

**FREE  
SUN > OM  
DAY**

**RESOURCES FOR  
WORSHIP & ACTION**

**GOD'S PEOPLE WORKING TOGETHER  
TO END HUMAN TRAFFICKING**

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**NOT FOR SALE** 

**STOP THE TRAFFIK**  
PEOPLE SHOULDN'T BE BOUGHT & SOLD

Freedom Sunday was started in the USA by Not For Sale, later in Australia Not For Sale partnered with STOP THE TRAFFIK to invite Australian churches to join together in prayer for freedom.

Around the world many church denominations and organisations have been setting aside a specific day in the year to pray about the issue of human trafficking. In 2014 we are delighted that through Freedom Sunday so many churches around the world are coming together in this global day of worship, prayer and action to stop human trafficking.



The Church of Scotland



THE CHURCH OF ENGLAND



Churches of Christ in Australia



UnitingWorld  
connecting communities for life



Methodist Women in Britain



The Methodist Church 



Social Justice Board  
Uniting Church in Western Australia



“Human trafficking is a grave crime against humanity. It is a form of modern day slavery and a profound violation of the intrinsic dignity of human beings. It is intolerable that millions of fellow human beings should be violated in this way, subjected to inhuman exploitation and deprived of their dignity and rights. This outrage should concern each one of us, because what affects one part of humanity affects us all. Virtually every part of this world is touched in some way by the cruelty and violence associated with this criminal activity.

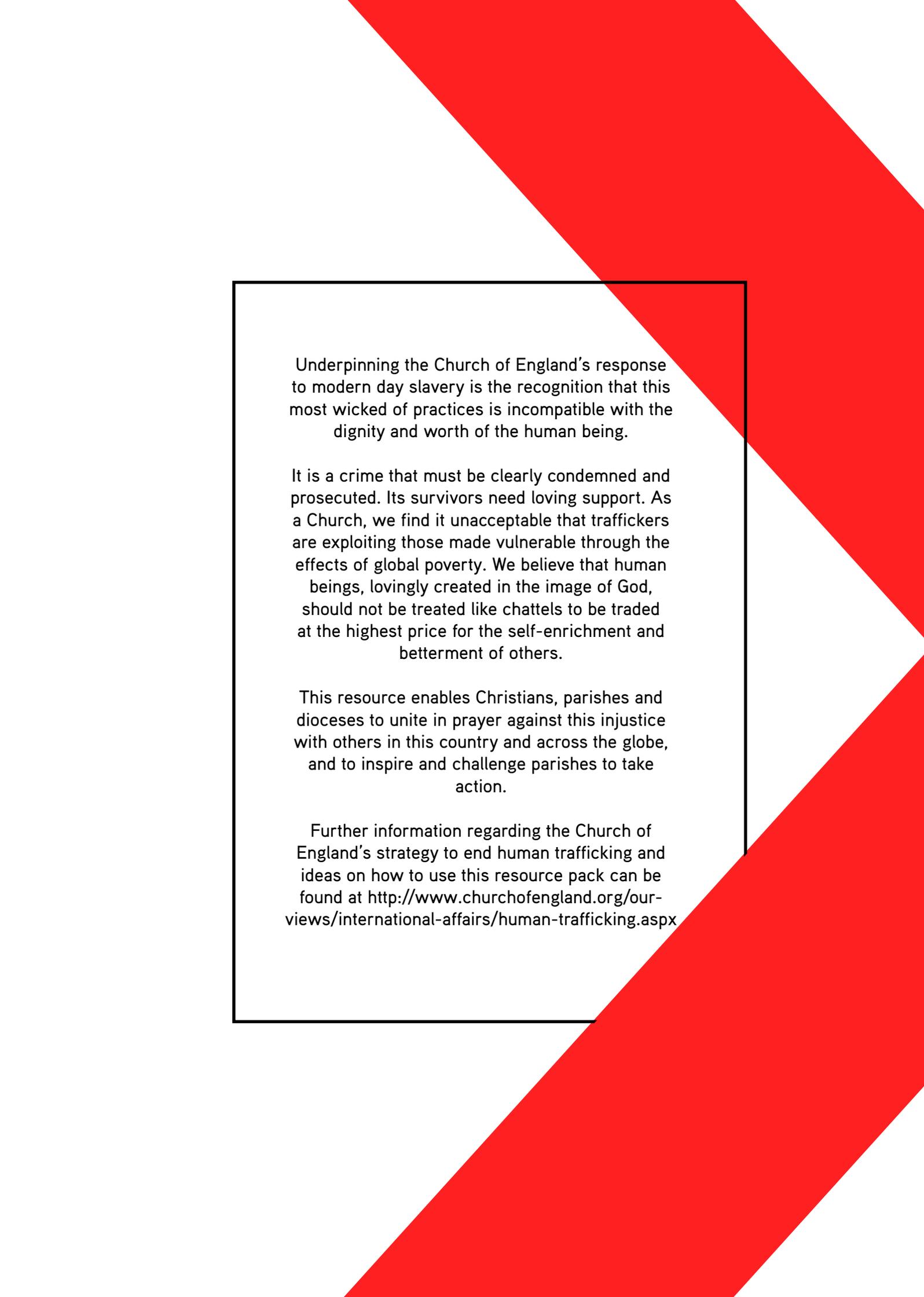
If we are to combat this evil then we must work together to prevent the crime, support the survivors and prosecute the criminals. The knowledge that churches have of their local communities puts them on the frontline in this campaign. Freedom Sunday provides churches with an opportunity to join together with others around the world in a day of worship, prayer and action on human trafficking. Freedom Sunday challenges us and resources us to take action to prevent the crime of human trafficking in our local and global communities.”

The Archbishop of Canterbury, the Most Reverend Justin Welby



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Underpinning the Church of England's response to modern day slavery is the recognition that this most wicked of practices is incompatible with the dignity and worth of the human being.

It is a crime that must be clearly condemned and prosecuted. Its survivors need loving support. As a Church, we find it unacceptable that traffickers are exploiting those made vulnerable through the effects of global poverty. We believe that human beings, lovingly created in the image of God, should not be treated like chattels to be traded at the highest price for the self-enrichment and betterment of others.

This resource enables Christians, parishes and dioceses to unite in prayer against this injustice with others in this country and across the globe, and to inspire and challenge parishes to take action.

Further information regarding the Church of England's strategy to end human trafficking and ideas on how to use this resource pack can be found at <http://www.churchofengland.org/our-views/international-affairs/human-trafficking.aspx>



## WHAT IS IT ALL ABOUT ?

Freedom Sunday is a day of worship, prayer and action on human trafficking. On Sunday 19th October 2014 or Saturday 18th October\* (for those for whom Saturday is the Sabbath) , churches all over the world will join together to raise awareness of the crime of human trafficking and show the world our compassion for men, women and children who are trafficked and exploited. As the church we must demonstrate a united and tangible response against human trafficking. This abhorrent crime must not be tolerated.

The church will make commitments to take action to prevent the crime of human trafficking in our local and global communities. Together, let's stop human trafficking and let's start freedom.

\*This Sunday has been selected, as Saturday 18th October is European Anti-Trafficking Day. Of course if this date doesn't work for you please choose the best date for you and your church.

Other possible dates are the Sundays closest to:

- 20 February, World Day of Social Justice
- 25 March, International Day of Remembrance of the Victims of Slavery and Transatlantic Slave Trade
- 12 June, World Day Against Child Labour
- 23 August, International Day for the Remembrance of the Slave Trade and its Abolition
- 24 August, Anniversary of the birth of William Wilberforce (1759)
- 2 December, International Day for the Abolition of Slavery

## HOW TO GET INVOLVED

# 1

### PLAN A SERVICE

Within this pack you will find a selection of worship materials from different cultures and denominations to provide a rich resource for you to use. Resources include prayers, sermon thoughts and stories. Please use all of these resources as flexibly as you wish and select what will appropriately lead and inspire your church.

These resources have been designed to support your church to learn more about human trafficking and explore the role that the church can play in tackling this injustice.

Thank you to all who have contributed towards this resource.

# 2

### TAKE ACTION TO PREVENT HUMAN TRAFFICKING

Every instance of trafficking involves a person being trafficked from a community into a community. Therefore your community has the power to stop it. Your church can help prevent human trafficking in your local and global community. Together we can make communities safer places where it is harder for traffickers to operate and hide themselves and their victims.

A selection of resources are available to equip your church to start taking action to prevent human trafficking. Resources include study materials, ideas for how your church can engage the wider community and creative campaign actions. (see page 19)



## WHAT IS HUMAN TRAFFICKING?

### HUMAN TRAFFICKING IS...

the recruitment or movement of a person, by deception or coercion for the purpose of exploitation. People are bought and sold for sexual exploitation, forced labour, street crime, domestic servitude or even the sale of organs and human sacrifice.

### HUMAN TRAFFICKING IS...

the world's fastest growing global crime and is one of the largest sources of income for organised crime. The profits are high and the risks are low.

### HUMAN TRAFFICKING IS...

a system based on greed, control and power.

In whatever shape or form everyone dreams of progress, whether it's to be loved, to be seen, to belong, or for a better future for their family. Traffickers often exploit that desire amongst the most vulnerable. The trafficker creates an intimate point of sale, making promises of progress like an education, a new start and future choices. This is the ultimate deception.

### HUMAN TRAFFICKING IS...

a global market place where people are the product and everyone has a price tag. It's based on an international conveyor belt of transactions and exchange, with sophisticated trade routes and communications. This human product creates profit, tens of billions every year and growing.

### HUMAN TRAFFICKING IS...

an horrendous crime.

This crime is so awful that everyone instinctively struggles to admit it exists. Often society doesn't listen, business doesn't see and governments don't talk about it. Those trafficked are often invisible, always powerless, and are put to work.

### THIS HAS TO STOP.

**THE ANSWER IS FOR INDIVIDUALS, COMMUNITIES AND SOCIETY TO SEE THIS CRIME, LISTEN FOR IT, TALK ABOUT IT, AND TAKE ACTION TO PREVENT AND DISRUPT THIS GLOBAL SYSTEM!**

**WE CAN ONLY STOP THIS CRIME TOGETHER. SOCIETY, GOVERNMENT AND BUSINESS MUST WORK TOGETHER TO GENEROUSLY SHARE KNOWLEDGE, INFORMATION AND RESOURCES THAT CAN BE USED TO EMPOWER VULNERABLE COMMUNITIES, MAKING THEM SAFE, AND TO DISRUPT AND ULTIMATELY STOP THE TRAFFICKERS' TRADE.**

**THE CHURCH AROUND THE WORLD HAS A VITAL ROLE TO PLAY!**

Here is a selection of stories that you may wish to use within your church service.

#### Wihini and Sunni's story

Wihini, aged nine and her brother Sunni, aged seven, lived on Thane train station in Mumbai, India with their parents who were both alcoholics. Wihini and Sunni were regular attendees of a children's centre, run by a charity, where they learnt to read and write and were given the opportunity to play. After attending daily for three months they disappeared. The project staff went to look for them. Wihini and Sunni's father told how a man had come and offered money for them and that he had sold them for the equivalent of \$30. That was the last the father and the staff heard of them. In that area of Mumbai children regularly disappeared or were kidnapped and sold into prostitution, forced labour, adoption or child sacrifice.

#### Sophie's story

Two years ago everything changed. I was trafficked. I was fooled. I was deceived by a man who said that he loved me. The tragedy is that I believed him. Now I know that love is not shown by forcing me to work on the streets, beating me up, force feeding me and turning me into someone with no mind of my own. I had become like a frightened rabbit. I was terrified that he would kill me. Death too often felt like my only way to escape.

People are product. I was one of them.  
But I am a survivor.

I have a new life but I am haunted by the faces of those who used me, those whom I did not choose, those for whom I was nothing more than a ten-minute thing.

To listen to Sophie's story visit  
[www.stopthetraffik.org/real-life-stories](http://www.stopthetraffik.org/real-life-stories)

#### Mike's story

Mike became desperate to seek new pastures after losing his job and ending up on the streets. In his vulnerable state, Mike was quickly persuaded by a gang to work and live on a caravan site.

But his dream new start turned into a nightmare as Mike soon became trapped in a life of forced labour and enslavement where he and other men were ill-treated and forced to live in inhumane conditions.

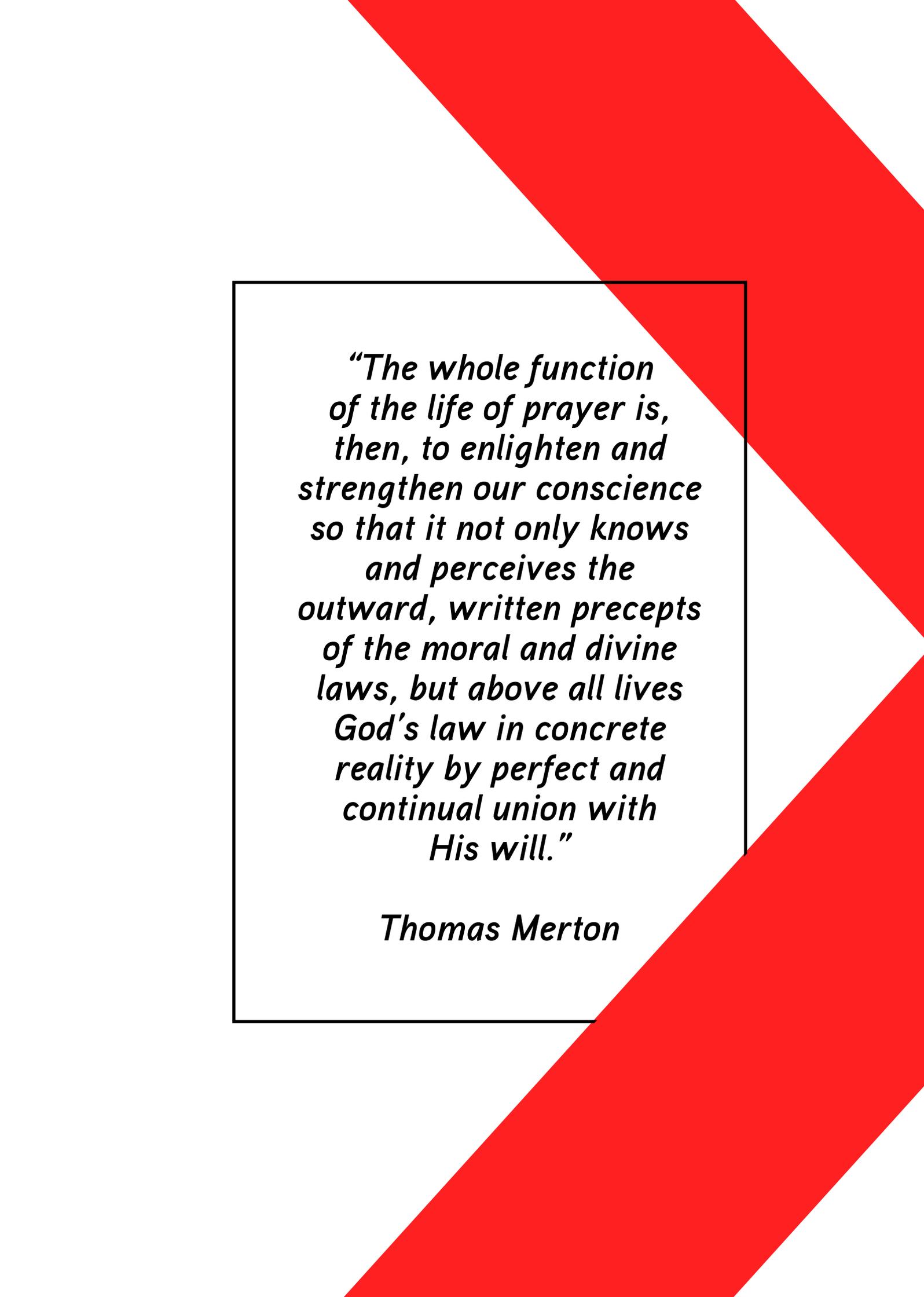
To listen to Mike's story visit  
[www.salvationarmy.org.uk/uki/Male\\_Trafficking\\_Case](http://www.salvationarmy.org.uk/uki/Male_Trafficking_Case)

#### A story of community prevention - India

Bormukuli is a tiny, pretty little village situated near the mountains bordering Bhutan. The people are warm and hospitable when you arrive after a very bumpy and windy ride over 37 kilometres from the nearest town, Udalguri. Travel to town is rare and the main occupation of the people is subsistence agriculture. Attracted by the lure of a different future and the possibility of money and education, a number of young people from the village had 'migrated' and never returned. 'Agents' had come to the village and tempted these families into the trap, which we know as human trafficking. These people were not migration or job agents but human traffickers.

A local charity's community health team ran some workshops to raise awareness about human trafficking in the Bormukuli area. When the church leaders in the Catholic Church realized what was happening they started to act as a vigilance body to prevent trafficking. They started by monitoring migration. They then organized themselves into a Village Child Protection Committee, and organised clubs for children in school, and school drop-outs. If you want to leave Bormukuli, these days they have workshops and counselling sessions for you so you will be fully aware of traps and difficulties. Most recently, they have started income generation programmes to support especially vulnerable families and at-risk youth.

In a matter of a couple of years, Bormukuli has stemmed the stream of young people being trafficked from their village.



*“The whole function of the life of prayer is, then, to enlighten and strengthen our conscience so that it not only knows and perceives the outward, written precepts of the moral and divine laws, but above all lives God’s law in concrete reality by perfect and continual union with His will.”*

*Thomas Merton*

**Below you will find a selection of prayer resources for public worship. Together let us pray for God's will to be done to abolish the enslavement of people.**

## PRAYER POINTS

### **Pray for the victims of trafficking:**

- › Pray for comfort: trafficking tears people away from family, friends and home.
- › Pray for healing: victims of trafficking are often abused physically and emotionally.
- › Pray for courage: trafficked people often live in fear of their traffickers, and can't speak out against them.
- › Pray for hope: that God will shine his light into dark places.

### **Pray for the 'consumers' who fuel the trafficking trade:**

- › Pray for justice: it can be hard for the police to gather evidence to convict traffickers.
- › Pray for true sight: those who buy services from trafficked people often don't see themselves as part of the problem.
- › Pray for change: that those making money from this trade will stop, or be stopped.
- › Pray for freedom: that the wealthy, western world will find fulfilment without needing to exploit the poor and vulnerable.

### **Pray for all those working to support victims of trafficking and for those seeking to prevent human trafficking around the world:**

- › Pray for protection: traffickers see their victims as sources of income, so it can be dangerous for others to rescue them.
- › Pray for wisdom: victims of trafficking are wounded and fearful; those who rescue them need to know how best to help them.
- › Pray for truth: a trafficked person may have completely lost their identity; those who help them need to enable them to learn who they are in God.
- › Pray for resources: that all organisations working to prevent human trafficking and provide support to those who become victims will have the resources required to continue their vital work.

## Prayer based on Psalm 18:1-6

Loving God, all glory and honour to you!

We worship and adore you for who you are.

We give you thanks for the many blessings we have received through your Son Jesus Christ.

We are full of gratitude that we have the liberty to offer our worship to you.

We can never cease to sing your praise.

However, we are reminded that we have brothers and sisters who do not share in this freedom because of the injustices and oppression in our world, often inflicted by fellow human beings.

We ask you to draw close in your mercy, Lord, to all those who are prevented from expressing their faith, those whose freedom has been taken away by modern day slavery in our country and across the world.

We pray for grace and strength for all who suffer in bondage.

We intercede for freedom on behalf of all those who are trafficked and enslaved.

We pray in faith for the power for your Holy Spirit to break in and change bondage to freedom!

We offer this prayer through the name of Jesus Christ, our Saviour and Lord.

Amen

## O God we are silent before you - A prayer using silence

O God we are silent before you

Silent because there is so much we would say and we don't know where to begin. (silence)

Silent because we cannot put into words what we feel about our own inadequacy. (silence)

Silent because our confusion, our hesitancy, our indifference, our lack of awareness has caused us to sin. (silence)

Silent because our sin is a sin of silence. (silence)

O God in the silence let us hear your voice (silence)

O God in the silence we hear your voice and you call us to come forth. You lift us from our knees with your word of forgiveness . You enable us to stand with the promise of your presence . You call us to walk forward in the company of our Lord . You give us courage to open our mouths and to break the silence.

To break the silence with words of love  
To break the silence with words of compassion  
To break the silence with words of hope  
To break the silence with words of courage  
To break the silence with words of power,

And in breaking the silence we begin to break the chains that bind our sisters and our brothers.

With our words  
With our action  
With our love  
May we bring the sound of justice  
May we release the captive  
Unbind the prisoner  
And set free our sisters and brothers

May we open our hearts and welcome them in and may we fill the earth with sound, the sound of our rejoicing.

Amen

## A responsive prayer

**Leader:** Lord of all, we claim your justice, mercy, compassion, comfort and freedom for the millions affected by human trafficking in our world today. For the men, women and children, enslaved by fear, torture, dependency, entrapment and bonded labour we ask for you to intervene with righteousness and grace.

**All: God of all that is good, give freedom to the captives and restore justice to your world.**

**Leader:** Lord, for the victims who are lured, trapped and exploited. We pray for comfort for their pain, healing for their hurts, courage to speak out against their oppressors and for restorative hope for those who have been rescued and those yet to be rescued.

**All: Holy Spirit, we ask you to heal and restore the victims with your transforming power.**

**Leader:** God of Justice, we pray for those that enslave: the trafficker, the slave master and unjust 'employer'. We ask you to stir them with your voice of justice and conscience of goodness. Speak to them in dreams, thoughts and words and with lawful intervention. Help them to understand their actions and understand your grace.

**All: Jesus the Redeemer, we pray for the hearts and minds of the oppressors: traffickers and consumers.**

**Leader:** Lord of hope, we claim your light for the darkest of situations. Guide and equip those that care and intervene for victims. Give wisdom and insight to those that pursue, prosecute and preside over cases of trafficking and the traffickers.

**All: Living hope, we claim you for all that we need to be and do, to stop human trafficking. Help us to be fervent in prayer and in action.**

**Leader:** Lord of all, we want to see your kingdom come and your will be done. We know that trafficking is against your very nature and we pray for a real end to this horrific slavery.

**All: God of all that is good, help us to be people of prayer, of action and a people who speak your truth and justice into the world around us. Help us to use our time, our resources and our energy to overcome, by your power, the evil that is human trafficking and to claim the victory that is already ours.**

We passionately say AMEN

## A prayer of intercession<sup>1</sup>

**Leader:** Lord Jesus Christ, you saw human beings, not property, when you said: Let the children come to me, do not stop them. You took the children in your arms, and blessed them. Wherever children are made to work, forced to fight, or bought and sold as economic assets, challenge the adults who use and abuse them. Change the patterns of poverty and the greed for money and power that put children at risk of being treated as possessions to be traded. Set the children free to receive your blessing again today.

**Leader:** Lord, have mercy.

**All: Christ, have mercy.**

**Leader:** Lord Jesus Christ, you saw a student, not a servant, when you said that the part that Mary had chosen would not be taken away from her. You gave women the right to learn and to teach your truth. Wherever women are excluded from education, forced to labour, pressed into prostitution, invisible by law or custom, challenge the powers that diminish and demean them. Lift up the lowly and cast down the proud, until all women's work, paid and unpaid, is freely chosen, held in honour, and carried out in safety.

**Leader:** Lord, have mercy.

**All: Christ, have mercy.**

**Leader:** Lord Jesus Christ, you had compassion for the crowds when you told your disciples to give them something to eat. Your blessing gave plenty of food for everyone. Wherever hunger makes people vulnerable, challenge the exploiters who prey on their despair. Silence the traders who make false promises and shine with the light of your truth to reveal injustice and deceit. Bless the gifts of the generous, distribute the resources of those who have plenty, preserve the dignity of the poor, and let no one's body or integrity be sold for daily bread.

**Leader:** Lord, have mercy.

**All: Christ, have mercy.**

Find below a theological reflection to support you in your service preparation. You will also find a selection of 3 sermon outlines to stimulate your sermon preparation for your service.

### A THEOLOGICAL REFLECTION ON HUMAN TRAFFICKING

We do not need theological reasons to be appalled by the suffering caused by human trafficking and whether we have a faith tradition or not we should speak and act against it out of a common human concern for those who suffer. However, Christian faith does help us understand why human trafficking is a terrible crime and can shape our response to it.

All Christians are called by God to discern and to respond to God's mission of love to the world. As disciples of Jesus Christ, we are called to join in with the work of the Spirit in making the kingdom a visible reality for all, and to aid God's reconciling work in creation (2 Corinthians 5:19). Human trafficking, as with other evils in the world, hinders and undermines the world as God desires it. Therefore we are called to resist evil in all its forms, and called to try to heal the suffering caused by such evil.

Scripture tells us that human beings are made in the image of God (Genesis 1:27), which also shows us that every person is equally desired and cherished by God (Psalm 139:13-17). So we too should respect, value and preserve the dignity and humanity of every other person. We should never exploit others as property or treat them as commodities. Jesus tells us: love your neighbour as yourself (Mark 12:31). Yet the commodification of the human body is rife in trafficking practices.

In Isaiah (65:17-25) there is a vision of the world as God intends it for human beings. People live peacefully, in community, enjoying the fruits of their labour. At the beginning of Jesus' ministry (Luke 4:18-19 referencing Isaiah.61:1-2) and in the Lord's Prayer itself (Matthew 6:9-13), Jesus gives us a picture of human life where debt-bondage is broken, obligations discharged and people are living healed, redeemed lives 'on earth as it is in heaven'. The Lord's Prayer also includes a request that we are not put to trial but delivered from evil. Yet trafficking often includes debt-bondage, forced labour, forced marriage or new and varied forms of human slavery. People who are victims of human trafficking are manifestly not delivered from evil or from the trial. If the prayer that Jesus gave us is to have an impact on the world we must seek actively to identify and relieve such victims.

Scripture also emphasises the importance of respect for the human body (1 Corinthians 6:19-20), care for our health (e.g. Leviticus 19-28), and sex as a consensual act flowing from loving relationship (Mark 10:5-9). All forms of trafficking mock the bodies God has given us, inflicting physical and psychological damage on the flesh of the powerless for the pleasure and profit of others.

The scandal of human trafficking twists and mars the vision of the world as God desires it for human beings. What response are we called to make?

The church has long held an understanding of the sin of attrition. That is that we are held accountable – not just for the things that we do wrong – but also we are held accountable for the situations where we failed to do what is right. The Latin word for this is *attero* which means to wear away by rubbing. This understanding compels us to also seek to prevent human trafficking. Our work with prevention needs to be with all aspects of society, government and law enforcement; industry and business; communities and civil society. Prevention means we need to work with these parts of society to support and encourage them in taking shared responsibility and to encourage them to align with the Reign of God.

We aid God's reconciling work when we own the problem of human trafficking, work to prevent it, seek out and stand up for those suffering, and acknowledge our own complicity in a society where cheap labour means that victims of trafficking can end up invisible in plain sight. To be good neighbours means, to be vigilant for the person fallen among thieves whose wounds are not so obvious; and to build resilient communities where trafficking is less likely to occur. We can be active in providing places of refuge and sanctuary for people who need it, and be willing to stand in the gap between victims of trafficking and the authorities they may fear and misunderstand.

Our God-given responsibilities to all others made in God's image inspire us to find ways to enable victims to trust and believe that we will help. We are called to be agents of healing in Jesus Christ and for the promises of the kingdom made available to all. To make this happen let us work together tirelessly for a world of equity and enough in which the misery of trafficking is impossible.

**Sermon 1 based on the lectionary readings for  
Sunday 19th October 2014**

**Psalm 99**

**Matthew 22:15-22**

**Exodus 33:12-23**

**Isaiah 45:1-7**

**Psalm 99**

In this Psalm God is called 'Mighty King', at the heart of God's kingship is justice and equity (verse 4). The Psalm declares God's forgiveness as an essential part of the character of a just God (verse 8). God seeks to undo things that have gone wrong, bringing transforming hope where there is despair.

Psalm 99 gives us an imagination of God being at the centre - not the edges. God is present and God's presence should produce a strong response! God's presence instils God's greatness. What this means is that it is not just a piece of information but a reality that does not produce a casual response. It is a reality check. It is anticipating what is to come when evil - and the ways of evil - will be ousted and God's Kingdom of goodness, righteousness and justice will be reality. The reference points are not just about the past but are about the present and about a future that is going to happen.

This mighty King has made his presence known and worked through those who follow him. God has established fairness (equity) as a policy to be practiced at all times. God has showed justice in the way he has treated the nation (Jacob) and Moses and Aaron were actively responded to when they prayed to God - and God brought the nation out of slavery.

God not only spoke to the nation through the Pillar of Cloud but as the people obeyed his ways (justice) he then continued to bring them out of slavery in a forty year process in the Exodus. God was forgiving and was building His character into the people of Israel.

God is continuing this action as we bring God's justice into reality for people that are trafficked and enslaved. To worship God is to reflect God's character, might and justice. Worship comes from an old English word meaning "worth-ship". We give God God's worth, as we live out his call to justice and fairness, with the power to bring this will of God, to free people from the evil of being trafficked against their will to feed the greed of others.

We therefore are called as God's people to love justice and establish fairness because we are made in this image of God. Moses, Aaron and Samuel are described in verse 6 as people who could approach God safely and with courage because they too were characterised by justice and fairness. (verse 7) We live out this truth of the Psalm when we are prepared to be people who will help stop the trafficking of people and restore God's character to all people.

Globally, trafficking is the second most profitable crime after drugs. We are challenged by this passage to raise awareness of the extent of the abuse that is so opposed to God's justice and fairness. We must go further and accept responsibility for the role that we have played as consumers in fuelling this injustice by purchasing goods that have trafficking in their chain of supply. Wilberforce's vision over two centuries ago was to abolish slavery and it is just as necessary and relevant today. As God's people, aware of God's grace and forgiveness, we build integrity as we continue, like Wilberforce, to worship God as we offer our actions to extend God's call to justice for those caught in slavery - and we offer it in spirit and in truth.

**Exodus 33: 12-23**

The book of Exodus is the story of a people coming out of slavery. Like most forms of slavery today the story did not start with people choosing to go into slavery. There was a crisis. They were in a drought and moved to a new land to survive and find refuge. A new Pharaoh, who did not know the story of Joseph, and the reason they came to Egypt, capitalised on a vulnerable people. So they started to be exploited and could not leave until they discovered they were in slavery.

This passage paints for us a beautiful picture, where we see the Lord speaking kindness and reassurance to his faithful follower Moses. The Lord responds to the cries of Moses, saying "My Presence will go with you, and I will give you rest." This is what people who are enslaved long to hear. Moses wants to know if he has done the right thing. He calls out to God "Remember that this nation is your people!". We know that all the nations, tribes, cultures and individuals are God's people. God cares for all people and God does not want people enslaved. We were created for freedom - not for slavery.

Individuals throughout history have fought tirelessly for the freedom of others, freedom for those who have been enslaved, trafficked, bought and sold. We are standing on the shoulders of many who have not given

up hope but have fought on against the odds. Yet so often we can feel like Moses. We can be tempted to feel overwhelmed by the scale of this global crime. We can doubt that we have the power to make a difference. We can question what God requires of us.

Moses saw God's glory from behind. He saw God's back. He saw where God was headed, he experienced the presence of God that was to encourage and engender hope in Moses to lead the people to freedom. To lead the people to the place and space where they would be free.

God does the same with us when it comes to human trafficking. He comes close to us and do we not call out to God as Moses did "If you are pleased with us, if we are your people, teach us your ways so that we may know you and continue to find favour with you."?

Like the people in the story of the Exodus, God continually shapes us. God continually shapes our cultures and shapes our ways, so that we may take on the ways of God, the justice of God and come close to the very glory of God. What this empowers us to do – as it did to Moses – is to help others experience freedom from being trafficked and helps us to build resilient communities that will prevent people being trafficked and enslaved.

#### **Matthew 22:15-22**

In this passage the religious and political leaders have sent their disciples to trick Jesus. Their question was designed to force him to take sides on a politically controversial matter. A trap has been set so that if Jesus comes down on either side they have him. If Jesus says yes to the payment of colonial taxes, he would estrange his followers who hated the obligation of taxes to a foreign occupying army. If he rejected the Roman taxes, he could be charged with treason and inciting others to insult Caesar. They insidiously try to butter Jesus up. Jesus however sees through the setup and turns the table on them with the truth. They are caught up in the very system they are trying to trick Jesus with. They are carrying the very coin, which they are trying to trick Jesus into denying. They are hypocrites. People don't like to be hypocrites.

Human trafficking is a deep seated problem within the chocolate industry. Children and young people in Côte d'Ivoire (Ivory Coast) are trafficked and exploited in cocoa growing and production. It is so hypocritical to buy chocolate easter eggs for children that have been produced using trafficked child labour. The egg is the symbol of resurrection and new life. To use chocolate easter eggs symbolising new life that has been made by children who have had their life taken from them is

hypocritical.

Jesus is being tricked here by the use the question of who we serve and who do we obey? In the same way we are being tricked. We are being tricked and companies are being tricked by human traffickers / slave traders, who use so many smart and creative ways to trick people into being trafficked.

We have got to be smarter and more creative to stop them, just as Jesus was. Some companies are trying to hide, or do not even know, what is in their chain of supply or where trafficked people are being used in their products. Like Jesus we have got to see through what is happening and bring the reality into the light.

We too have to ask whom it is that we serve and whom do we obey? Do we just give in to an economic system that thinks people will not care if there are trafficked people used in the production of the products they buy? When it comes to human trafficking what do we give back to the economic systems – and what do we give back to God? Perhaps we need to develop a WWJB campaign – What Would Jesus Buy?

Crimes may also go unnoticed as some victims are so conditioned by their traffickers that they do not realise they are being exploited, or are reluctant to come forward for fear of the alternative. This is the insidious situation that the victims can find themselves in.

In the traditions of the Church there is a theological understanding called the sin of omission. This is an understanding that God will hold us accountable, not only for the things that we have done wrong – but also for the things that we could have done right, but did not do!

What Jesus is modelling in this passage is not just "what" he responds with but also "how" he responds? When they saw "how" he responded, they knew they could not trick Jesus. They were amazed, so they left him and went away. I wonder how we could so combat human trafficking and prevent it happening in poor and desperate communities, that those involved are amazed, leave, and go away. This is the power of creativity of the people of God. We have the same Spirit that Jesus had that was and is "the mind of God".

**Sermon 2:**  
**Human trafficking: Move it. Speak it. Pray it. Stop it**

**Introduction:**  
We don't act to stop human trafficking because it is the latest craze, or even because it is something that needs doing. We do it because it is a preoccupation of God's heart. We take the lead from him.

**1. What is God like?**

Our motivation to act and pray on matters of injustice should always come from an understanding of who God is.

He is gracious, compassionate, loving and just (Exodus 34:6-8)

He is in the process of restoring his broken world; the momentum of his Kingdom is towards freedom, healing and salvation (Jeremiah 31)

He does not leave his creation to its own devices; he actively works on behalf of those who suffer (Isaiah 42)

If our motivation is rooted in God's character, it will be both deep and long-lasting.

**2. What are we like?**

Despite God's goodness, humankind has ignored his intentions and distorted his creation.

The sinful nature has a tendency to be selfish and corrupt (Galatians 5:17-21)

'Outward' sin is born in our attitudes (James 1:15-16)

Even the godliest people sometimes get tempted to treat other human beings as objects (i.e. David and Bathsheba, 2 Samuel 12)

**3. How does God react towards human trafficking?**

The Bible doesn't provide a nice, compact discourse from God on the subject, but his nature and character leave us in no doubt as to how he feels about the trafficking of human beings.

Rescuing and caring for the poor and oppressed is intrinsic to God's very nature (Psalms 94 and 146)

So strong is God's compassion for the used and abused that he chooses to identify completely with them.

This desire to rescue characterises his interaction with humanity; Jesus' mandate was all about reaching the poor, the deceived and the enslaved (Luke 4:16-20)

**4. How should we react towards the issue of human trafficking?**

A 'Christian response' to this issue is a response which takes the issue as seriously as God takes it. What grieves him should also grieve us – and cause us to be different.

Amos 5:

Move it! – We must be ready to change, and to let God reset our agendas (vv4-6)

Speak it! – We must be different in our attitudes: not allowing prejudice, arrogance or selfishness to creep into our speech and actions (vv14-15)

Pray it! – We must be ready to let God's compassion move us to deep, heart-felt prayer (vv16-17)

Stop it! – We are called upon to do whatever it takes (with our time, energy and finances) to bring about justice for those who need it (vv21-24)

## Sermon 3: To be silent is to be unfaithful

Notes for a sermon on the nature of our responsibilities towards each other and how our action or lack of action can affect others' lives.

The readings which form the basis for these thoughts are:

### The Old Testament reading: Genesis 37:12-30

This is the moment in the story of Joseph where his brothers take matters into their own hands. They throw him in a pit and then sell him off to some traders who take him to slavery in Egypt. Reuben, the eldest, participates in putting Joseph into the pit with the intention of returning later to lift him out but by the time Reuben returns it is too late and Joseph has been sold.

### The New Testament reading: Luke 15:11-32

The parable of the prodigal son is one of the best known and loved stories ever told. It is a story which speaks to all of us, with most people relating to the prodigal son himself, knowing their own weakness and wrongdoing and feeling in their lives that sense of the forgiveness of God and his love expressed in Jesus Christ which brings healing and newness of life. However much is often made of the elder brother and his response to the homecoming of the son, and many would also relate to something in that older brother's attitude. The stories can be juxtaposed, focusing on the actions of each elder brother:

Reuben, who didn't mean any harm, but whose silence, inaction and indeed active participation in the assault on Joseph led to Joseph's being sold into slavery. When Reuben did decide to act, it was too late. So a son is lost, a brother is sent into slavery far away, and a whole family suffers because of it, for what took place that day, while never spoken of, is never forgotten.

The older son who stays at home, does all the right things, but in his heart has no real understanding of his father's love, and resents the forgiveness and reconciliation shown to his younger brother. This man has no desire to welcome home the lost, his heart is closed.

So a son who has been lost is welcomed home by a loving father, but his brother has neither forgotten nor forgiven the fact of his going, nor the mistakes he has made, and in his heart harbours resentment at his brother's return from servitude.

The story of Joseph ends with Joseph both forgiving and saving his brothers. Joseph has learned the hard way what love is and what it is about. The story of the prodigal son has no real ending, we are left to wonder – did the older brother come round? Was there real reconciliation and understanding, did they work together helping and loving each other? It has been said that the parable is left open because the story is about us and it is an ongoing story of how we treat each other.

Both stories are about family, and the breakdown of family life, about the intricacies of relationships and of our ability to misunderstand and misuse each other, of our lack of tolerance for each other and of misunderstanding of love. Both stories involve a refusal to act and interact with each other which leads to pain and hurt and slavery; slavery of the person and of the heart.

God's word teaches us that we are a family, all of us, and that we are responsible for each other, no matter who the other is. We are called to act, not to be silent, not to be passive, not to be frightened to stand out from the crowd, but to act and to love.

We are all called to action. Every one of us. As people of faith and as members of the human race. We all live in community and communities hold the answer to understanding what's going on and taking action to disrupt the global crime of human trafficking.

Every instance of trafficking involves a person being trafficked from a community into a community. Therefore the community has the power to stop it. Your church can help prevent human trafficking in your local and global community. Together we can make communities safer places where it is harder for traffickers to operate and hide themselves and their victims.

We commit ourselves to act by:

➤ Admitting that our consumer choices impact the exploitation and enslavement of others. We can change our own behaviour and campaign to stop this.

We commit ourselves to act by:

➤ Acknowledging that people are trafficked into our communities.

We commit ourselves to act by:

➤ Praying for freedom for all those enslaved through this trade. Praying that the church will rise up and take action.

For many within the context of gathered worship you may choose to take a collection. If so, please donate to any local project you may know of or any national or international organisation working to stop human trafficking.

# ***FREEDOM PRAYER***

***We are inviting churches to join together in praying this Freedom Prayer. We encourage you to use this prayer to close your service.***

**Voice 1:** On this holy ground of worship  
In this sacred place of prayer  
We have heard the voice of freedom  
Crying 'Let my people go.'

**All: Father of freedom,  
Who leads us into life,  
Deliver us from every evil:  
And make of us  
Deliverers of others.**

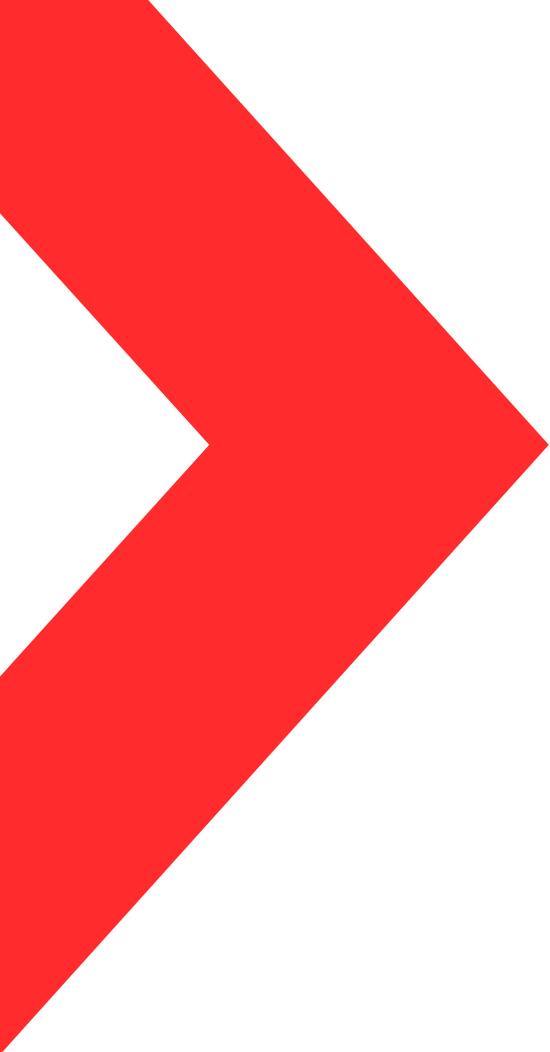
**Voice 2:** Where chains restrain God's chosen children  
Where humans trade in kin and skin  
May our words pass on your promise  
Of a land where liberty is sweet

**All: Father of freedom,  
Who leads us into life,  
Deliver us from every evil:  
And make of us  
Deliverers of others.**

**Voice 3:** .Give us faith to face the Pharaohs  
Who line their pockets from this plague  
Send us as salvation's sponsors  
Willing servants; slaves to love

**All: Father of freedom,  
Who leads us into life,  
Deliver us from every evil:  
And make of us  
Deliverers of others.**

**Amen**



## WORSHIP > ACTION

Our worship together is vital and inspires us to continue our life of faith by taking action together in our communities.

Below you will find a selection of resources available to equip your church to start taking action to prevent human trafficking. From bible study resources, to awareness raising tools, to creative actions, there is something for everyone.

You may wish to select one action to include within your service as a way for your church to respond to all that they have heard.



# 1

**SHOUT**

# 2

**STUDY**

# 3

**SPOT**

# 4

**SHARE**



**KING > OM  
COME**

# shout.

We live in a global village. Each day we are connected to countless individuals, communities and countries through the products that we buy, wear and consume. Trafficking is a global problem that takes place within many business supply chains. Through the chocolate that we eat and the clothes that we wear, we may be intimately connected to men, women and children who have been trafficked and exploited. This challenges us to consider our own buying power and consumer habits. As the church we can also raise our voice to campaign for an end to this injustice.

## > WHAT YOU EAT

Over a third of the world's chocolate comes from cocoa plantations in Côte D'Ivoire, West Africa. Thousands of boys as young as 10yrs old, from the Côte D'Ivoire and neighbouring countries, are trafficked to pick and harvest these beans that make our favourite comfort food.

Since 2007, STOP THE TRAFFIK activists have been raising awareness about this issue and together with activists from around the world we've been campaigning to the chocolate industry to say "We want traffik-free Chocolate". Change is beginning to happen but we need to keep the pressure on.

What is your church selling?  
What's everybody eating?  
Does everyone know?

Your church can get involved in a variety of ways from changing your buying habits, to sending letters and postcards to your favourite chocolate companies or hosting a chocolate fondue party to raise awareness in your community!

For creative ideas and more information visit [www.stophetraffik.org/chocolate](http://www.stophetraffik.org/chocolate)

## > WHAT YOU WEAR

It's a little known fact that over 200,000 young women and girls are trafficked to work in the cotton industry in the Tamil Nadu region of India. Female workers, mainly aged 14 to 23 years old, are recruited with false promises under the guise of an 'apprenticeship' called the Sumangali scheme. Once recruited, they are essentially trapped within a factory for up to five years. The workers have limited freedom. They are forced to work in dangerous conditions often up to 12 hours a day, 6 days a week or more without the compensation they have been promised. The cotton is spun, dyed and woven in these factories to be sold to consumer markets all over the world.

It is not currently possible to know which items or which shops sell items that are made with cotton that is free from human trafficking. Most retailers and fashion labels either don't know where they buy their cotton from or choose not to make that information public. This isn't good enough. As consumers we have the right to know how, where and under what conditions the clothes we buy were made.

## > SHOUT LOUDLY!

STOP THE TRAFFIK is campaigning to Make Fashion Traffik-Free. Your church can help end the Sumangali scheme and join the campaign for Traffik-Free Fashion.

There are lots of simple ways to get involved from organising a clothes swap to delivering postcards!

Find out more visit [www.stophetraffik.org/fashion](http://www.stophetraffik.org/fashion)

# study.

The more we know, the more we will begin to understand this complex issue.

Within this pack there are a selection of resources available for your church to use to explore what the bible says about freedom and God's compassion and call to end human trafficking. The first step to prevention is awareness.

Whether you have one evening or several, engage with what the bible has to say, learn more about human trafficking and your role in ending it.

## RESOURCES:

- > A theological reflection on human trafficking (See page 12)
- > Human Trafficking and Modern Day Slavery: A theological report, to download visit: [www.bit.ly/theologyreport](http://www.bit.ly/theologyreport)
- > Two bible studies (see below).

## CONTEXTUAL BIBLE STUDIES:

Contextual bible study offers a fresh approach to the sharing of scriptures in groups. It was developed in South Africa. It seeks to engage the participants in a reflective dialogue with the scriptures and with people's lived experience here and now and to inspire action for change.

The questions below are structured to encourage conversation. They begin with careful attention to the particular scripture text before looking at what the text might have to say to our contemporary context.

This bible study is for use by small groups or individuals, and can be adapted to your own context.

You may wish to open in prayer. Read the bible passage and story twice. If possible, have copies of the text for each member of the group.

# bible study 1

## the reality of human trafficking

### > Real lives

Marina represents thousands of girls across the world. Marina has had all hope stolen from her. She spent her whole life in an orphanage, until, at fourteen years, she was kicked out onto the streets to fend for herself. Every day was spent wondering where her next meal would come from. Every night, cold and afraid, Marina dreamt of a better life. One day a nice looking man approached her, the first person to look kindly at her in months. He told Marina everything she wanted to hear: that he will get her a job as a nanny in a foreign country, making more money than she had ever dreamed possible. What she did not know was that she was going to be trafficked and forced into a life of sexual slavery. In the first few days in the new country Marina was beaten, drugged, exploited - and raped, for what will only be her first time. Sexual slaves are raped up to 40 times a day.<sup>1</sup>

> Scripture: Matthew 18: 1-7, 10:  
Care for children as the greatest in heaven

At that time the disciples came to Jesus and asked, 'Who is the greatest in the kingdom of heaven?' He called a child, whom he put among them, and said, 'Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me. 'If any of you put a stumbling-block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea. Woe to the world because of stumbling-blocks! Occasions for stumbling are bound to come, but woe to the one by whom the stumbling-block comes!... 'Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my

Father in heaven.'

(New Revised Standard Version)

### > Discussion

First reactions:

1. What stands out for you from the bible passage? Why is it important to you?

In biblical times:

2. What would you say are the main teachings of Jesus in this passage?
3. In Jesus' time, who might have been the 'little ones' who were not to be 'looked down on' or 'caused to sin'?
4. What phrases would have brought hope to the vulnerable people to whom Jesus showed special love?
5. What phrases or ideas in this text would have challenged the disciples and others in the community?

In our times:

6. Who in our community, including victims of trafficking, might be considered as 'these little ones' who are led astray?
7. What does the text say about the perpetrators?
8. How might we understand victims of trafficking as being 'looked down on', despised or neglected by the wider community?
9. What do we know about the reality of human trafficking, including child trafficking for sexual exploitation, in our own area?
10. In light of our shared reflection, what challenge might be addressed to the Christian community, locally and internationally, in response to the issue of human trafficking?
11. What practical actions can we take as individuals and as a local community to respond to human trafficking? (You might consider some of the action ideas in this resource pack.)

### > Prayer

End with a prayer. You may wish to use the Freedom Prayer from this resource pack.

# bible study 2

## challenging trafficking in supply chains

### References

1. *She is priceless devotional* [online] Available from: [www.sheispriceless.com/wp-content/uploads/2010/04/Priceless\\_Devotional.pdf](http://www.sheispriceless.com/wp-content/uploads/2010/04/Priceless_Devotional.pdf). [Accessed 23 July 2014].

### Acknowledgements

These bible studies have been developed, taking inspiration from the following existing resources.

*She is priceless devotional* [online] Available from: [www.sheispriceless.com/wp-content/uploads/2010/04/Priceless\\_Devotional.pdf](http://www.sheispriceless.com/wp-content/uploads/2010/04/Priceless_Devotional.pdf). [Accessed 23 July 2014].

Church of Scotland. (2013). *To be silent is to be unfaithful: A resource pack for the church on human trafficking*. [online] Available from: [www.churchofscotland.org.uk/\\_\\_\\_data/assets/pdf\\_file/0015/3840/To\\_be\\_silent\\_is\\_to\\_be\\_unfaithful.pdf](http://www.churchofscotland.org.uk/___data/assets/pdf_file/0015/3840/To_be_silent_is_to_be_unfaithful.pdf). [Accessed 23 July 2014].

STOP THE TRAFFIK. *Make Fashion Traffik-Free campaign*. Available from: [www.stopthetraffik.org/fashion](http://www.stopthetraffik.org/fashion) [Accessed 23 July 2014].

### > Real lives

It is a little known fact that 200,000 young women and girls between the ages of 14-23 are being trafficked into the spinning, weaving and dyeing mills of Tamil Nadu in India.

Sumitra was only 14 when she was trafficked from her village to the textile mills under the Sumangali scheme. Her family thought this was an apprenticeship opportunity to learn new skills and earn a fair wage. Fed with false hope and promises of a good job, Sumitra ended up trapped in a textile factory for five years. She worked long hours in dangerous and hostile conditions, with no safety equipment and often without breaks and very little freedom. She was drugged to stop her menstruating. She had no contact with her family or the outside world.

The cotton that Sumitra and other girls like her weave is sold all over the world. It is likely that it ends up in our local shops and is used in many of our favourite brands. It is not yet possible to know which retailers use traffik free cotton and fabric – they may not know their supply chains. But as consumers we have the right to know how, where and under what conditions the cloth is made in the garments we buy.

### > Scripture: Isaiah 58: 6-10 Faithfulness in challenging injustice

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rearguard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am. If you remove

the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. (New Revised Standard Version)

### > Discussion

#### First reactions:

1. What stands out for you from the bible passage? Why is it important to you?

#### In biblical times:

2. What are the main ideas in this passage from Isaiah?
3. Who in this passage were the vulnerable people whom God holds in his care?
4. What phrases would have brought hope to the oppressed and vulnerable of those times?
5. What phrases or ideas in this text would have challenged the rich, comfortable and exploitative, even those who were outwardly pious?

#### In our times:

6. In relation to human trafficking and modern slavery what are the bonds of injustice?
7. What daily products that we buy might have slavery in their supply chain?
8. What could enable the light to break forth like the dawn, to bring awareness and transformation to end this suffering?
9. What challenge might be addressed to the Christian community to respond to the issue of human trafficking and slavery in the production of things we buy?
10. What practical things can we do, locally and internationally, to free the oppressed from the bonds of trafficking in our supply chains, especially in the fashion business? (You might consider some of the action ideas in this resource pack.)

### > Prayer

End with a prayer. You may wish to use the Freedom Prayer from this resource pack.

# spot.

We can't stop what we can't see. We need to shine a light on this issue. To do this we need to know what trafficking looks like.

## SIGNIFICANT SIGNS

- > Is the person lacking in self-esteem or do they seem anxious or fearful?
- > Does the person act as if instructed by another? There may be control over their movement.
- > Is there any evidence to suggest deception or coercion may be taking place?
- > Is the person in possession of their legal documents? They may be held by somebody else.
- > Does the person seem to be bonded by debt or is money deducted from their salary?
- > Do they have any injuries that may be the result of controlling measures?
- > Have there been threats against the individual or their family members?
- > Is the person distrustful of authorities?

For detailed signs relating to different types of human trafficking please visit [www.stophetraffik.org/spot](http://www.stophetraffik.org/spot)

Download a pocket sized, SPOT THE SIGNS guide to give out to members of your church and wider community.

Visit [www.stophetraffik.org/campaign/communities/what-you-can-do/20](http://www.stophetraffik.org/campaign/communities/what-you-can-do/20)

If resources are not available for your country, please feel free to adapt the existing resources. Contact STOP THE TRAFFIK for help with this [info@stophetraffik.org](mailto:info@stophetraffik.org)

# share.

We will only prevent human trafficking when we work together. We need faith groups, community groups, government, and business to generously work together and share information in order to disrupt this crime and protect those who are most vulnerable.

## > FIND OUT WHAT IS GOING ON IN YOUR COMMUNITY

Research the local organisations who are active in tackling trafficking in your area that you could learn from and support.

Find out who you should go to in your community, if you see something that concerns you. Pass on this information to your church and wider community.

## > START A COMMUNITY GROUP

Everybody can do something but often those who want to do more can join together and form a group to lead the way. Anyone can start or join a group. You don't need special skills or experience. All you need is a passion to do something about human trafficking and a desire to resource your church and community to take action. For group support go to [www.stophetraffik.org/start-a-community-group](http://www.stophetraffik.org/start-a-community-group)

## > SHARE YOUR STORY

Please send us your stories of how you are taking action in your community. Let us, as the church share together to inspire and encourage each other. We are keen to develop and improve these resources each year. Please do send us your feedback on the resources available for 2014. Please email [freedomsgiving@btinternet.com](mailto:freedomsgiving@btinternet.com)

## > GET SOCIAL

Whatever Freedom Sunday looks like for your community - we'd love other groups to be encouraged!

Make sure you take a few photos of your worship service, bible study or any other action that takes place in your church. Afterwards post them up on social media and make sure you tag us so we can share them around too.

When you post on social media, the best way to connect your post with the rest of the world is by including hash tags.

Some suggested hashtags you could use:

#freedomsgiving  
#togetherwecan  
#humantrafficking

## > SAVE THE DATE FOR 2015

Join this day of prayer and action in 2015. Next year Freedom Sunday will take place on Sunday 18th October 2015.

Book it into your church calendar now!



## THANKYOU

THANK YOU TO EVERYONE WHO HAS CONTRIBUTED TOWARDS THE MATERIALS WITHIN THIS RESOURCE.

## STAY IN TOUCH

IT WOULD BE GREAT TO HEAR HOW YOU AND YOUR CHURCH HAVE USED THESE MATERIALS AND HOW YOU ARE TAKING ACTION. PLEASE DO SEND YOUR STORIES AND ANY FEEDBACK TO [FREEDOMSUNDAY@BTINTERNET.COM](mailto:FREEDOMSUNDAY@BTINTERNET.COM)