



Liturgy of the World Day of Prayer 2019



Do not mistreat or oppress a foreigner, for you were foreigners in Egypt

Éxodus 22:21

Print only the necessary parts. Save a tree!

- - -

General objective

Provide a time for community prayer whose central theme is migration in the world; approaching it from a christian perspective, in order to encourage unity in prayer and supplication for all migrants and displaced people in the world, and express our faith by means of concrete actions to accompany in an integral way, all those who go through such a painful experience.

Specific objectives:

- Become aware of the whole community, regarding the serious humanitarian problem that affects different countries in the world, approaching it from a Christian perspective, stimulating unity in prayer and supplication for all the world's migrants and displaced
- Encourage us to express our faith through concrete actions to accompany, in an integral way, those who experience such a painful experience.

JUSTIFICATION:

In this year 2019, we set out to elaborate the prayer liturgy according to the theme: "Migration and Living Hope" Due to the recent global events and in particular, to the situation of the important migratory flow that is being lived in the last years within the American continent.

For all, it is a matter of interest, to intercede for the people in need of leaving their place of roots, as for the countries that receive them. Because as Christians, we understand that migration is not a new or a distant issue from our christian spirituality and practice; on the contrary, it is a present reality throughout the history of salvation.

Already in the Old Testament, there are multiple texts that show the people of God as a migrant nation. That once established in its own territory, received laws from the Lord, that provided protection to foreigners, thus promoting, a coexistence characterized by fair and respectful treatment.

But an excellent biblical example of a life of exile and migration is our Lord Jesus. He had to migrate because of the social and political reality that surrounded the circumstances of his birth. First of all, we should remember, that he had to be born out of his parents' land, and without a suitable place. Some time later, his parents had to migrate to Egypt to save him from the intentions of a perverse ruler who wanted to kill him and, when it was time to return to his land, all his ministry was carried out without being established, walking, rejected by the scribes, the pharisees and the prevailing political power.

So he travelled around, giving testimony that his kingdom is not of this world and that each person has value, Jesus preached a gospel where there are no borders, no walls that prevent the one who believes, to experience a freer, more dignified life. For Him, there is no distinction of race, nationality, gender, etc. Jesus demonstrated in his life and his ministry, with concrete facts, that borders are not divine will but human creation and as such, impede the development of men, women and children who seek a better quality of life.

Likewise, the Bible tells us that we as Christians, are foreigners and pilgrims in this world (1 Peter 2:12), that our aspiration should be, to be and to do something better than what is dictated by the values of our time (Rom 12.2). Meanwhile, our hope is to build a better world and one of the ways to do this is to intercede and act on behalf of all those who have been displaced from their place of origin, in one way or another. That is why today, we have hope and as a hopeful people, it is our duty to share it with those who, because of their condition, have lost it.

"Migration and Living Hope"

Liturgy

Preparations:

It is important to have ready a prepared space and environments, so we suggest:

For the liturgical gesture: Ask in advance to a group of brothers and sisters, including children, to be ready to enter through the path previously indicated by the organizer.

The idea is to make a symbolic journey as migrants do.

- Take with you some objects such as backpacks, sandals, strollers, etc.
- Prepare in advance three candles or elements that illustrate hope, place them on the floor and around the name of the Latin American countries that have had to emigrate / Honduras, Guatemala, Salvador, Colombia, etc) or, random names, maybe from people we have known or could have met.

For the liturgy in general:

- Have some videos ready to present the reality experienced by migrants, for example:
<https://www.youtube.com/watch?v=EaYXLNThXbA>
<https://www.youtube.com/watch?v=TUyVrdWe0WE>
- For those who do not have these means, we suggest writing the name of the countries where migrants have left and who have received them. You can put separately, one on the right and the other on the left, and join them with strips of paper where you can write a phrase or a word of hope.
- Review the annexes of this document, where you will find some songs and other suggestions for resources.

FIRST MOMENT:

Opening.

- Welcome
- We explain the reason and theme that calls us together in this occasion

Put it into practice. Liturgical gesture. *"Hope in the middle of the journey"*

- Make the selection of questions and answers that the congregation, placed on both sides of the road, will do. For example:
 - **Migrants:** We are on the way and we miss with nostalgia, yearning our country. Who can receive and give us comfort?
 - **Community response:** We, in obedience to Jesus, want to receive you to give you food and drink.
 - **Migrants:** We feel sick and cold, hope has become a great burden when faced with many physical, hate and discrimination walls. Who can cover us, give us a drink and return to us hope to live?
 - **Community response:** We want to be the hands and hearts of Jesus, that covers you from the cold, that demolishes with our solidarity the many walls, and treats you like brothers and sisters in a house and share a table with you so that hope revives.
 - **Migrants:** Who in our prison will want to visit us and show us their compassion and bring medicines and cover our nudity?
 - **Community response:** We want to be the visible signs of the Lord, who is always close to those who need it and we pray together that the Lord will sustain us with integrity and always keep us in His presence (Ps 41.13)

Closing.

- The walkers arrive and place themselves in the center (where the candles are) on their knees, the community approaches and surrounds them. A prayer is made for them, asking Jesus to break down the barriers of oppression, provide them with liberation and salvation
- We all go back to our places

Sing: We have hope

SECOND MOMENT:

Let us be aware of our reality

- Presentation of audiovisual materials and aids that help us become aware of the migration phenomenon in our country or region. For example: videos, migration maps and statistics (see annex)
- Some testimonies, photos, small stories (see annex)
- Time to tell experiences as a community (10')

Let us pray.

- In groups of three or more, let us raise our voice asking God for mercy and compassion for political, social and economic issues that push out thousands of migrants out of their homes every day.

Sing: When the poor have nothing.

THIRD MOMENT:

"Called to be compassionate" Synthesized version¹

Read: Luke 10. 25 to 37

Reflect:

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

What does it teaches us?

Have we ever felt identified with any of the characters?

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

What real commitments do we assume after this reflection?

Let us pray.

It is suggested that each participant spontaneously pray for the sectors that represent each of the roles of the characters enunciated in the parable.

¹ The complete versión is in the annex

- For the traveler. For all those who expose themselves every day. Each according to the knowledge and experience of its own context.
- For those who represent the teacher of the law, the priest and the levite (represent religious power and its indifference)
- For the thieves. So that they never again have to commit a crime.
- For the modern samaritans. So that we follow their example, becoming the hands and the voice of God, in favor of everyone who needs it.
- For the hotelier, who represents all those who dare to serve, even compromising their safety.
- Let's give thanks for Jesus. Our permanent guide and inspiration in life, who challenges us to be people of eternal mercy.

Closing prayer.

Lord, help us to always do your will and not ours. Help us to assume with responsibility the protection, accommodation, defense, promotion and everything that is necessary in favor of our neighbors, without any exclusion. Let us empathize with compassion and not pity. Turn our compassion into loving actions. 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.

Sing. My house is your house...

FOURTH MOMENT:

- **Offering:**

Let us raise an offering for the benefit of our migrants brothers and sisters.

Explain that it will be mainly sent to some Mennonite Church organization or channeled to some association, refuge house, ministry, etc., (previously searched) that works with migrants.

- **Scripture reading:**

Acts 11:19-30

1. **Song of your choice.**
2. **Farewell.**

This liturgy, the selection of materials, the classes and the reflection were prepared with love by:

Ofelia García Hernández
WDP Coordinator

Collaborators

Mary Cano, Honduras
Alba E. Castillo, Guatemala
Isabel S. Salamone, Argentina
Ruhama Pedroza, Mexico

Karen E. Flores V, Honduras, translator

CONTENTS AND EXPERIENCE.

CONTENIDOS Y EXPERIENCIA.

Please mark with an **X**, one of the options for each question, where **1.** Very Bad **2.** Bad. **3.** Regular. **4.** Good y **5.** Excellent

How do you rate the experience in the WDP activity?

	1	2	3	4	5	Comments
¿How would you rate the <u>content</u> of the liturgy? (biblical, theological and y contextual)						
How do you rate the experience in the WDP activity?						
Do you think you received <u>enough information and tools</u> to be able to motivate a group of women and/or churches to celebrate the WDP? _____						

As coordinator(s)/responsible(s) for putting the liturgy into practice, is there something in particular (vision, opinion, belief, attitude, practice) that changed or that you are willing to change, as a result of the day of prayer?

Share:

- Did any idea came up or a community project in favor of the care of the migrants and/or their families? Which one?
- From the knowledge of the organizing group, list the 5 most relevant issues worldwide (global) for which you believe we are currently going through.

(Your contributions will be analyzed and agreed by the responsible team to define the theme of the WDP for the next 5 years)

ANNEXS. Please include photographs, testimonies, videos. etc.

“WHATEVER YOU DO, WORK AT IT WITH ALL YOUR HEART, AS WORKING FOR THE LORD”

Colossians 3:23-24.