



# COMMON LOT

JOURNAL SUPPORTING AND STRENGTHENING THE MISSION OF THE  
UNITED CHURCH OF CHRIST WOMEN IN MISSION.

SUMMER 2011 • No. 122

## HUMAN TRAFFICKING – A FAITHFUL RESPONSE TO A 21ST CENTURY CHALLENGE



## LA TRATA HUMANA – UNA RESPUESTA DE FE A UN RETO DEL SIGLO 21

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- Ms. Xuyen Dangers with students learning to make traditional Lao green papaya salad at an integrated training session at the Donkoi Child Development Center

- Children participating in Caminante's after school homework room program
- Freedom Sunday at Friedens UCC in Indianapolis, March 2011



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Unsolicited submissions for COMMON LOT are welcomed (articles, stories, prayers, photos, artwork, poetry, etc.) and can be sent – preferably by email – to the address above. Manuscripts should be typed and double-spaced.

All scripture texts printed in COMMON LOT are from the New Revised Standard Version of the Bible unless otherwise noted. All hymns printed in COMMON LOT are from the New Century Hymnal (Pilgrim Press) unless otherwise noted.

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# Our Common Lot

By Loey Powell



THERE IS A SAYING that you don't know where you are going until you know where you have been. In many ways, this is a faith statement. We tell and re-tell the stories of our faith – those from scripture and those from our own lives – so that we can remember where we came from, and from whom we are descended.

In times of change, this is wise advice. And this is a time of change for the United Church of Christ in many ways. For ministries with women in our church, we have entered an "in-between" time following the retirement of Deborah Bailey last December. Her ministry with women in the UCC extends a few decades back and a huge memory bank goes with her. Hopefully, we have most of that in our archives, but there are always the personal stories which never make it into storage. Deborah was celebrated in good fashion by colleagues and friends who had written wonderful notes of thanks and congratulations. And off she went!

Before filling that position as it was, we decided to step back, breathe, and see where we are and what we need to shape for the future to meet the needs of women for spiritual support, leadership development, and advocacy. How can we develop

a ministry that engages all ages of women? How can we address the experiences and support the leadership of women from all of our communities? How can the needs of younger women be engaged? How do we work together to connect with women around the world and to advocate for justice for women? These are questions now being posed and assessed, and hopefully this fall we will have a better picture of how to resource, staff and utilize the gifts and lives of women in authorized ministry, the laywomen of our churches, and those women who may be searching for a church like the UCC.

By this summer and General Synod, we will have a survey available that will assist in gathering the information we need. We hope that women and men, pastors and lay members of the UCC will take a moment to let us know what you think. This survey will be available through the UCC website.

What we do know is that women in the UCC have a strong and spirit-filled legacy, a legacy of courage, faith and of making waves. The future will build upon this legacy yet be relevant for the church and world in the 21st century. Much has changed, much is not yet understood or seen, but the potential is powerful and rich.

May all that has been inform all that will be even as the fresh winds of the Spirit blow through us and push us forward.

**Your VOICE is Important and  
your OPINIONS are valued!**

Take a few minutes and complete the survey on women's ministries for the UCC online at: [www.ucc.org/womensurvey](http://www.ucc.org/womensurvey) (It will be up and running by July 1). If you prefer a hard copy, please contact Loey Powell at [powelll@ucc.org](mailto:powelll@ucc.org) (866-822-8224 x3715).

# I Am Grateful

From Deborah Bailey



*[Editor's Note: Deborah retired in December, 2010, after almost 30 years of faithful service to the United Church of Christ, most of it focused on women's ministries. Her knowledge, experience and wisdom will be missed, but not as much as her generous spirit of love for the gifts of women. We, too, are grateful!]*

*"I am reminded of your sincere faith, a faith that first lived in your grandmother Lois, and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you..." —2 Timothy 1:5-6*

Paul begins this chapter in 2 Timothy by saying, "I am grateful to God..." and so too, am I! The last few days in preparation for retirement I've spent much of my time cleaning out 20 + years of files; covering not only the relocation to Cleveland in 1989, but I suspect files that journeyed from St. Louis and New York, covering at least for me, another decade of ministry. The purging has certainly been "a trip down memory lane". (I quickly realized that if I started at the back of the file drawer and moved forward, life for the most part, took on a sequential order!) The reams of paper I've visually scanned truly are a reminder of my gratitude to God for the foremothers and sisters who have nurtured me and so many others through the years.

*I am indeed grateful and give thanks for **MY** grandmothers, Mary and Alice, and my mother, Bettie; for the values and acts of Christian faithfulness they taught me from my earliest days, to say nothing of the guild and circle meetings I attended with them!*

*I am indeed grateful and give thanks for the staff women of the United Church of Christ, to numerous to mention, who through the years mentored me, offered sage advice and words of wisdom that has provided me a legacy of riches money could never buy.*

*I am indeed grateful and give thanks for the colleagues who at various times through the years have supported and gifted me with their partnership and leadership as resources and retreats were envisioned and enjoyed by sisters across the church.*

*I am indeed grateful and give thanks for the Regional Women's Ministry Partners, sisters and servants, who nurture and support women's ministries in the UCC.*

*I am indeed grateful and give thanks for the Antoinette Brown recipients and legions of Honored Laywomen whose life stories engender humility and awe in me. Never seeming to consider the personal cost or sacrifice, willing always to share their boldness and risk when necessary on behalf of others.*

*I am indeed grateful and give thanks for each of YOU, the women in the United Church of Christ. Whoever you are, however God has called you; you are a gift to me, to the church and to all who encounter you on a daily basis.*

Thanks be to God for the generations of women who came before and for those who will continue to rekindle that same tenacious faith in the generations of UCC women yet to come!

*"If the only prayer you say in your entire life is, 'thank you' it will be enough." —Meister Eckhart*

# The 2011 Recipients of the Antoinette Brown Award

From Deborah Bailey



Rev. Barbara Gerlach



Rev. Bernice Powell Jackson



Rev. Carole Carlson

AT EACH GENERAL SYNOD SINCE 1975, clergywomen have been honored in a very special way. Two ordained women in the United Church of Christ have been selected to receive the Antoinette Brown Award, named in recognition of the first woman ordained into Christian ministry. These recipients demonstrate outstanding ministries of courage and faithfulness with an emphasis on justice, especially justice for women.

The selection committee this year was comprised of members of the Boards of Directors of the Covenanted Ministries and a past recipient. With almost 30 nominees, the committee reached consensus fairly quickly on two important items: 1) who should be honored at Synod this year; and 2) that there would be three recipients.

We are very pleased to announce that the Revs. Barbara Gerlach, Bernice Powell Jackson, and Carole Carlson will be presented with the Antoinette Brown Award on July 4 at the Women in Ministry Luncheon at General Synod 28.

Each clergywoman in her own way has been foundational in the UCC as our church became committed to women serving in the ordained ministry, to justice for women, and to justice in the world.

**Rev. Gerlach**, through her work with the UCC Task Force and Advisory Commission on Women, was a strong voice in the early 1970's calling upon the UCC to use gender inclusive language and to establish the Coordinating Center for Women in Church and Society (CCW). She broke new ground for women in ministry serving as a co-pastor with her husband, the late Rev. John Mack, as together they lived out a vision of co-equal ministry. An accomplished artist, Barbara's portraits of women and children who themselves face struggle, move the viewer to compassion. Her solidarity with the movement for human rights and peace in

Colombia continues today, inspired by her two children, now adults, who were adopted from Colombia.

**Rev. Powell Jackson** has been engaged in the struggle for justice all of her life and has had a particular interest in opening up opportunities for African American women and girls. She has worked with former governors (Hugh Carey of NY), Archbishop Desmond Tutu of South Africa, and served as the first woman executive director for the Commission for Racial Justice (UCC). In 2000, Bernice became a member of the Collegium of Officers for the UCC and the Executive Minister of Justice and Witness Ministries. After Hurricane Katrina devastated New Orleans, Bernice served as interim minister at Beecher Memorial Congregational UCC before being called as pastor of First United UCC in Tampa. She is President for the North American region for the World Council of Churches. Her passion for justice for all of God's peoples remains unwavering.

**Rev. Carlson** has always been there quietly but with tremendous determination working with women in ministry and preparing for ministry as a mentor, supporter and advocate. Long before there were very many women serving in local churches, Carole was leading search committees in conversation and discernment about being open to women in the pulpit, as well as all advocating that all settings of the church confront and deal with abuses of power. She drew upon her own experience as one of the first women to serve as Senior Minister of a multiple staff congregation, as a Conference Minister in New Hampshire, and then as a member of the Connecticut Conference staff with special responsibility for clergy concerns. Throughout her ministry, Carole has informally coached women across the UCC who have experienced discrimination in their search process. Her pastoral skills and prophetic courage live side-by-side. Carole is a much-respected colleague by her peers and is often called upon to consult as she enjoys her retirement years.

# Human Trafficking: A Human Rights Issue

An introduction to this edition of *Common Lot* by Rev. Loey Powell  
Executive for Administration and Women's Justice  
Justice & Witness Ministries, United Church of Christ

EFFORTS BY HUMAN RIGHTS organizations, religious and women's rights groups in recent years have brought to the surface an ugly, buried reality of life – the global pandemic of how human beings exploit other human beings for profit. Human trafficking, also called modern day slavery, is among the top three illegal trades in the world, right up there with the illegal drug and small arms trades.

The majority of the 12 million victims worldwide of trafficking are women (80%) and children (50%) whose labor and bodies are bought and sold, moved around counties, countries and across oceans and national borders. It occurs in all fifty states in the U.S. and probably is happening in your neighborhood. Cities like Oklahoma City and Toledo, OH, are centers of human trafficking, places where interstate highways cross in all directions and where enforcement must be weak. Traffickers look for holes in the system.

A definition: human trafficking is the recruitment, harboring, transporting, providing or obtaining of any person for forced labor, slavery or servitude in any industry including agriculture, construction, prostitution or sexual exploitation, and manufacturing. People are trafficked for sex, beggary, domestic service, child soldiering, marriage, and even for organs and body parts. Men, women and children are affected. Their human rights are violated.

It is a human rights issue and an issue for people of faith. We don't want to see what is happening around us but the time has come to open our eyes and look, learn, and take action. The articles in this issue of *Common Lot* lift up some of the realities of human trafficking and how we can get involved to help end this inhumane practice.

The 27th General Synod of the UCC (2009) passed a resolution, "A Call to Awareness and Action to End the Practice of Trafficking in Persons," which urges our congregations to become informed and involved.

Several have done just that – in Portland, OR, Kansas City, MO, and Indianapolis, IN, among others. Staff in the UCC (Justice & Witness Ministries, Common Global Ministries and Wider Church Ministries) have received training from Freedom Network USA or other anti-trafficking organizations to be better equipped to resource our churches.

Our thanks to Erin McKinney who helped pull this issue of *Common Lot* together. Her article outlines her experience with human trafficking while she served as a Global Mission intern in the Dominican Republic, and she worked with JWM and WCM this spring to help raise our involvement with human trafficking. Erin is a member of the Christian Church (Disciples of Christ).

If you are moved to do more after reading these articles, please be in touch. We are here and ready to provide you with information and resources. Contact me at [powell@ucc.org](mailto:powell@ucc.org). Together we can make a difference.

"Slavery is alive and well in our twenty-first century globalized economy. Every day, we participate in economic systems calibrated to deliver us the cheapest possible goods – some through slave labor." (Rev. Noelle Damico, "Human Trafficking 101," March/April 2010 issue of *Horizons*)

"For I have brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron and Miriam." (Micah 6:4)

# El tráfico humano: Un asunto de derechos humanos

Una introducción a esta edición de *Common Lot* por Rev. Loey Powell  
Ejecutiva de administración y justicia para las mujeres  
Los ministerios de justicia y testimonio, La Iglesia Unida de Cristo

EN LOS ÚLTIMOS AÑOS, los esfuerzos de las organizaciones de derechos humanos y los grupos de derechos religiosos y de mujeres han expuesto a la luz una horrible realidad que ha estado enterrada—la pandemia global de como seres humanos explotan a otros por ganancias. El tráfico humano, hoy también conocido por esclavitud, se encuentra dentro de los tres comercios ilícitos más comunes, luego de los narcóticos ilegales y el tráfico de armas.

La mayoría de las 12 millones de víctimas mundiales de la trata humana son mujeres (80%) y menores (50%). Sus cuerpos y su labor se venden y compran, los mueven dentro de condados y países, entre continentes y los transportan a través de fronteras nacionales. Ocurre en todos los 50 estados de los EE UU y es muy probable que ocurra en su vecindario. Ciudades como Oklahoma y Toledo en Ohio son centros del tráfico humano, en lugares donde las autopistas interestatales se intersectan en todas las direcciones y en donde la vigilancia es débil. Los traficantes buscan grietas en el sistema.

Una definición: El tráfico humano es reclutar, guardar, transportar, proveer u obtener cualquier persona para someterla a trabajo forzoso, esclavitud o servidumbre en cualquier industria que incluye la agricultura, manufactura, construcción, prostitución o explotación sexual. Trafican a personas para tener relaciones sexuales, pedir limosna, servicio doméstico, matrimonio, niños soldados, órganos y hasta partes del cuerpo. Se afectan hombres, mujeres y niños. Se violan sus derechos humanos.

Es un asunto de derechos humanos y un asunto para los creyentes. No queremos ver lo que está ocurriendo a nuestro alrededor, pero ha llegado la hora de abrir nuestros ojos, mirar, saber y tomar acción. Los artículos en esta edición de *Common Lot* abordan ciertas realidades de la trata humana y de que cómo podemos involucrarnos para ayudar a terminar con esta práctica humana.

El Sínodo General 27avo de la IUC (2009) aprobó una resolución: “Un llamado a la acción para acabar con la práctica del tráfico humano”. Esta insta a nuestras congregaciones a estar más informadas e involucradas. Muchos han hecho justo esto – en Portland, OR, Kansas City, MO, e Indianapolis, IN, entre otros. Empleados de la UCC (Los Ministerios de Justicia y Testimonio, Los Ministerios Globales Comunes y Los Ministerios más allá de la Frontera (WCM, por sus siglas en inglés) han recibido adiestramiento de *Freedom Network USA* o de otras organizaciones en contra del tráfico humano para tener más herramientas para ofrecerles a nuestras iglesias.

Nuestro agradecimiento a Erin Mckinney quien nos ayudó a lograr esta edición de *Common Lot*. Su artículo describe su experiencia con la trata humana cuando sirvió como pasante de la Misiones Globales en la República Dominicana. Esta primavera trabajó con JWM y WCM para desarrollar conciencia sobre nuestra participación con el tráfico humano. Erin es miembro de la Iglesia Cristiana (Discípulos de Cristo).

Si luego de leer estos artículos se siente conmovido en hacer más, favor de comunicarse con nosotras. Estamos aquí, listas para proveerles información y recursos. Me puede escribir a [powelll@ucc.org](mailto:powelll@ucc.org). ¡Juntos podemos hacer la diferencia!

# Life Abundant: A Human Rights-based Approach to Addressing Human Trafficking

By Rev. Noelle Damico

JESUS CHRIST CAME that we might have life and have it abundantly. It is from that vantage point, faith in God's intention for human well-being, that the church approaches the topic of human trafficking.

Human trafficking, a form of modern-day slavery, is a complex phenomenon whose causes and consequences are violations of human rights. Poverty, gender discrimination, armed conflict, restrictive immigration laws, and demand for cheap labor create the breeding ground for human trafficking, which is global, vicious and profitable.

Ambassador Luis CdeBaca, who directs the U.S. State Department's Office to Monitor and Combat Trafficking in Persons, explains, "There is less duping and kidnapping of naïve victims than there is coercion of people who initially agreed to do the work."<sup>1</sup>

Non was a fishing industry trafficker's dream. A strong boy of 17 years of age, he had just arrived in the border town of Savannakhet from his village in southern Laos. He had very little education, could barely read and write, and was supporting his mother and grandmother. Working for a small wage in a sawmill, Non met a young man who offered to take him to a well-paid job in Thailand. Non was told that Thai garment factories offered salaries of around 6,000 baht per month (US\$ 170). Non said that he really needed money and because the young man was a fellow Lao, he believed and trusted him. He willingly got onto a boat that took him to a van. Once in the van the doors would not open to let him get out. He was taken to Thailand and immediately forced to work on a fishing trawler under the watchful eyes of men armed with guns. For two years he lived a hellish routine, working from the early morning into the darkness of night, heaving nets of fish without a

rest or break. He ate and slept little on a crowded deck with 40 other men. All of them were beaten on a regular basis.<sup>2</sup>

In 2007, Florida employer Ron Evans was sentenced to 30 years in federal prison on drug conspiracy, financial re-structuring, and witness tampering charges, among others. Jequita Evans was also sentenced to 20 years, and Ron Evans Jr. to 10 years. Operating in Florida and North Carolina, Ron Evans recruited homeless U.S. citizens from shelters across the Southeast, including New Orleans, Tampa, and Miami, with promises of good jobs and housing. At Palatka, FL, and Newton Grove, NC, area labor camps, the Evans' deducted rent, food, crack cocaine and alcohol from workers' pay (drugs and alcohol were forms of payment), holding them "perpetually indebted" in what the Department of Justice called "a form of servitude morally and legally reprehensible." The Palatka labor camp was surrounded by a chain link fence topped with barbed wire, with a *No Trespassing* sign. The Coalition of Immokalee Workers (CIW) and a Miami-based homeless outreach organization began the investigation and reported the case to federal authorities in 2003. In Florida, Ron Evans worked for grower Frank Johns. Johns was 2004 Chairman of the Florida Fruit and Vegetable Association, the powerful lobbying arm of the Florida agricultural industry.<sup>3</sup>

Modern slavery doesn't occur in a vacuum; it occurs in industries or sites where human rights are degraded. Addressing these violations and ensuring the human rights of trafficked persons in any attempts to help are therefore imperative.

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<sup>1</sup> "A Decade in Review: A Decade Before Us – Celebrating Successes and Developing New Strategies at the 10th Anniversary of the Trafficking Victims Protection Act," Luis CdeBaca, March 18, 2010, accessed at <http://www.pcusa.org/media/uploads/humantrafficking/pdfs/cdebaca.pdf>.

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<sup>2</sup> Excerpted and adapted from *Report of the Special Rapporteur on trafficking in persons, especially women and children*, 12 August 2009, A/64/290, Case 2. Laotian boy trafficked for purposes of forced labour in Thailand, p. 9.

<sup>3</sup> Excerpted and adapted from "Slavery in the Fields and the Food We Eat, Coalition of Immokalee Workers, 2010. Case described is U.S. vs. Ronald Evans, 2007.

Human rights are first and foremost about the rights that human beings have, just by virtue of being human. But too often, even in our efforts to help trafficked persons, these very rights are violated.

For example, despite federal and state anti-trafficking laws and international protocols, too often trafficked persons are treated as criminals rather than as victims of crime. They are jailed, deported, and even unknowingly returned to their traffickers.

A human-rights based approach is helping to slowly shift our legal and social response from regarding trafficked persons as criminals to understanding them as victims. And I use the word “victim” advisedly because people are victimized by human trafficking. But human rights approach never ever narrows a person to simply “victim” status, where a person can become little more than an object. A human rights approach insists on viewing a victim of human trafficking as a whole person and respecting their culture, their choices, and their integrity.

In 2002, the Office of the High Commissioner for Human Rights of the United Nations developed recommended principles on human rights and human trafficking to provide practical, rights-based guidance. It states that “the human rights of trafficked persons shall be at the centre of all efforts to prevent and combat trafficking and to protect, assist and provide redress to victims.”

In Mark 10:46–52, Jesus does not rush in and heal the blind man Bartimaeus, even when Bartimaeus begs, “Have mercy on me!” Instead, Jesus asks, “What do you want me to do for you?” He directs the question to Bartimaeus himself, not to his disciples or the crowd around him. A human-rights based approach allows a trafficked person to choose whether, how and when to receive assistance. It ensures that assistance is extended in ways that respect a person’s decisions, culture, religion and language.

Yet many people don’t automatically share this human-rights based perspective. Let me start with the church. Some of us in the church are quite comfortable, even excited, to imagine ourselves or our institutions as the hero, the rescuer who swoops in to condemn slavery and to save (in whatever way you want to understand that word) the helpless victims of slavery. And to be honest, outside the church I’ve encountered my share of self-proclaimed anti-slavery groups that share this, “victim as object/we are the heroes approach.” Of course at the root of this fantasy is power – the desire to wield power over someone. Ironically and dangerously this “I am the hero/you are the victim” approach simply replicates the violation that survivors of slavery have already experienced, but this time, purportedly in the name of “good.”

Friends, we don’t need heroes. We need humans. Humans who are ready to see and support other humans whose human rights have been grossly abused. Humans who are ready to understand that their own rights are intimately intertwined with the rights of those they seek to help.

It is easy to be against modern-day slavery. But that is not enough. We must ensure that the human rights of trafficked persons are at the heart of all our efforts to combat human trafficking. In biblical terms it means demonstrating *hesed* (“fidelity” in Hebrew) to trafficked persons, saying “where you will go, I will go,” and ensuring their choices and dignity are respected.

As we continue to learn and act, let us proclaim the fullness of life that Christ intends for all by upholding human rights in our assistance of trafficked persons and advocacy to eliminate human trafficking.

The Rev. Noelle Damico, member of the Metro Association, NY Conference, UCC and national staff for the General Assembly Mission Council of the Presbyterian Church (U.S.A.).



# Vida abundante: Un acercamiento a partir de los derechos humanos para abordar la trata humana

By Rev. Noelle Damico

JESUCRISTO vino para que pudiéramos tener vida y tenerla en abundancia. Desde esta perspectiva, de la fe en la preocupación de Dios por el bienestar de la humanidad, es que la iglesia se acerca al asunto del tráfico humano.

La trata humana es un tipo de esclavitud moderna. Es un fenómeno complejo cuyas causas y consecuencias representa la violación de derechos humanos. La pobreza, la discriminación de género, el conflicto armado, las leyes restrictivas de inmigración y la demanda por mano de obra barata son el campo gestor del tráfico humano – uno global, vicioso y lucrativo.

El embajador Luis CdeBaca, que dirige la Oficina que Vigila y Combate la Trata de Personas del Departamento del Estado de los EE UU, explica, “Existe menos engaño y secuestro de víctimas ingenuas, que de la coacción de personas que inicialmente están de acuerdo en hacer el trabajo”.<sup>1</sup>

Non representó el sueño de un traficante de la industria pesquera. Un niño fuerte de 17 años de edad, recién había llegado de la ciudad fronteriza de Savannakhet, su pueblo al sur de Laos. No tenía mucha educación formal, casi no leía o escribía y mantenía a su mamá y abuela. Ganaba poco dinero en un aserrío, cuando conoció a un hombre joven que le ofreció un trabajo bien remunerado en Tailandia. Le dijeron a Non que las factorías tailandesas de ropa pagaban más o menos 6,000 *baht* por mes (USD 170). Non le dijo que sí necesitaba el dinero y, porque el joven era laoense, le creyó y confió en él. Dispuesto, se montó en un bote que lo llevó a una camioneta. Una vez entró en la camioneta las puertas se cerraron y no lo dejaron salir. Lo llevaron a Tailandia e inmediatamente lo forzaron a trabajar en un barco pesquero bajo los ojos vigilantes de hombres armados. Por dos años vivió en esta rutina diabólica. Trabajaba desde temprano en la mañana hasta el oscurecer y halaba redes sin descanso o

tregua. Poco comía y dormía en un piso bajo cubierta abarrotado de 40 hombres. A todos les pegaban con frecuencia.<sup>2</sup>

En 2007, Ron Evans, patrono en Florida, fue condenado a 30 años en una prisión federal por cargos de confabulación de drogas, reestructura económica y influir a un testigo, entre otros. Jequita Evans también fue condenada a 20 años y Ron Evans Jr. a 10 años. Operaban desde la Florida y el Norte de Carolina. Ron Evans reclutó a ciudadanos estadounidenses y sin techo de los albergues del sureste de país, y de los estados de Nueva Orleans, Tampa y Miami, con promesas de buenos trabajos y vivienda. En los campos de trabajo de Palatka, FL y Newton Grove, NC, los Evans deducían alquiler, comida, crack y alcohol del salario de los trabajadores (los narcóticos y el alcohol eran formas de pago). Los mantenían siempre en un estado perpetuo de deuda, lo que el Departamento de Justicia llamó “una manera reprensible de servidumbre moral y legal”. El campo de trabajo de Palatka estaba rodeado con una verja metálica con alambre de púas y un letrero que decía “Prohibido el paso”. La *Coalition of Immokalee Workers* (CIW, por sus siglas en inglés) y la organización de los sin techos en Miami comenzaron una investigación y reportaron el caso a las autoridades federales en 2003. En Florida, Ron Evans trabajaba para el agricultor Frank Johns. Johns fue el Presidente de la Asociación de Frutas y Vegetales de Florida, un brazo poderoso de cabildero de la industria agrícola de Florida.<sup>3</sup>

La esclavitud moderna no se da en el vacío; ocurre en las industrias o lugares donde se degradan los derechos humanos. Por ende, es imperativo abordar estas violaciones y asegurar los derechos humanos de las personas traficadas.

1 “A Decade in Review: A Decade Before Us – Celebrating Successes and Developing New Strategies at the 10th Anniversary of the Trafficking Victims Protection Act,” Luis CdeBaca, March 18, 2010, accessed at <http://www.pcusa.org/media/uploads/humantrafficking/pdfs/cdebaca.pdf>.

2 Un extracto adaptado del *Report of the Special Rapporteur on trafficking in persons, especially women and children*, 12 de agosto de 2009, A/64/290, Caso 2. Niño de Laos que se traficó para propósitos de trabajo forzoso en Tailandia, p. 9.

3 Un extracto adaptado de “*Slavery in the Fields and the Food We Eat*”, Coalition of Immokalee Workers, 2010. Causa descrita en U.S. vs. Ronald Evans, 2007.

Los derechos humanos son los primeros y los derechos más importantes que tienen los seres humanos, sólo por el hecho de ser humanos. Pero muy frecuente, aún en nuestros esfuerzos por ayudar a personas traficadas, se violan sus mismos derechos.

Por ejemplo, a pesar de las leyes federales y estatales anti tráfico y los protocolos internacionales, con mucha frecuencia se trata a las personas traficadas como criminales, en vez de víctimas del crimen. Se les encarcelan, deportan y, aún sin saber, los devuelven a sus traficantes.

Un acercamiento fundamentado en los derechos humanos está ayudando, poco a poco, a cambiar la respuesta social y legal de concebir a estas personas como víctimas y no como criminales. Utilizo la palabra "víctima" a propósito porque estas personas son víctimas de la trata humana. Pero este acercamiento nunca jamás reduce a una persona a un simple estatus de víctima en el cual la persona puede convertirse en un poco más de un objeto. Este acercamiento insiste en ver a una víctima de la trata humana como una persona en su totalidad y respetar su cultura, integridad y sus decisiones.

En 2002, la Oficina del Comisionado Ejecutivo para los Derechos Humanos de las Naciones Unidas estableció unos principios recomendados sobre derechos humanos y la trata humana para proveer asesoría práctica a partir de los derechos. Declara que "los derechos humanos de las personas traficadas deben estar en el centro de todos los esfuerzos para prevenir y combatir el tráfico y de proteger, asistir y proveerle recompensación a las víctimas".

En Marcos 10:46-52, Jesús no corre a sanar al ciego de Bartimeo, aun cuando él implora, "Ten misericordia de mí!" En vez, Jesús le pregunta, "¿Qué quieres que haga por ti?" Le hace la pregunta al mismo Bartimeo, no a sus discípulos o la multitud alrededor de él. Este tipo de acercamiento permite que las personas traficadas escojan cuándo y cómo deben recibir ayuda, si así lo desean. Asegura que se dé la ayuda de formas que se respeten las decisiones, cultura, religión e idioma de la persona.

Aun así, muchas personas no adoptan esta perspectiva automáticamente. Empezamos con la iglesia. Algunos de nosotros en la iglesia nos sentimos incómodos, hasta entusiasmados, al concebirnos a

nosotros mismos y a nuestras organizaciones como héroes, como salvadores que vienen a condenar la esclavitud y liberar a las víctimas indefensas de la esclavitud. Honestamente, fuera de la iglesia he encontrado mi porción de grupos auto proclamados y anti esclavistas que comparten lo siguiente, "víctimas que son objetos, heroes somos al rescate". Ciertamente la raíz de esta fantasía es el poder – el deseo de ejercer poder sobre otros. Este acercamiento es irónico y peligroso, "Yo soy el heroe y tú eres la víctima". Nuevamente emula la violación que los sobrevivientes de la esclavitud ya han experimentado, pero esta vez, supuestamente en nombre del bien.

Hermanos, no necesitamos heroes. Necesitamos seres humanos, hermanos y hermanas listas para ver y apoyar a otros humanos cuyos derechos humanos atrozmente han sido abusado. Hermanas y hermanos listos para entender que sus derechos están intimamente relacionados con los derechos de los que deseamos ayudar.

Es fácil estar en contra de la esclavitud moderna. Pero esto no es suficiente. Debemos asegurar que los derechos humanos de personas traficadas están en el corazón de todos nuestros esfuerzos para combatir el tráfico humano. En términos bíblicos esto quiere decir, demostrarles a las personas traficadas el *hesed*, fidelidad en hebreo. Decirles, "a donde tu vayas yo iré" y asegurar que sus decisiones y su dignidad sean respetadas.

Mientras continuamos en este aprendizaje y en acción, proclamemos la totalidad de la vida que Cristo quiso para todas y todos al hacer valer los derechos humanos de las personas traficadas y abogar para eliminar el tráfico humano.

La Revda. Noelle Damico, miembro de la Asociación Metro, Conferencia de NY, IUC, y empleados nacionales de la Asamblea General del Consejo de Misión y la Iglesia Presbiteránea (U.S.A.).



# On the Frontlines for Children

By Joslyn Baker

Collaboration Specialist with Multnomah County, Department of Community Justice  
Member of Ainsworth United Church of Christ, Portland, Oregon

PICTURE YOURSELF at 12 years old, moving from child to teenager. One thing we share at that time in our lives is the desire to be accepted by our peers and to have a special someone tell us and show us that we are lovable. Not lovable in the way our family, church or friends might love us, but attractive in a romantic sense. This is a healthy and natural process of development. It can be a wonderful time in a young person's life, but also a time that is exploited by commercial sex traffickers every day. The exploiter (also known as a pimp) often presents himself to a young girl as someone who will love and take care of her. The girl trusts the exploiter as he develops a relationship that makes her dependent on him. Eventually, he will switch from someone who loves her to someone who rapes, abuses and sells her repeatedly. She is trapped and alone.

Commercial Sexual Exploitation of Children (CSEC) is sexual activity involving a child in exchange for something of value, or promise thereof, to the child or another person or persons. The child is treated as a commercial and sexual object. CSEC is a form of sexual, psychological and physical violence against children. Cities and communities across this country have identified thousands of children victimized by commercial sexual exploitation each year.

Here are some startling facts:

- The Department of Justice estimates the most frequent age of entry into the commercial sex industry in the United States is 12–14 years old ([www.usdoj.gov](http://www.usdoj.gov)).
- Approximately 100,000 – 300,000 children are at risk for commercial sexual exploitation each year in the United States (Estes & Weiner, 2001).
- An estimated 1.6 million children run away from home each year in the US.
- The average time it takes before a runaway is approached by a trafficker or solicitor is 48 hours (National Runaway Switchboard).
- 70–90% of commercially sexually exploited children have a history of child sexual abuse (Murphy, 1993).

In 2010, I was hired by Multnomah County's Department of Community Justice (in Portland, OR) to lead the effort to create a community response to CSEC under a grant from the Office of Juvenile Justice and Delinquency Prevention (OJJDP). The purpose of this 3-year project is to improve local capacity to address CSEC and to build upon current collaborative efforts. The project addresses the OJJDP intended goals:

- recognize exploited youth and youth at risk for exploitation;
- effectively investigate and prosecute cases against adults who exploit children and youth; and
- intervene appropriately with and compassionately serve victims, including providing essential services.

CSEC, like drug or weapons trafficking, involves three major components: supply, demand, and distribution. When our community begins addressing CSEC we focused on improving our understanding of victim needs and how best to provide critical victim services. Concurrently, our law enforcement and criminal justice systems have focused on arrest, investigation and buy and sell child for sex. The key to ending CSEC is to also target demand. We have learned to understand CSEC using basic economic principles. Supply is a result of demand: when demand goes up, supply grows to meet the demand. Conversely, if demand goes down, so too will the supply.

Communities play a critical role in ending CSEC.

Below is a list of suggested activities you can do today to make a difference and websites to learn more about this issue. By working together we can end the commercial sexual exploitation of children today.

- Provide financial support to local and national programs that support victims of sexual exploitation.
- Work to eliminate [www.backpage.com](http://www.backpage.com) and similar websites that promote CSEC.
- Support federal and state laws to combat Human Trafficking – contact your representatives.
- Support the re-authorization of the TVPA (trafficking victims protection act) in 2011.

- Support state laws that address the age mistake defense and those that create safe harbors for victims of CSEC.
- Work to end pimp glorification and the sexualization of children – contact the company responsible for this type of advertising when you see it and share your feelings.
- Challenge inappropriate language on the topic of sexual exploitation.
- Support efforts to cease the practice of arresting youth and women who are prostituted.
- Support aggressive prosecution and stiffer penalties for people who buy and exploit others sexually.
- Develop creative ways to post the NHTRC hotline (national human trafficking resource center) stickers in your community.



More about the author: "I began attending Ainsworth United Church of Christ (AUCC) 10 years ago with my son, Nathan, and daughter, Larissa. My wife, Sarah, began attending AUCC shortly after we met four years ago. I find comfort, love and opportunity in my church family. I love the music of AUCC and watching the children as they grow and change. I currently serve on the Christian education commission."

### Films about CSEC

**Very Young Girls** – documentary based on the work of the Girls Educational & Mentoring Services (GEMS). Available through Netflix.

**Dan Rather Reports, Season 5 – Pornland, Oregon.** Available on iTunes.

**Taken (2008)** – Available through Netflix.

### National Resources

**Multnomah County Effort to End CSEC**  
www.multco.us/csec

**GEMS (Girls Educational & Mentoring Services)**  
www.gems-girls.org

**National Center for Missing and Exploited Children** – www.missingkids.com

**OATH (Oregonians Against Trafficking Humans)**  
www.oregonoath.org

**Polaris Project** – a world without slavery  
www.Polarisproject.org

**Shared Hope International** –  
www.sharedhope.org

## Immerse Yourself in Justice!



*Franklinton Center at Bricks*

Want to go deeper into issues that touch your lives?  
Want to gather with your church group, or women's group, or Conference justice and witness committee for reflection, learning, prayer and training?  
Then consider connecting with one of four sites around the country where you can be immersed in justice and faith.



*Pilgrim Firs Center*

Justice & Witness Ministries of the UCC invites you to:  
*The Franklinton Center at Bricks (eastern NC)*  
*The Romero Center (San Ysidro, near San Diego)*  
*Pilgrim Firs (outside Seattle)*  
*Washington, DC (our JWM office there)*



*Centro Romero*

Each has a distinct program (*border issues, environmental justice, racial justice, public policy advocacy*) with many options to customize your group's needs. Go to <http://www.ucc.org/justice/> for more information or contact JWM and we will put in touch with them: [jwm@ucc.org](mailto:jwm@ucc.org).



*Washington, DC*



# En las trincheras por los niños

Por Joslyn Baker

Specialista de colaboración en el condado de Multnomah, Departamento de Justicia Comunitaria  
Miembro de la Iglesia Unida de Cristo de Ainsworth, Portland, Oregon

IMAGÍNESE que tiene 12 años de edad y comienza la pubertad. Algo que sentimos en ese periodo de nuestras vidas es el deseo de ser aceptados por nuestros pares y de tener una persona especial que nos muestre y diga que somos queridos. No queribles en la manera en que nuestra familia, iglesia y amistades nos pueden amar, pero en un sentido romántico y atractivo. Esto es un proceso del desarrollo natural y saludable. Puede ser un tiempo hermoso en la vida de una persona joven, pero también es un periodo que explotan los traficantes de comercio sexual todos los días. El explotador, también conocido como un chulo, casi siempre le hace sentir a la menor como alguien que le va a querer y cuidar. La niña confía en el explotador, mientras el desarrolla una relación que le hará depender de él. Rico de experiencias, el cambiará de ser alguien quien la quiere, a alguien que la viola, maltrata y la vende repetidamente. Está sola y acorralada.

La Explotación Comercial Sexual de Niños (CSEC, por sus siglas en inglés) se refiere a la actividad sexual de intercambiar a un niño por algo de valor o promesa del mismo a un niño o a otra (s) persona (s). Se trata al menor como un objeto sexual y comercial. CSEC es una tipo de violencia sexual, psicológica y física en contra de niños. Ciudades y comunidades en todo el país han identificado a miles de niños victimizados por la explotación comercial y sexual cada año.

A continuación algunos hechos alarmantes:

El Departamento de Justicia estima que la edad más frecuente de entrada a la industria sexual y comercial en los EE UU es entre las edades de 12 a 14 años ([www.usdoj.gov](http://www.usdoj.gov)).

- Aproximadamente entre 100,000 a 300,000 niños anualmente están en riesgo de ser explotados sexual y comercialmente en los EE UU (Estes & Weiner, 2001).
- Se estima que 1.6 millones de niños huyen de la casa cada año en los EE UU.
- El promedio que le toma a un fugitivo antes de que tenga contacto con un traficante o un solicitador es de 48 horas (*National Runaway Switchboard*).

- El 70–90% de los niños explotados comercial y sexualmente tiene un historial de maltrato sexual (Murphy, 1993).

En 2010, el Departamento del Condado de Multnomah (en Portland, OR) me contrató para liderar esfuerzos para crear una respuesta comunitaria al CSEC con una subvención de la Oficina de Justicia Juvenil y Prevención de Delicuencia (OJJDP, por sus siglas en inglés). El objetivo de este proyecto de tres años es mejorar la capacidad local para abordar el CSEC y expandir los esfuerzos colaborativos presentes. El proyecto aborda las metas que persigue OJJDP:

- Reconocer a los jóvenes explotados y jóvenes en riesgo de ser explotados;
- Investigar y procesar efectivamente causas en contra de adultos que explotan a niños y jóvenes; e
- Intervenir de manera adecuada y servirle a las víctimas con compasión, esto incluye proveerles servicios esenciales.

CSEC, al igual que con el tráfico de drogas y armas, incluye tres componentes primarios: oferta, demanda y distribución. Cuando nuestra comunidad comenzó a abordar el CSEC, nos concentramos en mejorar nuestro entendimiento de las necesidades de las víctimas y cómo mejor proveerles servicios de necesidad inmediata. A la misma vez, nuestros sistemas de justicia penal y orden público se han concentrado en los arrestos, investigaciones y en la compra y venta de menores por sexo. La clave para acabar con el CSEC es también atacar la demanda. Hemos aprendido a entender el CSEC haciendo uso de los principios económicos básicos. La oferta es el resultado de la demanda: cuando sube la demanda, la oferta crece para satisfacerla. Por otro lado, si la demanda baja, así también bajará la demanda.

Las comunidades juegan un rol esencial para finalizar con la CSEC. La lista a continuación sugiere actividades que usted puede hacer hoy para hacer la diferencia y un listado de las páginas de Internet que

puede visitar para informarse mejor sobre este asunto. En el trabajo conjunto podemos acabar la explotación sexual y comercial de niños hoy.

- Proveer sostén económico a programas locales y nacionales que apoyan a las víctimas de explotación sexual.
- Trabajar para eliminar [www.backpage.com](http://www.backpage.com) y páginas de Internet similares que promueven el CSEC.
- Apoyar las leyes estatales y federales para combatir la trata humana—comuníquese con sus representantes.
- Apoyar la reautorización de TVPA en 2011, la ley de protección a víctimas del tráfico.
- Apoyar leyes estatales que tratan la defensa del error por edad y que protegen a los que establecen santuarios para las víctimas del CSEC.
- Trabajar para acabar con la glorificación del chulo y la sexualización de niños – comuníquese con la compañía responsable por este tipo de propaganda cuando la vea y déjele saber su sentir.
- Retar el lenguaje inadecuado en el área de explotación sexual.
- Apoyar los esfuerzos de cesar la práctica de arrestar a mujeres y jóvenes que son prostituidas.
- Apoyar el procesamiento agresivo y multas más estrictas para las personas que compran y explotan a otros sexualmente.
- Desarrollar maneras creativas de pegar calcomanías en su comunidad que anuncien la línea de 24 horas NHTRC (por sus siglas en inglés, el centro nacional de recursos de tráfico humano).



Más sobre la autora: “Hace 10 años comencé a visitar la Iglesia Unida de Cristo de Ainsworth (AUCC, por sus siglas en inglés) con mi hijo Nathan y mi hija Larissa. Mi esposa Sarah comenzó a visitar a AUCC poco

después de que nos conociéramos hace cuatro años. Encontré apoyo, amor y oportunidad en mi familia eclesial. Me encanta la música de AUCC y observo a los niños mientras crecen y cambian. En estos momentos sirvo en una comisión cristiana de educación”.

### **Películas sobre el CSEC**

“Very Young Girls” – un documental que trata sobre el trabajo de Girls Educational & Mentoring Services (GEMS, por sus siglas en inglés, Servicios de Educación y Mentoría para Niñas). Disponible a través de Netflix.

Los informes de Dan Rather, Sesión 5 – Portland, Oregon. Disponible en iTunes.

Taken (2008) – Disponible en Netflix.

### **Recursos Nacionales**

Multnomah County Effort to End CSEC  
[www.multco.us/csec](http://www.multco.us/csec)

GEMS (Girls Educational & Mentoring Services)  
[www.gems-girls.org](http://www.gems-girls.org)

National Center for Missing and Exploited Children – [www.missingkids.com](http://www.missingkids.com)

OATH (por sus siglas en inglés, Oregonianos en contra de la Trata Humana)  
[www.oregonoath.org](http://www.oregonoath.org)

Polaris Project – un mundo sin esclavitud  
[www.Polarisproject.org](http://www.Polarisproject.org)

Shared Hope International –  
[www.sharedhope.org](http://www.sharedhope.org)

## Looking Ahead

### ■ Wisconsin State Women’s Event

Pilgrim Camp, Ripon, WI  
October 21-23, 2011

### ■ Southern Regional Women’s Gathering

Blowing Rock Conference Center  
October 7-9, 2011

# United Against Contemporary Trafficking – What One Local Church Is Doing

By Rev. Sarah Haas  
Associate Pastor, Friedens UCC, Indianapolis, IN

BEING BORN into the United Church of Christ, I have sometimes wondered if concern about issues of peace and justice is part of my DNA. I am thankful for parents who always helped me experience the extravagant welcome of a loving and gracious God, the radically inclusive compassion of Christ, and the unending and generous encouragement of the Holy Spirit. They included me in the picket lines that they were part of when I was a child and a teenager, pointed me towards biographies of women leaders, planned family trips to museums honoring leaders of social justice, and always made an extra place at our table whether it be for a guest from another part of the world or from our neighborhood. I am also grateful for a seminary experience that gave me plenty of opportunities to study many different forms of liberation theology and for the local congregation that I am now serving which is engaged in the work of peacemaking and social justice.

A few years ago, a man in our congregation brought the horrors of human trafficking to light at a young adult conversation group. I knew that we were still in need of much restoration and reconciliation caused by slavery in the United States in the past. After the presentation, I was shocked and overwhelmed to learn that blatant slavery also continues today. At first, I thought, How can I possibly try to make a difference?

After prayer, I decided that as a follower of Jesus, I could do nothing but read and learn more about human trafficking and what I could do. After reading several books, searching the internet, and asking many questions, a connection was made with the Not For Sale Campaign. Through that organization, I was able to start a Bible study called *Set the Captives Free*. (I would highly recommend this Bible study and its companion book, *Not for Sale*, by David Batstone). This connection also led to interactions with a local police officer and the beginning of a grassroots group called U-ACT (United Against Contemporary Trafficking) with co-founder Laura Pope.

Being part of U-ACT has been inspirational because it allows me the blessing of seeing and partnering with so many individuals and organizations working together to make a difference. With a crisis as big as human trafficking, it is impossible for me to believe that I can do anything on my own but with God, all things are possible. I believe God is at work as God's Spirit draws people together and empowers them to work with those who are victims of human trafficking, those who are involved in efforts to raise awareness about issues that lead to human trafficking, and those working to prevent people from entering cycles and systems that lead to human trafficking.

In addition to beginning U-ACT, I wanted to volunteer with a ministry directly involved in the work of human trafficking. This hope led to a connection with the Julian Center which is a local organization that provides shelter and services to women who are victims of domestic violence. The Julian Center also provides services to women who may have been involved in trafficking. I am extremely grateful for the staff of the Julian Center and Exodus Refugees who are working very hard to care for those involved in human trafficking and raise awareness. This hope also led a team from our congregation to visit Caminante – one of our Global Ministries partners involved in the work of keeping youth out of systems that lead to human trafficking. (See Erin McKinney's article in this issue of *Common Lot* to learn more about Caminante.)

Through U-ACT, we have also had opportunities to partner with International Justice Mission (IJM) to visit legislators to discuss key pieces of legislation related to human trafficking. Although the work of advocacy often feels less tangible, it makes a difference. I would encourage you to partner with IJM to stay informed about legislation and to write or visit your legislators. I would also encourage involvement with Bread for the World and other organizations addressing the underlying causes of poverty which can lead people into human trafficking.

Finally, I would ask for your prayers. Prayers for those who are suffering directly because of human trafficking, all those working to make a positive difference in the life of another, for our denominational leaders who are taking a stand on this issue and connecting congregations who would like to be involved, for all those including ourselves (even when it is unknowingly) who are involved in the systematic sins of greed which lead to unfair labor, and for healing for those who directly inflict violence upon others.

I thank God for those of you who are willing to risk asking difficult questions, and I pray that you will find



*Heidi makes a presentation at Freedom Weekend in March 2011. Held at Friedens UCC in Indianapolis and sponsored by U-ACT.*

others who will be in conversation with you. Thank you for taking time to read this article and for your compassion and courage in opening your heart and soul. May you feel God's loving presence as we journey and partner with the Creator of the heavens and the earth and with one another.

#### **For discussion:**

1. How will you respond to God's call for us to care for the needs of those who are hurting?
2. What spiritual disciplines or practices will help us stay connected to God as our source of strength, hope, healing, and reconciliation?
3. When we hear about a problem that overwhelms us, what can help us remain attentive to God's call?
4. Which action step sounds like one that you'd like to try?
  - Research the issue of human trafficking
  - Contact an organization working to overcome human trafficking and see how you can get involved.
  - Organize an activity or event to raise awareness.
  - Commit to praying for all those involved in human trafficking on a regular basis.

## Women's Endowment Fund

Contributions to this fund will enable Local Church Ministries to strengthen the regional and national partnership of women in the United Church of Christ. We seek to equip, empower and engage women who are current and future leaders across the United Church of Christ.

Checks for the Women's Endowment Fund can be sent to: Financial Services, UCC, 700 Prospect Ave., Cleveland OH 44115-1100 (mark your check: Women's Endowment Fund), or go online at: [https://secure3.convio.net/ucc/site/Donation2?df\\_id=1480&1480.donation=form1](https://secure3.convio.net/ucc/site/Donation2?df_id=1480&1480.donation=form1)



# Unidos en contra del tráfico contemporáneo— Lo que una iglesia local está haciendo

Por La Rev. Sarah Haas  
Pastora asociada, Friedens UCC, Indianapolis, IN

COMO nací en la Iglesia Unida de Cristo, a veces me pregunto si es parte de mi ADN el preocuparme sobre asuntos de paz y justicia. Le agradezco a mis padres que siempre me ayudaron a sentir la bienvenida extravagante de un Dios de gracia y amor, la compasión radical e inclusiva de Cristo, y la motivación sin fines y generosa del Espíritu Santo. Durante mi infancia me llevaron a las líneas de piquete. Me dejaron saber sobre las biografías de mujeres líderes. Planificaron viajes familiares a museos que honraban a líderes en pro de la justicia social y, en la mesa, siempre dejaron un espacio adicional para huéspedes internacionales o vecinos. También estoy agradecida por la experiencia del seminario que me brindó muchas oportunidades de estudiar teologías de liberación, y por la congregación local donde sirvo que participa en el trabajo por paz y la justicia social.

Hace unos años, un hermano de nuestra congregación habló de los horrores del tráfico humano a un grupo de jóvenes adultos. Sabía que la pasada esclavitud en los EE UU nos había dejado con necesidad de mucha restauración y reconciliación. Luego de la presentación, quedé impactada y abrumada al saber la esclavitud que a simple vista continuaba hoy. Primero pensé, ¿cómo es posible hacer una diferencia? Luego de orar, decidí que como seguidora de Jesús, lo menos que podía hacer era leer y aprender más sobre la trata humana y sobre lo que podía hacer. Luego de leer varios libros, buscar en la internet y formular muchas preguntas, me comuniqué con la campaña *Not For Sale*. A través de esta organización, pude comenzar un estudio bíblico llamado *Set the Captives Free*. (Recomiendo este estudio bíblico y el libro que le acompaña, *Not for Sale*, por David Batstone). Esta conexión me llevó a interactuar con policías locales y a comenzar un grupo de base que se llama U-ACT (Unidos en Contra de la Trata Humana Contemporánea) con la co-fundadora Laura Pope.

El ser parte de U-ACT me ha inspirado porque me da la bendición de ver y de asociarme con tantos individuos y organizaciones que juntas trabajan para hacer una diferencia. Con la crisis tan grande como es la trata humana, no me es posible creer que puedo hacer algo sola, pero con Dios todo es posible. Creo que Dios trabaja en la manera en que su espíritu reúne a las personas y las capacita a trabajar con aquellos que son víctimas del tráfico humano, aquellos que están involucrados en esfuerzos para levantar consciencia sobre asuntos que llevan al tráfico humano y aquellos que trabajan para prevenir que la gente entre en círculos y sistemas que llevan al tráfico humano.

Además de comenzar U-ACT, quería ser voluntaria en un ministerio directamente involucrado con el trabajo de la trata humana. Este deseo me llevó a comunicarme con el Centro Julián. Esta es una organización local que provee albergue y servicios a mujeres víctimas de violencia doméstica. Este centro también provee servicios a mujeres que puedan haber sido víctimas del tráfico. Me siento muy agradecida a los empleados del Centro Julián y de los Refugiados del Éxodo que trabajan arduamente para cuidar de aquellos involucrados en la trata humana y buscan crear consciencia. Este deseo también llevó a un equipo de nuestra congregación a visitar a Caminante – uno de los socios de los Ministerios Globales involucrados en mantener a la juventud lejos de los sistemas que llevan al tráfico humano. (Leer el artículo de Erin McKinney en esta edición de *Common Lot* para saber más sobre el Caminante.)

A través de U-ACT, también tenemos oportunidades de asociarnos con La Misión de Justicia Internacional (IJM, por sus siglas en inglés) y visitar a legisladores para conversar sobre asuntos claves de la legislación relacionados a este tráfico. Aunque el trabajo de defensoría con frecuencia se siente menos tangible, sí hace una diferencia. Les insto a asociarse con

UJM y mantenerse informados sobre la legislación y a escribir o visitar a sus legisladores. También les insto a involucrarse con *Bread for the World* y otras organizaciones que abordan los causas subyacentes de la pobreza que pueden llevar a la gente a la trata humana.

Finalmente, les pido que oren. Oren por aquellos que sufren de manera directa debido a la trata humana. Por aquellos que trabajan para hacer la diferencia positiva en la vida de otros, por los líderes de nuestra denominación que alzan su voz sobre este asunto y que establecen lazos con congregaciones que quieren decir presentes. Por todos aquellos, y por nosotros también – que aunque sin saber – estamos involucrados en los pecados sistémicos de la avaricia que llevan a la labor injusta. Por la sanación de todos que directamente infligen violencia a otros.



*La fotografía en este artículo fueron tomadas por Freedom Weekend at Friedens United Church of Christ en Indianapolis en marzo 2011. Este año, Friedens y U-ACT participó en el Freedom Weekend con un evento artístico llamado One Big Good and una caminata y maratón llamado Free2Walk.*

Le doy gracias a Dios por todos ustedes que se atreven a hacerse preguntas difíciles. Y oro para que encuentren a otros dispuestos a conversar sobre estos asuntos. Gracias por tomar tiempo para leer este artículo, por su compasión y por el valor de abrir el alma y corazón. Que puedan sentir la presencia amorosa de Dios, mientras peregrinamos con el Creador de los cielos y la tierra, y con los unos y los otros.

#### **Para conversar:**

1. ¿Cómo responderías al llamado de Dios de cuidar por los que sufren?
2. ¿Qué disciplinas espirituales y prácticas te ayudarán a mantenerte conectada con Dios como recurso de fortaleza, esperanza, sanación y reconciliación?
3. ¿Cuándo escuchamos de un problema que nos abruma, que nos mantiene atentos al llamado de Dios?
4. ¿Qué paso de acción te gustaría tomar?
  - Investigue sobre el asunto de la trata humana.
  - Comuníquese con una organización que trata de eliminar el tráfico humano y ver cómo puede participar.
  - Organice una actividad o evento para crea conciencia.
  - Comprométase a orar con frecuencia por aquellos que son parte del tráfico humano.

Visit UCC Women  
and COMMON LOT  
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[www.ucc.org/women](http://www.ucc.org/women)

# Children Caught in the Net

By Erin McKinney

I WORKED as a Global Mission Intern for Common Global Ministries – of the United Church of Christ and the Christian Church (Disciples of Christ) – in the Dominican Republic with a partner organization called *Caminante*. *Caminante* is a non-governmental organization started by Dominicans to protect the rights of children, through programs of education, prevention and accompaniment. They work directly with children in ‘situations of the street’– children living on the streets and/or working in the tourist district of Boca Chica.

Boca Chica, Dominican Republic, is known for its sex tourism, and children in ‘situations of the street’ are at risk to Commercial Sexual Exploitation of Children (CSEC), which is one form of Human Trafficking. CSEC is when sex or sexual acts of a minor have been traded for goods or cash, or when a minor is forced into making pornography or lured into having sex with tourists. In these situations children can be subject to violence, abuse, drugs, HIV/AIDS, and physical, emotional and mental trauma.

Juan (name has been changed to respect the right of the child) is a young boy born in the Dominican Republic. His parents are Haitian and do not have Dominican birth certificates therefore he was unable to get a birth certificate. This led him to be pushed out of school. His parents sell food and clothing in the tourist district and barely have enough to make ends meet. As a result, Juan and his siblings are forced to work selling breakfast food (hard boiled eggs) and hats made of palm leaves to tourists. Juan works seven days a week walking many miles in the sun in the tourist district amidst the crime, prostitution, and drug trade. Juan met a tourist that visited Boca Chica regularly. He began bringing Juan and his siblings gifts; new shoes, a watch, or a new baseball cap. In return they would help the tourists find a good restaurant, exchange money or run an errand. To the children it seemed like they had a new friend and someone who cared about them, but for *Caminante* staff these are indicators of potential grooming that could lead to exploitation.

This could be a situation in which a tourist genuinely cares about the child and wants to help, but it could

also be a situation leading to CSEC. Since the tourist is a friend, the child often welcomes the tourist to their home with Dominican hospitality. The tourist, after seeing their difficult economic situation then starts sending monthly money to the family to supplement food, clothing or school supplies. The next time he visits sexual abuse may occur. The child may feel obligated in return for the monetary support and gifts their family received or because they are afraid of losing the tourist’s support. When an investigation occurs because suspicious neighbors have reported the case, the family may deny the case in court because they have been threatened or paid off by the abuser. In many cases the abuser simply leaves the country and the local judicial system doesn’t have the resources to follow up.

In the case of Juan, *Caminante* interceded, eliminating potential danger. Juan and his siblings got involved in *Caminante*’s programs. They learned their rights and responsibilities as children, discussed what abuse is and where to go if they are being abused. Abusing a child is a human rights crime and now has become law to protect children in the Dominican Republic. Most children in the Dominican Republic and even in the United States are unaware of their rights and most do not know where to turn if they are abused or drawn into CSEC. *Caminante* is working through education of children, parents, the community, the judicial system and local law enforcement, to change the reality of their community. Juan and his siblings still have to work to help support their family, but because of *Caminante*’s support they are in school and participate in after school programs which decrease the amount of time they spend in the streets. They are aware of the dangers of the street and CSEC, and know what to do if they see potential threats or abuse. Juan is also in a baseball program and talks of dreams for the future.

During my time with *Caminante* I learned about the challenges and difficulties of combating this issue. There are the situations of supply and demand; how do you stop foreign tourists from coming into the DR looking for sex and exploiting a child? How do you change the situation of poverty and neglect so that a child doesn’t get drawn into CSEC? There are laws to



*Boys baseball team at Caminante*

protect children, but how do you assure that the local law enforcement is on your side or that the judicial system will not take a bribe? CSEC is only one form that trafficking takes place in the Dominican Republic. There are many noted cases of children and adults trafficked from Haiti into the DR or within their own country and forced to be domestic workers, sex workers and into the labor force. This is not a new phenomenon and there was an increase after the devastating earthquake in Haiti, January 2010. Local organizations are necessary to stop trafficking, but there needs to be combined efforts at all levels and across borders.

I began to do more research on the issue once returning to the U.S. and recognized that this is a problem of great proportions in the U.S. My home state of Ohio has been labeled a 'hub' for human trafficking, but legislation on human trafficking wasn't passed until December 2010. The U.S. government has published the Trafficking in Persons report (TIP) which measures effectiveness of other countries working to end human trafficking. This report and influence from the U.S. and the international community is one reason that the Dominican government began to put more pressure on law enforcement and began to recognize the work of organizations like Caminante. Our efforts do make a difference.

You can be part of the solution by becoming more educated and aware on the issue. Research the coalitions, networks, shelters in your community and the national hotline. Support those groups in some way. Be a conscious tourist. You have a responsibility as a tourist to be aware of how your actions affect the local community. It may seem helpful to give working children money or new shoes, but in reality it creates incentives for children to stay in the tourist district and enhances opportunities for someone wanting to exploit a child. We can be more effective



*Girls learning about prevention at Caminante*

at changing the situation by working with and supporting local organizations through partnerships. You can support organizations working to eliminate poverty in a dignified manner through sustainable development such as Global Ministries, One Great Hour of Sharing, Church World Service and other ecumenical organizations.

Research your state's laws. There are still states with no legislation on Human Trafficking. Ask if the laws are set up to protect human rights of survivors of human trafficking. Push for the state and national government to continue supporting social service programs that are providing opportunities for those in vulnerable situations here in the U.S. and abroad. As a constituent you have the power to push for change in those laws and as people of faith we have a responsibility to work toward justice.

**You can read more about  
Caminante at Global Ministries website:**  
<http://globalministries.org/lac/projects/caminante.html>

**One Great Hour of Sharing:**  
<http://onegreathourofsharing.org/>

**Church World Service:**  
<http://www.churchworldservice.org/site/PageServer>

About the author: Erin grew up in Kent, Ohio. She graduated from Bowling Green State University in 2007. She worked with Southwest Good Samaritan Ministries on the border of Texas and Mexico for a year prior to working with Global Ministries as a Global Mission intern in the Dominican Republic from 2008 – 2010. She will start graduate studies in International Development at the University of Pittsburgh in the fall. Her drive to work for social justice comes from her faith and involvement in the Christian Church (Disciples of Christ).



# Los niños atascados en la red

Por Erin McKinney

TRABAJÉ como pasante de Misiones Globales para Los Ministerios Comunes y Globales de la IUC y de la Iglesia Cristiana (Discípulos de Cristo) en la República Dominicana con una organización asociada llamada el Caminante. El Caminante es una organización no gubernamental iniciada por dominicanos para proteger los derechos de los niños, a través de programas educativos, prevención y acompañamiento. Trabajan directamente con niños en el contexto de las calles – con niños que viven y/o trabajan en el distrito de Boca Chica.

A Boca Chica, en la República Dominicana, se le conoce por su turismo sexual y la situación de niños en las calles que están en riesgo de la Explotación Comercial y Sexual de Niños (CSEC, por sus siglas en inglés), lo que constituye una forma de tráfico humano. El CSEC ocurre cuando la relación sexual o actos sexuales de un menor se han canjeado por productos o dinero en efectivo, o cuando se le fuerza a un menor a hacer pornografía o incitarlo a tener relaciones sexuales con turistas. En estas situaciones los niños pueden estar sujetos a violencia, maltrato, drogas, VIH/SIDA, y al trauma físico, emocional y mental.

Juan (se ha cambiado su nombre para respetar sus derechos) es un niño nacido en la República Dominicana. Sus padres son haitianos y no tienen actas de nacimientos dominicanas, por ende, no pudo conseguir un acta de nacimiento. Esto hizo que desertara la escuela. Sus padres vendían comida y ropa en el distrito turístico y casi no podían satisfacer sus necesidades. Como resultado, Juan y sus hermanos fueron forzados a trabajar vendiendo comida rápida (huevos hervidos) y sombreros hechos de palmas a turistas. Juan trabajaba 7 días a la semana y caminaba muchas millas en el sol en el área turística en medio del crimen, la prostitución y el narcotráfico. Entonces, Juan conoció a un turista que visitaba a Boca Chica regularmente. Comenzó a traerle a Juan y a sus hermanos regalos, zapatos nuevos, relojes o una gorra de pelota. A cambio, ellos les buscaban a los turistas buenos restaurantes, les ayudaban a cambiar dinero o hacerles mandados. A los niños le parecía que habían encontrado un nuevo amigo y a alguien que se preocupaba por ellos, pero para los empleados del Caminante estas eran señales de un posible preludio que pudiera dar paso a la explotación.

Esto podría ser una situación en la que un turista se preocupaba por un niño genuinamente y quería ayudar, pero también podría ser una situación que resulte en el CSEC. Como el turista es un amigo, el niño con frecuencia le da la bienvenida al turista en su casa con la típica hospitalidad dominicana. Luego de ver la difícil situación económica, el turista comienza a enviar dinero a la familia cada mes para complementar alimentos, ropa y artículos escolares.

La próxima vez que el turista visite, puede ocurrir abuso sexual. El niño se puede sentir obligado de devolverle el sostén monetario y los regalos que la familia ha recibido, por sentir miedo de perder el apoyo del turista. Cuando se inicia una investigación, debido a que los vecinos sospechosos han reportado el caso, la familia puede negar el caso en el tribunal debido a amenazas o por soborno. En muchas instancias el abusador simplemente se va del país y el sistema judicial local no tiene los recursos para darle seguimiento.

En el caso de Juan, Caminante intercedió y eliminó el posible peligro. Juan y sus hermanos se involucraron en los programas del Caminante. Aprendieron sus responsabilidades y derechos como niños, conversaron sobre lo que es el abuso y a dónde ir si eran maltratados. Abusar a un niño es un delito de derechos humanos y ahora es ley proteger a los niños en la República Dominicana. La mayoría de los niños en la República Dominicana y aun en los EE UU no son conscientes de sus derechos y la mayoría no sabe a dónde ir si se les abusa o incita al CSEC.

El Caminante está trabajando a través de niños, padres, la comunidad, el sistema judicial y las agencias del orden público, para cambiar la realidad de sus comunidades. Juan y sus hermanos tienen que trabajar para apoyar a su familia, pero debido al apoyo del Caminante están en la escuela y participan de los programas extracurriculares que disminuyen la cantidad de tiempo que pasan en las calles. Son conscientes de los peligros en la calle y del CSEC y saben qué hacer si perciben estas posibles amenazas o abuso. Juan también está en un programa de pelota y tiene sueños para el futuro.

Durante mi tiempo en Caminante aprendí sobre los retos y dificultades en combatir este asunto: Son



Los niños á Caminante

situaciones de oferta y demanda. ¿Cómo se detienen a los turistas de venir a la República Dominicana que buscan explotar a niños y tener relaciones sexuales con ellos? ¿Cómo se cambia la situación de pobreza y negligencia para que el niño no sea propenso al CSEC? Existen leyes para proteger a niños, pero cómo nos aseguramos que las agencias del orden público están de su lado o que el sistema judicial no será sobornado? El CSEC es sólo una forma en que se da el tráfico en la República Dominicana. Existen muchos casos de niños y adultos traficados desde Haití a la República Dominicana o dentro del mismo país forzados a ser trabajadores domésticos, trabajadores del sexo y al trabajo forzoso. Esto no es un fenómeno nuevo y luego del terremoto devastador de Haití en enero 2010 hubo un incremento. Hacen falta las organizaciones locales para detener el tráfico, pero se necesita combinar esfuerzos a todos los niveles y cruzar fronteras.

Cuando regresé a los EE UU, comencé a investigar más y reconocí que este era un problema de grandes proporciones en los EE UU. Mi estado natal se ha denominado "la capital" del tráfico humano, pero no fue hasta diciembre 2010 que se aprobó legislación sobre la trata humana. El gobierno de los EE UU publicó el informe "Trafficking in Persons" (TIP, por sus siglas en inglés) que mide la efectividad de otros países que trabajan para ponerle fin a la trata humana. Este informe, la influencia de los EE UU y la comunidad internacional son una de las razones por las que el gobierno dominicano comenzó a ponerle más presión a la agencias del orden público y a reconocer el trabajo de organizaciones como el Caminante. Nuestros esfuerzos hacen la diferencia. Usted puede ser parte de la solución al estar más informado y cobrar más consciencia sobre el asunto.

Investigue sobre las coaliciones, redes, los albergues en su comunidad y llame a la línea de 24 horas. Apoye a estos grupos de alguna manera. Sea un



Las niñas á Caminante

turista con consciencia. Tiene la responsabilidad de ser consciente de cómo sus acciones afectan a la comunidad local. Puede parecer beneficioso darle nuevos zapatos o dinero a los niños que trabajan. Pero en realidad crea incentivos para que los niños se queden en distritos turísticos. También aumenta las oportunidades de explotación a niños. Podemos ser más efectivos en cambiar la situación al trabajar con y en apoyar las organizaciones locales a través de asociaciones. Usted puede apoyar organizaciones que trabajan para eliminar la pobreza de una manera significativa a través del desarrollo sostenible, tales como, Los Ministerios Globales, Una Gran Hora para Compartir, Church World Service y otras organizaciones ecuménicas.

Aprenda cuales son las leyes de su estado. Todavía hay estados que no tienen leyes sobre la trata humana. Pregunte si las leyes se han establecido para proteger los derechos humanos de los sobrevivientes del tráfico humano. Presione para que los gobiernos locales y nacionales continúen con el apoyo a programas de servicios sociales que provean oportunidades a aquellos en situaciones vulnerables aquí en los EE UU y en el exterior. Como elector tiene el poder de presionar para cambiar esas leyes. Como creyentes tenemos la responsabilidad de trabajar por la justicia.

Sobre la autora: Erin se crió en Kent, Ohio. Se graduó de Bowling Green State University en 2007. Trabajó con los Ministerios del Buen Samaritano del Suroeste en la frontera de Texas y México por un año, antes de trabajar con Ministerios Globales como pasante de Misiones Globales en la República Dominicana entre 2008 – 2010. Comenzará estudios graduados en desarrollo internacional en la Universidad de Pittsburgh en el otoño. Su motivación de trabajar por la justicia social viene de su fe y participación en la Iglesia Cristiana (Discípulos de Cristo).





# Opposing Human Trafficking – Touching Human Lives

By Derek Duncan  
Associate for Global Advocacy and Education  
Global Ministries of the UCC and Christian Church (DOC)

WWW.UCC.ORG/WOMEN • COMMON LOT

ONE DAY, as we were going to the place of prayer, we met a slave girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. ... [Paul] turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. (Acts 16:16, 18b-19, NRSV)

As Christians, we believe that faith in Christ affirms the dignity and equality of every human being. Paul writes to the Galatians, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:28). The church, therefore, strives to uphold universal rights as a commitment to minister to all people that they "may have life, and have it abundantly" (John 10:10). Through Global Ministries, the United Church of Christ and Christian Church (Disciples of Christ) support ministries around the world that restore the dignity and nurture the potential of those freed from enslavement or at risk of trafficking due to their marginalization in society. The work of some of these partners is highlighted here.

## **"My Sister's Place"—a Place of Healing for Trafficked Women in Korea**

Durebang, or "My Sister's Place," is a place of hope and restoration for former sex workers fleeing the bars and seedy alleyways of Uijeongbu City in South Korea. The agency is a women's shelter and resource center supported by Global Ministries and our partner, the Presbyterian Church in the Republic of Korea (PROK). Increasingly, the women Durebang assists have been lured from poor South Asian countries like the Philippines with promises of work as "entertainers" in prosperous South Korea. Upon arrival, their documents are seized and they are saddled with heavy debts in order to force them to sell sex in the bars and massage parlors located just outside Camp Stanley, the U.S. army base adjacent to the city. U.S. servicemen are their primary clients.

Whether deceived or compelled by their own poverty and lack of opportunity, these women are trapped in a cycle of degradation and hopelessness. The more abuse they endure, the more disconnected from family and society they become. The fewer options they feel they have, the more vulnerable they become to the threats of their abusers, thereby trapped not just by fear but by their own despair. Like



*Staff at Durebang (My Sister's Place) in Korea*



Ms. Xuyen Dangers with staff of the Donkoi Child Development Center

the slave girl Paul freed from the spirit of divination, their sense of value is wholly dependent on the profitable commodity they have become to their captors. The mission of My Sister's Place is to restore not only their means of independence but also their dignity and self-worth. It provides a comfortable and secure environment for counseling, education, and vocational and life-skills training needed so lives can be rebuilt with dignity and self-determination.

My Sister's Place also engages in public advocacy to change the circumstances that lead to trafficking and abuse. In the 1990s, after the murder of a Korean sex worker by a U.S. soldier, it helped start the "National Campaign for the Eradication of Crime by U.S. Troops in Korea." Today it campaigns in Korea and internationally against militarism, sexual abuse, and the trafficking of women.

### **The Supply and Demand for Human Trafficking in Thailand**

Thailand is a relatively more free and prosperous destination for many thousands of refugees from neighboring Laos, Cambodia and the repressive Myanmar (Burma). It is also a popular destination for tourists from throughout Asia and around the world, many unfortunately seeking prostitutes of all kinds in Thailand's rampant sex business. The Church of Christ in Thailand works with other organizations to provide relief and support to marginalized refugees, and educates their congregations about the rights of migrants in order to prevent them from being swept up into the sex tourism industry in Bangkok and other vacation cities.

Not only do refugees who are otherwise marginalized in Thai society find themselves



Ms. Xuyen Dangers with students at the Mahay Child Development Center

vulnerable to exploitation, girls are often recruited from poor villages in northern Thailand or neighboring countries to work in the sex industry. Typically, an unscrupulous scout will visit poor families in rural areas and pay for young girls to come work in the city. Desperate families, hoping for a better life for their daughters and needing money themselves, will trust the recruiter, unknowingly "selling" their daughters into bondage.

Our global church partners are helping to address both the supply and demand for this sex tourism. Thai churches have worked with public interest groups to reform policies that look the other way when enforcement would hurt business or tourism, and also to strengthen police and judicial practices that too often punish the victims of trafficking rather than those who profit from or engage in sex tourism.

Elsewhere, we support development projects that focus on preventing young people from falling through the cracks and into the lures of traffickers. One of the keys is helping vulnerable kids stay engaged in the school and the community. In Laos, Global Ministries overseas worker Xuyen Dangers has helped establish child development centers in villages where young children are at risk. In the village of Donkoi, Xuyen works with local communities and government authorities to create after school programs with activities like weaving, carpentry, gardening, reading, storytelling, and drama. Participants in the program can receive school supplies, tools, sports equipment and medical services. Xuyen writes that children also learn "life skills in vital areas such as HIV/AIDS prevention, reproduction health, human trafficking, and gender discrimination."



Without job skills and a sense of direction, even older children who have received a basic education can fall victim to trafficking. In the Pongsalay and Oudumxay Provinces of northern Laos, among the areas most heavily exploited by traffickers, Global Ministries works with local partners and Church World Service to build and resource badly needed secondary schools. The schools provide resources for the community, and play an indispensable role in nurturing young people into capable and confident adults. Every young person given hope and opportunity helps alleviate the desperation that feeds human trafficking.

Safeguarding the human rights of persons affected by trafficking requires each of us to oppose the systems and individuals who, like those Paul encountered, "make a great deal of money" abducting and abusing vulnerable people, especially women and young people disconnected from their communities. But in addition, protecting people from trafficking must include efforts to address basic human needs that provide hope and nurture the dignity and self-confidence of those most at risk to being exploited.

## Celebrating Our Honored Laywomen

Congratulations to the 2011 Honored Laywomen from the Conferences of the UCC! These gifted leaders of our churches will be honored at a luncheon at General Synod on July 3. May God's blessings fill your lives always as you have blessed ours.

## Be the Justice Leader...



## You Long to See in the World!

**Justice Leaders Engaging and Developing** (Justice LED) is a new training program offered by Justice & Witness Ministries.

*"Justice LED provides an avenue for faith driven justice advocates (both clergy and lay) to deeply explore their own views of and experiences with injustice. This deeply personal experience shared in sacred space with others provides not only an effective foundation for participants to build their work towards a just society, but also equips them with effective tools to lead others in a Justice LED training – one that can be uniquely tailored to any community."* (Karen Spradlin, National Certified Justice LED Trainer, Central Atlantic Conference)

### Why utilize the Justice LED program?

It offers leadership development for laity, faith-deepening conversations, congregational vitality, and more active justice ministries! If you are interested in becoming a Regional Trainer or trained to bring Justice LED to your congregation, contact Kelly Burd at [burdk@ucc.org](mailto:burdk@ucc.org) or 866-822-8224 (x3714), or go to: [www.ucc.org/justice/training](http://www.ucc.org/justice/training).



## ✚ In Memorium ✚



**Kathy will always live in the hearts of the Women's Ministry Partners. We believe she is "a light, an angel in the community of Saints that looks over us."**

The UCC Regional Women's Ministry Partners (formerly Women's Ministry Consultants) held their annual gathering in March of this year. As we fellowshiped and acquired new information, we were very much aware of the absence of one of our own, **Kathleen (Kathy) Youde**, co-partner (consultant) for the Western Region. Kathy passed away unexpectedly in November of 2010.

We would like to share some of our thoughts and memories of our sister-friend with you. Kathy, an ordained minister lived in the Seattle, WA area. Her Women's Ministry Partner area covered the Central Pacific, Pacific Northwest, Montana-Northern Wyoming and Rocky Mountain Conferences. She was active and held committee positions in her own conference. Family, church and music were very important to Kathy.

As we remembered her, the word spirit was repeated several times when describing Kathy. "Kathy had a kind and gentle manner...an openness of spirit". Another comment: "Kathy Youde was beautiful, full of life and generous with her spirit." "She had such a free spirit and servant heart like Rebekah."

Kathy will also be remembered for her "bright smile that was inviting to all creation" and a laugh that was contagious. "She knew how to connect with people, how to tell a good story and how to listen with love."

Kathy will always live in the hearts of the Women's Ministry Partners. We believe she is "a light, an angel in the community of Saints that looks over us."

We miss you Kathy. Rest in peace.

- Your sisters in Christ –
- Deborah Dee Brayton, **Middle Atlantic Region**
- Deborah Breault, **New England Region**
- Brenda Burney, **Great Lakes Region**
- Debbie Hoogesteger, **Great Lakes Region**
- Donna Cooney, **Southern Region**
- Willie Mae Hawkins, **Southern Region**
- Elaine Blanchard, **West Central Region**
- Lizette Merchán, **West Central Region**
- Rachel Chapman, **Western Region**

*Note: If you would like to reach the UCC Regional Women's Ministry Partner for your region, please contact Dámaris Velez (velezd@ucc.org; 216-736-3876).*

# News from our Disciples of Christ Sisters



By LaVerne Thorpe, Vice President of the International Disciples Women's Ministry

This is a new section of Common Lot which will highlight what our sisters in the Christian Church (Disciples of Christ) are doing. Their organization, IDWM, has been focusing on human trafficking for the past few years.

GREETINGS to my UCC Sisters from the International Disciples Women's Ministry (IDWM) of the Christian Church (Disciples of Christ) in the United States and Canada!

At our first IDWM Executive Committee meeting last September, 2010, we decided to continue with human trafficking as our social justice emphasis for the next four years. Shortly after that meeting, I was asked to attend a conference on human trafficking sponsored by the Not For Sale <http://www.noforsalecampaign.org/> organization. I was completely blown away by what I learned. It also struck a nerve as a memory from a few years ago. At that time, a 36-year-old woman from Indiana showed up on my daughter's doorstep to "visit" with my then 13-year-old granddaughter, whom she had met online. Fortunately, my daughter was home and answered the door. When questioned as to why she came to visit a 13-year-old, the woman quickly made an exit. This situation could have had a very different and tragic ending, but for the grace of God, and the presence of my daughter. Do you know who your children are talking to online???

Human trafficking is the trade of human beings for sexual exploitation, forced labor or services by fraud, coercion, force, or debt bondage. Modern day slavery is a growing cancer in our society with over 27 million women, men and children worldwide victimized, more than in any other time in history. Many people think it is an "over there" problem and not so much of a problem here in the United States. The truth of the matter is that there are over 244,000 U.S. children who are sex trafficking victims and many more adults in all 50 states. Worldwide, the number of children trafficked is over 1,000,000 each year. Over \$30 billion is made annually in human trafficking, making it second only to the illegal drug trade.

I cannot express how extremely important it is that we educate our children of the dangers of talking to strangers, not only in person but also on the internet. Children as young as nine years of age are lured into the sex trade via chat rooms, social media sites, from school yards, from malls, from bus stops, and anywhere where children congregate.

There are modern day slaves working in the United States – in our nail salons, our hotels, our farms, our garment industry, our homes and a host of other venues. Most of those among us are invisible often because we don't recognize them and we don't know what to do.

What can we do to help eliminate modern day slavery? Get involved, get involved, get involved! I can't say it enough.

There are a number of agencies working to end human trafficking. These agencies offer training, raise funds, work to change the laws, educate the public, rescue victims of trafficking, develop and conduct rehabilitation services, run shelters, and provide the specialized kind of care and legal assistance needed. To find one of these agencies in your state, call the national hotline at 888-3737-888. This is the number of the National Human Trafficking Resource Center <http://www.acf.hhs.gov/trafficking/hotline/index.html> sponsored by the Department of State and operated by the Polaris Project. It is a toll free number available 24 hours per day 7 days per week, every day of the year. When you call, you can get information on human trafficking in your state, report a suspected situation of trafficking, arrange for training, and receive general information or specific anti-trafficking resources in your state.

Secondly, you can use your buying power to help fight human trafficking. Buy fair trade items, especially coffee, cocoa, and chocolate since 70 – 80% of the beans used for these products are harvested by child slaves. The Free2Work web site <http://www.free2work.org/> lists companies and products that are produced slave free. At this web site you can also download an application for your iPhone or iPad that will scan the bar code of a product while you shop and tell you if the product is produced slave free. That's soooo cool!!

Fortunately my granddaughter did not end up in a brothel somewhere as a sex slave, but there are so many others who do. Will you make an effort to help?

More info on human trafficking from IDWM can be found at: <http://www.discipleshomemissions.org/pages/DW-SocialActionBreakChainsResources>



# Desde nuestras hermanas Discípulos de Cristo

Por LaVerne Thorpe, Vice Presidenta del Ministerio de las Mujeres Discípulas Internacionales

Esta es una nueva sección del Common Lot que resaltará lo que nuestras hermanas en la Iglesia Cristiana (Discípulos de Cristo) están haciendo. Su organización, la IDWM (por sus siglas en inglés), se ha dedicado a la trata humana por los últimos años.

¡Saludos a mis hermanas de la IUC por parte del Ministerio de las Mujeres Discípulas Internacionales de la Iglesia Cristiana (Discípulos de Cristo) en los EE UU y Canadá!

En la primera reunión del Comité Ejecutivo de IDWM en septiembre de 2010, decidimos continuar con nuestro énfasis en la justicia social sobre la trata humana por los próximos cuatro años. Poco después de la reunión, se me pidió asistir a la conferencia sobre la trata humana auspiciada por la organización *Not For Sale* <http://www.noforsalecampaign.org/>. Lo que aprendí me puso la piel de gallina. También me hizo recordar algo que ocurrió hace varios años. En aquel tiempo, una mujer de Indiana de 36 años de edad se presentó a la casa de mi hija para visitar a mi nieta que tenía 13 años de edad y quien la había conocido por la Internet. Por suerte, mi hija estaba en casa y abrió la puerta. Cuando se le preguntó porque vino a visitar a una niña de 13 años, rápidamente, se fue. La situación pudo haber tenido un final distinto y trágico, pero por la gracia de Dios y la presencia de mi hija no fue así. ¿Sabe usted con quién conversan sus hijos?

El tráfico humano es la trata de seres humanos para la explotación sexual, el trabajo forzoso o los servicios por fraude, coacción, fuerza o esclavitud por deuda. La esclavitud moderna es un cáncer creciente en nuestra sociedad con más de 27 millones de mujeres, niños y hombres a través del mundo victimizados, más que en ningún otro momento en la historia. Muchas personas piensan que el problema está por allá y que no es tanto un problema de los EE UU. La verdad del asunto es que existen más de 244,000 niños en los EE UU que son víctimas del tráfico sexual y hay muchos más adultos en los 50 estados. A través del mundo, el número de niños traficados sobrepasa 1 millón cada año. El tráfico humano genera más de \$30 mil millones en ganancias anuales: sólo el segundo después del tráfico ilegal de drogas.

No puedo expresarles cuán importante es educar a nuestros hijos sobre los peligros de hablar con extraños, no sólo en persona, pero por la internet. A niños de 9 años de edad se les incita al tráfico sexual via cuartos cibernéticos de conversación, páginas sociales de internet, de los patios escolares, centro comerciales, paradas de guaguas y de cualquier lugar donde ellos se congreguen.

Hoy en día en los EE UU existen esclavos que trabajan en nuestros salones de belleza, hoteles, granjas, la industria textil, hogares y un montón de otros lugares. La mayoría de ellos en medio nuestro con frecuencia son invisibles porque no los reconocemos y no sabemos qué hacer.

¿Qué podemos hacer para ayudar a eliminar la esclavitud moderna? ¡Involúcrese, involúcrese, involúcrese! No lo puedo repetir lo suficiente.

Hay un número de agencias que trabajan para ponerle fin al tráfico humano. Estas agencias ofrecen adiestramiento, recaudan fondos, trabajan para cambiar las leyes, educan al público, rescatan a las víctimas del tráfico, desarrollan y llevan acabo servicios de rehabilitación, dirigen albergues y proveen el tipo de cuidado especializado y asistencia legal necesario. Para encontrar una de estas agencias en su estado, llame la línea de 24 horas 888-3737-888. Este es el número del Centro Nacional de Recursos de la Trata Humana <http://www.acf.hhs.gov/trafficking/hotline/index.html> auspiciado por el Departamento de Estado y que administra el Proyecto Polaris. Es un número disponible 24 horas al día, 7 días por semana, todos los días del año. Al llamar, puede recibir información sobre la trata humana en su estado, reportar una sospecha de tráfico humano, coordinar adiestramiento y recibir información general o específica sobre recursos anti tráfico en su estado.

En segundo lugar, puede usar su poder de compra para ayudar a combatir el tráfico humano. Compre artículos de trata justa, en especial, el café, la cocoa y el chocolate. Desde los 70, 80% de los granos usados para estos productos los cosechan niños esclavos. La página *Free2Work* <http://www.free2work.org/> enumera compañías y productos que se producen sin esclavos. En esta página de internet usted también puede bajar una aplicación para su *iphone* o *iPad* que leerá el código alfa numérico de un producto mientras compra y le informará si el artículo se produjo sin esclavitud. ¡Qué tremendo!

Por suerte mi nieta no acabó en un burdel o en algún otro lugar como esclava sexual, pero hay muchos otros que sí lo están. ¿Tratarás de ayudar?

Para más información sobre la trata humana de IDWM puede visitar: <http://www.discipleshomemissions.org/pages/DW-SocialActionBreakChainsResources>

# What You Can Do

## Resources

After reading the articles in this magazine, we hope that you will be motivated to learn more about human trafficking and be a part of the solution. Here are recommendations on what you can do.

### Pray

We are a community of faith that believes strongly in the transcending power of prayer. Pray for those who are trafficked persons and for those perpetuating this inhumanity. Pray for those who are working to prevent trafficking and supporting those who are victims. Pray that we all will work to establish a world free from poverty, oppression and injustice.

### Continue learning about the issue

- General Synod 27 resolution, "A Call to Awareness and Action to End the Practice of Trafficking in Persons" <http://www.ucc.org/justice/womens-issues/human-trafficking.html>
- US Department of State, Trafficking In Persons Report, 2010 <http://www.state.gov/g/tip/rls/tiprpt/2010/>
- Learn indicators of human trafficking and be aware of the situations surrounding you <http://www.state.gov/g/tip/id/index.htm>
- The United Nations special report on human trafficking <http://www2.ohchr.org/english/issues/trafficking/index.htm> and the UN Global Initiative to Fight Human Trafficking, <http://www.ungift.org/knowledgehub/?lf=162&lng=en>
- Become aware of the US Department of Labor "List of goods produced by child labor or forced labor" <http://www.dol.gov/ilab/programs/ocft/PDF/2010TVPRRA.pdf>
- United Nations Office on Drugs and Crime <http://www.unodc.org/unodc/en/human-trafficking/what-is-human-trafficking.html?ref=menuaside>
- Research your own state laws on human trafficking. There are still states without legislation on human trafficking and many laws are in need of reform. Ask if those laws are set up to protect the rights of people who have been trafficked.

- Support social service organizations working in your community to prevent human trafficking or support survivors, such as shelters for homeless youth and women.
- Support local and national advocacy campaigns on the issue.
- Invite a speaker to come to your church to start discussing the issue in your community.

### Support faith-based and other organizations working to end poverty and trafficking around the world and in our communities

- Give generously to the UCC's Neighbors in Need <http://www.ucc.org/nin/> and One Great Hour of Sharing <http://onegreathourofsharing.org/> offerings
- Coalition of Immokalee Workers <http://www.ciw-online.org/>
- Freedom Network USA <http://www.freedomnetworkusa.org/> - provides training
- End Childhood Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes, [www.ecpatusa.org/](http://www.ecpatusa.org/)

### Books

- *The Slave Next Door: Human Trafficking and Slavery in America Today*, Kevin Bales and Ron Soodalter, University of California Press, 2010
- *Nobodies: Modern Slave Labor and the Dark Side of the New Global Economy*, John Bowe, Random House, 2007
- *The War on Human Trafficking: US Policy Assessed*, Anthony M. DeStefano, Rutgers University Press 2007
- *Half the Sky: Turning oppression into opportunity for women worldwide*, Nicolas D. Kristof and Sheryl WuDunn, Random House 2009

### Also

Global Ministries: <http://globalministries.org/>  
Church World Service: <http://www.churchworldservice.org/site/PageServer>



# COMMON LOT



**JOURNAL SUPPORTING AND STRENGTHENING THE MISSION OF THE UNITED CHURCH OF CHRIST WOMEN IN MISSION.**

## COMMON LOT & Women In Mission

UCC Women in Mission is a cooperative mission partnership program supported by your \$34/year donation. 100% of your contribution will be used for mission. During this interim time of assessment, those contributions will be maintained and applied to future women in mission projects and to the Victim's Assistance Fund.\*

### For your \$34 annual contribution, you will receive:

- A printed copy of COMMON LOT (3 times/year) mailed to your home
  - The TAPESTRY SERIES women's Bible study
- Insights, devotions and more from our Women's Regional Ministry Partners
  - Opportunities for networking
- The satisfaction of knowing you support UCC women!

\* The Victims Assistance Fund provides funds up to \$500 for counseling for persons victimized by abuse as a result of ministerial sexual misconduct. Funds must be requested by the Conference Minister.

PDF versions of COMMON LOT are available online at:  
<http://www.ucc.org/women/women-in-mission/common-lot-issues/>

## Contribution Form

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