

Models of Caring for Migrants in Taiwan

Peter O'Neill SSC

Number of migrant workers in Taiwan as of July 31, 2010

Work Sector	Total	Indonesia	Philippines	Thailand	Vietnam
	370,703	150,767	76,725	64,342	78,858
		40.67%	20.70%	17.36%	21.27%
Industrial	177,496	14,273	52,734	60,403	50,076
	47.88%	8.04%	29.71%	34.03%	28.21%
Construction	3,201	50	123	2,642	386
	0.86%	1.56%	3.84%	82.54%	12.06%
Fishermen	7,148	5,765	924	40	419
	1.93%	80.65%	12.93%	0.56%	5.86%
Caregivers	180,558	129,471	21,954	1,240	27,892
	48.71%	71.71%	12.16%	0.69%	15.44%
Domestic Workers	2,300	1,208	990	17	85
	0.62%	52.52%	43.04%	0.74%	3.70%

Source: Employment and Vocational Training Administration, Council of Labor Affairs

Introduction

In October 1989 the Taiwan Council of Labor Affairs (CLA) decided to open up Taiwan's job market to migrant workers. This was in response to pressure from employers who claimed there was a labor shortage. The government did not want to appear to be damaging the job opportunities for local workers. Migrant workers were therefore only allowed in to fill so called vacancies for which local workers could not be found. The CLA first legalized migrant workers for the government's 14 major construction projects.

At this time there were between 100,000 to 200,000 undocumented migrant workers mainly from the Philippines and Thailand, with other large numbers coming from Malaysia and Indonesia. The sending governments of these migrant workers called on the Taiwan government to assist these workers to become documented. The Taiwan govern-

The following text is the contribution of Fr Peter O'Neill SSC, Director of the Hsinchu Catholic Diocese Migrants and Immigrants Service Center/Taiwan, to the 8th European Catholic China Colloquium "Chinese in Europe – Trends and Catholic Perspectives," Freising, September 16–19, 2010.

ment refused and offered an amnesty for the workers. In February 1991 the government launched a massive crackdown against these workers.

In October 1992 the Taiwan government established its foreign labor policy by promulgating the “Employment Service Act.” By the end of 1992 migrant workers from Indonesia, Malaysia, Philippines, and Thailand were working in the industrial and manufacturing sectors, as well as working as domestic workers, caregivers, and fishermen. In November 1999 Vietnamese workers arrived in Taiwan and in January 2004 workers from Mongolia arrived. Since the majority of Malaysian and Mongolian workers became undocumented they were eventually banned from working in Taiwan.

Pastoral Letters of the Chinese Regional Bishops’ Conference

In response to the serious problems of the undocumented migrant workers the first *Letter of the Chinese Regional Bishops’ Conference on the Question of Foreign Workers* was written on February 6, 1989. In this letter the bishops write:

It is part of the mission of the Church to care for the poor and those who are in difficulty, to be the voice of the voiceless, to be a bridge between them and the government as well as their employers.

Through a sincere collaboration and a common effort we hope to face and comprehend the problem of the foreign workers which becomes more and more serious each passing day, so that a solution may be found that is humanitarian, reasonable and at the same time respectful of the law.

For the Catholic foreign workers, the parish is the most appropriate place to hold their religious and social activities. For the non-Catholics, it is also an appropriate place for social activities as well as for getting acquainted with our faith. Where there are foreign workers, the parish should establish a committee that will care for them, planning pastoral and apostolic work, organizing hospitality and visits, as well as welcoming new arrivals and sending-off departing workers. This will not only be beneficial to the foreign workers but it will also increase the pastoral and apostolic vitality of the parish.

In 1989 in response to this letter the Commission for Social Development of the Chinese Regional Bishops’ Conference established the Migrant Workers’ Concern Desk in Taipei City. In 1994 the Taiwan Episcopal Commission for Migrant and Itinerant People (ECMI) was established. In 1997 the Bishops’ Conference declared the last Sunday of September as National Migrant Sunday.

On September 8, 1998 the second *Letter of the Chinese Regional Bishops’ Conference on the Pastoral Service and Concern for the Migrant Workers* was written. In this letter the bishops write:

The Church according to her tradition considers the pastoral care for migrant workers as an important service.

The arrival of many foreign workers caused a great shock to the society of Taiwan. However, their contribution to the business and economy of Taiwan are self-evident. They work hard and build up the potentials for production. It is worth-while to study and solve their problems.

Every diocese is to set up a Pastoral Committee for foreign workers which should meet at regular times, to study various problems in connection with the foreign workers or to invite experts to offer their assistance so that best service could be offered.

Let us ask the Holy Spirit to guide us to offer the best service to this category of people who have left their homes and countries, so that they may feel the warmth of the great family which is the Church.

The bishops' letters clearly highlight the missionary responsibility of the local Church to respond to both the pastoral and social needs of the migrant workers. We are to be their voice as we stand in solidarity with them to face the many problems they suffer. More than twenty years later these problems continue to become "more and more serious each passing day."

Hsinchu Catholic Diocese, Taiwan

Hsinchu Catholic Diocese, Taiwan has three centers offering services to migrant workers and immigrants. They are based in three parishes in different parts of the diocese. The diocese employs 28 full-time staff for this ministry – three priests, three sisters, three lay missionaries, and 19 case workers. Seven missionary congregations have personnel working in the three centers. Bishop John Baptist Lee is fully supportive of the migrant ministry in his diocese. The mission statement for each center is:

In a lived response to the life of Jesus, the center strives to promote fair, just, and safe working conditions for local and migrant workers, and with the hope that fairness and justice can be appropriately incorporated into the Labor Standards Law of Taiwan. In addition to actively protecting and maintaining the workers' human rights and dignity, the center offers a supportive and praying community for Catholic migrant workers, immigrants and their families, and facilitates workers of other faiths or denominations to access their places of worship.

Hope Workers' Center

In 1986 the Missionary Society of St Columban, with the support of Bishop Luke Liu established the Hope Workers' Center (HWC) to educate local workers, and to do advocacy and lobbying. Taiwan was still under martial law which had been enforced by the ruling party, the Kuomintang, since 1948. Under martial law the local workers suffered severe oppression at the hands of the government and their employers. Shortly after the center was opened many migrant workers came to the center for assistance. They entered Taiwan

on tourist visas and overstayed their visas. Being undocumented there was no law to protect them. They suffered endless abuses from their employers. Over time the HWC began to specialize in assisting migrant workers. The center is situated in Chungli City, one of the most industrialized areas in Taiwan.

There has always been at least one Columban missionary, either lay or ordained, working at the center, and one or two Taiwanese case workers. To better serve the migrant workers the center hired case workers from Thailand (December 1997), Philippines (September 1998), Indonesia (November 2000), and Vietnam (July 2001). It is the only center in Taiwan that employs staff from the four countries where the migrant workers are from. In 1998 the HWC began working in partnership with Bethlehem Mission Immensee (BMI), Switzerland. Two BMI missionaries have worked at the center.

In early 2007 the HWC underwent an external evaluation for the period of 2003–2006. Following the evaluation the Columban missionaries entered into consultation with the bishop and the decision was made for the center to come under the auspices of the diocese on January 1, 2009. The center has a staff of 10 people. Mr Francis Jim, a Filipino Chinese, is the director of the center.

Hsinchu Catholic Diocese Migrants and Immigrants Service Center (HMISC)

The Hsinchu Diocesan Chaplain's Office was opened in 1994. In 1999 the diocese employed the first Filipino case worker to work at the office, and in 2003 it employed a Taiwanese case worker. In January 2007 the bishop asked the office to expand its services to migrants and immigrants from all nationalities. The name of the office was changed to HMISC, and staff from Indonesia and Vietnam was employed. The center has a staff of 8 people. In 2009 the diocese employed a BMI lay missionary to work at the center. The diocesan chaplain, Fr Peter O'Neill SSC, is the director of the center.

Vietnamese Migrant Workers and Brides Office (VMWBO)

In response to the ever increasing number of Vietnamese workers the Missionary Society of St Columban with the support of Bishop Liu established in 2004 the Hsinchu Catholic Diocese VMWBO. The center has a staff of 10 people including 4 Vietnamese and 4 Taiwanese case workers. Fr Nguyen Van Hung SSC from Vietnam is the director of the center.

Diocese's Programs and Services for Migrant Workers

The work of the three centers can be divided into eight major areas:

1. Pastoral Work

Thirteen parishes in the diocese provide pastoral services to Filipino migrant workers and two parishes provide pastoral services to Vietnamese migrant workers. Each parish has its Filipino/Vietnamese pastoral council. The diocese has 20 English masses and 2 Vietnam-

ese masses every weekend. Ten dormitories for Filipino workers have a monthly mass. 19 English speaking priests (11 Filipinos) and 10 Vietnamese priests preside at the masses. Five Filipina religious sisters and three Filipina lay missionaries do pastoral work in the diocese. HWC is based at the Chungli Catholic Church. About 2,000 Filipino parishioners attend the three masses every Sunday. HMISC is responsible for the pastoral services to the 1,200 Filipino parishioners at the cathedral. The Diocesan Pastoral Committee was established in 2003.

Basic Ecclesial Communities, bible sharing, leadership and liturgical seminars, recollections and retreats, counseling, charismatic prayer groups, and catechetical classes for the children of the Filipina wives are all facilitated by the pastoral workers. Important religious activities for the migrant workers are organized each year.

2. Crisis Intervention

The three centers provide counseling and legal assistance to migrant workers. Most of the assistance is with regards to money claims – unpaid salaries; unpaid overtime work; illegal deductions; tax refunds; and broker's fees. There are also cases of sexual and physical abuse; occupational accidents; illegal repatriation; and illegal work.

In an initial interview with a worker the case worker does empathetic listening to respond to the emotional trauma of being a victim of abuse. During this initial interview trust is built up between the worker and the case worker. The worker feels supported and listened to. The type of abuse is clarified with the worker and confidentiality is assured. In cases of sexual and/or physical abuse, with permission of the worker the worker is referred to a psychologist/counselor who speaks the worker's mother tongue.

An important step in crisis intervention is clear and accurate documentation of the abuse and the circumstances surrounding the abuse. With the assistance of the worker the case worker collects all the relevant data to secure evidence of the abuse. The evidence may be used in a court case or labor dispute. Both as a form of therapy and data gathering, the worker writes the story of abuse.

In the case of rape and/or physical abuse the social worker accompanies the victim to hospital for a medical examination and to the police station for the police report. In the case of an occupational accident the social worker accompanies the worker to visit the doctor and to obtain the necessary documentation to assist the worker in applying for compensation from the labor insurance department and the employer.

Based on the documentation gathered, appropriate education on Taiwan laws is given to the workers. The workers are empowered to understand how the law protects them as a victim of abuse; on how to negotiate with their employer and/or broker; and how to communicate with the local government's Bureau of Labor Affairs (BLA) in the settlement of their case.

The case worker organizes the workers to have trust in each other, building their self-esteem, sense of dignity and self-worth, and guiding them on how to strategize for obtaining their rights. The case worker educates the workers on how to write their complaint letter to their employer, local BLA, and their sending government.

The case worker serves as a liaison between the workers and the local BLA, and assists them in negotiating with their employers and brokers. When required the case worker assists the workers to retain a lawyer from the Legal Aid Foundation who assists the workers pro bono. If a case goes to court the case worker works closely with the lawyer to prepare the evidence for court, and prepares the workers for each court hearing. If allowed by the judge the case worker acts as the translator during court proceedings.

3. Sheltering Abused Migrant Workers and Victims of Trafficking

Many migrant caregivers and domestic workers are forced by their employers to do illegal work in restaurants, beauty parlors, flower shops, markets, health clinics, chicken farms, and the homes of their relatives and friends. Some of the women are victims of rape, sexual harassment, and physical abuse. Migrant fishermen are forced by their employers to do illegal work on construction sites, factories, poultry, and agricultural farms. Some migrant workers are also forced to work for illegal employers. Migrant workers in these situations who seek assistance from government agencies can be sheltered in NGO shelters while waiting to be transferred to new employers. Many abused migrant workers don't know where to turn to. They leave their abusive employers and become undocumented. As of the end of June 2010 the number of undocumented migrant workers in Taiwan was 32,326 (Indonesia 12,959; Philippines 2,849; Thailand 1,334; Vietnam 15,184). The number of undocumented migrant workers is increasing every year.

Migrant caregivers, domestic workers, and fishermen are vulnerable to becoming victims of sex and labor trafficking, more so those who are undocumented. About 300,000 women of international marriages have entered Taiwan with many being trafficked for purposes of prostitution, domestic service, or forced labor. The majority of the women come from China, with 100,000 from Vietnam, and many coming from Cambodia, Indonesia, Philippines, and Thailand. Hundreds of migrant fishermen working on Taiwan owned international fishing boats jump ship to escape their horrendous working conditions with many of them falling prey to Taiwan traffickers.

In 2000 the HWC opened a shelter for abused female migrant workers, and in 2002 it opened a shelter for abused male migrant workers. In April 2007 HWC began to shelter female victims of trafficking. It can shelter up to 40 women. The male shelter was closed in 2008. HMISC opened its female shelter in 2002 and its male shelter in May 2009. It can shelter 8 women and 40 men. VMWBO opened its female and male shelters in 2004. It can shelter 30 women and 15 men. The centers have sheltered women from Cambodia, China, Indonesia, Philippines, Thailand, and Vietnam, and men from Indonesia, Philippines, Thailand, and Vietnam. Presently the centers are sheltering 75 women and 24 men.

Since January 2008 the Hsinchu Diocese has had a contract with the Taiwan National Immigration Agency to shelter up to 30 victims of trafficking. The three centers run daily activities for the shelter residence such as Chinese and English language classes, computer class, sewing class, and dance and exercise classes. The case workers provide weekly counseling and education. They assist the workers in transferring to new employment.

Abused migrant workers are normally sheltered for about 6-8 weeks before they are given permission by the Ministry of Labor to transfer to a new employer. Victims of traf-

ficking are witnesses in court for the government against their trafficker(s). Since June 2009 after the implementation of the Human Trafficking Prevention Act, victims of trafficking are able to work. The case worker does all the paper work and helps the victim to find employment. Victims may be sheltered for up to one year or more before they are given permission by the court to return home.

4. Lobbying and Advocacy

The three centers network with other church based organizations and local NGOs to lobby the Taiwan government to promulgate new laws to protect the rights of migrant workers. We use documented cases of migrant workers to lobby both the Taiwan government and sending governments, challenging governments on their migrant policies and demanding unjust laws to be amended and implemented. We have regular meetings with the Taiwan Council of Labor Affairs (CLA) and the sending governments of Indonesia, Philippines, and Thailand. The Vietnamese government is not open to meeting with NGOs.

In July 2005 HWC lobbied the CLA for the right of a Vietnamese caregiver who was raped by her employer to be transferred to a factory. She won her case for transfer. In the proceeding months the HWC lobbied the case of another Vietnamese caregiver and an Indonesian caregiver who were both raped by their employers. They both won their cases for transfer. As a result, in January 2006 the CLA introduced a new policy whereby migrant workers who are victims of sexual and/or physical abuse can be transferred to factories.

In 2004 the three centers together with nine other church based organizations and local NGOs formed the Promoting Alliance for the Household Service Act (PAHSA). Both local and foreign household service workers are not protected by any law in Taiwan. PAHSA members gathered together to write the Household Service Act (HSA) seeking assistance from scholars and lawyers. The required numbers of legislators have signed the Act for it to be discussed in parliament but seven years later it has yet to be discussed. In 2006 PAHSA changed its name to Migrant Empowerment Network Taiwan (MENT).

The three centers are members of the Taiwan Anti-Trafficking Alliance. This alliance lobbied the government for four years and in January 2009 the Human Trafficking Prevention Act was passed in parliament. The Act was implemented in June 2009.

HWC is a founding member of the Migrant Forum in Asia (MFA). MFA is a regional network of 260 NGOs, associations, and trade unions of migrant workers, and individual advocates in Asia who are committed to protecting and promoting the rights and welfare of migrant workers. MFA has members in 15 Asian countries and partners in 6 West Asian countries. It is a member of Migrants Rights International which has ECOSOC [Economic and Social Council] status at the United Nations. As a member of MFA, HWC networks with other NGOs regionally and internationally to exchange ideas and to combine forces in the struggle for migrant workers' rights.

5. Proactive Education

The three centers educate migrant workers on their labor rights, on strategies to prevent or solve employment related problems, on gender issues, on cultural sensitivity, and on

HIV/Aids prevention and other health-related issues. HWC and HMISC have empowered the migrant workers to form Education and Assistance Groups (EAG). Each nationality of workers has formed its own EAG. The members of the EAGs are educated in the law by the case workers and in turn educate other workers. They assist the case workers in giving education seminars in the centers, in churches, in the Thai temple, and in other places of worship. The case workers and volunteer migrant workers meet workers at public places and distribute the centers' educational materials which include the centers' pamphlets and educational books in the different languages of the workers. The centers provide personal development and leadership training seminars for the workers.

6. Assisting Undocumented Migrant Workers

The three centers assist undocumented migrant workers who want to return home to surrender to the police. The staff visits undocumented migrant workers who have been arrested by the police and are detained in detention centers. They assist the workers to get back unpaid salaries from their legal and illegal employers, and monitor the progress of their cases with the police. In the detention centers there are women who have entered Taiwan using fake marriage documents. These women come mainly from Cambodia, China, Indonesia, and Thailand. There are a number of fishermen who have been smuggled into Taiwan. These men come mainly from China and Vietnam. These women and men have to remain detained for about 8 months until their case is finished in court. The people from China also have to wait until their government sends a boat to Taiwan before they can be released from detention.

7. Community Enhancement

The centers celebrate important festivals with migrant workers, organizing cultural activities and sporting events. The cultural activities include National Migrants Sunday in September for all migrant workers; New Year (January) and Independence Day (August) for Indonesian workers; Thai New Year (April) and Thai King's birthday (December) for Thai workers; Lunar New Year (February) and Mid Autumn Festival (September) for Vietnamese workers; and Christmas and Independence Day (June) for Filipino workers. The sporting events include basketball, volleyball, and soccer tournaments.

HWC and HMISC have a computer course for Filipino migrant workers. The two centers have a computer classroom with up to 20 computers in each room. The Filipino workers have formed an IT team and teach the program. The workers are college graduates in computer programming and computer science. There are three modules over a period of three months. The workers who join the computer program and the workers in the shelters are free to use the computers at any time. HMISC also runs a Chinese language program every Sunday for migrant workers and immigrants.

In September 2006 the HWC received approval from the Thai Ministry of Education to conduct an education program for Thai workers who would like to study junior or senior high school by correspondence. There are 2 semesters per year with each semester running for 4 months. Thai workers can obtain their junior and senior high school diplomas

while working in Taiwan. The Thai Ministry of Education has sent a Thai social worker to run this program. The center receives some funding from the Thai government to run this program.

8. Reintegration

Since 1996 HWC has been using the Migrant Savings for Alternative Investment (MSAI) strategy pioneered by MFA and Asian Migrant Center (AMC) in Hong Kong, to educate the migrant workers on the paramount importance of saving their money to prepare them for reintegration back into their home communities. HWC facilitates the formation of savings groups for the migrant workers to accumulate capital for future investment, and organizes training seminars to educate them on how to begin their own business.

In December 2002, four migrant workers put a down payment of 450,000 Pesos on a 900,000 Peso rice mill in Matin-ao, Surigao de Norte, Mindanao, Philippines. They borrowed the remaining money from the bank. At present there is a total investment of 3,097,292 Pesos in the Matin-ao Rice Center (MRC). 26 migrant workers in Taiwan have invested 2,421,350 Pesos and 21 migrant workers in Korea have invested 675,942 Pesos.

HWC and HMISC networks with an NGO in the Philippines called Unlad Kayaban. This NGO employs professional business managers and accountants who help migrant workers do a business appraisal and business plan. The NGO provides professional assistance to the migrant workers and monitors the progress of their business.

Financial Support

The bishop allows 80% of the Sunday English mass collections at the cathedral and the Chungli church to go to supporting the running costs of the HWC and HMISC. Many Vietnamese communities in different parts of the world are very generous in offering donations to VMWBO. The staff and migrant volunteers of the three centers work very hard to have fund raising activities during the year. The National Immigration Agency and the CLA provide funding on a daily basis for each sheltered worker to cover the major costs in running the five shelters and providing the necessary health care for the sheltered workers.

Effects of Our Programs and Services

When abused migrant workers or victims of trafficking come to our centers they are afraid, worried, anxious, and at times traumatized. With the dedicated service offered by the staff many migrant workers and victims of trafficking become empowered to claim their human dignity and stand up for their rights. A strong sense of hope amidst the struggle of abuse is instilled in the hearts and minds of the workers and victims. Some workers are so overcome by the fear of reprisals from their employer and broker that they choose not to stand up for their rights. Some workers become educators on the rights of migrant

workers and are empowered to assist their fellow migrants who are victims of abuse in the workplace.

Our migrant centers are very multicultural communities of migrant workers and staff members. At first it is a challenge for the workers to overcome their prejudices towards migrants from different Asian countries. It is an enriching experience to see the workers from different cultural backgrounds and religious traditions working closely together to organize community activities. Filipino Catholics, Indonesian Muslims, and Thai and Vietnamese Buddhists are working hand-in-hand as sisters and brothers. These experiences challenge the workers on their prejudicial mindsets towards people of other faith and cultural traditions.

Migrant workers and victims of trafficking can choose to avail of the centers' community activities by becoming learned in computers, Chinese, and English. Those who do have developed important skills for future job opportunities. Many Filipino workers become competent and active pastoral leaders in the various pastoral ministries available. Their faith deepens and matures through this experience.

It is a privilege for me to have worked in the migrant ministry for 17 years. I am deeply inspired by the courage of thousands of migrant workers and victims of trafficking who have had the courage to confront their own fears and to stand up for their rights. It is a joy to celebrate with them their victories. I witness the presence of our God of compassion and justice through the dedicated service of the staff and migrant volunteers, and the abused migrant workers. The ongoing support I receive from the bishop, co-workers, and migrants gives me the strength to remain dedicated to voicing out the endemic abuses suffered by the workers and victims of trafficking, and to constantly challenge the governments to protect their human rights.

Major Challenges/Difficulties and Hopes for the Future

One of the major challenges is the ongoing dialogue with both the Taiwan government and sending governments in ensuring the rights of the migrant workers and victims of trafficking are protected. It is terribly frustrating when the Taiwan government works at a snails pace. It is more interested in serving the interests of corrupt brokers. A challenge for the Church and NGOs is to continue to work in cooperation with government agencies to prevent trafficking, to protect the victims, and to aid in the prosecution of the traffickers.

Another major challenge is to continue educating the local Taiwan Church on the plight of migrant workers, victims of trafficking, and immigrants and their families. There are a small number of local parishioners, religious, and clergy who are sympathetic and compassionate to the workers, victims of trafficking, and immigrants, and are willing to understand their situation. However, on a whole the Taiwan Church, like the Taiwan society, is still very xenophobic. My hope is for the Catholic Church in Taiwan to become truly universal where all parishioners no matter what country they come from are welcomed warmly and encouraged in their faith by local parishioners.

My hope for the future is for the Taiwan government and sending governments to be more strongly committed to protecting the rights of migrant workers and victims of traf-

ficking. The Taiwan government must introduce more laws to protect the rights of workers and victims. I hope that more migrant workers will stand in solidarity together to confront the unjust government policies and the abuses in their places of work. I hope that every parish in Taiwan will become a haven whereby migrants feel truly welcomed.

Conclusion

The challenge confronting us in today's migrations is not an easy one because many different spheres are involved: economics, sociology, politics, health, culture and security. All Christians must respond to this challenge; it is not just a matter of good will or the personal charisma of a few. (Erga Migrantes Caritas Christi – The Love of Christ Towards Migrants, Article 3)

Christian communities must embrace migrant workers from all countries and faith traditions responding compassionately and generously to both the pastoral and social needs of the workers so that our ministry is holistic.

Welcoming the stranger, a characteristic of the early Church, thus remains a permanent feature of the Church of God.

Welcoming the stranger is thus intrinsic to the nature of the Church itself and bears witness to its fidelity to the gospel. (Erga Migrantes Caritas Christi, Article 22)

Erga Migrantes Caritas Christi states that “Magisterium has also insisted on the need of policies that effectively guarantee the rights of all migrants.” As Church we must enter into dialogue with governments to advocate and lobby for policies to protect the rights of migrants.

As chaplain to migrant workers and immigrants in the Hsinchu Diocese, Taiwan I am extremely grateful to all the support given by Bishop John Baptist Lee to the migrant ministry in our diocese. He is a shepherd to all the parishioners in our diocese both local and migrant, and to the thousands of migrant workers who are of other faith traditions. The number of full-time staff devoted to the care of migrants and immigrants in the diocese is just one of the many examples of his support for the ministry.

I was a stranger and you made me welcome. (Mt. 25:35)