving hospitality. The often-quoted story of Abraham and Sarah’s gracious hospitality to three divine strangers at the Oak of Mamre²⁵ is symbolic of providing an expected (justice) and generous (dignity) welcome to strangers. In the story, Abraham and Sarah illustrate that hospitality is paradigmatic of service, sharing, and openness to strangers as a service to God and humanity. Their act of generous hospitality becomes a transformative event, Sarah expecting a child later in life and Abraham becoming the father of many nations.²⁶

Hospitality is characterized by opening doors to diverse, unknown, and possibly even dangerous strangers. The Greek root of the word *xenos* has the literal meaning of ‘foreigner,’ ‘stranger,’ and even ‘enemy.’ The action of giving hospitality is about restoring the good condition a guest deserves (the Latin word *restaurāre* explains the origin of the English word ‘restaurant’). It is also about generosity and gratuitousness based on the needs of the guest, and not for the benefit of the host. The ancient Middle Eastern practice of refraining to ask the name and origin of a guest for the first three days, even at the risk of harboring an enemy, encourages complete hospitality without self-interest. The duty of offering generous and selfless hospitality is not simply due to the harsh conditions of the desert. It is about restoring the dignity given by belonging to a community. Hence, what is expected of the host is to open the doors, share resources, and give priority to the guest’s

²⁵ Genesis 18:1-8.

²⁶ Hemchand Gossai, *Power and Marginality in the Abraham Narrative* (Eugene, OR: Pickwick Publications, 2010).

needs. Hospitality is offered with extreme openness. Generous banquets symbolize the kingdom (or kin-dom) of God.²⁷

However, the guest also shares responsibility by respecting the norms of the host community. The Evangelical Dictionary of Biblical Theology (EDBT) explains the connection between hospitality and strangers in need (aliens) in the ancient Middle East:

The plight of aliens was desperate. They lacked membership in the community, be it tribe, city-state, or nation. As an alienated person, the traveler often needed immediate food and lodging. Widows, orphans, the poor, or sojourners from other lands lacked the familial or community status that provided a landed inheritance, the means of making a living, and protection. In the ancient world, the practice of hospitality meant graciously receiving an alienated person into one's land, home, or community and providing directly for that person's needs.²⁸

Hospitality in the Abrahamic tradition concerns the act of making space for others.²⁹

The act of welcoming strangers becomes not only an expression of shared human identity (under God the creator of life), and shared responsibility (with God's creation), but also of transformation (God's new creation). This is manifested in the new life announced to Abraham and Sara by the strangers at the end of their visit. New outcomes are possible not because of faith (actually Sarah was incredulous about having a child at her age) but through their acts of hospitality.

Jesus was also clear in making the case that what counts is our actions toward strangers, and not our perceptions (or justifications) of reality, when he declared himself to be the stranger (*xenos*). Jesus's disciples are initiated in the act of hospitality as they are called to feed, refresh, welcome, clothe, nurse, and visit the *xenos*.³⁰ Those who have shown hospitality to the *xenos* will be welcomed into the kingdom (kin-dom) of heaven,³¹ while those who were not hospitable will depart from the presence of the Lord into everlasting fire.³² This practice of hospitality to the *xenos* is central to Christianity, as we are all one family in the blood of Jesus given to all humankind.

The responsibility of the blood family of Jesus is to see beyond the old paradigm of insiders-outsiders based upon race, ethnicity, or citizenship. Instead, the early Christian community was instructed to practice hospitality, as divine presence is manifested in such actions. "Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that, some have entertained angels without knowing it."³³ In the new humanity (kin-

²⁷ Isaiah 25:6-9; Matthew 22:2-4.

²⁸ Walter A. Elwell, *Evangelical Dictionary of Biblical Theology* (Grand Rapids, MI: Baker Books, 1996).

²⁹ Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: W.B. Eerdmans, 1999).

³⁰ See Matthew 25:35, 36.

³¹ Matthew 25:34.

³² Matthew 25:41.

³³ Hebrew 13:1-2.

dom) created under the power of the cross “there are no more strangers and aliens, but citizens with the saints and members of God’s household.”³⁴ “Hospitality means primarily the creation of free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines.”³⁵

These ethical perspectives have practical implications for our individual actions and collective policies. Although many hospitality services, social services, and human emergency services are professionalized and institutionalized, the guiding values and principles evaluating programs and organizations should clearly reflect these Abrahamic paradigms. Beyond Abrahamic (Semitic) religious traditions, such hospitality values and ethical paradigms for diversity inclusion are manifested in many other traditions. Mahatma Gandhi, for example embodied these values in the practices of the ‘ashram family’ that included women and men, young and old, Christians, Muslims, Jews, untouchables, and Brahmins. He practiced hospitality with an open-door-policy and believed that the spiritual practice of hospitality was a suitable model even for the unequal societies of South Africa and India.

What do these ethical imperatives for migration mean for our modern society, global economy, and for the Christian tradition in particular? Ironically, the hospitality industry in the United States, which accounts for 9% of world gross domestic product and employs 98 million people, includes many immigrant workers from Mexico who are often discriminated against and considered less-skilled by other fields of business.³⁶ This Mexican immigrant community is also a significant presence in the ministry of American Christian communities, and now sits in the pews of Catholic churches which once served European immigrants.

The Christian Hospitality Challenge

The early Christian community was clearly centered on extended hospitality as love of one another (*philadelphia*), and the welcoming of strangers (*philoxenias*). These Christian principled actions of individuals and communities (ethos) were often exhorted as essential behaviors among the followers.³⁷ The strong identification with the loving practice of hospitality for strangers surely emerged from the remembering of Jesus, his words and his actions. Various theological reflections recall how this hospitality ethos spread across Jewish practices, Jesus’ example, and the teachings of the early Christian community.

³⁴ Ephesians 2:19.

³⁵ Henri J. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (Garden City, N.Y.: Doubleday, 1975).

³⁶ Jaime Seba, *Tourism and Hospitality: Issues and Developments* (Toronto: Apple Academic Press, 2012).

³⁷ See Romans 12:10 and Hebrews 13:1-2.

Furthermore, Jesus' ministry had hospitality at its very core. When asked to sum up the whole of the law, Jesus quoted... [scripture and emphasized the love of God and love for thy neighbor.]³⁸ ...Love, complete love of God and love of neighbour, is the way of eternal life.³⁹ The parable that Jesus tells here in response to the question "who is my neighbour?" is one in which a Samaritan, someone who is an outsider, is upheld as the exemplary neighbor.⁴⁰ Through this parable and by his association of himself with outcasts,⁴¹ Jesus blurs the boundaries of insider and outsider. The followers of Jesus are to live their lives according to new ideas of kinship and humanity, thus welcoming those whom would have been previously unapproachable.⁴²

The early Christian community was asking to practice hospitality in the same way that Jesus did with his disciples. "Receive one another, therefore, as Christ has received you for the glory of God."⁴³ The Christian ethos of hospitality expressed in the receiving of others as an action of love, respect, service, and dialogue is at the core of its human-divine identity.⁴⁴ What qualifies the action as Christian is not an act of top-down charity, or an attempt to make others like us, but the deep respect and appreciation of their diversity as both an expression of humanity and divinity at the same time. It is the recognition of (and our hope to recognize) the divinity in humanity (*xenos* as the poor, the stranger, the marginalized) and the humanity in divinity (Jesus Christ). This is present today in the example of Benedictine hospitality, as stated in Chapter 53 of the Rule of Saint Benedict: *Hospites tamquam Christus suscipiantur* (guests are to be received as Christ).⁴⁵

Yet, the daily challenges faced by today's migrants and refugees demonstrate that we have much to do to translate this call for hospitality into reality. The debate on immigration reform has not lost its voice within the Catholic community, where human rights are considered a serious issue to be mitigated actively.⁴⁶ Bishop Eusebio Elizondo, Chairman of The United States Conference of Catholic Bishops' Committee on Migration, observes

³⁸ Jesus quoted Deuteronomy 6:5 and Leviticus 19:18 in the accounts of Matthew 22:37-40; see also Mark 12:29, 30, 33; Luke 10:27; Paul also made this statement in Romans 13:9-10.

³⁹ Luke 10:25.

⁴⁰ Luke 10:30-37.

⁴¹ Matthew 25:31-46.

⁴² S.W. Sykes, "Making Room for the Other: Hostility and Hospitality in a Christian Perspective." Paper presented as part of the Elijah Interfaith Academy Think Tank in preparation for a meeting of world religious leaders at the international conference on *Religion, Society and the Other: Hostility, Hospitality and the Hope of Human Flourishing*, Sevilla, Spain, 14-17 December 2003.

⁴³ Romans 15:7.

⁴⁴ See Thomas J. Reese, "Love the Alien as Yourself: This Catholic's View," at: <http://www.faithstreet.com/onfaith/2009/11/04/love-the-alien-as-yourself/4263> (accessed 28 June 2014).

⁴⁵ For a good overview of the Rule of St. Benedict and its implications for today's hospitality see, Patrick Barry, *Wisdom from the Monastery: The Rule of St. Benedict for Everyday Life* (Collegeville, MN: Liturgical Press, 2005).

⁴⁶ "SVDP Urges Action on Immigration Reform," Famvin News, <http://famvin.org/en/2014/04/01/svdp-urges-action-immigration-reform/> (accessed 28 April 2014).

how the humanistic side of migration is often lost in the midst of debates surrounding its economic implications: “What we fail to remember in this debate is the human aspect of immigration—that immigration is primarily about human beings, not economic or social issues... Those who have died—and those deported each day—have the same value and innate God-given dignity as all persons, yet we ignore their suffering and their deaths.”⁴⁷

Statements such as these proclaim the faith-based hospitality ethos and shared moral responsibility toward migration within our universal (Catholic) human rights inherent values. The United States Catholic Conference of Bishops has repeatedly explained the unity in diversity, and the immigrant identity of the Church, then and now. The new immigration from all the continents of the world is a reminder of the cultural pluralism of the United States, a nation of immigrants. In this context, the Catholic church is rapidly re-encountering itself as an immigrant church. In the important document *Welcoming the Stranger Among Us: Unity in Diversity* the conference reaffirmed the Catholic-Christian and human social responsibility of hospitality to new immigrants:

In this context of opportunity and challenge that is the new immigration, we bishops of the United States reaffirm the commitment of the Church, in the words of Pope John Paul II, to work “so that every person’s dignity is respected, the immigrant is welcomed as a brother or sister, and all humanity forms a united family which knows how to appreciate with discernment the different cultures which comprise it.”⁴⁸ We call upon all people of good will, but Catholics especially, to welcome the newcomers in their neighborhoods and schools, in their places of work and worship, with heartfelt hospitality, openness, and eagerness both to help and to learn from our brothers and sisters, of whatever race, religion, ethnicity, or background.⁴⁹

The Catholic-Christian hospitality ethos is not a marginal concern, it is the core of its Abrahamic and Judeo-Christian identity. The Bishops remind the Church about its origin as the people of God, once slave or refugee in the foreign land of Egypt. Because of the shared experience of being once oppressed and stranger, the no-oppression command (justice), the appreciation of the plight of migrants, and the love of strangers as our own (dignity) are non-negotiable. “You shall not oppress an alien; you well know how it feels to be an alien, since you were once aliens yourselves in the land of Egypt.”⁵⁰ “You shall treat the stranger who resides with you no differently than the natives born among you, have the same love for him as for yourself; for you too were once strangers in the land of Egypt.”⁵¹

⁴⁷ *Ibid.*

⁴⁸ Pope John Paul II, “Message of the Holy Father for the World Migration Day 2000,” no. 5, at: http://w2.vatican.va/content/john-paul-ii/en/messages/migration/documents/hf_jp-ii_mes_21111999_world-migration-day-2000.html

⁴⁹ United States Catholic Conference, USCCB, *Welcoming the Stranger Among Us: Unity in Diversity; A Statement of the U.S. Catholic Bishops* (Washington, D.C.: United States Catholic Conference, 2000).

⁵⁰ Exodus 23:9.

⁵¹ Leviticus 19:33-34.

The experience of exile, of oppression as foreigners, of refugees as the Holy Family escaping into Egypt, and God's deliverance to the Promised Land, is the central message of Scriptures. This (forced) migration experience has clear implications for the Church's legacy in demonstrating social justice, equal respect, and human dignity to today's immigrants. "For the Lord, your God, is the God of gods, the Lord of lords, the great God, mighty and awesome, who has no favorites, accepts no bribes; who executes justice for the orphan and the widow, and befriends the alien, feeding and clothing him. So you too must befriend the alien, for you were once aliens yourselves in the land of Egypt."⁵² Jesus echoes this tradition and elevated this hospitality command into powerful, prophetic, and personal imageries when he proclaimed, "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me."⁵³

Drawing from scripture and tradition, the Church clearly recognizes its role to promote the dignity and defend the rights of strangers and the vulnerable in society. Their vulnerability is a reminder of our dependence on the mercifulness of God, therefore we should treat strangers the way God treats us. Hence, the Church becomes a political advocate as it avows the dignity of immigrants in pursuing their equal access to economic, social, and political resources, rather than treating immigrants as threats to society and future generations.⁵⁴ The National Council of Churches Christian teaching emphasizes the potential benefits of a multicultural community created through immigration.⁵⁵

The hospitality ethos, a central message in the Jewish and Christian traditions, instills a practical challenge for translating these beliefs and commands into practices of justice and dignity. Vincentian and Jesuit religious traditions exemplify these powerful messages, offering practical interpretations of dignity in charity and justice in refugee services.

The Hospitality Ethos for Justice

Commitment to hospitality should emanate from an ethical commitment to social justice. The idea of social justice is attributed to the Jesuit Priest Luigi Taparelli D'Azeglio (1793-1862), brother of the Italian politician Massimo D'Azeglio.⁵⁶ Father D'Azeglio was particularly concerned with social problems arising from the industrial revolution and wrote several essays in the journal he co-founded, *Civiltà Cattolica*. Eventually, his social thinking influenced Pope Leo XIII's 1891 encyclical *Rerum Novarum*, the first written work in Catholic Social Teaching (CST) to address the Church's concern about the conditions of the working class.⁵⁷

⁵² Deuteronomy 10:17-19.

⁵³ Matthew 25:35.

⁵⁴ Fred Elbel, "The Ethics of Immigration Policy," *Intergenerational Ethics*, in J. E. Rohe, *The Ethics of Immigration Policy* (Petosky: The Social Contract Press, 2006).

⁵⁵ "National Council of Churches Still Pushing for Comprehensive Immigration Policy Reform," *National Council of Churches* (updated 17 October 2013), at: <http://www.pcusa.org/news/2013/10/17/national-council-churches-still-pushing-comprehens/> (accessed 28 June 2014).

⁵⁶ Thomas Patrick Burke, "ESSAYS: The Origins of Social Justice: Taparelli d'Azeglio," *Modern Age* 52:2 (2010): 97.

⁵⁷ Thomas Massaro, *Living Justice: Catholic Social Teaching in Action* (Lanham, Md: Rowman & Littlefield Publishers, 2012).

In modern times, the concept of social justice offers justice-as-fairness as an answer to the question of the allocation of goods in society (distributive justice). In social contract theory, social justice is the basic structure of society wherein institutions should enable people to lead and fulfill their lives as active contributors to their communities.⁵⁸ Social justice promotes fairness by not benefiting those with advantageous social contingencies and promotes equality by giving advantage to those who are less well off (difference principle). In CST, this difference-for-equality principle is associated with the evangelical option for the poor.⁵⁹

Social justice moves in two directions. One is toward giving justice, providing welcome and respect for migrants, refugees, and asylum seekers. The other is to enforce the law for all people residing in the country, including migrants and transient people. These dual directions imply a capacity development to recognize people's rights (empowerment), and institutional compliance to deliver those rights and services (responsibility). In this sense social justice resembles the values associated with human-rights-based approaches to human development.⁶⁰

Catholic teaching also reaffirms these two social justice elements in the migrant's human rights and governance responsibility:

The more prosperous nations are obliged, to the extent they are able, to welcome the *foreigner* in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.... Political authorities, for the sake of the common good for which they are responsible may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption. Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens.⁶¹

The Society of Jesus (S.J.), commonly called Jesuit, has been traditionally associated with the values, teaching and practice of social justice. In 1534, when Ignacio of Loyola met with Francisco Xavier and five other students from the University of Paris, they founded the Jesuits and called themselves the Company of Jesus.⁶² Eventually even St. Ignacio and his companions experienced being refugees when they were forced to flee the radicals of

⁵⁸ John Rawls, *A Theory of Justice* (Cambridge, MA: Belknap Press of Harvard University Press, 1971).

⁵⁹ Donal Dorr, *Option for the Poor and for the Earth: Catholic Social Teaching* (Maryknoll, N.Y.: Orbis Books, 2012).

⁶⁰ Sam Hickey, and Diana Mitlin, eds., *Rights-Based Approaches to Development: Exploring the Potential and Pitfalls* (Sterling, VA: Kumarian Press, 2009).

⁶¹ *Catechism of the Catholic Church* (Liguori, MO: Liguori Publications, 1994), No. 2241.

⁶² John W. O'Malley, *The First Jesuits* (Cambridge, MA: Harvard University Press, 1993).



Portrait of Ignacio of Loyola (1491-1556).

Founder and first superior general of the Jesuits; the Company Seal of the Jesuits.

Public Domain

the Dominican Inquisition in Spain and found hospitality in Rome, under the protection of the Pope. Although persecuted and perceived as controversial, the Jesuit's view of seeing God in all things has made important theological and pastoral contributions in fostering a society based on God's justice.⁶³

In the Jesuit view of justice the connection between the sacredness of the Christian message and a responsibility to foster social justice cannot be separated. Pope Francis, the first Jesuit Pope elected in the history of the Church, reminded us about these connections by simply reaffirming our responsibility to give hospitality to refugees, forced migrants, and victims of trafficking. In his 2014 General Audience reflections on the World Refugee Day (June 20), Pope Francis made an appeal to individuals and institutions on behalf of hundreds of thousands of refugees. He said, "Millions of refugee families from different nations and of every religious faith live through dramatic stories and carry deep wounds that will be hard to heal." He also said, "We believe that Jesus was a refugee, had to flee to save his life, with Saint Joseph and Mary, had to leave for Egypt. He was a refugee. Let us pray to Our Lady who knows the pain of refugees."⁶⁴

The word company actually relates directly to hospitality as it comes from the Latin *cum* and *pane* (with bread), indicating a group people who break bread together. In 2014, the 25th anniversary of the Jesuit Martyrs of El Salvador, we remember their message for social justice and hospitality. Ignatio Ellacuría, S.J., the murdered superior of the Jesuit community at the Universidad Centro Americana (UCA) said, "The struggle against injustice and the pursuit of truth cannot be separated nor can one work for one independent of the

⁶³ For a good overview on the Jesuit connection of faith and justice see, Michael Campbell-Johnston, and Stephen McCarthy, *Just Faith: A Jesuit Striving for Social Justice* (Oxford: Way Books, 2010).

⁶⁴ "Pope Makes Appeal on Behalf of Refugees," Vatican City, 18 June 2014, at: http://www.zenit.org/en/articles/pope-makes-appeal-on-behalf-of-refugees?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed:+zenit/english+%28ZENIT+English%29 (accessed 15 August 2014).

other.” Fr. Ellacuría and his fellow Jesuits at UCA were a leading voice for social justice in El Salvador regarding human rights violations, disappearances, and military repression during the ongoing bloody civil war.⁶⁵

The Jesuit Refugee Services (JRS) embodies the social justice values of Catholic social teaching within the organization’s mission and through its commitment to *accompaniment* of refugees and migrants. As the Company of Jesus, accompaniment implies walking together and welcoming others in hospitality as sharing of bread.

The Jesuit Refugee Service is a modest venture, but it does claim to bring a specific dimension to its work which is sometimes lacking elsewhere. While always ready to help refugees in their material and spiritual wants, and also in designing projects leading to a fuller and more independent life, we try to place special emphasis on being with and doing with, rather than doing for. We want our presence among refugees to be one of sharing with them, of accompaniment, of walking together along the same path. In so far as possible, we want to feel what they have felt, suffer as they have, share the same hopes and aspirations, see the world through their eyes. We ourselves would like to become one with the refugees and displaced people so that, all together, we can begin the search for a new life.⁶⁶

JRS considers modern discourse surrounding migrants and refugees to be the antithesis of hospitality and accompaniment. As Pope Francis proclaimed to migrants and refugees on Vatican Radio in 2014, “Do not lose hope for a better future.” JRS keeps that hope alive through its beliefs that “presence can be a sign. That a free person chooses willingly and faithfully to accompany those who are not free, who had no choice about being there, is itself a sign, a way of eliciting hope.”⁶⁷

The Jesuit Refugee Service’s model of hospitality, as inspired by faith, is to “understand and address the causes of structural inequality... to work in partnership with others to create communities of justice, dialogue, peace and reconciliation.”⁶⁸ Their International Director, Fr. Peter Balleis, S.J., describes the social justice foundation in JRS’s hospitality model:

We have seen how in cities as diverse as Bangkok, Bogota and Nairobi hospitality strengthens community solidarity to the benefit of all... For us hospitality is core to everything we do in our accompaniment, service and advocacy. It is about how we welcome the refugee as a human person. From this encounter

⁶⁵ Jon Sobrino, *Witnesses to the Kingdom: The Martyrs of El Salvador and the Crucified Peoples* (Maryknoll, N.Y.: Orbis Books, 2003).

⁶⁶ “A New Way of Being Present,” *Jesuit Refugee Services*, at: <http://jrsusa.org/accompaniment?LID=141> (accessed 28 April 2014).

⁶⁷ *Ibid.*

⁶⁸ “Jesuit Refugee Service,” *JRS*, at: <http://www.jrs.net> (accessed 28 June 2014).

we understand how best to serve them. It is by developing relationships with refugees that we are able to undertake advocacy in defense of their rights.⁶⁹

Fr. Balleis' words are a representation of the intricate and fundamental relationship between social justice and hospitality, as expressed in Jesuit spirituality. The Second Vatican Council brought this perspective to the forefront of Catholic principles, intrinsically tying the Church to the concerns of humanity and giving special attention to those who are poor or vulnerable (such as migrants). In the "Pastoral Constitution on the Church in the Modern World," the Council articulated that social and economic disparities between people and populations disrupt peace and human dignity while counteracting social justice and enabling scandal. At its 32nd General Congregation, The Society of Jesus proclaimed the criticalness of justice, particularly in service, championing "a commitment to promote justice and to enter into solidarity with the voiceless and the powerless."⁷⁰ Following these declarations there was a reform within Catholic schools and universities, particularly within Jesuit universities, implementing service programs nationally as a universal effort to promote social justice.⁷¹

Justice is a virtue and a foundation of charity.⁷² As a cardinal virtue, justice concerns our duty to respect the natural rights of others. More than that, it is our obligation as people "to give everyone his or her rightful due."⁷³ During the 1971 World Synod of Bishops, Pope Benedict XVI expressed that charity is an action on behalf of justice; this act is a "constitutive dimension of the preaching of the gospel" and "of the church's mission for the redemption of the human race and its liberation from every oppressive situation."⁷⁴ In essence, the promotion of justice is not an act to be delegated to certain individuals, but to all Christians.⁷⁵ What is truly profound about this proclamation is the acknowledgment that without charity's foundation in justice, relief from oppression cannot occur. Pope John Paul II, on the 100th anniversary of *Rerum Novarum*, said: "Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the promotion of justice."⁷⁶

⁶⁹ "Pope Francis Appeals for Hospitality and Justice During Visit to Jesuit Refugee Service," *Jesuit Refugee Service: News*, at: http://jrsusa.org/news_detail?TN=NEWS-20130914074122 (accessed 29 April 2014).

⁷⁰ Joseph Gerics, "From Orthodoxy to Orthopraxis: Community Service as Noblesse Oblige and Solidarity with the Poor," *Religious Education* (1991): 253.

⁷¹ *Ibid.*: 250-264.

⁷² Vincent J. Genovesi, "Steps Toward Justice: What is the Purpose of Charitable Works?," *America: The National Catholic Review*, 15 September 2008, 35-36, at: <http://americamagazine.org/issue/667/article/steps-toward-justice> (accessed 28 June 2014).

⁷³ John A. Hardon, *Modern Catholic Dictionary* (Garden City, N.Y.: Doubleday, 1980).

⁷⁴ Charles Murphy, "Charity, Not Justice, as Constitutive of the Church's Mission," *Theological Studies* (2007): 274-286.

⁷⁵ Gerics, "From Orthodoxy to Orthopraxis," 250-264.

⁷⁶ Pope John Paul II, *Centesimus Annus*, 1991, at: http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html

Hospitality Ethos in Dignity

Hospitality ethos is also about the recognition, promotion, and respect of human dignity. Vincent de Paul was a champion of providing organized charity service for human dignity. He was able to do so because of his faith and recognition of the divine presence in poor-marginalized people. There is an icon of Vincent that illustrates this notion of dignity in hospitality and charity. Written by Meltem Aktas, the work is called *The beggar-Christ and Vincent de Paul* and it is located in the chapel of Rosati House, a Vincentian residence at DePaul University in Chicago. It is a small icon with a very powerful message, illuminating the give-receive reciprocal movement between a poor person, perhaps represented by a Palestinian Jesus, and an older Vincent giving (or receiving) a loaf of bread. The icon pictures a vertical tree behind Jesus inviting us to a deeper understanding of these symbols, relations, gestures, and the context of desert and the city.⁷⁷ *The beggar-Christ and Vincent* is also a symbol of guest-host migrant hospitality. Andrei Rublev, the famous Russian icon painter, represented the three person-angels who visited Abraham at the Oak of Mamre⁷⁸ in a work interpreted as the image of the Holy Trinity. *The beggar-Christ* is similarly full of this symbolism. It invites us to reflect on our social responsibility toward poverty and migration, along with human dignity and respect for people in need.

Vincent de Paul initially founded the Confraternities of Charity. The members were aristocratic ladies of charity with good intentions, but they were unable to offer the poor service with dignity that aligned with the true meaning of charity. Although their monetary help was essential, effective, and transformative, charity really happened with the hospital work led by Louise de Marillac and the Daughters of Charity. An orphan and a poor widow with a child herself, Louise and other Daughters were able to better relate to poor people, and they provided a high quality of service with dignity at the oldest and largest hospital in Paris, Hôtel-Dieu.⁷⁹

With Vincent's mentorship and close collaboration, Louise and the Daughters of Charity's mobility and social proximity with the people they served helped them to become what is still today the largest female congregation in the world. After almost four centuries, the hospitals of the Daughters of Charity, and Elizabeth Seton in the United States, continue to earn the highest ratings of the best quality care. The meaning of the word 'hospital' comes from the Latin *hospes*, signifying a stranger or foreigner, a guest. Since their formal establishment in 1633, the Company of the Daughters of Charity of Saint Vincent de Paul (D.C.), and later the Sisters of Charity Federation in the Vincentian-Setonian Tradition (S.C.), have been exemplary in their charity practices in hospitals and in social care for the poor.

The Vincentian combination of spirituality to serve the poor (*caritas*), the social identity of its servants, and the systemic-sustainable model of organized charity generated various

⁷⁷ Louis Brusatti, C.M., and James Swift, C.M., "The Icon of Saint Vincent," *Vincentian Heritage* 18:1 (1997), at: <http://via.library.depaul.edu/vhj/vol18/iss1/4> (accessed 28 June 2014).

⁷⁸ Genesis 18:1-15.

⁷⁹ Susan E. Dinan, *Women and Poor Relief in Seventeenth-Century France: The Early History of the Daughters of Charity* (Aldershot, England: Ashgate, 2006).



Detail of "The beggar-Christ and Vincent de Paul." Icon by Meltem Aktas.

Courtesy of the Vincentian Community, Rosati House, DePaul University, Chicago, IL



experiences of service. Charity is in itself an extension of justice. Charity (as *caritas*) is about the recognition, respect, and promotion of human dignity with justice. We cannot give for charity what is due to the other for justice. In other words, charity is not a substitution for justice but an enhancement of it. In a similar way, transformational leadership as a type of values-centered practice cannot exist without a solid foundation of justice as in transactional (contractual) leadership practices. The Church's CST has always upheld the fundamental connection between charity and justice in the promotion of human dignity and intrinsic worth of persons as created in the image of God (*Imago Dei*).

In the Vincentian tradition, *caritas* is an expression of leadership that collaborates and connects people while focusing on the well-being of those being served, especially the poor.⁸⁰ Hence, true practices of *caritas* synthesize the social justice and human dignity aspects of hospitality. From a Vincentian perspective, it does not matter if the other person is a king or a beggar as they are all children of God.⁸¹ Eventually, though, special attention and superior quality of service should be reserved for poor persons (the widow, the orphan, the stranger) who are in need and require extra care to restore justice.⁸²

The practice of hospitality for human dignity would need to be based on justice and oriented toward fixing the dichotomy between the haves and the have-nots. Hence, hospitality should entail both parties benefiting reciprocally.⁸³ Reciprocity involves a mutuality and humility in the host and guest so that it is a horizontal relationship without social distance.⁸⁴ Reciprocity does not entail expecting thanks for an act of charity, because this is not an act of simple generosity but an act of justice—a service that is due for justice.

⁸⁰ Louise Sullivan, D.C., "'God Wants First The Heart And Then The Work': Louise de Marillac And Leadership In The Vincentian Tradition," *Vincentian Heritage* 19:1 (1998): 161-176. See: <http://via.library.depaul.edu/vhj/vol19/iss1/11/>

⁸¹ Robert P. Maloney, C.M., *The Way of Vincent de Paul: A Contemporary Spirituality in the Service of the Poor* (Brooklyn, N.Y.: New City Press, 1992).

⁸² Ruth Ann Strickland, *Restorative Justice* (New York: Peter Lang, 2004).

⁸³ Carter I. Heyward, *The Redemption of God: A Theology of Mutual Relation* (New York: University Press of America, 1982).

⁸⁴ Maurice Hamington, "Toward a Theory of Feminist Hospitality," *Feminist Formations* 22:1 (2010): 21-38.



Portrait of Blessed Frédéric Ozanam (1813-1853).

Principal Co-Founder of the Society of Saint Vincent de Paul.

Published in Léonce Curnier, *La jeunesse de Frédéric Ozanam* (1888).

Courtesy St. Vincent de Paul Image Archive Online

<http://stvincentimages.cdm.depaul.edu/>



Love is intrinsically connected to justice and both are central to Catholic teaching and the Vincentian tradition. Pope Benedict XVI, in the 2012 *Message for World Day of Peace*, reiterated and explained these connections. He said: “Justice, indeed, is not simply a human convention, since what is just is ultimately determined not by positive law, but by the profound identity of the human being. It is the integral vision of man that saves us from falling into a contractual conception of justice and enables us to locate justice within the horizon of solidarity and love.”⁸⁵ Frédéric Ozanam, principal co-founder of the Society of St. Vincent de Paul, insisted on the importance of combining direct quality service to the poor with seeking systemic solutions to prevent those conditions. He said: “The poor person is a unique person of God’s fashioning with an inalienable right to respect. You must not be content with tiding the poor over the poverty crisis; you must study their condition and the injustices which brought about such poverty with the aim of a long term improvement.”⁸⁶

Ozanam was critical of philanthropic gestures often performed as a means of personal recognition, which he considered undignified and lacking compassion. He distinguished philanthropy from charity, which should emanate from authentic human relationships. Charity is about solidarity within a community and it should aim to rehabilitate society by providing opportunities for those most ignored, reengaging their voices in a more inclusive community. Therefore, in order for charity to be a means of poverty reduction, a substantial overhaul of relationships must take place with a goal of trust and tolerance.⁸⁷

Frédéric took an inductive approach to charity, setting a faith-based benchmark based on relational poverty reduction (human dignity) and the comprehension of the root causes

⁸⁵ Pope Benedict XVI, “2012 Message for the World Day of Peace,” available at: http://www.vatican.va/holy_father/benedict_xvi/messages/peace/documents/hf_ben-xvi_mes_20111208_xlv-world-day-peace_en.html

⁸⁶ Louis Pierre Baunard, *Ozanam in his Correspondence* (Sydney: National Council, Society of St. Vincent de Paul, 1974).

⁸⁷ Raymond L. Sickinger, Ph.D., “Faith, Charity, Justice, and Civic Learning: The Lessons and Legacy of Frédéric Ozanam,” *Vincentian Heritage* 30:1 (2010), at: <http://via.library.depaul.edu/vhj/vol30/iss1/5>

of poverty (social justice). This dual approach to charity would need to be integrated by organized charities to avoid dehumanization and bureaucratization.⁸⁸

The societal distance that is created via economic, social, and citizenship inequalities⁸⁹ requires both social justice to recognize the *human rights* foundation of the disequilibrium, and charity to reinstate human dignity in the relation. A Vincentian approach is helpful in recognizing the poor (orphan-widow-stranger) with God's view of dignity beyond an us-and-them-mentality. Charity without dignity creates a transaction in which the recipient is left passive and dependent, instead of a connection between two equitable citizens.^{90 91} True charity (*caritas*) necessarily includes a personal act of dignity recognition, reestablishing the social disequilibrium created by the depersonalization and dehumanization of the marginalized and excluded. True charity also teaches society to recognize its social responsibility for the common good, to see beyond accusations of freeloading and an unequal expectation of repayment when something is given.

Implications for Hospitality Ethos

Hospitality ethos for migration does not mean supporting unregulated migration and unconditional hospitality.⁹² Policies for irregular (undocumented) migration need to be addressed systemically by stopping those who organize smuggling and trafficking, by sanctioning those who hire and exploit irregular migration forces, by improving external border control, and by providing humane return and readmission policies. As migration is a growing phenomenon of globalization, institutional responsibilities are indeed very important. Public, private, and civil institutions cannot lose the perspective necessary to see the importance of building a cohesive societal interaction and translational fair migration policy agenda. It is our collective and institutional responsibility to reassess the systemic causes of migration that lead countries to either welcome new arrivals as guests, or disapprove of them as aliens.⁹³

Nevertheless, both migration policies and hospitality practices need to recognize the ethic that no human being should be labeled 'illegal.'⁹⁴ Algerian born French philosopher Jacques Derrida, in his deconstruction of hospitality attitudes and policies, asserts the ethical dimensions of migration.⁹⁵

⁸⁸ Janet Poppendieck, *Sweet Charity? Emergency Food and the End of Entitlement* (New York, N.Y.: Viking, 1998).

⁸⁹ Zilbershats, *The Human Right to Citizenship*.

⁹⁰ Poppendieck, *Sweet Charity?*

⁹¹ Sickinger, "Faith, Charity, Justice, and Civic Learning."

⁹² Ilsup Ahn, "Economy of Invisible Debt and Ethics of Radical Hospitality," *Journal of Religious Ethics* 38 (2010): 243-267. See also Wes Grandberg-Michaelson, "Radical Welcome," *Sojourners* (August 2013), <http://sojo.net/magazine/2013/08/radical-welcome> (accessed 30 April 2014).

⁹³ Saskia Sassen, *Guests and Aliens* (New York: New Press, 1999).

⁹⁴ Donald Kerwin, "No Person is Illegal," *Woodstock Report* (Washington, D.C., 2010).

⁹⁵ Judith Still, *Derrida and Hospitality Theory and Practice* (Edinburgh: Edinburgh University Press, 2010), at: <http://site.ebrary.com/id/10442260>

Hospitality is culture itself and not simply one ethic amongst others. In so far as it has to do with the ethos, that is, the residence, one's home, the familiar place of dwelling, inasmuch as it is a manner of being there, the manner in which we relate to ourselves and to others, to others as our own or as foreigners, ethics is hospitality; ethics is so thoroughly coextensive with the experience of hospitality.⁹⁶

Based on the principles of social justice, human rights, human dignity and xenophilia, better migration policies need to be designed and implemented. Aware of the crucial role that migration has in the global economy, and upon human relations within our globalized societies, the United Nations convened a *Dialogue on International Migration and Development* in October of 2013. They produced an "Eight-point Agenda for Action" on how best to make migration work. The points represent a template for national and international policy formulation, promoting the mutually beneficial effects of migration while preventing abuses and negative phenomena.

1. Protect the human rights of all migrants (this should include ratifying and implementing all relevant international instruments related to international migration, including the core international human rights instruments, relevant ILO conventions, the protocols against human trafficking and migrant smuggling and the Convention relating to the Status of Refugees);
2. Reduce the costs of labor migration;
3. Eliminate migrant exploitation, including human trafficking;
4. Address the plight of stranded migrants (those people unable to return to their country of origin as a result of humanitarian crises in their country of destination or transit has often been overlooked);
5. Improve public perceptions of migrants (by combatting discrimination, xenophobia and intolerance against migrants and their families);
6. Integrate migration into the development agenda (especially as a cross-cutting theme in the Post 2015 agenda);
7. Strengthen the migration evidence base (especially with dedicated surveys for assessing the impacts of migration on social and economic development); and
8. Enhance migration partnerships and cooperation (as no country can manage migration alone).⁹⁷

The Catholic Church, grounded in biblical and CST traditions regarding social justice and human dignity, has been defending the right to migrate. Catholic teaching also

⁹⁶ *Ibid.*, 16-17.

⁹⁷ "Making Migration Work: An Eight-Point Agenda for Action," paper presented by the Global Migration Group for the Report of the Secretary-General (A/68/190); U.N. High-level Dialogue on International Migration and Development, New York, 3-4 October 2013, at: <http://www.un.org/en/ga/68/meetings/migration/> (accessed 28 June 2014).

emphasizes our global social responsibility to address the root causes of forced migration, problems such as poverty, injustice, religious intolerance, and armed conflicts. Shared responsibility addresses these social issues through the promotion of socio-economic development, justice, tolerance, and peace so that migrants might remain in their homeland and support their families. In “Strangers No Longer,” a pastoral letter concerning migration, the U.S. and Mexican Episcopal Conferences jointly echo the rich social justice and human dignity tradition of the Church’s teachings with regard to migration; it includes these five key principles:⁹⁸

- I. *Persons have the right to find opportunities in their homeland:* All persons have the right to find in their own countries the economic, political, and social opportunities to live in dignity and achieve a full life through the use of their God-given gifts. In this context, work that provides a just, living wage is a basic human need.
- II. *Persons have the right to migrate to support themselves and their families:* The Church recognizes that all the goods of the earth belong to all people. When persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right.
- III. *Sovereign nations have the right to control their borders:* The Church recognizes the right of sovereign nations to control their territories but rejects such control when it is exerted merely for the purpose of acquiring additional wealth. More powerful economic nations, which have the ability to protect and feed their residents, have a stronger obligation to accommodate migration flows.
- IV. *Refugees and asylum seekers should be afforded protection:* Those who escape wars and persecution should be protected by the global community. This requires, at a minimum, that migrants have a right to claim refugee status without incarceration and to have their claims fully considered by a competent authority.
- V. *The human dignity and human rights of undocumented migrants should be respected:* Regardless of their legal status, migrants, like all persons, possess inherent human dignity that should be respected. Often they are subject to punitive laws and harsh treatment from enforcement officers from both receiving and transit countries. Government policies that respect the basic human rights of the undocumented are necessary.

These principles and recommendations on affording migrants respect, protection, support, and dignity represent practical policy frameworks in line with the hospitality ethos discussed in this paper. This is part of a necessary process to best recognize and

⁹⁸ *Strangers no longer: Together on the journey of hope: A pastoral letter concerning migration* (Washington, D.C.: United States Conference of Catholic Bishops, 2003), at: <http://www.usccb.org/issues-and-action/human-life-and-dignity/immigration/strangers-no-longer-together-on-the-journey-of-hope.cfm> (accessed 28 June 2014).

channel the forces of migration into opportunities for a better future for all. Such a future should be reflective of the values of human dignity, social justice, tolerance, equality, and respect.

There is still much to do in order to create relations and migration policies in line with the values and responsibility of hospitality ethos. The Church's rich biblical message and social teaching provides a solid foundation on centering our actions and decision-making processes in the human-divine dignity of every individual – no matter their origin, race, class, gender, or other condition. Vincentian and Jesuit religious traditions regarding social justice and human dignity add a very important voice to the migration debate and hospitality challenges. The hospitality ethos requires a commitment to recognize, develop, and translate values into actions. We can do this, first, in our willingness to understand others, a principal form of hospitality. Second, we need to develop a set of ethical practices emerging from the sound theology of a migrant church.⁹⁹ Third, and finally, we need to translate the theological and ethical normative for migration and diversity integration into adequate migration policies in line with social justice and human dignity principles.

Conclusion

We have considered how migration in the context of globalization brings opportunities and challenges. It is first and foremost a human rights issue with deep ethical implications for states, organizations, and individuals to provide a welcoming environment and a regulated agenda for migration in host, guest, and transient countries. There is mounting evidence that migration, when accompanied by the right policies, can significantly contribute to the betterment of origin and destination countries through remittances, creation of enterprises, and transfer of technology, skills, and knowledge. This is why there is a global and systemic responsibility to create policies that will move hostility stances into hospitality ethos.

On the 100th World Day for Migrants and Refugees, Pope Francis, shared an insightful message summarizing some of the global, human, and Christian ethical responsibilities for migration hospitality:

While it is true that migrations often reveal failures and shortcomings on the part of States and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world's goods, and by the protection and the advancement of the dignity and centrality of each human being. From the Christian standpoint, the reality of migration, like other human realities, points to the tension between the beauty of creation, marked by Grace and the Redemption, and the mystery of sin. Solidarity, acceptance, and signs of fraternity and understanding exist side by side with

⁹⁹ Gemma Tulud Cruz, *Toward a Theology of Migration: Social Justice and Religious Experience* (New York: Palgrave Macmillan, 2014).

rejection, discrimination, trafficking and exploitation, suffering and death.... Migrants and refugees are not pawns on the chessboard of humanity. They are children, women and men who leave or who are forced to leave their homes for various reasons, who share a legitimate desire for knowing and having, but above all for being more.¹⁰⁰

There are many religious-ethical implications on hospitality for migrants. Future research in hospitality ethos should dig deeper into the relational, programmatic, and policy implications of the social justice and human dignity paradigms. Other viewpoints, such as a feminine perspective on hospitality, would provide further insight. The combination of masculine and feminine perspectives¹⁰¹ on hospitality can strengthen the values and positive dimensions of social justice and human dignity. Nonetheless any comprehensive migration policies need to start with human rights and a global responsibility (ethics) cognizant of our past, present, and future communities. This re-centering of values expressed within a social justice and human dignity paradigm needs to be central to any regulatory migration policies; and they are values that will continue to be relevant to the best practices of the many Catholic, Vincentian, and Jesuit social services reaching out to migrants and refugees.

¹⁰⁰ "Message of His Holiness Pope Francis for the World Day of Migrants and Refugees (2014)," at: http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world-migrants-day.html (accessed 15 August 2014).

¹⁰¹ Hamington, "Toward a Theory," 21-38; See also, Sean Michael Barnette, "Houses of Hospitality the Material Rhetoric of Dorothy Day and the Catholic Worker" (Ph.D. diss., University of Tennessee, Knoxville, 2011), at: http://trace.tennessee.edu/utk_graddiss/1156/



J. Jacot, d'après Emile Wallier.

V^{ent} de Paul avec les galériens.

1841.3448.

Challamel édit 4. R. de l'Abbaye. F. S. G.

Vincent de Paul and the galley prisoners.

From a series of engravings in Augustin Challamel, *Saint-Vincent de Paul* (1841).

Courtesy St. Vincent de Paul Image Archive Online

<http://stvincentimages.cdm.depaul.edu/>





Welcome to the land of freedom.

Immigrants on the steerage deck of an ocean steamer pass the Statue of Liberty.

Published in Frank Leslie's Illustrated Newspaper, 2 July 1887.

Public Domain





"Hospitality." Icon by Andrei Rublev, circa 1425.

The icon depicts the three nameless visitors who were provided with food and drink by Abraham.

Public Domain





Portrait of Ignacio of Loyola (1491-1556).

Founder and first superior general of the Jesuits; the Company Seal of the Jesuits.

Public Domain





Detail of "The beggar-Christ and Vincent de Paul." Icon by Meltem Aktas.

Courtesy of the Vincentian Community, Rosati House, DePaul University, Chicago, IL





Portrait of Blessed Frédéric Ozanam (1813-1853).

Principal Co-Founder of the Society of Saint Vincent de Paul.

Published in Léonce Curnier, *La jeunesse de Frédéric Ozanam* (1888).

Courtesy St. Vincent de Paul Image Archive Online

<http://stvincentimages.cdm.depaul.edu/>

