



FREEDOM SUNDAY

GOD'S PEOPLE
WORKING TOGETHER
TO END HUMAN TRAFFICKING



NAZARENE
COMPASSIONATE
MINISTRIES

RESOURCES FOR
WORSHIP + ACTION



INTRODUCTION

On Freedom Sunday, we join together as the people of God to stand against human trafficking. We join in prayer, in guided worship, and in giving. We join to say, “No more.”

Globally, human trafficking has made an estimated 40 million children, women, and men victims of slavery. Most are forced into labor, such as domestic work, construction, agriculture, or commercial sexual exploitation. Others are exploited through forced marriage.

Again and again, it is clear that God cares deeply for those who are vulnerable. The work of the Lord to bring restoration and transformation is a central calling of the Gospel. The prophesy in Isaiah 61:1-2, which Jesus read as he publicly announced his mission, calls us to join that restorative work.

Freedom Sunday is intended to be a resource to local churches around the world who are joining as brothers and sisters to call for an end to human trafficking and actively participate in its end. We encourage you to use this packet as a jumping off point as you prayerfully consider your Freedom Sunday service.

Together, we share God’s good news of freedom.

Grace and Peace,

Board of General Superintendents
Church of the Nazarene



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“IS THIS NOT 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?

...

THEN YOUR LIGHT SHALL BREAK
FORTH LIKE THE DAWN,
AND YOUR HEALING SHALL
SPRING UP QUICKLY ...”

— ISAIAH 58:6, 8



WHAT IS HUMAN TRAFFICKING?

Human trafficking is a crime

in which both children and adults are bought and sold into forced labor or commercial sexual exploitation through force, fraud, or coercion. It's a system based on greed, control, and power.

It's not just something that happens "over there."

It affects every country in the world in some way, and it can trap anyone—male or female, child or adult, rich or poor. Its victims cross racial, ethnic, geographic, economic, and educational backgrounds.

It's often hidden in plain sight.

Human trafficking does not take place only in illicit or underground industries. Victims have been found in agriculture, fishing, factories, domestic work, restaurants, and more. It's often difficult to see or acknowledge. It's sometimes hard to talk about. Yet it's something that as a church we need to address.

Human traffickers prey on vulnerabilities.

No matter our experiences or backgrounds, all people dream of a hopeful future, whether it's to be loved, to be seen, to belong, or to find a better future. Traffickers exploit those desires among individuals who are most vulnerable and make deceptive promises.

It dehumanizes people,

turning them into objects and commodities. Yet as God's people, we know that every person is made in God's image and is, therefore, worthy of dignity. Our hope is to see people restored into the fullness of who God created them to be.



PRAYERS

These are sample prayers for public worship. Please choose the one you believe is most appropriate for your congregation, or create your own. Together, let's pray for God's will to be done to end the abuse and exploitation of people.

A PRAYER FOR VICTIMS OF HUMAN TRAFFICKING

Dear God, we pray for victims of human trafficking, for those who have been dehumanized and held captive by the greed and violence of a broken world. For girls and boys, women and men, who are bought and sold and abused by those who have forgotten the eternal value of a human soul. May they rediscover their worth in You. And may we affirm their worth as individuals who are made in Your image.

Lord, reveal the way our choices may play a part in keeping others captives by creating demand for more slaves, and give us courage to make different choices. Give us eyes to see injustice and exploitation, and give us the courage to speak out against evil. Use us to bring light into the darkened corners of this world, that they may not remain dark forever. May Your light expose the evil deeds of the captors, and may Your love create a change of heart within those who are perpetrators of human trafficking. Use us to loosen the chains of injustice and let the oppressed go free. We pray for an end to the evil that is human trafficking, and we pray that the victims of trafficking may find restoration and healing in You.

Amen.

PRAYERS OF ST. AUGUSTINE

Lord, you were rich yet, for our sakes, you became poor. You promised in your Gospel that whatever is done for the least of your brothers and sisters is done for you. Give us grace to be always willing and ready to provide for the needs of those whose parents have died or whose homes are broken, that your kingdom of service and love may extend throughout the world, to your unending glory.

Watch, dear Lord, with those who cannot sleep and those who weep this night. Tend the sick, give rest to the weary and bless the dying. Relieve those who are suffering, have pity on those in great distress, and shield those who are happy.

Eternal God, who are the light of the minds that know you, the joy of the hearts that love you, and the strength of the wills that serve you; grant us so to know you that we may truly love you, and so to love you that we may fully serve you, whom to serve is perfect freedom, in Jesus Christ our Lord.

Amen.



PRAYERS

A PRAYER TO FOLLOW

You are the God who calls people like us, and the long list of mothers and fathers before us, who trusted the promise enough to keep the call.

So we give you thanks that you are a calling God, who calls always to dangerous new places. We pray enough of your grace and mercy among us that we may be among those who believe your promises enough to respond to your call.

As an act of praise, we submit more and more of our own life to you. As an act of praise we notice your poor, and pledge our energy on their behalf. As an act of praise we say “yes” to you and to your rule over us. We say, “yes, yes.” Amen and Amen.

*(Taken from *Awed to Heaven, Rooted in Earth* by Walter Bruggemann)*

PRAYING SCRIPTURE

Loving Father,
Who gathers the outcast, heals the broken hearted and binds up their wounds;
Bring liberty and freedom to all whose lives are entangled in slavery and trafficking
in our world today.
Lift up the downtrodden and tread wickedness into the dust:
We make our prayer through Christ our Lord,
Who lives and reigns with you and the Holy Spirit in perfect freedom,
One God, now and forever. Amen

— Based on Psalm 147

God of our salvation, who created all things out of love for your children,
Help us, who love you, to defend the rights of the orphan, the widow,
and the oppressed of every generation;
Hear the cries of our hearts for those enslaved in our world today.
And in your compassion, bring comfort and healing, restore liberty and dignity
and lead each of your children from bondage to sin, to the glory of your Kingdom.
We make your prayer through Christ, our Lord, Who lives and reigns with you,
In the unity of the Holy Spirit, One God, now and forever. Amen.

— Based on Isaiah 1:17

(Sources: TheClewelInitiative.org)

prayers continued on next page



PRAYERS

GUIDED PRAYERS FOR AN END TO SLAVERY AND TRAFFICKING

Pray for those whose voices are not heard: the defenseless, the imprisoned, and the broken. Pray for the rescue and restoration of those who are enslaved both at home and around the globe. **(Isaiah 42:22, Leviticus 19:29, Exodus 20:14)**

Pray for those who are enslaved in our world. Pray for God's redemption in each circumstance of victimization. Though bound by the sin of exploitation in this present world, pray for freedom in Christ. **(Isaiah 61:7, Revelation 21:1-5, Jeremiah 29:11, Isaiah 58:6)**

Pray for those who daily battle human trafficking and for those who give of their time, money, and hearts to serve victims: first responders, activists, advocates, counselors, social workers, and church leaders. Pray for wisdom, compassion, discernment, and empathy. Pray that a bright light can be shown in this darkness. **(Romans 8:20-21, Galatians 5:13-14)**

Pray against the propaganda of lies impressed on society—the normalization of sexual harm. Pray that the evil found in pornography, strip clubs, and the solicitation of sex would be exposed. Pray that God would convict the hearts of those who exert power over other human beings, that God would heal the heart of exploitation and end the demand. **(Psalm 10, Leviticus 19:29)**

Pray for those who are vulnerable: children, single-parent households, those who are abused, immigrants, and children in foster homes. Pray for wisdom for caretakers of children, including parents, teachers, church leaders, school bus drivers, coaches, and other authority figures. Pray protection over those at risk, that they might be protected from harm. **(2 Thessalonians 3:2-3, Isaiah 41: 10, Psalm 121:7-8)**



SONG SUGGESTIONS

CHORUSES

“Build My Life” (*Pat Barrett*)
“Center My Life” (*Austin Stone Worship*)
“Freedom” (*Urban Rescue*)
“God of Justice” (*Tim Hughes*)
“Who you Say I Am” (*Hillsong*)
“Yet Not I” (*CityAlight*)
“Your Great Name” (*Natalie Grant*)

HYMNS

“Amazing Grace”
“Arise, My Soul, Arise”
“I Then Shall Live”
“Eternal Life”
“Let Your Heart Be Broken”
“Rise Up, O Church of God”
“Take My Life, and Let it Be”
“To God Be the Glory”



RELATED SCRIPTURE

These are Scripture passages that address themes that intersect human trafficking and modern slavery:

*“So God created mankind in his own image,
in the image of God he created them;
male and female he created them.”*

— Genesis 1:27 (NIV)

COMMENT: We care about the issue of human trafficking and modern slavery because we believe that every single person, whether child or adult, female or male, is made in God’s image and is, therefore, valuable and worthy of dignity. Human trafficking dehumanizes people, turning them into objects and commodities. Our hope is to see people restored into the fullness of who God created them to be.

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

*“The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
to proclaim the year of the Lord’s favor.”*

*Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them,
“Today this scripture is fulfilled in your hearing.”*

— Luke 4:16-21 (NIV)

COMMENT: When Jesus announced his mission as Messiah, he quoted Isaiah 61:1-2, saying he had come to bring good news, proclaim release and healing, and offer freedom. Jesus came to offer salvation that starts in the here and now. As the Body of Christ, we are charged with the same mission: to offer new life through Christ to those who are oppressed.



RELATED SCRIPTURE

*“Shout it aloud, do not hold back.
Raise your voice like a trumpet.
Declare to my people their rebellion
and to the descendants of Jacob their sins.
For day after day they seek me out;
they seem eager to know my ways,
as if they were a nation that does what is right
and has not forsaken the commands of its God.
They ask me for just decisions
and seem eager for God to come near them.
‘Why have we fasted,’ they say,
‘and you have not seen it?
Why have we humbled ourselves,
and you have not noticed?’
“Yet on the day of your fasting, you do as you please
and exploit all your workers.
Your fasting ends in quarreling and strife,
and in striking each other with wicked fists.
You cannot fast as you do today
and expect your voice to be heard on high.
Is this the kind of fast I have chosen,
only a day for people to humble themselves?
Is it only for bowing one’s head like a reed
and for lying in sackcloth and ashes?
Is that what you call a fast,
a day acceptable to the Lord?
“Is not this the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free
and break every yoke?
Is it not to share your food with the hungry
and to provide the poor wanderer with shelter—
when you see the naked, to clothe them,
and not to turn away from your own flesh and blood?
Then your light will break forth like the dawn,
and your healing will quickly appear;
then your righteousness will go before you,
and the glory of the Lord will be your rear guard.
Then you will call, and the Lord will answer;
you will cry for help, and he will say: Here am I.*

— Isaiah 58:1-10 (NIV)

RELATED SCRIPTURE

COMMENT: We are not truly honoring God through our worship and rituals if we are simultaneously ignoring the plight of people who are oppressed.

*“Speak up for those who cannot speak for themselves,
for the rights of all who are destitute.
Speak up and judge fairly;
defend the rights of the poor and needy.”*

— Proverbs 31:8-9 (NIV)

COMMENT: Through Scripture, God issues a call to advocate on behalf of those whose voices are quieted through oppression.

*This is what the Lord says:
“For three sins of Israel,
even for four, I will not relent.
They sell the innocent for silver,
and the needy for a pair of sandals.
They trample on the heads of the poor
as on the dust of the ground
and deny justice to the oppressed.
Father and son use the same girl
and so profane my holy name.
“I hate, I despise your religious festivals;
your assemblies are a stench to me.
Even though you bring me burnt offerings and grain offerings,
I will not accept them.
Though you bring choice fellowship offerings,
I will have no regard for them.
Away with the noise of your songs!
I will not listen to the music of your harps.
But let justice roll on like a river,
righteousness like a never-failing stream!*

— Amos 2:6-7, 5:21-24 (NIV)

COMMENT: Our attempts to honor God are unacceptable if we attempt to worship in church services and religious events but ignore the plight of the oppressed and God’s call for justice in our daily lives.



THEOLOGICAL REFLECTION

The following is taken from the *Declaration for Freedom* created by a consortium of Wesleyan Holiness churches, including the Church of the Nazarene (Published December 2013).

Compelled by passion to reflect the holiness of God in relevant and fresh practices, the Wesleyan Holiness Consortium represents churches and leaders with a common heritage that informs our unified voice to the world. Casting off the limitations of restrictive rules as an expression of holiness, we embrace the divine call to wholeness and restorative living in reconciling all things to God. In response, the Holy Spirit brings freedom to the marginalized, oppressed, broken, and hurting, and justice to the injustices and selfish influence caused by sin, until all things are restored in God's reign.

As a relevant and particular emphasis to the Wesleyan Holiness character within us, we speak to the contemporary scourge of human trafficking and slavery as one aspect of the freedom we seek for all people in reflecting God's holy nature...

We make the following affirmations:

1. We affirm that the pursuit of justice, reconciliation, and freedom is at the heart of God's holiness being reflected in people.

We commit ourselves and our ecclesial resources to working for the abolition of all forms of slavery, trafficking, and oppression, and to participate in intentional networks, conversations, and actions that provide hopeful alternatives.

2. We affirm that churches should faithfully respond to the impulse of God's holy love by working for God's reign to be ever more visible.

We are called to be faithful witnesses in thought, word, and deed, to the holy God who hears the cries of those who are oppressed, imprisoned, trafficked, and abused by economic, political, selfish, and evil systems and persons. God calls us to respond in humility with compassion and justice.



THEOLOGICAL REFLECTION

3. We affirm that acting justly involves the compassionate care for those in our immediate surroundings and also being able to name injustice, and denounce the powers that cause it.

Acting justly and loving mercy have often brought the people of God in conflict with the ruling powers and principalities of the day. God's justice calls us beyond equal treatment, tolerance of one another's differences, or simply reversing the role of oppressed and oppressor. By Jesus' example, we are called to a justice whereby we are willing to give ourselves up for the sake of another.

4. We affirm that Christian justice requires a deep commitment to both personal and corporate confession, repentance, and forgiveness as necessary steps.

We confess and mourn the church's complicity in the injustice to which it has contributed throughout history. We confess and mourn the church's complicity in the injustices to which we continue to contribute. We confess and mourn our sins of omission, when we fail to act in Christian ways in response to the injustice we see around us. We confess and mourn being caught up in the very oppression the church seeks to oppose.

5. We affirm that we must advocate for just and hopeful practices in all areas of life.

Reflecting the compassionate hope of Christ and love for all people, we identify with the conditions that bring de-humanizing circumstances. We will speak for those who are not heard, and come alongside the vulnerable by offering practices that bring redemption, restoration, healing, and freedom.

6. We affirm that we are called to become a people who embody a hopeful alternative to oppression and injustice.

We are called to reflect the holy God in holy lives, bringing justice in motive and practice to people, circumstances, systems, and nations. While we may not end all suffering, as the body of Christ we are compelled to bring the holiness of God in healing fashion to the redemptive enterprise of restoring all things.

7. We affirm that as a collaborative network we must think deeply, work holistically, and engage locally and globally.

Complex issues drive modern slavery; therefore, multiple solutions must be undertaken. These will proceed from the fabric of who we are in Christian community naturally flowing into what we do.



SERMON STARTERS

The style of sermon or message you'll want to deliver will vary depending on your style of worship and congregation. Here you will find a selection of resources we hope will be helpful in your preparation.

SERMON STARTER 1

Passage: Genesis 37:1-36; 39-45 (Joseph's Story)

Main Point: God offers restoration to the vulnerable and exploited

Overview: In Genesis, we read an early account of human trafficking in the life of Joseph, who was sold into slavery by his brothers. In Egypt, Joseph was a slave to Pharaoh, and he was thrown into prison when Pharaoh's wife lied after being rejected. But even in the darkest times of his life, God was still with Joseph. God gave Joseph favor with Pharaoh, and eventually he was put in a position to help his family. God also gave Joseph the opportunity to forgive his brothers and reconcile his family. In the story of Joseph, we see an example of how God brought good out of a situation that was clearly meant for evil.

God does not approve of slavery and exploitation. In the story of Joseph we see that God used something that his brothers meant for evil and instead used it for good. This is not an endorsement of evil, but a testimony to God's redeeming work. Human trafficking touches things all around us, including the food we buy, the entertainment we enjoy, and the clothing we wear. There is no such thing as a victimless crime. When we act selfishly in these matters, it affects the vulnerable (Romans 2:8 and Galatians 5:19-21).

God is with us in our pain. The Scripture reminds us multiple times that "the Lord was with him." God never abandoned Joseph. Joseph was betrayed by his family, enslaved, falsely accused, and wrongfully imprisoned, but God's presence was always with him. Though people disappointed Joseph, God never failed him. Even in his darkest, most painful circumstances, God was with Joseph. Wherever you are, God is there with you, too (Hebrews 10:23).

God brings good from evil. God is a God of restoration. What others meant for evil, God was able to use for good. Sometimes others will try to harm us or use us for their own benefit. Sometimes they succeed. But God is never blind to our pain. God sees. God knows. God cares. God is able to bring both healing and restoration. And God can use us to bring His healing and restoration to victims of trafficking and exploitation.

SERMON STARTERS

SERMON STARTER 2

Passage: Luke 4:14-21 (Jesus Announces His Mission)

Main point: Jesus wants freedom for people who are oppressed.

Overview: After Jesus returns from being tested in the desert, he goes to his hometown. In the synagogue where he grew up, he is given the scroll of Isaiah to read. He opens it and chooses the passage he wants to read: Isaiah 61:1-2. Then he sits down and announces that he is the Messiah and this is his mission. He has come to bring good news, proclaim release and healing, and offer freedom. Jesus came to offer salvation that starts in the here and now. As the Body of Christ, we are charged with the same mission: to offer new life and freedom to those who are oppressed—including victims of human trafficking.

Jesus announces his mission as Messiah. Jesus has just returned from 40 days of being tested in the wilderness, and he begins his public ministry. He had been performing miracles and people were paying attention, but in this moment, he announces that he is the Messiah. He is handed the scroll from Isaiah. Of all the passages he could choose, he picks Isaiah 61:1-2 and tells those gathered that the words are fulfilled in him.

Jesus came to bring good news to the poor. Jesus came in the power of the Holy Spirit to communicate, or announce, good news to the poor. There has been much debate about whether “the poor” means those who are poor in spirit or those who are materially poor, but it’s not an either/or. Luke consistently references those who are living in the margins of society. The word in the passage is *ptóchos*, which creates the image of someone who is cowering or bent down—like a beggar. Being “poor” was more than just being without money; it was also being without a voice, influence, and position. To be poor was to be downtrodden. As a result, they were powerless to change their condition and were often victims of exploitation and oppression. But Jesus also came to bring good news to those who are spiritual beggars—those spiritually broken and in need of a restored relationship with God.

Victims of human trafficking fall into both categories. They are exploited and oppressed because they are vulnerable and powerless, so someone else controls their lives. They also need the healing and wholeness that comes through a restored relationships with God.

SERMON STARTERS

Jesus was sent to bring release and freedom. God sent Jesus to proclaim—to declare—that captives would be released, the blind would see, the oppressed would go free. He came to do more than talk about how things should be; he came to fulfill the words. He came to embody the year of the Lord's favor—an allusion to jubilee, a year of freedom and release from bondage and debt. Jesus came to release us from the things that keep us in bondage. This can be properly translated as forgiveness of sin, and it also includes release from forces that oppress people in physical ways. Jesus came to restore God's image in us—to free us to live with God-given dignity.

Victims of trafficking need forgiveness for sin—just as we all do. But in order to live as God created them to be, they must also be freed from physical bondage and oppression. We need to ask ourselves: Are there things we are doing that are keeping others enslaved? Are there things we could be doing to release others from bondage and offer freedom?

SERMON STARTER 3

Passage: John 4:1-14 (The Woman at the Well)

Main Point: Through Christ, new life is possible for those who are broken.

Overview: While journeying through Samaria, Jesus encountered a woman at a well. Jesus broke the socio-cultural norms of this day by talking with her. Not only was it unheard of for a man to speak to a woman in public, but Jews also hated Samaritans. This woman, who had five husbands and was now living with a man who was not her husband, was also rejected by her own community, which explains why she's drawing water at the hottest time of the day. Yet Jesus not only spoke to her, but discussed a deep theological truth with her. In her encounter with Jesus, the woman found acceptance, forgiveness, grace, and a new beginning. Jesus did not define her by her past but as someone made in God's image and worthy of love. Our past mistakes don't have to determine our futures. God always offers the chance for a new life. And God wants to use His church to offer new life to individuals who have been exploited through human trafficking.

Jesus valued the woman enough to go find her. This was a woman so looked down on by her community that she preferred to face the noonday sun over the judgment of other women at the well. Yet Jesus cared enough to seek her out at that particular well during that particular time. Jesus knew the woman would be coming, and he went there to meet her. Today, individuals who are victims of human trafficking and exploitation also face prejudice and social stigmas. They need to know that God values them and searches for them.

SERMON STARTERS

If Jesus had stayed within the bounds of what society considered acceptable, he would not have spoken to her. Likewise, we also have to be willing to get outside our comfort zones to reach those in need of God's love.

Jesus helped the woman come to a better understanding of who God is. The woman's conversation reveals a few clues about her beliefs about God. She thought of God as confined to a place—this mountain or in Jerusalem. She thought of the Messiah as someone who might perhaps show up one day—not someone that could change her present reality. Perhaps, given her background, she thought of God as being for other people—not for someone like her. Jesus reveals truth to her: that God cares more about the hearts of his worshippers than the place they worship; that salvation is immediately available; that God cares enough about her to sit down on a dusty well in the heat of the day and have a conversation. It changed her life.

Today, trafficking victims may also need to understand truths about God: That God is trustworthy. That God is a rescuer. That God seeks after the lost. That no one is beyond the reach of God's love. That no sin is so big God won't forgive. Like the woman at the well, trafficking victims today need to find spiritual healing made possible only in Jesus Christ.

Jesus offered the woman new life. Jesus' disciples went into the town to buy food and returned to Jesus apparently without mentioning him to the townspeople. Yet the woman abandoned her original purpose of drawing water, left the jar at the well, and ran into town to tell all the people about this man who just might be the Messiah. Before meeting Jesus, her past condemned her. She had few options but to go from one man to another as a way to survive. Jesus did not judge the woman, but neither did he excuse her sin. Jesus lovingly confronted the woman's past and offered her a chance for a new beginning.

In Jesus, this woman found a way to begin again. Today, trafficking victims need that same opportunity for a new life. Survivors of trafficking need healing and help. We have a chance to offer them the grace and hope of Jesus.

There is much we don't know about the woman's story. Where did she sleep that night? What new skills did she need to learn to survive? What physical or emotional scars needed healing? Did she stay in that village or find a new place where her past was not so well known? Likewise, for trafficking victims today escaping their circumstances is only the beginning. They need treatment for physical or mental wounds. They need to learn new job or social skills. They need to learn how—and whom—to trust. But the woman's story gives us hope that it is possible.

Now, as then, God is in the restoration business.



CALL TO ACTION

Our prayer is that God will use your participation in Freedom Sunday to move you to action. Here is a list of ways your church can engage in addressing human trafficking:

Pray and study.

Human trafficking is an evil we can't fight on our own. Lead your congregation in studying Scripture and praying for individuals affected by human trafficking. You can find resources at ncm.org/trafficking.

Seek to understand.

In short, human trafficking is a crime by which people are controlled and exploited for profit. The two primary forms are labor exploitation and commercial sexual exploitation. While human trafficking is a complex global problem affecting every country in the world, it also needs to be understood at a local level. Reach out to local, like-minded organizations to learn more or to ask them to share with your congregation.

Recognize and report.

Trafficking is everywhere. Teach your congregation to spot the signs of human trafficking and identify potential victims (polarisproject.org/human-trafficking/recognize-signs). The efforts of law enforcement to stop human trafficking vary across the globe, but most countries have a hotline number you can call. Teach your congregation to call the numbers. Click here if you live in [Canada](#), [Europe](#), [South Africa](#), or the [United States](#). For other hotline numbers, go to the [Global Modern Slavery Directory](#), then click "show advanced search" and "hotlines." There, you'll find a list of more than 250 hotline numbers around the world.

Educate leaders and volunteers.

Train youth and children's ministry leaders in trafficking awareness, and teach youth and children to protect themselves from potential trafficking situations. Help them to [recognize the recruiting tactics](#) that traffickers use. Remind them they are each valued, loved, and made in God's image and worthy of dignity.

CALL TO ACTION

Teach online safety.

Traffickers don't find their victims by accident. They are strategic manipulators, and they look for individuals who are naïve or otherwise vulnerable. Exploiters who focus on sex trafficking, in particular, often use social media to prey on victims. Teach [children](#) and [youth](#) how to protect themselves on social media, and give [parents and guardians](#) tools to know what to look for and how to help their children navigate online interactions.

Engage in ministry to at-risk groups.

Analyze the needs in your community and prayerfully consider where they intersect with the abilities and resources represented in your congregation. [Prevention](#) is an area in which churches can play a particularly critical role. Prevention is essential if our goal is to stop the victimization of children, youth, and adults. Traffickers find ways to exploit the [vulnerabilities](#) of individuals. For example, poverty is often a key driver of human trafficking. Are there ways your church can help provide job skills or activities that generate income for families experiencing poverty? Or could you start a youth mentoring program or after-school activities that provide guidance and a safe place for children and youth?

Understand trauma.

Becoming a trauma-informed congregation will help your church know how to minister to anyone who has experienced significant trauma, including survivors of trafficking as well as children and youth whose trauma may put them at increased risk for being trafficked. Helpful resources include [ACEs Too High](#) and [ACEs Connection](#).

Partner with others.

Look for like-minded organizations near you who are engaged in anti-trafficking efforts, ask how you can understand and support efforts to fight trafficking, and listen. Search globalmodernslavery.org. A few simple ideas include these: Do a gift card drive or put together care packages (based on specific needs); offer to sponsor an event for residents of a restoration home; encourage members to donate services, such as medical or dental care, legal assistance, tutoring, or life skills training.



CALL TO ACTION

Fight the demand.

Human traffickers are motivated by money, and our actions can drive the demand for slave labor and commercial sex. Although it feels uncomfortable, churches need to address the connection between pornography and sex trafficking. Seek out resources to help those in your church who may be struggling with sexual addiction. Also learn how our consumer decisions fuel labor trafficking around the world, and consider ways your church can make compassionate choices.

Learn about the connection between pornography and sex trafficking at pornharmresearch.com.

The X3Network (x3pure.com) helps fight the demand for commercial sex trafficking by honestly addressing the struggle with pornography or sexual addiction.

Learn how consumer choices fuel labor trafficking at GlobalSlaveryIndex.org and ProductsOfSlavery.org. Then consider how you can compassionate consumer choices as a church and individuals. You can find ideas here: endslaverynow.org/act/buy-slave-free and FreedomBusinessAlliance.com.

MORE RESOURCES

Additional toolkits and other resources geared toward churches who want to engage in anti-human trafficking efforts are available through these websites:

- Nazarene Compassionate Ministries: ncm.org/trafficking
- Faith Alliance Against Slavery and Trafficking (FAAST): faastinternational.org
- Alliance for Freedom, Restoration, and Justice (AFRJ): engagetogether.com/church
- Ending Human Trafficking podcast: endinghumantrafficking.org

Compiled with resources from NCM, FAAST, and Stop the Traffik.





THANK YOU ...

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



NAZARENE
COMPASSIONATE
MINISTRIES

**...FOR BEING A PART OF
FREEDOM SUNDAY**