



# **FREEDOM SUNDAY** **SEE IT, SPEAK OUT**

*God's people  
working together to end  
human trafficking and modern slavery*

**RESOURCES FOR  
WORSHIP AND ACTION**

# WELCOME TO FREEDOM SUNDAY



This resource has grown out of an ongoing shared journey by faith communities working to end human trafficking and modern slavery. We're asking you to open your eyes to modern slavery and human trafficking that might be happening in your community.

The steering group of Freedom Sunday has developed this practical resource to enable faith communities to build their understanding of what human trafficking is, how to spot the signs of trafficking in their communities and congregations, and how to respond.

Find out more about who is involved on our website: [www.freedomsundayglobal.org](http://www.freedomsundayglobal.org)

The Anglican Alliance ([www.anglicanalliance.org](http://www.anglicanalliance.org)) has adapted the UK-based Freedom Sunday resource and invites churches throughout the worldwide Anglican Communion to hold and participate in prayer and action for Freedom Sunday.

“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”

– Archbishop of Canterbury, the Most Reverend Justin Welby

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# WHY FREEDOM SUNDAY?

## What do you think when you read that slavery is happening in your area?

We can make all kinds of cultural assumptions, fed for the most part by the media's portrayal of the issue. Often, we are presented with historical stories of slavery, ones that push the very thought of it into another time or place. Other times, we are shown examples of children and women as victims of sickening abuse, which are so disturbing we distance ourselves from the harsh reality.

We silently tell ourselves, **"It isn't happening where I live."**

As a result, we fail to see what is happening right under our noses, hidden in plain sight.

What do we see when we know our neighbour has 'live-in household help', yet we never see them leave the house?

Modern slavery and human trafficking are not things of the past, nor do they fit neatly into media archetypes; they are happening now and they are affecting millions of people across the world. It is thought that the buying, selling and exploitation of people is the fastest growing crime in the world today.

Long supply chains in today's globalised economy create spaces of opportunity for traffickers to exploit the most vulnerable. This is compounded by what Pope Francis has called the "globalisation of indifference", a spiritual problem where we are all so focused on our own lives that we don't notice what is happening to the vulnerable people in our communities.

**Evil will rear its head in every generation.**

**We need to act now to stop the trafficking of people.**

# WHAT CAN WE DO?

So what can we do? How can we make a difference? And why should churches and other faith communities even get involved?

Faith communities are often seen as places of safety and refuge to vulnerable people in crisis, regardless of their faith background, when they do not know where to turn or who to trust. Where people are vulnerable and are seeking our help we must be prepared to act.

Churches and other faith communities have the capacity to love and value others. We bring energy and a mission to help those in need. We are well placed to provide care in the community and to build partnerships between statutory agencies and the voluntary sector. Our eyes and ears are important too. Community based intelligence is essential and through our networks faith communities can overcome the disconnection that lets trafficking thrive.

For example, in the Middle East churches are helping people who have been trafficked in to situations of forced labour, where their wages aren't paid, their passports are confiscated and they endure long working hours without rest. They may also suffer deprivation of food, physical and sexual abuse, confinement to their work place, as well as disconnection from their family and friends and no access to medical treatment. Churches help survivors of trafficking by providing accommodation and safety, counselling, and food & toiletries. Community living supports survivors and the church provides vocational and skills training as well as entertainment, physical fitness and spiritual support to survivors.

Churches and synagogues in the UK are holding drop in centres for refugees and asylum seekers, who are extremely vulnerable to trafficking and slavery. They are supporting more than 600 people with food, toiletries, and clothes, and offering advice to keep them safe from harm.

Freedom Sunday is an opportunity to learn from examples like these. A chance to come together as people of faith to learn about, and pray about, how we can help end this human suffering.

By acting together, we can help make our communities slavery free.

**Join in with Freedom Sunday. Around 2 December 2017\***

\*A note on the date: We are suggesting you use this resource on a Sunday around 2 December 2017, the International Day for the Abolition of Slavery. If that date doesn't work for your church, then don't worry! We welcome anybody raising awareness about modern slavery and human trafficking at any time of year.

## LET US KNOW HOW IT GOES

We would love to hear how you and your faith community have used this resource, and how you are taking action. Use the hashtag #FreedomSunday or send us your stories via our website: [www.freedomsundayglobal.org](http://www.freedomsundayglobal.org)

The Anglican Alliance offers training and workshops to churches on anti-human trafficking – for more information get in touch at [www.anglicanalliance.org](http://www.anglicanalliance.org) or email [anglicanalliance@aco.org](mailto:anglicanalliance@aco.org)

# THE FREEDOM PRAYER

This issue needs prayer. We invite you to pray as you feel led, and according to your faith tradition. If you only include one element of this resource in your service, we hope it is the Freedom Prayer. We are inviting all groups to join together in praying this Freedom Prayer during their 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/God 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/God 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/God of freedom,  
Who leads us into life,  
Deliver us from every evil:  
And make of us  
Deliverers of others.  
Amen**

To download the Freedom Prayer in other languages, please go to our website:  
[www.freedomsundayglobal.org](http://www.freedomsundayglobal.org)

# STORIES BEHIND THE STATISTICS

These stories show the role ordinary people in communities can play in ending modern slavery. We encourage you to incorporate these stories into your service, perhaps by including one in a sermon or talk. Or you could read one aloud during a time of prayer, and ask people to reflect on what they have heard. It's completely up to you, but we would love to hear what you did. Get in touch by posting on social media with the hashtag #FreedomSunday, or contact us via our website [www.freedomundayglobal.org](http://www.freedomundayglobal.org).

## DOMESTIC TRAFFICKING IN THE SOLOMON ISLANDS

**Anglican members of the Community of the Sisters of the Church (CSC) reach out to victims of trafficking in the Solomon Islands and help them reintegrate with their families and communities.**

Anna\* was 15 years old when her parents gave her away to a foreign logger in exchange for some cartons of dry groceries, iron roofing sheets and a few thousand dollars. Her parents claimed that they were very poor and could not afford to look after her as well as her six other siblings. Anna was the eldest and had dropped out of school at the young age of 12, when she was barely at grade 3.

Anna was taken to the logging camp where the foreigner lived. She started off as a domestic servant for her master and was forced into sexual servitude. Unfortunately her master also benefitted from her serving other foreigners who also worked in the same logging camp.

Nine months later she gave birth to a son. By then she had been thrown out by the master as he claimed that the child was not his. The other men did not want to have anything to do with her.

Anna's family denounced her and refused to take her back, claiming that she had been with other men. Anna had nowhere to go with a young son to care for. She was a shame to her family. People would say nasty things about her being with too many foreigners and having a child out of wedlock.

Upon hearing of her ordeal, Anglican members of the Community of the Sisters of the Church (CSC) took Anna and her child in, and looked after them. They provided counselling and empowerment skills. Anna slowly and steadily grew in confidence. The Sisters then started the whole process of re-integrating her and her son back into her family and community. It took a while, but after fulfilling various cultural obligations, Anna was integrated back into her family and community.

\*Names have been changed.

# PREVENTION, PROTECTION, AND ENSURING JUSTICE

**The Church of Bangladesh is working with non-governmental organizations (NGOs) and the local community to combat human trafficking through their Social Development Programme.**

The Church of Bangladesh in the Anglican Communion is active in combating human trafficking, including through their Social Development Programme (CBSDP). Their focus is threefold: Prevention, Protection, and Ensuring Justice.

Prevention includes capacity building, awareness raising, information dissemination, and income generation for alternative livelihoods through microcredit schemes. Ensuring Justice involves social mobilization and legal support.

The following stories highlight where CBSDP is working to end human trafficking in their communities:

- 13-year-old Mahmood\* was trafficked to the Middle East to be used as a camel-race jockey. CBSDP tracked the case along with other NGOs. This helped to bring the authorities and leadership under such pressure that the authorities decided to send back 500 Bangladeshi children in the same situation as Mahmood. Mahmood's mother is very grateful to CBSDP for assisting in the process to get him back home.
- Tara\* was trafficked in 2006 to the Middle East. There she was tortured and forced to engage in sex work, but four months later she managed to escape and travel back to Bangladesh. When she returned her relatives did not accept her. She took tailoring training and was provided with a sewing machine by CBSDP, which allows her to earn her own livelihood. She is thankful to the Church for their support to overcome her situation.

The Church of Bangladesh is well placed to be part of the effort to end trafficking:

- The church is committed to work for freedom for the captives and to support vulnerable people, and it has strong contact with the local community.
- The Bangladeshi government has a policy to stop trafficking and many organisations are eager to work together against trafficking.
- CBSDP has developed a programme to address trafficking and modern slavery issues.

\*Names have been changed.

# A NEIGHBOUR OFFERS A CHANCE OF ESCAPE

Sara\*, an Indian national, was bought to the UK as a domestic worker.

Living in London, Sara\* was treated appallingly by her employers. She was not allowed to contact her family, was often locked in the house, was not allowed out to go to church and was expected to be constantly on call, looking after their baby 24 hours a day. With no contacts in the UK, no money, and her passport in the hands of her employers, Sara did not have anyone to turn to for help. She received no pay for five months. She was trapped in modern slavery.

A neighbour noticed that Sara seemed distressed whenever he saw her. He had also heard rumours of her treatment and was concerned that she was not being paid and was being treated badly. He contacted an NGO that provides advice and support to migrant domestic workers in the UK, to see how he could help. They told him it was important to know what kind of visa she had, as that would determine whether she would get deported immediately if she left her employers.

The neighbour managed to speak with Sara and get basic information from her which could be used to determine what her options might be.

Sara was worried that if she went to the police she would be deported, so she decided to leave her employer and to try and find another job. But her visa was expiring so she needed to find a new job very quickly.

Her only problem was that she was in constant sole care of a baby and was not able to leave the baby on its own. Even if there was someone else in the house Sara was usually not allowed out. However, Sara grabbed her chance when her employer let her out to do the shopping. She caught a taxi which she paid for with some money given to her by her neighbour and went straight to the NGO.

Sara's main priority was to find another job as she would need one in order to renew her visa. With one week before her visa was due to expire Sara managed to secure a job. She is currently working in the UK as a nanny. Her work allows her employers to go to work knowing their child is well cared for and Sara is able to send money home to support her family.

\*Names have been changed.

## STORIES FROM YOUR AREA

**If you have time, why not try and find a story of modern slavery or human trafficking from your own area?**

Try searching the website of your local paper, or google your town or local area's name along with 'modern slavery' or 'human trafficking'. You could include the story in your church's newsletter, use it in a sermon, or post it on your social media.

People may be surprised to read that modern slavery and human trafficking are not crimes that happen far away, instead they are right at the heart of our communities, and often happening under our noses. We hope these stories will show people the power of their eyes and voices. **See It, Speak Out.**



# SERMON / TALK OUTLINE

## INTRODUCING MODERN SLAVERY AND HUMAN TRAFFICKING

Begin by introducing the topic of modern slavery and human trafficking. Don't assume that your congregation will have heard about it before; some people might be surprised to hear that these issues are prevalent in your country, as well as across the world.

### Resources you could use:

- Introduction to Modern Slavery in the Church of England project: (<https://www.theclewerinitiative.org/modern-slavery>)
- Global Slavery Index: (<https://www.globalslaveryindex.org/>)
- Video: 'What do you see?' by Unchosen, available from their website and at <https://vimeo.com/131638762>
- Explore modern slavery and human trafficking in your local area. Search online for news stories from your local newspaper. You could share a story you read about in your sermon.

## HOW HAS THIS ISSUE BECOME SUCH A BIG PROBLEM?

There are many reasons why modern slavery and human trafficking have taken such a foothold in our world. Bishop Alastair Redfern, the Bishop of Derby in the Church of England, describes it as a 'perfect storm' of four different factors:

1. A competitive economy which prizes profits over people, and often relies on agencies to recruit workers, creating a bigger gap between the employer and the employees.
2. The huge numbers of vulnerable people across the world, including millions of refugees who have been forced to leave their homes and seek shelter elsewhere.
3. A black market business model which is flexible, and takes advantage of new opportunities to exploit people.
4. The globalisation of indifference – the biggest challenge for Christians and others.

## WHAT IS 'THE GLOBALISATION OF INDIFFERENCE'?

The 'Globalisation of Indifference' is a phrase used by Pope Francis in his 2013 Apostolic Exhortation 'Evangelii Gaudium' (<http://bit.ly/1DV2n7s>). This document is a call to mission for the Church, and it also has a lot to say about the way we live in our modern world. Paragraphs 53 and 54 decry our focus on money and material goods when all around us inequality is rising.

**"How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality."**

This indifference means we are ignorant to the many people around us who are suffering. The victims of modern slavery and human trafficking are hidden in plain sight, they are in our communities, perhaps even in our churches, but we are blind to their situation. **They need us to see them, and speak out.** We would encourage you to read the document in full, or you could also read Pope Francis' Lenten Message of 2015 (<http://bit.ly/2xE5qdV>), which again explores the idea of 'the globalisation of indifference'. He refers to both **Luke 16:19-31** and **1 Corinthians 12:26**, either of which you could use as inspiration for your own talk.

## WHAT CAN THE CHURCH DO? SEE IT, SPEAK OUT.

In his Lenten Message of 2015, Pope Francis prays that churches would "become islands of mercy in the midst of the sea of indifference". Bishop Alastair Redfern encourages churches to be catalysts for change, to use their networks and gifts to highlight the modern slavery and human trafficking happening in their community.

What would it mean for your church to be an 'island of mercy'? What is your church already doing as part of that mission? Where are you looking outward, and what opportunities are you missing to engage with people who could be victims of this injustice? You could encourage people to think about where your church is in touch with vulnerable people, and see if you could get the word out about modern slavery and human trafficking to them.

**Read about Christian organisations tackling modern slavery and human trafficking here:**

- The Salvation Army (<https://www.salvationarmy.org.uk/human-trafficking>)
- The Clewer Initiative (<https://www.theclewerinitiative.org/>)
- International Justice Mission (<http://www.ijmuk.org/>)
- COATNET (<http://www.caritas.org/resources/Coatnet/Coatnet.html>)

## WHAT CAN I DO? SEE IT, SPEAK OUT.

Open your eyes! Our communities need us to be more aware of what is going on. Encourage people to learn how to spot the signs of modern slavery and human trafficking and then report their suspicions to the appropriate authorities. Don't encourage people to rush to the 'rescue', as they are likely to put themselves, and the victim, in more danger. Be wise - it is important to keep you and your church safe. Report your concerns to NGOs and trusted authorities who are experienced in responding.

**Resources you could use:**

- Spot the signs video from Unseen (<https://www.youtube.com/watch?v=KMtaUjsB6h0&feature=youtu.be>)
- Spot the signs poster and cards from The Clewer Initiative (<https://www.theclewerinitiative.org/resources/>)
- Stop App from Stop the Traffik (<http://www.stophetraffik.org/uk/page/the-stop-app>)
- Global Modern Slavery Directory (<http://www.globalmodernslavery.org/>)
- Global Slavery Index (<https://www.globalslaveryindex.org/>)

## FURTHER THEOLOGICAL RESOURCES

- Acts 12:1-11
- Matthew 16:13-19
- A Theology of Modern Slavery by the Ecumenical Mission Theology Advisory Group, available from The Clewer Initiative website (<https://www.theclewerinitiative.org/resources/>)
- All of the resources from Freedom Sunday 2016 are still available, and can be found on our website: [www.freedomsundayglobal.org](http://www.freedomsundayglobal.org)

# WHAT'S NEXT?

## HOLD AN INFORMATION EVENING TO LEARN ABOUT MODERN SLAVERY AND HUMAN TRAFFICKING

### 1. DO YOUR RESEARCH

Find out what modern slavery and human trafficking is happening in your community. You can search local and national press online and talk to people in your area about what they have heard.

### 2. ASK THE EXPERTS

Find people and organisations working to end modern slavery and human trafficking in your area. They might work with victims and survivors, or be raising awareness of the issue. You could also speak to your local authorities and human rights organisations about the situation in your area.

### 3. INVITE THE COMMUNITY

An information evening is a great way for communities to learn more about modern slavery and human trafficking. You can spread the word to those outside your faith community by putting posters in local shops, and reaching out through any networks of volunteers you have. Those who help with community care and anyone working with refugees are all people who would learn a lot from the evening. NGOs are often happy to come and speak, and you could invite your local authorities to share their experiences.

### 4. SPREAD THE WORD

Share what you have done with us and with your friends and neighbours by posting about your event on social media with the hashtag #FreedomSunday. You can also contact us through our website: [www.freedomsundayglobal.org](http://www.freedomsundayglobal.org).

Please also tell us at the Anglican Alliance by emailing [anglicanalliance@aco.org](mailto:anglicanalliance@aco.org). We would love to share the good news with the rest of the Anglican Communion.

## ONE CHURCH'S STORY

Two years ago some members of a church in Canterbury, Kent in the UK heard about modern slavery. They heard that there were now more slaves in the world than at any other time in human history and they felt convicted. They had two options: to be overwhelmed by the scale of the problem or to take one small step to be part of the solution.

So they took that first step. They knew that the first thing to do was to pray. To pray for clarity and discernment so they knew how to move forward. Then they did what every other abolitionist who came before them has done: they talked to others. Gradually they were put in contact with other people in the police, and with anti-trafficking and modern slavery charities. They started to gather other activists around them.

From there they set up a Stop the Traffik group and started to run awareness events. They worked alongside the police to help spot the signs of modern slavery and human trafficking in their local community. They don't know what the end of their journey looks like, but they've taken their first steps. Meanwhile, the conviction rate of traffickers in Kent has dramatically increased over the past year. Maybe it's the prayer, or the awareness raising, or maybe it's the encouragement they offered to the police. Whatever the reason, Kent has started to respond more effectively because a few courageous and faithful people took their first step.

Why not hold your own information evening and see what happens?

**We can't tell you how your journey to end human trafficking will unfold, all we can do is point you to your first steps.**

# THANK YOU

to everyone who has  
contributed to the  
Freedom Sunday resource.

We would love to hear how you and your  
faith community have used this resource,  
and how you are taking action. Use the  
hashtag **#FreedomSunday** or send us your

stories via our website

[www.freedomundayglobal.org](http://www.freedomundayglobal.org)

and by email to [anglicanalliance@aco.org](mailto:anglicanalliance@aco.org)



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