

Annexes

Lesson for children.

The Call of God to Abraham

Biblical Reference: Genesis 11:27-32 / 12:1-9.

Purpose of the lesson:

- Generate a place for dialogue and reflection among the children of our faith communities, through the study of a biblical story on migration, encouraging openness to raise awareness about the issue, sharing experiences and proposing actions to accompany those who live that experience. Remind them, that God is faithful under any circumstance that we have to live and anywhere we go.

Preparation before class:

- Prepare signs with the names "UR", "HARAN", and "CANAAN"; and if possible, also drawings of two cities and a space in the field. Paste the signs on the wall, in opposite corners of the room (or in different places outside, like on trunks of different trees).
- During the Bible story, the teacher will walk with the children from one sign to the other, to illustrate Abram's journey

Song of your choice.

Interesting start:

If you could live anywhere in the world, where would you choose

Ask: Why? Allow four or five people to respond out loud

Have you ever traveled far? Today, we will begin a long journey together, but only in our imagination. We will begin in the city of Ur, in the country of Chaldea.

Everyone gathers under the "Ur" sign. There, we begin to narrate the story.

In the city of Ur of the Chaldeans lived three brothers: Abram, Nacor and Haran. They were already adults, and each had his wife and family. One day Haran died, and his son Lot was orphan. Then Lot lived with Abram and his wife Sarai. Sarai could not have children.

All walk toward the sign "Haran" (and perhaps a drawing of a city)

Terah, father of the three brothers, one day said to Abram, "Son, we will travel to the land of Canaan." – Then, they gathered everything they had and went on a journey. Lot was also with them. But they did not reach Canaan. They only arrived to the city called Haran. They lived there for many years, Abram acquired many riches. Terah was already very old and died.

One day, God said to Abram: "Leave your land and the place where you lived with your father. Go to the land that I will show you. There, you will have children and grandchildren and great-grandchildren, and they will be a great nation. I will help all those who help you, and they will do well. But your enemies will not do well. "

Abraham did not have the opportunity to choose where to go. He did not even know where he was going. He decided to move, trusting that God would guide his life to a safe destination.

Ask: Have any of you moved out of your home, leaving friends and family?

Abram's sacrifice was more drastic, as he did not have modern transportation and did not know where he was going.

Ask someone to read Genesis 12: 4-5 out aloud. Assign these names to four children: Abraham, Sara, Lot, and a maid. Each child should think and write about the emotions that these people could have felt when Abraham told them they were moving.

Then have a conversation around the following questions:

- What emotions do you believe families who decide to immigrate to another country may feel?
- How do you believe that it may affect their lives?

- Positively _____
- Negatively _____

Moving was not easy for Abraham! He was already an elder man, he was 75 years old, and he had become accustomed to living in Haran. What was God going to do with him?

All walk toward the sign "Canaan" (and perhaps a drawing of a fertile field.)

Finally, Abram, Sarai, Lot, their servants and all their animals, began the journey on the dusty road. They walked for many days, and at night, they slept in tents in the countryside. It was long, long the way to the land where God wanted them to be. Of course, Abram did not know exactly where they were going. However, he knew that God was guiding them, and that was enough.

At last they reached Canaan and walked throughout the land of Canaan, to the place called Neguev. Abram always knew that God accompanied him in his walk, and witnessed the presence of God at all times.

Many people today, emigrate from our villages to other countries such as the United States, Canada, Spain, Etc. with the purpose of seeking to improve their lives and that of their families.

- They make the decision to seek new directions in their lives and to EMIGRATE to another place that is not theirs, which makes them IMMIGRANTS. This immigration can be internal (within the same country, from the countryside to the city, for example) or external (other countries that are not their own). Through immigration, they seek to improve their living standard and even their survival, both individually and socially.
- People emigrate for the following reasons: Politics, economy, persecution, sentimental reasons (personal reasons, family reunification, etc.)
- Have you heard the stories of someone who has emigrated to other towns, cities or other countries? If any of you have ever moved, what plans did you and your parents made before moving? What moved or motivated you guys to make that decision? What was the most difficult part of the move?

Lessons we learn:

- Abram carried his belongings with him, but also his God, from whom he expected the blessing. God is a companion of the emigrants. He comforts and strengthens; gives hope, encourages, and raise up those who travel to a strange land.

- Every time we read or listen to the Bible, God wants to tell us something. His Word reminds us today, that it is not easy to live in a foreigner land, with its different customs. Jesus commands us to care for and show love towards foreigners (the newcomers to our community, school, college, church). "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in" Mat. 25:35

- God takes care of you when you travel. He takes care of people who travel to live in places that are not theirs (foreigners)

Verse to memorize:

"By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going." (Hebrew 11:8)

Activity for girls and boys: Worksheet

All color the drawing (Primary). Those who can read and write, will look for the words in the alphabet soup.

Pray: Give thanks to God for guiding our way. Pray for the people who leave their country every day in search of better alternatives for a better life. Remember the missionaries who leave their family and their land to fulfill the call of Christ, to serve Him and be witness to the end of the Earth.

Task: Say, "Today we are going to interview some people in the congregation to find out how God called them". They will approach the people of the adults group and they will make them a small interview.

Some possible questions for the interview would be:

- What is your name?
- Where do you currently live and where are you from?
- If you do not live in your place of origin, what has been the most difficult thing about your experience as a foreigner?
- What motivated you to come to live in another town / city / country?
- Why do you think God called you to come to where you now live? Share with us. What other things has God called you to do?

Statistics and testimonials. (For the second moment)

Testimony

We cannot be the same

During migration there are two sensations that accompany this event, nostalgia and loss. For 6 months, we lived and experienced these sensations in Casa de Paz (House of Peace), our own and that of those who came from various parts of the world. Casa de Paz is a transitional space that gives refuge to immigrants who request political asylum in the United States and come from any part of the world and who have gone through a long process of requesting political asylum. Many have left their country of origin voluntarily to improve their quality of life; others were expelled due to the circumstances of danger and extreme violence. This reminds us of Psalm 137, because it projects feelings of loss, nostalgia, anger and existential emptiness. When we read it and investigate its historical, political, social, cultural and religious context, we can discover that these musicians from the temple of Jerusalem live a deep sorrow for not being in their country, and because of the demand of their adversaries to please them with their songs. This is not pleasing to them, rather it reminds them of the conditions in which they find themselves. Today, many could identify themselves and recognize these emotions when experiencing a forced migration.

In the 6 Months that we lived in Casa de Paz, we heard many stories of loss, pain and extreme suffering, in a process of ordeal to reach the supposed "American dream" (The great Babylon today?).

We had many learnings but for lack of space we will only mention three:

Unconditional acceptance of the different, because it is the image and likeness of God
Respect for uses and customs that are often opposed to ours and yet we must share.

Become the human skin, feet and arms of God that give refuge to all who urgently need shelter. Thanks to Casa de Paz for allowing us to serve immigrants in Aurora, Colorado. And thanks to God for giving us this opportunity to experience and learn from our neighbors.

We cannot be the same

Rebeca y Fernando Pérez, missionaries from Mexico and collaborators in Casa de Paz, Aurora, Colorado, USA.

Vanessa, Honduras, traveled from Chiapas to the United States border

I'm still afraid to go on The Beast, Vanesa acknowledges, as she remembers her journey of almost two months through Mexican territory. Although she has climbed up and down several times on the train that departs from Arriaga, Chiapas, heading to the border with the United States, she affirms that you never know what the next trip will be like on the railroad that "devours migrants". She comes from San Pedro Sula, Honduras, more than 10 hours away from the Guatemala-Mexico border. Vanesa acknowledges that the hardest part to reach the "American dream" is to cross through Mexico. Before leaving her community located on the Atlantic coast, she heard many stories told by migrants kidnapped in this country and who gave testimony before the National Commission of Human Rights, after being rescued. "Two of the women were raped every day. They looked like rags, the women that were raped." "Then they brought the girls and the boy they had taken away, they had been beaten. They said that one of them was gorgeous and they said, 'We gave it to her through both sides.' One of them was menstruating but they did not care. All raped them, except for one who was disgusted by that.

[Extracted from the Mexican Nightmare, Migrant Women in our Country, La Jornada](#)

Margarita and Miguel, El Salvador, traveled from their native country to Chiapas

The couple from El Salvador, traveled from their native country to United States in October 2008. Like most migrants from Central America, the couple arranged to travel without documents, on the roof of a freight train that would take them to the border of Mexico with the United States. "You do not imagine that your dreams can vanish in a moment during the journey. The soldier pulled me by the hand and, pointing his gun at me, told me to go with him to the bushes. We moved away from the train tracks until we were completely alone. He told me to take off my clothes to see if I had drugs. When I refused, he lowered my pants and sexually assaulted me. He asked me how I was going to pay him for the shot he had to make because of me. He said I had to sleep with him to make up for it. He told me that if I did not sleep with him, he would make me return to my country.

Cleidy Joanne, a young Salvadoran, traveled from Salvador to Mexico State

We were all lying down when the train passed without lights and did not whistle. We grabbed our backpacks and got up quickly to reach it. I started running next to the train, but it went so fast that when I tried to climb, it threw me and rolled me around. I got up quickly; I ran and it threw me again. They shouted: Run girl! Do not stay behind! But I could not reach it. In the last attempt, the people who were above it, began to remove the air of all the wagons so that it lost speed. It was the only way that I managed to climb. I was traveling with my friend. In the cement factory we were run by migration. We had to walk all night and half the day until we arrived to a small town and took a "combi" to get to the migrant's house. When we arrived, it was closed. We had to return to sleep in a small room, but for 15 minutes, we paid 400 pesos.

[Extracted from VICE](#)

Saul, Honduras, traveled from his country to the border with the United States

Saul narrates an experience that he will hardly forget for the rest of his days. When a young woman fell from The Beast:

I saw her when she was going down, with her eyes wide open. I heard a shriek that suddenly died. In the distance, something rolled. Like a ball with hairs, I supposed it was her head.

[Extracted from The Migrants that do not matter, Letras Libres](#)

Honduran immigrant (anonymous), traveled from Honduras to the United States border

I left my country because a year ago, my partner left to the United States. He sent me money twice, after that, I did not hear anything from him. Some cousins that I have in the states (United States) told me that they had joined with another person. That's why I left. I entered Mexico through El Ceibo with several other people. In the hill, a group of assailants came out. They stripped me down and wanted to rape me, but I had my menstruation and they gave up. They let us go. We arrived in Tenosique. At the train station, about 11 in the morning, a van "lifted up" about 25 people. We cross the whole country, we arrived to Tamaulipas. First they took us to a house where there were more than 200 people kidnapped. I knew the number because from the start, I was put to work in the kitchen. Food was prepared once a day for that amount of people. As I behaved well, they told me they had another job for me. It was that I had to hit my companions who did not obey or who did not give information about their family. The blows were with a board on the buttocks; they told me that if I did not do it right, they would beat me. Later I found out that there was another "safe house" very close to where we were and that there were also more than 200 people.

They crossed me to the "other side" because I always behaved well. They left me near the border. There, the "migra gringa" grabbed me and they returned me to Honduras...

[Extracted from México: Three stories of migrant women](#)

C.M., Nicaragua, traveled from his country to Veracruz

C. M. has been deported five times from the United States. In his first trip, he was kidnapped in a station in Orizaba, Veracruz. Because he had no money or relatives who could pay his ransom, his captors recruited him: *I was like a month and 15 days in a large, closed place. I was daily fed three tortillas, a spoonful of rice or beans or eggs, and a glass of water. Nothing more; it was just so we would not starve. There were two or three Mexicans kidnapped, but most there were Central Americans... So I was receiving classes to learn to disarm an EG-3 rifle, an R-15, a goat's horn. I was the new one, and the others (kidnapped) already had confidence, so they fucked with me, they offended me, they said that I was going to escape, 'you are a contra'. They told me, an opponent, that was always the way it was with me. But we were always with a fear: that "El Coma", the Commander, would come and kill us all ... always with fear. But the day came when I was able to get out of there, and I left without knowing who I was working for. I did not actually know the group or what fucking purpose it had.*

[Extracted from the article "Narco Slaves: Migrants, the hunting prey", Political Animal Report](#)

Melvin, Honduras, traveled from Tenosique to Huehuetoca, Mexico State

In Tenosique (Tabasco) it was very difficult to catch the train. The "garroteros" demand money or some valuable item to be able to climb the train. If you do not give them anything, they threaten to throw you off the train. I was very scared. Nobody wants to die in someone else's land. Go figure! If they kill me, my "whole" family dies with me! "When you go on the train, sometimes the gangs go up as well and they assault people. I have also seen that even migration [agents] do the same. When they get on the train, we have to throw ourselves out for fear of being taken or robbed. Of the people I met, few of us managed to get here"- Melvin mentioned.

[Extracted from Migrants on their way through Mexico, SpleenJournal](#)

Of general interest: Analysis of intraregional migration flows in Latin America.

<https://www.esglobal.org/los-flujos-migratorios-intrarregionales-en-america-latina/>

ANAPABTIST PERSPECTIVE.

How to define our position, as Anabaptist Mennonite Christians, in the face of growing migration and the distressing situation of the migrant?

Isabel S.Salamone

The fact of migration is a reality of all times, but nowadays, it has taken on extraordinary dimensions, becoming a serious humanitarian problem.

It is experienced as a threat for many governments and populations. It is feared for the possible overflow that their presence can generate in the education and health services of the people themselves, the lack of work sources for all; sometimes generating rejection of cultural differences, thus creating xenophobic attitudes of discriminatory treatment that takes away from the migrant the possibility of developing, of unfolding his/her potential, of integrating and contributing what is his/hers for the common good in the land of refuge.

Faced with this reality, it is necessary that those who recognize ourselves as Christians do not remain in fear and deepen in the will of God expressed in his word, and in the ministry of Christ.

Starting by focusing on the creation story in the first two chapters of Genesis. **The key point is that all human beings are made in the image of God (Genesis 1: 26-28).**

From this perspective, it is clear that everyone has a special value. The Divine image is reflected in every person, regardless of race, territorial origin, gender, or any other particularity that seems to differentiate them. Every human being is created in Divine image and likeness. All human beings regardless of where they come, are valuable in the eyes of God and worthy of dignity, consideration and opportunity.

Delving into account our position as Anabaptist Mennonite Christians, it is important to remember in every conflict that confronts us, the definition by Palmer Becker in the *Missio Dei* publication, *What is an Anabaptist Christian?* (Becker, 2014) Where he affirms that the first essential value for the Anabaptists is that "Jesus is the center of our faith".

Therefore, from a Christ-centric perspective, the question is: What would Jesus do? And to know what Jesus would do, we must see what he did during his ministry.

It is important to have in mind Jesus' experience as a displaced person, as a refugee to save himself from the slaughter that Herod planned to get rid of the threat that he felt when Jesus was born. (Matthew 2)

Throughout his ministry, Jesus does not address this in words. However, permanently, Jesus approaches the marginalized—gentiles, women, the poor, the sick, and people classified as sinners. His testimony was one of loving inclusion.

It is especially significant for this topic to pay special attention to his interaction with the Samaritans, a people detested by the Jews. Jesus speaks with a Samaritan woman in John 4,

and in Luke 10 he uses a Samaritan as a model of righteousness in his answer to the question "Who is my neighbor?"

In short, it is clear that, from our "Christ-centric" perspective of faith, following the teachings that Christ's testimony left us, we must not tolerate the suffering of the poor, sick, marginalized and foreigners.

The life and teaching of Christ leaves no room for doubt. People who suffer, for whatever reason, are the people we must support. We are called by Christ to see in every human being who suffers, whatever their origin, the suffering face of Christ because of human pain.

" For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,³⁶ I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" ...Mat thew 25:35-36

"... What you did to help the least important people in this world, whom I consider brothers and sisters, it is like you did it for me"

Reflection (for the third moment).

“Called to be compassionate”

Complete version.

Introduction. (3 minutes)

Sisters and brothers: Welcome to this place of celebration and intercession. Celebration because we have the presence of the sweet Spirit. His word gives us hope and drives us to do good works. Intercession because we can put in our imagination, the life and reality of people who are mobilized for different reasons, clamoring for the hand of God to be with them.

The social phenomenon of human mobilizations is known to all. The reasons to leaving their land and what that implies, are complex. By listening to the testimonies, analyzing the statistics of men, women, elderly and migrant children, breaks our heart and even more the heart of God.

Behind every story, every figure, there are human faces that cry out to be considered with dignity. Because they are the image and likeness of God. This is an essence that all humanity shares as a gift of God, without no exclusions.

Prayer

Lord, we confess that, in the face of the harsh reality described above, we feel powerless; our hearts are torn when we hear the cry of our migrant brothers and sisters, who have abandoned and risked everything.

Therefore, we ask for your wisdom, so that, in this community space, we may discover the presence of Christ, believing that we are all brothers and sisters, created with the same kindness and mercy of God.

Help us Lord so that when we face the cruelty of the systems, we can discover, discern and opt for a spirituality of resistance that will help us to be perseverant, strong to act with faith and hope. Amen

Reflection of the Word in small groups: 20 minutes

It is suggested that the groups be not larger than 5 people. This will contribute to enrich the reflection.

Prayerful reading of the Word. Luke 10. 25 to 37

We seek to approach the text, in a prayerful attitude, reading it slowly and attentively.

Parable of the Good Samaritan

²⁵ On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

²⁶ “What is written in the Law?” he replied. “How do you read it?”

²⁷ He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’^[a]; and, ‘Love your neighbor as yourself.’^[b]”

²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.”

²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

³⁰ In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two denarii^[c] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

³⁷ The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

Now that we have read it carefully, let us relate it to the terrible situation that our brothers and sisters who migrate live. They are victims of robberies, kidnappings, assaults, and mistreatment from their own people and from strangers. In addition, the dominant system labeled them as thieves, gang members, drug traffickers and the situation has even been declared by one of the countries where they mostly try to go to, "as a national emergency" to be able to repress the abuses "legally".

We now invite you, to go to the word of God and reflect on this situation.

To facilitate the reflection of the scripture, let us pray with an open mind, to be guided by the Spirit of God and then answer the following questions.

1. What characters appear in the story?
2. What does each of them do?
3. What do they say?
4. What feelings do they express?

To facilitate the task, a table is attached.

Characters	Jesus	Teacher	Priest	Traveler	Levite	Samaritan	Hotelier	Thieves
What they do								
What they say								
What they feel								

Let us discover together what the parable offers us today.

What is the message that the parable wants to leave us?

What does it teach us?

Have we ever felt identified with any of the characters?

How can we, as a group of communities of faith, commit ourselves to migrants and, in general, to the most vulnerable?

What real commitments we assume after this reflection?

Group prayers. (25 minutes)

- It is suggested that every participant prays spontaneously for the sectors that represent each of the roles of the characters outlined in the parable.
- For the traveler. For all those who expose themselves every day. Each according to the knowledge and experience of their own context.
- For those who represent the teacher of the law, the priest, the Levite (they represent religious power and their gross indifference)
- For the thieves. So they never again have to commit a crime.
- For the modern Samaritans. So that we can follow his example, becoming the hands and the voice of God, in favor of all those who need it.
- For the hotelier and his willingness to serve while compromising his safety.
- Let's give thanks for Jesus. Our permanent guide and inspiration in life, who challenges us to be people of eternal mercy.
- Each reality has a context that includes the political, economic, social and religious. Let us concretely intercede for each of these sectors and actors.

Closing prayer.

Lord, help us to always do your will and not ours. Help us to assume the responsibility of the protection, welcoming, defense, promotion and everything that is necessary in favor of our neighbors, without any exclusion. Allow us to empathize with compassion and not out of pity. Turn our compassion into loving actions. The love that knows no limits, no barriers, no borders of any kind. That love that does not calculate, but is given as your love towards humanity. Amen.

MY EARTH IS YOUR EARTH (D).

(Marisol Arriaga Aranda, México).

D
IN EVERY PLACE YOU´LL FIND HOME

G D
A HOME IN FREEDOM

G D E7A
TERRITORY OF HOPE AND
REFUGEE

D
IN EVERY PLACE YOU´LL FIND
HOME

G D
COMMUNITY AND
FRIENDS

G D
NEIGHBOUR WHO WILL RESCUE
YOU

 E7 A
AND ACOMPANY YOU

CORO:

G D
MY HOUSE IS YOUR
HOUSE

G D
YOUR LAND IS MY LAND

G D
YOUR CREATOR THE ONE

 E7 A
WHO SHINES IN YOU AND ME

G D
IN EVERY PLACE YOU´LL FIND HOME.

D
DOQUIERA ENCUENTRAS PUEBLO

G D
PUEBLO EN LIBERTAD

G D E7A
TIERRA DE REFUGIO Y ESPERANZA

D
DOQUIERA ENCUENTRAS PUEBLO

