

Conference of Centessimus Annus Foundation

Thursday May 28th - Parallel Session G

Summary of Contribution

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In the context of conflict and reconciliation the word “dialogue” is sometimes used in a way that reduces it to the exchange of words, discourses or arguments.

But the kind of dialogue that leads to reconciliation is not reduced to words. According to the Document “Dialogue and Proclamation” (), a richer and more effective dialogue between -religious- traditions has 4 dimensions:

- a) Dialogue of everyday life
- b) Dialogue of the active commitment for justice and peace
- c) Dialogue of religious experience (prayer, celebrations)
- d) Theological or conceptual dialogue.

In multi-cultural societies, the dialogue and reconciliation is lacking because migrants from different cultural or religious traditions

- a) Are geographically concentrated in neighborhoods where the everyday life is not shared with the majority of the autochthone population (dialogue of everyday life).
- b) Are incorporated to Welfare systems where they compete with autochthone low strata instead of being incentivized to the dialogue of commitment for justice and peace.

The Jesuits in different countries have started a program called “Hospitality”. It consists of inviting migrants without documents to live for some months in homes of autochthones:

- a) Families
- b) Religious communities
- c) Apartments subsidized and supported by Christian communities or Jesuit Social NGOs.

The Jesuit community where I was living before coming to Rome has been welcoming young migrants in line with the Jesuit Project of Hospitality.

I remember to have practiced different levels of the dialogue: especially the dialogue of everyday life; the dialogue of religious experience (blessing the table, sharing God's gifts at the end of the day) and a common strife to work for social justice (support training and employment of these migrants without documents). May families linked to the Jesuits have shared with migrants their lives and have made friends between their children and them.

Rome, May 2026