Welcoming the Stranger:
A Youth Study on Migration

by Cindy Klick
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About the Author

CINDY KLICK has worked in youth ministry at St. Andrew United Methodist Church in Highlands Ranch, CO, since 1998. She has participated with St. Andrew youth in many local, national and international mission trips and is the accompanist for the church's Holy Pretzels youth choir. The youth ministry is active with Meals on Wheels, Extreme Community Makeover and several other service organizations. Cindy and her husband Don feel blessed to have lots of friends in their church community and to live near their two sons and daughters-in-law and two grandchildren.
Introduction

The goal of *Welcoming the Stranger: A Youth Study on Migration* is to offer youth ages 12 through 19 a Christian perspective on migration, emigration and immigration and our faithful responsibility to treat all people well. This study, written for leaders, will engage youth in the movement of people to new locations throughout history. Contexts of the study of migration, emigration and immigration include the Bible, ancient and modern history and the present. Most students have either moved or have been affected by someone else's relocation; most can trace their family tree to ancestors who were immigrants from another country to the United States. Youth today live in an information-saturated world in which conflict and hostility arise over the immigration status of people in their schools, neighborhoods and cities. They will learn to listen, study and develop their own perspectives rather than simply adopt the views of others.

The leader's guides, located toward the end of each session, provide plans for five sessions of approximately two hours each, with programming designed specifically for middle school and high school youth. Activities can be contracted, expanded or shifted to accommodate varying time frames, learning styles and student needs. This study will help youth look beneath the political surface, and learn to consider open-minded and compassionate responses to those who seek a new home for reasons of religious, ethnic or cultural persecution, economic hardship or the hope of a better life.

*Welcoming the Stranger: A Youth Study on Migration* touches upon sensitive issues. Leaders are encouraged to approach young people who may not have traceable family histories of immigration such as Native Americans, African Americans and even those who are not raised in their birth families, with special care.
Session 1

Immigration: What Does it Mean and How Does it Affect Me?

Consider the following questions for discussion with students:

■ Have you moved to a new home or a new school and subsequently struggled to find your way into a group of friends?

■ What kinds of barriers did you face in becoming connected and feeling at home?

■ Did the new people you meet speak a different language, eat unusual foods or practice customs you found strange?

■ Moving to a new neighborhood, a different school, across town or to another state can be traumatic. What might it be like to face the cultural upheaval of moving to another country?

Immigrate, according to Merriam-Webster’s Collegiate® Dictionary, Eleventh Edition © 2012, means to “to enter and usually become established; especially: to come into a country of which one is not a native for permanent residence.” The Latin root of immigrate is immigratus, to remove or go in.

Immigration in our world has been regularly documented as long ago as biblical times. Remember the story of Joseph’s brothers, in Genesis 42, who travel to Egypt in search of sustenance during a severe famine? They face severe difficulties during their journey and upon their arrival, including the imprisonment of youngest brother Benjamin.

Or think about Ruth, who promises to leave her home and remain with her mother-in-law, Naomi, after Ruth’s husband dies. Hers is a story of immigration for family reasons, which continues to impact our world today. Can we learn to appreciate the blessings of diversity and the education of cross-cultural experiences while overcoming the challenges of sharing resources and learning to understand one another’s differences?

“Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people and your God my God.”
—Ruth 1:16
Immigration: What Does it Mean and How Does it Affect Me?

Misinformation, strongly expressed political views and ineffective and inconsistent laws, coupled with difficult economic times, have made immigration a hot button in many current conversations.

The immigration issue was a source of debate for candidates in the 2012 presidential race and continues to be so in elections for local, state and regional offices, especially in the southwestern United States. Youth often take on the opinions and views of their parents and other influential adults while assimilating information to form their own opinions on a topic. This study will help students sort through the history of and current trends surrounding the subject of immigration. Youth will learn habits of self-examination rather than simply repeating words they hear from adults in their lives.

Let’s look deeper at the two Bible stories mentioned in this session. Have the participants read Genesis 42-46 and Ruth 1 from their Bibles, and consider the questions below for each of the two stories. Starting with Genesis Chapter 42, Joseph’s brothers go to Egypt to find him, after they have sold him into slavery during a terrible famine. Joseph, who has obtained a high position with the pharaoh, requests that the brothers return to Canaan and come back to Egypt with youngest brother Benjamin. Joseph detains Benjamin by planting valuables in his sacks of grain; older brother Judah pleads for Benjamin’s release. Joseph reveals himself to his brothers. Chapter 46:1-7 and 28-34 follow. (Note: before the birth of Benjamin, his youngest son Jacob was renamed Israel by an angel. The name Israel has been translated to mean “God contended,” “God rules,” “God judges” or “the prince of God.”)

In Ruth 1, the widow Naomi returns from her adopted home of Moab to her native Bethlehem with Ruth, one of her two widowed Moabite daughters-in-law. Once an emigrant escaping hunger, Naomi relocates to her home, accompanied by Ruth, who has now become an immigrant in a new, and now bountiful land, leaving behind the grief and loss of her husband’s death.

**Questions for Reflection**

- What stands out to you in this story that you may not have noticed when reading or being told about Joseph or Ruth as a young child?

- Using the Bible maps provided in the Appendix B, can you calculate the distance traveled by characters in the stories and how long each migration might have taken with transportation via donkey or on foot?
- What difficulties would the travelers have been likely to encounter?

- How would a similar journey be different today in terms of travel time, mode of transportation, convenience, ease of communication, etc.?

In every community there is work to be done. In every nation, there are wounds to heal. In every heart, there is the power to do it.


Read the quote above and consider the stories of Joseph’s family and of Ruth as they relate to these questions:

- What was the work to be done in each story?

- How did that work relate to the characters’ migration?

- What were the wounds to be healed?

- Whose hearts exhibited the power to allow forgiveness and begin the healing process?
What difficulties would the travelers likely have encountered? How would a similar journey be different today in terms of travel time, mode of transportation, convenience, ease of communication, etc.?

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UNITED METHODIST SNAPSHOT: PASTOR CALLED TO SERVE NEGLECTED IMMIGRANTS

Lourdes Calderon, a pastor in the New Mexico Annual Conference, has found herself called to work with immigrant families in a place called Pajarito Mesa, south of Albuquerque.

About 350 families live in the community with no electricity or running water. Most youth drop out of school before age 12 and many end up in jail, because they lack social security cards and legal status.

Calderon’s congregation, St. Andrew’s United Methodist Church in Albuquerque, NM, offers food and toy distribution in cooperation with the chaplain’s office of the local sheriff’s department. The church has teamed with a University of New Mexico medical team to offer a mobile clinic, and it provides English, mathematics and science tutors for young students.

“In my struggle to help Pajarito Mesa, I have seen many doors close. Churches, congregations and clergy tell me, ‘We cannot help the undocumented.’ If we truly wish to be disciples of Christ for the transformation of the world, however, we must believe God calls us to transform all areas in need. We must be missionaries to be involved.

“God called me to serve. God called me to be in mission with my people, God’s people. I hope to continue seeing United Methodists and those from other faith traditions who want to assist people in search of a better life in Pajarito Mesa. I hope that, together, we can follow the example of Jesus Christ.”

UNITED METHODIST SNAPSHOT: JUSTICE FOR OUR NEIGHBORS

Justice for Our Neighbors (JFON) was initiated by the General Board of Global Ministries in 1999 and is now an independent organization. JFON provides free, professional legal services to immigrants earning 200 percent or less than the poverty income level.

The church-based, volunteer-led clinics are open to asylum seekers and immigrants who need a helping hand to navigate the maze of rules and laws that affect their lives in the United States. It was created in 1999 in response to the Immigration Reform Act of 1996 and has also focused on stricter laws passed after September 11, 2001. The United Methodist Church’s connectional system provides resources and commitment in the spirit of biblical hospitality and the church’s theme of Open Hearts, Open Minds, Open Doors.
LEADER'S GUIDE: SESSION 1

Introductory Activities (10-30 minutes)

The name tag exercise is optional depending upon the familiarity of the group with one another. Icebreaker games should be considered for all settings.

Goals of Introductory Activities

1. Introduce topic of immigration.
2. Help participants become comfortable with the setting and with one another.
3. Acquaint students and leaders with one another’s names and backgrounds.

Supplies

- name tag for each student and leader—stick-on, lanyard or badge-type
- variety of colored pens and markers
- stickers, etc., if desired
- book of origins of names
- computer access

Preparation

- Consider offering a supply table in one corner of the room where students can find—and return—supplies needed for any activities.
- Make another corner or area of the room into a prayer or worship center with various rotating devotional and journaling materials available for individual use and reflection.
- Provide a clear space, inside or outside, for active games such as those described in the introductory activities.
- Designate a media center. Include topical books, newspapers, magazines, articles and materials such as the case study from Session 1, as well as computer access and desktop or laptop computers if available.
- Plan a classroom seating area with tables for writing and for laptop computer use if wireless Internet is available.

Name Tags

Ask youth to decorate name tags, leaving space on the front or back for two pieces of information:
1) origin
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Name Tags
Ask youth to decorate name tags, leaving space on the front or back for two pieces of information: 1) origin
of their first name, obtained from a book you provide or from computer access in your classroom, and 2) the name of the country they're most interested in visiting.

Icebreakers
Consider icebreaker games that subtly introduce the topic of immigration by requiring movement as well as allowing students and leaders the opportunity to learn one another's names. Start with questions from a book or game such as Would You Rather?, which is geared to teens, makes them think and offers a humorous component. Then try a blindfolded version of Follow the Leader or the childhood game Captain May I using first names instead of the traditional title of captain.

Debrief with some or all of these questions:

- Did the decisions made during the game seem logical or random?
- Was every participant treated the same in each game? Did any stereotypes, real or perceived, come to the surface?

Goals
After youth and leaders have developed a level of comfort with one another:

1. give students a background of terms and definitions to better understand the topics of migration and immigration;
2. set a context of relevance for students growing up in today's world, including a spectrum of migration between schools, neighborhoods, cities and countries and
3. help youth begin to think about the concept of immigration in the Bible.

Supplies
- Kids Book of Questions or Would You Rather? book or game
- media center or computer access
- several newspapers and magazines
WELCOMING THE STRANGER

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Debrief with some or all of these questions:

- How did it feel to follow someone you just met or don’t know very well?
- Did you trust his or her leadership? Why or why not?
- Would you have been more comfortable going where your leader directed you if you had known more about your destination or been able to remove the blindfold?
- In Captain May I? was your request for permission to move usually granted or often denied?
- Did the decisions made during the game seem logical or random?
- Was every participant treated the same in each game? Did any stereotypes, real or perceived, come to the surface?

Goals

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2. set a context of relevance for students growing up in today’s world, including a spectrum of migration between schools, neighborhoods, cities and countries and
3. help youth begin to think about the concept of immigration in the Bible.

Supplies

- Kids Book of Questions or Would You Rather? book or game
- media center or computer access
- several newspapers and magazines
- NRSV, The Message and Common English Bibles
- markers or pens of various colors
- The Prince of Egypt DVD
- DVD player

Preparation

1. Prepare several sets of flashcards with words from Appendix A on one side and definitions on the back. Copy Appendix A definitions for each student to keep after the related activity is completed.

2. Gather current newspapers and magazines if using these media instead of or in addition to computer access. Publications in some areas of the country will have few stories of immigration; in other places, where the topic is more controversial, information will be more abundant.

3. Set up a writing center in the classroom space for the journaling activity.

Bible Study (20 minutes)

Watch about ten minutes of The Prince of Egypt video. Leaders should determine the segment in advance. Consider watching the first two chapters of the video, “Deliver Us” and “The River.” Introduce the Exodus scripture below.

On the third new moon after the Israelites had gone out of the land of Egypt, on that very day, they came into the wilderness of Sinai. They had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain. Then Moses went up to God; the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites (Exodus 19:1-6).
Discuss the plight of the Israelites as depicted by the video clip and the situation presented in the case study from Session 1. Ask students:

- Were strangers welcomed, in the way the Bible asks us to treat others, in *The Prince of Egypt*?

- What was the situation in the case study regarding the church in New Mexico and its outreach to others?

- In each situation, were strangers not welcomed or treated badly?

- How can you apply the principles learned from the Exodus story and the case study to your own life?

Close with prayer, encouraging each participant to share a sentence of thanks about a time he or she has felt welcomed.

**Immigration Definitions and Journaling (45 minutes)**

Using two sets of flashcards provided by the study leader, students will work in pairs or threes to match the words on the front of one set of cards with the definitions from the reverse side of a second set of cards. After the exercise is complete, each student will receive a copy of the definition page in Appendix A to keep. After the matching exercise, leaders will provide a journaling opportunity for students to answer the following:

- What I think I know about immigration.

- What I would like to know about immigration.

- What I may have learned incorrectly about immigration.

- Words on the Appendix A definition list that are new to my vocabulary.

You will revisit this journaling exercise at various points during the study, as information is shared and perceptions may change. Consider providing different-colored pens for each journal-writing session so youth can easily track their journal entries later.

**Small Group Topic Exploration, Sharing and Role Playing (45 minutes)**

Divide group into teams of three or four students per team; provide each team with several current newspapers, news magazines or computer access. Ask each team to locate and read one or more news stories about the topics of migration and immigration. Include the case study from Session 1. Have the team members share with one another the focus of each story, and the location and information about the
WELCOMING THE STRANGER

Discuss the plight of the Israelites as depicted by the video clip and the situation presented in the case study from Session 1. Ask students:

- Were strangers welcomed, in the way the Bible asks us to treat others, in The Prince of Egypt?
- What was the situation regarding the church in New Mexico and its outreach to others?
- In each situation, were strangers not welcomed or treated badly?
- How can you apply the principles learned from the Exodus story and the case study to your own life?

Close with prayer, encouraging each participant to share a sentence of thanks about a time he or she has felt welcomed.

Immigration Definitions and Journaling

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- What I think I know about immigration.
- What I would like to know about immigration.
- What I may have learned incorrectly about immigration.
- Words on the Appendix A definition list that are new to my vocabulary.

You will revisit this journaling exercise at various points during the study, as information is shared and perceptions may change. Consider providing different-colored pens for each journal-writing session so youth can easily track their journal entries later.

Small Group Topic Exploration, Sharing and Role Playing (45 minutes)

Divide group into teams of three or four students per team; provide each team with several current newspapers, news magazines or computer access. Ask each team to locate and read one or more news stories about the topics of migration and immigration. Include the case study from Session 1. Have the team members share with one another the focus of each story, and the location and information about the people involved. Have the youth return to the small groups and have each team role play, debate or illustrate one of their selected stories and share their conclusions and perceptions regarding the stories they read.

This exercise will present a starting point for recognition of the current climate of hostility toward immigrants in the United States, as well as the way family attitudes and opinions may influence youth. Discuss the emotions of suspicion and fear and the formation of opinions based on those emotions rather than on fact. Ask students the following:

- Have you encountered hostility toward immigrants in your daily life?
- Have you noticed people who look different from you being treated badly in any setting?
- Does a specific population in your community work in low-paying, physically challenging jobs in the fast-food, farming or landscaping industries?
- How are new students welcomed into your school?
- How do you feel about people who speak a different language than you do?

Closing Prayer (5 minutes)

Review today’s discussion topics, preview what will happen in Session 2, answer any questions and close with prayer.
Session 2

The Bible: From Forty Years in the Wilderness to the Journeys of Paul

You shall not oppress a resident alien; you know the heart of an alien, for you were aliens in the land of Egypt.

—Exodus 23:9

When an alien resides with you in your land, you shall not oppress the alien. 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. I am the Lord your God.

—Leviticus 19:33-34

The Bible has lots to say about immigration. The overall theme of the Bible’s teaching is summed up in Exodus 22:21: “You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt,” and echoed in the Leviticus passage above. The scriptures of the Christians and Jews have a lot to say about resident aliens, foreigners in your midst and sojourners and strangers among you. How a society treats these people is a major focus of the Bible.

Why is this issue such a concern to people of faith and what bearing does this biblical position have on the current immigration debate in our country? God didn’t want the ancient Hebrews to forget where they had come from or how they got to the Promised Land. They had been exploited as slaves and later found themselves with wealth and property. Most Americans are the descendants of immigrants as well.

Journeying from one place to another for work, pleasure or to relocate permanently is common in modern culture, but it is far from being a new phenomenon. We focused on the stories of Joseph and of Ruth in Session 1. In Session 2, we will look at the plight of the Israelites during forty years in the wilderness, the journeys of Paul and some of Jesus’ parables that talk about Christian lessons to be learned in the treatment of someone who migrates from one place to another.

The book of Exodus, in forty chapters, chronicles the trials of the people of Israel in a forty-year journey to find a permanent home. The Israelites struggle with oppression by people of Egypt, pin their hopes on the
unlikely leadership of Moses, survive ten devastating plagues and find ways to celebrate faith and family in the midst of their troubles. God provides for them on their journey, from manna in the wilderness to the guidance of the Ten Commandments and other laws.

The number forty appears often in the Bible, and forty days or forty years are likely not exactly the same time frames we would consider them to be today. Instead, think of the forty days of rain for Noah in the ark or the forty years in the wilderness for the Israelites simply as a long period of time.

Questions for Reflection

- What were the reasons for the Israelites’ migration?
- What hardships did the Israelites endure during their journey?
- How does the Israelites’ struggle compare with modern immigrants as considered in Session 1?
- How would the Israelites’ plight be different today?

Just as the Israelites’ journey is a highlight of the Old Testament, Paul is one of the great travelers in the New Testament. After his spiritual conversion and the change of his name from Saul to Paul, he became a champion for Christianity by hitting the road and the waterways to spread the news of Jesus to many cities. His travels are chronicled starting in the book of Acts. Paul and his friends, including Timothy, Barnabas and Silas, experienced many difficulties as they migrated to spread the word of Christ. Many of the New Testament books are Paul’s letters to the people he met in many cities throughout his travels.

Paul, previously known as Saul, was on a personal emotional and spiritual journey before he began the physical migration. Paul might be considered an early-day traveling, or itinerant, preacher. Not unlike a migrant farmworker, he went where the work was: where he felt God was calling him and where people needed to hear about Jesus. Note how his transformation was documented in the following scripture:

Meanwhile, Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from
The Bible: From Forty Years in the Wilderness to the Journeys of Paul

THE PARABLE OF THE GOOD SAMARITAN—LUKE 10:25-37

Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.'

But wanting to justify himself, he asked Jesus, 'And who is my neighbor?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and boundaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

THE PARABLE OF THE PRODIGAL AND HIS BROTHER—LUKE 15:11-32

Then Jesus said, 'There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father’s hired hands have bread enough to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.' " So he set off and went to his father. But while he was still far off, his father saw him and was filled with heaven flashed around him. He fell answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying..." (Acts 9:1-11).

WELCOMING THE STRANGER

The Gospels, the first four books of the New Testament, are filled with Jesus’ parables. The main characters in these morality stories often travel physically as well as migrate out of their comfort zones to help Jesus make his point. As you are reading these parables, think about the great hardships people in Bible times must have endured to travel what we would consider a short distance. They migrated for many reasons, including to pay their taxes, to be counted in a census, because of drought and famine, and in search of a better or different kind of life. We will examine two of the parables as told in the Gospel of Luke.
WELCOMING THE STRANGER

heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do." The men who were traveling with him stood speechless because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank.

Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying . . ." (Acts 9:1-11).

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But wanting to justify himself, he asked Jesus, 'And who is my neighbor?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and banded his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

THE PARABLE OF THE PRODIGAL AND HIS BROTHER—LUKE 15:11-32

Then Jesus said, 'There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father's hired hands have bread enough to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.' ” So he set off and went to his father. But while he was still far off, his father saw him and was filled with...
THE LEADER’S GUIDE: SESSION 2

Goals
The goals of this session are to help students:
1. become familiar with stories of immigration in the Bible;
2. develop critical thinking skills and
3. expand their knowledge of biblical geography.

Supplies
- The Prince of Egypt DVD and DVD player
- Bible maps (Appendix B)
- Student journals, butcher paper and writing materials for timeline exercise

Preparation
1. Become familiar with Paul’s journeys (Bible maps in Appendix B).
2. Be prepared to discuss parables from Session 2 with students.
3. Copy Appendix C questionnaire for students to do as an assignment. Where appropriate, alert parents or guardians via email or phone to expect their children to ask them for assistance to complete the family immigration questionnaire.
   (Youth who did not have access to that personal history may instead profile people of our faith about whom a good amount of information is available—Joseph and his brothers, the families of Adam and Eve, Noah or even perhaps John Wesley’s, using the book John Wesley for the 21st Century: Set Apart for Social Witness listed in Additional Resources at the end of this study.)

Let My People Go! (30 minutes)
Open with prayer and a verbal review of the Exodus scripture and The Prince of Egypt clip from Session 1. Watch approximately 15 minutes of The Prince of Egypt (introduced in the Bible study in Session 1); consider watching Chapters 23, 24 and 25 of the video for this segment. The chapters are titled “Death of the Firstborn,” “When You Believe” and “Parting the Red Sea.” Then examine on a map where the Israelites traveled during their exodus. Discuss the following:
- What were the reasons for their migration?

WELCOMING THE STRANGER

compassion; he ran and put his arms around him and kissed him. Then the son said to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.” But the father said to his slaves, “ Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!” And they began to celebrate.

'Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'
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The goals of this session are to help students:

1. become familiar with stories of immigration in the Bible;
2. develop critical thinking skills and
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Supplies
■ The Prince of Egypt DVD and DVD player
■ Bible maps (Appendix B)
■ student journals, butcher paper and writing materials for time line exercise

Preparation
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2. Be prepared to discuss parables from Session 2 with students.
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Discuss the following:
■ What were the reasons for their migration?
19

time line on a wall in your classroom, taking input from each team and reaching consensus on which events warrant placement on the classroom time line.

Paul Hits the Road (45 minutes)

Dividing into high school and middle school groups, have each team research one of Paul’s journeys. First have both groups review Acts 9:1-11 in Session 2 to obtain some background information on Saul’s transformation into Paul, then allow each team to make its selection of a journey to study. Students should be made aware of the hardships of travel in biblical times, by land and by water. Paul felt compelled to make these journeys as a new ambassador for Christianity. These migrations became his life’s work.

Participants in each small group should read the scripture associated with their chosen journey, determine why their group thinks Paul made each particular trek, trace the route on Bible maps and feature information about Paul’s companions on the journey. When each group has completed a summary of its chosen journey, they should share the information with the large group.

Groups can choose from the following options:

- Act out the selected journey.
- Give the top-ten highlights of the chosen journey, presented orally and in poster form.
- Make an illustrated map of the journey and explain it.

Then, in the large group, discuss questions similar to those posed about the Israelites in the opening information for Session 2:

- Why was Paul traveling/migrating?
- What hardships did Paul and his companions endure during each of their journeys?
- How does Paul’s work and travels compare with your perception of the spread of Christianity in today’s world?
- How would Paul’s journeys be different if he was trying to spread the gospel today?

Is the Grass Really Greener on the Other Side of the Fence? (20 minutes)

From the Gospel of Luke, in your own Bible or from the reproducible pages in Session 2 of the Leader’s Guide, read the parables of the good Samaritan (Luke 10:25-37) and the prodigal son (Luke 15:11-32). In both cases, consider how someone who is traveling—migrating—is treated by those he or she encounters on his or her journey. The prodigal son leaves home looking for a better life. Most of us can probably identify with, or at least feel sorry for, the older brother who stays at home, works for his father.

Lost in the Wilderness (30 minutes)

Have students work in pairs to create a time line for the period that the Israelites were wandering. Use a Bible encyclopedia, Bible dictionary or computer access to help determine time frames and details. Use main events in the Book of Exodus as entries on the time line, such as:

- Exodus 1: The Israelites are oppressed
- Exodus 2: The burning bush
- Exodus 4: God commissions Moses
- Exodus 7: The promises of God for deliverance
- Exodus 8: Plagues of blood, frogs, gnats, flies, boils, hail, locusts, etc.
- Exodus 12: The Lord’s Passover
- Exodus 13: God leads Israel out of Egypt
- Exodus 15: The song of Moses
- Exodus 17: Water from the rock
- Exodus 20: The Ten Commandments
- Exodus 24: The Lord’s covenant with Israel
- Exodus 26: The pattern of the tabernacle
- Exodus 30: Aaron makes a golden calf
- Exodus 36: The making of the tabernacle
- Exodus 40: The erection of the tabernacle

For older students (high school), include at least fifteen entries on the time line. For younger students (middle school), the time line should feature at least eight entries. If the exodus was really forty years, this would mean a major event approximately every five years for middle schoolers and two events every five years for high school students. Ask youth to think about other places in the Bible where they have heard forty used—forty years or forty days.

After the exercise is complete, make a large-group
WELCOMING THE STRANGER

What hardships did the Israelites endure during their journey?

How does the Israelites’ struggle compare with modern immigration as considered in Session 1?

How would the Israelites’ plight be different today?

Lost in the Wilderness (30 minutes)

Have students work in pairs to create a timeline for the period that the Israelites were wandering. Use a Bible encyclopedia, Bible dictionary or computer access to help determine time frames and details. Use main events in the Book of Exodus as entries on the timeline, such as:

- Exodus 1: The Israelites are oppressed
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After the exercise is complete, make a large-group time line on a wall in your classroom, taking input from each team and reaching consensus on which events warrant placement on the classroom timeline.

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and becomes jealous when the wandering brother is treated like a king on his return. And the traveler in the good Samaritan story faces rejection from supposed pillars of society until he is helped by someone he expected to be his enemy. In this study, let’s focus on the stories from the points of view of the younger son and the man who is beaten rather than the usual perspective.

In the good Samaritan story, the man who is beaten, robbed and left along the roadside is undoubtedly frightened and desperate. When the priest and the Levite—people who he could have expected to stop and help—pass him by, he must have imagined that he might die there, alone and afraid. After being twice disappointed, he is probably suspicious of the Samaritan’s motives since the two come from cultures that dislike each other. The happy ending probably resulted in a change of heart for the victim and his views of Samaritans.

The older brother in the prodigal son story had all the characteristics often assigned to first-born children. He was obedient, responsible, hardworking and family-oriented. But let’s consider how the younger brother might have felt growing up in the shadow of his “perfect” older sibling, and whether that weighed into his decision to ask for his inheritance and test his independence. The younger brother faced lessons about being frugal, what it means to be cared for by others and how it feels to ask for forgiveness. Had he not attempted the great adventure, those lessons might have gone unlearned.

Walking in Someone Else’s Shoes (10 minutes)
Divide the group into two mixed-age teams. Remind students to use their imaginations and that there are no right or wrong answers for this exercise. Assign each participant a character in one of the parables and have each do the following:

- Create a profile of the assigned character: what is his age, how does he look, what is his background at this point?
- Imagine how that character is treated on his travels in this parable.
- Consider how that character feels about the other people in the story (the father, older brother and servants in the prodigal son, the priest, the Levite and the good Samaritan in the second story).

Have each group act out its parable for the other group, with the story being told from the point of view of the prodigal son and from the perspective of the victim in the good Samaritan story.
WELCOMING THE STRANGER

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Have each group act out its parable for the other group, with the story being told from the point of view of the prodigal son and from the perspective of the victim in the good Samaritan story.

Think it Through (10 minutes)

Close with a return to the participants’ journal pages from Session 1. Have each student keep in mind a character or group of people from today’s discussions—from the exodus of the Israelites, from among Paul and his traveling companions or from the parables. Revisit the questions from Session 1 in the context of the character selected, continuing the use of a different colored pen for each session’s writings:

- What I think I know about immigration.
- What I would like to know about immigration.
- What I may have learned incorrectly about immigration.
- Words from the Bible stories that have to do with migration and immigration.

Take it Home (5 minutes)

Explain and distribute the questionnaire in Appendix C that youth will use to obtain information from parents and other family members about their personal family history. Offer some examples from your own family history and ask youth to bring the completed questionnaire, including any additional information they are able to obtain, to be used in Session 3 the following day.

Closing Prayer (5 minutes)

Close with prayer led by a leader or a student volunteer.
Session 3
My Family Tree: Roots and Wings

It is vital in all cultural life to maintain a link between the present and the past. If there is anything that history makes clear, it is this: that when a people becomes interested in its past life, seeks to acquire knowledge in order to better understand itself, it always experiences an awakening of new life.


“Beloved, you do faithfully whatever you do for the friends, even though they are strangers to you; they have testified to your love before the church. You will do well to send them on in a manner worthy of God.”

—3 John 5-6

Most people in each person’s circle of family and friends likely have roots in a country outside of the United States. In the last session, students were assigned an opportunity to communicate with parents, grandparents or other family members about their family history. This assignment should lead to interesting conversations within families and the learning of new information in this search for roots.

We will explore and celebrate the variety of countries from which our group’s ancestors have come and how this cultural potluck enhances the fabric of American life today. We will attempt to learn why families emigrated decades or generations ago. Some of the reasons are likely not that different from issues surrounding migration, emigration and immigration in Bible times and in our world today. We will have the opportunity to study historic celebrations of various peoples and to enjoy our own multicultural extravaganza when we close our time together at the end of our last session, Session 5.

Questions for Reflection
Leaders should reflect on this list, considering their own personal experiences and perhaps use the questions to initiate a class discussion.

- Some students may have lived in the same home throughout their lives, but others may have their own history of migration. In how many different homes, cities, states or even countries have students lived?
My Family Tree: Roots and Wings

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Questions for Reflection

Leaders should reflect on this list, considering their own personal experiences and perhaps use the questions to initiate a class discussion.

- How many schools have students attended?
- How have these changes affected them and their families?
- Did they find it easy or difficult to become comfortable in their new location?
- How long was the adaptation process for students and members of their families?
- Did they find people in their new location to be very similar to them or quite different from themselves?
  What were some of the similarities or differences?

The Story of Our Lives

"These are the descendants of Noah’s sons, Shem, Ham, and Japheth; children were born to them after the flood."

—Genesis 10:1

The stories of students’ ancestors, the people who lived before them in their families, are likely to be rich in colorful detail, peppered with joy and tragedy and very different from the life the students live today.

As they talk with their families, learn about and take notes on past generations, they will hopefully feel a connection and get a snapshot of what life might have been like for grandparents and others. Those who are interested in continuing to study their family’s genealogy may want to explore websites such as FamilySearch.org, which is free and sponsored by the Church of Jesus Christ of Latter-Day Saints, to help fill in gaps of missing information. By inserting a name and location or dates, a search can obtain names of parents and other relatives, dates of birth, marriage and death and other details.

People moved from their homeland hundreds of years ago, and do so today, for one of several broad reasons: economic hardship, religious persecution, war, political oppression, desire for a “better life” for their children, escape from imminent danger or hunger. One of the issues common among people moving to a new location—in Biblical times, when thousands of families came to the United States from Europe in the nineteenth century or in today’s climate of immigration to the United States—is a language barrier. Children tend to adapt to a new language the fastest, especially when it is necessary for communication at school. Adults may be slower to become comfortable with a new language and may continue to speak their native tongue at home. Our study includes an example of one family’s history and experiences with emigrating from Europe to the United States and the kinds of challenges and adjustments they faced.
CASE STUDY

HISTORIC SNAPSHOT: A NORWEGIAN FAMILY’S IMMIGRATION TO THE UNITED STATES

From The Home Place: an Immigrant Family History

(Note: Historians use the words push and pull, as in the second paragraph below, when they study immigration. Something pushes immigrants away from their original homes, such as famine, political or religious oppression. Something pulls them to their new home—perhaps the promise of employment, freedom, a better life, etc.)

During these years many Norwegians had been leaving their home country and crossing the Atlantic to find a better life in the United States. This immigration started in 1825 and continued for the next 100 years. Although there were many who made this arduous trip in sailing vessels at the beginning of the migration, the passion to immigrate reached its height in the years after 1865. This was the end of the Civil War in the United States, so the receiving country was a little more stable. Also by this time the sailing ships were replaced with steamships. This reduced the duration of the trip.

Within Norway there was a push-pull effect that caused much of this emigration. Norway became a country with freedom from Danish rule in 1814 and then came under the rule of the Swedish king until 1905. During this time the population doubled in fifty years and then doubled again during the next fifty years. Peace, potatoes and vaccinations mainly caused the population explosion. During this time of peace, the families grew. Potatoes had been introduced into the country, thereby providing food for the growing population. With the advent of vaccinations the population was not being periodically reduced through illnesses, especially smallpox. This population explosion occurred without significant economic growth within the country and became one of the underlying causes of this vast emigration.

The limitation of tillable land and the larger families caused many of the young men to consider life in the new country. Also, once the immigration was underway, letters and even books were sent back to the old country with glowing reports of free land and unlimited possibilities in the new country.

This pull to America also came to the children of Ola and Ingeborg Molskness. Sollaug was the first to leave their home on the Stjordal River. On January 6, 1868, she married Nils Jensen Flornesronning, who was from another farm in the valley. They left the valley on April 26, 1869, along with Nils’s father, Jens Nielsen. The next day they sailed out of Trondheim on the passenger ship Franklin. After a little more than a month at sea, they arrived in Quebec on June 1 and traveled by rail through Ontario. They entered the United States at the Port of Huron, MI, in September and continued by train through Chicago and Dakota Territory. Their new home would later...

IMMIGRATION STATISTICS

IMMIGRATION TO THE UNITED STATES, 1820—1860

Thousands

1820 1830 1840 1850 1860

Total immigration for indicated year

IMMIGRATION STATISTICS

200,877

153,640

114,371

84,066

23,322

8,385

150

100

50

250

200

150

100

50

450

400

371,603

369,980

427,833

200,877

153,640

114,371

84,066

23,322

8,385
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LEADER’S GUIDE: SESSION 3

Goals
This session is designed to help students:
1. think about each of us as being immigrants by talking about family histories and heritage;
2. learn about special events and items that make each culture significant and
3. understand that faith and religion are significant factors in many cultures and histories.

Supplies
- Flags of the World book to assist in cultural heritage research (see Additional Resource list)
- Newsprint, construction or butcher paper, glue and various writing tools and other materials to make flags from various countries
- Large map of the world
- Cookbooks from personal collection or borrowed from friends or local library for “Food for Thought” section

Preparation
1. Hang large world map on a wall for use in heritage activities.
2. Provide large table or floor space for flag-making project.
3. Be able to explain Venn diagram concept and become informed about Passover and other biblical festivals. A Venn diagram can help show logical commonalities between sets of things. This exercise will use a three-part (three-circle) Venn diagram to compare characteristics that are similar and different.
4. Prepare information to send home with students about the cultural celebration at the end of Session 5: what to bring, who is invited, time and location of the closing event.

Flags, Festivals and Prayers (30 minutes)

THE FIRST PASSOVER INITIATED
The Lord said to Moses and Aaron in the land of Egypt:

My Family Tree: Roots and Wings
be known as South Dakota. In America Nils became known as Nels Johnson.

The Molskness School
Students at the Molskness School in South Dakota were the children of Norwegian immigrants, but they were Americans and educated as such. It is interesting that the picture of the schoolroom features a famous portrait of George Washington and the American flag and the word “welcome.” By this time Dakota Territory had been divided and made into the states of North Dakota and South Dakota, so a star on the flag represented their state.

Although these students were Americans and sat each day in a classroom with the American flag at the front of the room, they were also very mindful of their Norwegian heritage. All classes were taught in English but the students also spoke Norwegian, since that was the language spoken in their homes. Mr. Pehrson, a teacher at the school at one time, taught the students to sing the Norwegian National Anthem, “Ja Vi Elsker,” which was to be sung slowly and with dignity. Some of the students, however, discovered a way to sing the anthem in triple time. This really jazzed up the song and they were able to get through it in one-third the time and it was a way to put Mr. Pehrson completely on edge.
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3. understand that faith and religion are significant factors in many cultures and histories.

Supplies

- *Flags of the World* book to assist in cultural heritage research (see Additional Resource list)

- newsprint, construction or butcher paper, glue and various writing tools and other materials to make flags from various countries

- large map of the world

- cookbooks from personal collection or borrowed from friends or local library for “Food for Thought” section

Preparation

1. Hang large world map on a wall for use in heritage activities.

2. Provide large table or floor space for flag-making project.

3. Be able to explain Venn diagram concept and become informed about Passover and other biblical festivals. A Venn diagram can help show logical commonalities between sets of things. This exercise will use a three-part (three-circle) Venn diagram to compare characteristics that are similar and different.

4. Prepare information to send home with students about the cultural celebration at the end of Session 5: what to bring, who is invited, time and location of the closing event.

Flags, Festivals and Prayers (30 minutes)

THE FIRST PASSOVER INITIATED

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month...
and on the seventh day a solemn assembly; no work shall be done on those days; only what everyone must eat, that alone may be prepared by you. You shall observe the festival of unleavened bread, for on this very day I brought your companies out of the land of Egypt; you shall observe this day throughout your generations as a perpetual ordinance. In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread. For seven days no leaven shall be found in your houses; for whoever eats what is leavened shall be cut off from the congregation of Israel, whether an alien or a native of the land. you shall eat nothing leavened; in all your settlements you shall eat unleavened bread (Exodus 12:1).

ANNUAL FESTIVALS

Three times in the year you shall hold a festival for me. You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. No one shall appear before me empty-handed. You shall observe the festival of harvest, of the first fruits of your labor, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labor. Three times in the year all your males shall appear before the Lord God.

You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning. The choices of the first fruits of your ground you shall bring into the house of the Lord your God. You shall not boil a kid in its mother’s milk (Exodus 23:14-19).

My Family Tree: Roots and Wings

WELCOMING THE STRANGER

Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the Passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments. I am the Lord. The blood shall be a sign for you on the houses where you live; when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance. Seven days you shall eat unleavened bread; on the first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day until the seventh day shall be cut off from Israel. On the first day you shall hold a solemn
WELCOMING THE STRANGER

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The choices of the first fruits of your ground you shall bring into the house of the Lord your God.

You shall not boil a kid in its mother’s milk (Exodus 23:14-19).
Open by sharing scripture including details of biblical festivals. Offer a prayer of thanksgiving for the variety of cultures in our world and ask for God's help in understanding the importance of respecting other cultures.

Have the students look up one of the countries from which their ancestors hail, via computer if possible or from cultural heritage books provided on the resource table. Notebooks or paper and pens should be available to jot details. Especially consider information that applied to people's personal lives. Three items to print or sketch and copy include the country's flag, a cultural event, celebration or festival and a prayer or table grace if available. If the latter is difficult to find, ask students to locate information about the country's religious traditions instead. The information compiled will be helpful in preparing for our closing celebration at the end of the last session.

Discuss the following questions as a large group:

- What do the colors and symbols on your country's flag represent?
- Has the flag changed since your ancestors left that country?
- What kinds of events provided occasion for celebration?
- Have significant cultural celebrations survived immigration to the United States? Ask students to offer examples from their own experiences—Cinco de Mayo, Czech Days, etc.
- If you found a prayer or table grace, how do the language and images differ from the way you pray today?

Only Imagine (15 minutes)

With information you have learned from conversations about your family's heritage and from your research today, journal about someone from your family tree, or from your country of origin, whom you have not met. Consider profiling a great-grandparent or other relative, a shopkeeper, farmer, preacher or other person who lived in the nineteenth or early twentieth century. How difficult was his or her life and how different from your own life do you think it might have been? List questions you wish you could ask your profiled person, dangers you think he or she might have encountered and pleasures you think that person enjoyed that we might not get to experience today.

Make It and Map It (15 minutes)

Have students create a flag representing their country of origin and place it on a large wall map. Discuss the variety of countries from which this group has roots. Remember that the world map continues to change and some countries of origin may not exist in the same
WELCOMING THE STRANGER

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Biblical Bashes (25 minutes)

Discuss what has been learned about Passover and other biblical festivals and what is known about cultural celebrations today. Create a table-sized Venn diagram on butcher paper, newsprint or other large paper. Divide students into groups of three to five, letting them self-select and asking them to be with other youth with whom they have the most in common. The three circles of the diagram will be labeled “personal/family,” “historic” and “biblical.” In the overlapping parts of the circles, youth will list what they have in common.

Food for Thought (25 minutes)

Allow students time to explore a food they might prepare for the closing celebration at the end of Session 5. They can use one of the following methods:

- Write down recipes they know or call family members or friends who might be available to help with this process.

- Use cookbooks provided by the study leader to look for recipes.

- If computer access is available, look for recipes online that they may copy or print.

- Once students and their families agree on a recipe to use, send home specific instructions about the food to be brought for the Session 5 cultural celebration, for example: number of people to be served, whether there is kitchen access to keep foods hot or cold, how serving will be handled.

Closing Prayer: Glimpses of Traditions from Different Countries (10 minutes)

Have volunteers to share information they found in researching prayers from their heritage earlier in this session. Close with the Lord’s Prayer or another prayer of your choosing.
We often mistakenly associate the word gypsy with a particular lifestyle or fashion rather than an ethnicity. One group of people with an extensive history of migration is the Roma people, who originally came from India and have settled throughout Europe, western Asia, the Middle East, the United States, Canada and Latin America. The Roma culture is one that has endured persecution for centuries.

The Roma—also called Rom, Romani and sometimes referred to as Gypsies—began to migrate from India toward Europe and North Africa about 1,000 years ago. The exact cause of their migration is unknown, but the people were likely part of the military in Northern India and moved with their families when defeated in military raids. The history of their language indicates that most of their people left India during that time.

During several centuries after their departure from India, the Romanies traveled through North Africa to the Balkan Islands and Bohemia and eventually to Russia and many European countries, including Germany, France, Italy, Spain, Portugal, Denmark, Scotland and Sweden.

Their immigration to the United States began in colonial times, especially to Virginia and French Louisiana, and continued from the eighteenth century through the early twentieth century. Many also settled in Latin America. A large, modern emigration of the Roma people from the Czech Republic to Canada occurred after Czechoslovakia was divided into the Czech Republic and Slovakia, and the Roma people found themselves without any valid citizenship. Canada was the first country to adopt a multiculturalism policy in 1971 and in the 1990s temporarily lifted its visa requirements for Czech citizens.

Directions: Record details that illustrate how you are different in the outer circles. Record details that illustrate how you are alike where the circles overlap.
Session 4

Searching for Home: Historic Perspective on the Migration of the Roma People

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, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. Then the righteous will answer you, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’

—Matthew 25:35-40

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The Roma people have been persecuted throughout their journey. Their nomadic lifestyle has made other cultures suspicious and unaccepting of them. Early in their migration, groups were exiled from Egypt, and in the 1400s forced by the church to leave Paris because they were not considered well dressed, and some practiced fortune-telling and palm-reading. They were slaves in Romania for five centuries, until slavery was abolished there in 1864. Throughout the 1400s and 1500s, Romanies were expelled from many European countries, women were sterilized, or surgically deprived of the ability to have children. Their children were abducted and many Roma were put to death in Switzerland, England and Denmark. They were restricted from making their own decisions about religion, politics, media, education and other sociocultural issues, and were labeled as a group of people without their own identity and to be avoided in Czechoslovakia. Historically, female Roma faced an especially difficult life, with purity laws not unlike those of the Old Testament, as well as arranged marriage and dowries paid to a bride’s family.

Progress against the injustices shown the Roma people has been slow, including in Romania, which has the largest percentage of Roma people in Europe. Beginning with a 1596 English statute, they were given special privileges not available to other nomadic peoples in several countries. However, many countries treated them as slaves or had them deported, and some governments, in countries such as Austria in the 1700s, began programs of assimilation to turn Romanies into locals by forcing them into permanent housing, forbidding their travel and removing their children from their families. The persecution reached its peak during World War II, when Nazis forced Romanies into concentration camps as they did the Jewish people. The number that was killed during that time is estimated at between 220,000 and 1.5 million. Even today in some highly populated European cities, common complaints are that the Roma are deceptive criminals who steal and take advantage of social welfare. Some law enforcement agencies in the United States hold regular conferences on dealing with the Roma and similar nomadic groups.

The cultural contributions of the Roma people are many and varied. During generations of severe persecution, however, their music and language were banned from public performance in Bulgaria. Over time, the people with common roots have tried to band together culturally and emotionally even though their geographic locations were widespread. The first World Romani Congress was organized in 1971; its sponsors included the World Council of Churches and the Government of India. The International Romani Union was established in 1977, and in 1990, the fourth World Congress declared April 8 to be the
WELCOMING THE STRANGER

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Today, an estimated eight to ten million Roma live worldwide, most of them in Eastern Europe. Most Roma people speak Romani or the language of their current homeland, and typically adopt the dominant religion of their host country. More than three-quarters of Roma children complete primary education (elementary school) but only about one-third continues at the secondary (high school) level. Many are poor, and live in large, patriarchal, male-dominated extended families. Romania, home to the largest number of Roma from Europe, has the highest infant mortality rate on the continent.

CULTURAL SNAPSHOT: ROMA RELIGION, MUSIC AND THE ARTS

“This will be our reply to violence: to make music more intensely, more beautifully, more devotedly than ever before.”

—Leonard Bernstein

Roma are amorphous, and while some groups have begun to loosen cultural practices, they often place a high degree of importance on morality, strict laws and taboos and the supernatural. The roots of the Roma religion may be in the Hindu faith, tracing back to the Romani’s Indian history. In some countries, they have begun their own churches with Roma ministers and missionaries, but most have adopted the dominant religion of their host country—Catholicism, Orthodox Christianity, Protestantism or Islam—while preserving characteristics of their own belief system and worship style. Since World War II, a growing number have embraced evangelical movements to create their own churches.

Roma music, which draws from a wide variety of ethnic traditions, has been very influential in Eastern European countries. Famous composers such as Johannes Brahms and Franz Liszt adopted Roma style and performance practices, and many popular contemporary European performers are Roma. Among the most notable Romani artistic contributions are the operas Carmen and La Vie de Bohème. Roma people who came to North America influenced salsa, rumba, mambo, mariachi and even American country music, including style and instrumentation.
LEADER'S GUIDE: SESSION 4

Goals
This session will help participants:
1. learn about the Roma people and their history;
2. explore the reasons various peoples have been persecuted throughout history and
3. reinforce the concept that cultural contributions come from many sources.

Supplies
- wall map used in Session 3
- flag-making and writing materials used in Session 3
- Roma resources from Appendix D book list or computer access
- Roma music
- CD player or other music options

Preparation
1. Become familiar with the history and culture of the Roma people.
2. Obtain books from the Appendix D book list, especially if computer access is not available.
3. Be prepared with cultural celebration information to pass along for the final session.
4. Choose background music for journaling activity

Time Line (30 minutes)
Working in groups of three or four and starting with the Roma exit from India in about 1100 AD, have students create a time line with at least one entry for each 100 years, based on information available about the Roma in Appendix D or via computer access. If necessary, help students trace the migration of the Romani people through several countries and centuries. The time line should go to present day or about the year 2000 AD. Use brightly colored markers or string to indicate the route, adding written details with colored adhesive notes. For younger participants (middle school), include the year and location. For older youth (high school students), add at least one significant detail: a note of cultural or human interest significance; information about injustices against the Romani, which were experienced in many countries.

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Traditional Roma clothing, especially for European women, is of a distinct style, including skirts, aprons, head kerchiefs and braided or woven hair. Social status and state of spirit are indicated by color of clothing and other details. Virginity—sexual inexperience and purity—is a highly prized attribute among young women. The Roma people believe that the lower body is impure. The clothing for the lower half of the body is laundered separately, especially for women, and the women often wear large white aprons to shield others from the contamination of their skirts. They dress modestly, with no pants for women and full, flowing, ankle-length skirts that cover their legs. Knees and elbows are considered ugly and also covered. Their clothing traditions are thought to have come from a mix of historic Hindu beliefs and Catholicism as well as their traveling lifestyle.
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Session 5
Migration Today: Understanding, Living in and Making a Difference in the Current Climate

In a nation that claims to be ‘one nation under God, with liberty and justice for all’ and where the church understands its public presence to be protectors and defenders of that claim, we simultaneously see a complete failure to make good on those claims as made evident in our treatment of marginalized people and, more pointedly, undocumented immigrants.

—Kurt Reitema, *Illegal: a Journal of Ambiguity into Immigration*

“In the end, though, this is what immigration is like: inherently messy. The issue bleeds. We are all implicated.”

—Helen Thorpe, *Just Like Us: the True Story of Four Mexican Girls Coming of Age in America*

Immigration in the twenty-first century United States divides family, friends and governments along political lines, not unlike slavery in Civil War times, women’s suffrage (voting rights) in the early 1900s and segregation of blacks and whites, especially in the South, sixty years ago. History has shown us, over and over again, that ill treatment of specific groups of people has been unjust and has evolved over time, although the process of change is often painfully slow. How is God calling us to respond, as Christians, to the plight of anyone who suffers? Do we have a duty to confront what is legal when it is not just? What would Jesus say and do about the current crisis in our country?

More than 60 percent of undocumented immigrants in the United States were once rural farmers, like many of the grandparents and other ancestors of people in this room who might have roots in the Midwest. The immigrants and their families—many of them students—experience social segregation because they may not speak the same language or have economic resources comparable to those around them.

Gateway cities such as Denver have become home to sizeable populations of Mongolian, Russian, Polish, Ethiopian, Lebanese, Cambodian, Chinese, Eastern Indian, Filipino, Hmong, Japanese, Korean, Laotian, Pacific Islander, Thai and Vietnamese as well as Mexican immigrants. About one-fourth of Denver’s public school students are designated English-language learners because English is not their native language.

WELCOMING THE STRANGER

or the names of historic figures encountered during research of the Roma people.

**Finding Your Way (30 minutes)**

Working in the same small groups as the time line exercise, have the students indicate the route the Romani followed on a large world wall map. Have each group use a different colored marker, yarn or other indicator so the end result will show the Roma peoples’ migration through many countries. The information obtained from the Roma resources in Appendix D or from computer research will help students with this assignment.

**A Flag without a Country (30 minutes)**

Spend a few minutes discussing the creation of the Romani nation late in the twentieth century and what it means to be a people without a homeland. Working together in one large group or in two if the group is too large, have students create a large flag of the Romani people, a non-territorial nation. First allow them time to research via computer the meaning of the colors and symbols of the flag.

**Recording Your Thoughts (20 minutes)**

Ask students to return to their journals and the questions from Session 1, and to choose a pen color they have not yet used to record the questions from the perspective of the Roma peoples’ migration. Play selected music in the background as a reminder of the significant contributions of the Roma people to music and the arts.

**Closing (5 minutes)**

Review with students what each person will bring for the cultural celebration event in the final session. Ask them to write down their specific contribution in a note to take home or consider sending an e-mail reminder to parents and students. Close with prayer.
Session 5

Migration Today: Understanding, Living in and Making a Difference in the Current Climate

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Migration Today: Understanding, Living in and Making a Difference in the Current Climate

high school and even considering college is no small accomplishment. Economic difficulties often make it hard for families to keep children in school, to achieve regular attendance and to be able to afford to live in the same school district to make it to graduation. The Colorado State Legislature in 2012 passed a law granting special tuition status to students who are illegal immigrants, making their tuition less than that of students who attend from out of state but still more than in-state tuition, still a financial roadblock for many students.

For those who succeed in establishing themselves, attending college and establishing a career, it’s often the case of being in the right place at the right time. The DREAM Act—the Development, Relief and Education for Alien Minors act—is federal legislation that will provide a path to citizenship for those who were brought to the United States illegally as children and attended college. The initiative was announced by Homeland Security Secretary Janet Napolitano. It offers a two-year, renewable reprieve from deportation for unauthorized immigrants who:

- are under the age of 31;
- entered the United States before age 16;
- have lived continuously in the country for at least five years;
- have not been convicted of a felony, a significant misdemeanor or three other misdemeanors; and
- are currently in school, graduated from high school, earned a GED or served in the military.

Immigrants who meet these criteria are commonly referred to as DREAMers because they comprise most of the estimated 1.4 million children and young adults in the United States who meet the general requirements of the DREAM Act.

Federal law prohibits employers from knowingly hiring undocumented immigrants. There are people who work as contractors to obtain information about workers’ immigration status; however, the law does not require those who hire these contractors to ask them for proof of immigration status. The green-card process, as it stands today, takes several years. Especially impacted, and thus the sites of legal and economic battles over immigrant status, are states that share a large border with Mexico, such as Arizona and California.

Churches and religious organizations have been responding to racism and injustice in our world for WELCOMING THE STRANGER

An overwhelming majority of those who find themselves caught in the current immigration controversy in the United States are of Latino heritage and have come from Central and Latin America, especially Mexico. Many have deep roots in the United States and their mass deportation would be unjust and impractical. The North American Free Trade Agreement (NAFTA), initiated between the United States, Mexico and Canada in the 1990s, is thought by some experts to be among economic policies that have made the immigration situation worse. The agreement nearly tripled trade between the United States and Mexico, making some view it as successful, but it has done little to create jobs or bolster the middle class in Mexico, where the economy continues to stumble.

According to an article from the Los Angeles Times, recent emigration from Mexico could also be the result of U.S. farm subsidies and abundant cheap labor in other parts of the world. Many of the people crossing the border are from hard-hit rural areas in Mexico, in large part because the country has lost many of its jobs in agriculture and not gained a comparable amount through the manufacturing promoted by the North American Free Trade Agreement, or NAFTA. Some immigrants obtained a green card by applying for amnesty when the U.S. Congress passed the Immigration Reform and Control Act of 1986. A family reunification program that no longer exists allowed close relatives of legal residents to obtain legal status in the late 1990s. Generally, however, federal law prohibits granting legal status to anyone who has entered the country without legal documentation. A lack of authentic documentation makes nearly impossible the rights U.S. citizens take for granted. Persons with such status cannot:

- hold a legitimate social security card;
- obtain a driver’s license;
- board an airplane; or
- apply for scholarships to attend college.

For children of immigrant families, graduating from
high school and even considering college is no small accomplishment. Economic difficulties often make it hard for families to keep children in school, to achieve regular attendance and to be able to afford to live in the same school district to make it to graduation. The Colorado State Legislature in 2012 passed a law granting special tuition status to students who are illegal immigrants, making their tuition less than that of students who attend from out of state but still more than in-state tuition, still a financial roadblock for many students.

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CASE STUDY
IMMIGRANT SUCCESS STORY

Going to college seemed inconceivable when Adriana Sanchez, the twelve-year-old daughter of farm workers, was brought from Mexico to central California and the family overstayed their visas. Even though Sanchez excelled in high school, she was in the country illegally, lacked a social security number and work permit and didn't qualify for financial aid. But she volunteered hundreds of hours and paid her way through college and graduate school with twelve internships.

Now 24, Sanchez graduated in 2012 from Fresno State University with a master’s degree in international relations, a full-time job and no loans to repay. Using a gray area in federal law, she works as a contractor who obtains immigration information about other potential workers.

“For most undocumented students, you have to put yourself out there,” Sanchez said. “You volunteer, you go beyond what regular students do. That’s what connects us to opportunities. Now employers call me.”

With thousands of young adults who were brought into the United States illegally as children now holding college degrees, Sanchez and others are finding ways to get around the legal roadblocks and find a career. They are getting work experience, opening businesses and seeking professional licenses in their fields.

“There’s a pool of talented young people who in their hearts believe they’re American, because they’re raised here, speak fluent English and have a level of education that exceeds or surpasses that of average Americans,” said Roberto Gonzales, a University of Chicago sociology professor who has collected data on hundreds of such young adults. “Our colleges don’t teach them to be undocumented immigrants.”

The growth in young, undocumented immigrants with college degrees is spurred by demographics—children who crossed the border with their parents are coming of age—and by laws granting illegal immigrants in-state tuition, Gonzales said.

No one knows how many undocumented immigrants are enrolled in colleges or have graduated; schools don’t collect such data. But in 2010, an estimated 96,000 young adults without legal status held at least an associate’s degree or higher, according to a report.

WELCOMING THE STRANGER

decades. A Charter for Racial Justice was adopted by the 1980 General Conference of the United Methodist Church. It was written and adopted by the Women’s Division of the General Board of Global Ministries in 1978 as a creed against all forms of racism and in favor of national and international policies to protect the civil, political, economic and social and cultural rights of all people. The charter contains eight belief statements and a commitment to “follow Jesus Christ in word and deed and to struggle for the rights and the self-determination of every person and group of persons.”

The National Council of Churches USA provides ecumenical resources for immigration ministries and offers a theological statement on immigration that has been signed by professors from many major seminaries. Church World Service is a key voluntary agency partner in welcoming refugees of persecution and armed conflict from around the world, helping them become settled and self-sufficient in the United States. These groups are among many fulfilling the biblical mandate to welcome the vulnerable and the stranger among us.
CASE STUDY

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CASE STUDY
CROSSING THE BORDER

This case study, by Dr. Cari Skogberg Eastman, is for leaders to familiarize themselves with the issue of illegal immigration, and is to be used with the Questions for Reflection in the Leader’s Guide: Session 5.

Just after sunrise, starry-eyed teenagers, hopeful young mothers and fathers, and desperate old men with bony, calloused hands pile into a rusty, dusty van with dark, tinted windows and ripped upholstery at a pick-up stop in Altar, Sonora, Mexico. They carry a few things—a backpack, a water bottle, a change of clothes, a paperback guide to the English language. From their crowded spots inside the vehicle, they watch brown billows of dust blow by as the van rumbles over the rough, unpaved terrain of the Sonoran Desert.

Through the dirt, weaving a path between cactus plants and venomous snakes, the van heads north toward the border into the United States.

When it reaches the “drop-off” point, the driver slams to a stop and the door slides open. The passengers are ordered to get out and are given directions to the “pick-up” point where they’ll board “the magic bus”—the vehicle that will place their dreams within reach. Their excitement and nervousness is palpable. Soon they’ll be working—they’ll have a decent job that pays enough to send money home—for food, for medicine, for shoes. As a group, they begin to walk in the direction of the “pick-up” point. They walk for hours, crossing over ranch land, through dusty pastures and beside Gila monsters and deadly scorpions. Days pass. Their water bottles are empty. The snacks they packed inside their backpacks are gone. They are covered in dust. In the sunlight, the temperatures can top 100 degrees and they sweat constantly.

After nightfall, the air turns cold. Shivering, teeth chattering, most walk on. Others stop to rest, lose track of the group.

Most will make it to the pick-up point and make their way into the United States. Some will not.

At the same time, the rusty, dusty van returns to Altar where it will refuel and reload with another group of starry-eyed teenagers, hopeful young mothers and fathers and desperate old men for another trip north. This is the troubling and unforgiving cycle of immigration on the border between southern Arizona and Mexico—a harsh stretch of desert where a staggering 250 souls died during 2010 alone. How, where and why foreigners cross the border, or die trying, has ignited a heated debate throughout the United States, especially among the nation’s border states.15

Questions for Reflection

What would you recommend as an action plan for United Methodists concerning illegal immigration?

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from the Migration Policy Institute, a nonpartisan research center.

What motivated them, Sanchez said, was hope for the passage of federal legislation that would provide a path to citizenship for those who were brought to the U.S. illegally as children and attended college.14
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Questions for Reflection

What should United Methodists do about or for people crossing the border from Mexico?
LEADER’S GUIDE: SESSION 5

Goals
This session is designed to help participants:

1. gain knowledge of the issues of migration and immigration in their world today;
2. understand that people’s opinions often change over time;
3. improve their basic Bible knowledge so that they can identify various scripture passages and topics;
4. view a broadened range of possibilities where students and others can make a difference in the world.

Supplies
- paper products for serving cultural buffet, number based on size of participant group and anticipated guests
- tables and chairs to accommodate guests and closing activity
- Bibles
- computer access if available; local and national newspapers and magazines as an alternative information source

Preparation
1. Create or move to large space for continuum exercise.
2. Become familiar with scripture and humanitarian-aid organizations.
3. Be prepared to host closing activity with guests.

Standing on My Beliefs (15 minutes)
Open with prayer followed by continuum exercise where youth stand along a line based on how they feel about several statements related to immigration. Make one end of the room agree and one end disagree, with room for youth to stand anywhere in between based on how strongly they feel about a particular statement. Offer an opportunity for those who wish to explain how they feel about some of the statements and to ask questions of clarification as each statement is read.

1. I believe the border between the United States and Mexico should be open.

WELCOMING THE STRANGER

- How difficult would it be to live in a setting where most people speak a different language?
- Who are our neighbors? What does God require of us in the treatment of other people?
- Where does faith intersect with the issue of immigration?
- What does the Bible have to say about the alien, the refugee and the outsider?
LEADER’S GUIDE: SESSION 5

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1. I believe the border between the United States and Mexico should be open.
2. I believe people who live in the United States should be required to speak English.

3. I believe God wants me to treat all neighbors with love and compassion.

4. I believe people should have the opportunity to seek a better life for their children.

5. I believe people should be required to have legal citizenship status to live in the United States.

6. I believe people born in the United States should automatically be granted citizenship.

7. I believe the church should offer humanitarian aid to people attempting to cross the border.

8. I believe immigrants take jobs away from United States citizens.

9. I believe the issue of migration/immigration is more complicated today than it was during Bible times or during European immigration to the United States in the 1800s.

10. I believe all people deserve equal opportunities.

I Believe Because . . . (30 minutes)

For the purposes of this conversation, divide the group into two teams, one that will speak in support and one that will refute treatment of immigrants based on the following scripture passages: Micah 6:8, 1 John 4:18 and Luke 10:25-37. Allow ten minutes for each team to prepare by looking up these scriptures and making notes. Acting as moderator, the facilitator will limit each speaker to a minute or less and will stop him or her when that time limit is reached. The facilitator will also allow two minutes for opening and closing statements by one member of each team.

Am I Obligated as a Christian to Offer Humanitarian Aid to Others? (15 minutes)

Divide the group into older and younger youth—a team of middle schoolers and a team of high schoolers. Ask the high schoolers to explore the case study “Crossing the Border,” in Session 5. Have middle schoolers gather information on the organization No More Deaths, starting with Culture of Cruelty video.16

Closing Celebration (15 minutes to set up, 45 minutes in community)

In the space designated for your closing celebration, consider the number of people expected to attend as well as traffic flow. If possible, put tables containing paper products, food and displays from Mission u along the walls. Provide tables and chairs at which guests can eat and set a closing circle area with chairs around a table containing a candle and the flags students have made. Ask those in attendance to explore the displays in the classroom—maps, flags, etc.—for the first 15 minutes. Spend the middle 15 minutes seated, in conversation while ethnic treats are being sampled, with leaders and participants giving guests information about what the group has been studying during Mission u. Conversation starters might include asking student leaders and guests to:

- Introduce themselves and offer a fact about their country of origin;
- Indicate how many times they have moved in their lives and identify a place they have visited where they felt welcomed and a place where they did not feel as comfortable.

Offer an opportunity for questions to be asked and answered and for participants to give their perspectives on the study. Ask students to write a covenant on how we as Christians will treat those who are new to us based on their work on this study; record it on butcher paper. Close in a worship circle around the table of flags from many countries, created in earlier sessions. Include music that youth choose and the covenant they have just written. Ask each person to light a candle on the table of flags and close in prayer. A leader or youth volunteer may lead this activity.
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Endnotes


5. Ponnikas, The Home Place, 2.


12. Thorpe, Just Like Us, 2.


17. Maps by Gordon Smith can be used without further permission. When using the map please credit http://www.ccel.org/bible/phillips/CN092MAPS1.htm.
Additional Resources

ARTICLES

BOOKS
Doug Fields, 465 Provocative Questions to Get Teenagers Talking (Grand Rapids, MI: Zondervan, 1996).

GAMES

MOVIES
The Prince of Egypt DVD, 1998 DreamWorks Pictures, rated PG; available online from Amazon.com and overstock.com, as well as retailers such as Best Buy, Toys “R” Us and Wal-Mart.

WEBSITES
Appendix A
Definitions from Merriam-Webster Dictionary

Use Appendix A in Session 1, and as a reference tool in later sessions.

Acceptance: … an agreeing either expressly or by conduct to the act or offer of another so that a contract is concluded and the parties become legally bound …

Bilingual: having or expressed in two languages.

Birth certificate: a copy of an official record of a person's date and place of birth and parentage …

Bohemian: … a person (as a writer or an artist) living an unconventional life usually in a colony with others …

Citizenship: the status of being a citizen …

*Cross-cultural sensitivity: the quality of being aware and accepting of other cultures across lines of age, gender, nationality, race, ethnicity, sexual orientation and ability.

Diaspora: … the movement, migration, or scattering of a people away from an established or ancestral homeland …

Discrimination: … prejudiced or prejudicial outlook, action, or treatment …

*Documented: proof, or support of legal immigration status.

Emigrate: to leave one's place of residence or country to live elsewhere …

Empathy: … the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner; also: the capacity for empathy …

Fact: … something that has actual existence …

Fear: an unpleasant often strong emotion caused by anticipation or awareness of danger …

Foreign: situated outside a place or country; especially situated outside one's own country …

Genetics: a branch of biology that deals with the heredity and variation of organisms …

Global: of, relating to, or involving the entire world …
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Genetics: a branch of biology that deals with the heredity and variation of organisms …

Global: of, relating to, or involving the entire world …

Gypsy: a member of a traditionally itinerant people who originated in northern India and now live chiefly in south and southwest Asia, Europe, and North America …

Hospitality: generous and friendly treatment of visitors and guests …

Illegal: not according to or authorized by law: UNLAWFUL, ILLEGAL; also: not sanctioned by official rules (as of a game) …

Immigrate: to enter and usually become established; especially: to come into a country of which one is not a native for permanent residence …

Just: having a basis in or conforming to fact or reason: REASONABLE …

Justice: the maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments …

Legal: of or relating to law …

Migrant worker: person who migrates for work, especially farm laborers who travel for seasonal harvest.

Migrate: to move from one country, place, or locality to another …

Multiculturalism: of, relating to, reflecting, or adapted to diverse cultures …

Nomad: a member of a people who have no fixed residence but move from place to place usually seasonally and within a well-defined territory …

Opinion: a view, judgment, or appraisal formed in the mind about a particular matter …

Oppression: unjust or cruel exercise of authority or power …

Passport: a formal document issued by an authorized official of a country to one of its citizens that is usually necessary for exit from and reentry into the country, that allows the citizen to travel in a foreign country in accordance with visa requirements, and that requests protection for the citizen while abroad …

Racism: a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race …
Appendix B
Maps

Please visit the following links to obtain maps of the world, and detailing Paul's journeys on behalf of Christianity:

- [WORLD AND BIBLE MAPS](www.mapsofworld.com)
- [www.eduplace.com/ss/maps/pdf/world_country.pdf]
- [THE JOURNEYS OF PAUL MAPS](www.ccel.org/bible/phillips/CN092MAPS1.htm)

Stereotype: something conforming to a fixed or general pattern; especially: a standardized mental picture that is held in common by members of a group and that represents an oversimplified opinion, prejudiced attitude, or uncritical judgment…

Tolerance: … sympathy or indulgence for beliefs or practices differing from or conflicting with one's own

Undocumented: … lacking documents required for legal immigration or residence.

Visa: an endorsement made on a passport by the proper authorities denoting that it has been examined and that the bearer may proceed…

Welcome: to greet hospitably and with courtesy or cordially…

*White privilege: advantages white persons may enjoy as members of a socially privileged class; can include the notion that the experiences of white persons are the norm and that the experiences of others are different or exceptional.

Xenophobia: fear and hatred of strangers or foreigners or of anything that is strange or foreign…


*Additional definitions.
Appendix B

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WORLD AND BIBLE MAPS
www.mapsofworld.com
www.eduplace.com/ss/maps/pdf/world_country.pdf

THE JOURNEYS OF PAUL MAPS17
www.ccel.org/bible/phillips/CN092MAPS1.htm
Appendix C

Branching Out: Learning about Your Family Tree

Students will use this sample questionnaire to interview their parents and other family members as an assignment at the end of Session 2, in preparation for Session 3. Questions may be changed or adapted to better fit a particular group or setting.

Section 1: About You
- Name, birth date and place
- Where you’ve lived, traveled and attended school
- Making history—List three historically significant events that have happened in your lifetime.

Section 2: About Your Parents and Siblings
- Names, birthdates and places
- Where your parents and siblings have lived, traveled and attended school
- Looking back—Ask each family member for his or her best memories in the following areas: a religious or church experience, a family or community celebration and something that he or she witnessed or experienced while on a trip.

Section 3: Beyond Your Immediate Family
(talk with anyone that who fits this category—grandparents, aunts, uncles, cousins, friends, etc.)
- Names, birthdates and places
- Where your extended family members or friends have lived, traveled and attended school
- Looking back—Gather any information you can regarding your ancestors. Where did your ancestors live before coming to the United States? What were the circumstances of their immigration? What role did religion and faith play in your family’s past history?
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Appendix D

Resource List for the Study of the Roma People

- *Romanichal Gypsies*, by Thomas Acton and David Gallant. Aimed at young adult readers, excellent for researching the Romani people for a class study or project; available at Amazon.com.

- *A History of the Gypsies of Eastern Europe and Russia*, by David M. Crowe. A history of the Roma in the countries of Eastern Europe from their arrival through the Communist era and in the new democracies; available at Chapters.Indigo.ca.


- *We Are the Romani People: vol. 28*, by Ian F. Hancock. An illustrated view of the history, health, food, culture and society of the Roma by a Romani author; available at Chapters.Indigo.ca.

About the Author

CINDY KLICK has worked in youth ministry at St. Andrew United Methodist Church in Highlands Ranch, CO, since 1998. She has participated with St. Andrew youth in many local, national and international mission trips and is the accompanist for the church’s Holy Pretzels youth choir. The youth ministry is active with Meals on Wheels, Extreme Community Makeover and several other service organizations. Cindy and her husband Don feel blessed to have lots of friends in their church community and to live near their two sons and daughters-in-law and two grandchildren.
Introduction

The goal of Welcoming the Stranger: A Youth Study on Migration is to offer youth ages 12 through 19 a Christian perspective on migration, emigration and immigration and our faithful responsibility to treat all people well. This study, written for leaders, will engage youth in the movement of people to new locations throughout history. Contexts of the study of migration, emigration and immigration include the Bible, ancient and modern history and the present. Most students have either moved or have been affected by someone else's relocation; most can trace their family tree to ancestors who were immigrants from another country to the United States. Youth today live in an information-saturated world in which conflict and hostility arise over the immigration status of people in their schools, neighborhoods and cities. They will learn to listen, study and develop their own perspectives rather than simply adopt the views of others.

The leader's guides, located toward the end of each session, provide plans for five sessions of approximately two hours each, with programming designed specifically for middle school and high school youth. Activities can be contracted, expanded or shifted to accommodate varying time frames, learning styles and student needs. This study will help youth look beneath the political surface, and learn to consider open-minded and compassionate responses to those who seek a new home for reasons of religious, ethnic or cultural persecution, economic hardship or the hope of a better life.

Welcoming the Stranger: A Youth Study on Migration, touches upon sensitive issues. Leaders are encouraged to approach young people who may not have traceable family histories of immigration such as Native Americans, African Americans and even those who are not raised in their birth families, with special care.
Welcoming the Stranger: A Youth Study on Migration traces stories of displacement and relocation from Biblical times to the present with the goal of helping young people ages 12 through 19 embrace the Christian legacy of acceptance. This study, written for leaders, comprises five two-hour sessions designed to engage, educate and inspire new thinking about the strangers in our midst.

Using well-known parables such as the prodigal son and the good Samaritan, and the stories of popular biblical figures such as Ruth and Paul, Welcoming the Stranger examines common themes of hospitality, acceptance and even protection for outsiders. Building on the idea that everything old is new, Welcoming the Stranger introduces students to more modern stories of immigrants to the United States including Norwegians after the American Civil War and Mexicans in the present day. This study encourages young people to research, celebrate and share their own histories of migration and immigration, and to develop their own perspectives on this hot-button issue as it relates to their lives.