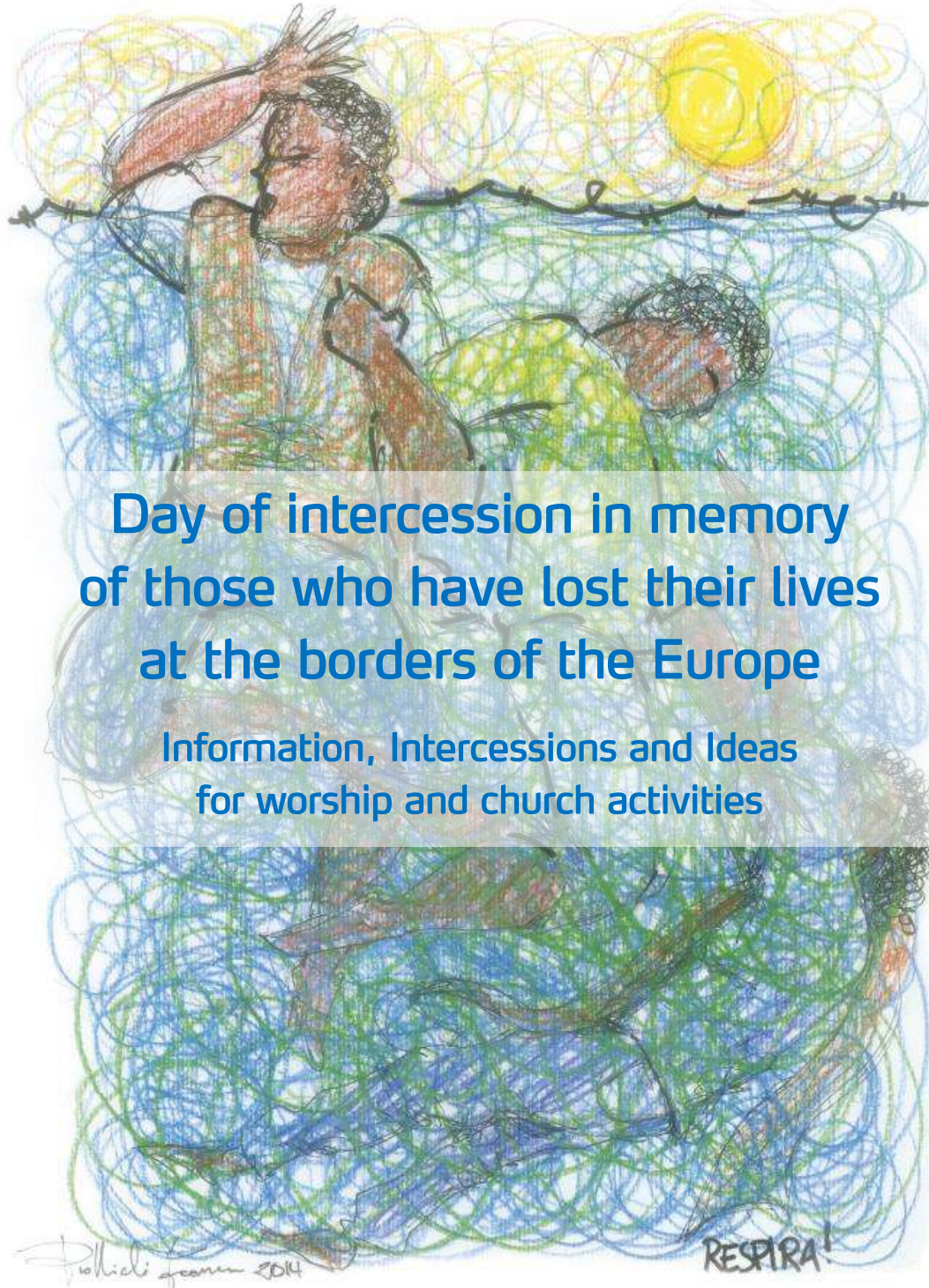




ccme

Churches' Commission for Migrants in Europe



**Day of intercession in memory  
of those who have lost their lives  
at the borders of the Europe**

**Information, Intercessions and Ideas  
for worship and church activities**

Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope  
Refugee and Migrant Program of the Federation of Protestant Churches in Italy

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## Information about this commemorative material collection

With these worship suggestions, we would like to encourage you to commemorate the deceased at the external borders of Europe in an event.

In compiling materials for the "Day of Intercession in Memory of Those Who Have Lost Their Lives at the Borders of the EU," we have endeavored to respect the diversity of Christian traditions and expressions, especially regarding liturgical forms. Any variations in terms used for the commemoration reflect these denominational differences.

The submitted materials are presented in their original languages. When resources were available in multiple languages, they have been listed accordingly. Translation tools can assist in making parts of the materials accessible to those unfamiliar with the original language. Every effort has been made to respect all copyrights. If this has not been successful, please contact the CCME to find a solution.

After a thematic introduction with the help of facts and figures as well as an overview of the new asylum and migration pact from 2024 and a presentation of the importance of commemorative events from a biblical perspective, possible contents of the commemoration ceremony are presented in nine chapters.

The first chapter deals with the welcome to the event, followed by suggestions for musical accompaniment. Possible psalms and prayers are then presented and texts for the scripture reading are given. The main part is the sixth chapter, "Remembrance", in which suggestions for elements of the commemoration of the deceased at the borders of the EU are explained. The following two chapters contain the intercessions and the benediction. Ideas for design elements for children and young people on the topic of migration are then presented. Finally, a possible course of action is outlined, further information is listed, and the main sources of this collection are presented.

The sources of the content have been identified in the headings in italics. A brief explanation of the respective source document can be found at the end of the collection of materials. In the case of texts that have been taken from websites, you will also find the references at the end of the document using the superscript numbers.

These contents are suggestions, the final organization of the commemoration is up to you. Give your creativity space and share your ideas with us so that the collection of ideas can continue to grow.



Tim Widmaier

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## Foreword

Dear readers,

Year after year thousands of fellow human beings are dying in their attempts to cross borders into and within Europe. Fleeing from war, conflict, persecution or just unbearable living conditions, they are confronted with borders which are becoming more and more difficult to cross. Drowning in the Mediterranean, freezing to death at the Eastern border of the EU or suffocating stowed away in a lorry somewhere....the situations in which they die are different. but all are heart-breaking.

Often those who have died are in public discourse portrayed as a statistic or a problem. It was against this context that churches and partners across Europe have from the 2000s onwards started activities of commemorating those who died at European borders, where possible recalling the names, the stories, the humanity and God given dignity of those who have died

In the context of its cooperation with CCME, the Conference of European Churches' General assembly 2009 in Lyon declared: "As churches in Europe we commit ourselves to commemorate those who have died on their journey to find a dignified life in Europe through an annual day of prayer." This call was reiterated by the CEC Assemblies in Budapest 2013 and Novi Sad 2018.

For the last 15 years, CEC and CCME call churches in Europe in to commemorate and point to the lethal consequences of sealing off the borders of Europe with activities of commemoration.

Churches will remember in prayer the nameless who frequently disappear without trace in the sea, the forrest or in the desert. Their lament, which went unheard by human beings, will be brought before God. What takes place at the borders - far from public scrutiny and control - will be brought to public awareness. Background reports will provide information about the situation of human rights at the borders. Politicians will be reminded of their responsibility finally to take effective measures at protect human beings and human rights.

CEC and CCME every year call for activities on a Sunday around 20 June, World Refugee Day. The idea has spread in the last decade, and some churches related their commemorations to other regular opportunities - for example the International Human Rights Day, 10 December; during Lent. Others commemorate in November, when many churches hold peace weeks, and the church year offers other particular occasion to remember those who have died.

CCME had in cooperation with the German organization "asyl in der Kirche" published and initial collection of ideas and materials for a commemoration service or other activities. These ideas have been used by churches across Europe. As more and more churches began to organize their own activities, more and more created their own material.

CCME felt that the 15th year of calling for commemoration activities was a good moment to include some of these materials in a new edition of the materials collection. Many CCME members and partners responded to the call to share their materials . As a result this collection includes many more ideas and suggestions than before and

with material from 4 languages also gives an idea of the richness and diversity of commemorations organized by European churches.

My thanks goes to all those who keep the names and stories of those dying at the border alive and who have shared their materials.

My particular thanks go to Tim Widmaier who has a part of his 3 months internship collected all the material and compiled it into this collection. Without him this collection would not have been possible.

While I hope that this collection of ideas and material will be of help to churches in Europe, my more fundamental wish is a different one. The wish that one day this publication will no longer be of any use , as no one will be dying at European borders.

A change of circumstances in countries of origin will be necessary for this, but also the way Europe organizes its borders and who can cross them how. CCME to this effect is exploring a different European Asylum and Migration system . CCME believes that deaths at the border can be avoided or at least dramatically reduced if there is a political will.

In this sense, let us commemorate those dying at the border, while working for a European system, which protects people more than borders.

Dr Torsten Moritz

CCME General Secretary

Brussels, November 2024

## I. Introduction

The introduction refers to the situation as at November 30, 2024.

### 1. World Refugee Day: Call to commemorate refugees who lost their lives at European borders – letter of 2024

Esteemed church leaders, dear brothers and sisters in Christ, dear friends,

In this period between the two Easters and Pentecost, filled with hope and light intended for all humankind, we continue to be deeply saddened that the suffering, hopelessness and death, continues for thousands of our brothers and sister on the outer borders of the European Union and wider Europe.

Considering this reality, and continuing with tradition from past years, we appeal to the churches across Europe to commemorate around World Refugee Day (20 June 2024) the persons who lost their lives at the different borders – may it be at the Eastern borders, in the (English) Channel, the Mediterranean or elsewhere. We encourage churches to hold dedicated services, prayers and vigils **on 23 June 2024**. For some, commemorations on other dates or occasions in the year have become a tradition.

Our appeal is made in times when the war in Ukraine rages on. The direct consequences of the Ukraine war continue and force people to flee. While the displacement from Ukraine is still a terrible reminder of the horror of the war and long-term perspectives are unclear, reception of those fleeing from Ukraine, not least by churches, has set several impressive, good examples. The facilitated entry of Ukrainians into the EU and other European countries has shown that borders do not have to be deadly for those who are fleeing.

Recently adopted legislation on EU level, in the UK and elsewhere however continues the logic of closing borders and denying legal access to Europe for many in need of protection – a development we see with great concern, as it will force many more to seek risky pathways into safety and protection.

As churches and Christians, our calling is to be witnesses and servants of the Resurrection, as well as to be promoters of new life in justice and peace for all, regardless of ethnicity, nationality, or religion. We know that we are part of a global fellowship of Christians in remembering together those affected in their respective regions, and in reflecting on the causes of their displacement.

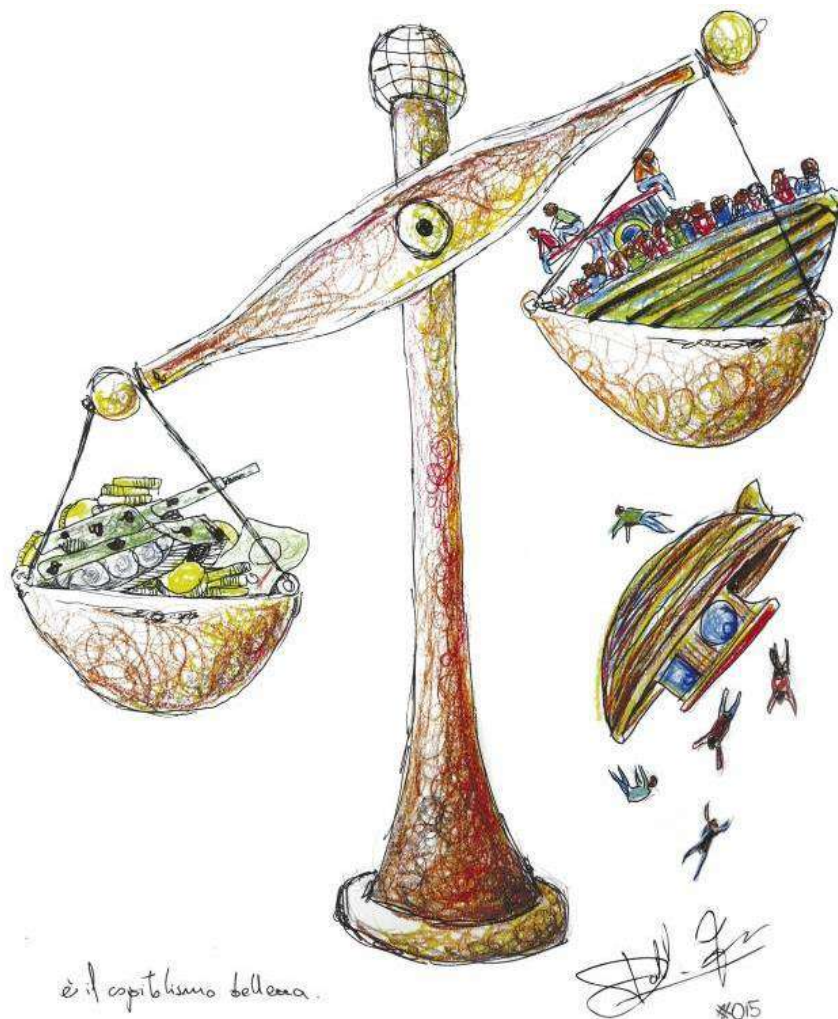
Let us remember the documented, as well as the undocumented, who died at the European borders; let us share our sorrow in prayer.

We would be grateful if you could inform us at [info@ccme.eu](mailto:info@ccme.eu) about your activities and share any resources you have developed.

With our best wishes and greetings,

† Nikitas  
Archbishop of Thyateira and Great Britain  
President - Conference of European Churches

Dr. Torsten Moritz  
General Secretary  
Churches' Commission for Migrants in Europe



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope  
Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## 2. Factsheet 2024

The following facts and figures describe the context behind the joint CEC and CCME call to the churches to commemorate persons seeking safety who lost their lives at European borders, including responses from churches on the situation, together with useful links:

- Around 3,100 persons lost their lives in 2023 on the borders of the Mediterranean alone, according to the International Organisation for Migration (IOM)<sup>1</sup>. This once again represents an increase compared to the previous years. Deaths in the Mediterranean continue, and little-known places of emergency, like the borders of Belarus with the EU or in the (English) Channel last year, received more attention as deaths increased – with IOM documenting some 150 deaths here. Regions outside Europe such as the Sahel remain major dangers for many on the way to Europe. Globally, IOM calls 2023 the “Deadliest Year on Record for Migrants”.
- Since 2000, more than 30,000 people are reported by IOM and other sources to have lost their lives on their way to Europe, drowning at sea or in rivers, suffocated in containers on trucks or ships. The fate of those still in international waters or waters of North African countries is often unclear and their numbers increase as EU member states send boats back to Libyan waters.
- As in previous years, 2023-24 has not seen any systematic activity from states in search and rescue. An ongoing criminalisation of civil society actors in search and rescue or assistance at the land borders<sup>2</sup> or those rescued themselves have remained evident and a major concern for the churches.
- Churches in Europe have responded to the ongoing loss of life at the borders of and in Europe by offering practical solidarity, but also by advocating for safe and legal ways for refugees and migrants to enter Europe. Churches in several countries have concretely offered to host those rescued at sea or relocated to unblock the political impasse and allow for disembarkation. Churches in several places are supporting or launching search and rescue initiatives. Development and humanitarian organisations of churches are working on mitigating the consequences of the ongoing crisis. Churches are among those to have organised broad civil society assistance to those forced to flee within and from Ukraine.
- CCME, together with partners, launched the “Safe Passage” project a decade ago. An exchange between churches for safe passage has thus been facilitated. Projects for sponsoring safe refugee arrivals through resettlement, humanitarian visa/humanitarian corridors and other pathways have been undertaken by more and more churches in Europe. CCME in coalition with others in September called to “expand resettlement and safe pathways to Europe”<sup>3</sup>. However, the pledge of places for 2024 and beyond remains disappointing. Only 61,000 places for resettlement and humanitarian admission were pledged by the EU’s member states for the 2-year period of 2024-25<sup>4</sup>. at a time when the UN Refugee agency UNHCR estimates the global resettlement needs at 2,4 million<sup>5</sup>.

- The General Assembly of CEC, held in Budapest in July 2013, renewed the call on churches “to commemorate those who have died on their journey to find a dignified life in Europe through an annual day of prayer.” In past years, many churches and parishes across Europe have taken up this call and held commemoration services, prayers or vigils around 20 June, International Refugee Day.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

### 3. New Pact on Migration and Asylum 2024

*This is an excerpt from: "Understanding the EU (Asylum & Migration) Pact - Influencing its implementation: A practical guide for CCME members & partners".*

#### **What Is the New Pact on Migration and Asylum?**

The reform process of the EU asylum law, known as the Common European Asylum System (CEAS) began in response to the 2015 "refugee crisis", which led to ongoing issues including stricter refugee policies, reintroduced border controls, and feelings of unfair distribution of responsibility, especially among southern EU countries (Med 5 – Spain, Italy, Greece, Cyprus and Malta). The Pact focuses primarily on the internal dimension of asylum, while notwithstanding its title, migration is largely absent from the text.

Initial reform proposals were made in 2016, covering various regulations such as the Reception Conditions Directive (rRCD), Asylum Procedures Regulation (APR), Union Resettlement Framework (URF), Qualification Regulation (QR), and Eurodac Regulation. Further proposals came in 2018 with a revised Return Directive, and in 2020 as part of the New Pact on Migration and Asylum, which included updates to the APR and new regulations on Asylum and Migration Management Regulation (AMMR), Screening Regulation, and Crisis Regulation. In 2021, additional proposals addressed the Schengen Border Code and Instrumentalisation Regulation. The European Parliament opposed Instrumentalisation Regulation per se, but agreed at the end to include provisions from the Instrumentalisation Regulation in the Crisis file.

After years of negotiations, on 10 April 2024, the European Parliament approved the new rules (300 MEPs in favour, 270 against), while the Council of the EU gave its green light on 14 May 2024. The reforms include ten main regulations: APR, AMMR, Eurodac Regulation, Screening Regulation, the Crisis Regulation and Force Majeure Regulation, rRCD, URF, QR, and Return Border Procedures Regulation.

Civil society groups, including CCME, have criticized the reform, arguing it is likely to lower protection standards for the asylum seekers. The strong negative reaction from specialists in refugees' and immigrants' rights and academics suggests that the Pact will likely face legal challenges. Potential lawsuits may target the non-entry fiction of the border procedures or the quality of legal assistance provided to those affected by these procedures. Consequently, it is crucial to prepare for the possibility that the Pact and the CEAS may not achieve the outcomes anticipated by the compromise reached between European institutions.

#### **Why Is the Political Context Important and What Are the Next Steps**

The new rules are set to come into force in June 2026. The (European) Commission has already published its Common Implementation Plan for the Pact on Migration and Asylum, and Member States had until December 2024 to develop the national implementation plans, ensuring they have the framework for the development of necessary infrastructure and procedures for handling asylum claims. This interim

period is crucial for civil society to influence the development of national implementation plans and advocate for stronger protection measures for asylum seekers and migrants. The first chart shows an overview of the timeline of the key milestones during the two years implementation period.



Timeline of the key milestones during the two years implementation period - European Commission, Common Implementation Plan on for the Pact on Migration and Asylum<sup>6</sup>

The EU's Migration Pact is expected to face political challenges, especially under upcoming presidencies from Hungary, Poland, and Denmark, which are less supportive of pro-asylum measures. The European Parliament's rightward shift may further complicate implementation. Externalizing asylum processing, as seen in agreements like the Italy-Albania deal, is becoming a prominent strategy. If poorly implemented, the Pact could lead to increased hard-line policies across EU states, hinder Schengen free movement, and emphasize the EU's political difficulty in managing migration issues.

Download the full brochure here:

<https://ccme.eu/storage/app/media/uploaded-files/pact-understanding-implementation-pract-guide-ccme-august-2024-final-002.pdf>

## 4. The Importance of Remembrance in the perspective of the Bible

The Bible provides significance to commemoration, as something that leads to or results from purposeful action. It is also an integral part of worship and of the functioning of the Holy Spirit in the lives of believers. Occasionally, it is referred to as think, mention, or record.

The act of remembrance is like a recognition: God himself introduced it after making covenants with human beings. In *Genesis 1:27-28*, we find God creating Human beings in his image. He gave them the world and power to rule and take care of all creatures. He blessed them and made a covenant with them and to their descendants to live all over the earth. This covenant of course, God had to remember it in order to fulfil his promises. God himself is against all kinds of human destruction including the one caused by water, during Noah's time, after the flooding that killed all creatures except Noah and all who were him in the ark, God made another covenant with Noah and his descendant. *Genesis 9:15* "and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh". After Noah's time, God promised Abraham to be the father and a blessing to all humanity. In *Gen 26:4*, we see how God remembered his covenant to Abraham and blessed his descendants. In *Gen. 40:14* while in prison, Joseph tells Pharaoh's chief butler, "*But please remember me when everything is going well for you, and please be kind enough to mention me to the king and help me get out of this prison.*" Joseph knew the importance of remembrance and asked the chief butler to do so and finally, through the kings' dream, he was remembered and explained the dream and taken out of the prison. The Israelites were taken from slavery because of God's remembrance as in *Exodus 2:24* "*And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*" as a result to rescue Israelites' from slavery and suffering. *Luke 1:54-55* "He has given help to Israel His servant, In remembrance of His mercy, God himself commended Israelites to continuously remember how his mighty hand took them out of slavery in Egypt.

The New Testament as well, consider commemoration a very important part of Christianity; *1 Corinthians 11:25* Jesus commanded his disciples to remember his death (his blood and body) and resurrection so that they may gain strength from remembrance to love God and to stand firm and do justice.

This is the time to stand for the defence of God's creation from violence and unjust acts, a struggle to advocating for adequate policy responding to the situation. Looking back at what happened through commemorations and imagine the pains migrants went through and the unceasing sorrows to have observed their relatives or friends swallowed by the sea, shall awaken our conscience to stand for human rights and the dignity of every person. Commemoration is a way of raising awareness to the public of the tragedies that are taking place at our borders and to recognise that a lack of solidarity and providing a positive response may result in such losses of lives.

Commemoration is to strive for justice and amity, to show love and humbleness as the word of God asks us to do and then bring about respect and dignity of the persons, and to prevent further losses.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

According to the Bible, remembrance is much more than a mental exercise. It is a recognition that either leads to or results from an appropriate action.<sup>7</sup> In our lives, let us remember through our ways of worship the lives of migrants and refugees who died in the Mediterranean Sea seeking for a refuge in Europe, so that our leadership in charge of this matter and the policy makers understands our voices and prevent such losses of lives by providing adequate measures. Therefore, since we have peace and security, freedom of movement and expression, let us remember that the word of God urges to be thankful to God and to do justice, not ignoring those facing violence and forced to flee from their home communities.

## II. Commemoration

### 1. Welcome

#### Thoughts on the men, women and children drowned in the Mediterranean Sea

*United4Rescue – Gedenken*

At the rising of the sun  
And again at its setting / We will remember you

At the beginning of the year  
And when it ends / We will remember you

In the chill of winter  
When storms rattle our windows / We will remember you

When the almonds bud  
And when the first tulips bloom / We will remember you

In the heat of the summer  
When drought comes and we thirst / We will remember you

When the waves thunder on the shore  
And we see the lifeboats sailing forth / We will remember you

In front of the television, in the social media  
And when we hear people discussing flight and migration  
We will not forget you

In the streets and in the squares of our towns  
And when we meet those fleeing for their lives / We will remember you

In the face of hate and persecution  
And when the mob is violent / You will not be forgotten

Your fears and cries, your dying in agony are part of our lives,  
They awake in us the duty to resist threats and isolation,  
And demand our commitment to the rescue and protection of lives.

You are not forgotten. That is our promise here and today.  
May the dead rest in peace. May the Lord have mercy on you.  
May God give us strength in our struggle for life.

#### Prayer by George Jabra Al-Kopti

*God With Us*

May God walk with refugees  
as God walked with Abraham.

May Christ protect those who were forced out of their homeland  
as Christ experienced displacement since his birth.

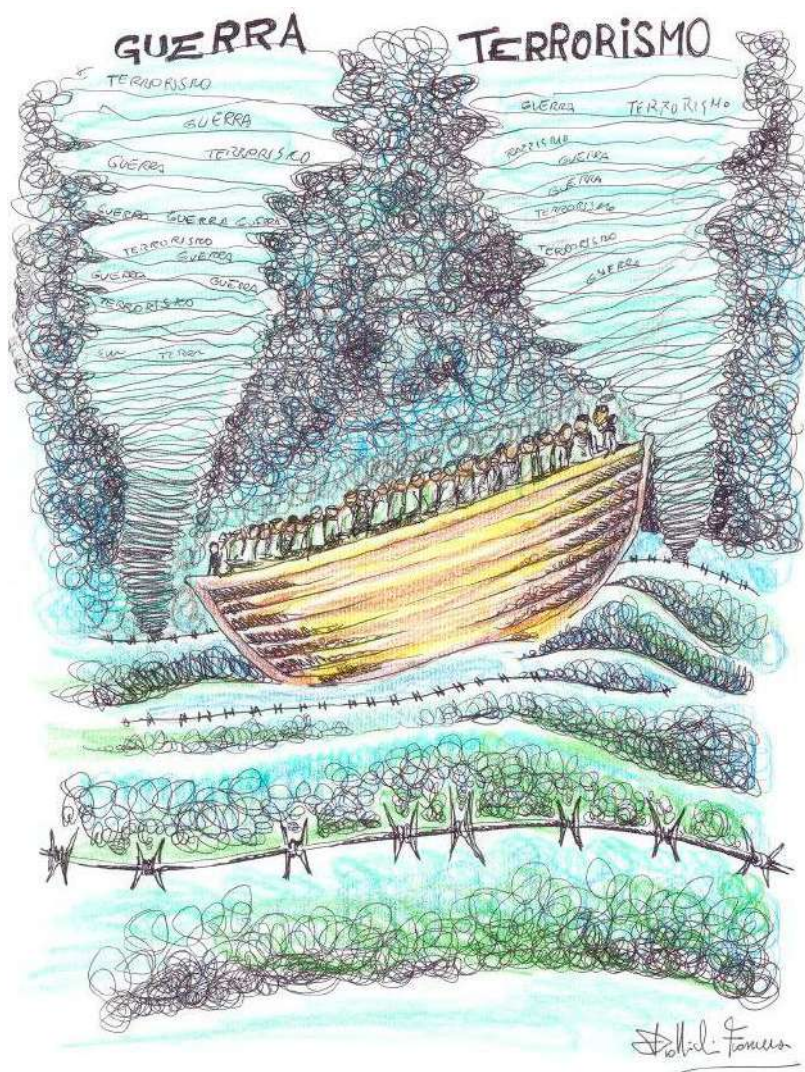
May the Holy Spirit lead and comfort those who are willing to lose everything,  
but keep the faith. Amen.

**Opening Prayer - Vatican Kit for the 105th World Migrant and Refugee Day**  
*God With Us*

Gracious and merciful God, we gather in one heart and mind to pray for all families and individuals who have left or fled their country, their land, their homes, seeking safer and better lives. We lift up to you their hopes and dreams, their fears and anxieties, and all their needs and necessities, and that they may be protected on their journeys, their dignity and rights may be fostered, honoured and upheld, and they may be welcomed with open arms into generous and compassionate communities.

All these we ask, through our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, forever and ever.

Amen.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## **The introduction to the Lutheran World Federation's Nairobi Statement on Worship and Culture (1996)**

### *God With Us*

Worship is the heart and pulse of the Christian Church. In worship we celebrate together God's gracious gifts of creation and salvation, and are strengthened to live in response to God's grace. Worship always involves actions, not merely words.

To consider worship is to consider music, art, and architecture, as well as liturgy and preaching.

The reality that Christian worship is always celebrated in a given local cultural setting draws our attention to the dynamics between worship and the world's many local cultures.

Christian worship relates dynamically to culture in at least four ways. First, it is transcultural, the same substance for everyone everywhere, beyond culture. Second, it is contextual, varying according to the local situation (both nature and culture). Third, it is counter-cultural, challenging what is contrary to the Gospel in a given culture. Fourth, it is cross-cultural, making possible sharing between different local cultures. In all four dynamics, there are helpful principles which can be identified.

## **At the start of the service greeting and call to respond**

### *CCME - Commemoration materials 2018*

Liturgist: Friends, we have gathered here to praise God and to witness to our faith as we celebrate the life of migrants and refugees who have died on their way to Europe and at the EU's borders. We come together in grief, acknowledging our human loss. May God grant us and the family members and those survival victims, grace, that in pain we may find comfort, in sorrow hope, in death resurrection.<sup>8</sup>

All: Respond to this call!

Let us in caring for our own future and the future of our countries not forget those who are fleeing, on their way to us, on the way to Europe.

Let us, in the face of the huge changes in the Arab countries and elsewhere, find a new policy that takes human rights seriously and does not do deals with dictatorships for our own economic interests nor raise up fences and security measures.

Let us remember those who have perished while fleeing, and those who die from despair in our own countries because of the cold and the indifference of others.

There will be a future in Europe only when we learn to share with each other, with the stranger among us.

This is the promise of the Old and the New Testaments.

Lord help us that we may recognize and see your presence in those fleeing to us by welcoming them.

Let us prepare acts of worship, pray and light candles for the victims who are among us and for the many who have no name.

Let us not forget those who have died as victims of our border security systems, victims of our prosperity and egoism.

Let us remember together;

That God did not create borders in the world,

But humans after wars and conquests, through treaties, agreements and purchases, borders were established,

Remember that, we too have been refugees since time immemorial, that in many of our countries, our own fate as migrants and refugees has not been forgotten.

And let us measure the depths of our Christian faith by how we remember, commemorate and take action.

This is not an action or a campaign.

This is a moment to pause and reflect.

Herein lies the power.

This is an act of worship, a place where we struggle to hear the Word.

If we take this seriously, our words will have the power to heal.

### Ideas for the beginning of the Commemoration

#### *God With Us*

#### Artefacts

Bring into the church objects that you might associate with refugee journeys: a dinghy or ribbed-inflatable boat. Orange life jackets. Scruffy tents with cooking equipment. Metal fences. And maybe bring artefacts that you might not associate with refugees: mobile phones and chargers, keys (of homes left behind), evidence of professions or occupations left behind. Set up prayer stations or reflection points at each artefact and allow your congregation to move around and stay and pray as they wish.

#### Rubber boat

Use an inflated rubber boat to illustrate the dangerous journey of migrants across the Mediterranean. Personal items can be placed in the boat after entering the church. Point out that the migrants usually only have a few personal items left. Alternatively, a story of a recently capsized boat can be read out or the number of deaths in the Mediterranean can be pointed out. The boat can also be used as a thematic hook for the children's service and carried out of the church by the children and young people.

#### Walls

Using old cardboard boxes, build a wall across the front of the church (you may need lots of large boxes!) before the start of the service. One each box write or paint in large letters some of the issues and barriers faced by migrants and refugees: war, terrorism, conflict, discrimination, violence, climate crisis, poverty, famine, FGM, torture, trafficking, self-centredness, security – etc. You may add your own. As a symbolic act in the service, ask people to come up and remove the wall, block by block, while reading prayers, scripture or reflections which speak of love, hope, hospitality, faith, compassion and sanctuary.



Ecumenical Commemoration Lampedusa, 3 October 2017

### Candles

This would work well for an evening service when it is dark outside. Keep the lights of the church on a lower setting if possible. Before the start of the service light 200 tea lights and spread them all around the church. When the service starts, explain that in 2023 at least 8,565 people died while migrating: an average of 164 per week. Get two volunteers with a timer to blow out 164 candles over the course of the service (for an hour's service this would be around every 22 seconds). At the beginning, the impression was to be of a brightly lit church, but in the end almost all the lights were extinguished.



CCME/Diaconia Asylum Conference in Warsaw, 2022

### **Transition by Marta Bernardini**

*Mediterranean Hope - Ecumenical service of 3rd October 2024*

(We stay standing and light candles)

Darkness gives way to light. The darkness of wickedness and racism is not forever and can be overcome. To do so requires trust, courage, hope. It requires a vision that believers ascribe to God, others to their conscience and to universal principles of humanity and justice.

Each and every one of us, in his or her own small way, can do his or her part, with a gesture, with a testimony, with his or her light to be lit to overcome the darkness.

The lighting of these candles is an expression of the commitment that each and every one of us makes, that of lighting a light in a world of darkness.

And as these lights that illuminate with hope, we remain standing to [pray/sing].

### **Introduction by Marta Bernardini**

*Mediterranean Hope - Ecumenical service of 3rd October 2024*

Mediterranean Hope began on this very island ten years ago. And, since then, we gather every 3rd October, with our Catholic brothers and sisters and those of other faiths and religious denominations to pray, sing, watch and not forget.

For this occasion, we have chosen some words that have characterized these years, and journeyed with so many people also present here today.

WELCOME: to welcome, say "welcome", smile at those seeking a better future - or even just a future.

EMERGENCY: The only real emergency concerns the people who continue to die at sea, or along other borders; the trauma, the violence, the abuse that many are forced to endure.

OBLIVION: everything concerning all those who are missing and dead. In the Mediterranean, in deserts, wherever there are those who leave and do not arrive at their destination. We want to remember them and cherish their memory.

ISLAND: Like Lampedusa. Like other islands in the Mediterranean and beyond where those forced to cross the sea to seek a different future land. The size of each island differs from every other and can also be a place to find refuge. A happy island where people see their rights fully guaranteed.

HOPE: Hope is to open the future to those who think they do not have one, already today citizens of a new and more just world that has yet to establish itself.

### **Introduction by Erri de Luca**

*Mediterranean Hope - Ecumenical service of 3rd October 2024*

"For those who cross it, piled up and standing up on random vessels, the Mediterranean is a dump. Across the summer, life-rafts and sailing boats cross one another, with destinies that could not be more opposed. The elegant, indifferent grace of a swollen sail and few passengers aboard brushes against the packed lifeboat. She

does not respond to its greeting nor help. The sharp bow opens the waves in buttery curls.

From the lifeboat they watch her parade past without being able to explain why, tilted on her side, she does not capsize, as happened to them.

Some of them smile to see this image of good fortune.

Some of them hope to find a place in such a world.

Some of them despairs of such a world.”



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## Die Begrüßung

### Begrüßung

*United4Rescue - Gedenken*

Nehmt den Ruf auf!

Lasst uns in der Sorge um unsere eigene Zukunft  
und um die Zukunft unserer Länder

nicht die vergessen, die auf der Flucht sind,  
auf dem Weg zu uns, auf dem Weg nach Europa.

Lasst uns angesichts der umwälzenden Veränderungen in der Welt  
auch bei uns zu einer anderen Politik finden,  
die Ernst macht mit den Menschenrechten und nicht  
aus eigenen wirtschaftlichen Interessen mit Diktaturen paktiert und  
Zäune und Abwehrmaßnahmen erhöht.

Lasst uns derer gedenken,  
die auf ihrer Flucht umkamen, ertrunken, versunken, aber nicht vergessen.

Es wird nur eine Zukunft geben in Europa,  
wenn wir lernen zu teilen, miteinander, mit den Fremden unter uns.  
Das ist die Verheißung des Alten und des Neuen Testaments.

„Ich war fremd und ihr habt mich aufgenommen.“ Matthäus 25,35

Lasst uns diesen Gottesdienst feiern,  
die Fürbitten aufnehmen,  
Kerzen anzünden für die Opfer mitten unter uns und für die vielen -  
ohne Namen.

Lasst uns die nicht vergessen, die als Opfer unserer Grenzsicherungssysteme,  
als Opfer unserer Wohlstandssicherung starben.

Lasst uns einstimmen in das Gedenken,  
dass auch wir Flüchtlinge waren seit Menschengedenken,  
dass in vielen unserer Länder die Erinnerung  
an eigenes Migrations- und Fluchtschicksal noch nicht vergessen ist.  
Und lasst uns unseren christlichen Glauben vertiefend daran messen,  
wie wir uns erinnern, gedenken und einsetzen.

Dies ist keine Aktion oder Kampagne.

Dies ist ein Innehalten.

Darin liegt die Kraft.

Dies ist ein Gottesdienst,  
ein Ort, wo wir suchend um das Wort ringen.

Wenn wir dies ernst nehmen,  
haben Worte heilende Kraft.

### Begrüßung

*Asyl in der Kirche - Anregungen für einen Gottesdienst zum Gedenken an ertrunkene  
Flüchtlinge*

Wir sind versammelt zu diesem Gedenkgottesdienst  
im Namen Gottes, der sich um jedes seiner Geschöpfe

wie ein Vater und eine Mutter sorgt,  
der sich in Jesus Christus an die Seite  
der Schwachen und ungerecht Behandelten stellt,  
und der uns in seinem Heiligen Geist die Fähigkeit der Anteilnahme  
und die Kraft der Widerständigkeit verleiht  
gegen alles, was Leben bedroht und zerstört.  
Wir vertrauen darauf, dass unsere Hilfe von dem Herren kommt,  
der Himmel und Erde gemacht hat.  
Der Herr sei mit euch  
und mit deinem Geist.

### **Begrüßung der Gemeinde, Dank an Veranstaltende und Mitwirkende von Dieter Ziebarth**

*Asyl in der Kirche - Anregungen für einen Gottesdienst zum Gedenken an ertrunkene Flüchtlinge*

„Lass die Tiefe mich nicht verschlingen ...!“, unter diesen Gebetsruf aus dem 69. Psalm haben wir diesen Gottesdienst gestellt. Ich denke, dass mit dieser Formulierung der Beter des Psalms seine Stimme jenen Menschen leiht, an die wir heute in diesem Gottesdienst denken wollen. Es sind Menschen, zumeist Flüchtlinge aus Afrika, die im buchstäblichen Sinn des Wortes in der Tiefe versanken, in den Tiefen des Mittelmeeres und des Atlantik. Sie wurden schiffbrüchig oder ertranken in den Fluten teils vor den Augen der Weltöffentlichkeit, teils aber auch unbemerkt und unbekannt. Sie sind nicht Opfer tragischer Unglücksfälle geworden. Sie sind auch nicht leichtgläubig gewissenlosen Menschenhändlern ins Garn gegangen. Sie haben sich frei und oft im Wissen um die Gefahren zur Flucht entschlossen, weil die Verhältnisse in ihren Heimatländern ihnen keine andere Wahl ließen, weil, wie mir einmal ein Flüchtling so eindrucksvoll sagte, „ich einfach nur leben will!“. Sie nahmen für sich ein Recht in Anspruch, das das oberste aller Menschenrechte ist, das Recht auf Leben. Sie suchten dieses Leben – ein klein wenig Glück und eine kleine Chance für sich und ihre Familien – bei uns im reichen Europa. Aber sie fanden stattdessen den Tod. Wir wissen nicht, wieviele die Tiefe verschlang. Einige Namen, an die sich Überlebende erinnerten, werden nachher an unseren Augen vorübergleiten und dabei noch einmal aufsteigen aus den Fluten des Vergessenwerdens. Ihrer gedenkt sonst niemand, da wir sie ja nicht einmal zu Gesicht bekommen haben, es sei denn sie und ihre geringe Habe wurden an den Strand gespült. Von der Öffentlichkeit werden sie nur sporadisch wahrgenommen und von der Politik als Kollateralschaden der Globalisierung billigend in Kauf genommen.

Ihrer wollen wir in diesem Gottesdienst gedenken. Sind sie doch einmalige Geschöpfe Gottes mit Fähigkeiten, die sich nicht entfalten konnten, mit Träumen, die sich nicht erfüllten und Chancen, die sie nie erhielten. Sie waren Gottes geliebte Kinder, um die er trauert, und nach denen er uns fragen wird, wie er einst den Kain fragte: Wo ist dein Bruder Abel? Aber wir wollen ihrer nicht nur gedenken, sondern wir wollen sie auch beklagen. Denn sie sind ja nicht Opfer eines tragischen Geschicks, sondern eines ganz bewusst ausgebauten Systems, um uns die Armen vom Leibe zu halten, koste es, was es wolle. Die Festung Europa wird immer unzugänglicher und wir alle leben irgendwie davon und dann auch damit. Diese unsere Verstrickung in ein System, das Arme ausgrenzt und tötet, wollen wir beklagen, auch um der Vielen willen, die tagtäglich an dieser Festung scheitern. Wir wollen uns und sie dem Erbarmen Gottes

befehlen, dessen Barmherzigkeit grenzenlos ist und der auch die bei ihren Namen rufen wird, deren Namen wir nicht kennen, weil er nicht nur ein Gott in der Höhe, sondern auch in der Tiefe ist. Gott der Herr begleite uns in diesem Gottesdienst durch sein aufrüttelndes und aufrichtendes Wort. Er sei mit seinem Segen bei uns.

## **Il benvenuto**

### **Introduzione di Marta Bernardini**

*Mediterranean Hope – Commemorazione ecumenica del 3. Ottobre 2024*

Mediterranean Hope è iniziato proprio su quest'isola, dieci anni fa. E da allora ci ritroviamo ogni 3 ottobre, con fratelli e sorelle cattolici e di altre fedi e confessioni religiose, per pregare, cantare, vigilare e non dimenticare.

Per questa occasione, abbiamo scelto alcune parole che hanno caratterizzato questi anni, percorsi insieme a tante persone presenti anche qui oggi.

**ACCOGLIENZA:** Accogliere, dare il benvenuto, sorridere a chi cerca un futuro migliore, o anche solo un futuro.

**EMERGENZA:** L'unica vera emergenza riguarda le persone che continuano a morire in mare, o lungo le altre frontiere. I traumi, le violenze, i soprusi che molti sono costretti a subire.

**OBLIO:** Quello che riguarda tutte le persone disperse e morte. Nel Mediterraneo, nei deserti, ovunque ci sia chi parte e non arriva a destinazione. Noi le vogliamo ricordare e curare la memoria.

**ISOLA:** Come Lampedusa. Come altre isole del Mediterraneo e non solo in cui approdano le persone costrette ad attraversare il mare per cercare un futuro diverso. La dimensione dell'isola è diversa da ogni altra e può anche essere un luogo dove trovare rifugio. Un'isola felice, in cui le persone vedano pienamente garantiti i loro diritti.

**SPERANZA:** Speranza è aprire il futuro a chi pensa di non averne uno, essere già oggi cittadini e cittadine di un mondo nuovo e più giusto che ancora deve affermarsi.

### **Introduzione di Erri de Luca**

*Mediterranean Hope – Commemorazione ecumenica del 3. Ottobre 2024*

“Per quelli che l'attraversano ammassati e in piedi sopra imbarchi d'azzardo, il Mediterraneo è un buttadentro. Al largo d'estate s'incrociano zattere e velieri, i più opposti destini. La grazia elegante, indifferente di una vela gonfia e pochi passeggeri a bordo, sfiora la scialuppa degli insaccati. Non risponde al saluto e all'aiuto. La prua affilata apre le onde a riccioli di burro.

Dalla scialuppa la guardano sfilare senza potersi spiegare perché, inclinata su un fianco, non si rovescia, affonda, come succede a loro. Qualcuno di loro sorride a vedere l'immagine della fortuna. Qualcuno ci spera, di trovare un posto in un mondo così. Qualcuno di loro dispera di un mondo così.”

## 2. Music

### English songs (from the United Methodist hymnal)

#### 140 I Want Jesus to Walk with Me

*Freely* ♩ = ♪<sup>3</sup> ♪

Cm G7 Cm G7 Cm G

1 I want Je - sus to walk with me;  
 2 In my tri - als, Lord, walk with me;  
 3 When I'm in trou - ble, Lord, walk with me;

C Eb Bb Eb G Ab

I want Je - sus to walk with me;  
 in my tri - als, Lord, walk with me;  
 when I'm in trou - ble, Lord, walk with me;

G Cm Dm7(b5) Bb7 Cm

all a - long my pil - grim jour - ney,  
 when my heart is al - most break - ing,  
 when my head is bowed in sor - row,

Ab Bb Cm Ab Fm G7 Cm Fm Cm

Lord, I want Je - sus to walk with me.  
 Lord, I want Je - sus to walk with me.  
 Lord, I want Je - sus to walk with me.



# O God, Our Help in Ages Past

*United Methodist Hymnal, No. 117*

Capo 3: A

C F C Am Dm G C Am Em C D  
 D A F#m Bm E A F#m C#m A B



1. O God, our help in a - ges past, our hope for years to  
 2. Un - der the shad - ow of thy throne, still may we dwell se -  
 3. Be - fore the hills in or - der stood, or earth re - ceived her  
 4. A thou - sand a - ges, in thy sight, are like an eve - ning  
 5. Time, like an ev - er roll - ing stream, bears all who breathe a -  
 6. O God, our help in a - ges past, our hope for years to

G C F Dm G C F E C Dm C F G C  
 E A D Bm E A D C# A Bm A D E A



come, our shel - ter from the storm - y blast, and our e - ter - nal home!  
 cure; suf - fi - cient is thine arm a - lone, and our de - fense is sure.  
 frame, from ev - er - last - ing, thou art God, to end - less years the same.  
 gone; short as the watch that ends the night, be - fore the ris - ing sun.  
 way; they fly for - got - ten, as a dream dies at the open - ing day.  
 come; be thou our guide while life shall last, and our e - ter - nal home.

WORDS: Isaac Watts, 1719 (Psalm 90)

ST. ANNE

MUSIC: Attr. to William Croft, 1708; harm. by W. H. Monk, 1861

CM

The United Methodist General Board of Discipleship, Center for Worship Resourcing, PO Box 340003,  
 Nashville, Tennessee 37203-0003. Telephone (615) 340-7070; Website <http://www.umcworship.org>;  
 Email Address: [WorshipCenter@gbod.org](mailto:WorshipCenter@gbod.org). This item is in the public domain.

## God of Day and God of Darkness 859



1. God of day and God of dark - ness, Now we  
 2. Still the na - tions curse the dark - ness, Still the  
 3. You shall be the path that guides us, You the  
 4. Praise to you in day and dark - ness, You our



stand be - fore the night; As the shad - ows stretch and  
 rich op - press the poor; Still the earth is bruised and  
 light that in us burns; Shin - ing deep with - in all  
 source and you our end; Praise to you who love and



deep - en, Come and make our dark - ness bright. All cre -  
 bro - ken By the ones who still want more. Come and  
 peo - ple, Yours the love that we must learn. For our  
 nur - ture As a fa - ther, moth - er, friend. Grant us



a - tion still is groan - ing For the dawn - ing of your  
 wake us from our sleep - ing, So our hearts can - not ig -  
 hearts shall wan - der rest - less 'Til they safe to you re -  
 all a peace - ful rest - ing, Let each mind and bod - y



might, When the Sun of peace and jus - tice  
 nore All your peo - ple lost and bro - ken,  
 turn; Find - ing you in one an - oth - er,  
 mend, So we rise re - freshed to - mor - row,



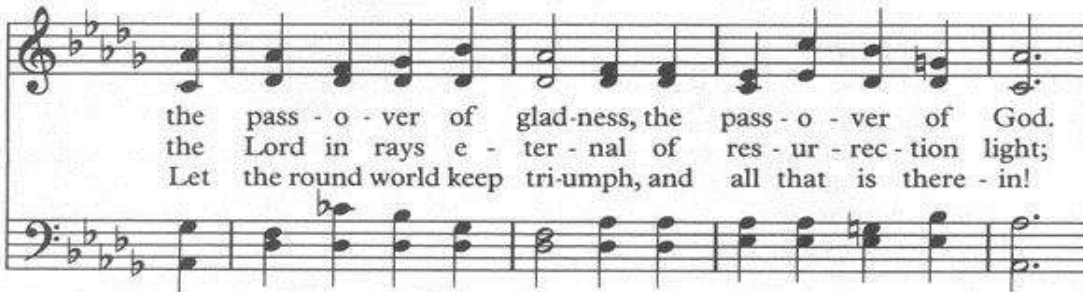
Fills the earth with ra - diant light.  
 All your chil - dren at our door.  
 We shall all your face dis - cern.  
 Hearts re - newed to King - dom tend.

CHRIST'S GRACIOUS LIFE

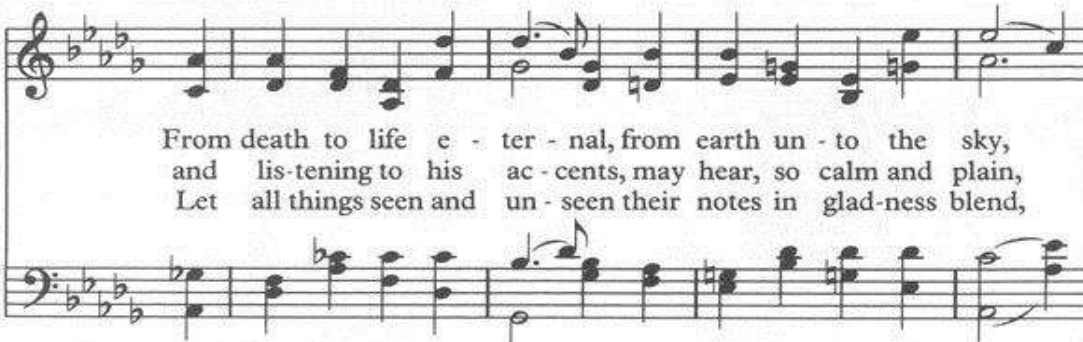
# 303 The Day of Resurrection



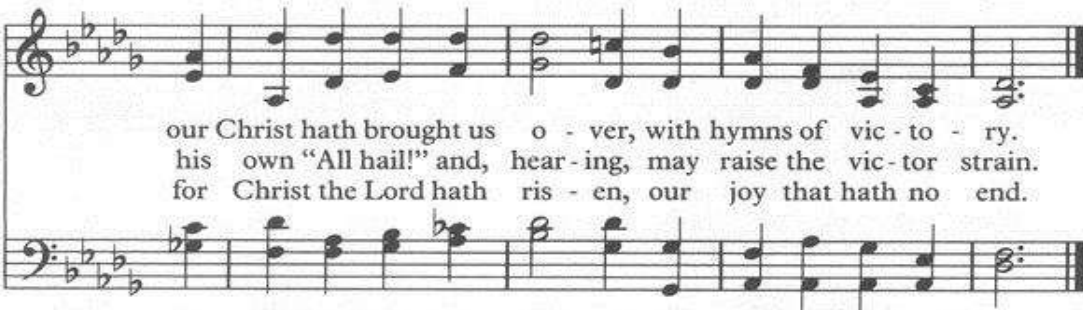
1. The day of res - ur - rec - tion! Earth, tell it out a - broad;  
 2. Our hearts be pure from e - vil, that we may see a - right  
 3. Now let the heavens be joy - ful! Let earth the song be - gin!



the pass - o - ver of glad - ness, the pass - o - ver of God.  
 the Lord in rays e - ter - nal of res - ur - rec - tion light;  
 Let the round world keep triumph, and all that is there - in!



From death to life e - ter - nal, from earth un - to the sky,  
 and lis - tening to his ac - cents, may hear, so calm and plain,  
 Let all things seen and un - seen their notes in glad - ness blend,



our Christ hath brought us o - ver, with hymns of vic - to - ry.  
 his own "All hail!" and, hear - ing, may raise the vic - tor strain.  
 for Christ the Lord hath ris - en, our joy that hath no end.

WORDS: John of Damascus; trans. by John Mason Neale, 1862  
 MUSIC: Henry T. Smart, 1835

LANCASHIRE  
 76.76 D

## Further suggestions

### Hymns

#### *God With Us*

- Amen Siakudumisa - South African Traditional
- Be Thou my vision - Irish, 8th century, translated Mary Elizabeth Byrne, revised Eleanor
- Henrietta Hull
- Beauty for brokenness - Graham Kendrick
- Brother, Sister let me serve you - Richard A. M. Gillard
- For the healing of the nations -
- (alternative tunes: Westminster Abbey, Cwm Rhondda)
- Fred Kaan
- God weeps - Shirley Erena Murray
- Heaven shall not wait - John L. Bell and Graham Maule
- Here to the house of God we come - (alt. tunes: Abingdon, Melita)
- Shirley Erena Murray
- I the Lord of Sea and Sky - Daniel L. Schutte
- In Christ there is no East nor West - John Oxenham, pseud.
- William Arthur Dunkerley
- Inspired by love and anger - John L. Bell and Graham Maule
- Jesus Christ is waiting - John L. Bell and Graham Maule
- Let us build a house where love can dwell - Marty Haugen
- Longing for light, we wait in darkness - Bernadette Farrell
- Lord of all hopefulness - Jan Struther
- Pray for a world where every child - Ruth C. Duck
- Sent by the Lord am I - Jorge Maldonado
- The Church is like a table - Fred Kaan
- The love of God is broad like beach and meadow - Fred Kaan
- There are no strangers to God's love - Andrew Pratt
- Travelling the road to freedom - John L. Bell and Graham Maule
- We've no abiding city here - Thomas Kelly
- When Christ was lifted from the earth - Brian Wren
- When I needed a neighbour were you there - Sydney Bertram Carter

- When I receive the peace of Christ - Michael Mair
- When out of poverty is born (Christmas Carol) - Kathy Galloway
- When the hungry who have nothing share with strangers - Jose Antonio Olivar and Miguel Manzano translated Mary Louise Bringle

### Hymns

#### *Methodist Church UK - Refugee Week & Sanctuary Sunday*

- A New Commandment I give unto you (StF 242)
- Brother, sister, let me serve you (StF 611)
- Christ is the world's light (StF 346)
- Christ, from whom all blessings flow (StF 676)
- Down the road run refugees (website only)
- God's Spirit is in my heart (StF 404)
- Heaven shall not wait (StF 701)
- I, the Lord of sea and sky (StF 663)
- Longing for light, we wait in darkness (StF 706)
- Moses I know you're the man, the Lord said (StF 473)
- We are marching in the light of God (StF 483)
- We turn to you, O God of every nation (StF 720)
- When I needed a neighbour, were you there? (StF 256)
- Will you come and follow me? (StF 673)

### Hymns

#### *Church of Sanctuary - Churches Together in Britain and Ireland (CTBI) - Hospitality and Sanctuary for All*

- Amen Siakudumisa
- Be Thou my vision
- Beauty for brokenness
- Brother, Sister let me serve you
- Come all you people, come and praise your maker
- I the Lord of sea and sky
- If you believe and I believe, and we together pray
- Jesus Christ is waiting
- Laudate Dominum

- Longing for light, we wait in darkness
- Lord of all hopefulness
- On the journey to Emmaus
- Sent by the Lord am I
- The Church is like a Table
- There are no strangers to God's love
- Travelling the road to freedom
- We've no abiding City here
- When Christ was lifted from the earth<sup>16</sup>

### Taizé chants

#### *God With Us*

- Da pacem cordium
- Da pacem ... in diebus (Grant us peace, o Lord)
- Dans nos obscurités
- Dona la pace, Signore
- Eat this bread / Jesus Christ, Bread of Life
- El alma que anda en amor
- El Senyor (In the Lord / Meine Hoffnung / Pan jest moca)
- Fiez-vous en Lui
- I am sure I shall see
- Il Signore ti ristora
- L'ajuda em vindrà
- Laudate omnes gentes
- Let all who are thirsty come
- Mon âme se repose
- Nothing can ever
- See, I am near
- Ubi caritas
- Wait for the Lord

## Deutsche Lieder



O komm, du Geist der Wahr-heit, und  
ver - brei - te Licht und Klar - heit, ver -  
keh-re bei uns ein, Gieß aus dein  
ban-ne Trug und Schein. Gieß aus dein  
hei - lig Feu - er, führ Herz und Lip-pen  
an, dass jeg - li - cher ge - treu - er  
den Herrn be - ken - - - - nen kann.

### „O komm, du Geist der Wahrheit“ (EG 136)

1. O komm, du Geist der Wahrheit, / und kehre bei uns ein, / verbreite Licht und Klarheit, / verbanne Trug und Schein. / Gieß aus dein heilig Feuer, / rühr Herz und Lippen an, / dass jeglicher getreuer / den Herrn bekennen kann.
2. Ach, komm du uns entgegen, / erfülle unsern Geist, / damit wir Zeugnis geben / von dem, was Gott verheißt: / Wer glaubt, der kann sich trauen / voll Mut daran zu gehen / die Mauern abzubauen, / die zwischen Menschen stehn.
3. Die Welt braucht gerade heute / in dieser unsrer Zeit / aufrechte, echte Leute / mit Phantasie: bereit / für Frieden und Gerechtigkeit entschieden einzustehen, / dass alle Menschen deutlich / dein großes Ziel vor Augen sehn.
4. O komm doch immer wieder / in unsre Welt hinein. / Dort, wo man allzu bieder / meint, braver Christ zu sein. / Komm, schreib in unsre Herzen / die große Leidenschaft, / mit der du in den Schwachen / wirkst mächtig deine Kraft.<sup>9</sup>

## Bewahre uns, Gott, behüte uns, Gott<sup>10</sup>

### **Bewahre uns, Gott, behüte uns, Gott**



Be - wah - re uns Gott, be - hü - te uns,  
Gott, sei mit uns auf un-sern We-gen.  
Sei Quel-le und Brot in Wüs - ten - not,  
sei um uns mit dei - nem Se - gen.

2. Bewahre uns, Gott, behüte uns, Gott,  
sei mit uns in allem Leiden.

Voll Wärme und Licht im Angesicht,  
sei nahe in schweren Zeiten,  
voll Wärme und Licht im Angesicht,  
sei nahe in schweren Zeiten.

3. Bewahre uns, Gott, behüte uns, Gott,  
sei mit uns vor allem Bösen.

Sei Hilfe, sei Kraft, die Frieden schafft,  
sei in uns, uns zu erlösen,  
sei Hilfe, sei Kraft, die Frieden schafft,  
sei in uns, uns zu erlösen.

4. Bewahre uns, Gott, behüte uns, Gott,  
sei mit uns durch deinen Segen.

Dein Heiliger Geist, der Leben verheißt,  
sei um uns auf unsern Wegen,  
dein Heiliger Geist, der Leben verheißt,  
sei um uns auf unsern Wegen.

*Text: Eugen Eckert (1985) 1987*

*Melodie: Anders Rooth (um 1968) 1984 »La paz del señor«*

Aus tiefer Not Schrei ich zu Dir<sup>11</sup>

## Aus tiefer Not schrei ich zu Dir

Text: Martin Luther (1483-1546)

Musik: Martin Luther (1483-1546)



1. Aus tie - fer Not schrei ich zu Dir, Herr Gott, er - hör' mein Ru - fen;  
 Dein gnä - dig Ohr neig' her zu mir und mei - ner Bitt' es öff - ne!

6  
 Denn so Du willst das se - hen an, was Sünd' und Un - recht

10  
 ist ge - tan, wer kann, Herr, vor Dir blei - ben?

2. Bei Dir gilt nichts denn Gnad und Gunst,  
 die Sünden zu vergeben;  
 es ist doch unser Tun umsonst,  
 auch in dem besten Leben.  
 Vor Dir niemand sich rühmen kann.  
 Des muss Dich fürchten jedermann  
 und Deiner Gnaden leben.

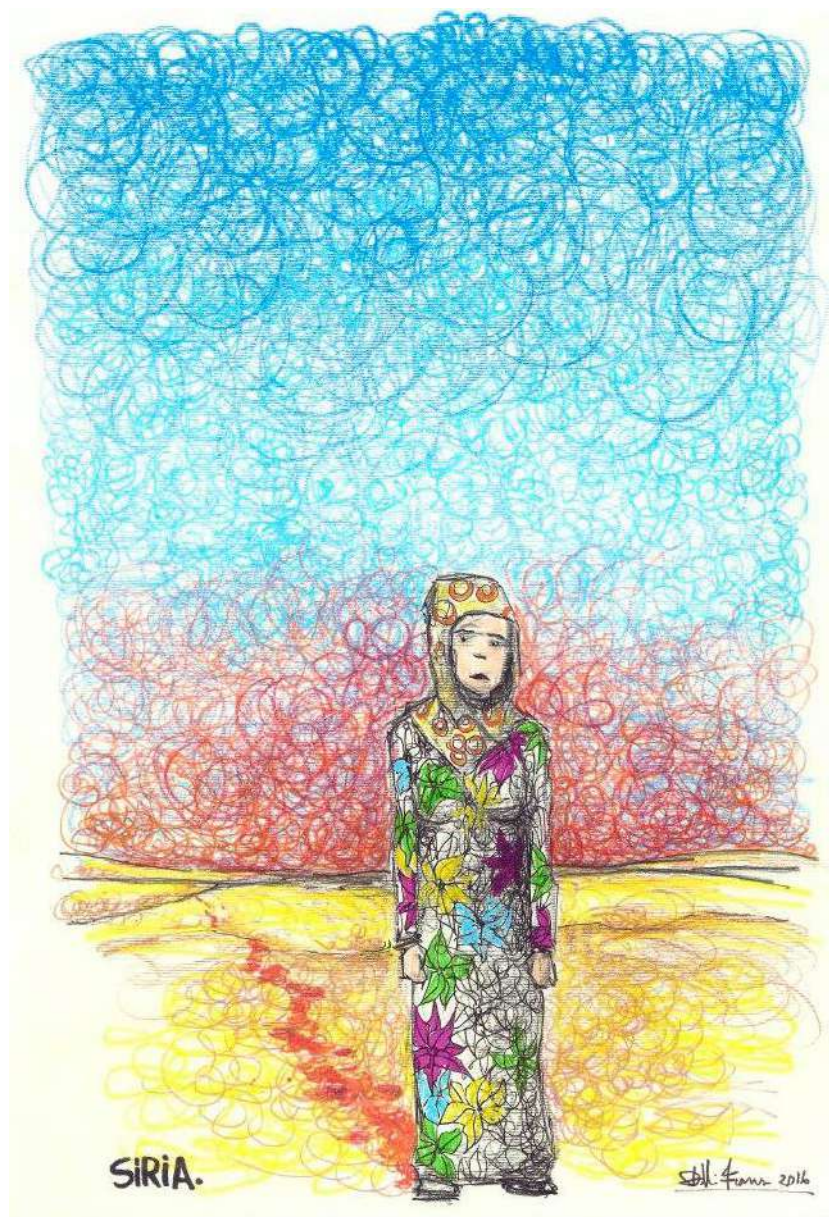
3. Darum auf Gott will hoffen ich,  
 auf mein Verdienst nicht bauen;  
 auf Ihn mein Herz soll lassen sich  
 und Seiner Güte trauen,  
 die mir zusagt Sein wert's Wort;  
 das ist mein Trost und treuer Hort,  
 des will ich allzeit harren.

4. Sind auch bei uns der Sünden viel,  
 bei Gott ist viel mehr Gnade;  
 Sein' Hand zu helfen hat kein Ziel,  
 wie groß auch sei der Schade.  
 Er ist allein der rechte Mann,  
 der völlig uns erlösen kann  
 von unsern Sünden allen.

### Weitere Liedvorschläge

*Mission EineWelt - Türen auf! Gottes Volk kennt keine Fremden*

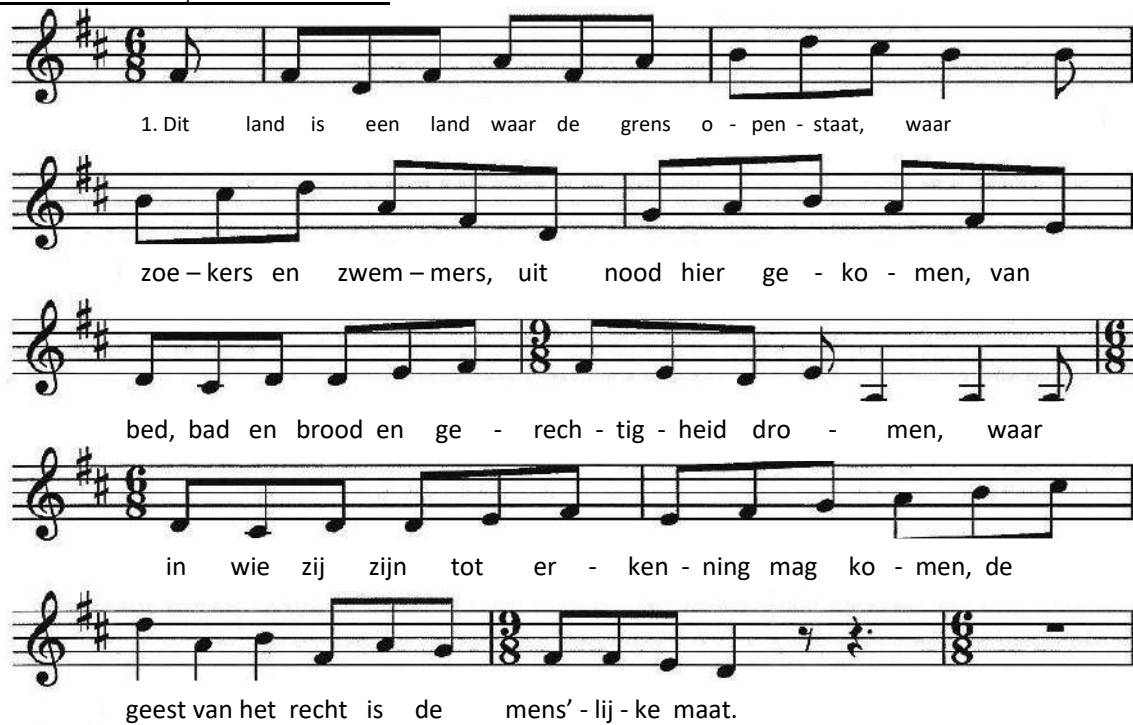
- „Oh Heiland, reiß die Himmel auf“ EG 7
- „Herr, mach uns stark und Mut“ EG 154
- „Suchet zuerst Gottes Reich in dieser Welt“ EG 182
- „Kommt in unsere stolze Welt“ EG 428
- „Nun segne und behüte uns“ EG 517
- „Lasst uns den Weg der Gerechtigkeit gehen“ EG 675



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## Nederlandse liedjes

### Lied voor bed, bad en brood



1. Dit land is een land waar de grens o - pen - staat, waar  
 zoe - kers en zwem - mers, uit nood hier ge - ko - men, van  
 bed, bad en brood en ge - rech - tig - heid dro - men, waar  
 in wie zij zijn tot er - ken - ning mag ko - men, de  
 geest van het recht is de mens' - lij - ke maat.



2. Dit huis is een huis waar ge - meen - schap be - staat, waar  
 doe - ners en zeg - gers bij - een zijn ge - ko - men om  
 ui - ting te ge - ven aan waar zij van dro - men, waar -  
 door een be - we - ging ont - staat die gaat stro - men, die  
 nooit, door geen wet - ten, zich in - per - ken laat.

## Op zoek naar houvast

(CD-2: TRACK 19 EN 20)

tekst: Greet Brokerhof-van der Waa

muziek: Gerard van Amstel



Als je strui - kelt, als je wan - kelt, als je in het don - ker  
 Als je strui - kelt, als je wan - kelt, als je naar be - ne - den  
 Als je strui - kelt, als je wan - kelt, als je bang bent of al -



tast, dan pro - beer\_\_\_ je steun te vin - den aan iets  
 glijdt, pak je al - les waar je bij\_\_\_ kunt, want je  
 leen, dan pro - beer\_\_\_ je troost te vin - den bij de



ste - vigs, een hou - vast. En dan vind je soms een  
 zoekt naar ze - ker - heid. Maar de stro - halm biedt geen  
 men - sen om je heen. En dan voel je soms een



hand van een mens die ste - vig staat. Die jou  
 steun en het touw blijkt los te zijn. En dan  
 kracht -God mag we - ten waar van - daan- als een



uit de mod - der trekt en je steunt met raad en daad.  
 val je soms nog meer, want je hou - vast blijkt maar schijn.  
 wind - vlaag in je rug, als een steun om door te gaan.

## God, soms is het donker

(CD-2: TRACK 30 EN 31)

tekst: Gerard van Midden  
muziek: Gerard van Amstel



E $\flat$  B $\flat$  Fm Cm  
 God, soms is het don - ker, we voe - len ons al - leen. Het  
 A $\flat$  E $\flat$ /g Fm-5 B $\flat$   
 wa - ter van de zee spoelt ang - stig om ons heen.  
 E $\flat$  B $\flat$  Fm Cm  
 God, u ziet ons zit - ten, u haalt ons uit de nacht. We  
 A $\flat$  E $\flat$ /g Fm7 A $\flat$ /B $\flat$  E $\flat$  G $\flat$ /  
 voe - len vas - te bo - dem. Het licht straalt on - ver - wacht.  
 G $\flat$ /c Cm B $\flat$ /d E $\flat$   
 Zit - ten of op - staan? Don - ker of licht?  
 A $\flat$  Gm7 Cm Fm7 B $\flat$  E $\flat$   
 Vluch - ten of op weg - gaan? Ik? Ik wil de zon op mijn ge - zicht.

### **Suggesties liederen**

#### *kerk in actie - Herdenking vluchtelingen en migranten*

- Voor mensen die naamloos (Liedboek 2013: 647)
- Stem als een zee van mensen (GvL 519)
- Om te leven met zo velen (t. Jan van Opbergen)
- Gij die de stom geslagen mond verstaat. (t. H. Oosterhuis / m. A. Oomen)
- Keer ons om naar u toe (t. H.Oosterhuis / m. A. Oomen)
- Ik zoek een land (t. H.Jongierius / m. J. De Backer)
- Groter dan ons hart (t. H.Oosterhuis / m. A. Oomen)
- Het lied van de stad (t. H.Oosterhuis / m. J. Geraedts)
- Als alles duister is (Taizé)
- Oh Lord hear my prayer (Taizé)
- Scheur toch de wolken weg (t. Oosterhuis/ m. Oomen)
- Liederens gebaseerd op psalm 28 of 69
- Lied tegen de derde wereldoorlog (GvL 553)
- Kumbaya my Lord

### **Liederens**

#### *kerk in actie - Viering thema Vluchtelingen*

- Psalm 7 (Liedboek 2013, 7)
- Die chaos schiep tot mensenland (Liedboek 2013, 322)
- Door de wereld gaat een woord (Liedboek 2013, 802)
- De laatsten worden de eersten (Liedboek 2013, 990)
- Waarom moest ik uw stem verstaan (Liedboek 2013, 941)
- Rechter in het licht verheven (Liedboek 2013, 1008)
- Alles wat adem heeft love de Here (Liedboek 2013, 146c, vs. 6)
- God wij roepen uit de diepte (Tussentijds, 15)
- Komen ooit voeten gevleugeld (Tussentijds, 216)

## Chansons françaises et allemandes (de « neue Lieder plus »<sup>12)</sup>)

### 11 Christus, dein Licht Jésus le Christ



Hm Em A D  
 Chris-tus, dein Licht ver-klärt uns-re Schat-ten,  
 Jé-sus le Christ, lu-mière in-té-rieu-re,  
 las-se nicht zu, dass das Dun-kel zu uns spricht.  
 ne lais-se pas mes té-nè-bres me par-ler.  
 Hm Em A D  
 Chris-tus, dein Licht er-strahlt auf der Er-de,  
 Jé-sus le Christ, lu-mière in-té-rieu-re,  
 und du sagst uns: Auch ihr seid das Licht.  
 don-ne-moi d'ac-cueil-lir ton a-mour.  
 G Em/G Hm/F# F# Hm

**202** Verleih uns Frieden gnädiglich  
Accorde-nous la paix

D A/C# Hm F#m/A



Ver - leih uns Frie - den gnä - dig - lich, Herr  
Ac - cor - de - nous la paix, Sei - gneur, en

Gmaj7 E/G# A G/A A



Gott, zu uns - ren Zei - ten. Es  
ces temps re - dou - ta - bles. Car

D A/C# Hm F#m/A



ist doch ja kein and - rer nicht, der  
au - cun autre ô Dieu que toi ne

Gmaj7 E/G# A C/D D7



für uns könn - te strei - ten, denn  
pour - rait nous dé - fen - dre: toi

Gm C7/E F C/E Dm



du, un - ser Gott, al - lei - ne, denn  
seul, Sei - gneur, seul tu es Dieu, toi

Gm/E Gm/D A/C# G/H




du, un - ser Gott, al - lei - ne.  
seul, Sei - gneur seul tu es Dieu.

A/C# D F#m7 G D/F#




Hal - le - lu - ja, Ky - ri - e e - lei - son: Herr  
Al - lé - lu - ia, Ky - ri - e e - lei - son: Sei -

Em Asus4 A Hm7 F#m7



Gott, er - bar - me dich! Hal - le - lu - ja, Ky - ri - e e -  
gneur, ô prends pi - tié! Al - lé - lu - ia, Ky - ri - e e -

G Em A7 D (G/A)



lei - son: Herr Gott, er - bar - me dich!  
lei - son: Sei - gneur, ô prends pi - tié!

**207** Vorbei sind die Tränen  
Adieu larmes, peines

Em



1. Vor - bei sind die Trä - nen, das  
2. Vor - bei ist die Herrsch - sucht, die  
3. Gott wohnt bei den Men - schen, die

G D



1. Wei - nen, der Schmerz, vor - bei sind das E - lend, der  
2. fres - sen - de Macht, die dro - hen - den Fäus - te sind  
3. Zeit ist er - füllt, Gott wischt ab die Trä - nen, er

C H7 Em



1. Hass und der Streit, das Neu - e wird sein, gibt  
2. nicht mehr ge - ballt, das Neu - e ist da, gibt  
3. trös - tet, er lacht, Gott macht al - les neu, gibt

Am Em H7 Em



1. uns neu - e Kraft, es ist da im Hier und im Jetzt.  
2. uns neu - e Kraft, es ist da im Hier und im Jetzt.  
3. uns neu - e Kraft, ist bei uns im Hier und im Jetzt.

Refrain  
Am Em H7



Him - mel und Er - de wer - den neu, nichts bleibt wie es

Em E7 Am Em



ist. Him - mel und Er - de, Him - mel und Er - de be -

H7 Em



kom - men ein neu - es Ge - sicht.

1. Adieu larmes, peines, sanglots, désespoir, / adieu la misère, la haine, les heurts ! / Du neuf adviendra, source d'énergie, / ici, maintenant, pour toujours.

Ref.: Cieux, terre seront transformés, / rien ne subsistera, / cieux, terre exultez ! criez de joie ! / La justice enfin règnera !

2. Finie la dévorante soif de pouvoir, / les poings menaçants ne seront plus fermés, / nouveauté est là, source d'énergie, / ici, maintenant, pour toujours. / Cieux, terre ...

3. Dieu veut demeurer près des hommes toujours, / il sèche les larmes, console et guérit, / il nous bonifie, et donne énergie, / ici, maintenant, pour toujours. / Cieux, terre ...

### 3. Psalms

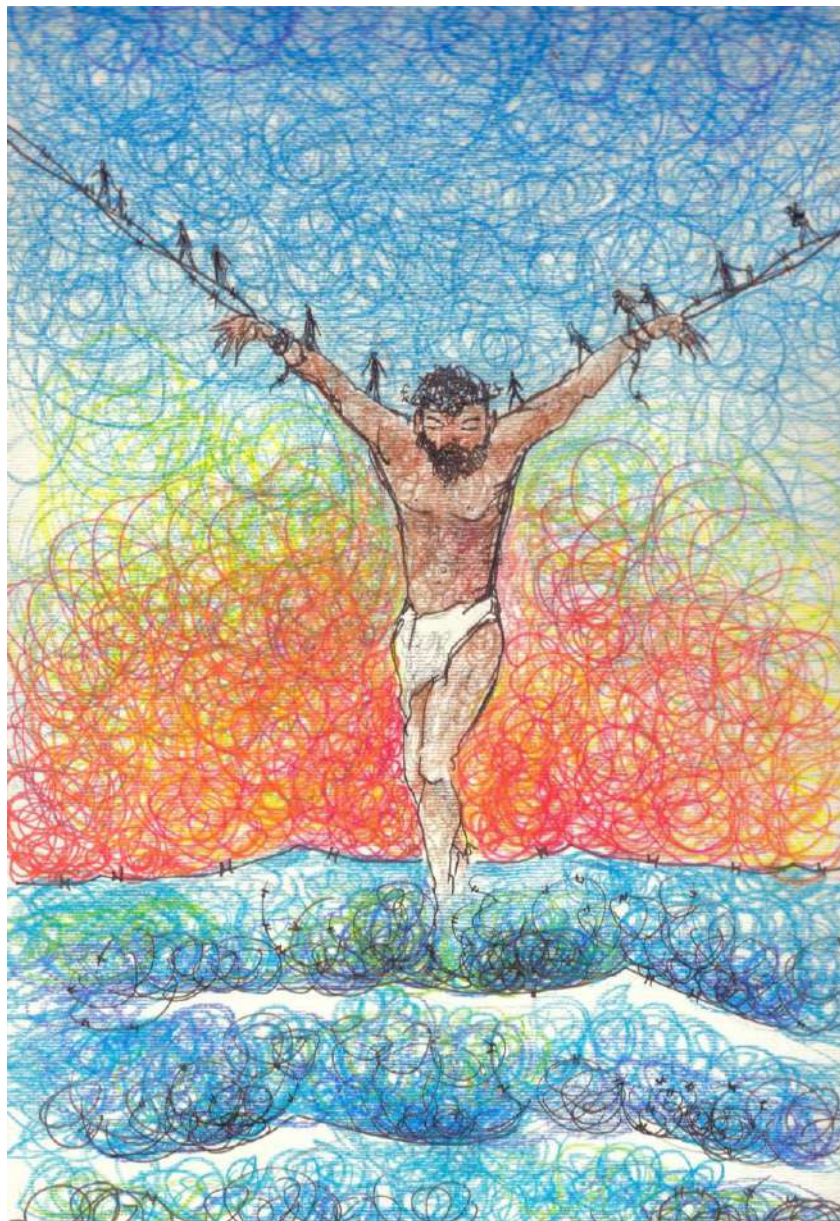
- Psalm 30  
*"You have turned my mourning into dancing; you have taken off my sackcloth and clothed me with joy."*  
Though a Psalm of thanksgiving, its theme of transformation from mourning to joy can be used to honor the resilience of migrants and to express hope for justice and peace, even as we remember those who lost their lives.
- Psalm 34  
*"I sought the Lord, and he answered me, and delivered me from all my fears."*  
This Psalm reflects the trust in God's deliverance in times of fear. It highlights the courage and faith of those who set out on dangerous journeys, seeking safety for themselves and their families, and the communal hope for protection and peace.
- Psalm 46  
*"God is our refuge and strength, a very present help in trouble."*  
This Psalm emphasizes God's presence as a source of strength in times of hardship. It reminds the community of the importance of offering support and sanctuary, especially to those who seek safety and endure hardship.
- Psalm 69  
*"Save me, O God, for the waters have come up to my neck."*  
This Psalm captures the desperation of those in danger, evoking the experiences of migrants who risk their lives crossing treacherous waters. It is a call for divine help in moments of profound crisis, aligning with the remembrance of lives lost seeking refuge.
- Psalm 77  
*"I cry aloud to God, aloud to God, that he may hear me."*  
Reflecting the pain of those who suffer without relief, this Psalm resonates with the cries of those who have faced peril during migration. It captures the feeling of abandonment yet maintains hope that God listens, honoring those lost in seeking safety.
- Psalm 91  
*"You who live in the shelter of the Most High, who abide in the shadow of the Almighty."*  
This Psalm offers comfort and a sense of divine protection. It serves as a prayer for those who sought refuge but found peril, a reminder of the duty to offer shelter and safety to the vulnerable.
- Psalm 121  
*"I lift up my eyes to the hills—from where will my help come?"*

This Psalm is often recited for protection and guidance. It symbolizes the hope for divine guidance and support on perilous journeys, and it serves as a remembrance of those who sought but never reached safe harbor.

- Psalm 142

*"With my voice I cry to the Lord; with my voice I make supplication to the Lord."*

A Psalm of lament, expressing the isolation and desperation of one who feels abandoned. It reflects the sorrow and loneliness often experienced by migrants and serves as a powerful remembrance of those who have died in isolation far from home.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## 4. Prayers

### Prayer

#### *United4Rescue – Memorial Service*

Lord,  
we bring to you the weeping and wailing of the mothers of this world,  
waiting for their children who have disappeared in the sea,  
in the desert, in uncertainty:

Refugees,  
men, women and children,  
from the war zones of this world,  
who are fleeing hunger and poverty,  
in the hope of a better, more secure life.

We bring to you our lament for those who have died stranded at our borders,  
those who have died fleeing  
through deserts, mountains and seas.

We call upon you and we join in the cry of those who have died seeking  
justice and a better world.

Lord, we bring to you our shame  
for turning away and remaining silent.  
We have enough to eat in Europe - and do not see  
that we also create the causes of hunger.  
We are insatiable - and do not see that this is the cause of many wars.  
We are silent, where we need to take action.

Lord, we bring before you political leaders,  
who are not making decisions about mere numbers,  
but about the fate of many individual human beings.  
Sharpen their awareness of how things are interrelated.  
Keep their consciences alert.  
Let them develop rules that are guided by humanity and vision.

Lord, give us the strength to bear witness to the suffering of your  
children on the run, on their way to us,  
at our borders,  
in refugee camps and among us,  
in detention, waiting to be deported,  
in fear of the dangers that lie ahead,  
in mourning for those who have died.

Help us, Lord.

### A prayer for receiving communities Courage by Laurent Vernet

*God With Us\_ based on a prayer published in the Methodist Prayer Book 2018/19  
and inspired by a famous speech by Winston Churchill on 4 June 1940*

In your name,  
Lord, we pray,  
To truly accept your calling,  
we free our hearts from fears and anxieties.  
May your Grace strengthen our faith in opening  
our lives, our churches and our homes to migrants, whatever the cost may be.  
We shall welcome them on the beaches.  
We shall welcome them on the landing grounds.  
We shall welcome them in the fields and in the streets.  
We shall welcome them in the hills.  
In your name, Lord, we shall never surrender to populism and fear of the stranger.  
We shall surrender all to your Spirit.  
Amen.

**Litany of Justice by Inderjit Bhogal**

*God With Us*

Reader: Jesus said, "I was hungry and you gave me food."  
Made in the Image of God,  
All: We see the face of Christ in all.  
Reader: Jesus said, "I was thirsty and you gave me  
something to drink." Made in the Image of God,  
All: We see the face of Christ in all.  
Reader: Jesus said, "I was a stranger and you welcomed  
me." Made in the Image of God,  
All: We see the face of Christ in all.  
Reader: Jesus said, "I was naked and you gave me  
clothing." Made in the Image of God,  
All: We see the face of Christ in all.  
Reader: Jesus said, "I was sick and you took care of me."  
Made in the Image of God,  
All: We see the face of Christ in all.  
Reader: Jesus said, "I was in prison and you visited me."  
Made in the Image of God,  
All: We see the face of Christ in all.  
Reader: Jesus said, "In as much as you did to one of those  
considered to the least important, you did it to me."  
Made in the Image of God,  
All: We see the face of Christ in all. We go from here  
to see and serve Christ in all.  
Amen.

**A prayer for migrants and refugees by Marian Pallister**  
*God With Us*

We pray for the migrant, the refugee, the prisoner of war, the victim of hunger, disease, disaster and injustice throughout the world.

No farmer leaves her land through choice. No mother wants to pack a bag and pick up her children to leave all she knows. No father wants to risk the lives of his family. No grandmother wants to walk hundreds of miles to spend the remains of her life in a camp or a country where she understands nothing and is made to feel worthless.

Lord, in destroying the homes of innocent people – through war or through causing climate chaos – we destroy the common home you gifted us.

Give us wisdom to repair the damage, and the generosity of spirit to welcome and care for our sisters and brothers driven in desperation to step into a lorry, board a boat, set out on foot. May the Holy Spirit journey with them.

Amen.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

**A prayer to lead us into hope**

*The God who sees me*

God who sees  
In our coming and going  
In our placing and displacing  
We bring to you our hope and dreams for a better future  
Lord have mercy  
When others will not

**Sanctuary Prayer Upon Mediterranean Tragedy June 2023 by Inderjit Bhogal**

*Church of Sanctuary - Churches Together in Britain and Ireland (CTBI)*

Holy God, creator of all there is,  
You make all people in your image, each person unique, each life sacred.  
In Jesus you reveal yourself taking sanctuary on earth, fleeing with family as a child into exile and sanctuary, enduring false testimony and persecution.  
We hold before you all who are deprived of their homes and run for sanctuary, many travelling by unsafe vessels on unsafe routes.  
We hold before you the anguish and cries of those in danger, those who drown, in the seas, remembering especially those who even as we pray now are lost in the Mediterranean Sea.  
Be the shelter of their souls.  
Bless all agencies of rescue and their efforts to save lives.  
We pray for an end to the storms of war, poverty, extreme weather and cruelty in policies.  
We pray for compassion and peace, so that people may live in their homes and not be afraid.  
Strengthen us all to work together to build cultures of welcome, hospitality and safety especially for all who are seeking the sanctuary in human friendship.  
In the Name of Christ.

Amen.<sup>13</sup>

**A Memorial prayer by David Gambrell**

Holy God, your love is stronger than death, and your life-giving power has no end. We commend to your eternal care all who have died in the Mediterranean sea, as we lament the continuation of violence and war. Comfort and sustain all those who mourn. Heal the wounded body, mind, and spirit. Bring justice, freedom, and dignity to all people and bring an end to wars throughout the earth so that all may know your promised peace through Christ, the resurrection and the life.

Amen.<sup>14</sup>

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**Hear Our Prayer This Day (A Prayer for Memorial Day) by Austin Fleming**

In the quiet sanctuaries of our own hearts,  
let each of us name and call on the One whose power over us  
is great and gentle, firm and forgiving, holy and healing...

You who created us,  
who sustain us,  
who call us to live in peace,  
hear our prayer this day.

Hear our prayer for all who have died,  
whose hearts and hopes are known to you alone ...

Hear our prayer for those who put the welfare of others  
ahead of their own  
and give us hearts as generous as theirs ...

Hear our prayer for those who lost their lives  
in the Mediterranean Sea,  
and accept their courage to look for peace.

Help us to shape and make a world  
where we will lay down the arms of war  
and turn our swords into plough shares  
for a harvest of justice and peace in the world.

Comfort those who grieve the loss of their loved ones  
and let your healing be the hope in our hearts.

Hear our prayer this day  
and in your mercy answer us  
in the name of our Lord.

The peace of God be with us.

Amen.<sup>15</sup>

**Prayer for those who assist (Ps 46)**

*CCME - Commemoration materials 2018*

Liturgist: God is our refuge and constant strength, an ever-present help in the time of trouble and crisis.

All: The Lord Almighty is with us; the God of Jacob is our fortress.

Liturgist: Therefore, we will not fear, as we continue to work and speak against injustices, God will help as we work to lobby and advocate for “safe passages” to and through Europe for those seeking international protections.

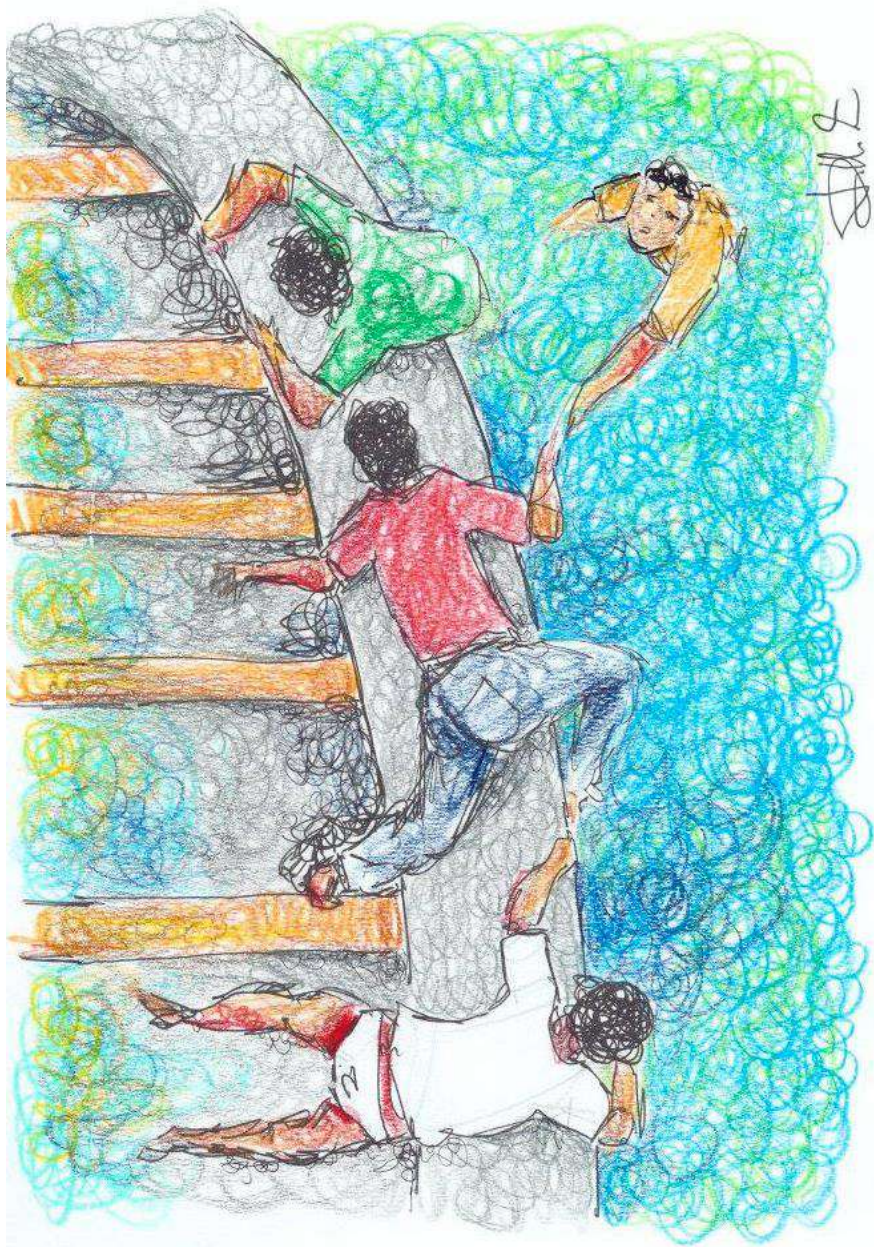
All: The Lord Almighty is with us.

Liturgist: When justice for migrants and refugees shall prevail; we shall shout and say come and see what the Lord has done; He has broken down the invisible walls surrendering EU’ borders. He makes wars cease to the ends of the earth.

All: God is our refuge and strength

Liturgist: He says, "Be still, and know that I am God; I will be exalted among all nations and nationalities, I will be exalted in the earth." Despite our work in a broken world of violence, uncertainty, hunger, poverty, persecution, which are some of the driving forces leading to migrants' and refugees' tragedies.

All: The Lord Almighty is with us; the God of Jacob is our fortress.  
Amen.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## Gebete

### Klagegebet mit Kyriegesang von Jürgen Quandt/Fanny Dethloff

*Asyl in der Kirche - Anregungen für einen Gottesdienst zum Gedenken an ertrunkene Flüchtlinge*

Gott, wir bringen vor dich unsere Klagen über die Leiden  
und die Not deiner Kinder in Afrika.

Sieh an ihre Verzweiflung, höre ihre Schreie nach Leben in Gerechtigkeit  
und Frieden.

Warum können sie im Land, das du ihnen gegeben hast, nicht von ihrer Hände Arbeit  
und dem Reichtum ihrer Erde leben?

Warum lässt du Gott zu, dass sie die Elendsten unter der Sonne sind: gepeinigt,  
ausgeraubt und in ihrer Würde missachtet?

Gott, mach ein Ende damit, dass Menschen aus ihrer Heimat fliehen und auf der  
Suche nach neuem Leben sterben müssen.

Wir rufen zu dir: Kyrie...

Gott, wir halten inne,  
es verschließt uns den Mund,  
wenn wir erkennen, wie viele Menschen  
um unseres Wohlstands Willen,  
um unserer Unfähigkeit Willen, die Welt zu ändern,  
umkommen.

Gott, du weißt um jeden Toten,  
der verdurstet oder ertrinkt,  
auf seinem Weg scheitert, strandet, - stirbt.  
Du weißt um jeden Menschen, Du Liebhaber der Menschen,  
bei Dir sind geborgen alle Träume.

Du sammelst, Gott, alle Tränen  
der Mütter und Väter, die zurückbleiben,  
der Kinder, die ihre Eltern betrauern.

Du sammelst, Gott, unser aller Tränen.

Vor Dir schweigen wir und gedenken der Toten.

Wir rufen zu dir: Kyrie...

Gott, in Jesus Christus hast Du alle Menschen befreit,  
Du hast uns befreit und zur Versöhnung bereit gemacht.

Deinen Geist gieße über uns aus,  
damit wir die Trauer, die Scham und die Wut verwandeln in ein Handeln,  
das Liebe und Frieden, Gerechtigkeit und Erneuerung ermöglicht.  
Hilf uns, Handlungsschritte zu sehen, Mut zu haben, sie zu wagen  
und mit Freundinnen und Freunden gemeinsam neue Wege zu gehen.

Wir rufen zu dir: Kyrie...

### **Gebet**

*United4Rescue - Weltflüchtlingstag / Pfingsten*

*Passend zum Lied: „O komm, du Geist der Wahrheit“ EG 136*

Du Geist der Wahrheit,  
ich bete zu dir.  
und ich spüre:

es gibt eine Kraft die größer ist,  
als meine eigene.

Es gibt eine Hoffnung,  
die weiter sieht,  
als meine Augen je sehen werden.

Und es gibt eine Welt,  
die heiler ist, als meine eigene Welt je sein wird.

Und inmitten dieser Kraft,  
dieser Hoffnung  
und dieser Welt  
bist du.  
Bist da.

Auch hier, mitten unter uns.  
Zwischen uns.  
Zwischen den Welten und  
zwischen unseren Herzen.

Begegne mir, begegne uns und gib uns Gewissheit:  
Du hörst.  
Du sprichst.  
Du bewegst uns.

Amen.

### **Gebet**

*United4Rescue - Gedenkgottesdienste*

Gott,  
du selbst bist ein Flüchtling gewesen  
in dem kleinen Kind aus der Krippe auf dem Weg nach Ägypten.  
Wir bitten dich für alle,  
die auf der Flucht sind vor Verfolgung, vor Not und Hoffnungslosigkeit.

Gott,  
du hast dein Volk 40 Jahre  
durch die Wüste geführt.  
Wir bitten dich für alle,  
die in den Wüsten ausgesetzt werden, die verloren gehen  
im Niemandsland zwischen den Grenzen.

Gott,  
du hast die Väter und Mütter zum Aufbruch gerufen  
in ein neues, gesegnetes Land. Wir bitten dich für alle,  
die den Mut haben, aufzubrechen in ein neues Land, in dem sie  
Zukunft finden wollen.

Gott,  
du herrschest über das ungestüme Meer, du stillest seine Wellen,  
wenn sie sich erheben.  
Wir bitten dich für alle,  
die hilflos auf den Meeren treiben  
und in den Wellen versinken.

Gott,  
du zerteiltest das Meer  
und ließest das Volk hindurchziehen  
und stelltest das Wasser fest wie eine Mauer. Wir bitten dich für alle,  
für die das Meer voller Mauern ist,  
weil wir sie nicht hindurchziehen lassen.

### **„Bekenntnis zu Frieden und Gerechtigkeit“ - Weltversammlung der Christen in Seoul 1990:**

Glaubensbekenntnis von Seoul  
Ich glaube an Gott, der die Liebe ist  
und der die Erde allen Menschen geschenkt hat.  
Ich glaube nicht an das Recht des Stärkeren,  
an die Stärke der Waffen,  
an die Macht der Unterdrückung.  
Ich glaube an Jesus Christus,  
der gekommen ist, uns zu heilen,  
und der uns aus allen tödlichen Abhängigkeiten befreit.  
Ich glaube nicht, dass Kriege unvermeidbar sind,  
dass Friede unerreichbar ist.  
Ich glaube nicht, dass Leiden umsonst sein muss,  
dass der Tod das Ende ist,  
dass Gott die Zerstörung der Erde gewollt hat.  
Ich glaube, dass Gott für die Welt eine Ordnung will,  
die auf Gerechtigkeit und Liebe gründet,  
und dass alle Männer und Frauen  
gleichberechtigte Menschen sind.  
Ich glaube an Gottes Verheißung  
eines neuen Himmels und einer neuen Erde,  
wo Gerechtigkeit und Frieden sich küssen.  
Ich glaube an die Schönheit des Einfachen,  
an die Liebe mit offenen Händen,  
an den Frieden auf Erden.  
Amen.<sup>16</sup>

## **Gebeden**

### **Gebed**

*Verenigde Protestantse Kerk in België - DOORDENKERTje Wereldvluchtelingendag 2024: De storm en de zee*

In wat voor wereld  
In wat voor wereld, Here God,  
Breng ik mijn kinderen groot  
Een wereld die humanitaire waarden aan de kant zet

En mensen geen tweede kans geeft.  
Waar honger heerst en armoe schrijnt  
Waar liefde steeds meer verdwijnt  
De aarde is in nood  
De schepping gaat langzaam dood  
Kinderen leven zonder brood.

Hoe leer ik mijn kinderen niet bang te zijn  
Voor wat de politiek zegt  
Hoe leer ik hen dat hun wapenrusting  
Vrede heet  
Dat lukt me maar zo slecht

Hoe durf ik vertrouwen  
dat ik het niet zelf alleen hoeft te doen

Ik weet dat Uw kracht genade en gratis is  
Het hangt niet enkel af van mij

Ik weet dat u ieder van ons talenten heeft gegeven  
Om samen menswaardig te leven  
Geef dat ik een voorbeeld ben  
Zodat de ander U in mij erkent

Met vallen en opstaan  
Met humor en een traan

### **Gebed van Henk Jongerius**

*Verenigde Protestantse Kerk in België - DOORDENKERTje Wereldvluchtelingendag 2024: De storm en de zee*

Goede God,

Gij die als een verre stem in ons bestaan weerklinkt,  
Gij die ons roept ons heil niet te zoeken in eigen haard en huis  
maar in de warmte en het onderdak dat wij anderen kunnen bieden :  
doe ons uw Stem horen, laat ons uw Aangezicht zien  
in Hem die als een vreemdeling ons leven is binnengekomen  
en de mensen hoop heeft gegeven door naast hen te gaan staan,  
Jezus, de Man van Nazareth.

Schenk ons vertrouwen in zijn woorden zolang wij onderweg zijn  
opdat wij eenmaal uw land bereiken waar alle haat is uitgewist en alle tweedracht

gestild,  
waar mensen van vreemdelingen tot vrienden zijn geworden,  
tochtgenoten naar uw koninkrijk, broeders en zusters van elkaar.  
Amen.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope  
Refugee and Migrant Program of the Federation of Protestant Churches in Italy

### **Credo van Jan van Opbergen**

*Verenigde Protestantse Kerk in België - DOORDENKERTje Wereldvluchtelingendag 2024: De storm en de zee*

Ik geloof in de Geest van leven en liefde,  
ver aan mij vooraf, royaal aan mij vooruit  
maar ook in mij aanwezig.

Soms noem ik Hem God,  
maar het liefste noem ik Haar Schepper.

Ik geloof in mensen, gedreven door de Geest,  
die mij voorleven wat leven betekent  
en wat liefde vermag.

Daarom geloof ik in Jezus en in zoveel anderen  
die leefden en leven zoals hij.

Ik geloof in de Gemeenschap van de Geest:  
mensen die samen zich oefenen in recht doen  
en vrede stichten, in breken en delen.

Ik geloof in het goede,  
dat wij nu eens verbergen  
dan weer openbaren,

En ik geloof dat het goede  
het kwade zal overleven;  
dat niet het laatste woord zal zijn aan de dood,  
maar aan het leven en de liefde.

Amen.

### **Gebed voor de bootvluchtelingen door Ds. Karin van den Broeke**

*kerk in actie - Herdenking vluchtelingen en migranten*

Barmhartige God, U die onze harten en gedachten kent,  
bij U komen we met wat we horen over vluchtelingen  
die verdrinken in de Middellandse Zee.

Bij U leggen we de verschrikking neer van zoveel doden.

Voor uw aangezicht brengen wij de levens van mensen die oorlog ontvluchtten,  
die hoopten op een beter leven, en die verdwenen in zee.

Houd hun namen geschreven in uw hand.

Wees bij allen die zich afvragen of het hun directe verwanten zijn  
die naamloos begraven worden.

Wees bij allen die leven in rouw.

Wees bij reddingswerkers die beelden van verschrikking met zich meedragen.

Wees bij hen die drenkelingen opvangen.

Wees bij hen die de laatste zorg aan doden besteden.

Geef vrede.

Help ons toe te bewegen naar een wereld waarin geen mens meer hoeft te vluchten.

Maak een einde aan de wijze waarop mensensmokkelaars de nood van anderen  
uitbuiten.

Maak ons mild en barmhartig, wijs en handelingsbekwaam.  
Dat wij doen wat gedaan moet worden.  
Dat ook wij niet loslaten het werk dat U in ons begon.  
Barmhartige God, wij bidden om uw ontferming.

Amen.

**Gebed voor de vluchtelingen door ds. M. Schuurman vertaald gebed van ds. Sylvia Bukowski**

*kerk in actie - Herdenking vluchtelingen en migranten*

God,  
wij kunnen het nauwelijks nog verdragen: die beelden die de ellende van de vluchtelingen laten zien, van vertwijfelde families en huilende kinderen.  
De vele berichten van de afzonderlijke tragedies volgens ons – vaak zelfs tot in onze dromen.  
Wij verlangen ernaar dat deze verschrikkingen worden beëindigd en dat wij zouden kunnen helpen.  
Maar bij ons groeit ook de angst, omdat ze met zoveel zijn die bij ons een schuilplaats zoeken,  
omdat er zoveel haat naar boven komt in onze samenleving en zoveel gevoelloze weerstand zelfs in onze eigen omgeving.  
Voor U, God, kunnen wij niets verbergen. Ook spelen onze eigen vooroordelen ons parten en de angst voor onze eigen toekomst als wij die met vreemden moeten delen.  
Wij bidden U: neem de vertwijfelden op, houd vijandschap bij ons weg en vul ons met de Geest van kracht, van liefde en bedachtzaamheid.

**Gebed**

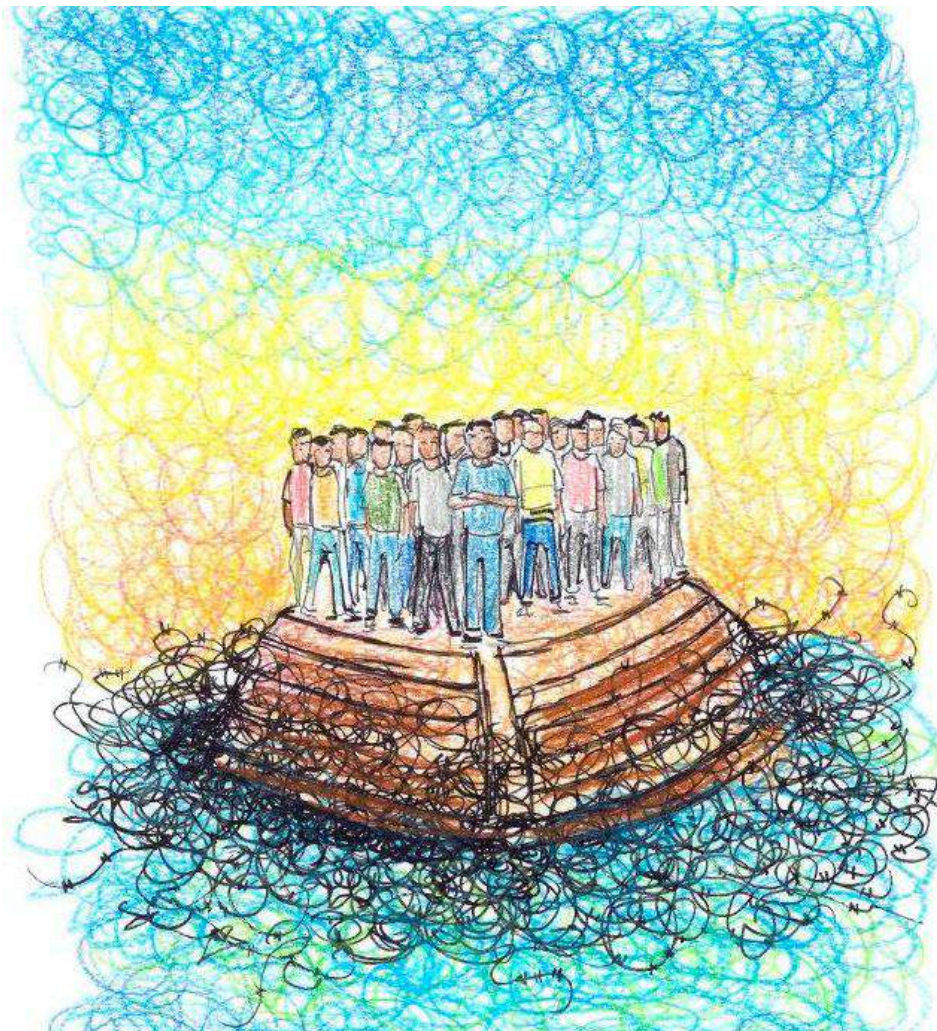
*kerk in actie - Viering thema Vluchtelingen*

Ach mijn God,  
We zagen ze bij het hek: honderden vluchtelingen.  
Ze waren net uit een boot gekomen, nat, hongerig, angstig,  
maar vastberaden uit op een nieuwe toekomst - bij ons.  
En wij - stopten ze achter een hek, prikkeldraad rondom,  
zeiden dat het zo niet ging, dat ze met teveel, dat wij zelf niet genoeg, dat we natuurlijk zouden doen wat we konden,  
maar dat er eerst andere regels moesten komen, rechtvaardige,  
maar voor we die hadden stonden er alweer nieuwe mensen,  
en alweer...

En wij - schaamden ons en baden in onze onmacht  
tot de herder van alle mensen: Heer ontferm U over ons.

Ach mijn God,  
Wij bidden voor alle mensen op hun vlucht  
die in grote onzekerheid verkeren

Wij bidden voor alle mensen  
die geliefden hebben verloren op hun vlucht  
vaders, moeders , kinderen, vrienden...  
Wij bidden voor hen die zijn omgekomen  
dat zij niet naamloos en vergeten zijn  
maar met liefde worden herinnerd  
in ons hart, dat zij  
in vrede mogen wonen bij U.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope  
Refugee and Migrant Program of the Federation of Protestant Churches in Italy

### **Gebed om vrijheid**

*kerk in actie - Viering thema Vluchtelingen*

God, we zien bijna dagelijks vluchtelingen,  
uit een boot gekomen of opgevist uit zee.  
Nat, hongerig en angstig zijn ze,  
maar vastberaden op zoek naar een nieuwe toekomst.

En wij stoppen ze achter hekken, achter prikkeldraad.  
We zeggen dat het zo niet gaat, dat ze met teveel zijn,  
dat we natuurlijk doen wat we kunnen,  
maar dat we de stroom niet aankunnen  
en dat er regels moeten komen,  
rechtvaardige regels, natuurlijk -  
maar intussen verdwijnen onschuldige mensen achter hekken

En wij, vrije mensen, voelen ons ongemakkelijk, schamen ons,  
staan hier en bidden voor hen die zich verlaten voelen  
voor hen voor wie de toekomst gesloten lijkt  
voor hen die wanhopig worden van het wachten

Wij bidden dat wij niet vergeten wat vrijheid betekent  
dat wij geroepen zijn mens te zijn voor elkaar  
dat wij elkaar het leven gunnen, in vrijheid en in vrede.

Amen.

### **De vluchteling van Joke Forceville-van Rossum**

*kerk in actie - Viering thema Vluchtelingen*

Ik hoop dat je nooit hoeft te schreeuwen  
door angst of honger of pijn.

Ik hoop dat je nooit hoeft te kijken  
als je dochter brutaal wordt verkracht.

Ik hoop dat je nooit hoeft te zwijgen  
omdat je eens zei wat je dacht.

Ik hoop dat je nooit wordt getreiterd  
omdat je iets anders gelooft.

Ik hoop dat je nooit hoeft te huilen  
als alles is weg geroofd.

Ik hoop dat je nooit hoeft te zien  
dat het land onder je ogen verbrandt.

Ik hoop dat je nooit hoeft te smeken  
om asiel in een veilig land.

Maar stel dat het zou gebeuren  
dan hoop ik voor jou en voor mij  
op een land dat ons zal omarmen  
en zegt: Kom maar hier, je bent vrij.

## **Gebed voor de nood van de wereld (kyrie)**

*kerk in actie - Grenzen doorbreken!*

God,

Gij die de wereld zo liefhebt dat u mens geworden bent te midden van de mensen en in handen van mensen bent gevallen.

Zie wat er van uw wereld is geworden.

Volken staan elkaar naar het leven. Er is honger en geweld.

Mensen zoeken een veilig heenkomen voor zichzelf en een toekomst voor hun kinderen.

De meesten van ons weten niet wat oorlog en honger is.

Maar we kunnen de verschrikkingen lezen in de ogen van de vluchtelingen.

Wij bidden u voor al die mensen die op zoek zijn naar een menswaardig leven.

Voor degenen die woestijnen doorkruisen en de zee oversteken om mens te zijn.

Voor hen die onderweg in handen van slavenhandelaren vallen.

Voor hen die hun kinderen zien verdrinken en toch verder moeten.

Voor hen die in kampen leven aan de grenzen van Europa en tevergeefs wachten op onze gastvrijheid.

We bidden voor onszelf: dat we niet weggijken.

Dat we wegen zoeken om plaats te maken.

Dat we niet bang zijn om onze vrede en welvaart te moeten delen.

Maar vreugde vinden, omdat U ons aanziet door hun ogen.

Amen.

## **Rukoukset**

### **Rukous Tuulia Kokkonen ja Antti Laine**

*Kirkon Ulkomaanapu - Maailman pakolaispäivä 20.6. – kutsu rukoukseen*

Rakas Taivaallinen Isä,

kiitos uskon lahjasta.

Kiitos siitä kaikesta hyvästä, jota hengellinen vakaumus meille antaa:

perustan elämälle, turvan ahdingoissa, ilon lähteen sekä esimerkin ja motivaation toimia toisten hyväksi.

Kiitos, että meillä on uskonnonvapaus.

Anna saman oikeuden toteutua kaikkialla maailmassa.

Auta heitä, joiden uskoa vähätellään tai kyseenalaistetaan sekä heitä, joita kiusataan tai vainotaan heidän vakaumuksensa tähden.

Pyhä Jumala,

kiitos siitä, että olet luonut meidät jokaisen omaksi kuvaksesi.

Kiitos siitä, että sinun kuvinasi olemme mittaamattoman arvokkaita, jokainen meistä: naiset ja miehet, tytöt ja pojat, vapaat ja vangitut, omasta tahdostaan paenneet ja vastoin tahtoaan pakoon pakotetut.

Kristus, Vapahtajamme,

ohjaa meitä kohtamaan sinut kärsivässä lähimmäisessämme. Auta meitä näkemään sinun kasvosi myös pakolaisten kasvoissa.

Opeta meitä kohtelevaan heitä kunnioittavasti ja auttamaan heitä myötätuntoisesti – aivan kuten kohtelisimme Sinua ja auttaisimme Sinua.

Rakas Taivaallinen Isä,  
Rohkaise heitä, jotka elävät pakolaisina ja vainottuina epävarmuuden ja epätoivon keskellä.

Anna meille halua ymmärtää toisiamme ihonväristä, kielestä, sukupuolesta ja sosiaalisesta asemasta huolimatta.

Opetä meitä entistä enemmän arvostamaan niitä oikeuksia, joita meillä on, sekä tekemään työtä sen eteen, että samat oikeudet toteutuisivat myös muilla ihmisillä. Anna kunnioitusta ja luottamusta ihmisten välisiin suhteisiin kaikkialla maailmassa.

Pyhä Jumala,

Anna meille rohkeutta edistää sinun rauhaasi. Puhua ja toimia sellaisen maailman puolesta, jossa toteutuvat oikeudenmukaisuus ja tasa-arvo. Anna meille uskallusta purkaa sellaisia rakenteita, jotka alistavat ja vahingoittavat jo valmiiksi hauraassa asemassa olevia.

Anna Pyhän Henkesi toimia myös päättäjiemme kautta, niin että riidan sijasta he etsisivät rauhaa, sodan sijasta sovintoa. Anna heille viisautta ja ymmärrystä sekä kykyä nähdä erilaisten mielipiteiden takana ihminen vihollisen tai vastapuolen sijaan.

Rakas Taivaallinen Isä,

Anna meille voimaa edistää sellaista maailmaa, jossa väkivallalla ei ole tilaa vaan se on väistynyt rauhan ja lähimmäisenrakkauden tieltä. Maailmaa, jossa toiseus on muuttunut ykseydeksi.

Pyhä Jumala,

Anna meille arki, jossa kaikilla on mahdollisuus haaveiluun ja unelmiin, ilman jatkuvaa huolta huomisesta. Arki, missä koulutie on turvallinen ja mahdollinen. Arki, jossa on mahdollisuus työhön ja omaan toimeentuloon.

Kiitos jokapäiväisestä leivästäsi. Sinun käsistäsi tulee kaikki. Innosta meitä myös jakamaan leipäämme, niille joilla sitä ei ole. Turvaa jokaiselle suoja pakkaselta, sateelta ja kylmältä. Suojaa myös paahavalta kuumuudelta ja polttavalta auringolta.

Rakas Taivaan Isä,

Auta meitä varjelemaan luomakuntaasi niin, että emme toiminnallamme aiheuta sille tuhoa.

Näemme jo nyt ääri-ilmiöiden aiheuttaman janon ja nälän. Rukoilemme, että keneltäkään joka tarvitsee apua sairauteen, ei sitä evättäisi. Innosta meitä kantamaan vastuumme lähimmäisestämme kaukana ja lähellä.

Aamen.

### **Rukous Ulla Siirto**

*Ev.-lut. Kirkkohallitus/Diakonia ja yhteiskunta - Maailman pakolaispäivä 20.6. – kutsu rukoukseen*

Armollinen Jumala,  
tuomme eteesi kaikki oman seurakuntamme alueella asuvat kiintiöpakolaisina ja turvapaikanhakijoina tulleet. Sinä näet ne syyt, miksi he ovat joutuneet jättämään

kotinsa ja etsimään suojaa muualta. Rukoilemme yhdessä heidän kanssaan. Anna heidän löytää paikkansa Suomessa ja meidän asuinyhteisössämme ja seurakunnassamme.

Rakas Jeesus, sinä tiedät kaikki ne kivut, vaarat ja vaikeudet, joita pakolaiset ovat joutuneet läpikäymään. Elämä ennen lähtöpäätöstä on ollut kestämatöntä, matkan vaarat sanoin kuvaamattomia eikä asettuminen uuteen maahan ole helppoa, kun on opeteltava uusi kieli ja kulttuuri.

Jeesus, sinä voit parantaa syntyneet haavat. Anna myös meille kanssaihmisille sydäntä ja taitoa olla keventämässä taakkaa eikä lisäämässä sitä.

Rukoilemme myös vastaanottavien yhteisöjen puolesta. Anna meille kaikille vieraanvaraista ja mukaan ottavaa mieltä ja halua jakaa omastamme uusien tulijoiden kanssa. Auta meitä tukemaan uusien tulijoiden kiinnittymistä yhteisöömme ja siten rakentamaan yhteistä seurakuntaa ja tulevaisuutta. Opetä meitä rakentamaan siltoja toisiin uskovien ja ajattelevien ihmisten kanssa.

Rukoilemme niiden pakolaisten puolesta, jotka ovat uudessa maassa kääntyneet kristityiksi. Anna heidän kasvaa kristittyinä ja löytää hyvä seurakuntayhteys. Tue erityisesti heitä, jotka eivät ole saaneet oikeutta jäädä Suomeen ja joutuvat palaamaan lähtömaihinsa. Anna heidän löytää kristillinen seurakunta ja anna heidän vahvistua uskossaan. Varjele heitä vainolta ja väkivallalta.

Rukoilemme niiden puolesta, joita on uhkailtu uskonsa vuoksi ja joiden tästä johtuvaa turvattomuuden tunnetta ja ahdistusta ei ole otettu vakavasti. Suojele heitä ja anna heidän löytää turva vainoojilta.

Rakas Jumala, rukoilemme myös kaikkien niiden puolesta, jotka tänä poikkeusaikana pelkäävät ja ovat joutuneet eristykseen ja yksinäisyyteen. Anna meidän löytää keinoja olla yhteyksissä erityisesti niihin pakolaisiin ja turvapaikanhakijoihin, joilla ei ole ketään muuta ja niihin, jotka ovat erityisen traumatisoituneita. Tue ja lohduta heitä.

Kiitos, että olet luvannut olla tukenamme ja turvanamme elämämme kaikissa vaiheissa. Siunaa ja varjele erityisesti jokaista, joka on joutunut pakkolähtemään kodistaan ja asettumaan uuteen ympäristöön. Kulje kanssamme.

Aamen.

### **Rukous**

*Suomen Ekumeeninen Neuvosto / Ekumeeninen turvapaikka-asiantuntijoiden työryhmä - Maailman pakolaispäivä 20.6. – kutsu rukoukseen*

Herra, kukaan ei ole sinulle tuntematon. Et ole hyljännyt ketään, vaikka joskus tunnemme olevamme aivan yksin ja unohdettuja.

Herra, tuomme eteesi kaikki ne turvapaikanhakijat, jotka ovat etsineet suojaa Euroopasta. Sinä yksin näet jokaisen sydämeen, tunnet pelot ja ahdistuksen, syrjäytymisen ja turvattomuuden. Me rukoilemme sinua, siunaa ja varjele jokaista, joka on tullut luoksemme apua pyytääkseen. Auta meitä näkemään tulijat sisarinamme ja veljinämme.

Rukoilemme niiden puolesta, jotka ovat menehtyneet etsiessään turvaa Euroopasta. Pyydämme lohdutustasi heille, jotka elävät epätietoisuudessa ja kaipaavat läheisiään.

Rukoilemme myötätuntoa ja rohkeutta niille, jotka auttavat turvapaikanhakijoita matkallaan turvallisempiin olosuhteisiin.

Kiitämme heistä, jotka ovat saaneet turvapaikan. Siunaa niitä, jotka odottavat päätöksiä, ja niitä, jotka kaipaavat perhettään tai odottavat perheensä yhdistämistä.

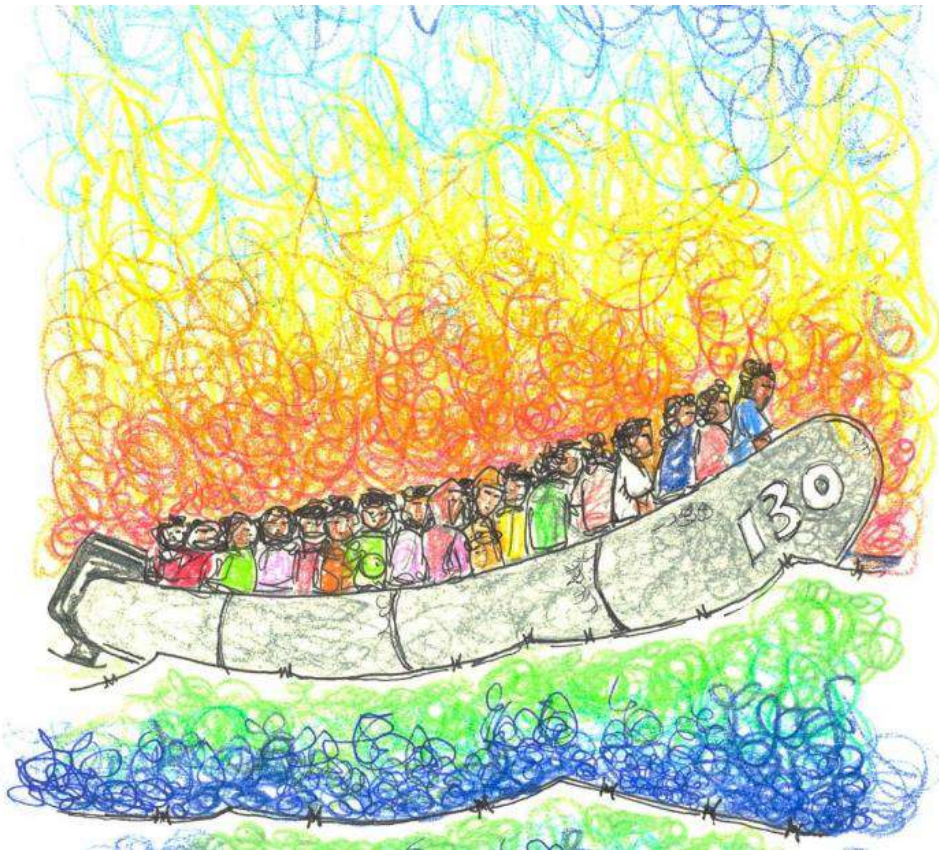
Siunaa jokaista, joka pelkää vainoa uskonsa, etnisen syntyperänsä tai seksuaalisen suuntautumisensa vuoksi. Varjele hyvydessäsi jokaista paperitonta tai vainon keskelle palautettua. Varjele ja siunaa vankiloihin joutuneita.

(Tässä kohtaa voit rukoilla oman seurakunnan maahanmuuttajien ja turvapaikanhakijoiden puolesta.)

Anna päättäjille, kirkoillesi ja seurakunnillesi viisautta toimia oikein.

Anna oikeudenmukaisuuden, rakkauden ja rauhan aikojen koittaa. Sinä kaiken hyvyyden lähde, katso lempeydessäsi ihmisten puoleen. Tulkoon Sinun valtakuntasi, tapahtukoon Sinun hyvä tahtosi jo tässä maailmassa.

Aamen.



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## 5. Readings and Knowledge

### Migration within the Hebrew Scriptures by Ann-Kathrin Knittel

#### *God With Us*

Migration was a common phenomenon in the first millennium BCE and is therefore reflected in its various aspects in the Hebrew Scriptures. One of the earliest and most well-known examples is the story of Abraham. His journey from Ur to Canaan was triggered solely by God's command. Most of the other stories are examples of forced migration; many illustrate how people had to leave their homes for economic reasons, e.g. famines:

Abraham and Sarai (Gen 12:20), Isaac and Rebecca (Gen 26), Jacob and his family (Gen 37–50), the widow from the story about Elisha (2 Kgs 8), Naomi and her family (Ru 1). Many others were forced to leave their home for political reasons. Many had to move compulsorily and resettle on the command of foreign rulers (2 Kgs 17), others had to flee from oppression (Ex 6–15).

The Israelites consider their own identity as foreign to the land they live in. This helps us to understand better the struggle over identity and relations to foreigners. By saying what they are not, they say something about what is important for Israel. Related to this subject is the declaration of individuals or groups as "other". The Hebrew Scriptures differentiate between temporary visiting foreigners (hebr. nokri) and those who are permanent foreign residents within Israel (hebr. ger(im)). Who actually was a foreigner was not easy to define, since socially, politically, ethnically and geographically it was a highly fragmented territory. Social status was inherited and passed down within families and therefore strangers evoked a sense of potential destabilisation and threat. When people settled permanently within Israelite territory, they gained certain rights and duties and the status as "ger". They were able to purchase houses, receive social support together with widows and orphans if they became poor (Lev 19:10; Dt 24:19–21) and were expected to observe the Sabbath rest. The Israelites were reminded to keep this regulation in remembrance of their own history:

*"Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. (Dt 5:15)"*

Similar arguments appear several times within the legislative texts of the Hebrew Scriptures (Ex 22:20; 23:9; Lev 19,33f; Dt 10:19).

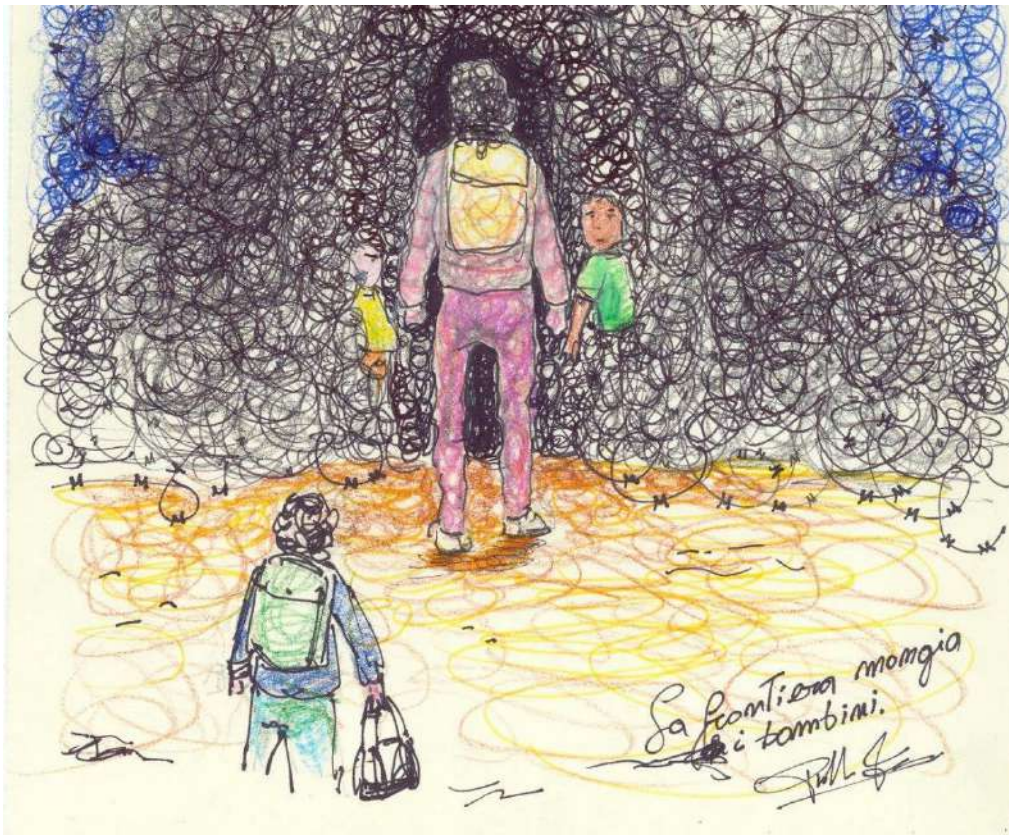
Furthermore: the commandment of loving your neighbour is explicitly bound to the foreigner. Interestingly enough, nowhere are gerim discerned by their reasons or their motives for migrating.

### Migration Journey

#### *CCME - Commemoration Material 2018*

Exodus 14 "My People on Move", God's people...

When the Israelites were escaping slavery from Egypt, they faced terrible difficulties, considering that Pharaoh was following them trying to take them back in slavery, violence and persecution that they were going through in Egypt, it made them to cry out to God again for help. They went through desert and sea, with fear and sorrows, many of them died on the way.



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This experience speaks to us in many ways when we consider the difficult journeys of our fellow humans; migrants and refugees nowadays known as “Migration Crisis”. They are in the same situation as Israelites, we should understand them as people who have been suffering from violence and persecutions and forced to flee from their own countries and homes, to pass through deserts, prisons, slavery, seas and other terrible sorrows just to find a refuge. Their decisions to make such desperate difficult journeys, is the only one choice left for them, *it's about deciding to die at home or to die on move*. However, still many of our European communities are yet to understand the reality of what is happening at our borders. The Mediterranean Sea has become a gate to death and the grave to thousands of migrants, unfortunately, such things repeat themselves every single day and the policies put in place are full of violations of human rights. How long shall God’s creation endure such a violence?

**Possible Bible passages for the reading or basis for the sermon:<sup>17</sup>**

- Genesis 12:10  
*"Now there was a famine in the land. So Abram went down to Egypt to reside there as an alien, for the famine was severe in the land."*  
 Abraham's migration due to famine illustrates that migration is often an inevitability. This story shows how economic and environmental factors can

lead to migration and calls for openness towards people who have to flee for similar reasons.

- Exodus 22:21  
*"You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt."*  
This Bible passage emphasizes the prohibition of oppression of foreigners, based on the Israelites' own experiences in Egypt. It shows how important it is to treat refugees and migrants with respect and empathy.
- Leviticus 19:34  
*"The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt."*  
This verse calls for strangers to be treated as equals and with love. It reminds Christians of their own experience as strangers and encourages them to show solidarity, because everyone could find themselves in a similar situation one day.
- Numbers 15:16  
*"You and the alien who resides with you shall have the same law and the same ordinance."*  
This Bible verse demands equality and a common law for natives and foreigners and shows the ideal of a just society in which everyone has the same rights and equal protection.
- Deuteronomy 10:18-19  
*"God executes justice for the orphan and the widow, and loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt."*  
This describes God's care for strangers, orphans and widows and calls for imitation. It emphasizes that the needy should receive special care, as the Israelites themselves once experienced foreignness.
- Ruth 2:10-11  
*"Then she fell prostrate, with her face to the ground, and said to him, 'Why have I found favor in your sight, that you should take notice of me, when I am a foreigner?' But Boaz answered her, 'All that you have done for your mother-in-law since the death of your husband has been fully told me, and how you left your father and mother and your native land and came to a people that you did not know before.'"*  
This story of Ruth focuses on the themes of compassion and solidarity. It demonstrates the contribution migrants make to new communities through their engagement and connections. It reminds us of the responsibility to treat strangers with respect and generosity.
- Matthew 2:13-15  
*"Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him."*  
Jesus' flight to Egypt puts him in the position of a refugee seeking protection from political persecution. This story shows that the Holy Family also shares in the plight of refugees and sympathizes with all those who are fleeing.

- Matthew 25:35  
*"For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me."*  
This verse emphasizes charity and the moral obligation to help people in need, especially strangers. It reminds us that our actions towards those in need reflect our love for Christ and reinforces the community's responsibility towards the most vulnerable.
- Acts 8:1  
*"That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria."*  
The persecution of the first Christians forces them to flee. They became refugees themselves, which illustrates the reality of religious persecution and the need to offer protection to those affected.
- Galatians 3:28  
*"There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."*  
The verse emphasizes the equality of all people in Christ, which abolishes social differences. This view encourages solidarity across cultural and social boundaries.



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## 6. Remembrance

### Sea Prayer

Sea Prayer is a imagined letter by author Khaled Hosseini to commemorate the death of Alan Kurdi, a Syrian boy who drowned in 02. September 2015.<sup>18</sup> This can be read out during the worship. In collaboration with UNHCR, The Guardian transformed the story "Sea Prayer" into an animated, virtual reality narrative film<sup>19</sup>, which also can be shown during the service.

*My dear Marwan,*

*In the long summers of childhood, when I was a boy the age you are now, your uncles and I spread our mattress on the roof of your grandfather's farmhouse, outside of Homs.*

*We woke in the mornings to the stirring of olive trees in the breeze, to the bleating of your grandmother's goat, the clanking of her cooking pots, the air cool and the sun a pale rim of persimmon to the east.*

*We took you there when you were a toddler. I have a sharply etched memory of your mother from that trip, showing you a herd of cows grazing in a field blown through with wild flowers. I wish you hadn't been so young.*

*You wouldn't have forgotten the farmhouse, the soot of its stone walls, the creek where your uncles and I built a thousand boyhood dams.*

*I wish you remembered Homs as I do, Marwan.*

*In its bustling Old City, a mosque for us Muslims, a church for our Christian neighbors, and a grand Souk for us all to haggle over gold pendants and fresh produce and bridal dresses. I wish you remembered the crowded lanes smelling of fried Kibbeh and the evening walks we took with your mother around Clock Tower Square.*

*But that life, that time, seems like a sham now, even to me, like some long dissolved rumor. First came the protests. Then the siege. The skies spitting bombs. Starvation. Burials.*

*These are the things you know. You know a bomb crater can be made into a swimming hole. You have learned dark blood is better news than bright. You have learned that mothers and sisters and classmates can be found, in little triangular patches of sunlit skin, shining in the dark, through narrow gaps in concrete and bricks and exposed beams.*

*Your mother is here tonight, Marwan, with us, on this cold and moonlit beach, among the crying babies and the women worrying in tongues we don't speak. Afghans and Somalis and Iraqis and Eritreans and Syrians. All of us impatient for sunrise, all of us in dread of it. All of us in search of home. I have heard it said we are the uninvited. We are the unwelcome. We should take our misfortune elsewhere. But I hear your mother's voice, over the tide, and she whispers in my ear, "Oh but if they saw, my darling. Even half of what you have. If only they saw. They would say kinder things, surely."*

*I look at your profile in the glow of this three-quarter moon, my boy, your eyelashes like calligraphy, closed in guileless sleep. I said to you, "Hold my hand. Nothing bad will happen." These are only words. A father's tricks.*

*It slays your father, your faith in him.*

*Because all I can think tonight is how deep the sea, and how vast, how indifferent. How powerless I am to protect you from it. All I can do is pray. Pray God steers the vessel true, when the shores slip out of eyeshot and we are a flyspeck in the heaving waters, keeling and titling, easily swallowed.*

*Because you, you are precious cargo, Marwan, the most precious there ever was. I pray the sea knows this. Inshallah.*

*How I pray the sea knows this.<sup>20</sup>*



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

**Background:**

On the 2<sup>nd</sup> September, 2015, not only two-year-old Alan died, but also his four-year-old brother Ghalib and his mother Rehan. Only the father of the family, Abdullah, survived the accident. The family was trying to reach the Greek island of Kos from Bodrum in Turkey.<sup>21</sup> The boat started at 3 a.m. The family paid around 4000 euros for the four seats on the boat. They thought it had an engine, but in the end even the life jackets on the rubber boat weren't real. Sixteen people were in the boat, which

was designed for a maximum of eight people. As they moved away from the Turkish coast, they were confronted with high waves, a huge one of them hit the boat and it capsized.

“I held my wife and two kids tight and grabbed the edge of the boat for about an hour”<sup>22</sup> he continued, “and my sons were still alive until that point. The first died, so I left him to save the other, but white foam started coming out of his mouth and he died also. So I left him to save my wife, but she was already dead,” Abdullah Kudi said in an interview with Radio Rozana. The image of the deceased boy washed ashore generated a large media presence and drew public attention to the plight of the refugees. Tima Kurdi, Abdullah's sister, published her memoirs “The Boy on the Beach” in 2019, in which she describes the Kurdi family's life and their attempts to flee Syria.

Unfortunately, this story is not an isolated case!<sup>23</sup> According to the UNICEF, eleven children dying each week attempting to cross the mediterranean sea.<sup>24</sup>



The Exiles by Lou Davis – God With Us<sup>25</sup>

## List of Refugee Deaths<sup>26</sup>

*UNITED*

<https://unitedagainstreugeedeaths.eu/wp-content/uploads/2014/06/ListofDeathsActual.pdf>

Between 1993 and 2024, more than 60,620 people died at the European Union's external borders. The list is a reminder that refugees are people, not numbers. Every person has a name, a story, family and friends. Even this far too long list is not complete, as many refugees who disappeared without a trace on their way to Europe are not listed.

To commemorate the deceased together, you can stick the pages of the list together to form a long strip and hanging it up in a visible place. The accidents can also be read out in excerpts from the table, or those attending the service can take individual pages home with them to read silently. Another option is to read the entire list aloud - an impressive example of this was offered by the Berlin Passion Church, which realized this in a 32-hour reading.<sup>27</sup>

## Stories of the deceased

*United4Rescue*

The following stories can be read out to commemorate the deceased. They are taken from the brochure "Every person has a name", which contains 20 stories of people who died at the external borders of the European Union:

- Fatim was a talented footballer with great potential: At just 17 years old, she became the goalkeeper for Gambia's women's national football team, having previously participated in the U-17 World Cup. On October 27, 2016, Fatim drowned while attempting to cross from Libya to Italy by boat. Her dream was to achieve a better life and play for a major European football club. Fatim was only 19 years old.  
† 27.10.2016
- Mahamed grew up in Luuq, Somalia. To protect him from militias that recruit teenagers as child soldiers, his parents sent him alone to Kenya. He attended high school in a refugee camp and later went to a high school in Nairobi. However, he faced danger again when he returned to Somalia to visit his parents and pursue medical studies. The Al-Shabaab militias viewed him as a spy or agitator and threatened to kill him. Mahamed fled back to Nairobi. Despite waiting in vain for a university placement, he decided to seek his luck in Europe. Unfortunately, he never made it there. Mahamed drowned in the Mediterranean Sea at the age of 21.  
† 29.05.2016
- We know almost nothing about this person. We do not know their name. We do not know where they grew up, if they had family, or if there is anyone who misses them. The little we do know: This person likely came from Somalia, Eritrea, Ghana, or Sudan. On Thursday, August 21, 2008, they embarked from Libya with 77 others on a dinghy heading towards Italy. When the dinghy filled with water and capsized on Monday, August 25, 2008, during bad weather,

almost everyone drowned. Eight people managed to hold onto the boat and were rescued the next day by a Maltese fishing boat 70 kilometers south of Malta. Seventy people drowned. Most of them were never found.

† 25.08.2008

- Ghalib A young boy lies face down in the sand. He wears blue pants and a red T-shirt. The photo of Alan Kurdi spread across the globe. However, he also had a brother who drowned that same day. His name was Ghalib, aged four. Their family came from Syria. Fleeing from war, they sought refuge in Turkey, aiming for Canada, where Ghalib and Alan's aunt resided. She tried in vain to secure the family's entry permit. In the early hours of September 2, 2015, the Kurdi family boarded a dinghy in Bodrum, Turkey. Their destination, just four kilometers away, was the Greek island of Kos. But moments later and 500 meters from shore, the boat capsized. Ghalib, Alan and their mother Rehan drowned.

† 02.09.2015

- Zahair was fleeing Afghanistan with his mother Fahima and three siblings. They aimed to reach Greece via Turkey, where they had relatives. Shortly before reaching their destination, their boat began to sink. Despite repeated distress calls to the Greek police and coast guard, no help arrived. Sixteen people drowned, including Zahair, his siblings, and five other children. Mother Fahima survived as one of the three survivors. Zahair was only 8 years old.

† 16.03.2018

### **If Parables Mean Nothing by Lucy Berry**

#### *God with Us*

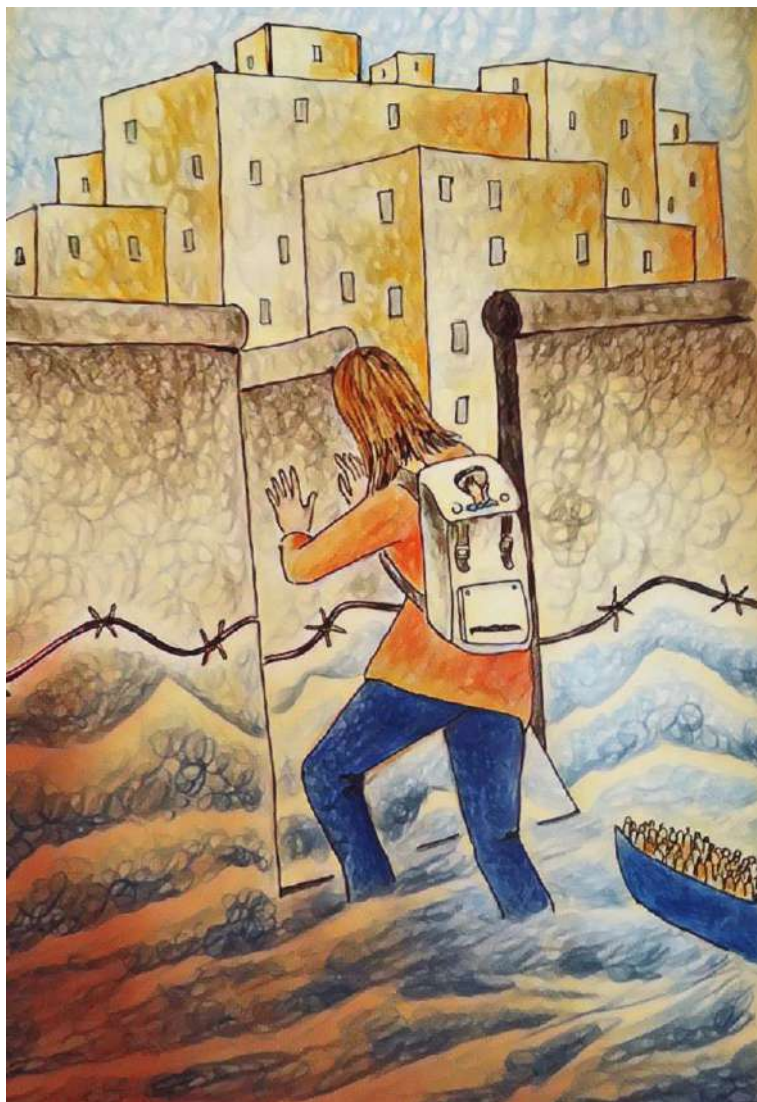
If parables mean nothing  
then we could go ahead,  
and pass by; offering no room,  
no medicine, no bed.

If Bible now means nothing,  
tell Joseph to go home  
and tell the pregnant Mary  
she never should have come.

If all of it all means nothing  
then we can close the door  
on ancient ways of welcome  
that we believed before,  
and write to Abram and his wife  
and tell them of the danger,  
the foolishness, the silliness,  
of welcoming the stranger;  
and email Jesus right away  
and, gently, tell him how  
the hungry and the naked  
just aren't our business now.

If what He said means nothing,  
just throw away the Book,  
for it has no authority  
and we are off the hook.

But if the things He told us  
still mean good news to you,  
then open up your hearts, minds, arms -  
for there is loads to do!



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

**Don't Call Me a Stranger: The Cry of a Migrant**

*National Council of Churches, India*

*adopted from Jesuit Refugee Service UK - Welcome the Stranger<sup>28</sup>*

Don't call me a stranger:  
the language I speak sounds different  
but the feelings it expresses are the same.

Don't call me a stranger:  
I need to communicate,  
especially when language is not understood.

Don't call me a stranger:  
I need to be together,  
Especially when loneliness cools my heart.

Don't call me a stranger:  
I need to feel at home,  
Especially when mine is very far away from yours.

Don't call me a stranger:  
I need a family because mine I've  
left to work for yours.

Don't call me a stranger:  
The soil we step on is the same  
but mine is not the „promised land“.

Don't call me a stranger:  
The colour of my passport is different  
but the colour of our blood is the same.

Don't call me a stranger:  
I toil and struggle in your land  
and the sweat of our brows is the same.

Don't call me a stranger:  
Borders, we created them  
and the separation that results is the same.

Don't call me a stranger:  
I am just your friend  
but you do not know yet.

Don't call me a stranger:  
We cry for justice and peace in different ways  
but our God is the same.

Don't call me a stranger:  
Yes! I am a migrant  
but our God is the same.

## Stories of people witnessed the death of friends and family

### 1. Shipwreck survivor: 'I saw my travel companions die'

He was hanging on to the boat for three days, in the middle of the sea with the waves that, little by little, sealed the death of his travel companions. He saw them drown, one after the other, in front of his eyes. The dramatic story of a young Syrian man who was rescued off the coasts of Lampedusa.

*"I was hanging on for three days to that boat, in the middle of the sea with the waves that, little by little, took away and swallowed my travel companions. I tried to save a few of them but I was not able to. I saw them drown, one after the other, in front of my eyes."*

This is the dramatic account of one of the survivors of the shipwreck that took place last week in the Mediterranean. The young Syrian man, along with six fellow countrymen, was rescued off the coast of Lampedusa by a coast guard patrol boat. A tragedy that cost the lives of 21 migrants, officially "missing," among them three children. After his transfer to the Lampedusa hotspot, the young man was unable to sleep.

*"I am grateful to those who rescued me, my hope for the future never died. But the image of my lost travel companions at sea haunts me,"* he told the Red Cross staff who manage the shelter.<sup>29</sup>



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## 2. Siful survived Libya shipwreck by clinging to capsized boat

Siful survived a shipwreck off Libya in which 30 migrants died. The 33-year-old from Bangladesh told us his story.

*“Let my family know that I am alive, that I managed to save myself,”* says Siful, the oldest of three siblings. *“I made it, while so many of my fellow travellers drowned before my eyes.”*

Siful is one of 17 people who were rescued by the merchant ship *Froland* in the Central Mediterranean. The shipwreck on March 11 off the Libyan coast left 30 people dead. It is the umpteenth tragedy at sea reported by Alarm Phone, a hotline for migrants and refugees in distress in the Mediterranean. Just two weeks before, dozens of people died in a shipwreck off Calabria, southeastern Italy.

The *Froland* brought Siful and the other survivors — all Bangladeshi nationals — to Pozzallo in southwestern Italy on March 13. Siful fractured his leg while trying to climb onto the capsized vessel in his fight for survival. He was taken to the *Maggiore-Baglieri* hospital in the Sicilian city of Modica to receive medical care.

*“They told us there would be water and food but it wasn’t true.”*

When he talks about what happened, he trembles, his eyes downcast. The pain and horror are visible in his drawings, in the things he writes to describe what happened.

*“There were 47 of us, all men, on an old, eight-meter boat that couldn’t hold everyone,”* he says, holding back tears. He says that a few hours after leaving Libya, weather conditions deteriorated.

*“The sea was getting rougher and rougher. Some people wanted to turn back. We were crammed together, it was very cold and the waves made me feel sick. The cold was unbearable. When traffickers made us board, they told us there would be water and food [on the boat but] it wasn’t true.”*

*“I saw many disappear beneath the waves.”*

Then, their boat capsized due to the rough sea.

*“Everyone was shouting and calling for help. I clung to the wreckage with the force of desperation, but many didn’t know how to swim and I saw them disappear beneath the waves. We were trying to encourage each other, someone will come to save us, we raised the alarm by phone,”* he recalls. *“Then the ship came.”*

Siful says that the trip had been planned for a while.

*“I reached Libya from Bangladesh in just a few days spending \$1,000, earned after years of work and paid to a trafficker. In my country I worked as a carpenter for a living, but I always dreamed of reaching Italy,”* he says. *“Now I only hope to be able to hug my family again.”*<sup>30</sup>

### 3. Shipwreck survivor: 'I offered the children my food but they did not make it'

A recent shipwreck in the Aegean left six people dead, among them three children. Now Doctors Without Borders has released accounts from the survivors.

The Italian branch of Doctors Without Borders (MSF) published a statement on Tuesday (September 20), recounting the accounts of the 26 survivors of a recent shipwreck.

They said that an MSF team, made up of two nurses, a psychologist, and three intercultural mediators, had provided support to them, following their rescue and arrival in Pozzallo, Sicily, on September 12.

#### *What happened?*

The migrants had reportedly left the Turkish coast in a small boat in late August, hoping to reach Italy. After their engine failed, the group was left adrift at sea, drifting towards the Libyan coast, without enough food or water. After 15 days, they were rescued by a cargo ship and then transferred onto an Italian coast guard vessel, according to MSF.

Help came too late for six people, who died of thirst, hunger, and severe burns, according to Italian UNHCR officials. Among the dead were two toddlers and a pre-teen boy.

MSF psychologist Mara Tunno said that when her team *"arrived at the Pozzallo hotspot, many of the survivors were still in a state of confusion, under shock, while others still could believe they were no longer at sea."*

#### *Not enough food or water*

One survivor reportedly told MSF that he had shared his food with the two toddlers in hopes of saving them -- but his effort was in vain:

*"On board with us, there was a man with two very young children who were about to die of hunger. So I offered them my food to save their lives but they did not make it. At a certain point even my wife felt sick and I was sure she would die. I thought about the food I had given to those children which had not helped to save their lives and that could not feed my wife either. I did not regret my gesture but I thought that maybe that food could have saved my wife. I covered my face with a t-shirt so that I would not be seen and I started to cry."*<sup>31</sup>

More stories can be found under: <https://www.infomigrants.net/en/stories/>.

### Hospitality: An interfaith dialogue

*Church of Sanctuary - Churches Together in Britain and Ireland (CTBI) - Hospitality and Sanctuary for All*

Hospitality is a practice valued and understood in all cultures and faith traditions.

All major world faiths teach the practice of the so-called Golden Rule:

Treat others as you want them to treat you.

Below are short readings and reflections from different faiths (some of these were shared by adherents of these faiths at a City of Sanctuary meeting in Sheffield):

### Bahai

*“Be kind to strangers, help to make them feel at home”* (Abdu’l Baha).

Talk with Bahais about this.

### Buddhist

*“Oh Blessed One, may I not come to the complete awakening, if when I have done so, there should, in my Pure Land, be any discrimination of regard or privilege between humans and devas or between different individuals on such grounds as colour, relative beauty or other criteria, save the harmless kind of discrimination that is necessary for naming and keeping count of things”* (Dharmakara’s fourth vow, from the Larger Pureland Sutra).

Talk with Buddhists about this.

### Christian

*“In as much as you did it to the least important you did it to me”* (Jesus Christ, Matthew 25: 40).

Each Church displays the sign of the Cross, a reminder that here central place is given to the news that God is disclosed in one who is rejected or excluded.

Talk about this with Christians of different denominations about this.

### Hinduism

God resides in all human beings. To welcome a guest therefore is to also welcome God. All guests are to be welcomed with the same respect that you would offer God.

Talk with Hindus about this.

### Islam

*“Do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer you meet”* (Quran Surah 4 verse 36)

Talk with Muslims about this.

### Jewish

*“You shall also love the stranger”* (Deuteronomy 10: 19).

No other command is repeated more than this one.

Talk with Jews about this.

### Sikhism

Every Sikh Gurdwara (temple) displays the Nishan Sahib, a visible sign signifying a place of worship and refuge where all are welcome for worship and offered welcome and hospitality without discrimination. Each Gurdwara practices the Langar, an open kitchen and meal.

Talk with Sikhs about this.

### **Instead of a sermon: a meditation on a Psalm (Ps. 69)**

*CCME – Commemoration Material 2018*

Congregation: Save me, O God, for the waters have come up to my neck.

In respect, we remember today the people of courage who have had to leave their homelands because they can no longer lead a decent life there. Many of them hoped

to find refuge and a new home in Europe. They made use of everything they had and risked their health and their lives. Too many have died. This tragedy and this scandal have many aspects. There are the stories of the victims and their families. It is not just a question of a few individuals, however, but of unimaginably huge numbers of people. Their deaths were not inevitable, but in many cases were the result of deliberate action, or the failure to render assistance. And finally, it's about what these deaths mean to us, and how we avoid becoming mere spectators.

Congregation: I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me.

More than 33,305 people have died at the borders of Europe since 1993. Their deaths have been documented in press reports, and in reports from governmental and non-governmental agencies. What is not known is the number of deaths that have not been recorded or counted, the number of people who have disappeared without their names being known. They all sought a life in security and dignity, a life without fear and hunger. The doors of Europe remain closed to them forever.

Congregation: I am weary with my crying; my throat is parched.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

Most of the victims drowned in the sea or in the rivers that mark the borders. Others suffocated in containers, died of thirst in the deserts, were shredded to pieces by the mines on the border between Greece and Turkey, froze to death in the mountains, died in the undercarriages of planes, trains or trucks, or were shot by border guards. In the first half of 2018 more than 792 people died attempting to reach Europe from North Africa and the Middle East.

600 children died only in the year of 2016 while trying to cross the Mediterranean Sea with their families, in a bid to escape war and violence. Those children could be the future generations, they would take the first position to fight against violence in the world since they had experienced it, they deserved and had rights to live, but now, they are nowhere to be found, the sea swallowed them alive.<sup>32</sup>

Congregation: My eyes grow dim with waiting for my God.

In August 2009, a boat that had lost power with 82 men, women and children aboard was drifting on the seas between the African coast and Sicily. Those on board came from Eritrea, Ethiopia and Nigeria. For 23 days, the refugees could only watch as ships passed by. Not one of them stopped. Not one of them offered help. No one informed rescue workers. One after another, the people on board died of thirst and starvation. Some threw themselves into the water. When finally, a ship came to rescue them, 77 had died. Only five survived the tragedy.

Congregation: But as for me, my prayer is to you, O Lord. At an acceptable time, O God, in the abundance of your steadfast love, answer me, with your faithful help.

Let us listen to the voice of a grandfather from Eritrea, who lost his 22-year-old granddaughter in the tragedy: *The meaning of human existence ends where Europe's external borders and the closed-door policies of the European Union begin. The death of our children is an execution caused by Europe's closed-door policies. My granddaughter died a very painful death, although she could have been saved. Just 22 years old, her life was taken away from her. It is not only the horrific death of my granddaughter that moves and hurts me. I grieve for every single victim who has suffered such a painful death. Every morning, noon and evening I remember the victims and bid them farewell. And still I dream that the young people will return home one day. For our family, it means we cling on to hope. That's what hurts the most. These tragedies have to do with the fear and uncertainty of many Europeans about those who look different.*

Congregation: Rescue me from sinking in the mire.

The grandfather continues: *How can it be that for 23 days our children could be seen from several ships and still not be saved? This is just callous. I don't think many people in Europe these days possess civic courage, honour or morality. But when I think of the fishing and marine personnel who sailed past the people who were screaming for help and yet did nothing, because they feared for their own livelihoods, I have absolutely no sympathy ... This new dimension of indifference towards people is more dangerous than hate. If you hate someone, then at least you recognize they exist, that they are a thorn in your side. If you are completely indifferent to someone, then you don't even recognize they exist. This is dangerous, and indeed for all the continents of the world.*

Congregation: Let me be delivered from my enemies and from the deep waters.

The grandfather from Eritrea offers us some advice: *Therefore, we need to be clear, we who believe in human rights and humanity - whether we are Africans, Americans, Asians, Australians or Europeans - that each of us has the obligation to make known to the world the full extent of the tragedies in the Mediterranean. Those who do not condemn this act today, will not be able to look forward to a Europe fit for human beings tomorrow. The people who in the name of Europe are willing to accept the deaths of so many people, are those who betray Europe.*

Congregation: Do not let the flood sweep over me, or the deep swallow me up, or the pit close its mouth over me.

At the end, the man from Eritrea does not forget those who tried to help: *I cannot overlook the positive example of some Europeans, such as the Italian lawyer and his assistant, and the German organizations, such as borderline-europe, who have continually accompanied us through these hard and painful times.*

Congregation: Answer me, O Lord, for your steadfast love is good; according to your abundant mercy, turn to me. Do not hide your face from your servant, for I am in distress – make haste to answer me.

The fact that so many ships passed by this and other refugee boats, is not only because of the indifference of the ships' crews. Some rescuers were taken to court and threatened with punishment because they were alleged to have illegally brought to land those who had been stranded on the sea. Even Germany and other European Union countries refuse to help. They are not prepared to accept the survivors from the ships' crews. They are also acting in our name. We're in the same boat as them if rescue is denied.

Congregation: Draw near to me, redeem me. O God, protect me.

And we pray to God:

Let us not give in to the temptation that we cannot achieve anything with our modest efforts. Help us to overcome our indifference. Let us do what we are able to do. We can pray. We can hold our intercessions. We can open our mouths for the dumb. We can do something to make sure that the dead are not forgotten. We can support those on the spot who are trying to help the refugees. We can work to ensure that refugees are welcomed into our churches. We can work to ensure that our governments set up admission programmes for refugees and take effective measures to rescue people stranded on the sea. O God, protect us.

Amen.<sup>33</sup>

## In the darkness

*Mediterranean Hope - Ecumenical service of 3rd October 2024*

MALE READER. We are in the darkness of a country that leaves women, children and men, injured and sorely tested, for weeks on the deck of a ship, without a safe haven, making us believe that this will serve to improve the living conditions of our poor, homeless, unemployed living on the margins and situations of precarity.

FEMALE READER. We are in the darkness of those who have abandoned this wonderful island and think of it as a prison camp, a distant border in which to herd together bewildered people, forced to have no future, no history, no dignity.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

MALE READER. We are in the darkness of a time that criminalizes those who rescue, fines those who save lives, and persecutes those who assist hurting and wounded humanity fleeing from detention camps, torture, and wars.

FEMALE READER. And even today, we are here to remember an event, which endures indelibly in our memory, not as an accident of the sea but as a tragedy of humanity. 368 people who died a few miles from Lampedusa.

**Extracts from Home Poem by Warsan Shire, British-Somali poet**  
*Mediterranean Hope - Ecumenical service of 3rd October 2024*

No one leaves home unless  
home is the mouth of a shark  
you only run for the border  
when you see the whole city running as well

no one leaves home unless home chases you  
fire under feet  
hot blood in your belly

it's not something you ever thought of doing:  
tearing up your passport in an airport toilet  
sobbing as each mouthful of paper  
made it clear that you wouldn't be going back.

you have to understand,  
that no one puts their children in a boat  
unless the water is safer than the land

no one spends days and nights in the stomach of a truck  
feeding on newspaper unless the miles travelled  
mean something more than journey.

no one chooses refugee camps or prison,  
because prison is safer than a city of fire

I want to go home,  
but home is the mouth of a shark  
I don't know what I've become  
but I know that anywhere is safer than here.



## Das Gedenken

### Die Liste

*United4Rescue*

<https://united4rescue.org/site/assets/files/2961/u4r-die-liste.pdf><sup>34</sup>

Zwischen 1993 und 2023 sind mehr als 51.300 Menschen an den Außengrenzen der Europäischen Union verstorben. Die Liste erinnert daran, dass Flüchtlinge Menschen sind und keine Zahlen. Jeder Mensch hat einen Namen, eine Geschichte, Familie und Freund:innen. Selbst diese viel zu lange Auflistung ist nicht vollständig, da viele Geflüchtete, die auf dem Weg nach Europa spurlos verschwunden sind, nicht aufgeführt sind.

Um gemeinsam der Verstorbenen zu gedenken, empfiehlt United4Rescue, die Seiten der Liste zu einer langen Bahn zusammenzukleben und diese sichtbar aufzuhängen. Die Unglücke können auch in Auszügen aus der Tabelle vorgelesen werden, oder den Andachtsbesuchern wird angeboten, einzelne Seiten zum stillen Lesen mit nach Hause zu nehmen. Eine weitere Möglichkeit ist das vollständige Vorlesen der Liste – ein eindrucksvolles Beispiel hierfür bot die Berliner Passionskirche, die dies in einer 32-stündigen Lesung verwirklichte.<sup>27</sup>

### Geschichten Verstorbener

*United4Rescue*

Die folgenden Geschichten können verlesen werden, um an die Verstorbenen zu gedenken. Sie stammen aus der Broschüre "Jeder Mensch hat einen Namen", welche 20 Geschichten von Verstorbenen an den Außengrenzen der Europäischen Union beinhaltet:

- Samia war Sprinterin. Neben Leichtathletik, liebte sie Schwimmen und Basketball. 2008 nahm sie an den Olympischen Spielen in Peking teil. Beim 200-Meter-Lauf erreichte sie ihre persönliche Bestzeit von 32,16 Sekunden. Als sie in ihrer Heimat Somalia von islamistischen Extremisten bedroht wurde, musste sie um ihr Leben rennen. Sie floh und verließ das Land. Weil sie an den Olympischen Spielen in London teilnehmen wollte, riskierte Samia mit ihrer Tante die Fahrt über das Mittelmeer. Als sie und die anderen Menschen vor der Küste Maltas von einem Schiff aufgenommen werden sollten, schien die lebensgefährliche Fahrt überstanden. Doch Samia stürzte ins Wasser und ertrank. Samia wurde nur 21 Jahre alt.  
† 04.2012
- Maryam war 24 Jahre alt, verliebt, verlobt. Weil alle Versuche scheiterten, legal aus dem Irak zu ihrem Liebsten nach Großbritannien zu reisen, setzte Maryam sich in ein Schlauchboot. Sie war voller Vorfreude, wollte ihren Verlobten mit ihrer Ankunft überraschen. Gemeinsam mit einer Freundin und 27 anderen Männern, Frauen und Kindern wagte sie die Fahrt über den Ärmelkanal. Als das Schlauchboot zu sinken begann, schickte Maryam ihrem Verlobten noch eine letzte Textnachricht per Handy. Nur zwei Menschen überlebten das Unglück.  
† 24.11.2021

- Shahida war Kapitänin der Hockeynationalmannschaft der Frauen in Pakistan. Sie lebte in Quetta nahe der afghanischen Grenze. Sie machte sich auf den Weg, weil sie hoffte, im Ausland medizinische Hilfe für ihren dreijährigen Sohn zu organisieren. Shahida schaffte es, in die Türkei zu gelangen. Im Hafen von Izmir bestieg sie den Kutter "Summer Love", zusammen mit rund 120 anderen Menschen aus dem Iran, aus Pakistan und Afghanistan. Das Boot erreichte Italien, zerschellte aber an den Klippen der Küste von Kalabrien, nahe der Stadt Crotona. Trümmerteile und Tote wurden von den Wellen an den Badestrand gespült. Mehr als 70 Ertrunkene wurden bislang gefunden, darunter Shahida. Ihr Sohn wird ohne seine Mutter aufwachsen und lebt bei seiner Tante in Pakistan. Sie wurde lediglich 27 Jahre alt.  
† 26.02.2023
- Avin ist Kurdin aus dem Irak. Zusammen mit ihrer Familie versuchte sie im Winter 2021, über Belarus nach Polen zu gelangen. In den Wäldern an der Grenze erlitt sie eine Fehlgeburt. Nach sieben Tagen fanden ehrenamtliche polnische Helfer\*innen Avin und ihre Familie. Am 11. November wurde sie bewusstlos in ein Krankenhaus gebracht – dehydriert und völlig unterkühlt. Wochen - lang kämpften die Ärzt:innen um ihr Leben. Sie kam nie mehr zu Bewusstsein. Avin starb am 3. Dezember 2021, sie wurde nur 38 Jahre alt. Sie hinterlässt ihren Mann Murad und fünf Kinder.  
† 03.12.2021
- Bassems Geschichte wird von seiner Verlobten Doaa erzählt. Sie flüchteten vor dem Bürgerkrieg in Syrien nach Ägypten. Es folgten Jahre ohne Arbeitserlaubnis und Zukunftsperspektive. Bassem sprach von Heirat und einer gemeinsamen Zukunft in Europa. Doaa kannte das Risiko der Überfahrt. Sie konnte nicht schwimmen. Doch zum zweiten Mal in ihrem Leben hatte sie das Gefühl, keine andere Wahl zu haben als zu fliehen. Bassem zahlte den Schmugglern viel Geld, um sie mit 400 anderen Menschen in einem maroden Fischerboot nach Europa zu bringen. Als Banditen das Boot überfielen und rammten, kenterte es. Alle Menschen unter Deck ertranken sofort, die meisten anderen kurz darauf. Doaa konnte sich an einen Rettungsring klammern, auch Bassem war bei ihr. Doch am zweiten Tag im Wasser verließen ihn die Kräfte. Bassem versank vor ihren Augen im Meer. Zwei andere Frauen übergaben Doaa ihre Babys, bevor auch sie ertranken. Vier Tage trieb Doaa auf dem offenen Meer, klammerte sich an den Rettungsring, die Kinder im Arm. Als sie ein Schiff entdeckte, schrie sie um ihr Leben. Wie durch ein Wunder wurden sie gerettet. Eines der Babies überlebte.  
† 08.2014

## **Meditation zu Psalm 69**

*United4Rescue – Gedenken*

*Rette mich, Gott, denn das Wasser steht mir bis zum Hals.*

Wo ist Rettung? Kein Schiff weit und breit.

Sie haben gesagt, wir sollen schnell in der Dunkelheit in dieses kleine Boot steigen.

Sie versprochen, ein großes Schiff würde uns weiter draußen aufnehmen.

Nur ein paar Seemeilen.

Jetzt sind drei Tage vergangen.

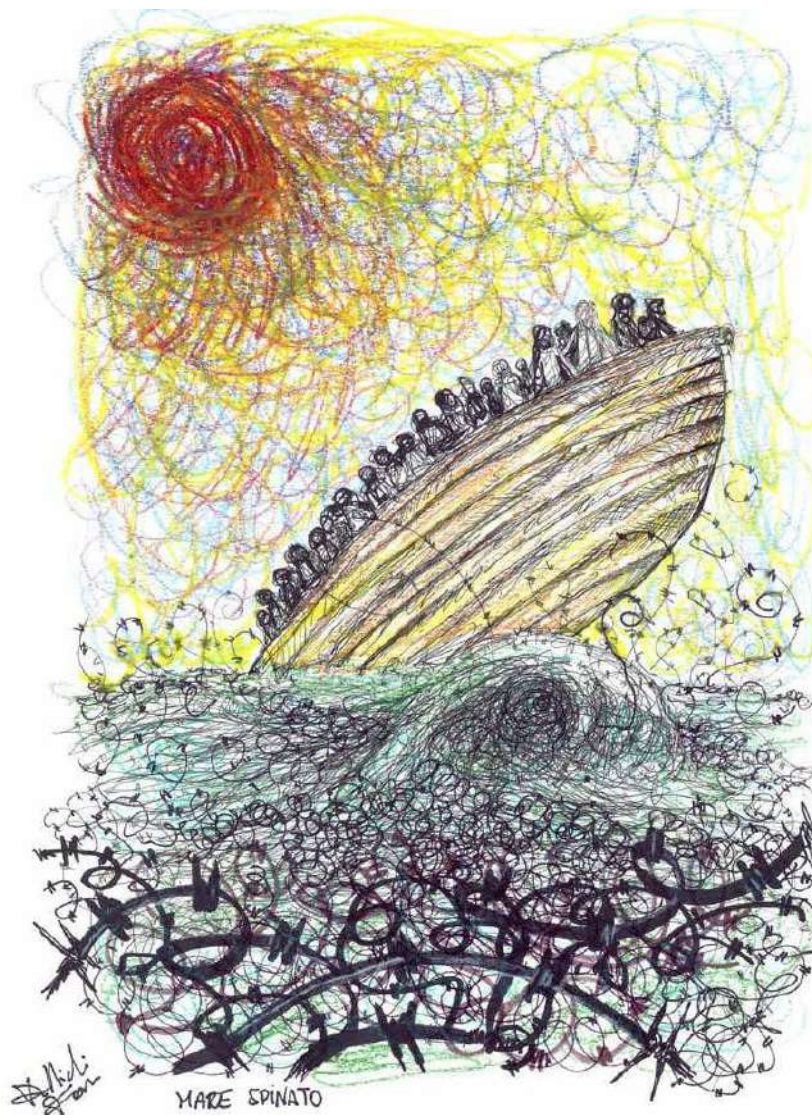
*Rette mich, Gott, denn das Wasser steht mir bis zum Hals.*

Kann ich noch beten? Geht das noch?

Ich schreie. Und wahrscheinlich bist du der Einzige, der uns noch hört.

Gott, hilf, dass ich das hier überlebe. Lass den Tod nicht siegen.

Errette uns!



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

*Rette mich, Gott, denn das Wasser steht mir bis zum Hals.*

Wir schöpfen mit Händen und Plastiktüten das Wasser und versuchen,  
das Boot zu halten, aber die Wellen sind hoch.  
Das Wasser im Boot steigt und steigt.

*Rette mich, Gott, denn das Wasser steht mir bis zum Hals.*

Wo ist Rettung? Warum ist da niemand?  
Ich sehne mich nach meiner Kindheit,  
nach der Wärme und der Geborgenheit.  
Und wieder eine große Welle...  
Einige haben angefangen, das Salzwasser zu trinken

*Rette mich, Gott, denn das Wasser steht mir bis zum Hals.*

Sie gehen in die Kirche, sie gehen in die Moscheen -  
aber sie schauen weg, wenn wir ertrinken.  
Nur wenige, die es nicht ertragen.  
Viel zu wenige.  
Gott, hilf uns. Es braucht Menschen mit Herz.

*Rette mich, Gott, denn das Wasser steht mir bis zum Hals.*

Ich erinnere mich an all die,  
die mir Gutes taten auf dem Weg.  
Die Wasser reichten,  
Mitleid hatten,  
Brot gaben.

*Rette mich, Gott, denn das Wasser steht mir bis zum Hals.*

So wie in den damaligen Zeiten soll es sein.  
Wir wollen sicher wohnen und leben.  
Wir brauchen Boden unter den Füßen und wollen unsere Würde zurück.  
Ist da wer?  
Kommt uns jemand entgegen?  
Wo ist Hilfe?

*Rette mich, Gott, denn das Wasser steht mir bis zum Hals.*

### **Predigt zu Auszügen aus Psalm 69 von Dr. Margot Käßmann**

*Wer leidet, ruft zu Gott. Und Tausende von Flüchtlingen, die im Mittelmeer ertrinken, sie werden nur noch diesen Schrei kennen. Gott, hilf mir. Gleich welcher Nationalität, gleich welchen Glaubens: Gott, hilf mir!*

In ihrer Predigt zu Psalm 69 bringt Dr. Margot Käßmann die existenzielle Not der Menschen an den Außengrenzen der EU eindrücklich zum Ausdruck. Die Zeilen des Psalms – „Gott, hilf mir! Denn das Wasser geht mir bis an die Kehle“ – verbindet sie mit dem Leid der Flüchtenden, die im Mittelmeer um ihr Leben kämpfen. Käßmann beschreibt, wie die Hilfslosigkeit dieser Menschen auf dramatische Weise in Kontrast zur Gleichgültigkeit vieler europäischer Bürger und der privilegierten Lebensweise im Globalen Norden steht.

Käßmann hebt hervor, dass die Konfrontation mit den Opfern dieser humanitären Krise oft verdrängt wird, was sie als eine „Stumpfheit“ gegenüber dem „Zynismus des Unrechts“ in der Welt bezeichnet. Sie appelliert an eine Wahrnehmung und Wertschätzung der individuellen Schicksale, indem sie beispielhaft auf das Erinnern in Yad Vashem verweist, wo Biografien einzelner Opfer des Holocausts gezeigt werden. Diese persönliche Dimension vermittele tiefergehendes Verständnis und Mitgefühl.

Die Predigt ruft dazu auf, die Opfer der Flucht nicht nur als abstrakte Masse wahrzunehmen, sondern ihre Einzelschicksale zu würdigen, um die Menschlichkeit in der Debatte über Migration zu bewahren. Flüchtlinge seien nicht „Einwanderer in unsere Sozialsysteme“, sondern Menschen, die – wie Käßmann betont – Botschafter des weltweiten Unrechts sind. Sie fordert eine Haltung der Solidarität und Gerechtigkeit, welche die gesellschaftliche Verantwortung Europas gegenüber globaler Ungleichheit anerkennt und betont, dass ein gerechter Umgang mit den Schwächsten nicht nur moralisch geboten, sondern auch eine christliche Verpflichtung ist.

Käßmann verbindet das Gebot der Nächstenliebe mit einer politischen Botschaft: Es brauche eine Veränderung im gesellschaftlichen Bewusstsein, das sich an einer „Globalisierung der sozialen Gerechtigkeit“ orientieren sollte. Sie argumentiert, dass der christliche Glaube eine aktive, weltzugewandte Nächstenliebe verlange – eine, die sich für die Würde und Zukunft der Schwächsten einsetzt. Das Eintreten für diese Werte sei keine Politisierung der Kirche, sondern der Weg, der aus dem Glauben in die Welt führe.

Am Ende plädiert sie für eine Haltung, die das Leid der Betroffenen nicht verdrängt, sondern es ernst nimmt und sich aktiv für Lösungen einsetzt.

Die ausformulierte Predigt finden Sie unter folgendem Link:

<https://www.kirchenasyl.de/wp-content/uploads/2013/12/gottesdienstbroschuere1.pdf>

## Pilgerweg

*Mission EineWelt - „Türen Auf – Gottes Volk kennt keine Fremden“*

Ziel des Pilgerweges ist es, Mitgefühl und Solidarität zu fördern und auf die Herausforderungen und Hoffnungen von Migrant\*innen aufmerksam zu machen.

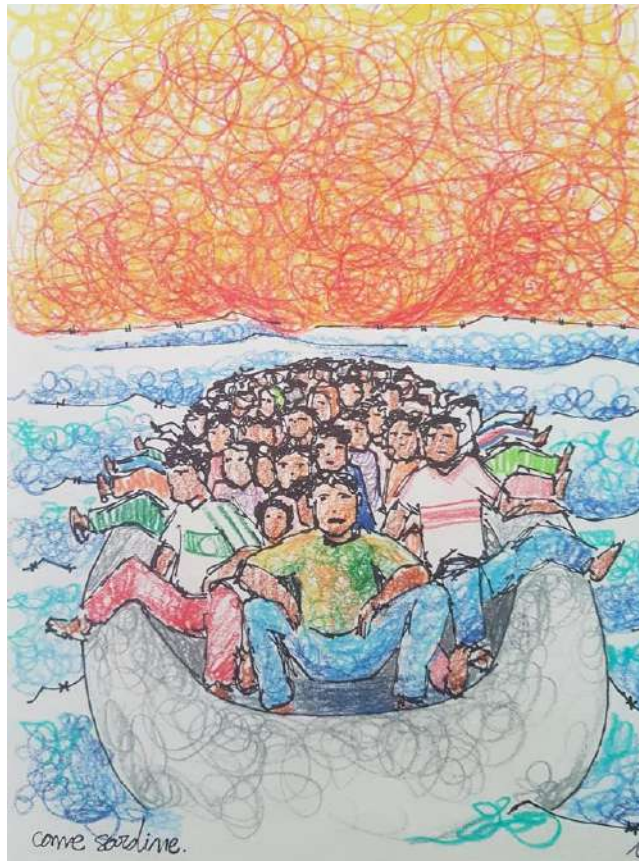
### 1. Station: „Fluchtgründe“

Diese Station thematisiert die vielfältigen Fluchtursachen wie Krieg, politische Verfolgung, Diskriminierung, Armut und Umweltzerstörung. Es wird verdeutlicht, dass Migration oft durch existenzielle Bedrohungen ausgelöst wird.

### 2. Station: „Fluchtwege“

Diese Station beschreibt die oft lebensgefährlichen Wege, die Geflüchtete auf sich nehmen, um in Sicherheit zu gelangen. Sie beleuchtet die Risiken von Überfahrten über das Meer und die versteckte Reise in Lastwagen, oft unter menschenunwürdigen Bedingungen.

➔ Im Rahmen dieser Station kann insbesondere auf die tödlichen Wege nach Europa und die Verstorbenen im Mittelmeer eingegangen werden.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

3. Station: „Angekommen“  
Diese Station widmet sich den Herausforderungen, denen Geflüchtete nach ihrer Ankunft begegnen. Dazu gehören Isolation, gesetzliche Einschränkungen und die schwierige Suche nach einer Perspektive in einem fremden Land.
4. Station: „Menschen aus anderen Ländern sind eine Bereicherung“  
Hier wird thematisiert, wie Zuwanderung eine Bereicherung für die Gesellschaft darstellt. Durch Begegnungen und Informationen soll ein positives Bild von Vielfalt und Zusammenleben vermittelt werden.
5. Station: „Türen auf – Geflüchtete sind uns willkommen!“  
In dieser letzten Station wird zur Gastfreundschaft und aktiven Solidarität mit Geflüchteten aufgerufen. Aktionen wie gemeinsames Essen und Austausch fördern das Verständnis und die Verbundenheit.

Jede Station umfasst Gebete, Musik, biblische Texte, Zahlen und Fakten sowie Berichte von Geflüchteten und Vorschläge für öffentlichkeitswirksame Aktionen, die das Thema Flucht und Migration greifbar machen.

## De herdenking

### Parafrase Marcus 4, 35 – 41: De storm van Ina Koeman

*Verenigde Protestantse Kerk in België - DOORDENKERTje Wereldvluchtelingendag 2024: De storm en de zee*

“Laten we naar de overkant van de zee gaan”, zei Jezus tegen zijn vrienden, “hier komen we niet tot rust. De vragen van mensen overspoelen ons”. Ze stapten in het schip en voeren weg, juist toen het donker begon te worden. Het schip schommelde op de golven. De wind deed de zeilen bollen. Jezus viel in slaap. Hij rustte in vrede. Alsof er niets te vrezen was. Terwijl de zee toch een bedreiging vormde. De zee was immers altijd al het symbool voor de levensbedreigende zaken in het leven. De zee was onbetrouwbaar. Er kwamen donkere wolken. Die daalden van de bergen naar beneden op de zee. Er stak een storm op. De golven sloegen over het schip heen. Het liep vol water. En Jezus sliep door – alsof hij van de koning geen kwaad wist. Zijn vrienden stroomden vol met angst, zoals het schip volstroomde met water. En Jezus sliep door – alsof de zee hem niet raakte. “Word wakker, trek je je niks aan van de ellende die ons overkomt? Straks gaan we eraan. Onze toekomst is om zeep!”, zo wekten zij Hem. En Hij stond op en zei tegen de zee, die nochtans levensbedreigend was: “Zwijg. Wees stil”. En de wind ging liggen en het werd volkomen stil. En Hij zei: “Waarom lieten jullie je zo volstromen met angst? Je moet niet zo gauw geloven dat we doodgaan. Anders gebeurt het ook nog veel te gauw”. En zij werden opnieuw vol van angst, maar nu anders, want ze zeiden: “Hoe kan het dat iemand zelfs de grootste bedreiging kan indammen en zelfs de zee, de grote levensbedreiger, doen zwijgen? Hoe kan het dat iemand tegen alle reële dreiging in, toch blijft geloven in leven en in toekomst?”

### Verhaal bij Marcus 4, 35–41 van Bruno Libbrecht

*Verenigde Protestantse Kerk in België - DOORDENKERTje Wereldvluchtelingendag 2024: De storm en de zee*

Maart 2024: Vorige week stierf Roula, een meisje van zeven onderweg naar een beter leven. De laatste 14 dagen stierven 5 mensen in onze Noordzee. Vandaag is het vier jaar geleden dat Baqer stierf ... We vergeten het niet, nooit. We waren er kapot van. Zijn leven stopte op 14 jaar. Veertien bewogen jaren. Diep onder de indruk van wat we toen 'de gaten' noemden in onze beschaving schreven we onderstaand tekstje. Vandaag durven we het bewuste nalatigheid noemen.... Hoe hoger de muren en grenzen die we bouwen hoe meer mensen sterven. Ik schreef toen: We kregen slecht nieuws ivm Baqer, een jongen die we af en toe tegenkwamen tijdens onze bezoeken aan Duinkerke. Veertien jaar oud. Overleden. We werden er stil van. We waren van slag. De eerste ontmoetingen, meer dan een jaar terug, waren samen met zijn zussen en tante. De laatste helemaal alleen. Een deel van zijn familie verloor hij in Griekenland uit het oog, een ander deel raakte over met een bootje naar de VK, Het bootje van hem en zijn zussen die dag niet. Er volgden nog vele pogingen. Nog vele mislukkingen waarin hij soms net aan de dood ontsnapte. Een week voor zijn overlijden zagen we hem nog. Alleen, de zussen konden het leven in de jungle van Duinkerke niet meer aan. Zij verbleven in het binnenland. Hij wou het op zijn eentje wagen. Hij wou hier weg en snel. Hij wou bewijzen dat hij het kon. Die jongen met die verlegen lach. Hij vroeg ons om een reddingsvest... Ja zo

gaat het daar: smokkelaars zorgen voor gammele bootjes, reddingsvesten horen daar niet bij. Baqer werd maar veertien, zijn dromen zullen nooit uitkomen.... Hij blijft in onze gedachten. Dit herinnert ons aan de mazen in het net van wat we beschaving noemen. Dit had niet gemogen. Baqer je mocht er zijn.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## La commémoration

### Histoires de personnes témoins de la mort d'amis ou de membres de la famille

*"Je pensais que je serai moi aussi mort et jeté à la mer"*: témoignage d'un survivant d'une traversée dramatique de l'Atlantique

À la dérive pendant plus d'un mois sur l'océan Atlantique, le Sénégalais Birane Mbaye a survécu à une tentative ratée de rejoindre l'Espagne, qui a coûté la vie à de dizaines de passagers. Le pêcheur raconte sa douloureuse expérience.

En juillet 2023, 101 hommes et garçons quittent leur village de pêcheurs sur la côte sénégalaise. Le groupe embarque sur une pirogue, espérant atteindre les îles Canaries en Espagne dans la semaine. Mais les jours passent, sans la moindre terre en vue.

L'embarcation est à la dérive dans l'océan Atlantique. À court de vivres, les passagers boivent l'eau de mer pour tenter d'étancher leur soif, raconte l'agence de presse Reuters. Tous les jours, la traversée fait de nouvelles victimes, et se débarrasser des corps devient une épreuve quotidienne.

*"Je pensais que je serai le prochain, qu'un matin, je serai moi aussi mort et jeté à la mer"*, se souvient Birane Mbaye depuis son village de Fass Boye, au Sénégal.

Après 35 jours en mer, un navire de pêche espagnol finit par repérer la pirogue, à plus de 250 km au nord-est de l'île de Sal, dans l'archipel du Cap-Vert, selon le Centre de coordination des secours maritimes espagnol. Le bateau se trouve à plus de 600 km à l'ouest de la route prévue et est presque aussi éloigné des îles Canaries qu'au départ du Sénégal.

Seules 38 personnes ont survécu à ce drame. Parmi les victimes, sept corps ont été retrouvés et 56 personnes sont portées disparues et présumées mortes.

*"Je risquerai à nouveau ma vie"*

Malgré cette expérience éprouvante, Birane Mbaye n'exclut pas de repartir, déterminé à subvenir aux besoins de sa famille. "Je n'abandonnerai pas", assure-t-il. *"Si j'ai de meilleures opportunités au Sénégal, je préfère rester ici. Mais si ce n'est pas le cas, je risquerai à nouveau ma vie"*<sup>35</sup>

Plus sur : <https://www.infomigrants.net/fr/stories/>

## La rievocazione

### Casa, di Warsan Shire, poetessa britannico-somala

*Mediterranean Hope – Commemorazione ecumenica del 3. Ottobre 2024*

Nessuno abbandona casa sua, a meno che  
la casa non è diventata la bocca di uno squalo.  
Corri solo verso il confine  
quando vedi tutta la città che anche lei corre.

Ti ho inseguito,  
fuoco sotto i piedi,  
sangue caldo nella pancia.

Non è qualcosa a cui tu abbia mai pensato:  
strappare il passaporto e deglutire,  
ogni boccone di carta promettendo a te stessa  
che non tornerai indietro.

Devi capire,  
nessuno mette i propri figli su una barca  
a meno che l'acqua non sia più sicura della terra.

Chi sceglierebbe di passare giorni e notti nello stomaco di un camion  
a meno che quelle miglia non significhino qualcosa di più di un viaggio?

Nessuno sceglie i campi profughi o la prigione,  
a meno che la prigione non sia più sicura di una città di fuoco.

Voglio andare a casa,  
ma casa è diventata la bocca di uno squalo.  
Non so cosa sono diventato  
ma lo so, ovunque è più sicuro di qui.

### Nel buio

*Mediterranean Hope – Commemorazione ecumenica del 3. Ottobre 2024*

LETTORE. Siamo nel buio di un paese che lascia per settimane donne e bambini,  
uomini provati e feriti sul ponte di una nave, senza un porto sicuro, facendoci credere  
che questo serva a migliorare la condizione di vita dei nostri poveri, dei senza tetto,  
dei disoccupati che vivono in condizioni di marginalità e precarietà.

LETTRICE. Siamo nel buio di chi ha abbandonato quest'isola meravigliosa e la  
pensa come un campo di reclusione, un confine lontano nel quale concentrare  
persone spaesate, costrette a non avere un futuro, una storia, una dignità.

LETTORE. Siamo nel buio di un tempo che criminalizza chi soccorre, che multa chi  
salva la vita, che persegue chi assiste l'umanità dolente e ferita che fugge da campi  
di detenzione, torture, guerre.

LETTRICE. E anche oggi, siamo qui per ricordare un evento, che resiste indelebile  
nella nostra memoria, non come un incidente del mare ma come una tragedia  
dell'umanità. 368 persone morte a poche miglia da Lampedusa.

## 7. Intercessions

### Intercession

*Church of Sanctuary - Churches Together in Britain and Ireland (CTBI) - Hospitality and Sanctuary for All*

Let us pray.

Let us pray to God for the Church of Christ throughout the world, and especially this congregation with its diversity, and our neighbours of all denominations that we shall be blessed by the grace of God, and that all will be given strength to bear witness to the grace of God in our mission and ministry, worship and prayer.

God hears our prayers.

All: The Kingdom of God is within us.

Let us pray to God for all nations and all leaders that God will illuminate within and before them the pathways made of justice, mercy and humility for all to walk, and to build peace.

God hears our prayers.

All: The Kingdom of God is within us.

Let us pray to God for all who need help and support today, especially those we carry in our hearts for they are in our prayers that the grace of God will be on them and bless them.

God hears our prayers.

All: The Kingdom of God is within us.

Let us pray to God for all who are far from home, prisoners, immigrants, exiles, refugees and all who seek sanctuary that God will be the shelter of their lives and souls, and help us to build communities of welcome, hospitality and sanctuary for all.

God hears our prayers.

All: The Kingdom of God is within us.

Let us pray to God for ourselves, that we may be sanctuary, that we may be given the grace to follow Christ, and practice his art of hospitality and welcome to the stranger.

God hears our prayers.

All: The Kingdom of God is within us.

Let us with thanks hold before God those who have died and whose memory is precious to us. Grant them peace. Give strength to all who are bereaved. Bless all who mourn the loss of their homes and livelihood. And grant to us wisdom and encouragement from the vision, witness and example of all the saints who have gone before us.

God hears our prayers.

The Kingdom of God is within us.

We offer our prayers in the Name of Christ, and sum them all up in the words of the Prayer Jesus taught:

Our Father....

**A prayer of intercession Translated by Anne Roß,**

*“Türen Auf! Gottes Volk kennt keine Fremden” in God With Us*

God of family, we bring before you the parents who are weeping and lamenting, who are waiting for their children, whose trace is lost in the sea, in the desert, on railway tracks, in shipping containers and uncertainty: men, women and children who had escaped from the war zones, the famine and poverty of this world, with the hope for a better, safer life.

God of life, we bring before you our lament for the dead, stranded at the borders of safety, who died fleeing through deserts, over mountains and seas. We call to you and join in the cry of all those who sought justice and a better life for themselves and their children and perished in the process.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

God of justice, we bring before you political leaders, advisers and decision-makers who hold the fate of others in their hands. Make them aware of the causes of migration and flight. Keep their consciences alive so that refugees are offered protection and dignity. Let them agree rules of residence that are based on human rights and guided by solidarity compassion.

God of peace, give us the strength to be witnesses of the suffering of the world and fill us with the fire of your spirit to renew our efforts to serve those in need and give us the grace to welcome, learn and share our lives with people who come to live in our communities.

Amen.

**Suggestion for a prayer of intercession for those who assist**

*CCME – Commemoration Material 2018*

Lord, there is a terrible injustice that is happening, and help is far away. We who are helping often feel helpless and do not know how to deal with what we encounter day after day. Some of us have grown up in protected environments.

Never have we felt so close to misery and suffering and we are afraid.  
No concept, no solution, no political remedies in our country, in Europe.  
Nothing that could be there and convince us that the suffering will have an end.

A huge void, given that so many have died. Shame and fine homilies.  
No end to the lack of imagination. We burn out at work and are afraid.

Many look away; do not allow themselves to be touched by what's happening.  
There's almost nothing in the media - and what there is stokes only new fears.  
Help us to remain open, to allow ourselves to be touched, and to remain steadfast.

Because we are witnesses to what is happening.  
We are witnesses to the injustice experienced by the people who tell us their stories.

Lord, support us and help us to maintain our stance in our society.  
Help us to provide support and sanctuary to people who are fleeing.  
Help us and them to live with their stories and to remain near to them.

Lord, be near to us.

**Intercession**

*CCME – Commemoration Material 2018*

Lord, you were once a refugee as the small child from the manger fleeing to Egypt.  
We pray for all those who are fleeing persecution, adversity and hopelessness. Lord,  
you led your people through the desert for forty years. We pray for all those who  
have been abandoned to the desert who disappear in the no man's land between the  
borders.

Lord, you called our fathers and mothers to seek a new beginning in a new, promised  
land. We pray for all those who have the courage to seek a new beginning in a new  
land where they hope to make their future. Lord, you rule over the raging of the sea;  
you still the waves when they rise up. We pray for all those drifting helplessly on the  
seas and drowning in the waves.

Lord, You divided the sea to let your people pass through  
and made the waters as solid as a wall.  
We pray for all those  
for whom the sea is a wall  
because we do not let them pass through.

Lord,  
You have enjoined us to see refugees  
As our neighbours.  
We pray for us all.  
That we might take responsibility for them.

## **Intercessional prayer and words of assurance for those who have died at the borders of Europe**

*CCME – Commemoration Material 2018*

Liturgist: Jesus said, I am the resurrection and I am life. Those who believe in me, even though they die, yet shall they live, and whoever lives and believes in me shall never die. I am Alpha and Omega, the beginning and the end, the first and the last. I died, and behold I am alive for evermore, and I hold the keys of hell and death. Because I live, you shall live also. (John:11:25-26).

All: Eternal God, the father of our Lord and savior who hast commanded us to love and pray for each other; in your mercy have pity on the souls of our dear brothers and sisters who have departed this world and forgive them their trespasses; we pray that you make them and their families, relatives to meet again in the joy of everlasting brightness on that day of resurrection.  
Amen.<sup>36</sup>

Liturgist: Lord, we bring to you the weeping and wailing of the mothers of this world, waiting for their children who have disappeared in the sea, in the desert, in uncertainty:

All: Refugees, men, women and children, from the war zones of this world, who are fleeing hunger and poverty, in the hope of a better, more secure life.

Liturgist: We bring to you our lament for those who have died stranded at our borders, those who have died fleeing through deserts, mountains and seas. We call upon you and we join in the cry of those who have died seeking justice and a better world.

All: Lord, we bring to you our shame for turning away and remaining silent. We have enough to eat in Europe - and do not see that we also create the causes of hunger. We are insatiable - and do not see that this is the cause of many wars. We are silent, where we need to take action.

Liturgist: Lord, we bring before you political leaders, who are not making decisions about mere numbers, but about the fate of many individual human beings. Sharpen their awareness of how things are interrelated. Keep their consciences alert. Let them develop rules that are guided by humanity and vision.

All: Lord, give us the strength to bear witness to the suffering of your children on the run, on their way to us, at our borders, in refugee camps and among us, in detention, waiting to be deported, in fear of the dangers that lie ahead, in mourning for those who have died.

Help us, Lord.  
Amen.

## **Prayer of Intercession**

*Mediterranean Hope - Ecumenical service of 3rd October 2024*

Lord, we pray to you for those who, while fleeing hunger, violence and torture, have been swallowed by the sea.

Lord, we pray to you for those who are victims of unjust wars perpetrated by people lusting for power, driven by hatred, revenge and selfishness.

Lord, we pray to you for those who in their life's journey have lost their way and no longer have a sense of their path and commitment.

Lord, we pray to you for those who work every day to save lives at sea, who by their courage redeem those feelings of hatred and racism that we feel are increasingly prevalent among us.

Lord, we pray to you for those who witness to the love you have for all your sons and daughters, that love that was embodied in Jesus and to which we too cling, castaways in search of salvation and justice.

## Fürbitten

### Fürbittengebet im Gedenken an die Toten der EU-Außengrenzen

*United4Rescue - Gedenken*

Gott,  
wir bringen vor Dich das Weinen und Klagen der Mütter dieser Welt,  
die auf ihre Kinder warten, deren Spur sich im Meer, in der  
Ungewissheit verliert:

Geflüchtete,  
Männer, Frauen und Kinder,  
aus den Kriegsgebieten dieser Welt, aus den Hunger- und Armutfallen entflohen,  
mit der Hoffnung auf ein besseres sicheres Leben.

Wir bringen vor dich unsere Klage um die Toten, gestrandet an unseren Grenzen,  
gestorben auf der Flucht  
durch Wüsten, Gebirge und Meere.

Wir rufen zu Dir und stimmen ein in den Schrei all derer,  
die Gerechtigkeit und ein besseres Leben suchten und dabei umkamen.

Gott, wir bringen vor Dich unsere Scham  
über unser Wegsehen und Schweigen.  
Wir sind satt in Europa – und sehen nicht,  
dass auch wir die Ursache für den Hunger schaffen.  
Wir sind unersättlich – und sehen nicht, dass dies die Ursache vieler  
Kriege ist. Wir schweigen, wo wir uns einsetzen müssten.

Gott, wir bringen vor dich die politisch Verantwortlichen,  
die nicht über bloße Zahlen, sondern über viele einzelne  
Menschenschicksale entscheiden.

Schärfe ihren Blick für die Zusammenhänge.  
Halte ihr Gewissen wach.  
Lass sie Regeln finden, die von Menschlichkeit und Weitsicht geleitet sind.

Gott, gib uns Kraft, Zeuge zu sein  
des Leidens deiner Kinder auf der Flucht, auf dem Weg zu uns,

an unseren Grenzen,  
in Flüchtlingslagern und bei uns,  
in Abschiebungshaft,  
in Furcht vor den Gefahren,  
in Trauer um die Umgekommenen.

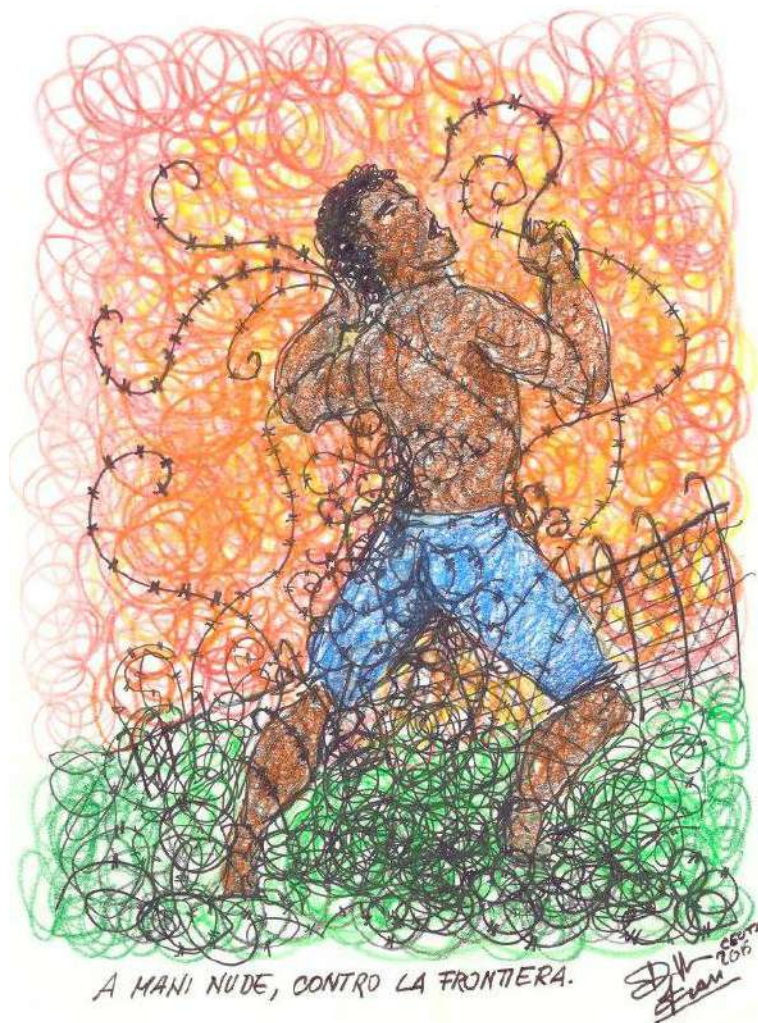
Hilf uns auf, Gott.

### **Fürbitte Weltflüchtlingstag 2023**

*United4Rescue – Pfingsten / Weltflüchtlingstag*

Vorlesetext:

Zehntausende Menschen haben in den letzten Jahren auf ihrem Weg nach Europa ihr Leben verloren. Sie alle waren auf der Flucht vor Krieg, Terror und Not und sahen ihre einzige Chance auf Zukunft in der lebensgefährlichen Überfahrt. Sie suchten nach einem guten, einem besseren Leben. Damit ist die europäische Außengrenze, die Grenze unseres Kontinents, die tödlichste Grenze der Welt.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

Als Christinnen und Christen macht uns dieses tausendfache Sterben sprachlos. Wir beklagen nicht die Toten einer Naturkatastrophe, sondern die Opfer einer verfehlten Politik, die immer weiter auf Abschreckung und Abschottung setzt. Wir wollen die Toten der europäischen Außengrenzen nicht vergessen. Sie alle waren Gottes geliebte Kinder, um die er trauert, und nach denen er fragen wird, wie er einst Kain fragte: Wo ist dein Bruder Abel? Wir rufen daher auf, der Toten der Grenzen zu gedenken und für eine Politik einzustehen, die Menschen schützt und ihre gottgegebene Würde achtet. Lasst uns gemeinsam innehalten und Fürbitte halten.

#### Fürbittengebet

Jeder Mensch hat einen Namen

Gott, Du weißt es: entlang der Grenzen Europas sterben Menschen.

Sie ertrinken, erfrieren, verdursten.

Du kennst ihre Namen.

Du kennst auch die Namen der Toten, die niemand beerdigt hat,  
die verschollen sind.

In der Stille denken wir an sie.

[Stille]

Die alle wurden geliebt von Menschen, die jetzt verzweifelt zurückbleiben  
und alleine weiterleben müssen.

Wir bitten dich: Erbarme dich.

So viele fliehen vor dem Krieg, vor Not und Zerstörung.

Wir bitten dich um eine Zuflucht für sie, um ein neues Zuhause.

Und wir bitten dich für alle, die nicht fliehen können:

gib ihnen Zuversicht und Mut zum Leben.

Du siehst auch uns und unsere Kirche, Gott.

Wir bitten dich: Lass unser Gewissen nicht ruhig werden.

Schenke uns Hoffnung und Tatkraft, damit wir den Weg deiner Gerechtigkeit gehen.

Gott, du kennst die, die politische Verantwortung tragen.

Wir bitten dich: Lass durch sie deinen Willen geschehen.

Dein Reich komme, Gott, Dein Reich komme.

Dein Wille geschehe.

Wie im Himmel so auf Erden.

Amen – so sei es.

#### Fürbitte

*United4Rescue - Weltflüchtlingstag / Pfingsten*

Du Gott des Lebens

Wir bitten Dich für alle, die aus Verzweiflung ihre Heimat verlassen

Die auf dem Weg ihr Leben riskieren müssen

Und es zu oft verlieren

Wie auch in den vergangenen Tagen auf dem Mittelmeer

Du bist ein Gott, der mich sieht

Du siehst jede und jeden, auch die Menschen in den Booten

Ihre Verzweiflung, ihr Schreien, ihren Mut, ihr vergebliches Hoffen

Du siehst ihre Familien, Freundinnen und Freunde  
Die voll von Schmerz und Trauer sind  
Die weiterleben und nicht wissen, wie ihr Herz den Verlust ertragen soll

Du siehst die Menschen, die retten und helfen  
Die den Glauben nicht aufgeben an eine Politik, die Menschenleben schützt  
Die nicht aufhören werden, solidarisch zu sein  
Solange Menschen ihre Suche nach Schutz  
Mit dem Leben bezahlen müssen

Du siehst die Menschen, die politische Verantwortung tragen  
Lass durch sie deinen Willen geschehen

Du siehst auch uns  
Lass unser Gewissen nicht ruhig werden  
Schenke uns Hoffnung und Tatkraft zu helfen  
Schenke uns Mut und Zuversicht  
Dass wir den Weg deiner Gerechtigkeit gehen

Amen.

### **Fürbitte**

*United4Rescue - Weltflüchtlingstag / Pfingsten*

Gott, wir bitten dich um deine Geistkraft.

Oft fühle ich mich allein und kraftlos: bitte schick mir deine Geistkraft.  
Dass ich sehe und spüre: Ich bin nicht allein. Unsere Kraft kann die Welt bewegen.

Oft bin ich entmutigt, weil es so viel Elend, so viel sinnloses Sterben gibt: bitte schicke mir, schicke uns deine Geistkraft.  
Dass wir gemeinsam für das Leben eintreten, mutig und entschlossen.

Oft bin ich taub für das Rauschen - bitte schicke mir dann besonders deine Geistkraft.

Schärfe meine, schärfe unseren Sinn für Miteinander, für Bündnisse, mach uns sensibel und wach für Not und Ungerechtigkeit.

Ja, Gott, wir bitten dich um deine Geistkraft und beten gemeinsam:

*... Vaterunser*

### **Fürbittgebet von Walter Bartels**

*Evangelische Kirche Deutschland*

Gott –

manchmal so unbegreiflich, dann doch zum Greifen nah.  
Wir suchen dich im Himmel und übersehen dich auf der Erde.  
Wir spannen dich ein für unsere Wünsche und Ziele und vergessen, dass deine Güte hinausgeht über unseren Horizont.  
So machen wir dich klein,  
und unsere Vorstellung von dir wird armselig.

Weite unseren Blick. Öffne unser Herz.

Lass uns groß von dir denken.

Weil selbst der Erdkreis dir keine Grenze ist, du Menschenfreund,  
rufen wir zu dir: Kyrie Eleison!

Wir denken in diesen Tagen an die Kinder, die von weit her  
zu uns kommen: auf dem Arm, auf dem Rücken ihrer Eltern,  
übers Meer, auf endlosen Fußwegen.

Wir denken an all die Frauen und Männer, die angstvoll unterwegs sind.  
Nicht auszudenken, was sie erlebt und gesehen haben.

Stelle uns einen Menschen, eine Familie vor Augen unter all den vielen.  
Begabe uns mit Gespür für das Leid und für ihr Angst,  
die sie aus ihren Ländern vertrieben haben.

Wir rufen zu dir: Kyrie Eleison!

Wir bitten für Menschen in Politik und Verwaltung,  
die mit Flüchtlingen zu tun haben.

Gib Weitsicht und Umsicht bei ihren Planungen,  
Phantasie für menschengerechte Lösungen.

Gib ihnen Mut zu ungewöhnlichen Wegen,  
auch wenn die nicht immer durch Paragraphen gedeckt sind.

Bewahre sie vor Müdigkeit, Überforderung und Zynismus bei der großen Aufgabe.  
Lass sie Anerkennung erleben für ihren Einsatz, für das, was gelingt an Hilfe und  
Erleichterung.

Wir rufen zu dir: Kyrie Eleison!

Wir bitten für die Kirchengemeinden in diesem Land  
in Städten und Dörfern; für alle, die angerührt sind von ihrer Liebe  
zu der Flüchtlingsfamilie aus Bethlehem; für alle, die freiwillig  
aktiv sind und Hilfe organisieren; für die, die sich verwickeln lassen  
in die Geschichte fremder Menschen:

dass sie bei Kräften und guten Mutes bleiben;

dass sie sich freuen über gelungene Schritte;

dass sie sich nicht übernehmen, sondern auch auf Grenzen achten.

Wir rufen zu dir: Kyrie Eleison!

Gott,

wir danken für alle guten Zeichen Deiner Gegenwart unter uns;

für die ausgestreckten Hände, für tröstende Gemeinschaft;

für die Schönheit erlebter Mitmenschlichkeit;

für jeden warmherzigen Blick;

für die Erfahrung, wenn aus Fremden Freunde werden.

Und was uns sonst noch bewegt an diesem Tag –

wir bringen es in der Stille vor dich ...

Wir rufen zu dir: Kyrie Eleison!<sup>37</sup>

### **Fürbitten**

*Evangelische Kirche Deutschland - „Kein Raum in der Herberge Europa?“*

Gott,

du bist Flüchtling gewesen in dem kleinen Kind aus der Krippe auf dem

Weg nach Ägypten. Wir bitten dich für alle, die auf der Flucht sind vor Verfolgung, vor Not und Hoffnungslosigkeit.

Gott,  
du hast dein Volk 40 Jahre durch die Wüste geführt. Wir bitten dich für alle, die in den Wüsten ausgesetzt werden, die verloren gehen im Niemandsland zwischen den Grenzen.

Gott,  
du hast die Väter und Mütter zum Aufbruch gerufen in ein neues, gesegnetes Land. Wir bitten dich für alle, die den Mut haben aufzubrechen in ein neues Land, in dem sie Zukunft finden wollen.

Gott,  
du herrschst über das ungestüme Meer, du stillst seine Wellen, wenn sie sich erheben. Wir bitten dich für alle, die hilflos auf den Meeren treiben und in den Wellen versinken.

Gott,  
du zerteilst das Meer und ließest das Volk hindurchziehen und stelltest das Wasser fest wie eine Mauer. Wir bitten dich für alle, für die das Meer voller Mauern ist, weil wir sie nicht hindurchziehen lassen.

Gott,  
du hast uns die Flüchtlinge als unsere Nächsten anbefohlen. Wir bitten dich für uns alle, die wir für sie Verantwortung tragen.<sup>38</sup>



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## Voorbeden

Voorbede voor vluchtelingen<sup>39</sup> van Jan Brock - Geef ons heden ons dagelijks brood.

Bidden met de armen.

*kerk in actie – Viering thema Vluchtelingen*

Voorganger: Er is geen plek waar U niet kunt komen.

Allen: God, die hemel en aarde gemaakt hebt.

Voorganger: Er is geen weg die U niet bent gegaan.

Allen: God, die in Jezus ons leven deelde.

Voorganger: Er is geen volk waar U geen zorg voor draagt.

Allen: God, Geest en vertrooster.

Voorganger: Hier bijeen op deze plek,  
rond de kaart van uw en onze wereld,  
denken wij aan vluchtelingen, medemensen  
en het gevecht dat zij leveren moeten  
om in leven te blijven.

*Gemeenteleden die de kaarsen aansteken:*

Mensen uit .... (zij noemen de verschillende landen, terwijl de kaarsen ontstoken worden)

Behoed hen die van huis en haard verdreven werden,  
die gescheiden werden van wie ze houden,  
die onbekende grenzen over moeten trekken,  
mensen zonder land en zonder huis,  
niet wetend waarheen te gaan.

Behoed hen die van huis en haard verdreven werden,  
Wees bij hen die over de hele wereld  
in vluchtelingenkampen moeten verblijven.

Allen: Wees hun hoop, God, bij al hun schreeuwen om gerechtigheid.  
Open de oren van de wereld voor hun noodkreten.

Behoed hen die van huis en haard verdreven werden.  
Mogen zij die bij ons een goed heenkomen zochten  
een nieuw thuis vinden, waar ze hun angsten kwijtraken,  
waar hun verleden wordt gerespecteerd  
en hun kundigheden worden erkend.

Behoed ons, dat we niet hard of onverschillig worden,  
dat we onze ogen niet sluiten voor hun nood.

Allen: Mogen wij hun nieuwe thuis zijn;  
mogen wij degenen zijn die hun hart in welkom openen.

Barmhartige God,  
bemoedig ons vandaag met uw toekomst:  
een nieuwe wereld waar geen mens meer hoeft te vluchten  
voor een ander mens;

waar geen oorlog meer is of onderdrukking;  
waar niemand het zonder eigen huis hoeft te doen;  
waar wij allen deel zijn van uw nieuwe schepping.

Allen: Amen.

### **Ook God was vluchteling**

*bron: Kerk in Actie, ontleend aan CCME 2017, original EKD - Kein Raum in der Herberge Europa? - Herdenking vluchtelingen en migranten*

Vg: God, eens was ook U vluchteling, toen U als klein kind naar Egypte moest vluchten.

A: We bidden voor alle mensen die vervolging, geweld en uitzichtloze situaties ontvluchten.

Vg: God, U heeft uw volk veertig jaar lang door de woestijn geleid.

A: Wij bidden voor alle mensen die achtergebleven zijn in woestijnen, die verdwenen zijn in het niemandsland tussen grenzen.

Vg: God, U heeft onze vaders en moeders aangespoord een nieuw begin te maken in een nieuw, beloofd land.

A: We bidden voor alle mensen die de moed hebben om op zoek te gaan naar een nieuw begin in een nieuw land, waar zij een toekomst voor zichzelf hopen te creëren.

Vg: God, U heerst over de woeste wateren van de zee; U brengt de golven tot bedaren.

A: We bidden voor alle mensen die hulpeloos ronddobberen op zee en verdrinken in de golven.

Vg: God, U splitste de zee om uw volk doorgang te verlenen en zorgde ervoor dat zij veilig de overkant bereikten.

A: We bidden voor alle mensen voor wie de zee een blokkade is omdat wij hen niet verder laten.

Vg: God, U heeft ons geleerd vluchtelingen te zien als onze naasten.

A: We bidden voor ons allen, dat wij verantwoordelijkheid nemen voor onze naasten.

### **De schreeuw van hen die gestorven zijn van**

*CCME Commemoration Material 2017 – kerk in actie - Herdenking vluchtelingen en migranten*

Voorganger: Barmhartige God,  
wij brengen voor U de tranen en de klaagzang van zoveel moeders ter wereld, die onzeker wachten op een teken van leven van hun kinderen, kinderen die verdwenen zijn in de golven van de zee, of van ellende omgekomen zijn in de woestijn.

Allen: Mannen, vrouwen en kinderen uit oorlogsgebieden,  
op de vlucht voor geweld of armoede, hopend op een beter, veiliger bestaan.

Vg: We brengen de weeklagen voor U van de mensen die gestorven zijn voordat zij onze grens bereikten, gevlucht door woestijnen, bergen en zeeën.

Wij sluiten ons aan bij de schreeuw van hen die op zoek waren naar vrede, rechtvaardigheid, een betere wereld.

A: Genadige God, wij komen tot U met schaamte, voor de vele keren dat wij wegkeken en stil bleven.

We hebben genoeg te eten in Europa – en zien niet dat ongelijkheid armoede creëert.

We hebben nooit genoeg – en zien niet in dat dit de oorzaak is van vele oorlogen. We blijven stil, wanneer handelen geboden is.

Vg: Almachtige God, wij bidden voor onze politieke leiders.

Doe hen inzien dat eigenbelang nooit doorslaggevend mag zijn;

doe hen inzien dat politiek niet draait om cijfers, maar om levens van mensen.

Scherp hun besef hoe zaken hier en elders met elkaar in verband staan. Schud hun gewetens wakker, laat hen beleid ontwikkelen dat is gebaseerd op menselijkheid en compassie.

A: God, geef ons de kracht om getuigenis af te leggen van het lijden van uw kinderen die op de vlucht zijn, op weg naar hier, aan onze grenzen, in vluchtelingenkampen, in detentiecentra, wachtend op uitzetting, vol vrees voor wat hen te wachten staat, rouwend om hen die gestorven zijn.

Sta ons bij, God.

Amen.

### **Voorbede voor de families van de overledenen**

*van CCME Commemoration Material 2017 – kerk in actie - Herdenking vluchtelingen en migranten*

Heer,

We bidden voor degenen die rouwen,  
voor ouders, kinderen, familieleden  
en vrienden.

Voor hun geliefden die zijn gestorven  
en vermist onderweg naar Europa.

Wij vragen U, wees hen genadig nabij,  
verleen hen troost in hun verdriet,  
veeg hun tranen af.

God van alle troost, wij bidden U,  
geef de familieleden moed bij hun  
verlies om het verdriet van hun zonen  
en dochters, en steun hen die nog  
steeds hopen dat hun  
geliefden terug naar huis zullen  
komen.

Heer, we bidden dat U hun toevlucht  
en kracht zult zijn.

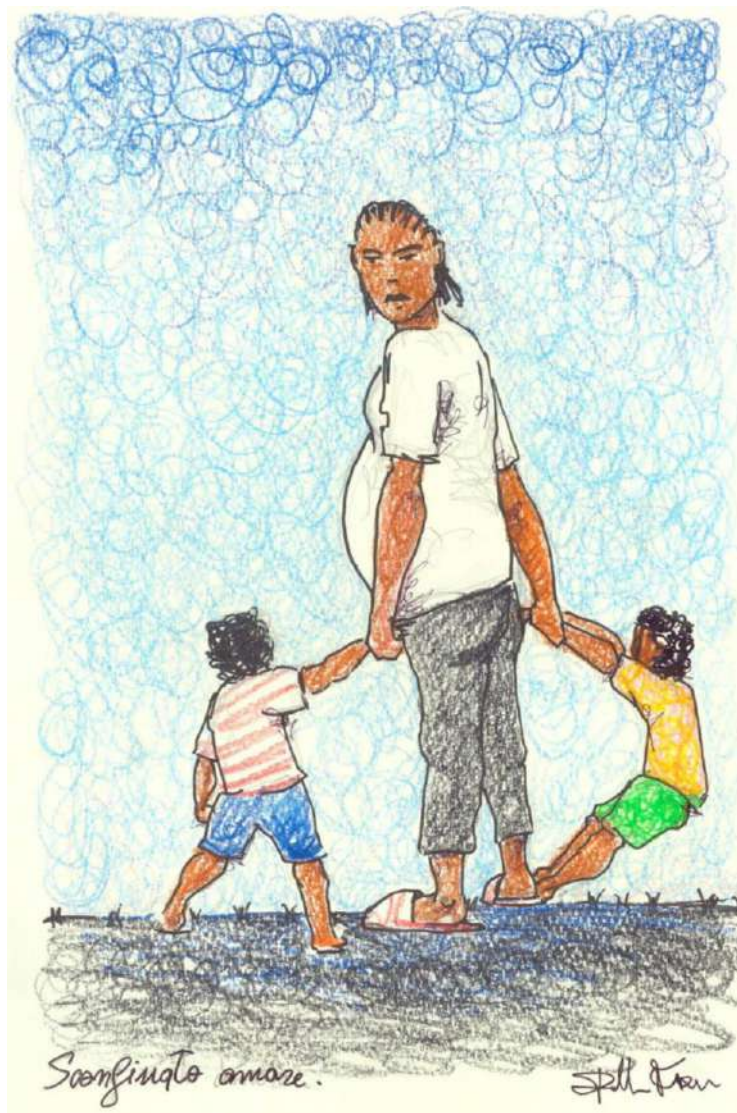
Heer, wees hen met Uw voortdurende liefde nabij en til ze op uit de diepten van  
verdriet in het licht van Uw  
aanwezigheid.

Eeuwige God, U hebt toch Uw

enige Zoon, onze Heer Jezus Christus, gezonden,  
die door te sterven onze dood heeft  
vernietigd, en door op te staan uit de  
dood ons leven hersteld.

Wees dan Uw mensen nabij, de  
families van onze overledenen waar  
ze ook zijn en  
herinner hen aan Uw eeuwige  
aanwezigheid en geef hen troost en  
kracht.

Amen.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope  
Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## **Gebed**

*Verenigde Protestantse Kerk in België - DOORDENKERtje Wereldvluchtelingendag 2024: De storm en de zee*

O Eeuwige, onze liefhebbende en barmhartige God!  
Zoveel mensen op de vlucht door hitte, droogte of overstroming.  
Zoveel mensen bedreigd, zoveel mensen uit hun huizen opgejaagd.

Zoveel eenzaamheid en verborgen verdriet in de huizen van de mensen.  
Zoveel huizen die geen thuis zijn.  
Zoveel huizen waar mensen niet op adem kunnen komen,  
zoveel zoeken en verlangen naar een plaats om te huilen, een plek om te schuilen.  
Zoveel zoeken naar ruimte voor vreemde gasten,  
verslaafden, verdrevenen, uitgejouwden.

Gezegend zijn de huizen waar de deuren niet gesloten blijven,  
waar brood en tijd gedeeld worden met wie ontredderd zijn, zoeken naar rust en  
houvast.

Gezegend zijn de huizen waar mensen niet alleen maar leven voor zichzelf,  
maar leven delen met elkaar en met hen die aankloppen aan hun deur.  
Gezegend zijn de handen van hen die zorgvuldig doen wat nodig is.  
Gezegend zijn de handen van hen die het eenvoudige doen  
opdat het leven leefbaar en menswaardig blijft.  
Gezegend zijn zij die innerlijke ruimte hebben  
om het verhaal te ontvangen van wie gestrand zijn op de levensweg  
en zoeken naar het oor van een medemens om gehoord te worden.

Gezegend zijn zij in de Naam van de Eeuwige,  
Die niet zal vergeten wie vreemde gasten uitnodigt aan zijn tafel,  
maar Die hen toekomst schenkt, en leven in overvloed.

Zegene ons dan onze God,  
wanneer wij aan mensen in nood  
een open huis en een open hart willen reiken  
en wanneer we samen vechten  
tegen de uitsluiting van zovelen  
in de Naam van de Vader,  
de Zoon en de Heilige Geest.  
Amen.

## **Gebed om liefde, moed en vertrouwen van Jojanneke Dekker** *kerk in actie – Grenzen doorbreken!*

Barmhartige God,  
U bent een God van liefde en trouw.  
U bent niet blij met onrecht,  
U beschermt wie zwak is.  
U ziet elk mensenkind, hoe klein en kwetsbaar ook.

Wij bidden om uw ontferming.  
over hen die klein en kwetsbaar zijn.

over hen die onrecht wordt aangedaan  
en over hen die zwak zijn.

Wij vragen om uw liefde en trouw,  
voor al die gevluchte vrouwen, kinderen, mannen, ouderen, jongeren  
die hopen op een beter leven  
maar die geen uitzicht krijgen,  
die kou lijden, van wie lichaam en geest geschonden wordt.  
Om allen die wachten aan onze grenzen bidden wij tot U: Heer ontferm U!

Wij bidden om uw liefde en trouw,  
bij leiders die beloftes deden,  
bij werkers in vluchtelingen kampen,  
bij aanstichters van oorlog en geweld,  
in ons eigen hart en in onze eigen gebeden.

Geef dat door uw liefde en trouw,  
in woorden en daden,  
in acties en gebeden,  
in doorgaan en stil zijn,  
uw Rijk komt op aarde.  
Geef ons moed en vertrouwen tot die tijd komt,  
omdat U nooit loslaat wat uw hand begon.  
In de naam van Jezus Christus onze Heer, Amen.

## Intercessioni

### Pregheiere di intercessione

*Mediterranean Hope – Commemorazione ecumenica del 3. Ottobre 2024*

Signore, ti preghiamo per coloro che mentre scappavano da fame, violenze e torture  
sono stati inghiottiti dal mare.

Signore, ti preghiamo per coloro che sono vittime di guerre ingiuste, perpetrate da  
persone bramosse di potere, mosse da odio, vendetta ed egoismo.

Signore, ti preghiamo per coloro che nel loro percorso di vita hanno perso la strada e  
non hanno più il senso del loro cammino e del proprio impegno.

Signore, ti preghiamo per coloro che ogni giorno si adoperano per salvare vite in  
mare, che con il loro coraggio riscattano quei sentimenti di odio e razzismo che  
sentiamo sempre più diffusi in mezzo a noi.

Signore, ti preghiamo per coloro che testimoniano l'amore che tu hai per tutti i tuoi  
figli e figlie, quell'amore che si è incarnato in Gesù e al quale ci aggrappiamo anche  
noi, naufraghi alla ricerca di salvezza e di giustizia.

## 8. Blessing

### Franciscan Blessing

May God bless us with discomfort  
at easy answers, half-truths, and superficial relationships,  
so that we may live deep within our hearts.

May God bless us with anger  
at injustice, oppression, and exploitation of people,  
so that we may work for justice, freedom, and peace.

May God bless us with tears to shed  
for those who suffer from pain, rejection, hunger, and war,  
so that we may reach out our hands to comfort them and turn their pain into joy.

And may God bless us with enough foolishness  
to believe that we can make a difference in this world,  
so that we can do what others claim cannot be done.  
Amen.<sup>40</sup>

### A benediction

*translated from "Türen Auf! Gottes Volk kennt keine Fremde" in God With Us*

May God bless us,  
our God, who called the world into being,  
who breathed us into life,  
who provides us with new strength.

May God bless us,  
our God, whose love does not know borders nor walls,  
whose justice will come.

Our God, who casts down the mighty from their thrones  
and lifts up the lowly.

May God bless us,  
Creator, Redeemer and Sustainer,  
Amen.

### Litany of Justice (Blessing)

*Church of Sanctuary - Churches Together in Britain and Ireland (CTBI) - Hospitality and Sanctuary for All*

Reader: Jesus said, 'I was hungry and you gave me food.' Made in the Image of God,

All: We see the face of Christ in all.

Reader: Jesus said, 'I was thirsty and you gave me something to drink.' Made in the Image of God,

All: We see the face of Christ in all.

Reader: Jesus said, 'I was a stranger and you welcomed me.' Made in the Image of God,

All: We see the face of Christ in all.

Reader: Jesus said, 'I was naked and you gave me clothing.' Made in the Image of God,

All: We see the face of Christ in all.

Reader: Jesus said, 'I was sick and you took care of me.' Made in the Image of God,

All: We see the face of Christ in all.

Reader: Jesus said, 'I was in prison and you visited me.' Made in the Image of God,

All: We see the face of Christ in all.

Reader: Jesus said, 'In as much as you did to one of those considered to the least important, you did it to me.' Made in the Image of God,

All: We see the face of Christ in all. We go from here to see and serve Christ in all.

Amen.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## Segen

### Franziskanischer Segen

Möge Gott dich segnen mit Unbehagen  
über billige Antworten, Halbwahrheiten und oberflächliche Beziehungen,  
so dass du in der Tiefe deines Herzens lebst.

Möge Gott dich segnen mit Zorn  
über Ungerechtigkeit, Unterdrückung und die Ausnützung von Menschen,  
so dass du dich einsetzt für Gerechtigkeit, Freiheit und Frieden.

Möge Gott dich segnen mit Tränen  
vergossen für die, welche an Schmerzen, Zurückweisung, Hunger und Krieg leiden,  
so dass du deine Hände ausstreckst, um sie zu trösten und ihren Schmerz in Freude  
zu verwandeln.

Und möge Gott dich segnen mit genug Torheit  
damit du glaubst, dass du in der Welt einen Unterschied machen kannst,  
und das tun kannst, von dem die andern sagen, es sei unmöglich.  
Amen.<sup>41</sup>

### Segen

*Mission EineWelt - „Türen Auf! Gottes Volk kennt keine Fremde“*

Es segne uns Gott,  
der die Welt ins Leben rief,  
der uns Leben einhaucht,  
und neue Kraft schenkt.  
Es bewahre uns Gott,  
dessen Liebe weder Grenzen noch Mauern kennt,  
dessen Gerechtigkeit kommen wird,  
der die Mächtigen vom Thron stößt,  
und die Ausgegrenzten ins Recht setzt.  
Es behüte uns Gott,  
Vater, Sohn und Heiliger Geist.  
Amen.

### Segen

*Mission EineWelt – „Türen Auf! Gottes Volk kennt keine Fremde“*

Der Gott der Schöpfung bestärke dich in seinem Geist,  
dass du dich für Gerechtigkeit und Güte einsetzt  
und dem Verachten und Zerstören widerstehst.  
So sollst du ein Segen sein.  
Es segne und behüte dich der liebende und alles  
umfangende Gott,  
Vater, Sohn und Heiliger Geist.  
Amen.

## Zegening

### Franciscaner zegenbede (bewerking)

*kerk in actie - Viering thema Vluchtelingen*

Moge God ons zegenen met onrust  
over gemakkelijke antwoorden, halve waarheden en oppervlakkige relaties,  
zodat er diepgang moge zijn in onze harten.

Moge God ons zegenen met boosheid  
over onrechtvaardigheid, onderdrukking en de uitbuiting van mensen,  
zodat we mogen werken voor rechtvaardigheid, vrijheid en vrede.

Moge God ons zegenen met tranen  
te plengen voor hen die lijden door pijn, verstoting, honger en oorlog,  
zodat we onze handen zullen uitstrekken tot troost  
om pijn in vreugde te veranderen.

Moge God ons zegenen met voldoende dwaasheid  
om te geloven dat we verschil kunnen maken in deze wereld,  
zodat we kunnen doen waarvan anderen zeggen dat het onmogelijk is.

En moge God ons zegenen met honger en dorst,  
honger en dorst naar Christus zelf, zodat we niet zullen rusten,  
totdat we onze rust gevonden hebben in Hem alleen.

Amen.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## 9. For Children and Youth

### What would you do to welcome someone? (All schools)

*God With Us and The God who sees me*

#### Description:

This activity might be particularly useful if the school is likely to receive refugees in the near future and wants to think about becoming a welcoming community. Explain that refugees are people who have been forced to leave their homes and are trying to rebuild their lives in a new country. Exercises to help the children consider how they could welcome refugees.

#### Learning intention:

To introduce the principles of integration through relatable experiences.

#### Scripture:

Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it. Hebrews 13:2

#### Prompt questions:

- Can you remember a time when you went somewhere for the first time? (e.g. new school, club or church)
- How did it feel? (e.g. exciting, scary)
- What helped you feel safe/secure?

#### Activity 1:

- Have one of the adults pretend to be a new person at their church/school. Don't introduce them as a New Scot (refugee or person seeking asylum), but incorporate some relevant aspects into the character (e.g. English as an additional language, difficulty trusting others)
- Ask the children how they would make them feel welcome, e.g. playing together, offering them a seat, asking them sensitive questions
- Act out a response to the suggestions made (become visibly happier and more comfortable)
- For older children, you could task them with preparing a short drama or make a conversation about the question "If it were you, how would you like to be welcomed?". Ideas could include conversations around:
  - Making friends
  - Not bullying them because of their experiences, language skills or accent; what if it was you?
  - Challenging racism
  - Inviting them round for a meal
  - Offering extra help

- Being patient as they try to learn a new language
- How to help them fit in to life (where to catch a bus, what time the shop is open)
- Being sensitive that they have had a difficult experience and might not want to tell people about it.

#### Activity 2:

- Welcome hands bunting: have the children draw around their hands onto card and cut it out
- On each of the hands write an individual letter from the word WELCOME
- Use a holepunch to make holes to thread a string through so that the hands together spell out 'welcome'
- As you make it, ask the young people about what makes a welcoming space. How can we make our church a friendly place for people who are new?
- Help them find places in the church to hang the bunting where visitors will see them. Say that they are reminders for us to practice the things we said would make the church a friendly place.

#### Lesson

When refugees travel to a different country they have to get used to a lot of new things: a new home, new school, new jobs, new culture. This can be really hard. Some people struggle because they speak a different language. Others feel very homesick. People need lot of practical help (explain what that could mean), but most of all they need people to be their friends. Jesus taught us to be kind and to love one another. He made friends with people who didn't have any other friends (e.g. woman at the well, Zacchaeus) and that made them feel better. We can help other people just by being their friend.

#### **What would you take? (Primary schools) with thanks to Christian Aid**

*God With Us and The God who sees me*

#### Learning intention:

To understand and empathise with some of the difficult choices displaced people have to make. Scripture Do not eat it with bread made with yeast, but for seven days eat unleavened bread, the bread of affliction, because you left Egypt in haste—so that all the days of your life you may remember the time of your departure from Egypt. Deuteronomy 16:3

#### Prompt questions:

What are some of your favourite things that you own?

Imagine you had to leave your home and could only take a few objects.

What would you bring with you?

#### Activity 1:

- Bring a selection of objects and lay them out. Ask the children, 'If you had to leave your house in a hurry, which of these would you bring?'

- Examples: food, toys, books, tech, photos, cooking utensils, a tent
- Introduce limits/constraints i.e. maximum number, weight, no access to electricity.

#### Activity 2:

- Have the children write or draw what their personal list of objects to bring would be. (You could print off pictures of an empty suitcase and ask children to draw the items.)
- Talk to them about the decisions they made; Why did you choose it? Was it difficult to choose?
- How would you feel if you had to leave your home in a hurry?
- How would you feel if you could never go back?

#### Lesson:

This activity is based on many true stories. There are over 100 million people who have had to leave their homes like this. This could be due to war, to escape people trying to hurt them, or because there was a famine and they had no food to eat. When they left they had to make hard choices about what to bring with them. Many aren't able to bring anything or lose items on their journeys. But one thing they don't lose is who they are, people with their own stories, faith, skills, experiences and joys. We are more than the things we own or possess. We have our identity in Christ and everyone is created in the image of God, no matter where they are from. In the Bible, when God rescued his people from Egypt they had to leave in a hurry. They made unleavened bread (explain that unleavened bread is quicker) so they could leave quickly. During Passover, a festival to remember this period, the Israelites ate unleavened bread so they would never forget how God saved them.

#### Prayer:

World Map Prayer: choose a country where people are displaced. Show the children where it is on the map and maybe some pictures of children from there.

Pray: Loving God, we pray for - - -. No refugee is a stranger to you. Watch over all children and families who have had to leave their homes. Help them find food, shelter, and safety.

Amen.

#### **Where would you go? (Secondary schools)**

##### *God With Us*

Ask the pupils, if they were forced to leave their home, where would they go to?

Facilitate a structured discussion which could cover issues such as:

To a neighbour's (but what if they had to leave too...)

To a friend's (but what if they had to leave too...)

To family (but what if they had to leave too...)

To another country – does anyone have family they might go and live with?

Or friends who live overseas?

What if you don't know anyone who lives in another country, where would you go?

To a country close by so it is easier to get home?

To a country where they speak your language?

To a rich country so you can be looked after?

To a country where they have the same religion or culture?

Explain that most people who are forced to leave their home move from one part of their country to another. When they cross a border they are classed as 'refugees' – but most refugees are in countries neighbouring to their country of origin because of connections of family, friends, culture, religion and language. Only around 6% of all the refugees in the world live in Europe – despite it being a very rich place.

You could also ask about how people would travel when they are leaving.

Drive? Walk? Bike? What would they do if the roads were closed or patrolled? Walk over rough ground at night? Hitchhike or be a stowaway? Pay a smuggler to get you away?

You could reflect that sometimes people are left in desperate circumstances and have very little choice about what they can do and will go to extreme and even dangerous lengths to try to get safety.



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## **Group discussion questions**

### *God With Us*

- “The Bible is a piece of migration literature”. What do you think about this? What does it mean for you?
- Your faith - has it "become sedentary" or is it still "on the move"? What life events have changed your faith?
- What role does your faith play when you travel to a foreign country in order to settle and feel at home?
- Faith and the Bible have migrated through mission, trade and conquest to many countries and cultures. Today, Christians from other parts of the world and different cultures make a ‘return’ migration to Europe. They celebrate services in congregations of different languages and origins. Are we still sisters and brothers in faith?

## **Exhibition**

### *God With Us*

Run an exhibition to make migration more visible AHeart4Refugees ran exhibitions in churches with pictures by Penny Faux. Maybe your church wants to get involved with something similar. A team arranged the fencing in a diamond pattern around the tents. They attached the paintings to the fencing with wire and put a map of refugee migration on one of the fences. The stories that were shown on the paintings were added next to them. Visitors received a crocheted heart and were encouraged to tether the loose end to the fencing as they started their walk round the exhibition. The hearts unravelled as they went and could be hung anywhere along the fencing or completely unravelled, as people chose. The resulting heart strings could help people to engage emotionally. Accompanying the exhibition, churches are encouraged to make it their own. They could invite speakers, run crochet workshops, invite VIPs to a launch evening, get local artists and children to contribute work, run a ‘how many kids in a dinghy challenge’ or become creative in any other way.

## **Lament to hope**

### *The God who sees me*

#### **Description:**

Create a collage of the word “hope” made from torn-up pieces of paper on which people have written laments and prayers.

#### **Learning intention:**

To visualize how hope emerges from even our most difficult struggles.

#### **Scripture:**

Have mercy on me, my God, have mercy on me, for in you I take refuge.  
I will take refuge in the shadow of your wings until the disaster has passed.

Psalm 57

The light shines in the darkness, and the darkness has not overcome it.

John 1 v 5

Prompt questions:

- What issues are causing you to lament today?
- When was a time you felt hope, even in the middle of a difficult situation?

Activity:

- Prepare a larger poster and write the template of a word that represents hope to you and your community on it. You could also write “Hope” as we have in the example (below). Bring small, colored pieces of paper and pens.
- During a time of prayer or sung worship, invite people to write down their lament or prayer on a coloured piece of paper, offering them to God. You can invite children to draw a picture of something that makes them sad or that they would like to talk to God about.
- Then ask people to tear up their piece of paper and stick it onto the poster to create a new image, as something beautiful is created out of brokenness.

Lesson:

Working with newly arrived can give us many reasons to lament: the tragedy of forced migration, policies that prolong suffering, and the risk of isolation and loneliness, both for New Scots and the people who help. Being able to express our lament practically can be a helpful exercise. However, we don't want to leave people in a place of lament, but move to a place of hopefulness. We believe in a God who can redeem even the darkest of situations and bring new life.

Prayer

Loving God we bring to you all our lament and troubles, trusting that you are a God of compassion. We pray that you transform our lament into hope and breathe new life into us. Give us the courage to keep on caring and supporting others.

Amen.



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## **The Poetry Project**

In the Eastern world, poetry is considered to be the collective memory of the people to which all contribute, whether rich or poor, born in times of happiness or desperation. The elders tell children stories in verse. Starting in December 2015, a group of boys aged 14-18 who fled to Europe alone from Afghanistan and Iran met regularly with their poetry mentors in Berlin. They composed poems about fear, abandonment and longing. Their stories give rare insight into their experiences living alongside war, why they fled to Germany, and how they see their new neighbours, the Germans. The results are intensely personal lines that reveal that under the rubble of war, the poetic soul of a centuries-old culture lives on, beautiful and intact, in this young generation.

Through poetry they find their voices.

Based on the project “The Poetry Project” ([www.thepoetryproject.de](http://www.thepoetryproject.de)), a group can write a poem together about the hopes and fears of the participants. This poem could then be compared with selected poems by the project participants to highlight differences in hopes and fears. Would the participants feel the same way?

## **Simulation Game: A Sponsorship for Civilian Sea Rescue?**

*United4Rescue*

(for young people aged 14 and over)

Participant requirements:

- No prior knowledge is required for participation.
- Basic knowledge on the topic of civil sea rescue is helpful; an introductory presentation to the role-play game is available to aid in understanding.
- All participants should be open to the interactive method of role-play and be willing to take on a role, even if it may conflict with their own worldview, for a set period of time.
- The role-play game includes preparatory reading of the scenario and role descriptions, as well as verbal exchanges. If there are non-native speakers among the participants, steps should be taken to make access to the information as easy as possible for them.
- In the evaluation phase, it is especially valuable to have diverse (intercultural) perspectives on the topic, as the variety of voices can reveal and address one’s own “blind spots.”

Facilitator Competencies:

- Experience in leading and evaluating role-plays or other interactive methods
- Proficiency in moderating discussions
- Basic knowledge of current societal debates on the topic of civil sea rescue in the Mediterranean

#### Number of Participants per Session:

- At least 11 people, ideally 20
- For larger groups, the game can be conducted in multiple parallel sessions following a joint introduction.

#### Duration:

- Total duration (introduction, execution, evaluation) at least 150 minutes, ideally 180-210 minutes

#### Space/Equipment/Materials Required:

- 1 sufficiently large room with chairs and tables
- Smartboard, chalkboard, or flipchart
- Possibly a projector
- Facilitation kit
- Game materials (introductory presentation, bingo, role-play documents, name tags, table signs)
- If available: markers, name tag holders, table sign holders

#### Scenario:

The city of Baiersfurt has a population of 200,000 and is located in the heart of Germany. The city is known nationwide as the headquarter of many companies, non-governmental organisations and foundations. The civilian sea rescue organisation SeaHelp has also been based in Baiersfurt for almost 10 years. Like many other European organisations, SeaHelp rescues refugees and migrants from distress at sea in the Mediterranean Sea and brings them to safe ports in Europe. SeaHelp, which is mainly funded by donations and well-known throughout Germany, currently operates two rescue ships.

The work of civilian sea rescue organisations has been controversial since the start of operations in 2015. Over the years, various EU member states have attempted to criminalise individual aspects of civilian sea rescue through legislation. At the same time, states are exerting strong pressure on sea rescuers, e.g., with charges in courts, allocation of distant harbours for landing, vehement state criticism of civilian actors, quarantine measures in the context of the Covid19 pandemic, etc. On the other hand, there is also a great deal of support for civilian sea rescue in Europe from private individuals, politicians, civil society organisations and companies. With this support comes a continued willingness to donate. In addition to many private donations, SeaHelp also receives money from companies.

Up to now, the Baiersfurt-based company WiStahl, among others, has donated a large sum every year. Three weeks ago, however, WiStahl announced that it would no longer be supporting SeaHelp. In response to that decision, a group of local citizens have approached the city with the request that Baiersfurt should set an example and take on a sponsorship for the two SeaHelp rescue ships.

Such a sponsorship could be

- a mere expression of solidarity
- include financial support for the two SeaHelp ships
- be a declaration of intent to welcome additional refugees

In Baiersfurt, there are very different opinions on this proposal. Some, including SeaHelp, describe the situation in the Mediterranean Sea as inhumane. They believe that the city has a duty to support human rights in the Mediterranean by sponsoring their ships. Others see civilian sea rescue as a violation of European policy in the Mediterranean Sea. They do not want the city to get involved by sponsoring anything related to civilian sea rescue operations.

### **Shadow Game**

*"The truck game, the train game, the taxi game"*, Sajid Khan (from Afghanistan, aged 15) lists the 'games' he had to complete to get into Europe. Especially the 'pedestrian game': walking, lots and lots of walking. Shadow Game is a journey through the dark side of Europe with teenage refugees as our guides.

Everyday teenagers who have fled their war-torn countries try to cross Europe's borders in search of protection and a better life. They travel through a shadow world we never see: a world of minefields, bears, fast-flowing rivers, smugglers and border guards. 'The game' is the bitterly ironic term for crossing borders that has become commonplace among these young refugees. Risking their lives, the teenagers undertake a treacherous journey that often takes months or even years. Along the way, they grow up fast...

Shadow Game is a transmedia project by Eefje Blankevoort and Els van Driel. It consists of a feature-length documentary, a web series, an adventure game and a photo series in collaboration with Cigdem Yuksel.

<https://shadowgame.eu/en/homepage/>

### **Movie - The Swimmers**

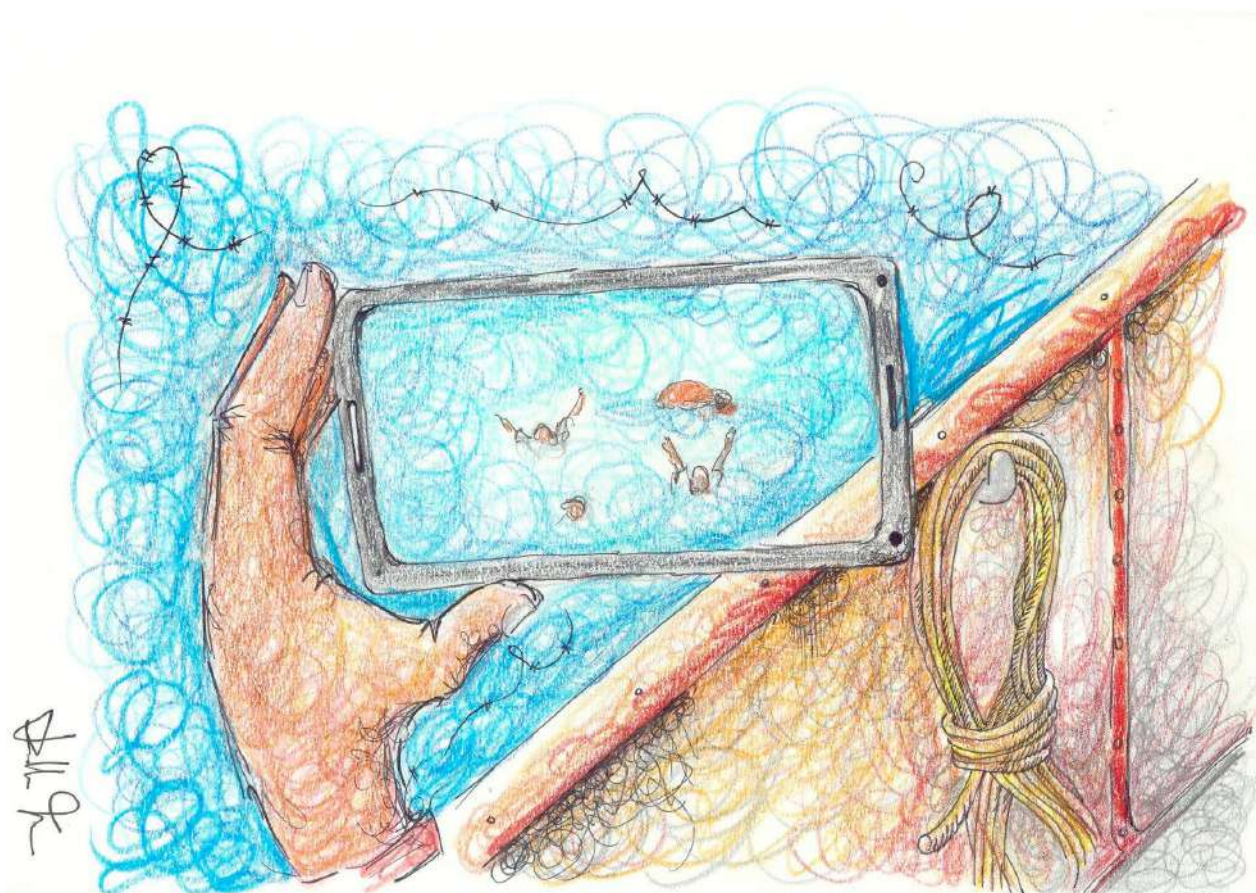
This film demonstrates what life is like for millions of refugees. This 2022 biographical film is about two teenage Syrian sisters who are forced to flee and go swimming on the Aegean Sea next to a sinking boat while being smuggled from İzmir to Lesbos. Watch the trailer here: <https://www.youtube.com/watch?v=ObN4krVV20Y>

Background:

Yusra Mardini is a UNHCR Goodwill Ambassador. Yusra was selected to swim competitively at Rio 2016 as part of the first ever Refugee Olympic Team. In the foreword to "Desperate Journeys - Refugee and Migrant Children arriving in Europe and how to Strengthen their Protection" from January to September 2019, she writes:

*In 2015, I was 17, a high school student dreaming of representing my country at international swimming events. As the impact of the war in Syria came closer, and after we were forced to abandon our home in Darayya, my older sister Sara and I took the decision to travel to Europe. We hoped to be able to bring our mother and our younger sister, Shahed, to safety too. As we were leaving, Shahed clung to us, sobbing, and begging us not to go. It's only around 10km from the Turkish coast to the north coast of*

*the Greek island of Lesbos. In August 2015, Sara and I boarded a dinghy along with 18 others, including families with children. We all knew that many people had died making the journey ahead. We were all equally afraid. But we were all equally desperate to escape the violence. Like most of the boats that made that same crossing, ours was dangerously overcrowded. In that deceptively short stretch of sea, our engine failed. The wind was blowing hard and our boat was being tossed and spun about on the waves. The light was fading. Sara and I were experienced swimmers but others on the boat were not. We took turns in the water, making the boat lighter and helping turn it to face the waves to prevent it from capsizing. We called for help but no one came. The memory of that sea journey will remain with me always. For over three hours we swam. Everyone was praying. At last, the engine spluttered back to life and we reached the shore. I struggle with this story, to understand why we made it when many others didn't. Each time I hear about a group drowning at sea, it takes me back there, clinging to the boat's rope, desperately treading water.<sup>42</sup>*



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## Für Kinder und Jugendliche

### „Wer hat Angst vor'm schwarzen Mann?“ von Doris Joachim-Storch

*Kirche Hessen und Nassau*

Dieses kurze szenische Stück entstand bereits im Jahr 1993! Hintergrund: Die Debatte um das Grundrecht auf Asyl zerriss bereits vor 23 Jahren die Republik. Am 6. Dezember 1992 endete der erbitterte Streit mit dem "Asylkompromiss": Der Artikel 16 des Grundgesetzes wurde eingeschränkt, mit den Stimmen von CDU/CSU, SPD und FDP. Das folgende Anspiel entstand wenige Monate später im Rahmen einer Liturgischen Nacht in Worms.

Es ist verstörend aktuell. Es ist auch insofern bedrückend, als es die reale Gewalt andeutet, die es in unserem Land (neben der Willkommenskultur) eben auch gab und gibt. Es versteht sich als Appell, sich rechtsextremer Gewalt und dem populistischen Gerede entgegenzustellen. Eine appellative und negative Anknüpfung – d.h. die szenische Darstellung von Feindschaft – braucht in einem Gottesdienst ein stärkendes Gegengewicht. Das heißt es bedarf eines biblischen Bezuges, z.B. Lk 10,25ff (Barmherziger Samariter), Lev 19,33f (Feindesliebe), Mt 25,31ff (Weltgericht), Micha 4,1-4 (Schwerter zu Pflugscharen) sowie einer guten Auslegung. Die Gefühle von Ohnmacht, Zorn und Sorge können in Gebeten ausgedrückt werden.

Das Kinderspiel sollte zuvor erklärt werden. Vielleicht kennen es nicht alle. Person 1 steht den Personen 2-9 gegenüber. Das Stück kann auch mit weniger Personen gespielt werden. Dann müssen die Rollen 2-9 doppelt besetzt werden.

1: Wer hat Angst vor'm schwarzen Mann?

2-9: Niemand!

1: Und wenn er kommt?

2-9: Dann laufen wir.

*Personen wechseln die Seiten schnell laufend.*

1: Wer hat Angst vor'm schwarzen Mann?

2-9: Niemand.

1: Und wenn er kommt – vielleicht ganz legal?

2: Ich hab nichts gegen Ausländer. Soll er ruhig kommen, solange er nützlich ist.

3: Aber bloß nicht zu lange.

1: Und wenn er kommt und eure Töchter heiraten will?

4: Dann bringen wir ihm das Laufen bei.

2-9 gehen drei Schritte vor. Person 1 weicht zurück.

1: Wer hat Angst vor'm schwarzen Mann?

2-9: Niemand.

1: Und wenn er kommt, weil er Hunger hat?

5: Kann er nicht. Das ist kein Asylgrund.

1: Und wenn er kommt, weil er in seinem Land verfolgt wird?

6: Das soll er erstmal beweisen.

2-9 gehen drei Schritte vor. Person 1 weicht zurück.

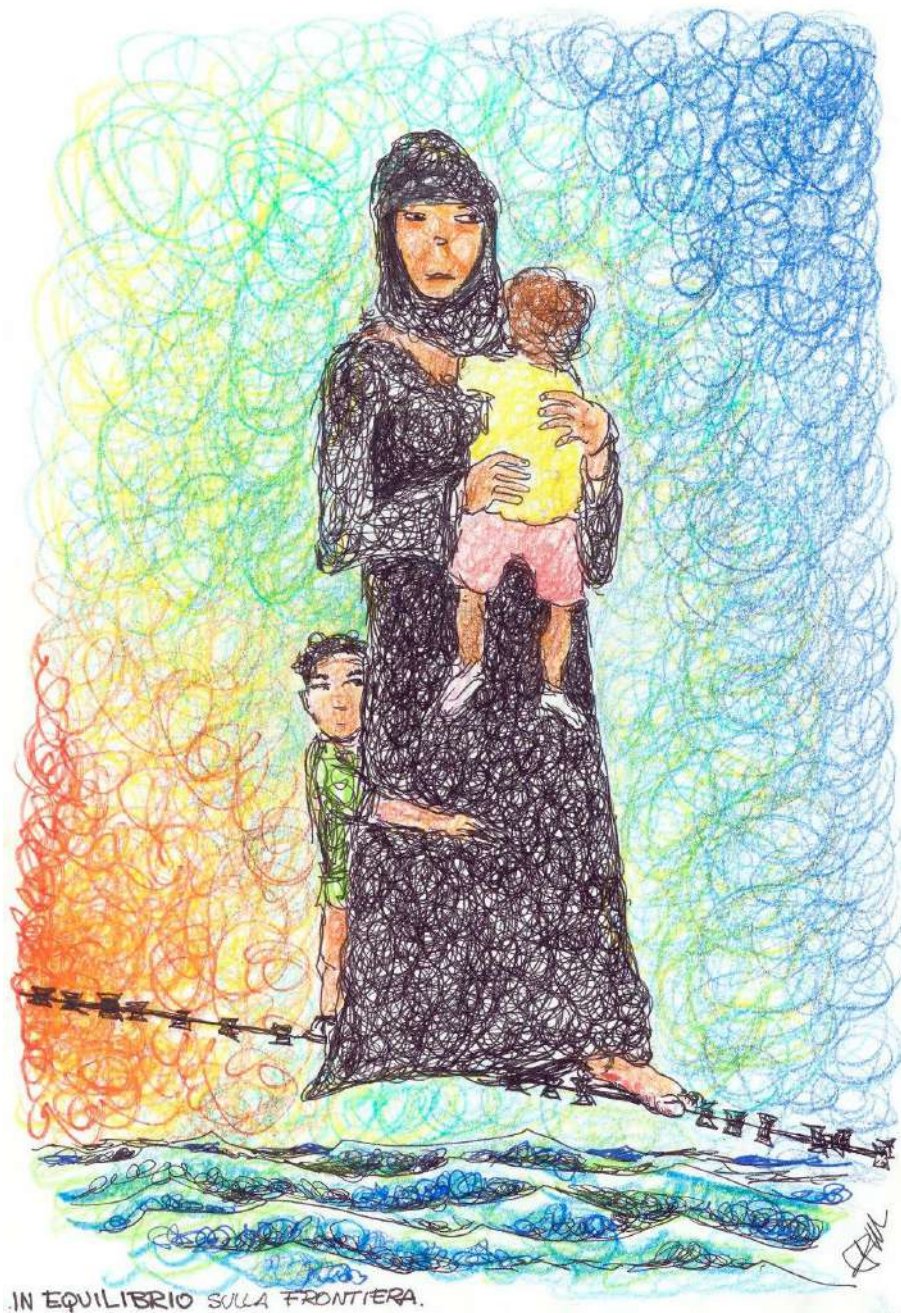
1: Wer hat Angst vor'm schwarzen Mann?

2-9: Niemand.

1: Und wenn er's doch schafft zu kommen, mit letzter Kraft?

7: Dann kommt er ins Lager.

- 8: Dann bekommt er keine Arbeit.  
9: Dann bekommt er kein Geld.  
2-9: Dann kommen wir!  
2-9 gehen vor und drängen 1 zurück<sup>43</sup>



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope  
Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## **Man lässt keine Menschen ertrinken. Punkt.**

*United4Rescue*

1. Mit unserer Falanleitung ein Papierschiff basteln:

<https://united4rescue.org/site/assets/files/2452/u4r-faltanleitung-schiffchen.pdf>

2. Mit dem Hashtag #GEMEINSAMRETTEN auf den sozialen Netzwerken Ihrer Wahl posten

## **Planspiel: Eine Patenschaft für die zivile Seenotrettung?**

*United4Rescue*

(für Jugendliche ab 14 Jahren)

Anforderungen Teilnehmende:

- Methodisch sind keine Vorkenntnisse notwendig.
- Thematisch ist Grundwissen zum Thema zivile Seenotrettung gut; zum Einstieg in das Thema hilft die Einführungspräsentation zum Planspiel.
- Alle Teilnehmenden sollten sich auf die interaktive Methode Planspiel einlassen und für eine bestimmte Zeit eine Rolle annehmen können, die ggf. der eigenen Weltanschauung widerspricht.
- Das Planspiel umfasst die vorbereitende Lektüre des Szenarios und der Rollenbeschreibung und den mündlichen Austausch. Wenn sich unter den Teilnehmenden Nicht-Muttersprachler:innen befinden, sollten Maßnahmen ergriffen werden, um ihnen den Zugang zu den Informationen so leicht wie möglich zu machen.
- Insbesondere in der Auswertung hat es einen großen Mehrwert, unterschiedliche (interkulturelle) Perspektiven auf das Thema zu haben, da durch die Vielstimmigkeit eigene „blinde Flecken“ erkannt und benannt werden können.

Kompetenzen der Spielleitung:

- Erfahrung in der Anleitung und Auswertung von Planspielen oder anderer interaktiver Methoden
- Sicherheit in der Moderation von Diskussionen
- Grundwissen über aktuelle gesellschaftliche Debatten zum Thema der zivilen Seenotrettung im Mittelmeer

Anzahl Teilnehmende pro Spiel:

- Mind. 11 Personen, idealerweise 20 Personen
- Bei größeren Gruppen kann das Spiel nach einer gemeinsamen Einführung mehrfach parallel durchgeführt werden.

Umfang/Dauer

- Gesamtdauer (Einführung, Durchführung, Auswertung) mind. 150 Minuten, idealerweise 180-210 Minuten

#### Raumbedarf/Ausstattung/Materialbedarf

- 1 ausreichend großer Raum mit Stühlen und Tischen
- Smartboard, Tafel oder Flipchart
- Ggf. Projektor
- Moderationskoffer
- Spielmaterialien (Einführungspräsentation, Bingo, Planspielunterlagen, Namensschilder, Tischschilder)
- Wenn vorhanden: Stifte, Namensschildhalter, Tischschildhalter

#### Beschreibung des Szenarios:

Die Stadt Baiersfurt ist eine wichtige Stadt im Herzen Deutschlands. Dort sitzen bekannte Unternehmen, Nichtregierungsorganisationen und Stiftungen. Auch die bundesweit bekannte zivile Seenotrettungsorganisation SeaHelp hat dort ihren Sitz. SeaHelp rettet im Mittelmeer mit zwei Schiffen Geflüchtete aus Seenot und bringt sie in sichere europäische Häfen. SeaHelp finanziert sich vor allem durch Spenden.

Die Arbeit von zivilen Seenotrettungsorganisationen ist schon lange umstritten: EU-Staaten versuchen immer wieder, einzelne Aspekte der zivilen Seenotrettung durch Gesetze unter Strafe zu stellen und zivile Seenotretter:innen unter Druck zu setzen. Gleichzeitig erhält die zivile Seenotrettung auch sehr viel Unterstützung (also auch viele Spenden) von Privatpersonen, Organisationen, Kirchengemeinden und zivilgesellschaftlichen Akteur:innen.

SeaHelp bekommt auch Geld von Unternehmen, u.a. von der Baiersfurter Firma WiStahl. Vor kurzem hat WiStahl aber die Unterstützung von SeaHelp eingestellt. Deswegen fordern Baiersfurter Bürger:innen jetzt, dass die Stadt Baiersfurt eine Patenschaft für die beiden Rettungsschiffe von SeaHelp übernehmen soll.

Die Patenschaft könnte

- eine reine Solidaritätsbekundung sein
- die finanzielle Unterstützung für die beiden Schiffe von SeaHelp beinhalten
- die Bereitschaftserklärung beinhalten, zusätzlich Geflüchtete aufzunehmen
- Es gibt sehr unterschiedliche Reaktionen auf Vorschlag: Unterstützung und Ablehnung.

Der Stadtrat wird bald über den Vorschlag entscheiden.

Heute: Austausch verschiedener Gruppen aus Baiersfurt zur Frage:

*Soll Baiersfurt eine Patenschaft übernehmen und wenn ja, in welcher Form?*

Ziel der Diskussionsrunde: Gemeinsame Empfehlung an den Stadtrat

Abstimmungsmodalitäten: Mindestens sechs der neun vertretenen Gruppen müssen der Empfehlung zustimmen. Jede Gruppe hat 1 gemeinsame Stimme.

## The Poetry Project

In der östlichen Welt gilt die Poesie als kollektives Gedächtnis des Volkes, zu dem alle beitragen, ob reich oder arm, in glücklichen oder verzweifelten Zeiten geboren. Die Ältesten erzählen den Kindern Geschichten in Versen. Seit Dezember 2015 trifft sich eine Gruppe von Jungen im Alter von 14 bis 18 Jahren, die allein aus Afghanistan und dem Iran nach Europa geflohen sind, regelmäßig mit ihren Poesiepaten in Berlin. Sie schreiben Gedichte über Angst, Verlassenheit und Sehnsucht. Ihre Geschichten geben einen seltenen Einblick in ihre Erfahrungen am Rande des Krieges, warum sie nach Deutschland geflohen sind und wie sie ihre neuen Nachbarn, die Deutschen, sehen. Das Ergebnis sind sehr persönliche Zeilen, die zeigen, dass unter den Trümmern des Krieges die poetische Seele einer jahrhundertealten Kultur in dieser jungen Generation weiterlebt, schön und unversehrt.

Durch die Poesie finden sie ihre Stimme.

Aufbauend auf dem Projekt „The Poetry Project“ ([www.thepoetryproject.de](http://www.thepoetryproject.de)) kann in einer Gruppe ein gemeinsames Gedicht über die Hoffnungen und Ängste der Teilnehmenden verfasst werden. Dieses Gedicht könnte anschließend mit ausgewählten Gedichten der Projektteilnehmer verglichen werden, um Unterschiede in den Hoffnungen und Ängsten zu beleuchten. Würden die Teilnehmenden ähnlich fühlen?



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## Voor kinderen en jongeren

### Film - The Swimmers

“Deze film laat zien hoe het leven van miljoenen vluchtelingen eruit ziet. ... Maar het laat ook hoop zien. Toekomst. Echt een aanrader om te bekijken met je tieners.”

(Medewerker ICP) Deze biografische film uit 2022 gaat over twee Syrische tienerzussen die moeten vluchten en op de Egeïsche Zee naast een zinkende sloep gaan zwemmen terwijl ze van İzmir naar Lesbos werden gesmokkeld. Je kunt de trailer bekijken op de volgende link:

<https://www.youtube.com/watch?v=OZpAVr7iAGM>

### Shadow Game

*“De truck game, train game, mountain game, river game,”* somt SK (15, Afghanistan) de ‘games’ op die hij heeft moeten doen om hier te komen. En vooral de *“pedestrian game”*: lopen, heel veel lopen...

Ledere dag proberen tieners die hun door oorlog verscheurde land zijn ontvlucht, de Europese grenzen over te steken op zoek naar bescherming en een beter leven. Ze trekken door een schaduwwereld die wij nooit zien: een wereld van mijnenvelden, beren, snelstromende rivieren, smokkelaars en grenswachten. ‘The game’ is de uiterst ironische term voor het oversteken van grenzen, die gemeengoed is geworden onder deze jonge vluchtelingen. De tieners ondernemen een verraderlijke tocht die vaak maanden of zelfs jaren duurt, waarbij ze hun leven op het spel zetten. Onderweg worden ze snel volwassen.

Shadow Game is een transmedia project van Eefje Blankevoort en Els van Driel. Het bestaat uit een lange documentaire, een webserie, een avonturenspeel en een fototentoonstelling in samenwerking met Cigdem Yuksel.

<https://shadowgame.eu/nld/831-2/>

### Viva l’Umanità - TV serie over de grenzen in Europa

*kerk in actie – Grenzen doorbreken!*

In de vierdelige EO-documentaireserie ‘Viva L’Umanità!’ gaat het over de wereld van vluchtelingen en migranten in Europa. Sinds de oorlog in Oekraïne zijn velen die hun land hals over kop moesten verlaten met open armen ontvangen. Niet alle vluchtelingen kunnen rekenen op zo’n gastvrij onthaal. In Bosnië zien we pushbacks en in Calabrië uitbuiting van mensen op de vlucht. En vertwijfeling in de ogen van vluchtelingen in Griekenland. Maar we zien ook mensen uit Ngo’s, kerken en politiek die in actie komen en helpen. En journalisten die vastbesloten zijn dit onrecht aan de kaak te stellen. Schrijfster Rosita Steenbeek is het gezicht van de serie. We horen en zien verhalen van mensen die huis en haard verlaten hebben en hoe – ondanks alles – ook de menselijkheid gevierd wordt. Juist daarom Viva L’Umanità!

Bekijk de afleveringen terug op:

[https://www.npostart.nl/viva-lumanita/VPWON\\_1339609](https://www.npostart.nl/viva-lumanita/VPWON_1339609)

## Pour les enfants et les jeunes

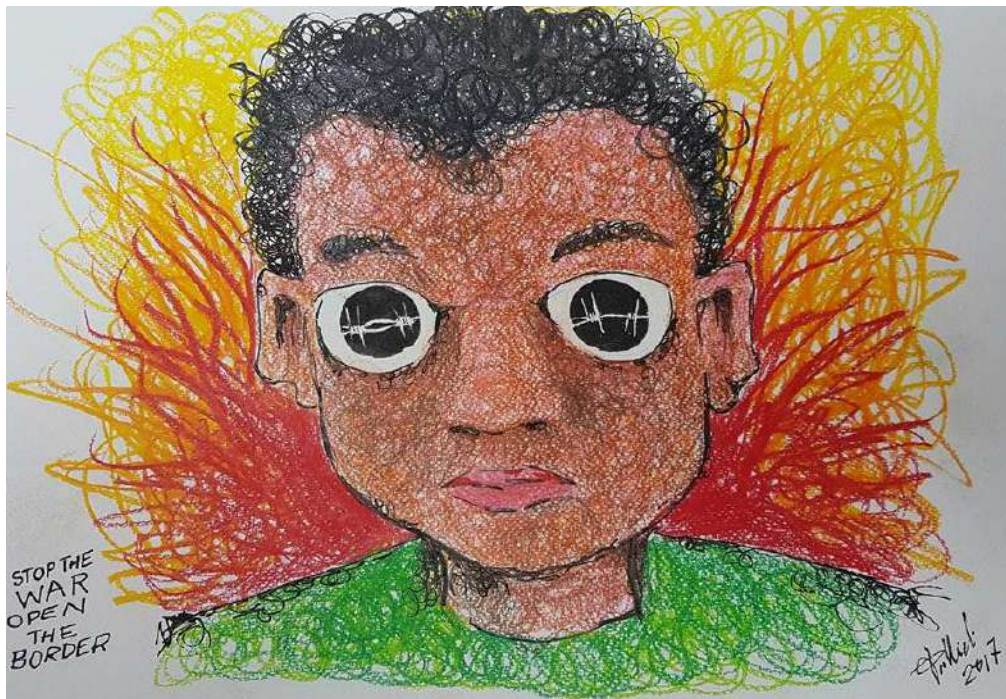
### Le shadow game

« *Le jeu du camion, le jeu du train, le jeu du taxi* », Sajid (d'Afghanistan, 15 ans) énumère les « *jeux* » qu'il a dû affronter pour entrer en Europe. Surtout le « *jeu du piéton* » : marcher, beaucoup, beaucoup marcher.

Chaque jour, des adolescents qui ont fui leur pays déchiré par la guerre, tentent de franchir les frontières de l'Europe en quête de protection et d'une vie meilleure. Ils traversent un monde de l'ombre que nous ne voyons jamais : un monde de champs de mines, d'ours, de rivières au débit rapide, de passeurs et de gardes-frontières. Le « jeu » est le terme amèrement ironique pour désigner la traversée des frontières qui est devenue monnaie courante chez ces jeunes réfugiés. Au péril de leur vie, ces adolescents entreprennent un voyage périlleux qui dure souvent des mois, voire des années. En cours de route, ils grandissent vite. Shadow Game est un voyage à travers le côté obscur de l'Europe avec des adolescents réfugiés comme guides.

Shadow Game est un projet transmédia d'Eefje Blankevoort et Els van Driel. Il se compose d'un long métrage documentaire, d'une websérie, d'un jeu d'aventure et d'une exposition photographique en collaboration avec Cigdem Yuksel.

<https://shadowgame.eu/fr/home-fr/>



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope Refugee and Migrant Program of the Federation of Protestant Churches in Italy

## 10. What can we do? A Suggestion

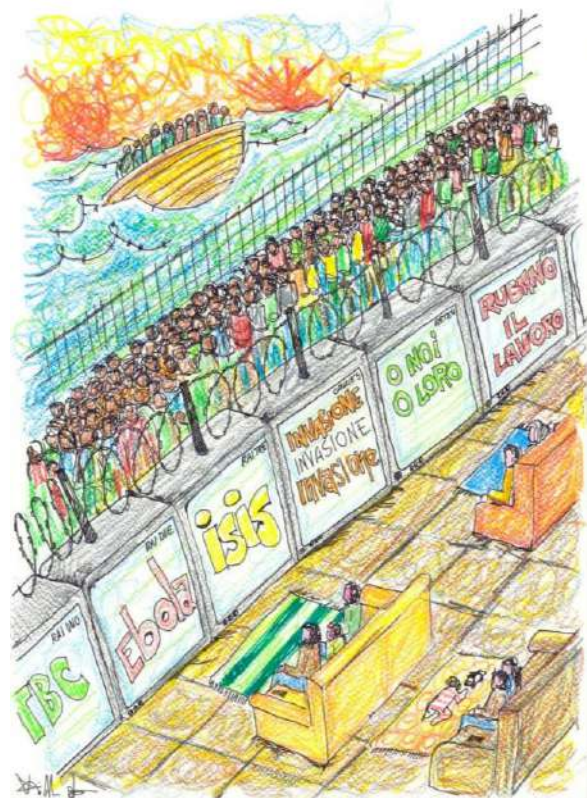
To counteract the deaths of refugees and migrants at the EU's external borders, targeted, communal, and political efforts are necessary. The first step each of us can take is to thoroughly inform ourselves about the situation. The diversity of information requires us to pay particular attention to the reliability of our sources, as this issue is often distorted by false or misleading portrayals. Fact-based education can help to convince others and clear up misunderstandings.

As a Christian community, we can promote a culture of welcome, marked by compassion and empathy. Our Christian values call us to support those in need and to offer them hope. Studying the Bible reminds us of the origins of our faith, shaped by experiences of flight and exile—a shared destiny that can teach us understanding and solidarity.

Concrete involvement can take the form of supporting local initiatives and groups that assist refugees and migrants. Integration is a process that requires patience, resources, and support, and here, we can actively contribute both individually and as a community.

However, the real challenge lies on the political level. A rethink of migration policy is urgently needed. The increasing isolation of the EU, often referred to as “Fortress Europe,” endangers lives and contradicts the values of human dignity and solidarity. The political discourse must not be dominated by isolation and exclusion. At all levels of politics—from the local to the European—we should advocate for the rights and lives of refugees and migrants. CCME is in this context developing proposals for an asylum and migration system which protects people more than borders.

Each of us can initiate this change by raising our voices and standing up for a more humane migration policy. The memorial service for those who have died at the borders of Europe reminds us annually of the urgency to act and the magnitude of this humanitarian crisis. It also gives names, faces and stories to those who in every day discussion seem to be a pure number, a statistic. Let us see this memorial as a starting point toward achieving this shared goal, so that in the future, no one will lose their life at Europe's borders.



## 11. Further Information

- La Cimade: Dead and Missing Migrants: Why do migrants die and disappear on migration routes?; What are the issues beyond the numbers of dead and missing migrants?; If you are looking for a missing loved one on the move; Practical guides for relatives of missing persons on the move.  
<https://www.lacimade.org/faq/personnes-migrantes-mortes-et-disparues/>
- Everyone needs a safe place Christian Aid has produced the Safe Place Ludo Game (right) as a youth group activity to introduce some of the important issues raised by refugee emergencies. It is designed to be used as a tool to help children and young people engage with the stories of refugees and the difficult journeys that they make.  
<https://www.christianaid.org.uk/get-involved/schools/safe-place-ludo-game>  
temporarily unavailable because the game is being updated
- Vatican site: <https://migrants-refugees.va/>
- Amnesty International: [www.amnesty.org](http://www.amnesty.org)
- Borderline Europe: <http://www.borderline-europe.de>
- Missing Migrants, International Organisation for Migration, <http://missingmigrants.iom.int/mediterranean>
- Consequences of sealing of the external borders of EU: <https://www.proasyl.de/thema/eu-asylpolitik/>
- Migrants deaths: <http://fortresseurope.blogspot.be/>

## 12. Overview of the documents used

*The following information is taken from the respective websites of the organizations and the individual documents.*

### Anregungen für einen Gottesdienst zum Gedenken an ertrunkene Flüchtlinge

*Ökumenische Bundesarbeitsgemeinschaft Asyl in der Kirche*

Die Ökumenische Bundesarbeitsgemeinschaft Asyl in der Kirche e.V. ist der organisatorische Zusammenschluss der Kirchenasylbewegung in Deutschland. In ihr haben sich bundesweit die Ländernetzwerke der evangelischen, katholischen und freikirchlichen Kirchengemeinden zusammengeschlossen, die bereit sind, Kirchenasyl zu gewähren.



Gemeinden, die Flüchtlingen Zuflucht bieten, sehen sich durch ihren christlichen Glauben verpflichtet, Menschen vor einer Abschiebung zu schützen, wenn begründete Zweifel an einer gefahrlosen Rückkehr bestehen. Sie stellen sich zwischen die bedrohten Flüchtlinge und die Behörden, um eine nochmalige Prüfung des Falls zu erreichen und eine Abschiebung zu verhindern.

<https://www.kirchenasyl.de/wp-content/uploads/2013/12/gottesdienstbroschuere1.pdf>

### Church of Sanctuary - Churches Together in Britain and Ireland (CTBI)

Church of Sanctuary is a project supported by Churches Together in Britain and Ireland (CTBI):

<https://ctbi.org.uk/>



Churches should be welcoming places of safety for all and proud to offer sanctuary to people fleeing violence and persecution.

Sanctuary is a long-standing prophetic theme of the Hebrew and Christian Scriptures and the idea of a Church of Sanctuary has evolved from the City of Sanctuary movement, building cultures of welcome, hospitality and safety. There were over 100 cities/towns/boroughs/areas in Britain and Ireland working with the City of Sanctuary vision as of June 2017.

Hospitality and Sanctuary for All

This resource offers prompts for conversation and reflection on the theme of hospitality and sanctuary. Though people of different backgrounds and beliefs are involved in the work of hospitality and sanctuary, this is a resource produced for churches. It is written by Inderjit Bhogal and published by Churches Together in Britain and Ireland (CTBI).

<https://churchofsanctuary.org/wp-content/uploads/2019/05/Hospitality-and-Sanctuary-for-All-2019-final.pdf>

Sanctuary Prayer Upon Mediterranean Tragedy June 2023

<https://view.officeapps.live.com/op/view.aspx?src=https%3A%2F%2Fchurchofsanctuary.org%2Fwp-content%2Fuploads%2F2023%2F06%2FSanctuary-Prayer-Upon-Mediterranean-Tragedy-June-2023.docx&wdOrigin=BROWSELINK>

This resource pack provides information about becoming a Church of Sanctuary and creating cultures of welcome, hospitality and safety:

<https://churchofsanctuary.org/wp-content/uploads/2023/06/Church-of-Sanctuary-Resource-Pack-2023.pdf>

### **DOORDENKERTje Wereldvluchtelingendag 2024: De storm en de zee**

*Verenigde Protestantse Kerk in België*

Namens de werkgroep MiSaG (Migratie, Samenleving en Geloven) van de VPKB,  
ds. Ina Koeman, emeritus stadspredikant Antwerpen (teksten)  
ds. Heleen Ransijn, stadspredikant Gent (redactie)



<https://nl.protestant.link/doordenkertje-wereldvluchtelingendag-2024-de-storm-en-de-zee/>

### **Suomen Ekumeeninen Neuvosto**

Suomen ekumeeninen neuvosto on Suomen eri kristillisten kirkkojen ja järjestöjen yhteistyöelin.

<https://ekumenia.fi/>

Suomen Ekumeeninen Neuvosto edistää kristittyjen ykseyttä niin kansallisella kuin paikallisellakin tasolla. Neuvosto toteuttaa näitä tavoitteita julkaisujensa, ohjelmiensa, kokoustensa ja kokoontumistensa kautta.

Neuvosto toimii kohtaamispaikkana, jossa kristittyjen rikas kirjo voi kokoontua yhteen esimerkiksi neuvotteluihin ja yhteiseen rukoukseen. Neuvoston toiminnassa keskitytään ekumeeniseen teologiaan ja vuoropuheluun, sosiaalieettisiin kysymyksiin, hengellisyyteen ja yhteiseen todistukseen. Toiminnan tavoitteena on, että kirkot ja kristityt vahvistuisivat ja syventäisivät sitä ykseyttä, jonka puolesta Jeesus Kristus itse rukoili.

Vuonna 2024 Suomen ekumeeninen maailmanneuvosto kehotti ihmisiä rukoilemaan yhdessä maailman pakolaispäivänä. Tässä yhteydessä he viittasivat CCME ja CEC kehotukseen muistaa pakolaisia, jotka ovat menettäneet henkensä erityisesti Euroopan rajoilla, ja täydensivät aineistoa omilla rukouksillaan:

<https://ekumenia.fi/maailman-pakolaispaiva-20-6-kutsu-rukoukseen/>



## **God With Us**

*The Church of Scotland, churches together in Britain and Ireland, Scottish Faiths – Action for Refugees, Evangelisch-Lutherische Kirche in Bayern*

## **God With Us**

**Worship resources on the theme of refugees, migration and sanctuary**



Worship resources on the theme of refugees, migration and sanctuary. We have created this resource for clergy, church leaders and worship leaders. It is a free resource, though you are encouraged to consider making a

donation to an organisation supporting refugees. It is a collection of material for prayer and worship relating to the theme of refugees. It has been put together ecumenically and is for Christians of all traditions. We offer it as inspiration for people looking for ideas. It contains Bible Studies that could be used to aid reflection in public worship or by small groups. There are offerings of prayers for intercession, thanksgiving and for special occasions. We make suggestions for hymns, songs, chants and music that could be appropriate. There are ideas for children's talks, school assemblies or group discussion activities. And throughout we share personal stories and poetry – which we invite you to use for your own personal devotion or as part of a church service.

<https://ctbi.org.uk/wp-content/uploads/2020/12/3507-CS-SFAR-Migration-Worship-A5-BOOKLET.pdf>

## **Kerk in actie**

Kerk in Actie maakt deel uit van de Protestantse Kerk in Nederland. Namens 1600 Nederlandse protestantse kerken verlenen wij hulp in diverse landen in de wereld en voelen wij ons verbonden met christenen wereldwijd.

Kerk in Actie geeft ieder jaar zo'n 300 kerken en partnerorganisaties in 29 landen directe financiële steun. Via dit plaatselijk netwerk kan Kerk in Actie hulp verlenen aan de meest kwetsbare mensen in hun samenleving. Daarnaast werken we ook aan geloofsopbouw via internationale uitwisseling en bemoediging.

Op onze website zijn onder [kerkinactie.nl/projecten](http://kerkinactie.nl/projecten) de belangrijkste landen te vinden waar wij werken. Daarnaast kunnen wij via ons wereldwijde kerkelijke netwerk ook in andere landen hulp bieden, waar wij indirect bij betrokken zijn. Kerken zijn altijd aanwezig aan de basis, bestaan uit lokale mensen die de situatie ter plekke kennen. Kerken gaan niet weg als de nood voorbij is. Wij geloven in delen. Samen zijn wij de kerk in actie, niet alleen in Nederland, maar wereldwijd.

- Herdenking vluchtelingen en migranten - die zijn omgekomen aan de grenzen van de Europese Unie  
Met deze 'Bouwstenen voor een liturgische herdenking voor migranten en vluchtelingen' willen wij kerken een handreiking bieden om op lokaal niveau stil te



staan bij en te bidden voor de vele vluchtelingen die tijdens hun vlucht naar Europa om zijn gekomen.

<https://protestantsekerk.nl/download24673/Liturgische%20bouwstenen%20herdenking%20vluchtelingen.pdf>

- Viering thema Vluchtelingen  
Samen zijn we de kerk in actie. We delen ons geloof met miljoenen mensen wereldwijd en leren van elkaar. We zijn wereldwijd met elkaar verbonden. Onze wereldwijde verbondenheid komt niet alleen tot uitdrukking in de collecte. In de hele kerkdienst of viering kan dit beleefd worden. In dit document vindt u tips voor een viering over het onderwerp Vluchtelingen. Wereldwijd zijn meer dan 70,8 miljoen mensen op de vlucht (cijfers van de UNHCR, 2019). De meesten worden opgevangen in de landen van herkomst of de buurlanden. Sommigen komen na een lange reis in Nederland terecht. Overal zetten kerken zich voor hen in, gelukkig ook in Nederland.  
<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwip3Prz3rOJAxU5xAIHUU0hHSoQFnoECBqQAQ&url=https%3A%2F%2Fkerkinactie.protestantsekerk.nl%2Fdownload%2Fcawdeawuuknexe%26inline%3D0&usg=AOvVaw2YmVrrtUKDFhJ45SXYqk7E&cshid=1730210216388658&opi=89978449>
- Grenzen doorbreken! Een stap wagen, in vertrouwen op de goede afloop  
Liturgische bouwstenen als onderdeel van de Wereldvluchtelingenweek

### List of Deaths

#### *UNITED*

UNITED, a European network against nationalism, racism, fascism and in support of migrants and refugees. The list is annually updated in June.

<https://unitedagainstrefugeedeaths.eu/wp-content/uploads/2014/06/ListofDeathsActual.pdf>



### Ecumenical service of 3rd October 2024

#### *Mediterranean Hope*

Mediterranean Hope (MH) is the refugee and migrant program of the Federation of Evangelical Churches in Italy (FCEI), funded in large part by the Waldensian Evangelical Church's Eight per Thousand – Union of Methodist and Waldensian Churches, and by other Protestant churches and donors in Italy and abroad.

MH was born in the aftermath of the shipwreck of October 3, 2013 when, a few miles from the island of Lampedusa, 368 people died trying to reach Italy through the Mediterranean Sea.

MH aims to support migrants in their right to move, request protection, self-determination,



with solidarity activities, reception, implementation of legal and safe access routes, advocacy actions, awareness on issues of social justice, rights and discrimination. MH operates in several border places working with local communities, churches, civil society and institutions.

<https://www.mediterraneanhope.com/>

### **The God who sees me**

*Scottish Faiths – Action for Refugees*

Churches across the UK and the world are encouraged to celebrate Sanctuary Sunday (also called Refugee Sunday) on the Sunday following World Refugee Day on 20 June. There are more displaced people in the world today than at any other point in history and the Bible is clear in its expression of God's loving concern for the

stranger and refugee. Sanctuary Sunday is an opportunity to be reminded of the need to welcome the stranger, the alien and the sojourner and to see in all people our common humanity, that we are all created in the image of God, and we are all deserving of dignity and worth. We have produced this resource to help you mark the day in your own churches and communities. In it, you will find a variety of contributions that can help you shape different elements of your service, including the sermon, children's talk, prayers and mid-week Bible studies

<https://www.sfar.org.uk/wp-content/uploads/2023/05/The-God-who-sees-me-Sanctuary-Sunday-2023-resource.pdf>



### **The Methodist Church in Great Britain**

Refugee Week & Sanctuary Sunday

<https://www.methodist.org.uk/for-churches/resources/seasons-and-themes/special-sundays/refugee-week-sanctuary-sunday/>



### **„Türen auf! Gottes Volk kennt keine Fremden“ – Gottesdienstbroschüre zum Kampagnenthema „Migration“**

*Mission EineWelt*

„Türen auf! Gottes Volk kennt keine Fremden“. Von diesem Leitspruch sind diese Gottesdienst- und Andachtstexte inspiriert. Wir laden Gemeinden ein, sich in Gottesdiensten mit dem Thema „Flucht - Migration“ auseinanderzusetzen, und wir hoffen, dass diese Texte dabei hilfreich sind.



**Mission  
EineWelt**

[https://mission-einewelt.de/wp-content/uploads/2014/12/2014\\_11\\_Gottesdienstbrosch%C3%BCre-Migration.pdf](https://mission-einewelt.de/wp-content/uploads/2014/12/2014_11_Gottesdienstbrosch%C3%BCre-Migration.pdf)

## United4Rescue

United4Rescue ist ein gemeinnütziger, unabhängiger Verein, der die zivile Seenotrettung im Mittelmeer unterstützt und hilft, Leben zu retten. Mit Hilfe von Spenden haben wir bereits vier Rettungsschiffe und viele Rettungseinsätze unterstützt und ermöglicht.



Zugleich ist United4Rescue ein breites Bündnis hunderter Organisationen, die die Überzeugung eint, dass man keine Menschen ertrinken lässt. Das Bündnis setzt sich öffentlich für Seenotrettung und sichere Fluchtwege ein und vertritt vier Forderungen.

- Material für Gedenkgottesdienste  
<https://united4rescue.org/site/assets/files/2621/u4r-material-fuer-gedenkgottesdienste.pdf>
- Gottesdienstentwurf Pfingsten / Weltflüchtlingstag  
<https://united4rescue.org/site/assets/files/2418/u4r-gottesdienstentwurf-pfingsten-weltfluechtlingstag.pdf>
- Fürbitte Weltflüchtlingstag  
<https://united4rescue.org/site/assets/files/2849/u4r-fuerbitte.pdf>
- Planspiel: Eine Patenschaft für die zivile Seenotrettung?  
<https://united4rescue.org/site/assets/files/3681/u4r-planspiel-1.zip>
- Die Liste  
<https://united4rescue.org/site/assets/files/2961/u4r-die-liste.pdf>
- Jeder Mensch hat einen Namen  
<https://united4rescue.org/site/assets/files/2857/u4r-jeder-mensch-hat-einen-namen.pdf>
- Every Person has a Name  
<https://united4rescue.org/site/assets/files/3643/u4r-broschuere-every-person-has-a-name.pdf>
- Simulation Game: A Sponsorship for Civilian Sea Rescue?  
<https://united4rescue.org/site/assets/files/3746/u4r-simulation-game-sea-rescue.zip>
- Ab 2025 ist für United4Rescue bundesweite Kollekte innerhalb der Evangelischen Kirche Deutschlands (EKD) geplant. Hierzu können die folgenden Kollektenabkündigung genutzt werden:  
<https://united4rescue.org/site/assets/files/2396/u4r-kollektenabkuendung.pdf>

## Francesco Piobbichi for Mediterranean Hope

### *Disegni dalla Frontiera*

*“Without Lampedusa, my drawings would not exist, or would have been lost, like so many other things in my life. Lampedusa helped me to find something inside myself that probably should have been sorted out, settled after decades of doodles all over Italy. It is here that I added colours to black and white for the first time.*

*These drawings depict the injustice that crosses the Mediterranean and that takes shape in a look, a gesture and in many images in my mind. Some of these drawings were done a few hours after having “lived” these images working as an operator at the Favalaro Pier, while others are real manifestos against indifference that kills, messages to disarm a border that waits for unarmed people, migrants who land with bare hands and bare feet, fleeing war, and the sound of “our” weapons that disrupt their lives.*



*For me, drawing is a daily communication path necessary to deconstruct the culture of emergency and the media perception of fear. It is something I can give back to this island, which has been saving lives and which today has reluctantly become a large militarized ‘hotspot’ that arbitrarily distinguishes between categories of people, disregarding their rights. Following agreements with Turkey, Europe has now become a fortress enclosed within its social egoism. It won’t be easy to get out.*

*Strength of will is the only hope we have, the colour of my drawings try to represent this despite the pain they express.”<sup>44</sup>*

In his book “Disegni dalla frontiera / Drawings from the border”, the artist and social worker from Mediterranean Hope Francesco Piobbichi presents drawings of the faces and stories of the people he has met over the years on Lampedusa, in Calabria and in Lebanon. These drawings aim at raising funds to finance emergency support to migrants arriving at the Favalaro Pier in Lampedusa and to establish a scholarship for students of Lampedusa.

*Disegni dalla frontiera / Drawings from the border by Francesco Piobbichi, Claudiana, ISBN: 9788868982966, 19,50€, <https://www.claudiana.it/scheda-libro/francesco-piobbichi/mediterranean-hope-9788868982966-2156.html>*

### III. Sources and Notes

1. <https://missingmigrants.iom.int/data>
2. <https://picum.org/blog/at-least-117-people-criminalised-for-helping-migrants-in-europe-in-2023/>
3. [https://ccme.eu/wp-content/uploads/2023/09/JS\\_7-priorities-to-expand-resettlement-and-safe-pathways-to-Europe\\_FINAL\\_signatories\\_3.pdf](https://ccme.eu/wp-content/uploads/2023/09/JS_7-priorities-to-expand-resettlement-and-safe-pathways-to-Europe_FINAL_signatories_3.pdf)
4. [https://home-affairs.ec.europa.eu/news/2023-global-refugee-forum-eu-announces-resettlement-pledges-2023-12-15\\_en](https://home-affairs.ec.europa.eu/news/2023-global-refugee-forum-eu-announces-resettlement-pledges-2023-12-15_en)
5. <https://www.unhcr.org/news/press-releases/unhcr-global-refugee-resettlement-needs-grow-2024>
6. <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=COM%3A2024%3A251%3AFIN>
7. <http://graceandknowledge.faithweb.com/zakar.html>
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9. <http://www.l4a.org/cgi-bin/4lieder?lookupMode=liedaufschlagen&lookup=Evangelisches%20Gesangbuch+136>
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12. Accessed at: [https://kirche-weisweil.de/wp-content/uploads/2022/07/Wo\\_wir\\_dich\\_loben\\_Sammeldatei.pdf](https://kirche-weisweil.de/wp-content/uploads/2022/07/Wo_wir_dich_loben_Sammeldatei.pdf)
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16. [https://www.friedenspfarramt.elk-wue.de/fileadmin/mediapool/gemeinden/E\\_friedenspfarramt/B10\\_Gottesdienst\\_Andachten/1990-01-01\\_Glaubensbekenntnis\\_von\\_Seoul.pdf](https://www.friedenspfarramt.elk-wue.de/fileadmin/mediapool/gemeinden/E_friedenspfarramt/B10_Gottesdienst_Andachten/1990-01-01_Glaubensbekenntnis_von_Seoul.pdf)
17. Bible translation: New Revised Standard Version (NRSV)
18. You can find frightening pictures of the accident here:  
<https://www.researchgate.net/profile/Jacob-Sohlberg/publication/328521095/figure/fig2/AS:685786303311873@1540515604656/Picture-of-Alan-Kurdi-used-in-the-experiments-Note-Picture-by-Niluefer-Demir.jpg>

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**Please only look at them if you feel ready!**

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20. <https://medium.com/we-the-peoples/sea-prayer-14ff7f564e3a>
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22. <https://qz.com/495211/the-life-jackets-we-were-wearing-were-all-fake-the-father-of-syrian-toddler-aylan-kurdi-on-the-boat-ride-that-killed-his-family>
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<https://www.infomigrants.net/en/post/54758/cyprus-child-dies-after-drifting-in-mediterranean-for-days>
24. <https://www.unicef.org/press-releases/eleven-children-die-every-week-attempting-cross-central-mediterranean-sea-migration>
25. The Exiles, by Edinburgh-based artist Lou Davis was chosen for the cover of this resource [God With Us Worship resources on the theme of refugees, migration and sanctuary] for a number of reasons. It is simple, yet eye-catching and with a clearly religious theme that evokes the Holy Family's flight to Egypt.
26. Conditions to use the 'UNITED List of Refugee Deaths':  
The use of our 'UNITED List of Refugee Deaths' is free of copyrights (for artwork, activism, media, research, etc) provided:
  - UNITED is contacted in advance ([listofdeaths@unitedagainstracism.org](mailto:listofdeaths@unitedagainstracism.org)) to obtain formal approval (which we usually give, but of course, we want and need to know what happens with our UNITED List of Refugee Deaths and be involved somewhat in the plans or activity)
  - we are kept informed, like by sending us good pictures of the actions that we may publish, any material, invitation leaflets and press clippings, suggestions and corrections, etc.
  - we receive preferably some free copies of printed material produced by post
  - In case of project funding is sought for any action based on the List, please also budget an amount for the list research and updates by UNITED.
  - If possible: a UNITED representative is invited to the (opening) action or event
  - UNITED is mentioned clearly as a source of the List of Refugee Deaths.
27. <https://www.rbb24.de/panorama/beitrag/2023/06/berlin-gedenkveranstaltung-namen-vorlesen-gefluechtete-boot.html>
28. <https://www.jrsuk.net/wp-content/uploads/2016/02/Lent-Prayers-Pack-JRS-UK-2016.pdf>

29. <https://www.infomigrants.net/en/post/59807/lampedusa-shipwreck-survivor-i-saw-my-travel-companions-die>
30. <https://www.infomigrants.net/en/story/47543/siful-survived-libya-shipwreck-by-clinging-to-capsized-boat>
31. <https://www.infomigrants.net/en/post/43502/shipwreck-survivor-i-offered-the-children-my-food-but-they-did-not-make-it>
32. <http://www.independent.co.uk/news/world/europe/refugee-crisis-600-children-dead-mediterranean-2016-save-the-children-un-a7342131.html>
33. Slightly revised version of a psalm to mark the day of prayer and remembrance of those who have died at the borders of Europe on 26 November 2011, in the Ev. Holy Cross Church, Berlin Kreuzberg. The italicized text from the families of the victims was provided by Pro Asyl.
34. Diese Liste wird von united4rescue zur Verfügung gestellt, ein gemeinnütziger, unabhängiger Verein, der die zivile Seenotrettung im Mittelmeer unterstützt und basiert auf der „List of Refugee Deaths“ <https://unitedagainstrefugeedeaths.eu/wp-content/uploads/2014/06/ListofDeathsActual.pdf>
35. <https://www.infomigrants.net/fr/post/56821/je-pensais-que-je-serai-moi-aussi-mort-et-jete-a-la-mer-temoignage-dun-survivant-dune-traversee-dramatique-de-latlantique>
36. <http://connectusfund.org/15-best-prayers-for-deceased-mothers>
37. [https://www.ekd.de/ekd\\_de/ds\\_doc/F%c3%bcbittgebet.pdf](https://www.ekd.de/ekd_de/ds_doc/F%c3%bcbittgebet.pdf)
38. [https://www.kirchenasyl.de/wp-content/uploads/2010/12/tag\\_menschenrechte\\_2010.pdf](https://www.kirchenasyl.de/wp-content/uploads/2010/12/tag_menschenrechte_2010.pdf)
39. Leg een grote wereldkaart neer voor in de kerk. Zet kaarsen op alle landen waar asielzoekers en vluchtelingen vandaan komen. Een aantal gemeenteleden gaat hier in een kring omheen staan. Via linten worden de kaarsen met hen verbonden als teken van de verbintenis met de vierende gemeenschap. Andere gemeenteleden ontsteken de kaarsen, terwijl er gebeden wordt:
40. <https://franciscanseculars.com/may-god-bless-us/#:~:text=Franciscan%20Blessing,justice%2C%20freedom%2C%20and%20peace>
41. [https://www.kirche-bredenscheid-sprockhoevel.de/uploads/iGBAfmSg/05.11.2023\\_Sonntagsgedanken.pdf](https://www.kirche-bredenscheid-sprockhoevel.de/uploads/iGBAfmSg/05.11.2023_Sonntagsgedanken.pdf)
42. <https://www.unhcr.org/be/wp-content/uploads/sites/46/2019/10/Desperate-Journeys-Refugee-and-Migrant-Children-arriving-in-Europe-and-how-to-Strengthen-their-Protection.pdf>
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44. <https://focusonrefugees.org/encounters-borders-francesco-piobbichi/>



ccme

Churches' Commission for Migrants in Europe



Francesco Piobbichi - Disegni dalla Frontiera for Mediterranean Hope  
Refugee and Migrant Program of the Federation of Protestant Churches in Italy

Churches' Commission for Migrants in Europe – Commission des Églises auprès des Migrants en Europe – Kommission der Kirchen für Migranten in Europa

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