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O'Gorman, Kevin D. (2008) *Modern hospitality: medieval foundations.* In: The Council for Australian University Tourism and Hospitality Education (CAUTHE) 17th Annual Conference 2008, 2008-02-11 - 2008-02-14, Gold Coast, Australia.

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ABSTRACT

This paper reports on continuing doctoral research and specifically focuses on the development and regulation of hospitality in the Western European monasteries, from the beginning of the Middle Ages through to the Renaissance. It builds on previous research, into the Greco-Roman worlds, which had identified five key dimensions of hospitality. The establishment and development of the western monastic hospitality tradition is explored together with the changing significance of the monasteries in Western European development, and the adsorption of the principles of monastic hospitality into the secular world. Through the translation, modernisation and secularisation of monastic hospitality this paper demonstrates its relevance for the hospitality and tourism industries of today. A set of principals of hospitality provision and management have been derived which are instantly recognisable to modern hospitality managers, despite their mediaeval origins.

INTRODUCTION

With the publication of *Hospitality: A social lens,* Lashley, Lynch and Morrison (2007) make the case that hospitality research is in the process of gaining a more multidisciplinary perspective. They argue that the field of hospitality management maturing both through intellectual advances and by engaging in a broader spectrum of inquiry. This is coupled with the increasingly held belief that more critical perspectives drawing on the breadth of the management and history can better inform the management of hospitality. This paper seeks to challenge the orthodox, conventional wisdom and rhetoric by drawing attention to novel and previously peripheral hospitality associated areas worthy of study, and a wish to engage the mainstream debate.

Building on the previous studies, the paper reports on current research into St Benedict's Rule (c. 530 A.D), recognised by Borias (1974) as the key focus for subsequent religious hospitality. Limited research had been undertaken into the importance of St Benedict's Rule: Andrade Cernadas (1991) investigated monastic hospitality in Spain during the 12th Century; and Ryan and McKenzie (2003) discussed the evolution of the monastic community of New Norcia in Western Australia as a tourist resort. Kennedy (1999) in his comparative study of the management approaches of Henri Fayol (1916/1949) and the Rule of Saint Benedict showed that there is commonality in the approach to the process of management they developed, even thought they were separated by almost 1,400 years. It may also be worth reflecting on the fact that both St Benedict and Fayol saw their respective documents as just the starting-point; even though St Benedict has started 1,400 years before Fayol.

METHODOLOGICAL CONSIDERATIONS

When interpreting texts that related to understanding the metaphysical social world applied hermeneutical phenomenology within an interpretivist paradigm was adopted. The approach is framed by the four methodological practices for hermeneutical phenomenology research as proposed by Van Manen (1990), and developed by Hayllar and Griffin (2005). First, in preparation for data analysis, thinking is oriented towards the nature of the lived experience at the period of time under investigation, set aside any presuppositions, biases, and other

knowledge of the phenomenon under investigation, to gain a clear understanding, whilst being as open and receptive as possible to the data analysis (Hein and Austin 2001; and Denzin 1989). Second, a dialogue with the text is developed, which leads the phenomenon into a deeper investigation in the hope of revealing something that is hidden (Alvesson and Sköldberg 2004, and Heidegger 1927). Importantly, May (1991) advises that such documents present social reality and versions of events it is essential that comparison and cross-interpretation be undertaken to validate emerging understanding and themes. Van Manen (1990) notes that the third stage consists of reflection and a deeper interpretation of the essential themes, and according to Denzin (1989: 58-59), this in effect is a process of reconstruction where the text is classified and reassembled into a coherent whole. The final practice is writing and re-writing; central to this is the procedure of asking questions of the text, and listening to it, in a dialogic form (Alvesson and Sköldberg, 2004; Caputo, 1987). Having undertaken this research, the view of Hayllar and Griffin (2005) was supported when they noted that writing and reflection are symbiotic tasks. As well as relying on the Latin text of the rule of St Benedict (an new English translation of Chapter 53 is presented in Annex A), modern texts are used provide commentary and analysis, for example, Böckmann (1988), Boiras (1974), Fry (1981), Holzherr (1982), Kardong (1984; 1996), Regnault (1990), Vogüé (1977), Waal (1995), and Wolter (1880).

PRIOR RESEARCH

The current work is an extension of previous research underpinned by an earlier analysis of ancient and classical texts that referred to hospitality. O'Gorman (2005, 2006) set out to explore the origins of hospitality by investigating textual evidence of hospitality, mainly within the Greek and Roman civilisations of the ancient and classical worlds, and also in the contemporaneous religious writings. The key influences affecting the attitudes towards hospitality in the societies considered were: religious practices and beliefs; the advancement trade and commerce; transactional expectations; social status and the household; a system of communication; and the fear of strangers. From the exploration clear parallels were found between the texts, and a variety of common features of hospitality have been identified. The application of the methodology required reworking and reflection on the identification of the principles, which then enabled the construction and ordering of the outcomes into five dimensions of hospitality. Further evaluation of these outcomes leads to the identification of five dimensions of hospitality given in Table A below.

Table A: Dimensions of hospitality established from the Ancient and Classical Greco Roman texts	
Honourable tradition	Within the ancient and classical worlds, often reinforced by religious teaching and practice, hospitality was considered as an inherently good thing to provide. The vocational nature of hospitality was established. The concept of reciprocity - monetary, spiritual, or exchange - was already understood, as was the concept of failure in providing hospitality being viewed as both an impiety and a temporal crime.
Fundamental to human existence	Hospitality is a primary feature in the development of societies, especially as it deals with basic human needs (food, drink, shelter and security).
Stratified	As the societies become more sophisticated, the codification of hospitality provided reference points for how to treat a range of guests/strangers, according to a variety of criteria. Typologies of hospitality also became apparent: private, civic, and business/commercial. Hospitality professionals emerged as civic and business hospitality developed.
Diversified	Hospitality had always to be able to respond to a broad range of needs and

	this provided the basis for a diverse range of types of establishments.
Central to human endeavour	Since the beginning of human history, hospitality was the mechanism that has been central to the development of the societies, at both the individual and collective levels. It was the catalyst used to facilitate human activities, especially those that were aimed at enhancing civilisation.

Source: Adapted from O'Gorman (2006)

NOTE ON ETYMOLOGY

During the previous and current research it became clear that the words guest and host had the same linguistic root. It was found that all modern words readily associated with hospitality are evolved from the same hypothetical Proto-Indo-European root *ghos-ti[1] meaning: stranger, guest, host: properly 'someone with whom one has reciprocal duties of hospitality' (AHD 2000). The word guest came from the Middle English gest, evolved from Old Norse gestr, and from Old High German gast, both come from Germanic *gastiz. *Ghos-ti also evolved to the Latin root hostis, enemy, army, where host (multitude) and hostile find their origin; and the Latin root hostia, sacrifice, host (Eucharistic). The combination of *ghos-ti and another Proto-Indo-European root *poti powerful, gave the compound root *ghos-pot-, *ghos-po(d)-, which evolved to the Latin hospes and eventually into: hospice; hospitable; hospital; hospitality; host (giver of hospitality); hostage; and hostel. The Greek languages also evolved from the same Proto-Indo-European base, *ghos-ti gave the Greek xenos which has the interchangeable meaning guest, host, or stranger. Hospitality then, 'represents a kind of guarantee of reciprocity - one protects the stranger in order to be protected from him' (Muhlmann 1932:463).

THE ORIGINS OF WESTERN MONASTICISM AND THE RULE OF BENEDICT

The teachings of the New Testament provide the basis for the western monastic tradition. There are also parallels to be found in early Buddhist and Hindu writings, and it is known that there was considerable contact between India and Alexandria, which was, at that time (c 200AD), the principal commercial and intellectual centre in the Mediterranean. St. Clement (*Stromateis*, 1.71) recorded that Hindu merchants had formed a permanent and prosperous colony in Alexandria. Other forms of monasticism, such as the Syrian and the strictly Oriental monasticism, were to have no direct influence on that of Europe.

St Benedict is considered the founder of western monasticism. He was born at Nursia, about 480AD and died at Monte Cassino, 543AD. For Benedict, a monastery was nothing more or less than a school for the Lord's service. Benedict had lived the life of an eremite in the extreme Egyptian pattern. Instead of attempting to revive the old forms of asceticism, he wrote a Rule that consolidated the coenobitical life, emphasized the community spirit, and discouraged all private ventures in austerity. Benedict did not write the Rule for clerics; nor was it his intention to found a worldwide order. His Rule was meant to be for the governance of the domestic life of lay individuals who wanted to live, in the fullest possible way, on the path that led to God.

Within St. Benedict's Rule, the main focus for religious hospitality is contained within Chapter 53 which is entitled 'De Hopitibus Suscipiendis' – 'The Reception of Guests' (c. 530 A.D.). In this Chapter, there is a polarity between the closed monastic world and the secular world in general. By leaving the secular society, Böckmann (1988) notes that the monk sets up an alternative world in which people from the secular world might wish to share.

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[1] When an * is used before it shows that the word is constructed, i.e. its existence has been deduced of by linguistic scholars and there is no written evidence to prove the existence of the word.

Therefore, the ritual reception of guests was to play an important role by being both the bridge and the barrier between the two worlds.

ANALYSIS OF THE RULE

In verse 1 of ch 53 is the central feature that 'all guests are to be received as Christ'. From the original Latin used in the opening phrase it could be concluded that the chapter is dealing as much with those travellers who arrive unexpectedly, as those who come for a planned visit. The Latin word used for guests is *hospites*. The same word is used in the Bible (Matthew 25:35) for 'strangers', showing clearly that hospitality should be offered to those who are in need of it, as well as to those who command shelter by power or prestige. When he quotes Matthew 25:35, Benedict changes the latin words *collegistis* 'you welcomed' to *suscepistis* 'you received', and *suscipiantur* 'be received'. This is the key concept in the chapter. Kardong (1996) observes that this echoes in the profession of a monk: he is 'received' in to the monastery, so he can then 'receive' others in hospitality.

The stratification of the hospitality is evident in verse 2, 'proper or due honour' *(congruus honor)*, means that not all receive the same honour. There are two categories of person due particular honour: in Latin these are *domesticus fidei* and *peregrinis*. *Domesticus fidei* literally 'those who share our faith', Fry (1981) states that this would apply to other clerics and monks, who are to be received with greater honour. The latin word *peregrinis* can mean 'pilgrim', 'visiting', 'strange', and 'foreign'. The context seems to favour the more technical meaning of 'pilgrim'; who could possibly be understood as another type of the *domestici fidei* who would then be due same honour. In verse 15, Benedict is recognising the fact that people who were on a holy journey would also single them out for special attention. According to Leclereq (1968) Pilgrimage, as a form of popular spiritual exercise, peaked after St. Benedict's time. However, there is good evidence for pilgrimage to the tombs of the martyrs and saints, especially at Rome, and to the Holy Places before Benedict wrote his rule.

In verse 3 Benedict talks about the nature of the greeting here Benedict is probably referring to cordial words and facial expressions, rather than concrete acts of hospitality. The acts are described in the succeeding verses, but the nature of the greeting is extremely important for the morale of the guest. The key point here is that the duty of caring for the physical needs of the guest actually counts for little if it is carried out in an insensitive manner. Benedict now (verse 4) gives instruction on how a guest has to be received. Primacy of the spiritual in the dealings of monks with outsiders is emphasised, making clear that the guest is received on the monastery's terms. If the monks put aside their religious character to deal with all guests at their level, then the cloister is breached and true monastic hospitality is falsified. In verse 6 the phrase 'the greeting itself, however' (*in ipsa autern salutatione*) would seem to indicate that only after the status of the guest is determined, are they actually greeted, and that despite the initial wariness all humility must now be displayed. In verse 7 'a complete prostration on the ground' *(prostrato omni corpore in terra)* is clearly an echo of the greeting Abraham (Genesis 18:2ff) gave to the strangers, and for the monks shows their general submission to the power of God and the benevolence of the community.

In verses 8 and 9 there is rich symbolism as the guest is being led deeper into the building and into the life of the community. Although guests are not allowed into the cloister, if the guests are allowed to pray with the monks then this demonstrates the fullness of the welcome that the monks offer to the guests; praying with the monks is to penetrate to the very centre of their life. From its earliest origins monasticism considered hospitality so important as to override asceticism. In verses 10 and 11 it is clearly shown however, that the bending of the Rule when there are guests to be accommodated should not be allowed to disrupt community life. The washing of feet (verses 12–14), is a mark of hospitality, not uncommon in the early Church (1 Timothy 5:10; cf. Luke 7:44–45). Verse 15 reminds the monks that special care

must be shown to those in greatest need of hospitality, and closes with a specific mention of the poor; those in most need of hospitality.

The rest of the chapter 53 (verses 16–24) is pragmatic, and even restrictive, although certainly practical. It would seem that guests are never in short supply and can arrive at any time, but the monks need to try to minimise the disturbance to the community. In recognition of this there are three specific matters that are dealt with in these verses: the guests' kitchen, their accommodation and their communications with the monks. In verse 16 Benedict allows for a separate abbot's kitchen, this is to provide for the times when the abbot is eating with the guests, while the rest of the monks are fasting (cf verse 10). The running of the guesthouse is entrusted to two monks, who may even need help, indicates that guests 'are never lacking'. The two monks 'who are capable of fulfilling this office' *(qui ipsud officium bene impleant)* are appointed for a year and must be competent. Another preoccupation characteristic of Benedict is indicated by the use of the words 'giving help to those in need of it and keeping them from grumbling' *(murmuratione and solacium)*. Kardong (1996) notes that according to Benedict, if people are not given what they need to carry out their duties, they are not at fault: it is their superiors who fail to train or resource them who are culpable.

Verse 22 has two practical suggestions. The first is 'let there be sufficient beds made up' *(ubi sint lecti strati sufficienter)*. The guesthouse should always be ready for travellers arriving fatigued from the journey. Long delays in preparing the guesthouse would therefore be a hardship for them. The second is that the guesthouse should be 'wisely managed by wise persons' *(sapientibus et sapienter administretur)*. In other words those who are managing the guesthouse should be practically competent. However this is not to deny, that in a given monastic situation, the Guest Master may give spiritual counsel. The term 'managed' *(administretur)* is important, for it contrasts with proprietorship: within this context God is the owner of the house; the monks merely manage it.

Chapter 53 concludes with a strict instruction to the monks about contact with the guest, 'not to visit or speak with them' *(ullatenus societur neque colloquatur)*. This seemingly harsh restriction appears quite out of harmony with the spirit of the first half of the Chapter. Kardong (1996) defends this by showing on the one hand, monasteries that are overrun by guests need to protect their monks from the curious, whilst on the other hand there are garrulous monks in need of a sympathetic ear. Guests who come to the monastery for solitude should not have to provide that kind of listening service.

THE EVOLUTION OF WESTERN MONASTIC HOSPITALITY

St Benedict established the rule of monastic life that was later to be adopted by most Western monasteries. The Rule, which stressed communal living and physical labour, was also concerned with the needs of the local people, and the distribution of alms and food to the poor. During the lifetime of St Benedict, his disciples spread the order throughout the countries of Central and Western Europe. It soon became the most important order, until the founding of the Augustinian Canons in the 11th century and the mendicant orders (those religious orders that forbid the ownership of property and encourage working or begging for a living) in the 13th century. The Benedictines were also to have wide influence both within the Roman Catholic Church and in the secular society.

Early in the 6th century the first 12 Benedictine monasteries had been founded at Subiaco, near Rome, and the monastery, founded by St Benedict in 529, was situated on the hill of Monte Cassino overlooking the town of Cassino, Italy, northwest of Naples. It was for many centuries the leading monastery in Western Europe. Monte Cassino had a chequered history and was remodelled and re-built several times, with the present buildings being in the style of the 16th and 17th centuries. During the 11th and 12th centuries it was a centre of learning,

particularly in the field of medicine: Monte Cassino monks established the famous medical school at Salerno. Abbeys generally were to become typical of Western monasticism. These self-contained communities had within their walls: the church; the dormitory; the refectory, or dining hall, and the guesthouse for travellers. The buildings enclose a large courtyard that is usually surrounded by a cloister, or sheltered arcade. The abbeys of the Middle Ages were peaceful retreats for scholars and were the chief centres of Christian piety and learning. They were also centres for religious hospitality, the care of the sick and the poor, and had responsibilities for refugees. This was also the period of intellectual and cultural development. New educational institutions, such as cathedral and monastic schools, were founded, and universities were established with advanced degrees being offered in medicine, law, and theology. The importance of the Rule of Benedict the construction of the statues in the foundation of some Cambridge colleges is noted by Mayr-Harting (1988).

In the centuries that had immediately followed after St Benedict, the hospitality afforded by monasteries was comprehensive. It included lodging for travellers, accommodation and treatment for the sick, and charitable services for the poor. The usual period, during which hospitality was freely provided, was two complete days; and some similar restriction, upon the abuse of hospitality, seems to have been prescribed by most of the orders, friars, as well as monks. When there were few urban centres, the monasteries represented the most stable and well-endowed institutions in the countryside. Lenoir (1856) shows the prominence of the guesthouse in all monastic buildings, beginning with the famous plan of St. Gall (Switzerland) in the ninth century, attests indirectly to how scrupulously this tradition was respected. This is highlighted by Thurston (1910) when he records that the Rites of Durham give an account of the splendour of their guesthouse and of the hospitality practised therein.

OTHER ORDERS

The Benedictines were not the only religious order to concentrate on hospitality. Orders such as the Knights Hospitallers of St John of Jerusalem were largely given up to works of charity and hospitality. Unlike most religious orders, the Hospitallers could not even identify their original founder by name; these obscure origins must later have caused the Order problems in promoting its work among European donors, whose funding was necessary for their hospitable endeavours. (More detailed on the various orders can be found, for example, in:; Hume 1940; King 1931; Nicholson 1993, 2003; and Sinclair 1984).

As well as offering hospitality, the Knights Hospitaller were becoming actively involved in protecting pilgrims. Evidence of this is found in Pope Innocent II's Bull *Quam Amabilis Deo*, issued around 1140, the Pope ruled that the Hospitallers employed men at their own expense for the express purpose of ensuring the safety of pilgrims. Order of the Temple or Knights Templar was probably founded in 1120 for this very purpose. Barber (1994) notes that the Templar numbers grew rapidly after their official recognition at the Council of Troyes in January 1129, the creation of a permanent guard for pilgrim travellers was the ideal complement to the activities of the Hospitallers, who provided hospitality and medical care for pilgrims.

While it seems certain that the Templars influenced the Hospitallers to take on a military role during the 1130s, according to Barber and Bate (2002) it is equally likely that initially the Hospitallers provided the founders of the Knights Templar with an effective example of what could be done to help pilgrims. At the Oecumenical Council of Vienne[2] in 1312, Pope

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[2] Texts of all Oecumenical Councils can be found in the orginal Greek or Latin in *Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum quod primum edidit Henricus Denzinger et quod funditus retractavit, auxit, notulis ornavit Adolfus Schönmetzer.* (Barcinone, Herder 1976), all translations or interpretations therefore are my own.

Clement V finally suppressed the Knights Templar (See for example Nicholson 2004 and Partner 1982 who describe the life and times of the Templars). Also at the beginning of the 12th Century the Antonites founded the first European centre consecrated by perpetual rule to the care of the sick. According to Chaumartin (1946) this group followed the Rule of St. Augustine. It was more flexible than that of Benedict and thus better suited for a community organised for service, rather than for prayer.

Hospitals as institutions of public service increased in importance during the Middle Ages. Care was more impersonal, but also more predictable, and increasingly separate from the Church. In the 13th century, there were church laws forbidding clerics to practice medicine; the Fourth Lateran Oecumenical Council in 1215 also forbade clerics to practice surgery. The provision of charitable services and lodgings remained monastic ministries throughout the Middle Ages, but gradually municipalities and their citizens sponsored not only hospitals, but also other charitable services. By the 14th and 15th centuries, many hospitals in European cities had come under municipal control; a change that further distanced the hospital from its origins in Christian hospitality.

THE CHURCH CHALLENGED

Mediaeval scholars had believed that they were living in the final age before the last judgment, and considered the Greek and Roman Worlds as simply pagan. With the emergence of humanism (with history becoming a branch of literature rather than theology) the Renaissance authors explored the rich history of the ancient and classical worlds. As a result they considered the Middle Ages as ignorant and barbaric, and identified their own age as being the enlightened rebirth of Classicism. The continuing spiritual unrest and innovation was to lead to the Protestant Reformation. The Protestant reformers were also attempting to redefine the practice of hospitality. They offered unrelenting critiques of the extravagance, indulgence, and waste associated with late mediaeval hospitality. Pohl (1999) notes that Luther and Calvin (Protestant biblical reformers c. 1550) in their studies of Scripture, gave limited but explicit attention to hospitality and to how it should be practiced in their own day. One of the beliefs of the Reformation was that there was supposedly an enhanced appreciation for the value of so-called ordinary life.

The Protestant reformers no longer religiously interpreted within the ancient sources, an apposite understanding of the Church as an important location for hospitality; instead, they identified hospitality within the civic and the domestic spheres. The Protestant Reformation consequently was to have a transforming affect on religious hospitality, hospitals, poor relief, and the responsibility to refugees: "the sacramental character of hospitality was diminished and it became mostly an ordinary but valued expression of human care" (Pohl 1999: 53). These activities became separated from their Christian roots as the state increasingly took over more responsibility. New national identities would lead to the establishment of the modern, and secular, nation-states, who adopted the principles of hospitality that had already been established within the monastic tradition.

THE ENDURING PRINCIPLES OF MONASTIC HOSPITALITY

During the Middle Ages the monasteries (as well as being the custodians of civilisation, knowledge and learning) had provided detailed and formalised rules for religious hospitality, the care of the sick and the poor, and responsibilities for refugees. The spread of Western monasticism (primarily based on the Rule of St Benedict for monastic life) together with its influence on religious life generally, and also throughout society, had led to generally accepted and well-understood principles of hospitality. These principles, in their original form, were to become the foundations of the provision of hospitality that were later to be adopted and modified within the nation-states and by the secular organisations as they took

over greater responsibilities for the full range of hospitality activities. However it seems that these principles of hospitality are as relevant now as they were one thousand five hundred years ago. From the translation of St Benedict's Rule Chapter 53, and reviewing this together with the analysis of the Rule, the changing influence of monasticism and the parallel developments up to the Renaissance, a new taxonomy of principles of hospitality has been derived. These principles of hospitality provision and management, now in a secular and more modern terminology, are presented in the Table B below.

Table B: Principles of hospitality provision and management
Business Principles   - Guests are central to the purpose of the business   - When providing service the management and staff are separate from the society that they are providing service to   - The level of service offered is determined by the type of the business   - Businesses have a responsibility for the health, safety and security of the guests   - Management and staff should display personal integrity and be practically competent   - The business, and its management and staff, must maintain a professional relationship with guests at all times
Guest Principles   - Guests are to be treated with respect   - Welcoming gestures and language are as important as the acts of service   - Delays in the provision of hospitality are a hardship for the guests   - Guests should not feel that the provision of service is an inconvenience to the business   - The difficulties in providing the service are of no interest to guests   - Providing the service and improving it is more important to guests than providing additional features of hospitality
Hospitality Provision Principles   - All guests are welcome   - Service is offered at different levels   - Hospitality is offered based on the needs of the guests at the time   - There must be provision of hospitality for guests with special needs   - Provision must be for basic needs (food, drink and accommodation) as well as other needs as required   - Food and drink should be available at all times for guests as they arrive
Staffing Principles   - The person providing the service is seen by the guest as representing the business as a whole.   - Personal characterises of staff must include being genuinely disposed to providing service   - There is a need for specialised staff as well as multi-skilled staff   - Staff roles should be clearly defined to indicated which members of staff are to interact with guests and how   - The level of staffing needs to match the business demand   - Staff should maintain their dignity in providing service: service not servility   - Staff must not cause the guests unnecessary disturbance

> Management Principles
> - Hospitality managers must be professional and competent
> - Managers have a responsibly to balance the provision of service and the requirements of the business
> - Managers as well as having responsibly to manage the business also have to be seen by the guests as the host
> - Both expected demand and unexpected demand need to be prepared for
> - Guest and staff areas should be separated and access controlled
> - Teamwork is important for efficient service
> - Staff who are providing hospitality must be fully resourced and supported by the management team
> - The management is to blame if staff do not have the skills or equipment to carry out their duties

THE TRUE ORIGINS OF HOSPITALITY MANAGEMENT

From the research into the Greco-Roman worlds it is clear that the five dimensions of hospitality identified so far (Table A), have been evolving since the beginning of human history. It also seems that it is inherent in human nature to offer hospitality, and that the societies, and the contemporaneous religious teachings, support and reinforce this trait. It is not surprising then that the traditions, ethics, manners, and etiquette are to be found in the hospitality related etymology. The origins of hospitality rather then being of esoteric interest are in fact reflected and celebrated in the language of today.

This paper reports on the subsequent exploration into the development and regulation of hospitality in the Western European monasteries, from the beginning of the Middle Ages through to the Renaissance. Following a brief consideration of the origins of monasticism, this paper has focused on the establishment and development of the western monastic tradition. The significance of the monasteries in Western European development has been explored and the diminishing significance of the monasteries at the start of the Renaissance has been identified. This monastic foundation however was to become the basis of all western European hospitality as a consequence of a variety of factors, and most notably: the development of humanism; the effects of the Protestant Reformation across Europe, and the creation of the secular nation-states. It would also influence the approaches to caring for the sick (hospitals), the poor (hospices and charities) and the provision of education (the establishment of the first universities), all of which were originally part of the monastic tradition.

Through the translation, modernisation and secularisation of the rule of Benedict this paper has demonstrated that the Rule and its subsequent absorption in to the secular world is relevant for hospitality industry today. The principals of hospitality provision and management (Table B) in their new form are instantly recognisable to modern hospitality managers. Exploring the origins of hospitality management can therefore aid the practitioner within the hospitality industry today; awareness of the past can always help to guide the future. The current increasing debate on, and research into, the origins of hospitality can only contribute to enhancing the future of the industry. Professionalism and greater expertise can surely come from a deeper understanding of both the dimensions of hospitality and the principals of hospitality provision and management, that have been evolving since antiquity, and on which the industry now relies.

Annex A
Rule of Benedict Chapter 53

[1.] All guests who arrive should be received as if they were Christ, for He himself is going to say: "I came as a stranger, and you received Me"; [2.] and let due honour be shown to all, especially those who share our faith and those who are pilgrims. [3.] As soon as a guest is announced, then let the Superior or one of the monks meet him with all charity, [4.] and first let them pray together, and then be united in peace. [5.] For the sign of peace should not be given until after the prayers have been said, in order to protect from the deceptions of the devil. [6.] The greeting itself, however, ought to show complete humility toward guests who are arriving or departing: [7.] by a bowing of the head or by a complete prostration on the ground, as if it was Christ who was being received. [8.] After the guests have been received and taken to prayer, let the Superior or someone appointed by him, sit with them. [9.] Let the scripture be read in front of the guest, and then let all kindness be shown to him. [10.] The Superior shall break his fast for the sake of a guest, unless it happens to be a principal fast day; [11.] the monks, however, shall observe the customary fasting. [12.] Let the Abbot give the guests water for their hands; and [13.] let both Abbot and monks wash the feet of all guests; [14.] after the washing of the feet let all present say this verse: "We have received Your mercy, O God, in the midst of Your church". [15.] All guests should be received with care and kindness; however it is when receiving the poor and pilgrims that the greatest care and kindness should be shown, because it is especially in welcoming them that Christ is received.

[16.] There should be a separate kitchen for the Abbot and guests, so that the other monks may not be disturbed when guests, who are always visiting a monastery, arrive at irregular hours. [17.] Let two monks who are capable of doing this well, be appointed to this kitchen for a year. [18.] They should be given all the help that they require, so that they may serve without murmuring, and on the other hand, when they have less to occupy them, let them do whatever work is assigned to them. [19.] And not only in their case but a similar arrangement should apply to all the jobs across the monastery, [20.] so that when help is needed it can be supplied, and again when the workers are unoccupied they do whatever they are required to do. [21.] Responsibility for the guest house also shall be assigned to a holy monk. [22.] Let there be an adequate number of beds made up in it; and let the house of God be managed by wise men and in a wise manner. [23.] On no account shall anyone who is not so ordered associate or converse with the guests, [24.] but if he should meet them or see them, let him greet them humbly, as we have said, ask their blessing and pass on, saying that he is not allowed to converse with a guest.

Source: O'Gorman 2006

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